

BHAKTI-RASAMRTA-SINDHUH (BON MAHARAJA)

Sanskrit Text with Devanagari Script
With Transliteration in English
And English Translation with Comments
VOLUME I

Translated by
TRIDANDI SWAMI BHAKTI HRDAYA BON MAHARAJ
Rector, Institute of Oriental Philosophy
INSTITUTE OF ORIENTAL PHILOSOPHY
Vrindaban, U.P., India

First Published in November, 1965
1100 Copies
All rights reserved by
The Translator
Published by
Swami B. H. Bon Maharaj on behalf of Institute of Oriental Philosophy,
Vrindaban U.P., India
Printed by
Sri G. C. Ray at Navana Printing Works Private Limited,
47 Ganesh Chunder Avenue, Calcutta 13

CONTENTS

PREFACE	ix-xi
PROPITIATORY INVOCATION:	xii
INTRODUCTION: By Swami B. H. Bon Maharaj	xiii-xliii

EASTERN DIVISION OF THE BOOK: FIRST WAVE: A GENERIC CHARACTER OF BHAKTI

Preliminary propitiatory invocation (Slokas 1-6); division of the subject of the different waves of the eastern division (Slokas 7-10); intrinsic nature and definition of Uttama Bhakti (Slokas 11-16); six qualities of pure or Uttama Bhakti (Slokas 17-43);
(1) Bhakti as destroyer of afflictions and ills of life (Sloka 18); afflictions are threefold, viz. acts of sin; sin of two kinds (Sloka 19); sin not yet started yielding fruits (Sloka 20); sin that started bearing fruits (Slokas 21-23); seeds of sin (Sloka 24); nescience (Slokas 25-26);
(2) Bhakti as beneficent (Sloka 27); pleasing the whole world (Sloka 28); giver of all good qualities (Sloka 29); giver of three kinds of happiness (Slokas 30-32); the last two qualities of Uttama bhakti belong to sadhana-bhakti;
(3) The four values of life including moksa become insignificant and worthless as a straw before bhakti (Slokas 33-34);
(4) Extremely difficult to attainment (Sloka 35); these difficulties are two first (Sloka 36), second (Sloka 37); the two qualities of bhakti in (3) and (4) belong to bhava-bhakti. The last two qualities (5) and (6) of Uttama bhakti belong to prema-bhakti;
(5) Bhakti as giver of intensely condensed form of delight in the delight of the Lord (Slokas 38-40);
(6) The power of drawing Sri Krsna to oneself (Slokas 41-43); distinguishing traits of Uttama bhakti, establishing super-excellence of bhakti both as Means and end (Sloka 44); arguments and inferences non-conducive to the comprehension of bhakti (Slokas 45-46). 1- 56

SECOND WAVE: SADHANA-BHAKTI

Three kinds of bhakti (Sloka 1); sadhana-bhakti (Slokas 2-5); vaidhi bhakti (6-13); eligibility (14-15); three classes of eligible persons (16); superior grade (17); medium grade (18); inferior grade (19); four classes mentioned in the Gita (20-21); bhakti completely freed from any desire for bhukti and mukti (Slokas 22-54); the first four forms of mukti for one's personal pleasure (56); the four forms of mukti for serving the Lord for His delight (57); excellence of one-pointed bhakti to Lord Govinda over bhakti for Lord Narayana (58-59), eligibility of every human being for bhakti (66-71); short mention of the various forms or angas of worship in sadhana bhakti as mentioned in the Haribhakti-vilas (72); signs of the various forms or angas (73), sixty-four aspects of worship (Slokas 74-95); each of the sixty-four elements or features

or angas of sadhana-bhakti separately stated (Slokas 96-237); Even a short-time practice of the five principal forms of sadhana-bhakti arouses bhava-bhakti (238); viz. Worship of the Deities (239); reading of the Bhagavatam (240); service of the devotee of Krsna (241); chanting of the Name of the Lord (242); living in Mathura (243); extraordinary powers of the supra-mundane entities (244); the primary fruit of sadhana-bhakti is rati or bhava-bhakti (245); various forms of karma in varna and asrama are not aspects of sadhana-bhakti (246); varna and asrama to be followed till bhakti is aroused in one's heart (247); bhakti independent of karma-jnana-yoga etc. (248-250); knowledge and abnegation end in bhakti (251-253); distinction between genuine detachment and false renunciation--their criteria (254-256); denunciation of false renunciation and indifference to bhakti (257-259); the conscious power of discrimination is not a necessary part of bhakti (260); yama or restraint of passions, personal purification, etc. though inherent in the character of a pure devotee are not necessary parts of bhakti (261-263); following any one or all aspects of sadhana-bhakti can attain bhava-bhakti (264); one anga (265); many angas (266-268); vaidhi sadhana-bhakti guided by scriptural injunctions is also called maryada-marga or reverential path (269); raganuga bhakti (270-271); ragatmika bhakti: kamarupa and sambandharupa (272-273); different ways of gaining favorable and unfavorable active culture (274-280); spiritual practices with attachment (281-282); kamarupa of the eternal associates of the Lord who are ragatmikas (283-286); rati nearing kama (287); rati of the way of relationship (288-290); persons eligible for such rati (291-293); the method of spiritual practices in raganuga-bhakti (294-296); kamanuga in raganuga-bhakti (297-304); sambandharupa raganuga-bhakti (305-308); raganuga bhakti also called pusti marga (Sloka 309). 57-327

THIRD WAVE: BHAVA-BHAKTI

Bhava (Slokas 1-6); bhava-rati due to either intense ardor or causeless grace of Krsna (7-8); bhava-bhakti due to ardent ardor (9-13); bhava-bhakti due to grace of Krsna (14); due to the grace of the devotee of Krsna (15); bhava-rati aroused by causeless grace of Krsna (16); verbal grace (17); from appearance of Krsna in person (18); grace manifest in the heart (19-20); grace caused by the grace of devotees (21-23); rati is of five kinds (24); signs of sprout of bhava (25-26); forbearance (27-28); not allowing a moment to go in vain (29); indifference to worldly enjoyments (30-31); unassuming (32-33); positive hopes (34-35); utmost anxieties (36-37); taste for constant chanting of the Name of Krsna (38); attachment in discoursing on the glories of the Lord (39); love to live in the Lord's realm (40); something more about rati (41-45); reflection aspect of the semblance of rati (46-48); shadow of the semblance of rati (49-53); but offense at the feet of a devotee completely destroys rati (54-57); Bhava with amazement and luminosity can be possible only by the grace of Krsna (58); any worthlessness in one who has attained bhava must not be slandered (Slokas 59-60). 328-371

FOURTH WAVE: PREMA BHAKTI

Prema (1-4); prema from bhava (5); prema from bhava caused by scriptural following (6); prema caused by bhava (7-8); prema from the grace of the rati in Lord Hari (9-11) of these, the first aroused out of knowledge of the majestic greatness of the Lord (12); signs of one-pointed prema-bhakti (13-14); different stages of the appearance of prema (15-16); very hard to understand the manifold shades of sentiments of prema (17-18); sneha, pranaya, etc. are different aspects of further flashes and developed shades of prema (19-20); concluding sloka of the Eastern Division (21). 372-387

GLOSSARY & INDEX 389 ff.

TABLE OF SLOKAS IN THE EASTERN DIVISION

Text and Quotations

First Wave: Text 24 Slokas;	Quotations: 22
Slokas	
Second Wave: Text 99 Slokas;	Quotations: 210
Slokas	
Third Wave: Text 40 Slokas;	Quotations: 21
Slokas	
Fourth Wave: Text 13 Slokas;	Quotations: 8
Slokas	
TOTAL: Text 176 Slokas;	Quotations: 261
Slokas	
(In all: 437 Slokas)	

PREFACE

In 1924 I renounced all worldly association with my revered parents and affectionate blood-relations, and surrendered myself unconditionally and completely at the feet of my spiritual master Om Visnupad Bhakti Siddhanta Sarasvati Gosvami Prabhupad and accepted the life of a vaisnava tridandi monk at the age of 23. In 1927 my Gurudeva, out of his infinite affection, asked me to unfold the esoteric supra-mundane love-sports of the transcendental damsels of the all-conscious spiritual realm of braja in their eternal relation with the Supreme Lord Sri Krsna, at a theistic exhibition that we organized at his instance at Sri Mayapur, the birthplace of Sri Krsna-Caitanyadeva. By the blessings of my Spiritual Master I was able to please him by demonstrating Vrindavana-Radhakunda on the basis of Sri Govinda-lilamrtam. Thus pleased, my Gurudeva asked me to serve the spiritual cause of Brajadharma, and was also very kind to place me in charge

of conducting the ever-well-organized circumambulation of Braja-mandala that was also organized at his directions. This offered me ample opportunities to go deep in the correct conceptions of the transcendental pastimes of the Supreme Lord Kṛṣṇa, and His associates in Braja.

I, therefore, assured my master that I would endeavor in my humble way to serve the cause of Braja-dhama to please him and the Lord of Braja and also for my own spiritual unfolding. But before I could engage myself in this much desired task, my spiritual master sent me to Europe early in 1933 with the object of informing the intelligentsia of England, Germany, Austria, Czechoslovakia and France about the super-excellence of the message of prema as was preached by Sri Caitanya. I returned to India early in 1936 and my spiritual master passed away at five in the morning of 1st January 1937. Soon after his demise, the Gaudiya Mission was split into factions due to internal dissension. Gravely shocked at this most unfortunate turn of events of the institution to which I had dedicated my life from my very early youth, I went away to Burma, Japan and the USA on a lecture tour in order to keep myself aloof from the unpleasant and unhappy affairs of the Gaudiya Math, and returned to India in 1941. I dissociated myself from all the factious parties of the Mission. Under all these unforeseen and adverse circumstances I could not take up the service that I promised my Master.

In 1942 I finally decided to settle down in Vrindaban. But before I could do this, I went out on foot on a pilgrimage of 650 miles to Yamunotri, Garigotri, Kedarnatha, and Badrinatha, and at last took my residence at Vrindaban and remained in exclusive seclusion observing silence for four years. In the meantime I had written a few books on the Vedas, the Gita and the Life and teachings of Sri Caitanya. But the main task, which my spiritual master had entrusted to me, remained unfulfilled all these years. In 1946 I broke my self-imposed silence and began to study the present conditions of Vrindaban, which is one of the most important places of pilgrimage of the Hindus. My impression was that present-day Vrindaban, was alas very backward socially, economically, educationally, culturally, and above all, spiritually. I thus put my mind and energies to the establishment of an academic institution for advanced scholars for objective studies of the spiritual heritage of India in general and Vaisnavism in particular. I thought that advanced research in comparative philosophy and comparative religion at a research center here would enhance the glories of Vrindaban and of India in a lasting manner. The spiritual values of Kṛṣṇa-prema must stand on their own merit. This academic institution was started in 1950 against terrible oppositions from various quarters for different reasons. It is now an affiliated post-graduate institute under Agra University.

But the uplift of the true cause of Braja, which is associated with the Supreme Lord Sri Kṛṣṇa and Kṛṣṇa-prema, could be far better enhanced by translating into English the vast Sanskrit literature of the Six Gosvamins of the Caitanya School, headed by Sri Rupa and Sri Sanatana, who expounded the supra-mundane, transcendental and esoteric significance of the realm, associates, and pastimes of Lord Kṛṣṇa. This could not so long be possible for want of a group of scholars who could sit around the table and take up the noble work with a proper frame of mind and heart, freed, as far as humanly possible, from mundane sex-thinking. The subject matter of Lord Kṛṣṇa and Kṛṣṇa-Prema is most difficult and most misconceived because of the apparently earthly, and essentially transcendental nature. To put the subject into English language is indeed no easy matter.

Anyway, I was happy to secure the active cooperation of Dr. Susil Kumar Maitra, MA, Ph.D., P.R.S., (unfortunately he is no more in this world), and Pandit Kṛṣṇadasa Vyakaran-Gaudiyadarsana-Tirtha, and thus I undertook to translate into English Sri Rupa Gosvami's classical work Bhakti-rasamrita-sindhuh with all the humbleness of my heart. Should I be able to complete it and see it through printing, I shall have the satisfaction that hereby I am able, with all my limitations, to serve the wishes of my spiritual master and also the cause of spiritual Vrindaban as well as of Sri Rupa Gosvami.

I apologize for mentioning all these my personal affairs in this PREFACE. I have purposely mentioned these personal factors because of the special background of my mind with which I undertook this translation of Bhakti-rasamrita-sindhuh.

I am deeply grateful to Dr. Susil Kumar Maitra, M.A., Ph.D., P.R.S. who took great trouble in looking through my English rendering, polishing it here and there, and thereby encouraging me immensely.

I express my sincere gratefulness to Pandit Kṛṣṇadasa Vyakaran-Gaudiyadarsana-Tirtha but for whose help I would not have been able to translate the three commentaries. Panditji helped me in following the Sanskrit tikas and explained to me wherever I found the grammar complex and difficult. In fact I have been able to complete this translation of the text and the commentaries in collaboration with Sri Kṛṣṇadasaji.

Professor Tapodhira Krishnadasa Dastidar, M.A., B.L. has corrected all the proofs of the first volume with great devotion. May the Supreme Lord Sri Kṛṣṇa bless him profusely.

I acknowledge with thanks the promptness with which the Navana Printing Works (Pvt.) Ltd., Calcutta has completed printing of the first volume. I feel confident that they will pay equal attention to the printing of the next two volumes. The book will be completed in three volumes.

As the founder-rector of the Institute of Oriental Philosophy, Vrindaban, I beg to express our sense of deep gratitude to the government of India, Ministry of Education, for granting 50% of the total expenditure of this first volume of Bhakti-rasamrita-sindhuh.

And the most pleasant thing that I have to mention here is that my dear friend Mr. Sydney Ashton Hill of England voluntarily came forward to contribute the balance of the total expenditure for publication of this first volume of the book. When he came to know that the government of India had sanctioned only half the amount of the cost of

publishing for this volume. I felt extremely shy when my friend sent me a check without informing me beforehand, and I wrote him back that in this world money often disturbs the relations between father and sons, husband and wife, brother and brother, and friend and friend! I would value his selfless friendship and affection more than any financial gift. He felt pained, and wrote back that this gift was a token of his genuine friendship for me! I could not any longer refuse his affectionate gift for the publication of this important and authentic book of the philosophy of bhakti. If my friend Mr. Sydney Ashton Hill benefits by reading this book of unalloyed devotion to the Supreme Lord of all, I shall be happy that his noble name shall ever remain associated with this publication.

Vrindaban The 30th of October, 1964
B. H. BON

PROPIITIATORY INVOCATION

I humbly bow at the feet of my spiritual master Bhakti Siddhanta Sarasvati Gosvami Maharaj whose inordinate affection for me is the most precious gem of my heart. I know how dearest he is, the apple of the eye, to Sri Sri Radha and Srila Govindadeva, and so I seek his limitless blessings.

Sri Rupa Gosvami who is Sri Rupa-manjari in Braja-lila, is the personification of the supra-mundane beauty of Sri Radha, and is the best blooming blossom in the garden of prema, who very strongly attracts the Supreme Lord Sri Krsna, the bee, by his incomparable fragrance. May he inspire me to undertake the serious task of serving all genuine devotees, known and unknown, by translating his Bhakti-rasamrta-sindhuh into English so that all may dive into the Ocean of Bhakti-rasa and forever drink the nectar thereof!

May Sri Krsna-caitanya-deva, Who is Lord Sri Krsna with the feelings of mahabhava of Sri Radha, ever shine in my heart like the vernal moon and madden me with the elixir of Krsna-prema, so that my soul may dance in ecstasy before the smiling eyes of my most beloved Lord!

Vrindaban,
The 30th of October 1964.
Bhakti Hrdaya Bon

INTRODUCTION

Sri Rupa Gosvami was the younger brother of Sri Sanatana Gosvami and was elder to Sri Vallabha, who was father of Sri Jiva Gosvami. Sri Vallabha was subsequently known as Anupama. They were Karnata-bramanas by birth. Sri Jiva Gosvami, nephew of Sri Rupa and Sri Sanatana, gives a genealogical tree of their family at the end of his book Laghutosani. It is stated that one Sarvajna by name was born in the royal family of Karnata who belonged to the Bharadvaja-Gotra of the Brahamana-caste. Sri Sarvajna had a son known as Aniruddha, who had two sons known as Rupesvara and Harihara. Harihara turned out his brother Rupesvara, who settled in the kingdom of Sikhesvara in the east. Rupesvara's son, Padmanabha, migrated to Bengal and settled at Naihati on the Ganga. Padmanabha became a minister at the court of Danujamardana Raja Ganesa, who defeated Samsuddin II in 1405. This Padmanabha had five sons, and the youngest was known as Mukundadeva, who settled in the Jessore District. Sri Mukundadeva had three sons, known as Sanatana, Rupa and Vallabha, who used to live at Ramkeli in the District of Maldaha, then capital of Bengal. Sri Sanatana, Sri Rupa and Sri Vallabha were therefore Karnata-Brahmanas by birth and settled in Bengal since the time of their great great grand father Sri Rupesvara. King Hossain Shah, at that time Governor of Bengal, appointed Sri Sanatana as his Prime Minister and Sri Rupa as his confidential Home Minister, and gave them the titles of Sakara Mallik and Davira Khasa respectively.

Both the brothers were not only great scholars of Nyaya philosophy of wide repute, but were exceptionally devout votaries of Sri Krsna-caitanya-deva. Ultimately both renounced the world and completely surrendered themselves at the feet of Sri Krsna Caitanya deva. On His way back from Vrndavana, Sri Caitanya instructed Sri Rupa on the esoteric aspects of Bhakti-Rasa at the Dasavamedha-ghat at Prayag (Allahabad). And inspired Sri Sanatana at Varanasi with the fundamental principles of God, Jiva-atma and the phenomenal world. Both finally settled in Vrndavana at the instance of Sri Krsna Caitanya deva. Dr. S. Das holds, "After finishing their studies they (Sanatana and Rupa) entered the King's service which they enjoyed for many years before they finally retired from the office to join Sri Caitanya's mission in 1516."

The Six Gosvamis, viz., Sri Rupa, Sri Sanatana, Sri Bhatta Raghunatha, Sri Jiva, Sri Gopala Bhatta, and Sri Dasa Raghunatha, were the most trusted lieutenants of Sri Krsna Caitanya deva, all of whom lived in Vraja and lived the life of extreme asceticism and intense devotion to the Supreme Lord Sri Krsna. Before one can even think of prema-rasa of the

supra-mundane nature in relation to Sri Radha-Krsna, one must undergo strict discipline of the body and mind, absolutely overcome all the senses, must be beyond all thoughts of sexes, and practice spiritual life. Such a life did Sri Rupa Gosvami live and the way of his life and activities immensely pleased Sri Caitanya. So Sri Rupa was considered to be the fittest person who could undertake writing on Bhakti-Rasa, and thus the Lord entrusted him with the task. About the way of life that Sri Rupa and Sanatana led in Vrndavana, Dr. S. Das describes like this:

"They (Sri Rupa and Sanatana) were exactly fitted for the work He (Sri Caitanya) had imposed upon them. They were the pride of the sect. The Gaudiya Vaisnava world was struck with wonder and affection at their devotional life. They were above reproach in every respect. If Sri Caitanya made anybody perfect it was Rupa, Sanatana and Raghunatha dasa. Their asceticism was wonderful. Sometimes they were homeless, sleeping every night under a different tree and at times in a cave. They were perfectly happy under the trees of Vraja while their palaces at Ramakeli and at Fateyabad had not given them a vestige of the bliss they experienced at Vrndavana. They lived on alms begging from door to door accepting coarse dry bread, in contrast to the luxurious and palatable dishes to which they were accustomed. They chewed the dry bread and gram forsaking all earthly pleasures. They had only a coconut-shell as a water bottle and a tattered quilt to protect them from cold. They practiced self-mortification to the extreme. Few people could have pursued unflinchingly a martyrdom as they did."

Such was the life of extreme renunciation and spiritual dedication of Sri Rupa Gosvami, who wrote Sri Bhakti-Rasamrta-Sindhuh and Ujjvala-Nilamani! Not everybody is eligible for this type of work. If unqualified persons, given to sensualities of the flesh should venture dabble in the PREMA-RASA of Sri Radha-Krsna without the requisite spiritual practices they will only bring ruin on themselves.

Sri Rupa Gosvami understood the inner feelings of Sri Krsna Caitanya better than many of His other intimate followers. Once it so happened that Sri Caitanya recited a famous verse of Kavya Prakasa before Lord Jagannatha-deva's car-festival in which a love-lorn girl longed to be with her lover in the grove on the bank of the river Reva where they had first met each other and fallen in Love! Why should Sri Caitanya sing this verse in front of Lord Jagannatha on the chariot? Sri Rupa understood the feelings of Sri Caitanya, and he wrote on a palm-leaf the inner significance of that verse of Kavya Prakasa in relation to the feelings of Sri Caitanya. Sri Rupa's verse meant that when Sri Radha met Lord Sri Krsna on the chariot at Kuruksetra after long separation. She addressed Himself to Her beloved: "Thou art Sri Krsna and I am that Radha, and the bliss of our meeting is just the same. Yet My heart yearns for the groves on the bank of the Yamuna where Thy Flute first sounded the music and we met for the first time!" Sri Caitanya was imbued with the feelings of Sri Radha: even in Their meeting after long separation, She did not relish the grandeur of Sri Krsna as a king sitting on the chariot, but preferred to meet Him in His unsophisticated manner in the groves of Vraja on the banks of the Kalindi! When Sri Caitanya read this verse on the palm-leaf, written by Sri Rupa, He affectionately called him near and told all other devotees that Sri Rupa understood His heart correctly. From this instance, it is clear that Sri Rupa was most competent to write on Bhakti-Rasa as was brought to the world by Sri Caitanya. Sri Rupa also wrote Lalita Madhava and Vidagdha Madhava first in one volume, but they were expounded separately at the direction of Sri Caitanya Himself.

Sri Rupa Gosvami wrote a number of valuable books in Sanskrit, on Kavya, poetics, drama, dramaturgy, poetry, philosophy. That Sri Rupa Gosvami was a scholar of great eminence there is no doubt. Indeed, his contribution to the Gaudiya literature is vast and varied. To quote again Dr. S. Das: "Sri Rupa Gosvami was deeply learned and preeminently a poet. Rasa and poetry distill the essence, which makes every piece of his writing exquisitely beautiful. Fully equipped, he launched upon the great task of creating a different kind of literature in all its branches, which is distinctive of the Gaudiya sect. Creativity is the essence of his poetic genius. He was the first to give a new interpretation to rasa and to develop it in a direction peculiar to the sect. Rasa has been interpreted and identified with Bhakti-Rasa which forms the absorbing theme of Gaudiya Vaisnava literature and of the practical lives of its adherents. Rupa eliminated all sorts of sensuality either subtle or gross from Bhakti-Rasa, which develops itself by way of concentration to Prema in proportion to the elimination of worldliness from the heart of a devotee."

Sri Rupa Gosvami wrote, as already stated, on a variety of subjects. But we mention here only the name of some of his important works. They are--

Hamsa Duta, Uddhava Sandesa, Astadasa Lila Chanda, Utkalika Valli Stava, Govinda Virudavali, Premendusagara, Vidagdha Madhava Nataka, Danakeli Kaumudi, Lalita Madhava Nataka, Bhakti-Rasamrta-Sindhuh, Ujjvala-Nilamani, Mathura Mahima, Padyavali, Nataka Candrika, Laghu Bhagavatamrta, Krsna Janma tithi, Laghu Krsnaganoddesa dipika, Vrata Krsna Ganoddesa dipika, Akhyata Candrika, Stavamala, Upadesamrita, Hare Krsna Maha Mantra nirupanam and Gangastaka. Of these, Hamsa-Duta and Uddhava-Sandesa are Duta-Kavyas, while Bhakti-Rasamrta-Sindhuh is his work on the philosophy and psychology of Bhakti. Our present attempt is to translate Bhakti-Rasamrta-Sindhuh into English, so that non-Sanskrit-knowing savants may know this unique contribution on the philosophy of bhakti. But as the subject is rather difficult and uncommon, we have thought it proper to use the technical expressions of the text in the translation and give an explanatory note on such expressions in a glossary at the end of the book. From our personal experience with a wide section of scholars at various universities in Europe and America, we have come to realize how difficult it is for Europeans to follow us correctly when we try to express our philosophical and theological ideas through the commonly used English words of western philosophy and Christian theology. We mean one thing, and they understand a different thing! There are many Sanskrit words in our Hindu philosophy and religious literature, which

cannot be correctly put into English equivalents. If we do, they convey a different meaning. The best thing is to try to understand western philosophy and Christian theology in their own expressions, and in the same way western scholars need to understand our technical expressions in their proper context and meaning. Almost every Sanskrit word conveys different meanings, and it is not so easy for western scholars, even with their knowledge of Sanskrit, to understand us correctly. For example, the Sanskrit word "Bhakti" can be derived from two different roots, "bhaj" and "bhanj", but the meanings will be contrary. One German scholar of repute, versed in Sanskrit, once argued with us why we should not accept "bhanj" as the root of Bhakti! He simply would not hear that it was from the root "bhaj" that Bhakti was derived and understood! Such being the difficulty, we would adhere to the original expressions. We now give here a short summary of Bhakti-Rasa, from Sradha to Mahabhava.

Sri Krsna, who is the most beloved of Sri Radha, is now manifest as Sri Krsna Caitanya deva with three specific purposes. First, He reveals Himself in order to remove forever, out of His limitless compassion for the entire humanity, the agonies of the threefold miseries relating to the physical body and subtle mind-intelligence-ego! (Adhyatmika pains), the providential sufferings like earthquake, flood, etc. (Adhidaivika sufferings), and afflictions caused by other living beings (Adhibhautika inflictions). Secondly, He by His own personal example is desirous of teaching unalloyed devotion and loving intimate service to the Supreme Lord as the Divine Master the Divine Friend the Divine Son, and the Divine Consort, to the fallen and self-forgetful humanity so that it may have a taste of the elixir which is Bhakti-Rasa through the varied reciprocal relationships of servanthood, friendship, parenthood and consorhood. According to their temperamental predilections even though they may be utterly lacking even in the faintest idea, of a true spiritual life of unalloyed devotion and divine love; and thereby bringing to the world a flood of the waves of the hitherto untasted nectar of the vast ocean of Bhakti-Rasa and Ujjvala-Prema. Sri Krsna Caitanya deva promulgated the Yuga-dharma, religion of the Kali age, of the chanting of the Name of the Supreme Lord Sri Krsna, and unrestrictedly distributed the most precious wealth of the highly brightened Ujjvala-Prema to one and all, which was so far completely unknown to the people of the world. There is also a third reason of the appearance of Sri Krsna Caitanya deva in this world, viz. the Supreme Lord Sri Krsna manifested Himself as Sri Krsna Caitanya deva in order, above all, to taste for Himself and to make all unalloyed and highest devotees to appreciate that super-excellence of PREMA developing into: Sneha, Mana, Pranaya, Raga, Anu-Raga, Bhava and Mahabhava, the last culminating in Sri Radha (the Counter-Whole Divine Moiety) and Her associate Counter-Parts. The eight Sakhis in their supramundane consorhood relation with the Supreme Lord Sri Krsna. The Supreme Lord Sri Krsna is the only predominating and transcendental recipient of Prema, while Sri Radha is the predominated Counter-Whole Divinity who alone can offer the supreme enjoyments to the Absolute Lord.

The stage of Prema (which must not be misidentified with 'love'), developing up to Anu-Raga and Bhava can manifest itself in the eight Sakhis, i.e. the extended Counter-Parts of Sri Radha, the Counter-Whole Divinity, the Supreme Lord Sri Krsna being the only Predominating and Original Whole-Divinity. Therefore, the climax of Prema in Mahabhava is possible in Sri Radha alone and cannot be possible in any finite self however advanced in the spiritual life. The Supreme enjoyer Sri Krsna tastes the mellow-sweetness of the consorhood-services of Sri Radha to Him, but what She experiences in return both in union and separation, the Lord does not know. Hence, Sri Krsna accepted, out of His divine prerogative and Free Will, the complexion of Sri Radha as also the feelings of Sri Radha for Him, so that He might relish Sri Radha's feelings in the brightened state of Ujjvala-Prema, and thus He became Sri Krsna Caitanya deva.

Before Sri Krsna Caitanya deva brought His message of Krsna-Prema to the world, Gita-Govindam, Krsnakarnamrtam, songs of Candidasa and Vidyapati, dealing with Sri Radha-Krsna-Prema had already been published. But as the subject was unfamiliar, it was grossly misunderstood by the intellectual laity, who were given to sense-experience and who were normally addicted to sensualities. So long as one's heart is polluted by sense-egoism, so long as one's mind is darkened by a very very thick quagmire of sex-mindedness, so long as an individual misidentifies his true self with his gross body and his subtle body (mind, intelligence, ego), there is absolutely no possibility of entering into the depth of the spiritual transparency of Sri Radha-Krsna-Prema. Eligibility demands absolute effacement of man-woman-conceptions from the thoughts of an individual before he can realize the supreme beauty of the "Divine Sex". There is no short cut to it. Those who will venture to dabble in Sri-Krsna-Prema with their pre-possessed association of ideas of human or animal sex-experiences will knowingly bring utter ruin to themselves. The Super-excellence of the unsurpassable Beauty of the Divine Prema-Rasa will ever remain unaffected by their wrong attempts.

It will, therefore, be worth while to explain here in a nutshell the transcendental significance of Mahabhava, which is identified with Sri Radha alone. The conception of Sri Radha is completely misconceived by most people. From the present state of utter self-forgetfulness of an individual soul, engrossed in the physical and mental tabernacles till its final freedom and attainment of Prema-Bhakti, there are different stages of gradual unfolding of the innate dormant nature of the soul, which it must undergo by way of spiritual practices before it can aspire to understand and relish the super-excellence of Sri Radha-Krsna-Prema.

These stages are:

(I) Sraddha, (II) Sadhu-Sanga, (III) Bhajana-Kriya, (IV) Anartha-Nivrtti, (V) Nistha, (VI) Ruci, (VII) Asakti, (VIII) Bhava, and (IX) Prema.

Sri Rupa Gosvami deals in this book Bhakti-Rasamrta-Sindhuh with the subject matter of Prema staging from its lowest step of Sraddha. From (I) Sradha to (IV) Anartha-Nivrtti are steps of spiritual sadhana (practices) from utter bondage to

the soul's freedom from the clutches of the threefold deviating influences of Maya, the Deluding Energy of God. After self-realization, the soul develops in his on her spiritual practices from (V) Nistha, to (IX) Prema, which is attainable even while the soul is not separated from his or her physical and mental, gross and subtle, coverings.

PREMA can develop in the siddha-deha alone, i.e. the supramundane and eternally spiritual body of the pure soul or the finite self, otherwise called Jiva-atma, as categorically different from In the physical and mental associations, into:

(X) Sneha, (XI) Mana, (XII) Pranaya, (XIII) Raga, (XIV) Anu-Raga, (XV) Bhava, (XVI) Mahabhava.

(XV) Bhava is distinct from (VIII) Bhava-Rati in the earlier stages of Bhakti and spiritual practices till Prema is attained. The individual finite self or the Jiva-atma cannot, as stated above, attain Mahabhava. The conceptions about (I) Sraddha to (IX) Prema have been dealt with in the Bhakti-Rasamrta-Sindhuh by Sri Rupa Gosvami, while Sri Rupa has elaborately explained the stages from (X) Sneha to (XVI) Mahabhava in his famous Ujjvala-Nilamani.

There has been a lot of confused thinking amongst scholars, both eastern and western, about the true nature of Bhakti in general, Prema in particular, and much more about Mahabhava, i.e. the supra-mundane Love-Sports of the Counter-Whole (Sri Radha.) with the Predominating Original Whole (Sri Krsna), in which the Absolute-Whole having projects Himself out into the second or Counter-Whole without losing the Original Whole (Cf. Upanisad). As these technical transcendental aspects of the unalloyed soul's eternal and ever-progressive relations with the Supreme Being Sri Krsna have been wrongly identified in certain quarters with mundane and sensual love-daliances, we propose to give here a short explanatory note on each of the above mentioned sixteen stages of the soul's progress to self-realization and God-realization and the reciprocal relationships that exist between God (Parama-Atma) and the individual soul or finite self (Jiva-atma). In the glossary at the end of the book, these technical terms in rasa-sastra or rasa literature will be explained, and in the text we shall retain the original Sanskrit expressions which cannot conveniently be rendered into English equivalents. For example, it is absolutely wrong to translate prema as "love", or Mahabhava as "great sentiment". By such 'easy' translation, the whole purpose of the works of Sri Rupa Gosvami will be lost.

The following explanatory notes on the sixteen stages of bhakti will be, we hope, helpful to the readers of this English edition of Bhakti-Rasamrta-Sindhuh:

(I) SRADDHA: Faith in the Supreme Being Sri Krsna, i.e. the faith that by serving Him alone everything else is served wholly and completely, as by pouring water at the root of a plant all its branches, twigs and leaves are fed. Sraddha is aroused in the heart of an individual being in bondage by his association with saints and by listening to the injunctions of the scriptures. Sraddha is of two kinds, viz. (a) mundane, and (b) spiritual. The spiritual Sraddha or firm faith is the seed of Bhakti (Cf. Bhakti-Sandarbha).

(II) SADHU-SANGA: Company of sadhus or saints. This means an individual's eager desire to be in the company of a sadhu in order to learn the methods of spiritual practices for God-realization alone and for no other purpose. But who is a sadhu?

According to Bhagavatam, Canto XI, Chap. 11, slokas 29 to 31, the following are the qualities of a genuine sadhu or saint: a sadhu is kind, he cherishes animosity toward none and he smilingly endures even the bitterest miseries. He loves truth as the vein-blood of his life, he never allows any evil thought to pollute his mind, and he looks upon all with equal love and compassion. He does not entertain any kind of mundane desires to darken his mental quantum and he is self-controlled, amiable and pure in character. He remains farthest from any attempt to accumulate for his future subsistence and does not beg anything from anybody and he is abstemious and peaceful. He is steady in his mind, he depends absolutely on the Supreme Lord Sri Krsna, and remains in constant remembrance of the Lord. He is patient, solemn, magnanimous and undisturbed even by utmost provocation and turmoils. He has control over hunger, thirst, lamentations, infatuation, birth and death. He does never aspire after respect for himself, but is always respectful to others, he is friendly to all, and his heart is full of compassion for others. He is fully conversant with the real nature of God and he is erudite. To keep company with such a one in person, thought and through discussions is Sadhu-Sanga.

(III) BHAJANA-KRIYA: Spiritual practices (in the stage of bondage). This Bhajana-Kriya is twofold, viz. (a) Nisthita, i.e. rigid following of listening to and singing the glories of the Supreme Lord, and (b) Anisthita, i.e. slackness in spiritual practices. This slackness in spiritual practices may be due to six different circumstances, viz.

(i) Utsahamayi-early zeal in Bhakti like a child's first attempt at reading the first primer, thinking that it has become a great scholar, which slowly declines.

(ii) Ghana-tarala-or thickened liquidity, i.e. sometimes progressive and sometimes retrogressive processes of spiritual practices of Bhakti like the intensity end slackness of a student in his studies.

(iii) Vyudha-Vikalpa-this is like a married man vacillating between resolutions and doubts. At times such a sadhaka resolves to remain in his householder's life in the company of his wife and children, relatives and friends, and devote himself to spiritual practices of service to God, i.e., Bhakti, and again, the next moment, he resolves to cut off all ties with

his blood-relations in order to devote himself completely to a spiritual life. Such a vacillating state of mind of a devotee is called Vyudha-Vikalpa-Anisthita-Bhajana-Kriya, which means a vacillating state resulting in slackness in spiritual practices.

- (iv) Visaya-Sangara i.e. fight against the temptations of worldly enjoyments. In this state of slackness, the devotee sometimes overcomes all allurements of worldly pleasures and sometimes they dupe him.
- (v) Niyama-Aksama- unstability in determination. In this state of slacked Bhakti, the sadhaka fails to stick even for his strong determinations.
- (vi) Taranga-Rangini-even when a sadhaka (one in his bondage engaged in spiritual practices) is overwhelmed by a desire for spiritual advancement and is engaged in spiritual practices, he is drifted away by the powerful forces of the tide of worldly gains, name and fame, etc. Such a state is called Taranga-Rangini.

(IV) ANARTHA-NIVRITTI: Cessation of the obstacles and the defect that cloud Bhakti. These obstacles are four:

- (1) Obstacles arising out of impious thinking and wrong doings, as well as fivefold miseries, which are:
 - (i) Avidya-to mistake a changeable and transitory object for an eternal entity.
 - (ii) Asmita-to misidentify one's own self with one's gross physical body and one's subtle body (mind, intelligence, and ego).
 - (iii) Raga-attachment to objects of sense-experiences viz. form, (rupa), taste (rasa), smell (gandha), touch (sparsa) and sound (sabda) corresponding to fire, water, earth, air and ether.
 - (iv) Dvesa-anger against opposition to the enjoyment of the senses.
 - (v) Abhinivesa-to misconceive one as dead when the physical body and the phenomenal objects of physical enjoyments are destroyed.
- (2) Obstacles arising out of pious actions done either in this life or in previous births, which offer enjoyment here in this world or hereafter in heaven (svarga). Enjoyments in this world or in heaven as a result of pious deeds are obstacles to the attainment of Bhakti. They are like deep clouds that cover the moon of Bhakti.
- (3) Obstacles arising out of ten offenses done to the Name of Krsna and thirty-two offenses committed in the services of Arcana, i.e. worship of the Deities in the temples. One should know them in detail so that spiritual practices of Bhakti might not be clouded over.
- (4) Obstacle arising out of Bhakti itself, that is, from a non-rigid state of sadhana of Bhakti. It is possible that one is carried away by the desire for bhukti, i.e. for enjoyment of pleasures of heaven as a minor god, or by the desire for mukti (sayujya-mukti), i.e. self-annihilation by way of a desire to merge into the Absolute Brahman. Or by desires for worldly gains, name and fame, etc. One has got to be very careful about these subtle temptations that may lead one astray from unalloyed Bhakti.

After there is a complete cessation of the above-mentioned fourfold possible obstacles, there are five impediments to the practices of elementary Bhakti for a sadhaka- a devotee in bondage, viz.

- (i) Laya-to feel ever increasing drowsiness while singing, listening to and remembering the glories of the Godhead.
- (ii) Viksepa-to maintain mundane associations while practicing even the external forms of Bhakti.
- (iii) Apratipatti-disinclination for bhajana or spiritual endeavors even when realizing one's Laya and Viksepa.
- (iv) Kasaya-instinctively prone to anger, avarice, vanity, etc.
- (v) Rasasvada- to think of sensual enjoyment and worldly pleasures while engaged in bhajana or practices of Bhakti.

To be completely freed from all the above stated obstacles, which over-cloud unalloyed Bhakti, is Anartha-Nivrtti.

(V) NISTHA: Firmness in the striving for the unfolding of Bhakti.

When the obstacles of laya, viksepa, kasaya, etc. are almost removed from the path of Bhakti of such a sadhaka, the steadiness that he then attains is called Nistha. This Nistha or firmness in Bhakti can be of two different forms:

(1) Steadfastness that directly concerns Bhakti which is again of three forms, viz.

(i) Physical, such as worship in the temple, listening to the scriptures prostrated obeisances before the Deities in the temple and before the Guru or Spiritual Master, circumambulation of the temple of God and the sacred places of pilgrimage associated with His Divine Descents in this world.

(ii) Verbal, such as chanting of the name of God, chanting on beads and reading aloud His glories.

(iii) Mental, such as remembrance of and meditation on the Divine Name, transcendental Form and Beauty, supra-mundane limitless Qualities, spiritual Realm, Associates and Entourage, and Eternal Pastimes of the Lord.

(2) Steadiness in relation to things which are favorable to Bhakti. No desire for one's own respect, being respectful to others, friendliness, compassion, gratitude, self-control, mental tranquillity, tolerance, and such other qualities as are helpful to the development of constancy in Bhakti.

(VI) RUCI: Liking or Taste. When a strong taste for listening to the glories of the Lord becomes much more agreeable than talks on mundane things then such a mental taste of the devotee is called Ruci. This Ruci or taste for the singing of the glories of God is of two forms, viz.

(a) to pay equal attention to all aspects of Bhakti without paying any particular attention to the less important aspects of Bhakti;

(b) to feel agreeably affected by the various traits of Bhakti, keeping in view the more important and the less important aspects thereof.

(VII) ASAKTI: Attachment. When taste for services of the Supreme Lord develops into full-grown maturity and the Lord alone becomes the sole object of life, and then such an intensity of spiritual practices by a devotee creates a glue-like attachment for the Lord in his heart. This attachment for the Lord is like the foliage of the all-wish-yielding creeper of Bhakti, in the form of loving services of the Supreme Lord, the Godhead, which very soon brings forth the flower of Bhava and the fruit of Prema.

This Asakti cleanses the heart of the devotee and makes it so transparent that the Lord's reflection appears therein in such a way as if the Lord has appeared before the devotee in person. In the beginning, the sadhaka i.e. a devotee in the early stages of spiritual practices, purposely turns his mind towards the Supreme Person and soon his mind is spontaneously and constantly fixed on Him. In this stage of Asakti, if the devotee were in the midst of even worldly gossip, his mind will turn unawares to the Lord and be attached to thinking about Him. His soul now begins to relish the supreme sweetness of the incomparable Beauties of Sri Krsna, the Lord. All worldly talks and worldly affairs become boring and unbearable to him.

(VIII) BHAVA: When the above explained Asakti or attachment along with Ruci or spontaneous taste softens the heart, mind, and ego, and all reasoning faculties reach a point of melting, it is called Bhava. This Bhava is the innate nature of the self-same potency (Svarupa-Sakti) or internal potency (Antaranga-Sakti) of the all-powerful Supreme Lord, and is like the aurora immediately preceding the rise of the sun of Prema.¹

When a devotee attains the stage of Bhava-Rati, the following nine traits are fully developed in him:²

(1) He wastes not his time, even for the twinkling of an eye without being constantly engaged in his bhajana i.e. intense spiritual practices.

(2) The mental quantum of such a devotee remains perfectly calm and composed even if there be causes of extreme excitement.

(3) He develops a natural apathy for worldly objects.

(4) He is unassuming even though possessing all noble qualities.

(5) He has a firm faith in the realization of God in this very life and meeting with his Beloved Lord.

(6) He develops an intense longing for his Beloved Lord.

(7) He constantly sings the Name of his Beloved Lord.

(8) His attachment for singing the glories of the Lord remains steady.

(9) He passionately loves Vrndavana, the Eternal Realm of the Transcendental Pastimes of the Supreme Lord Sri Krsna.

The Madhurya-Kadambini describes the following further characteristics of Bhava-Bhakti:

(i) This Bhava is also called Rati.

(ii) The fragrance of the flower of Bhava-Bhakti of a devotee forcibly attracts Sri Krsna the Lord, like a bee.

(iii) When the devotee reaches the stage of Bhava, he anoints the Lord with the bhava-scented oil of affection, squeezed out of the sesame of his mental quantum. The Lord is also overwhelmed by enjoying the Bhava-Bhakti of His

devotee.

- (iv) Even the gods adore such a devotee in Bhava-Bhakti, however lowly the society in which he might have been born.
- (v) When Bhava is awakened in the heart of a devotee, showers of tears of Prema drench his soul. Being overfilled with emotions of inexplicable joy due to his experiencing and realizing the suppleness of the dark-blue Body of Sri Krsna, the ruddiness of the Corners of His Eyes and the Ends of His Lips, the silverness of His gentle Smile and the yellowness of His Robes.
- (vi) He feels, at intervals, that he has listened to the soothing music of the Lord's flute, the sweet jingling of the tinkling anklets of His Feet, and His own charming and fascinating Voice. He remains ever eager to taste them again and again.
- (vii) He feels an immensely delightful sensation, of occasional touch of the tender Hands and the Feet of the Lord, and he is thrilled to smell the gladdening Odour of His Body.
- (viii) He sometimes feels His presence, and is drowned in the stream of ecstasy. Again, he feels that the Lord has forsaken him, and he is thrown into the depth of the pang of separation.
- (ix) The devotee in Bhava-Bhakti experiences the above mentioned conditions not only when wide awake, but also in deep sleep as also in dreams.
- (x) In the stage of Bhava, the devotee strongly identifies himself with his siddha-deha or eternal cit-body, i.e. supramundane all-spiritual and eternal body, (which is engaged in the gross and subtle physical bodies in the state of bondage of an individual), and forgets his wrong "I"-ism or egoism of the physical body. Now he has attained bhava stage of absolute freedom from the bondage of the gross physical body and the subtle mind and perverse egoism.
- (xi) Though such a devotee tries to hide his spiritual experiences from worldly-minded folks, they become manifest in the company of genuine, freed and passionate devotees. To the ordinary people, expressions of such supramundane experiences appear like madness.

This Bhava, which is otherwise called Sthayi-Bhava, i.e. permanent trait of relation between the individual atma and the Parama-atma or Godhead, are Five primary and Seven secondary types. The Five primary Sthayi-Bhavas are:

- (a) Santa-Rati: or indifference, i.e. when the individual self in the eternal Realm, such as the Cow, the Stick, the Flute, etc. does not take the reciprocal initiative, but is accepted by the Lord Himself out of His own prerogative. In the Realm of the Lord, nothing is inanimate; everything is Cit or animate. But the objects of Santa-Rati appear as inanimate as they allow themselves to be utilized or not by the Lord.
- (b) Dasya-Rati: or servanthood. The servants like Citraka, Patraka, and others are the eternal Servants of the Lord, and they serve the Lord as their Beloved Master.
- (c) Sakhya-Rati: or friendship. The friends of Sri Krsna, like Sridama, Sudama, Vasudama, Subala, Madhumangala, Ujjvala, and others always serve the Lord as their most Intimate Friend.
- (d) Vatsalya-Rati: parenthood. The parents of Sri Krsna, like Nanda, Upananda, Sunanda, Yasoda, Rohini, Devaki and others eternally serve Lord Sri Krsna as their Most Affectionate Child.
- (e) Madhura-Rati: Consort hood. The queens of Dwaraka, such as Rukmini, Satyabhama, Jambavati and others, eternally serve the Lord as their Most Beloved Husband, while the gopis of Vraja (the Vraja-gopis) eternally serve the Supreme Lord Sri Krsna as their Most Intimate Beloved with an unrestricted and supremely intense dedication to the all-out satisfaction and absolute delight of the Lord. There is absolute self-effacement of the Vraja-gopis in Their Sthayi or permanent Madhura-Rati for the Lord, for the Lord's absolute and unrestricted Enjoyment.

The Sthayi-Bhava combined with the four ingredients of Vibhava Anu-Bhava, Satvika and Sancari develops into an inconceivable concrete form out of the transcendental and absolutely spiritual mellow-sweetness, which is called Rasa. The Supreme Lord Sri Krsna is Rasa (Cf. Sruti:Raso vai sah). All this will be explained in the text of Bhakti-Rasamrta-Sindhuh.

(IX) PREMA: When Bhava develops to such a pitch that it completely softens the mental quantum of the most advanced devotee and it creates a sense of intense "my-ness" for the Beloved Lord and gladdens the heart beyond all measure, it is

called Prema.³ This Prema may manifest itself in a devotee in two different ways, viz. (a) as a development of Bhava, and (b) as, arising from the Grace of the Lord.

(a) Prema arising from Bhava: In this aspect of Prema, it becomes normal and spontaneous as a vow, as it were, in the life of such a devotee to be completely and constantly engaged in listening to, chanting and singing the endearing Name of the Lord; he is deeply attached to his Most Beloved Lord and a profound fondness for Him overwhelms him. All his reasoning faculties are dissolved and melt into divine emotions; he then forgets all social decorum and gives way like a mad person sometimes to shrieks of loud laughter, sometimes to bitter weeping, sometimes to shouting, sometimes he is merged in the melody of music of singing the Lord's limitless Qualities, and sometimes to dancing in ecstasy⁴

(b) Prema arising from Grace of the Lord: The damsels of Vraja read not the Vedas, served not the saints, undertook no religious vows, performed no austere penances, and yet they achieved Prema for the Supreme Lord Sri Krsna, because of His causeless Grace only.⁵

Prema is again two different natures according to the two different Aspects of the Supreme Lord Sri Krsna Himself, viz. (i) His all majestic aspect, and (ii) His all-beauteous aspect.

Prema for the all-majestic aspect of Lord Sri Krsna (as in Vaikuntha), which is called "Aisvaraya", and for the all-majestic-all-beauteous aspect of the Lord Sri Krsna (as in Dwaraka and Mathura which is called "Aisvarya-Amdhurya" is restricted by a conscious knowledge of awe and reverence, and it is called Vaidhi-Bhakti. While a spontaneous attachment and fond liking for the All-beauteous, All-attractive aspect of Lord Sri Krsna in Vraja alone, which is called Madhurya is without any restriction whatsoever on the supra-mundane love-dalliance, and is called Ruci-Bhakti.

The Majestic Divinity of Sri Krsna (Aisvarya) always consists of (1) All-majesty, (2) All-prowess, (3) All-fame, (4) All-beauty, (5) All-knowledge, and (6) All-detachment. According to Visnu-Puranam, Narada and Uddhava had this Aisvarya-Prema for Sri Krsna with their conscious knowledge of His Divinity.

The Beauteous Divinity of Sri Krsna (Madhurya) is (1) All-charming, (2) All-attracting, (3) All-beauty, (4) All-dominance, (5) All-skilfulness, and craftiness, and (6) All-desirous. Sri Krsna's associates in Vraja had this Madhurya-Prema for Him in the form either of the devoted Servant, or of the intimate Friend, or as the affectionate Son, or as the Divine Consort with the feelings of intimacy, filial affection and conjugal love or consortship without restrictions, social or any other, respectively.

Prema has two more important aspects as mentioned in Madhurya-Kadambini, viz.

(a) Prema in its intrinsic nature is itself a dense, consolidated and ecstatic bliss or Ananda. Prema once awakened never ceases even if there be strong grounds of a break or cessation.

(b) Prema possesses the supreme power to attract even Sri Krsna, who is the All-attractor.

When the sun of Prema dawns in the perfectly cleansed and transparent heart of the Prema-Bhakta (a devotee who has attained Prema), the following characteristics become natural and normal with him:

(i) All forms of 'my-ness' and attachment of a Prema-Bhakta for his body-mind-soul and those related to the body-mind are completely directed to Sri Krsna alone. His "my-ness" is attracted by Sri Krsna like a magnet drawing a clean piece of iron.

(ii) As a greedy and hungry man's desire for palatable dishes never ends even if he has eaten much of them, so also a prema-bhakta's burning desire and solicitude for Sri Krsna have no end when once he has attained Him, rather the longing increases all the more. To a prema-bhakta in his pangs of separation from his beloved Lord, his own dear friends appear like a dry well without water and his own home pricks him like a house of thorns. Food tastes like severe beating, praise seems like the venom of a snakebite, and the different limbs and organs of his body become a heavy burden to him. The solacing words of friends sound platitudinous and even bitter. Sleep is death to him, and existence of the body seems to him as God's punishment. What more, even meditation on the Beloved by such a Prema-Bhakta in the agonies of separation, cuts asunder, as it were his very soul.

(iii) Like a covetous thief, the Prema-Bhakta loses all powers of distinguishing between good and evil.

(iv) As the soothing rays of the moon cool the scorching heat of a thousand suns, so also the union with Sri Krsna

removes all the intense pangs of separation from the heart of a Prema-Bhakta who has acquired this wealth of Prema.

(v) Overpowered by these anxieties of Prema of His devotee, Sri Krsna reveals to him His matchless Beauty, extraordinary Loveliness, incomprehensible Adolescence, soul attracting Handsomeness, limitless Magnanimity, and fathomless Compassion and such other Divine Qualities. The devotee who has ascended the ladder of Prema and has thus been blessed by the Lord, experiences such a divinely wondrous and luminous pleasure that far outweighs the pleasures that a tired traveler experiences at midday in the scorching rays of the summer sun, in the midst of hot sands of a vast desert, when he suddenly finds a densely shaded banyan tree, full of thick foliage with all its branches and twigs, or the pleasure that a wild elephant enjoys being drenched in a cool waterfall after it has escaped half-burnt from the huge forest-fire.

(vi) After an individual soul has attained Prema by his or her spiritual practices, he or she now beholds the Lord face-to-face with the darsana-rati or attachment of vision, and realizes that this luminous experience far excels all the experience he or she had at the stage of Bhava-Bhakti.

This experience is of the following order:

- (vii) First: With the eyes (soul's organ of visual perception);
Second: With the nose (soul's perception through the organ of smelling);
Third: With the ears (soul's perception through the organ of hearing);
Fourth: With the tactile sense (soul's perception through the organ of touch);
Fifth: With the tongue (soul's faculty of tasting).

(viii) Out of His magnanimity Sri Krsna occasionally makes the devotee experience in his prema the beatitude of His Beauteous Sweetness all at once with all his supra-mundane and transcendental senses.

(ix) At the time of revealing His Person before His devotee in the stage of Prema, the Lord responds favorably to the devotee's nature of sadhana or spiritual practices.

So far the different stages in the gradual development of Prema, starting from Sraddha to Prema, have been dealt with by Sri Rupa Gosvami in Bhakti-Rasamrta-Sindhuh, and we have given here just a summary of the same. It will, however, be necessary to explain here in a nutshell how Prema further unfolds itself into Sneha, Mana, Pranaya, Raga, Anu-Raga, Bhava and Mahabhava in relation to transcendental Love-Pastimes in Madhurya-Rati, i.e. supra-mundane wifehood and mistresshood of the freed soul (which is no more misidentified with the physical and mental bodies) in relation to the Supreme Godhead in His Husbandhood and Paramourhood respectively. There is absolutely nothing mundane and physical in it, although it may sound so.

Though Prema functions in all the twelve Sthayi-Bhavas, i.e. permanent sentiments, viz. five primary, i.e. (1) Santa, (2) Dasya, (3) Sakhya, (4) Vatsalya, and (5) Madhurya, and seven secondary, i.e. (6) Hasya, (7) Karuna, (8) Raudra, (9) Vira, (10) Bhayankara, (11) Vibhatsa, and. (12) Adbhuta, it is essentially in Madhurya-Sthayi-Bhava-Rati only that it rolls ever more, on and on, in all the manifold fine shades and ripples. Therefore, Madhurya-Bhava has been accepted to be the highest expression of Prema in the realm of the Absolute Divinity. Sri Rupa Gosvami has, therefore, dealt with this aspect of Prema as expressed in the various shades of Madhurya-Bhava beginning from Prema and reaching up to Mahabhava, separately in his Ujjvala-Nilamani. Whereas the Bhakti-Rasamrta-Sindhuh deals up to Prema, beginning from the lowest step of Sraddha in the ladder of the spiritual sadhana of Bhakti of the highest order. Here we shall give a very short note on Madhura-Rati culminating in Mahabhava as described in the Ujjvala-Nilamani.

The Supreme Transcendental and sole enjoyer of the supramundane Erotic Sentiments finds His highest expressions in Madhura-Bhava, also called Madhura-Rati, which is a Sthayi-Bhava or permanent feeling. In this Madhura-Sthayi-Bhava, Sri Krsna is the only Subject⁶, and the transcendental damsels of Vraja are the Objects.⁷ When the Madhura-Sthayi-Bhava combines with the four ingredients of Vibhava, Anu-Bhava, Sattvika and Sancari, it is then called MADHURYA-PREMA or SRNGARA-RASA. As already stated, all these conceptions have nothing mundane about them, and they are technical expressions of the supra-mundane realm of the Supreme Godhead and can be experienced only by genuine spiritual practices. By any application of the cognitional and emotional faculties of the mind, however developed and refined, Prema can never be understood, much less realized. Here the Means and the End must be one and the same. It has to be unfolded and awakened from within the innate nature of the eternal self and cannot be got from without. These technical expressions will therefore, be explained, as far as humanly possible, in a glossary, and in the body of the book we shall use the original expressions. It will be a mistake to attempt to render these expressions in common English equivalents, which will only relate to human love, which is sensual lust. We must draw a thick line between sensual and transcendental; between sensual love, which is another name for lust, and Divine Prema.

The Divine gopis, the eternal damsels of Vraja are eternally freed souls, and are associated parts of Sri Krsna, as distinct from His separated parts, i.e. the individual finite souls. Each one of them has a supra-mundane personality, and they conceive themselves in their unmarried Maidenhood or married Wifehood or unrestricted Mistresshood in relation to the Supreme Lord Sri Krsna who is their Beloved. When Prema is discussed, it must always be remembered that it has

nothing to do with any love affair between a man and a woman of this world, however noble it might appear to be. The love-relation between a man and woman in this world is sensual lust, while the Prema between the Supreme Lord Sri Krsna, the Godhead, and the supra mundane Damsels of Vraja is absolutely transcendental. Love of this world, in any form, is definitely lust in different forms and degrees and can be compared with the dense darkness of the 15th day of the dark-fortnight, while Prema of Vraja and of the Damsels of Vraja are bright like the midday sun. With this preliminary background we now proceed to discuss Prema in Madhura-Rati.

The clever and intriguing nature of the Damsels of Vraja is eternal and innate in their very existence. Though Prema is their normal characteristic, yet the under-mentioned seven causes and conditions make Prema manifest itself in them:

- (1) Abhiyoga: Complaint. To make one's inner sentiments known either by oneself or thorough someone else as by way of complaint or abhiyoga to Sri Krsna in Madhura-Rati.
- (2) Visaya: Subject. Voice, Touch, Form, Taste and Smell of Sri Krsna are the "Subjects" of Madhura-Rati and are its roots, i.e. these, viz. Voice, Touch, Form, Taste and Smell of Sri Krsna dominate the reciprocal senses of the damsels of Vraja in Madhura-Rati.
- (3) Sambandha: Relation. Madhurya-Rati is aroused by-Family, Supra-mundane Body, Heroism, Civility etc., which are related to Sri Krsna.
- (4) Abhimana: Feeling as their own. In spite of the presence of other beautiful objects, the Damsels of Vraja cherish a determined and sensitive decision that Sri Krsna alone is the only Subject of attainment. This feeling that Sri Krsna is their own arouses Madhura-Rati in them.
- (5) Tadiya Visesa: His Specialties. Rati is awakened by the sight of the Foot-prints of Sri Krsna, His Vraja and His dear Associates and Companions, etc.
- (6) Upama: Comparison. Madhura-Rati is kindled in the heart of the Damsels of Vraja at the sight of any object, which has even the slightest likeness with the Form and Beauty of Sri Krsna.
- (7) Svabhava: Natural. When Rati wakes up spontaneously in the heart of the Vraja-gopis without any exterior causes, it is called svabhava or normal nature of Madhurya-Rati. This Svabhava has again two forms, viz.
 - (i) Nisarga: Causal. The various impressions that grow from a culture of day-and-night listening to and meditation upon the Form, Qualities, etc. of Sri Krsna.
 - (ii) Svarupa: Innate. A normal and spontaneous Madhura-Rati is independent of any such listening to or meditating upon Sri Krsna, and is called Svarupa-Svabhava or innate nature of Madhura-Rati, which is again of three forms, viz.
 - (a) Krsna-Nistha: Krsna as the Subject of Rati. When the Damsel of Vraja do not hide the character and qualities of Sri Krsna from anybody except the devils and the demons, and when they expose their Rati for Sri Krsna amongst themselves, it is called Krsna-Nistha.
 - (b) Lalana-Nistha: Vraja gopis as the object of rati. When the damsels of Vraja have an independent and normal rati for Sri Krsna without any previous knowledge of Him or without previously listening to anything about Him, or without previously seeing Him, it is called lalana-nistha svarupa-svabhava of Madhura-Rati. It is a specialty of the damsels of Vraja.
 - (c) Ubhaya-Nistha: Mutually devoted. When Bhava or Rati is aroused in the hearts of the beautiful Damsels of Vraja (Vraja-Lalana) at the sight of Sri Krsna, and similar reciprocal bhava is aroused in the heart of Sri Krsna at the sight of the Damsels of Vraja, it is called Ubhaya-Nistha Svarupa-Svabhava.

The above mentioned seven causes of Madhura-Rati have been stated only to show its super-excellence in amatory gestures, though in fact the Madhura-Bhava of the Damsels of Vraja is innate and normal, and their attachment does not depend on any cause whatsoever.

There are three forms of Madhura-Rati of an individual soul (atma), conceiving itself as inspired by the feeling of womanhood or mistresshood. They are:

- (a) SADHARANI-RATI: The rati, i.e. the permanent sentiment or sthayi-bhava that is not very much deep and that is generally aroused by the sight of Sri Krsna alone, and that is pregnant with a thirst for love-sports with the Lord is called Sadharani-Rati. Its climax is up to Prema only, as already explained under heading ix. The Rati that was aroused in Kubja's heart at the very sight of Sri Krsna when the Lord was going to the amphitheater of King Kamsa to kill him, is an example of this Sadharani-Rati, which is indeed very rare and valued like a jewel (mani).
- (b) SAMANJASA-RATI: This Rati is very very rare like the fabulous gem that grants the possessor whatever maybe wished for (cinta-mani). Here the Rati is deep in the feeling of married wifehood, as in the caste of the Queens of Dvaraka,

such as Rukmini, Satyabhama, Jambavati and others, in their relation with the Supreme Lord. This Samanjasa-Rati is wakened in the heart on listening to the glories and qualities of Sri Krsna. There is also occasional desire for love-sports with the Lord. The Queens of Dvaraka are the objects of Samanjasa-Rati, and it reaches to the stage of Anu-Raga in the gradual superior order of Prema, Sneha, Mana, Pranaya, Raga and Anu-Raga, and does not reach Bhava and Mahabhava.

(c) SAMARTHA RATI: This Rati is possible in the damsels of Vraja alone, and nowhere else. It is supremely one without a second like the Kaustubha-mani, the jewel that adorns the breast of Sri Krsna. As the Kaustubha-jewel cannot be found anywhere but on the breast of Sri Krsna alone, so also this Samartha-Rati is possible with the damsels of Vraja only. By its distinctive characteristic of an inconceivable luminous quality, which is lacking in Sadharani and Samanjasa-Rati, Samartha-Rati overwhelms and charms Sri Krsna and thereby subdues Him completely. Here there is no possible gap for any thirst for union with the Lord, because here Samarthana-Rati and the supreme union are merged into one. This Rati is exceedingly profound and deep beyond one's imagination. From the faintest smell of this Samartha-Rati, the gopis forget all about themselves, their hearth and home, their supposed husbands and relatives. Here everything they have and all their efforts are directed to this one end, namely to increase the pleasures of Sri Krsna alone. There is not the slightest tinge of self-enjoyment. The maturity of Samartha-Rati grows into Prema, Sneha, Mana, Pranaya, Raga, Anu-raga and Mahabhava. Here 'Prema' should be understood to be Madhura-Prema and not Prema in any other Sthayi-Bhava-Rati.

MADHURA-PREMA: The intense tie of attachment between the Subject of Prema, i.e. Visaya or Predominating Nayaka or Enjoyer Krsna only, and the Object of Prema, i.e. dominated Asraya Nayikas or the Enjoyed Damsels of Vraja alone and none else, is such that it never ceases, even though there be grave causes for such breach between the Subject and the Object of Sthai-Bhava in Madhura Prema. Madhura-prema is the relation between the Supreme Godhead as the transcendental and supra-mundane paramour and the Divine Damsels of Vraja, the gopis, in their All-cit, i.e. spiritual supra-mundane eternal bodies as Mistresses. This Paramourhood of Sri Krsna and the Mistresshood of the Vraja-gopis is the climax of Madhura-Prema in the transcendental Realm of the Highest Divinity Sri Krsna, and it excels the relation of the Husbandhood of the Godhead Sri Krsna and the Wifehood of the Queens of Dvaraka.

MADHURA-PREMA has three aspects, viz.

- (i) Praudha-Prema, i.e. Prema in its full maturity. In this stage, separation between the Object and the Subject of Prema becomes unbearable to the point of death.
- (ii) Madhya-Prema, i.e. Prema in its middle aspect, in which separation between the Subject and the Object is painfully endured by hard penance.
- (iii) Manda-Prema, i.e. Prema of an inferior nature, in which there are occasional lapses of oblivion about things related to the Supreme Lord Sri Krsna.

MADHURA PREMA unfolds itself into its successively ascending aspects of (X) Sneha, (XI) Mana, (XII) Pranaya, (XIII) Raga, (XIV) Anu-Raga, (XV) Bhava, and (XVI) Mahabhava. These we shall explain here in a few short paragraphs from Sri Rupa Gosvami's Ujjvala-Nilamani. Here we must again repeat by way of caution that the subject matter of Madhura-Prema is completely beyond phenomenal associations, gross physical actions, subtle mental emotions, and far beyond the scope of all human sense experience. It can be realized on its own level only by those freed souls who are eligible for it.

In the science of spiritual life, the stages of sadhana or spiritual practices from (I) Sraddha to (IV) Anartha-Nivrtti concern gradual progressive stages of a self-forgetful soul from its state of bondage to its stage of self-awakening. From (V) Nistha to (VIII) Bhava the individual reaches the plane of transcendence, fully realizes its own true finite self as distinct from the mundane body and the changeable mind-intelligence-ego, and transcends the thought world of sense experiences and is blessed with the first flash of the Lord's Personal appearance before him. In the stage of (IX) Prema_Bhakti, and not Madhura-Prema, the soul has attained both self-realization and God-realization. When Prema further develops, it leads one to the supra-mundane (aprakṛta) Realm of Sri Krsna, who has no material body, but possesses an Eternal and Aprakṛta Body of His own, which appears like a human form but is completely different from it since similarity in appearance does not necessarily mean identity.

In the supra-mundane or Aprakṛta Realm of Vraja in relation to Absolute Beatitude or Madhurya-Murti of Sri Krsna, and in Mathura and Dvaraka in relation to His Majesties-cum-Beatitude, the conceptions of eternal relationships of the Counter-Wholes and the Associate Counter Parts of the Godhead with God Himself have already been described as (1) Santa, (2) Dasya, (3) Sakhya, (4) Vatsalya, and (5) Madhura. These conceptions of relation with God must not therefore be dragged down to the level of similar but perverse relationships in this mundane world. Prema has its highest unfolding in two forms, i.e. (a) in the concept of the "married wifehood", and (b) in the supra-mundane or Aprakṛta concepts of "unmarried maidenhood" and "married mistresshood". The subject has absolutely nothing whatsoever to do with the perverted love-relations in this world of changeable phenomena. A true conception and realization of Prema can be possible only on the plane of transcendence, and can be aroused in the heart of a freed or mukta jiva-atma only. People given to sensuality in any form, who try to understand it by sense-applications, must not dabble in Prema. As already

said, from similar sounding expressions, one must not hurry to identify them. Prema and kama, or sensual love in any form, are on two different levels. Prema is possible in the transcendental realm of God alone, while kama or sensual love is on the plane of mundane senses. It will be an utter mistake to attempt to understand Prema in terms of the knowledge of mundane love or lust (be it human or animal). It is only by honest and earnest spiritual practices or sadhana that an individual may gradually climb the different steps of the ladder, from the lowest step of Sraddh to the highest step of Prema. A mere jump from the lowest to the highest, from kama or mundane love (which is only another form of mundane lust) to Prema will simply hurl one into the abyss of mundane lust, and such a person can never realize and relish the mellow-sweetness of supra mundane Krsna-Prema. With this repeated caution to the readers we now proceed to discuss the ascending stages in the development of Prema.

(X) SNEHA: When the lamp of Prema illuminates Sri Krsna and it attains a state of excellence, and makes the inner organs of the Asraya or Object of Prema melt, then such Prema is called Sneha. When Sneha is kindled in the heart, there is no quenching of the ever-new thirst for seeing the Lord. This Sneha is of two varieties, (a) Ghrta-Sneha, and (b) Madhu-Sneha.

(a) Ghrta-Sneha: literally means "affection as tender as clarified butter." When sneha becomes exceedingly endearing, and the object of Prema, i.e. the Asraya expresses her sentiments as "I am Thine", it is called Ghrta-Sneha. Sri Candravali is the Asraya or Object of this Prema.

(b) Madhu-Sneha: literally means "affection as tender and sweet as honey." When Sneha becomes expressive of the sentiment of "Thou art mine", it is called Madhu-Sneha. Here is a sense of the most intense feeling of "myness", such as, "Thou art mine.", "Thou have many, but I have none but Thee". Madhu-Sneha itself a personification of bliss and charm, many aspect of Rasa are simultaneously existent in it. Sri Radha Herself is the only Object or Asraya of this Madhu-Sneha.

(XI) MANA: When Sneha overflows in super-excellent manner and a new beatitude and sweetness in the loveliness of Sri Krsna are relished which had not hitherto been felt, perceived or experienced, and when the transcendental Mistress, the Object of Prema, assumes an outward demeanor of apparent indignation arising out of love-jealousy, it is called Mana. Mana is of two kinds, viz. (i) Udatta-Mana, and (ii) Lalita-Mana.

(i) Udatta-Mana: When an inordinate endearment in Ghrta-Sneha emits, as it were, the odour of perverse reasoning and sentiment of short-lived Vamya or assumed anger or displeasure, it is called Udatta-Mana. Sri Candravali is its Object or Asraya.

(ii) Lalita-Mana: When Madhu-Sneha overflows and assumes an attitude of pique and turns into a tortuous sincerity in the form of wrath and indignation excited by jealousy, it is called Lalita-Mana. Sri Radha is its Object or Asraya.

(XII) PRANAYA: When Mana reaches the stage of free sporting, and all manners of shyness and hesitation are completely removed, it is called Pranaya. In this stage of Prema, the Asraya or the Object of Madhura-Rati, the mistress perceives no distinction between her body, mind, intelligence, heart and life and those of her beloved Sri Krsna. Here it is to be noted that in Mana, Sri Radhika (same as Radha) does not speak and assume an attitude of tortuous indignation and it is only after this Mana of Sri Radhika has been appeased by Sri Krsna that Sri Radhika (who is Counter-Whole Divinity and Hladini potency of Sri Krsna Himself), gives Herself unreservedly to the Predominating Absolute Moiety Sri Krsna with all Her Body, Mind, Heart and Everything and becomes One with Him.

Pranaya can be both (a) Maitra-Pranaya, and (b) Sakhya-Pranaya. In (a) Maitra-Pranaya, there is a slight touch of respect and importance given to the Beloved Sri Krsna. Sri Candravali is the Object of this Pranaya, while Sri Radhika, as the Asraya of (b) Sakhya-Pranaya, does not have the least feeling of any superiority in Sri Krsna, Her Best Beloved.

(XIII) RAGA: When Pranaya attains its highest stage, and when even the heaviest inflictions of pinches caused by Sri Krsna gives immense pleasure to the whole "mental quantum" of the transcendental Mistress, it is called Raga. Raga is either (a) Nilima (bluish) or (b) Raktima (reddish).

(a) Nilima-Raga is again of two forms, viz. Nili and Syama.

(i) Nili-Raga: There is no possibility of loss of Prema in Nili-Raga. There is no outward expression in it; rather there is always an attempt to hide one's inner feelings. Sri Candravali is the Asraya of Nila-Raga.

(ii) Syama-raga: There is more expression, and it is moistened with a certain amount of shyness and timidity, and it is delayed in its attainment. Sri Bhadra, an intimate lady-friend of Sri Candravali, is the Asraya of Syama-Raga.

(b) Raktima-Raga: It is divided into (i) Kusumbha-Raga, and (ii) Manjistha-raga.

(i) Kusumbha-Ragatmika-Raga has in it a combination of several other Ragas, and it very quickly charms the inner organs (in the plane of Prema of sources). The Asraya of this Kusumbha-Raktima-Raga is Syama, the dear lady-friend of Sri Radha.

(ii) Manjistha-Raktima-Raga can never be lost; it is never dependent on any other aspect of Raga, and it is ever progressive in its own radiance. Sri Radhika is the Asraya or Object of this Raga.

(XIV) ANU-RAGA: When the most beloved Lord Sri Krsna is constantly present before the eyes of the Asraya, and when Raga has ripples, ever fresh and ever new in manifold forms with every the twinkling of the eye, it is called Anu-Raga. There are numerous Anu-Bhavas of Anu-Raga, the Bhavas that follow in the wake of Anu-Raga, such as, (i) desire to be born as an inanimate object, (ii) mutual victory or subjugation by mutual charm, (iii) Prema-Vaicittya, i.e. a feeling of separation even in the midst of intense union, (iv) a feeling of particular alacrity and exhilaration and erotic union in the depth of the pangs of separation from the Beloved Lord.

(XV) BHAVA and (XVI) MAHABHAVA: When in the Realm of transcendental Prema, Anu-Raga attains a stage of exhilaration and relish, which can be experienced and relished by Anu-Raga itself only and by no other Bhava, and when Anu-Raga in this stage is adorned with the inflamed and exciting Sattvika or transparent (not Sattvika quality of Maya, the deluding energy of God, but here Sattvika refers to the absolutely pure and transparent quality of the cit-entity, otherwise called Visuddha-Sattva) passions like molten gold, and when this Anu-Raga reaches its climax in the supreme Asraya Sri Radhika and becomes identical with Her very temperament and dispositions, it is called Bhava, which is otherwise called Mahabhava.

Sri Radhika's very essence is identical with Mahabhava and Mahabhava is Sri Radhika. Sri Radhika, the Supreme Hladini potency of Sri Krsna manifests Herself in eight Sakhis as Her Projected Self, i.e. the Counter-Whole projecting out into eight associate Counter-Parts, called Asta-Sakhis or eight Inseparable Lady-friends of Sri Radhiki. Hence, Mahabhava can partially be manifest in the eight Sakhis, known as Lalita, Visakha, Citra, Indurekha, Campakalata, Rangadevi, Tungavidya and Sudevi. An individual finite self, Jiva-atma, cannot attain Maha-Bhava, Anu-Raga or Raga. The individual soul being a "separated part of Lord Sri Krsna and a marginal potency". According to the philosophy of Sri Caitanya, such an individual self in its stage of freedom from bondage and in the stage of self-realization and God-realization, is limited by its very essential nature to be in subordination to the eternal Counter-Whole and associated Counter-Parts of the Supreme Lord, called Ragatmikas. So the stage of Prema, even Madhurya-Prema that is attainable by a Jiva-atma is called Raganuga-Bhakti, i.e. their Prema, Sneha, Mana, Pranaya, Raga, Anu-Raga are subservient to the Asraya Vighrahas. That is the Raganuga-Bhakti of an individual soul can only be in subordination to and submissive to the Ragatmikas, the eternal Counter-Whole manifestations of the Lord. In this Raganuga-Prema the individual soul finds her highest fulfillment in the realm of Prema.

Sri Radhika possesses in Herself in fullness all the qualities of the eight Nayikas (the transcendental mistress in Her eight different moods towards Her Beloved), and at the same time She distributes Her eight aspects of Nayika in eight different moods in Her own Projected Bodies, called the eight Sakhis. Sri Radhika is the Supreme Asraya or Object of Mahabhava. Mahabhava is, therefore, not possible in others, not even in the Queens of Dvaraka or in Laksmi in Vaikuntha. Mahabhava is the essential nature of the Hladini aspect of the intrinsic potency of Sri Krsna Himself. The effect of even a drop of the bliss of Mahabhava of Sri Radhika flows not merely into every sadhaka and siddha but also inundates the entire universe. There could be no ananda or bliss even in its mundane form and no human and animal pleasure without it.

MAHABHAVA is of two kinds, viz. (i) Rudha, and (ii) Adhi-rudha.

(i) Rudha-Mahabhava: When Mahabhava glows and is brightened with the external manifestations of the eight Sattvika-Bhavas of the internal sentiments, viz. tears, horripilation or thrill, stupor or motionlessness, perspiration, hoarseness of voice or indistinctiveness of utterances, tremor or heaving of breasts, change of complexion or paleness, and swoon or loss of consciousness or syncope or a fainting-fit, and when five or six of these eight Sattvika-Bhavas, are simultaneously and fully manifest and the rest partially, then it is called Rudha-Mahabhava.

The following are the Anu-Bhavas, i.e. Bhavas or feelings that follow in the wake of the Rudha-Mahabhava, which are the external expressions of the internal sentiments in appropriate symptoms, such as look, gestures, etc.:

- (a) Separation even for the twinkling of the eye becomes unbearable.
- (b) Even a period of a kalpa of union-pleasure appears to pass swiftly like the twinkling of an eye.
- (c) Even a moment of separation appears like a very very long period of many kalpas.
- (d) Stirs the hearts of persons nearby.
- (e) To have a feeling of unhappiness even when Sri Krsna is absolutely satiated, lest Sri Krsna's desires should still remain burning.
- (f) Forgetfulness of oneself and one's belongings even in a state of consciousness.

(ii) Adhi-Rudha Mahabhava: When in Mahabhava all the eight Sattvika-Bhavas, mentioned above, are completely and to the utmost extent manifest and culminate in a unique experience, it is called Adhi-Rudha Mahabhava, which has two forms, viz. (a) Modana and (b) Madana.

(a) Modana-in separation. When the conditions of Modana become uncontrolled and paralyzed in separation, and when all the eight Sattvika-Bhavas, i.e. (1) stupor or motionlessness, (2) perspiration, (3) horripilation or thrill, (4) cracking of voice or indistinctness of utterances, (5) tremor or heaving of breasts, (6) change of complexion or paleness, (7) tears, (8) swoon or loss of consciousness or syncope or a fainting-fit, are fully and all at once manifest in all their fascinating bewilderment, it is called Mohana. The following are the Anu-Bhavas, i.e. the external manifestations of internal sentiments by appropriate symptoms such as look, gesture, etc. in the Mohana aspect of the Modana Adhi-Rudha Mahabhava:

- (1) When the state of Mohana is aroused in Sri Radhika in Her state of separation, then Sri Krsna Himself faints even while He is in the supra-mundane embrace of other spiritual Damsels in far off places. The Supreme Lord, who is the creator and preserver of all the three worlds and with the twinkling of whose eyes the entire universe has its dissolution, even He swoons at this extraordinary Mohana state of Sri Radhika! It is simply inconceivable to any human thought or imagination.
- (2) In this state of Mohana, inspite of the agonizing pangs of separation, Sri Radhika thinks only of the happiness of Sri Krsna.
- (3) When these conditions are created in Sri Radhika, the entire universe is enveloped by a thick cloud of agonizing sorrow.
- (4) In this separation, even the lower animals like fishes etc. begin to weep!
- (5) In this state of intense pang of love-sickness in separation, and when She is, as it were, no longer alive, Sri Radhika Herself voluntarily invokes the tenth or last condition viz., Her own Death. She desires that the five elements of Her Body might, on Her death, prove to be useful for the service of Her Beloved Lord!
- (6) This Mohana is unique in Sri Radhika only, who is the Counter-Whole Divinity, and this can be possible in none else, not even in Candravali or other eight Sakhis of Sri Radhika, much less in any finite self.
- (7) When Mohana reaches its climax in an inexpressible condition attaining to a surpassing mood of mistaken delusion, then it is called 'Divya Unmad' or divine madness.
- (8) This Divya Unmad or divine intoxication is expressive in manifold forms, out of which (i) Udghurna (ii) Citrajalpa are outstanding.
 - (i) An inexplicable effort in an impossible state of uncontrol over a wonder-struck condition of Mohana is called Udghurna, i.e. an unthinkable whirling motion as in giddiness.
 - (ii) When many a conflicting emotional raving of unfair arguments is resorted to by Sri Radhika out of a concealed and incomprehensible resentment at the union of Her Beloved Lord Sri Krsna with His other transcendental darlings, and at the end of which when an inrush of extreme anxiety is aroused in Her, such a state of Sri Radhika is called Citrajalpa.

There are ten such different ravings of Sri Radhika in Her supreme state of Mohana-Prema:

- (1) PRAJALPA: This is manifest in wondrous Prema-dalliance. In Prajalpa, the Supreme Object of Prema (Asraya), Sri Radhika, belches out, as it were, at the worthlessness of Her Beloved Lord by way of various modes of intertwining of Her fingers and sweet gesticulations out of contempt combined with calumny, envy and pride!
- (2) PARIJALPA: In this condition, Sri Radhika points out and tries to establish the various shortcomings in Her Beloved Krsna, such as, heartlessness, fraudulence, insincerity, fickleness, etc., and declares Her own discreet Wisdom! This is called Parijalpa.
- (3) VIJALPA: In this condition, Sri Radhika hides in Her heart Her deep love-anger, and openly makes all sorts of adverse criticism of Her Beloved Lord out of sheer malevolence! It is called Vijalpa.
- (4) UJJALPA: When out of Her jealousy grown out of pride, Sri Radhika describes the various instances of insincerity of Her beloved Lord and casts aspersions against Him, it is called Ujjalpa!
- (5) SANJALPA: In this condition. Sri Radhika uses imperious, harsh and slashing words, and calls Her Beloved Lord, "ungrateful"! This is Sanjalpa.
- (6) AVAJALPA: In this condition of Citrajalpa, Sri Radhika, out of Her menacing envy, describes Her vain attempts to

withdraw Her Attachment (Asakti) from Her most Beloved Lord even after realizing His stony heart, blind passions and trickery! This is Avajulpa.

(7) ABHIJALPA: In this condition, Sri Radhika bemoans the behavior of Her Beloved Lord, which pains even the birds! This is Abhijalpa.

(8) AJALPA: In this condition, owing to absolute indifference to everything, and in self-repentance, Sri Radhika describes the insincerity and pain-giving nature of Her Beloved Lord, and She refuses by gestures of Her Limbs even to listen to the tidings of Her most Beloved Sri Krsna! This is called Ajalpa.

(9) PRATIJJALPA: In this condition, Sri Radhika bemoans that when Her Beloved Lord cannot live even for a moment without the company of other Nayikas, then it will be unwise for a mistress to seek union with Him, and in the same breath She cordially welcomes the messenger from Her Beloved! It is called Pratijalpa.

(10) SUJALPA: In this condition, Sri Radhika, because of Her inherent simplicity of the heart, inquires again from the imaginary Messenger of Sri Krsna with mental composure, modesty of character and tremulousness of the whole mental quantum, about the welfare of Her most beloved Lord Sri Krsna! This is sujulpa.

All these ten conditions of Citrajalpa in the Mohana state of Adhi-Rudha-Mahabhava of Sri Radhika have been described in the famous "Bhramara-Giti" in the Bhagavatam, Canto X, Chapter 47, slokas 12-21. Sri Radhika in Her state of Citrajalpa addressed a large black bee, mistaking it to be a Messenger from Her Cruel Beloved!

(b) Madana Mahabhava: When all the sentiments starting from Rati (Sthayi-Bhava Madhura-Rati), which is the essence of the Hladini potency of Sri Krsna (the gladdening potency), and going up to Mahabhava are pleasantly and fully bloomed, and when such a state excels all the aspects of Modana and Mohana in Adhi-Rudha Mahabhava, then it is known as Madana. This is possible only in Sri Radhika.

The various movements of Madana are as complex and difficult as Sri Krsna Himself. Even Sri Bharata Muni and Sri Sukadeva Gosvami, who wrote on the Rasa, failed to explain it frilly and clearly. Madana Mahabhava appears in the Union between the transcendental and supra-mundane (aprakṛta) Subject (Visaya) and Object (Asraya) Sri Krsna and Sri Radhika only. There are thousands of shades of this eternal pastime of Prema and its active functionings. The wondrous and extraordinary manifestations of Madana are impossible elsewhere. In other aspects of Madhura-Rati, the conditions of "separation" and "union" exist differently, and they are also differently and distinctly felt. For example, in 'union' Sri Radhika realizes and feels that She is being enjoyed by the Supreme Lord and that She is the "Object" of this Divine Union, while in the pang of "separations", She realizes that She is a Mistress separated from Her Beloved. But in Madana-Mahabhava, there is the simultaneous feeling of manifold shades of pleasures in "union" and limitless ripples of pangs in "separation". Even when She realizes the various expressions of Prema-dalliance, such as embrace, etc., She experiences at the same time various degrees of pangs of separation. There is simultaneous separation in union, and union in separation. This has absolutely nothing to do with mundane love or physical existence. It is incomprehensible to human imagination. It is the highest super-excellence of the Divine Love in the Realm of Sri Sri Radha-Krsna.

The Anu-Bhavas, i.e. the Bhavas or feelings that follow in the wake of Madana-Mahabhava of Sri Radhika are:

(i) To be envious of the unenviable flute and forest flower garland when they are found in the Body of Sri Krsna!

(ii) To sing the fortune of any blade of grass or any little creeper of Vraja when it may have accidentally been touched by the Feet of Sri Krsna, even though She Herself may at that moment be uninterruptedly in the close embrace of the Lord!

(iii) To feel a simultaneous pleasure at the reciprocal functioning of all the Senses of the Lord in relation to Her, i.e. all the cit Senses of the Object-Divinity relishing all the reciprocal supra-mundane Senses of the Subject-Divinity, as well as every sense possessing the capacity of every other Sense. This most supreme conception of PREMA as MADANA-MAHABHAVA is possible in Sri Radhika alone. This is the supreme climax of Divine Prema, which was never before known in this world, and it was the unique contribution that Sri Krsna Caitanya deva made known to the people of the Kali age. It was possible for Sri Krsna Caitanya because He was Sri Krsna Himself, appearing with the MAHABHAVA of Sri Radhika, so that the Lord Himself could relish it.

As a finite self is not eligible for Mahabhava, Sri Rupa Gosvami has dealt with the conception of Uttama-Bhakti, or Bhakti which is of the purest and highest type, in Bhakti-Rasamṛta-Sindhuh for the spiritual benefit of all. Mahabhava and Ujjvala-Rasa have been discussed separately in his Ujjvala-Nilamani, so that Mukta-Jiva or freed souls could aspire after Prema-Rasa in subservience to the Ragatmikas or the Eternally Associated Parts and Counter-Whole of the Supreme Lord Sri Krsna.

If our English rendering of the Bhakti-Rasamṛta-Sindhuh will help our readers in understanding the true character of unalloyed Bhakti the Lord will bless us. With this humble prayer, we place this book before unbiased readers of the

English knowing world.

EASTERN DIVISION OF THE OCEAN:

FIRST WAVE: A GENERIC CHARACTER OF BHAKTI

Text 1:

*akhila-rasāmṛita-mūrtiḥ prasrīmara-ruci-ruddha-tāṛakā-pāliḥ |
kalita shyāmā-lalito rādhā-preyān vidhur jayati ||1||*

Translation: All glory to Lord Kṛṣṇa-candra,⁹ Who is the beauty of the moon personified and who is the embodiment of the ambrosia of joy everlasting and immortal, called Rasa,¹⁰ and the radiance of whose body has subdued the two Gopis^{2a} known as Taraka and Pali or Palika, and who has owned Syama and Lalita the other two spiritual damsels¹² as His own, and who is the most beloved of Radha. -1

Commentary*: Sri Rupa Gosvami received direct instructions from Sri Kṛṣṇa-Caitanyadeva on the conception of Bhakti, and it was Sri Kṛṣṇa Caitanyadeva who entrusted Sri Rupa Gosvami with the task of writing an authoritative treatise on "Unalloyed Devotion" to the Supreme Lord Sri Kṛṣṇa. In the same way, Sri Sanātana Gosvami, elder brother of Sri Rupa Gosvami, was directed by Sri Kṛṣṇa-Caitanyadeva to write on the basic principles regarding the conceptions of God, the individual soul, the phenomenal world, and Maya, and on their inter-relationships. Both were trusted disciples of Sri Caitanya, who were formerly prime and home ministers respectively under Hossain Shah, the then governor of Bengal. Both the brothers left their worldly life, and exclusively devoted themselves to the service of Sri Caitanya, whom they accepted as the re-manifestation of the Supreme Lord Sri Kṛṣṇa. Sri Caitanya accepted the fair complexion of Sri Radha and the feelings of Sri Radha for Kṛṣṇa, because Sri Kṛṣṇa Himself desired an inner realization of the experience of Radha's love for Sri Kṛṣṇa. Thus Sri Kṛṣṇa became Sri Caitanya. Therefore, the works of Sri Rupa and Sri Sanātana give the most authoritative presentation of the transcendental message of Divine Prema as given by Sri Caitanya. Sri Caitany's conception of divine Prema is that of "Union in Separation," which excels "Separation in Union" in the realm of the Supreme Personality of the Godhead.

Sri Jiva Gosvami, one of the six Gosvamins who were trusted lieutenants of Sri Caitanya, was the disciple and nephew of Sri Rupa Gosvami. As Sri Rupa wrote on Bhakti and Divine Love, and as Sri Sanātana wrote on the fundamental principles of eternal relationships between God and the individual soul, Sri Jiva Gosvami was, on the other hand, the most authoritative exponent of Sri Caitanya's philosophy. Sri Jiva's SAT-SANDHARBHA (The six Sandarbhas) are a unique contribution to the world of philosophy. The philosopher Jiva wrote a commentary, known as Durgama-Sangamani on Sri Rupa's Bhakti-Rasamṛta-Sindhuh. We propose to give here, along with the translation of the text, the Bhakti-Rasamṛta-Sindhuh, the substance of the Durgama-sangamani the commentary of Sri Jiva Gosvami, and also the substance of the two other commentaries by Sri Mukundadasa and Sri Visvanatha Cakravarti, which will, we believe, throw light on some important points in the text and make it easy reading.

Sri Jiva claims that his commentary will make the contents of Bhakti-Rasamṛta-Sindhuh accessible to the readers, which would otherwise be inaccessible to anybody because of the transcendental nature of the conception of Bhakti as depicted by Sri Rupa. Sri Jiva says that the source of all his blessedness lies in Sri Rupa, the author of Bhakti-Rasamṛta-Sindhuh. Punning on the word 'Jiva', i.e. his own name, which also means 'the individual soul', the great philosopher-commentator asserts that the Bhakti-Rasamṛta-Sindhuh would be the source of eternal blessedness to all, irrespective of caste or creed, clime or country.

Sri Rupa starts writing Bhakti-Rasamṛta-Sindhuh by singing the glories of his most beloved Supreme Lord Sri Kṛṣṇa, who is the SOLE RECIPIENT of all loving devotion. This has been the usual practice with all authors of spiritual literature in India, i.e. to invoke blessings of the Supreme Lord before they would start writing.

The commentator Sri Jiva Gosvami first of all glorifies the greatness of Sri Radha and Sri Govinda-the Divine Couple (the Whole and the Counter-Whole Divine Moieties). Then he invokes the blessings of Sri Sanātana Gosvami, who is, he says, as eternal as the Supreme Lord Himself (the Sanskrit word sanātana means eternal), and who is the elder brother of Sri Rupa Gosvami, the author of this book, and whose youngest brother was Sri Vallabha, father of the commentator, Jiva Gosvami. Sri Jiva looks upon all the three elders as the source of all blessedness to him.

Sri Jiva says that the very mode of composition by Sri Rupa Gosvami of Bhakti-Rasamṛta-Sindhuh the ocean of nectar of all transcendental mellow-sweetness, just comparable with the sweetness of Srimad Bhagavatam is indeed extraordinary and wonderful. Generally the lotus blooms at night in moon-light on the breast of the Ganga, but here the ocean of the nectar of transcendental mellow-sweetness Bhakti-Rasamṛta-Sindhuh has sprung from the blooming petals of the mid-day lotus of his own heart! Earnestly anxious for the highest good of humanity, and specially to quench the thirst for divine love of the self-realized souls, Sri Rupa composes this treatise, which is at once the source of all-bliss and all that is auspicious.

In order to signify these inner feelings of utmost kindness of his heart to mankind, Sri Rupa starts describing the Supreme Lord Sri Krsna as "the Embodiment of all the 12 Rasas" (akhila-rasamrta-murtih)!

Vidhurjayati: Vidhuh, i.e. Supreme Lord Krsna ever exists in His all-round triumph, glory and excellence. Vidhuh ordinarily means "the Godhead" with the peculiar curl of hair on the breast of Visnu as His characteristic mark; but here Sri Rupa Gosvami uses the word vidhuh in a significant sense. One who vidhunoti, i.e. cuts at the very root of all miseries and transcends all, is Vidhuh. Or vidadhati, i.e. One who gives the highest and every possible felicity and happiness to one and all without any distinction, is Vidhuh. For example, it is all too well known that the Supreme Lord Krsna by dint of His own majesty and divine prerogative granted eternal emancipation to all the demons, graciously allowing the emancipated souls of those demons to merge into His own Blessed Body. Besides freely distributing to the furthest limit even the extraordinary and most wondrous pleasures which He Himself enjoys of His own Love and His Divine Love-dalliance with Himself! His inconceivable divinity is well known.

By using Jayati in the present tense, Sri Rupa describes Lord Krsna as eternally existing in His own Glories as the Highest Divinity. This use of present tense also dispels all doubts from the minds of those who thought otherwise of His Supreme Divinity because of His Transcendental Manifestation in this world, which apparently looked similar to the birth of an ordinary human being! "Krsna Jayati" also signifies that Sri Krsna is the Highest and most Supreme Absolute Whole, in whom all divine auspiciousness and absolute qualities exist in their fullness and perfection, and that His all other divine Names, such as Vasudeva, etc. only express the different degrees of His divine qualities. The fullness of the Absolute Divinity is eternally in Krsna-Form alone. In support of this statement, Sri Jiva Gosvami, the commentator, cites examples from the Scriptures. For example, "When His relatives were killed by Him, they attained final emancipation in His own Form, looking at His Divine Face while expiring!"¹⁴

Or, He (Krsna) is the Supreme Lord of all the three worlds and none can equal Him. Completely self-fulfilled He exists in His own transcendental Realm, ever being served by His own Internal Potency, Laksmi, and the Regents of innumerable ever-existing worlds-the great Brahmas, bow down at His Feet by lowering crores of the crescents of their proud crowns by way of offerings to Him.¹⁵

Again, how wonderfully beautiful is His Face! Look! The Makara-shaped (shaped like a mythical sea animal) dazzling earring are swinging from His Ears and kissing His Cheeks, and the curling coil of black hair decorating His Forehead! Ah! The maddening and self-enjoying and also sportive smile on His Eyes and Lips! Such an ever fresh and gladdening beauty all men and women would constantly and uninterruptedly drink with their wide open eager and unwinking eyes! And if there be any twinkling in their beauty drinking eyes, thereby interrupting the continuity of the joy of their supra-mundane and even supra-spiritual sight of the incomparable Beauty of the Lord, they would blame the Creator who created eyelids!¹⁶

What wonder is there that any woman in the three worlds would be attracted by the melodies of the Flute and fascinated by the unsurpassable beauties of the Lord and would sacrifice the ordinary path of relative righteousness when even the cows, the brahmanas, trees, creepers and deer are thrilled with horripilation at the three worlds enchanting beauties of the Lord!¹⁷

The apparently Human, but essentially Spiritual Body, that He manifested in this world out of His own prerogative and with the help of His own Internal Potency, called Yoga-Maya, was wonderfully fascinating even to Himself, what to speak of others! This, His Manifested Body, which suited His transcendental Pastimes on earth, was the climax of the abundance of His grace, and this His Human like body (apparently looking like a human body, though completely spiritual in His own Eternal Form) was so beautiful that it itself was an ornament to ornaments!¹⁸

All these innumerable Avatars (Different Manifestations or Divine Descents of the Supreme Lord) are Parts and Parts of Parts of the Divinity, while Krsna alone is the Supreme Godhead Himself!¹⁹

All glory be to Him, who is the Refuge to all, pious beings or sinners, like the shade of a tree in the summer sun, though the tradition goes that He was born of Devaki!²⁰

Now the author describes the innate nature of the Supreme Lord as He is in accordance with the graded superiority and excellence of the different Manifestations of the Divinity. By describing Krsna as the Embodiment of all the twelve Rasas, Sri Rupa Gosvami asserts that the very Form of the Supreme Lord Sri Krsna, as transcendental immaterial Spirit, is the personification, as it were, of Bliss condensed and all compacted. In His charming Body are stocked all the twelve mellow sweet sentiments, which generate feelings of eternal bliss. When Krsna enters the city of Mathura, coming from Vrndavana in order to kill Kamsa, the king of Mathura, the Lord fearlessly walks in the streets. In order to drink the loving beauties of the Lord, the damsels of Mathura take their stand on house-roofs and exclaim: "Lo! Our hearts had long been attracted to this Govinda while we heard about His charming beauties. Now we are drenched in the torrential nectar of the pleasure of seeing Him. We are immensely blessed!"- Thus saying the damsels were strongly attracted to embrace Him through the corners of their eyes. This feeling of embracing the blissful Lord removed forever all the agonies of separation from their hearts and they were overwhelmed with the tremor of love!²¹

Again, Brahma, the creator of the universe, said: "Lord! This manifest universe appears to be real, but truly its

reality is nothing more than the reality in a dream! The forgetful individuals being attached to it no doubt suffer terribly. To enter into any discussion about the reality or otherwise of this manifest universe, man's intelligence comes to an end owing to the insolubility of the true nature of the universe. But the greatest wonder is that this universe being created by the Maya appears to be real, because Thou art eternal, blissful and all-knowing!'²²

Krsna, the Lord of Ecstatic Love, responds in graded super-excellence to the intensity of love of the different Associates or Entourage in accordance with their love for the Lord in the higher gradation of service in servanthood, friendship in friendship, filial affection in parenthood and erotic attachment in consortherhood. Lord Krsna thus reciprocates as Master, Friend, Son and Consort to His Associates in these different primary Rasas. The climax is spiritually erotic love.

Again, when the Supreme Lord Krsna, along with His elder brother Sri Balarama entered the amphitheater of Kamsa, king of Mathura, He appeared as the thunderbolt to the wrestlers, to the menfolk as the Best among them, to the ladies as Cupid-incarnate, to the cowherds as their playmate, to the tyrannical rulers of the earth as their chastiser, to His own parents as their dear child, to the king of Bhoja (Kamsa) as death in person, to the ignorant just an ordinary individual, to the yogins as the highest immanent divinity, and to the Vrsnis as Godhead-the object of worship²³

All these quotations have been cited by Jiva Gosvami to prove the authenticity of the statement made by Sri Rupa Gosvami that Sri Krsna is the Highest and the Most Supreme Godhead, who is Anandam or the Highest Bliss personified. Bliss Eternal, ever new and ever progressive, beyond all limitations of relative time and space. Jiva further quotes from Gopala-tapani: "Krsna is the Highest God. He should be meditated upon and He alone should be cherished in the heart with all emotional sweetness."

Herein again, the super-excellence of His Appearance in this world along with His Eternal Associates or Entourage who possess a supra-mundane amorous form of reciprocal relation with Him, which produces an inconceivable and ecstatic bliss, is firmly established. Thus, the supreme excellence of an eternal and ever-fresh and ever-new feeling of relation of an ever-full supra-mundane amatory sentiment of His particular Associates towards Krsna, who are His Counter-Whole Divine Moieties, marks out Krsna the Supreme Absolute Divinity from His all other relative Manifestations or Avatars.

To justify further the super-excellence of Krsna as the Supreme Godhead of supra-mundane Love, Jiva Gosvami cites still further support from the Scriptures. The ladies of Mathura who were witnessing the fight between the unequal combatants, viz. Krsna, a Boy of eleven years, victoriously challenging the redoubtable wrestler Canura, remarked: "Alas! What penance did the Gopis undergo to deserve the drinking with their eyes the fathomless nectar of the very essence of all-loveliness and beauty of the Person of Krsna? Whose loveliness and beauty are unsurpassed, unequalled and difficult to attain in the entire world? Look! The loveliness of Krsna's Person and the suppleness of His Limbs assume newness every moment! He requires nothing else to adorn His Body. He is the absolute Abode of All-majesty, All-fame, All-glory, All-knowledge and All-detachment.²⁴

The exquisite beauty of the Person of Krsna in the midst of the Gopis in the Rasa-dance is described by Sri Sukadeva Gosvami thus: "In the Rasamandala, i.e. the circular dance of Sri Krsna surrounded by the Gopis, the eternal Damsels of the transcendental Realm of the Supreme Godhead, God Krsna, known as the Son of Devaki, looked exceedingly charming like the brightest emerald in the center of a garland of precious gems."²⁵

It is said in the Uttara-khanda of the Bhavisya-Puranam that ten of these Gopis who joined Krsna in the Rasa-dance are of greater importance. They are known as: (1) Gopali (2) Pali or Palika, (3) Dhanya, (4) Visakha (5) Dhanisthika, (6) Radha, (7) Anu-Radha, (8) Somabha, (9) Taraka, and (10) Dasami.

Another reading is Visakha, Dhyananisthika. The name of the tenth Gopis is Taraka, or Dasami is another name. In the Dvaraka-mahatmya and also in the Prahlada-samhita of the Skanda-Puranam, mention is made, in addition to the aforesaid Gopis, of Lalita and others, of whom the Principal Eight Gopis are: (1) Lalita, (2) Syamala, (3) Saivya, (4) Padma, (5) Bhadra, and the previously mentioned (6) Radha, (7) Dhanya, and (8) Visakha. Now Sri Rupa Gosvami gives a graded importance to these Gopis in pairs according to the degree of their intimacy with Krsna. Hence, when he writes that Krsna brings Taraka and Pali under control by the radiation of the glow of His effulgence, his contention is that they are less important. Superior to them are Syama (Syamala) and Lalita, they being appropriated by the Supreme Lord Krsna as His own. Sri Rupa Gosvami gives the highest importance to Radha, differentiated from the Pairs of Gopis, when he describes Her as the Most Beloved of Krsna. Amongst all the Gopis of Vrndavana, Sri Radha occupies an extraordinary position. This supreme importance of Sri Radha is mentioned also in the Kartika-mahatmya of the Uttarakhanda of the Padma-Puranam: "Radha's Kunda (Tank) is as dear to Vishnu as She Herself is. Of all the Gopis, She is extraordinarily dear to Him." Again, in the Skanda and Matsya Puranas, though Her name is mentioned in the common list of the Gopis, yet Sri Radha's supreme place in Vrndavana is stated thus: "As Rukmini is in Dvaraka, so does Radha occupy the most important place in Vrndavana." In the Vrhada-Gautamiya Tantra, Sri Radha's mantram (spiritual incantation for worship) is like this (Sanskrit Transliteration):

*Devi Krsnamayi Prokta Radhika Paradevata
Sarva-Laksmimayi Sarvakantih Sarmohini Para.*

It means: "The inside out of Goddess Radha (Radhika) is completely pervaded by Krsna. She is the Supreme Goddess. She is the Fountain-Source of all Potencies of the Supreme Godhead. All fortune and prosperity rest in Her or emanate from Her. All beauties exist in Her person, and She is the Paragon of all enchantments."

Further, in the Rk. Parisista (the appendix to the Rg. Veda), it is stated: "God Madhava with Radha, and surely Radha with Madhava appear in glorious beauty among people." The Gopis have also said in the Bhagavatam: "This Radhika must have adored God Hari (Krsna) much more intensely than ourselves, as otherwise She would not have stealthily been carried away by Govinda (Krsna), ignoring and leaving us all behind! 26

In this way Sri Rupa Gosvami, author of this Bhakti-Rasamrita-Sindhuh, first sings the glories of his Beloved Object of intimate worship at the commencement of this unique classical work.

Sri Jiva Gosvami, the commentator, now uses an equivoque with reference to the moon and the lunar orb. In the prologue a different meaning can be read by punning on the word Vidhuh. Though Vidhuh, i.e. the Supreme Lord Sri Krsna is far beyond all mundane and supra-mundane objects, yet a comparison with a phenomenal object in certain partial aspects may be helpful for the laity for a peep into the knowledge and understanding of the Lord. Thus Vidhuh, the Supreme Lord Sri Krsna, is here compared with the mundane Vidhuh, i.e. the moon! According to Mukta-pragraha Nyaya, Krsna alone has been described as Vidhuh, i.e. "One who cuts at the very root of all miseries and transcends all", or, "One who gives the highest and every possible felicity and happiness to one and all without any distinction" (explained before). So also, the mundane moon is called Vidhuh as it removes miseries of all, caused by the darkness of the night or the heat of the day, and gives happiness and pleasure to all without any distinction. Again, as Krsna alone has been described as Vidhuh and not any of His other Manifestations or Divine Descents or Avataras, so also in the mundane comparison the full moon alone should here be called Vidhuh and not any part of the moon, because the full moon alone is most powerful in dispelling the intensity of the darkness of the night. Thus in these limited senses only the Supreme Sri Krsna has been compared with the full moon.

A question may be raised: Why is it that Lord Sri Krsna has not been compared with the sun? The answer is simple. The sun cannot soothe the sufferings of people from its own heat. Hence the sun does not stand any comparison with the All-soothing Lord Sri Krsna. The moon does exist in all its excellence, as the Supreme Lord Sri Krsna exists in all His glories! A further objection may be raised that while comparing Sri Krsna with the moon, the Lord has been described in the present tense as the All-glorious (Vidhurjayati) whereas the full moon does not exist permanently, hence the comparison is wrong. But this pertinent objection is refuted by the argument that Sri Krsna has not been compared with any full moon of every month in any season, but the full moon of the vernal season alone is compared with the Lord because the full moon of the spring alone possesses all the requisite qualities as described above.

Having shown the common points of comparison in the substantive, points of comparison are now shown in the attributive. Firstly, as Sri Krsna is the Personification of all the Twelve Rasas, so also the moon is the repository of never-failing taste of the soothing nectar of the rays that emanate from the halo round the disc of the springtime full moon.

As there is similarity in the sound of the word Vidhuh, meaning both Sri Krsna and moon, so there are common points with reference to Rasa, its taste and agreeableness. Secondly, as Sri Krsna has subdued the two Gopis Taraka and Pali by the radiance of the luster of His Body, so also the galaxy (Pali) of stars (Taraka) are enveloped by the luster of the full moon. Thirdly, there are further common points of comparison as regards the attributive in the fact that as Sri Krsna owns Syama and Lalita as His own, so also the full moon heightens the love-dalliance (Lalita, i.e. Vilasa) in the night (Syama, i.e. night). The word Syama has, according to Visvaprasada dictionary, several other meanings, such as, an unborn woman, Soma-creeper, a small bird, night, dark, a medicinal plant bearing fragrant seed or long pepper, trivrtta, priyangu, gundra, etc. But here in this context the word Syama should mean night, i.e. Nisa. Fourthly, as Radha is most beloved of Sri Krsna, so also Visakha (also called Radha), the sixteenth of the twenty-seven lunar asterisks, is nearest to the full moon of the spring season, and comes under its influence. Here the comparison is between Lord Sri Krsna and the full moon of the spring, and between Sri Radha and the star Visakha, otherwise called Radha. As Sri Krsna is under the influence of Sri Radha, knowing fully well of Her Prema, so also the full moon of the vernal season is under the influence of the Visakha (Radha) star because of its superior influence during this season.

The stars vanish before the scorching rays of the sun, but add to the beauty of the lunar disc because the pleasure of love-dalliance is enjoyable on a moonlit night and not in the heat of the sun; and again, the sun has any such attractive beauty as the moon has. It is thus the vernal full moon that has been compared with Lord Sri Krsna, and not with any other solar objects. The attraction and the beauty of Lord Sri Krsna excels all other entities.

Sri Jiva Gosvami says that Sri Rupa Gosvami's, Bhakti-Rasamrita-Sindhuh abounds in varied and endless metaphors, rhetoric, prosody, theories, inferences, deductions, decisions, waves of Rasas, i.e. shades of transcendental sentiments, etc., most of which have been explicitly delineated by the author himself. But he, as the commentator, will make clear and understandable those portions only which are incomprehensible (durgama), and therefore his commentary is called Durgama-sangamani Tika. -1-

Text 2:

*hṛdi yasya prerāṇayā pravartito 'ham varāka-rūpo 'pi |
tasya hareḥ pada-kamalaṁ vande caitanya-devasya ||2||*

Translation: I offer my obeisances to the lotus-like beautiful Feet of the Supreme Lord Hari, who is Sri Caitanyadeva, inspired by whom in my heart, I am induced to write this book even though I myself am most unworthy to undertake the great task. -2-

Commentary: After invoking and glorifying the Supreme Lord Sri Kṛṣṇa, Sri Rupa Gosvami now bows before Sri Kṛṣṇa Caitanyadeva, who is identical with the Godhead Sri Kṛṣṇa, at whose Feet he had taken complete shelter, and who by promulgating his own Bhakti or devotional services to the Supreme Being, made His Divine Descent in this world to save the fallen souls of the Kali yuga-the age of vices. Sri Rupa Gosvami expresses his humbleness of heart when he says: Unworthy though I am to venture to write on the most difficult and incomprehensible subject of Bhakti-Rasa, Sri Kṛṣṇa Caitanyadeva has been graciously pleased to inspire my heart to take up this insurmountable task. I therefore prostrate myself before His feet.

The word varaka means small or humble, being an expression of humbleness of the heart of a great and genuine devotee like Sri Rupa Gosvami. But the word also means one who is able to express most perfectly the supremest subject by employing the science of words and grammar. Thus the word varaka can be explained in both the senses of most insignificant and most capable. Sri Rupa intends to say that though this rhetorical book Bhakti-Rasamṛta-Sindhuh has been written by him, it was possible only because he was inspired by Sri Kṛṣṇa Caitanyadeva to undertake the work.

The use of the compound word varaka-rupa further signifies, according to Visva-Kosa, humbleness as an embellishment of one's character one whose very nature is humbleness! The suffix Rupa is used in the sense of resemblance. Thus, varaka-rupa means one who appears to be indigent. On the other hand, if varaka is taken in the sense of one who is most competent to describe the supreme subject matter through a rhetorical composition, then Sri Rupa Gosvami as the writer (varaka-rupa) may also be said indirectly to introduce himself! When Sri Rupa Gosvami calls himself varaka, i.e. most insignificant, he confesses that no credit could be given to him for writing on the subject of Bhakti-Rasa, which was difficult even for Brahma, Siva and other gods! But the possibility must be ascribed to the inspiration that had been infused in his heart by the Supreme Lord Himself. Thus is expressed here the modesty of the poet and the glories of Bhagavan, the Godhead.

In his commentary Sri Mukundadasa Gosvami establishes the identity of Sri Kṛṣṇa Caitanyadeva with the Supreme Lord Sri Kṛṣṇa by quoting copiously from the different scriptures. (The translator quotes these texts in his preface.)

Sri Mukundadasa Gosvami raises a pertinent question: Why should Sri Rupa Gosvami again make his obeisances to Sri Kṛṣṇa Caitanyadeva when he had already invoked the glories of the Supreme Lord Sri Kṛṣṇa in his first sloka? In reply he points out that Sri Kṛṣṇa, who is the Most Beloved of Sri Radha, is now manifest as Sri Kṛṣṇa Caitanyadeva.

The present book, Bhakti-Rasamṛta-Sindhuh deals with the subject matter of Prema starting from its lowest ladder of Sraddha. (I) Sraddha to (IV) Anartha-nivṛtti are steps of spiritual sadhana (practices) from utter bondage to the soul's freedom from the clutches of the threefold deviating influences.

The most supreme conception of Prema as Madana-Mahabhava is possible in Sri Radha alone. This is the supreme climax of Divine Prema. Commentator Sri Mukundadasa says in his commentary that as Sri Kṛṣṇa Himself could not relish the super-excellence of Sri Radha's Mahabhava Prema for Him, He entered into the Mahabhava of Sri Radha in the form of Sri Kṛṣṇa Caitanyadeva in order to relish this supreme Prema. It is, therefore, quite in order that Sri Rupa Gosvami should make his obeisances to Sri Kṛṣṇa Caitanyadeva even after glorifying Sri Kṛṣṇa in the first sloka of Bhakti-Rasamṛta-Sindhuh. -2-

Text 3:

*vishrāma-mandiratya tasya sanātana-tanor mad ishasya |
bhakti-rasamṛta-sindhur-bhavatau sadāyam promodāya ||3||*

Translation: May this ocean of the nectar of Bhakti-Rasa (Bhakti-Rasamṛta-Sindhuh) be the pleasure-bed of rest of my Supreme Lord Sri Kṛṣṇa (i.e. Sri Narayana), who posses an All-animate Eternal Body, and may it give Him constant pleasures. -3-

Or

May this Bhakti-Rasamṛta-Sindhuh be the temple of rest for the supreme satisfaction of my Spiritual Master who is known as Sri Sanātana Gosvami. -3-

Commentary: In this sloka Sri Rupa Gosvami explains the purpose of his writing this classical work. He does not think in terms of acceptance or rejection of the worth of his book by anybody of this world. The author's one and only object is that the Supreme Lord Sri Krsna as, well as his Spiritual Master (Guru) Sri Sanatana Gosvami, may taste the ambrosia of the transcendental pleasures by drinking its contents. The author's highest satisfaction lies in the satisfaction of the Lord alone.

In this sloka Sri Rupa Gosvami describes his book as an Ocean of Nectar and as the tradition goes, at the time of total dissolution of the universe the Supreme Lord Sri Narayana (the Lord who accepts water as His bed), who possesses an eternal, i.e. Sanatana Body of His own, makes the Ocean His bed for rest, so also Sri Rupa prays that his book Bhakti-Rasamrta-Sindhuh which is like an Ocean of Bhakti-Rasa, may be a soft and comfortable bed of rest of highest pleasures to the Eternal (Sanatana) Lord Sri Krsna. The contention is that the subject matter of this book, which is Bhakti-Rasa, will give immense pleasure to the Supreme Divinity. Punning on the word Sanatana, Sri Rupa also prays that this book dealing with the highest conception of Bhakti may as well superbly please his own Spiritual Master Sri Sanatana Gosvami, who is well-known for his great qualities of knowledge (jnana), renunciation (viraga) and Bhakti (soul's loving services to God for His pleasures). -3-

Text 4:

*bhakti-rasāmṛta-sindhau carataḥ paribhūta-kāla-jālabhiyaḥ |
bhakta-makarānashilita mukti-nandlkāna-masāmi ||4||*

Translation: I respectfully bow to those superior devotees, who have overcome the cobwebs of time, which is the cause of births and deaths, and who like the Makara (the mythical sea-animal) freely swim, in the Ocean of the Nectar of Bhakti-Rasa (Bhakti-Rasamrta-Sindhuh), after discarding all the rivers of mukti that ultimately merge and disappear in the Ocean of Bhakti. -4-

Commentary: Sri Rupa Gosvami first makes obeisance at the feet of the Supreme Lord Sri Krsna and Sri Krsna Caitanyadeva, his spiritual master Sri Sanatana Gosvami, and now bows before the genuine devotees of Sri Krsna. In this sloka, Sri Rupa compares a genuine devotee with a Makara, the king of fishes; Bhakti-Rasa with an Ocean of Nectar; the different forms of mukti with various rivers that lose themselves in the ocean and in which they flow and thereby find their final rest therein. Sri Rupa invites genuine devotees to swim in the Ocean of Nectar of Bhakti-Rasa (Bhakti-Rasamrta-Sindhuh) by discarding the rivers of mukti, which ultimately find their rest in the Ocean of Bhakti only, like a Makara that will always discard all rivers and will only live in the ocean, for all rivers end in the ocean. Sri Rupa further says that genuine devotees have cut asunder cobwebs of time, and have mastered births and deaths. In the comparison of a devotee with a Makara, Sri Rupa Gosvami has three common grounds before his mind. Firstly, Bhakti-Rasa is the Ocean of Nectar in which a genuine devotee will swim and which he will taste and drink as a Makara swims and lives in the ocean only. Secondly, as a Makara being the king amongst fishes, discards all rivers that fall into the ocean, so also a genuine and superior devotee of Sri Krsna discards all the five forms of mukti even when they merge in Bhakti. Thirdly, as a Makara cannot be caught in the net of a fisherman as it lives in the deep ocean, so also a genuine devotee of Sri Krsna cannot be bound by the cobwebs of time and hence has no fear of births and deaths. Sri Rupa bows down before such a devotee.

Sri Jiva Gosvami in his commentary on this sloka says that a devotee has overcome all miseries of births and deaths, which are the cobwebs of time. Time cannot throw its net of births and deaths to catch a devotee as a fisherman cannot throw his net in the deep waters of the ocean to catch a Makara, so both are free from such fear of death. Further, though there are nice currents of water in rivers, a Makara does not care to swim or live in them; it does not want a river for its stay, so also a genuine and superior devotee of Sri Krsna discards, even if offered, all the five forms of mukti or emancipation from mundane bondage, viz. (1) Salokya-mukti, i.e. liberation as a co-denizen of the Realm of God, (2) Sarsti-mukti, i.e. liberation in the sense of possessing special powers or majesty similar to those of God, (3) Samipyamukti, i.e. liberation in the sense of living in the presence of God, (4) Sarupya-mukti, i.e. liberation in possessing the form of God., and (5) Sayujya-mukti or liberation as being merged in God. A devotee in short wants nothing else but the service of the Lord for His pleasures only.²⁷

Again, Sri Jiva quotes from the Bhagavatam where Sri Narayana speaks to Sri Durvasa Rsi: "When My devotees who are fully engaged in My service do not desire even the four forms of mukti, viz. salokya, sarsti, samipyam, sarupya, which are attainable by serving Me, why speak of their asking for passing perishable objects of the mundane world?"²⁸ Indeed, even though devotees whose Bhakti is tinged by karma and jnana, may attain to the first four forms of mukti by serving the Lord, yet a superior devotee of unalloyed devotion without any tinge of karma and jnana will decline these four forms of mukti even if offered to him. But sayuja-mukti or merging into God Himself is completely discarded by devotees, being considered incompatible with Bhakti in any form, alloyed or unalloyed. The highest and superior devotees of Sri Krsna, who practice pure and unalloyed Bhakti, do not, therefore, even know of any sufferings from births and deaths, as they are constantly engaged in the services of the Lord and are ever engaged in tasting the sweetness of Krsna-Prema. To such devotees does Sri Rupa bow his head in reverence. -4-

Text 5:

*mīmāṃsakava-ḍavāgneḥ kaṭhināmapī kuṇṭhayannasau |
jihvām sphurantū sanātana suciraṁ tava bhakti-rasāmṛtām-bhodhiḥ ||5||*

Translation: Oh Sanātana! (Sri Kṛṣṇa! or Sri Sanātana!) may this Thy Bhakti-Rasamṛta-Sindhuh glow or be manifest in all its brightness and luster in my heart for all time by extinguishing the flame-like tongue of the Mimamsakas.

-5-

Commentary: Here the author invokes the blessings of both Sri Kṛṣṇa the Lord and Sri Sanātana Gosvami the Guru for completely refuting the possible counter-arguments of the two sections of the Mimamsa philosophy (Mimamsakas) so that they might be given a smashing defeat. The Mimamsakas are divided into two groups according to the Purva-Mimamsa and Uttara-Mimamsa. The Purva-Mimamsa deals with the ritualistic aspects of the Vedas, while the Uttara-Mimamsa, otherwise known as Vedānta-sūtras, the aphorisms of the Vedas, deals with some aspects of knowledge of Impersonal Brahman. The Purva-Mimamsa and Uttara-Mimamsa are also known as Karma-Mimamsa and Jñāna-Mimamsa respectively. Sri Rūpa contends that in case these two schools of philosophers or Mimamsakas belonging to Vedic ritualism and undifferentiated knowledge, that is, with fruit-earning karma and impersonal pure experience of jñāna, should raise any burning arguments against the contents of Bhakti-Rasamṛta-Sindhuh, like the seven-tongued submarine fires in an ocean, the very sweetness, i.e. the evidential value, and validity of the Ocean of the Nectar of Bhakti-Rasa (Bhakti-Rasamṛta-Sindhuh) will be able to refute and silence them completely. Bhakti-Rasa will certainly be able with ease to pull out the rind of fruit-bearing karma of the karma-mimamsakas and throw out as useless the seed of dry wisdom of the impersonalists or jñāna-mimamsakas, as the natural coolness of the ocean easily extinguishes the seven tongues of the submarine fires in its bosom. Rather, there is always a submarine-fire in an ocean, while in the case of Bhakti-Rasamṛta-Sindhuh, the Ocean, which brims with the Nectar of Bhakti-Rasa, there may or may not be the submarine-fires, like mimamsakas, and hence the difficulties in this case are fewer. Again, the ocean-fires have seven tongues, as the tradition goes, which is hard for the coolness of the ocean water to extinguish, while in case of the Ocean of Bhakti-Rasa, the flame of Mimamsakas has only two tongues, i.e. the two groups of mimamsakas, and hence it is very easy to silence them by the soothing, sweetness of the Rasa of the Ocean of Bhakti! So Sri Rūpa holds that his problem is not so difficult, and that by the Grace of the Lord and the Spiritual Master it will be very easy for him to establish the incomparable superiority of Bhakti-Rasa over Vedic fruit-bearing karma of the Purva-Mimamsa and the dry wisdom of the impersonalists of the Uttara-Mimamsa. Hence he tells his Lord and Guru that this Bhakti-Rasamṛta-Sindhuh belong to Them for Their pleasures, and that by Their Grace it may remain ever manifest in his heart. – 5-

Text 6:

*bhakti-rasya prastutir-akhilā-jagaṇ-maṅgala-prasaṅgasya |
agyaṇāpī mayāsyā kriyate suhr̥dām pramodāya ||6||*

Translation: For the delight of the intimate friends this Bhakti-Rasa, dealing with Sri Kṛṣṇa, who is the Personification of all-auspiciousness of all the worlds, is being prepared or written even by this incompetent (most competent) person. -6-

Commentary: After praying for the blessings of the Lord and the Spiritual Master that this book may completely refute the sophistries of the Purva and Uttara-Mimamsa, i.e. of the karmavadins and the impersonalists, Sri Rūpa now humbly says that though he does not cherish any vanity that he can offer effective rejoinders to all forms of arguments of both favorable or antagonistic empiricists, he would certainly write on Bhakti-Rasa for the delight of genuine devotees and intimate friends. The author knows that dry empiricists whose hearts have not been watered by Bhakti-Rasa cannot find delight in it; nor does he care for their acceptance or rejection. But he knows that friends will find limitless delight in Bhakti-Rasa that deals with the All-auspiciousness of the Supreme Lord Sri Kṛṣṇa in whom rests the highest bliss for all the worlds. So ignoring the empiricists, Sri Rūpa attempts to write the Bhakti-Rasamṛta-Sindhuh for the genuine and benevolent friends who are free from ordinary limitations and prejudices and who are ardent followers of Bhakti-Rasa and who will find immense delight in it. As before, the author expresses humbleness by saying that he is not worthy of the task without the Grace of the Lord and the Master. The word ajña means incompetent; it also means most wise, i.e. Sri Rūpa is the most competent person to write on this subject of Bhakti-Rasa. Sri Jīva says that Sri Rūpa did not need writing this book for any purpose of his own as he was deeply merged in Bhakti-Rasa, but his eagerness to write on the subject was due to his desire, out of the kindness of his heart, to offer supreme delight to his friends, i.e. genuine and highest devotees. –6-

Text 7-9:

*etasya bhagavad-bhakti rasāmṛta-payonidheḥ |
catvārah khalu vaksyaṇte bhāgāḥ pūrvādayaḥ kramāt ||7||*

*tatra pūrve vibhāge 'smin bhakti-bhedānirūpake |
anukrameṇa vaktavyam laharinām catuṣṭayam ||8||*

*ādyā sāmānya-bhaktāḍhyā dvitīyā sādhanānvitā |
bhāvāṣṭritā tṛtīyā caturyā prema-nirūpikā ||9||*

Translation: Four divisions of this Bhakti-Rasamrta-Sindhuh in relation to the Supreme Lord will now be described in the order of East, South, West and North, (7) and the different determinate aspects of Bhakti will be expounded in the FOUR WAVES of the EAST DIVISION. (8) In the FIRST WAVE, the generic character of Bhakti; in the SECOND WAVE, Bhakti attained by sadhana or spiritual practices according to scriptural injunctions, i.e. SADHANA-BHAKTI; in the THIRD WAVE, Bhakti based on Bhava, i.e. BAHAVA-BHAKTI; and in the FOURTH WAVE, PREMA-BHAKTI will be established. -9-

Text 10:

*tatrādaṁ suṣṭhu vaiśiṣṭya-masyāḥ kathayitum sphuṭam |
lakṣaṇam kriyate bhakter-uttamāyāḥ satām matam ||10||*

Translation: In order to explain explicitly the obvious characteristics of Bhakti (i.e. Sadhana-Bhakti, Bhava-Bhakti and Prema-Bhakti in the Second, Third and Fourth Waves of the East-Division respectively), the intrinsic nature (definition) of Uttama-Bhakti (unalloyed Bhakti of the highest quality), as accepted by saints, is first stated in the First Wave. -10-

Commentary: Sri Rupa Gosvami here argues that before he can take up the distinctive and different characteristics of unalloyed Sadhana-Bhakti, Bhava-Bhakti and Prema-Bhakti, it is essential first to define Uttama-Bhakti, or unalloyed pure Bhakti, as distinguished from Bhakti tinged by karma and jnana. Without a precise definition and accurate description of a subject, its different species or varieties cannot be ascertained. A definition of an object gives its distinctive character. For example, the dewlap defines an ox, as its dewlap distinguishes it from other animals. Hence an ox can be defined as an animal that possesses a dewlap. Dewlap thus distinguishes an ox from other animals. So Sri Rupa will now define Uttama-Bhakti, i.e. pure Bhakti of the highest quality, as distinct from mixed Bhakti. Sri Rupa further states that the definition that he will be giving of Uttama-Bhakti will not be anything from his personal imagination, but it will certainly be based on the authentic declarations of saints like Narada and others. In the FIRST WAVE of the East-Division of the Ocean of the Nectar of Bhakti-Rasa, Sri Rupa will simply define Uttama-Bhakti, but without going into details about its different varieties so that pure bhakti may be differentiated from mixed Bhakti, such as is tinged by karma and jnana, and also that the ground may be prepared for the appreciation of the special characteristics of Sadhana-Bhakti, Bhava-Bhakti and Prema-Bhakti in the following THREE WAVES of the EAST-DIVISION. Bhakti that is tinged by desires for worldly pleasures, wealth, heavenly enjoyments, etc. cannot be the highest and pure. As Uttama-Bhakti is completely free from desires, a devotee practicing unalloyed devotion or Bhakti is naturally superior to all others. So it is said in the Bhagavatam: "One who possesses unmixed and desireless Bhakti in the Supreme Lord, all gods with all their attributes dwell in him; what quality can there be in a non-devotee of God who is carried in a mental-chariot as it were to the world's pleasure-gardens? That is, a non-devotee possesses no excellence whatsoever!"²⁹ -10-

Definition of Uttama-Bhakti:

Text 11:

*anyābhilāṣitā-shūnyam jṣāna-karmādy-anāvṛitam |
ānukūlyena kṛṣṇānu-shīlanam bhaktir-uttamā ||11||*

Translation: Actively serving Kṛṣṇa and all that is related to Kṛṣṇa with real liking and relish and in a way that is agreeable or pleasing also to Kṛṣṇa, and serving Kṛṣṇa in the above manner without any desires of the usual extraneous motives other than the desire for Bhakti itself, and without any adulteration by the ways of karma (as expounded in the Purva-Mimamsa) or the way of knowledge or jnana (as expounded in Uttara-Mimamsa) or the way of yogic realization (as expounded in Patanjali's yoga-philosophy) is pure, unadulterated Uttama-Bhakti, i.e. Bhakti of the highest quality. - 11-

Commentary: After the preliminary obeisances to God, Guru and genuine devotees, and after further mentioning how he would discuss the subject of Bhakti-Rasa in FOUR DIVISION, Sri Rupa Gosvami now takes up the central theme of this book, i.e. Uttama-Bhakti.

In defining Bhakti, Sri Rupa Gosvami mentions both the Svarupa-Laksana, i.e. direct and intrinsic character, and the Tatastha-Laksana, i.e. indirect and extrinsic character of the subject.

In defining the Svarupa-Laksana of Bhakti, Sri Rupa establishes three things, viz. (1) Kṛṣṇa, the Supreme Lord, (2) Anusilanam or culture, i.e. service of Kṛṣṇa and (3) Anukulyena or in a manner that will be agreeable to Kṛṣṇa's taste.

In the indirect or extrinsic aspects of the definition, Sri Rupa mentions two things, viz. (a) non-existence of ordinary human motives for objects other than Bhakti (anyābhilāṣitasūnyam), and (b) unconcealed by jnana-karma-yoga, etc. (Jnana-Karmadyanavṛtam).

The positive part of the definition establishes pure Bhakti, and the negative part of the definition brings out the distinctive super-excellence of Bhakti, i.e. Uttama-Bhakti, as pure and unadulterated, and therefore autonomous and self-shining.

In the Svarupa-Laksana, the positive characteristics include:

(1) Krsna: The subject of Bhakti is the Supreme Godhead alone and nothing else. No mundane entity can be the subject of Bhakti. When Sri Rupa Gosvami mentions Krsna as the Supreme Subject of Bhakti, he means the Lord in all His aspects: as Krsna in Braja, as Krsna in Mathura and Dwaraka, as Narayana in Vaikuntha, and as all other forms and manifestations or divine descents of the Supreme Godhead. The different distinctive characteristics of these forms of the Supreme Lord Krsna will be discussed in detail hereafter, i.e. in slokas 220 to 224 in the First Wave of the North Division of the Bhakti-Rasamrta-Sindhuh. Anyway, Sri Rupa Gosvami first establishes that the Supreme and the highest Godhead, who is termed Krsna, is the sole and only Subject of Bhakti.

(2) Anusilanam: The most important thing in the conception of Bhakti is the active culture, i.e. service of Krsna and all that is related to Krsna. The true meaning of anusilanam must be understood from its root verb. The meaning of a verb is derived from its root. Here also the root meaning of anusilanam must be ascertained and accepted. Every verb derives its meaning from its root, which may be both positive and negative. The positive aspect can be physical, verbal and mental. Verbs predicate action; that is to say, action is implied in every verb. So anusilanam will mean active endeavors by body, words and deeds. Actions other than the positive will be negative, such as endeavors not to commit offenses to the Name of God while chanting, or offenses in services in temples, etc. This negative anusilanam in relation to Krsna Nama (chanting of the Name of Krsna), and Krsna Seva (worship in temples etc.) can also be physical, verbal and mental.

Now a question may be raised: Do all verbs in their root meaning imply action, such as roots stha and bhu? Even here the doubt may be removed. The root stha means to exist, which does not, of course, explicitly indicate any action, but certainly implies that it removes nonexistence, so also though bhu means to be, it also eliminates not to be. So every root meaning of a verb does indicate action. So ANUSILANAM of Krsna definitely means endeavors for the culture of Krsna and all that is related to Krsna.

Besides the positive and negative aspects: physical, verbal and mental, in respect of the active cultural endeavors about Krsna, there can also be emotional activities arising out of the Sthayi-Bhava-Rati (attachment of a permanent relationship) and rising through Prama to Maha-Bhava. (Please see Introduction). Thus Krsna-Anusilanam means all forms of active culture about Krsna and in relation to Krsna. If, in this sense, sraddha or faith in Scriptures, submission to the Spiritual Master or Guru, association with genuine saints or devotees of Krsna, services of the Associates of Krsna, as well as all other forms of spiritual practices that will liberate an individual from mundane bondage till Nistha, Ruci, Asakti, Bhava and Prama (please see Introduction) are attained, be included in the meaning of anusilanam, i.e. endeavors in relation to Krsna, the definition cannot be said to be too wide, as all these endeavors relate to Krsna.

Krsna-anusilanam can be possible only by the Grace of Krsna and His devotees. This active culture about Krsna (anusilanam) is inherent in the Intrinsic Potency or Svarupa-Sakti of the Supreme Lord Himself. Hence this anusilanam is supra-mundane (aparakta). In other words, it is a function that descends from the Realm of the Supreme Lord to earth, as it were, when it functions in the pure soul or finite jiva-atma. It is infused in the limited faculty of the finite self by the Lord's Svarupa-Sakti (The intrinsic potency of God) out of Her innate faculty, whereby the limited faculty of the jiva-atma or finite self functions fully and wholly in reciprocity to the Lord. Thus inflamed, as it were, by the Svarupa-Sakti the aprakta or supra-mundane endeavors of the soul's faculties can become manifest in the faculties of the body and the mental quantum of the individual. For example, a fettered person has the nature of fondling a dear one in this world; but the intrinsic nature of fondness of the Svarupa-Sakti, or the Intrinsic Potency of Sri Krsna can, manifest itself in the mundane fondness of the individual and be identified with it. This has been further developed in the second sloka of the THIRD WAVE in the EAST DIVISION of Bhakti-Rasamrta-Sindhuh.

ANUKULYENA: Mere active culture or endeavors in relation to Krsna and all that is related to Krsna by itself cannot be said to be Bhakti, because these endeavors can be both agreeable as well as unpalatable and even positively inimical or hostile. If the anusilanam be hostile or antagonistic, it cannot be Bhakti. Hence, Sri Rupa Gosvami here qualifies anusilanam by anukulyena, i.e. endeavors in relation to Krsna must be agreeable to the taste of Krsna. Such endeavors alone can define the intrinsic character of Bhakti. Anukulya here means congenial to the taste of Krsna, that is to say, if the endeavors or anusilanam about Krsna be agreeable to Krsna's innate propensities of tastes, it will be said to be anukula anusilanam. Such endeavors must necessarily be delight-giving to Krsna. Sri Rupa Gosvami has used the word anukulyena as an adjective (visesanam) of anusilanam in the instrumental case, and not in upalaksana. There are two different forms of the use of the instrumental case in Sanskrit grammar, viz. as an adjective (visesana) and as conveying an implied sense (upalaksana). When an adjective is used the instrumental case, it remains inseparable from the qualifying noun. Hence when anukulyena has been used here as an adjective in the instrumental case, it follows that anusilanam in Bhakti cannot be separated from anukulata or agreeableness. For example, when the king asks someone to call the sentry, it means that the sentry is asked to come properly dressed with his weapons. So also anukulata or agreeableness must accompany Krsna-anusilanam. But the meaning must not be carried too far in the sense that when the king orders the sentries to be fed, he means that weapons should also be fed, but that the sentries will keep aside the weapons and then eat. In the same manner, anukulata or agreeableness or delight of Krsna cannot be excluded from the anusilanam or endeavors in relation to Krsna. The contention is that both anusilanam and anukulata (endeavors about Krsna and delight of Krsna) are inseparable, just as when the king goes, it means that the king goes accompanied by his retinues. A question may be raised: If agreeableness or anukulata characterizes Bhakti, what is the need of anusilanam or

active culture? The reason is that as all verbs in their meaning signify action (followed by Kr root), it is for the purpose of giving an explicit meaning to the expression *anukulyena* that *anusilanam* has been used, and this is not redundant. Again, a further question may be raised: Why *anu* has been prefixed to *silanam*, and why not *silanam* only? The reason is that once agreeableness is aroused (*anukulata*) in the heart of Krsna, then there can be no cessation of the same. Hence the prefix '*anu*' is appropriately used, as it signifies continuity of the endeavors in relation to Krsna.

Now, if the definition of *Bhakti* be such that it should connote only the agreeable or delight-giving endeavors in relation to the taste of Krsna and all that is related to Krsna, i.e. if *anukulata* or agreeableness to the taste of Krsna or delight of the Subject be the criterion of *Bhakti*, independent of the favorable or antagonistic attitude of the devotee, then the definition will be either too wide or too narrow. Mere delight on the part of Krsna, the Subject, alone cannot be a precise definition of *Bhakti* unless it simultaneously excludes hostile endeavors on the part of the devotee (Object) inspired by hostility or antagonism. If the delight of Krsna be the only criterion of *Bhakti*, i.e. *anukula anusilanam* only, the definition will be too wide. Again, if non-hostility on the part of the devotee be the only criterion of *Bhakti* independent of the delight or otherwise of Krsna, the definition will be too narrow. Commentator Sri Visvanatha gives two examples. When the demons like Kamsa, Jarasandha, Sisupala, Dantavakra and eighteen other demons challenged Sri Krsna into mortal combats with terrible feelings of enmity against Him, the Lord immensely enjoyed the fight and had a taste of *Vira-Rasa* i.e. heroism.³⁰ Here was *anukula anusilanam* or endeavors by the demons, which immensely delighted the Lord; but the demons that fought Krsna were actuated by feelings of hostility towards the Lord, which cannot be *Bhakti*. In this case, the definition of *Bhakti* as mere delight-giving endeavors becomes too wide (*ativyapti*). On the other hand, when Sri Yasoda (the Personification of *Vatsalya-Rati* or parental relation with the Godhead) put Sri Krsna down on the ground from her affectionate lap and went running to the nearby oven to take down the overflowing hot milk, lest it be burnt and become useless for Krsna, for whose drink it was being boiled, the action of Sri Yasoda did not delight Krsna and He began to weep and expressed seeming anger.³¹ Though the endeavor of Sri Yasoda was full of affection for the Divine Child, the definition of *anukula-anusilanam* becomes too narrow (*avyapti*). Therefore, *anukulata* or agreeableness on the part of the Subject (the Lord) implies also non-hostility on the part of the Object (devotee).

Now there appears to be some difference of opinion amongst the commentators regarding the exact significance of the word *anukulyena*. Sri Jiva Gosvami interprets *anukulata* in a comprehensive sense to include both its negative and positive aspects, viz. the absence of an attitude of hostility towards Krsna and the presence of delight in Krsna. Or in other words, those behaviors alone can be regarded as *anukula* (i.e. favorable) which are both marked by a non hostile attitude towards Krsna and also conducive to the actual delight of Krsna. The contention of the commentator is that in a case of *Bhakti* there must be reciprocity of feelings between Lord Krsna and the devotee. The devotional activities must be undertaken from an attitude of friendliness, i.e. non-hostility and at the same time these must arouse reciprocal feelings in the Lord Krsna.

Sri Visvanatha Cakravarti, however, points out that if *anukula anusilanam* means such culture as is conducive only to the pleasure of Sri Krsna, then the definition is both too wide and too narrow. It is too wide, since it will lead to the recognition of the war like hostile activities of Kamsa, Sisupala, Dantavakra and others delight in Krsna, as a genuine case of *Bhakti*. And it will be too narrow, since it will exclude the efforts of Yasoda to take down the pot of milk from the fire by leaving Krsna alone, even at the cost of the latter's discomfort, from the category of genuine *Bhakti*. Hence according to Sri Visvanatha, the meaning of *anukula anusilanam* should be taken in the sense of absence of hostility on the part of the devotee. In such a case, the war like activities of Kamsa and others cannot be regarded as *Bhakti* though they caused pleasure to Krsna, since they are done from a hostile attitude. And the activities of Yasoda will be regarded as a case of *Bhakti* even though they did not give rise to the pleasure of Krsna, since they were marked by not only an absence of hostility towards Krsna but by an intense feeling of parental affection for Krsna.

Sri Visvanatha Cakravarti seems to have gone too far in neglecting the positive side altogether. His contention that the behavior of a devotee must be marked by an attitude of non-hostility towards the Lord, and it is immaterial whether or not such behavior conduces to the pleasure of the Lord at the same time, is wide of the mark. For *Bhakti*, if anything is for the pleasure and delight of Sri Krsna, and it must always exclude such behaviors which cause definite displeasure to the Lord. As far as we can see, the whole difficulty has arisen out of the example of Yasoda, which he could not otherwise explain except from the point of view of *Bhakti* as marked by an attitude of non-hostility only. The difficulty may be cleared up, if we only consider the fact that in *Vatsalya Rasa* there is complete scope for apparent displeasure as is shown by such behavior of Krsna as weeping and remonstrating with His Mother Yasoda. In fact such weeping or crying on the part of Krsna as the Beloved Child did not mean that Krsna was unhappy at heart; on the contrary He was extremely delighted though His overt behavior was something very different. Besides, it may be pointed out that the illustration of Yasoda, given by Sri Cakravarti, was not quite appropriate in this case. For when we are discussing about *Bhakti* we must choose our illustration from the behavior of a *sadhaka* and not from that of a *Nitya-Lila-Parikara*, i.e. an Eternal Associate of the Divine Sports of the Lord, as Sri Yasoda is. It will be the height of folly to imagine that in course of the Divine Sport either the Lord or His Associates did not fully enjoy the Sport, or any of them actually hurt, as it has been imagined here in the case of the Lord Himself. If, however, any instance be taken from a *sadhaka* it will be easily realized that both the attitude of non-hostility on the part of the *sadhaka* as also the delight of Krsna are both involved in any case of genuine *Bhakti*.

Hence a correct definition of *Bhakti*, as given by Sri Rupa Gosvami in this sloka, means that the endeavors or active culture regarding Krsna and all that is related to Krsna is not only agreeable (*anukula*) to Krsna, but is also completely free from hostility or the feeling of antagonism (*pratikulata*) on the part of the devotee. Therefore, *anukula anusilanam* should not be one-sided; i.e. delight to Krsna only, but it should also mean non-hostility on the part of those

who are to cultivate the giving of delight to Kṛṣṇa. So, anukulata or agreeableness excludes pratikulata or feelings of antagonism and hostility. Mere absence of pratikulata or malicious hostility alone also cannot be Bhakti unless it causes delight to Kṛṣṇa. Thus the correct definition stands like this: Any active endeavor in relation to Kṛṣṇa that gives delight to Him and which is free from any malicious hostility, is Bhakti. This is the svarupalaksana or intrinsic and directly positive nature of Bhakti.

Now, in order to define Uttama-Bhakti as distinct from alloyed Bhakti, Sri Rupa Gosvami explains the tatasthalaksana or indirect and extrinsic character of Bhakti. Uttama-Bhakti or unalloyed Bhakti of the highest quality has TWO EXTRINSIC ASPECTS, which distinguish it from ordinary Bhakti, viz. (1) Anyabhilasita-Sunyam, and (2) Jnana-Karmadyanavrttam.

ANYABHILASITA-SUNYAM: This means complete freedom from any desire whatsoever other than the desire for Bhakti itself. How this can be cultured? Acting for the pleasures of Kṛṣṇa without the least tinge of any desire for any self-benefit in any form, i.e. practicing Bhakti for no other purpose than the purpose of Bhakti itself, is called Bhakti that is 'absolutely void of any desire'. It means that Bhakti is both Means and End, i.e. Bhakti alone is the Means to the End of Bhakti, and nothing else. Compare here Bhagavatam.32 Prabuddha tells King Nimi: "Oh King! Genuine and pure devotees constantly remembering and mutually making others remember the All-sin-destroying Lord Hari gain Prema-Bhakti by practicing Sadhana-Bhakti and their bodies become overwhelmed with horripilation." Thus Uttama-Bhakti does not aspire after anything but the pleasures of the Lord. It is absolutely void of any desire excepting the desire for Bhakti alone.

The word used here is anyabhilasita and not anyabhilasa. Anyabhilasa means 'desires for other objects,' while anyabhilasita means 'the habit of acting under extraneous desires'-desires that have become semi-nature with the person concerned, i.e. one cannot do without such desires. So, Uttama-Bhakti means not only 'absence of extraneous desires', but also complete absence of the very nature that acts from such extraneous desires. A pure devotee's normal nature is not to desire anything. But if accidentally a devotee is heard to say at a critical moment like death: "Oh Lord! Save this Thy humble devotee from the clutches of imminent death!" there is no harm in such a prayer because it is not normal with him, but only a temporary upset due to circumstances beyond his control. So this cannot be an argument against Bhakti, as there is no innate desire in the very nature of the devotee.

Now in order to explain the Uttama-Bhakti or Bhakti of superior excellence, Sri Rupa Gosvami further states that when pure Bhakti, as already defined, is unobscured by janna, karma, etc., it becomes Uttama-Bhakti. Sri Rupa does not exclude jnana and karma as such from Bhakti, but holds that jnana, karma, yoga, etc. must not conceal the true nature of Bhakti. When jnana is decried, it refers either to empirical knowledge or knowledge of the Impersonal Brahman only, and not knowledge of Sri Kṛṣṇa. In Uttama-Bhakti, knowledge or jnana of Sri Kṛṣṇa is of course necessary-only empirical knowledge and knowledge of impersonalists like Sankarites are discarded here. What Sri Rupa Gosvami means by anavṛta, i.e. being not hid or obscured, is that Brahma-jnana should not hide the true nature of Bhakti. Karma here refers to both ritual that are unconditionally obligatory and those conditionally binding according to the injunctions of the Smṛti-Sastras. Such karma must not hide the true nature of pure Bhakti. Services in the temple, worship of the Deities of the Lord, etc. should not be discarded as being of the nature of karma. What unalloyed Bhakti does not permit is fruit giving Vedic or Smṛta ritualistic karma. Such fruit bearing karma as well as dry jnana or knowledge do conceal the unalloyed nature of Uttama Bhakti. They are, however, not completely void of Bhakti as in the case of 'desires for other things'.

By the use of the word adi, Sri Rupa contends that not only smṛta- karma and impersonal-janna should not be permitted to hide the nature of pure Bhakti, but also Vedic sacrifices (yajna), non-attachment (vairagya), astanga-yoga (i.e. restraint of passions, regulations and self-control, practice of different postures, control of breath, restraint of the senses from being directed to sense objects, concentration of mind, meditation, practice of mystical trance), etc. also should not be allowed to conceal the true nature of pure Bhakti. Then the question is: How and where does karma conceal Bhakti? The answer is that when a person thinks that if he does not perform the various rituals according to the injunctions of the Karma-Mimamsa, Dharma-Sastras and Smṛti-Sastras, he or she will be doing harm to himself or herself. Hence if out of fear of such injunctions or excessive regard therefor one follows the path of karma, it will blur the true nature of Bhakti; or if one performs duly and with proper regard all such rituals as are described in Smṛti, as a means to Bhakti, i.e. if the idea be that Bhakti cannot be attained without them, then also such karma will be an obstacle to Bhakti. It will be merely like a patch of cloud overshadowing Bhakti because Bhakti is not dependent on anything. But on the other hand, if a genuine devotee shall perform the obsequial rites in honor of his deceased father as laid down in Vedic or smṛta ritualism, with no regard for them excepting the desire not to disturb the local social sentiments, such an action will not envelop or hide the true nature of Bhakti.

A further question may be raised: When Sri Rupa Gosvami defines Bhakti as active endeavor for the delight of Kṛṣṇa, why does he not say Kṛṣṇa-Bhakti instead of Bhakti only? The reply is that Bhakti has always been used in regard to the Supreme Lord Sri Kṛṣṇa in all the scriptures; hence by the use of the word Bhakti, Sri Rupa means Kṛṣṇa-Bhakti only. -11-

Having defined Uttama-Bhakti, Sri Rupa Gosvami now cites supporting authorities:

Text 12:

*yathā śhri nārada-pañcarātre
savopādhi-vinirmuktaṁ tat-paratevena nirmalam |
hṛṣṭkeṇa hṛṣṭikesha-sevanam bhaktir-ucyate ||12||*

Translation: So it is said in Sri Narada-Pancaratra:

Completely freed from the defect of all upadhis or adjuncts (i.e. free from all desires), to be devoted to God (i.e. serving, God with agreeable endeavors for the delight of God), and being pure (free from the clouds of jnana-karma-yoga, etc.) to serve the Lord of all the senses with all one's senses is called Bhakti. -12-

Commentary: In order to justify the correctness of his definition of Uttama-Bhakti, Sri Rupa Gosvami now cites references from authentic scriptures. In defining Bhakti, the Narada-Pancaratra says that the Supreme Lord, who is the subject of Bhakti, is the Lord of all senses. The word hrsika means senses and isa means the Lord. The word Hrsikesa really means Lord Sri Krsna. To serve the Supreme Lord and all His senses by the complete application of the reciprocal cit or spiritual organs of the pure soul is called Bhakti. But this Bhakti must be free from all possible extraneous desires, must be subservient to the delight of the Lord, and must not be clouded by jnana, karma, yoga, etc. -12-

Further references:

Text 13:

*Shri bhāgavatasya tṛtīyaskhandhe ca
lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam |
ahaituky avyavahitā yā bhaktiḥ puruṣottame33 ||13||*

Translation: So also it is said in the third Canto of the Bhagavatam:

When Lord Kapiladeva (not the founder of the Sankya system of philosophy, but the Divine Descent or Avatara of Visnu, the son of Devahuti and Kardama Rsi) explained the 24 creative principles of the Sankhya philosophy of Kapila the philosopher. Sri Devahuti prayed to the Lord Kapiladeva to tell her about the conception of Unalloyed Bhakti by which alone those 24 principles could be truly understood. In reply to the query of His mother Devahuti about the true nature of Bhakti, Lord Kapiladeva says:

It has been said that the definition of unalloyed (i.e. untouched by the three gunas of Maya) Bhakti-Yoga in the Supreme Lord is that it is uncaused and incapable of being frustrated by anything. -13-

Further-

Text 14:

*sālokya-sārṣṭi-sāṁpīya-sārūpyaikatvam apy uta |
dīyamānam na grhṇanti vinā mat-sevanam jñanāḥ ||14||*

Translation: Lord Kapiladeva further tells Mother Devahuti: My genuine devotees besides serving Me alone for My delight do not accept Salokya-Mukti, i.e. liberation in the sense of living together with Me in My own Realm, sarsti-mukti, i.e. liberation as possessing of majesties and powers equal to Mine, samipya-mukti, i.e. mukti as close proximity to Me, sarupya-mukti, i.e. liberation as possession of beauty equal to My Beauty, nor ekatva or sayujya-mukti, i.e. liberation as identity with Me, even if I offer all these to them; what to speak of their asking for them? The contention is that a pure devotee never asks for any such salvation or anything else whatsoever. He finds his delight in serving Me alone for My delight.³⁴ -14-

Commentary: In quoting this sloka from the Bhagavatam which describe the character of a pure devotee, Sri Rupa Gosvami wants to establish the spontaneity and irresistibility of Uttama-Bhakti, which are the signs of an unalloyed devotee as well. So, though this reference from the Bhagavatam does not directly support the correctness of the definition of highest Bhakti, Sri Rupa shows that the character of a pure devotee is also the characteristic of pure Bhakti. The reference is not, therefore, out of place here.

The sloka on the fivefold mukti, i.e. (1) salokya, (2) sarsti, (3) samipya, (4) sarupya, and (5) ekatva or sayujya, has purposely been quoted to establish the super-excellence of Uttama-Bhakti over mukti or salvation, though in defining Bhakti, mukti has nothing directly to do with it. The total rejection of all the forms of mukti by an unalloyed devotee is an inherent characteristic of Uttama-Bhakti itself. -14-

Still further reference from the Bhagavatam-

Text 15:

*sa eva bhakti-yagākhyā ātyāntika udāhṛtaḥ |
yenātivrajñya triguṇaṁ mad-bhāvayopapadyate ||15||*

Translation: This is said to be the supreme conception of Bhakti by which one can cut asunder the bondage of the three-fold gunas of Maya and be eligible to attain My Prema (says the Lord to His mother Devahuti) 35 -15-

Commentary: By citing this sloka in continuation of the previous one, Sri Rupa Gosvami wants to say that Uttama-Bhakti far transcends the aspirations for the various forms of mukti and even moksa. What for then a devotee takes recourse to Bhakti? Bhakti is itself the supreme End of Bhakti. The word atyantika means the end. Does it then mean that ekatva or sayujya-mukti, i.e. identification or merging of the finite self with the Infinite Godhead, which is the end in the previous sloka, is the End of Bhakti? No. It means that Bhakti is much more than sayujya. So, in certain places in the Scriptures, the word apavarga or Brahma-nirvana-sukha has been used in the sense of Bhakti only. For example, in the Fifth Canto of the Bhagavatam in Chapter 19, slokas 19-20, it is stated by Sri Sukadeva Gosvami to King Parikṣita: "Oh King! According to one's sattva-rajās-tamas karma an individual is born in this Bharatavarsa (India) and attains heavenly, earthly and hellish ends respectively. And when an individual performs his or her duties according to one's varṇa and āsrama as enunciated by the Scriptures, he or she attains apavarga, i.e. moksa (final emancipation of the soul, or salvation, or final beatitude). But, Oh King! This apavarga is the uncaused, spontaneous Bhakti in the Paramatma-Vasudeva, who is Immanent in everything and Indweller of all finite selves, who is beyond expressions or any language or mundane words, who is Nondependent on any object, and who is supremely Beautiful and Full of All-auspiciousness." Hence, the word apavarga here in the Bhagavatam has been used in the sense of Bhakti as the supreme End or Value, which is attainable in the company of unalloyed or genuine devotees of God.

Again in the Bhagavatam, Canto seven, Chapter seven, and sloka 37, Prince Prahlada uses the word Brahma-nirvana-sukha in the sense of pure Bhakti while advising the children of the demons after King Hiranyakasipu was killed by Lord Nṛsimhadeva. Prince Prahlada says: "Boys! When the engrossed jivas engage their mind with one-pointedness in the Transcendent God and are freed from the wheels of the world, this very mental contact with the Adhokṣaja (Transcendent) gives them immense pleasure, which the wise call Brahma-nirvana-sukha. So, friends! engage yourselves in the service of the Lord within your heart." In other Puranas also this one-pointed Bhakti in Hari has been said to be moksa. Though moksa is generally used in the sense of the highest amongst the four values, or caturvargas, viz. dharma, artha, kama and moksa, yet this moksa is insignificant as compared to Bhakti. Hence, Bhakti takes one beyond moksa and offers Prema, which is the Highest End of Bhakti. – 15-

Text 16:

*sālokyetyādi-padyastha bhaktotkarṣaṇi-rūpaṇam |
bhakter-vishuddhatā-vyaktiā-lakṣaṇe paryavasyati ||16||*

Translation: The superiority of a genuine devotee, as shown in the previous slokas, establishes the purity of Bhakti and it is involved in the very definition of Bhakti. –16-

Commentary: The question is raised: Why does the author bring in the delineation of a true devotee while expounding the nature of Bhakti? The commentator Sri Visvanatha Cakravarti points out that describing a true devotee as not prompted even by the desire of liberation in any of the five forms is only explicating the definition of pure Bhakti as an attitude not actuated by extraneous desires, i.e. motives for any object other than Bhakti. In other words, Bhakti is a self-justifying, self-shining experience. It shines by its own light, and does not derive its spiritual value from consideration other than devotion itself. – 16-

The Six Qualities of Uttama-Bhakti:

Text 17:

*kleṣaghnī śubhadā mokṣalaghutākṛt sudurlabhā |
sandṛānanda-viśeṣātmā śrī-kṛṣṇākarṣiṇī ca sā ||17||*

Translation: Bhakti is the destroyer of all afflictions and ills of life, is beneficent, is the devaluer of moksa or liberation as a desirable end, is extremely difficult of attainment, is the essence of the cream of delight of a special kind, and is the attractor of Kṛṣṇa who is Himself the Attractor of all that is. –17-

Commentary: Sri Visvanatha points out that here Sri Rupa Gosvami states briefly the distinguishing qualities of Uttama-Bhakti. Of these six distinguishing characteristics, the first two, viz. (1) destroyer of afflictions and ills, and (2) beneficence, belong to Bhakti as Sadhana-Bhakti; while the second two qualities, viz. (3) the devaluer of moksa or liberation as a desirable end, and (4) extreme difficulty of attainment, are the distinguishing characteristics of Bhava-Bhakti; and the last two qualities, viz. (5) the essence of the cream of delight of a special kind, and (6) the attractor of Sri

Kṛṣṇa, who is the Attractor of all that is, are the distinguishing qualities of Prema-Bhakti. It is pointed out that this division is not mutually exclusive. On the contrary, just as there is a hierarchical order amongst the five elements (pañcabhūtas) in which each higher element includes the qualities of the lower elements besides its own distinctive quality, so also the Bhava-Bhakti comprises both its own distinctive qualities and also the two qualities that distinguish Sadhana-Bhakti, and Prema-Bhakti, besides comprising in own two distinctive qualities, includes in itself also all the four qualities of Bhava-Bhakti. –17-

Text 18:

*tatrāsyāḥ kleśaghñatvam —
kleśāstu pāpam tad vijam avidyā ceti te tridhā ||18||*

Translation: Klesa or affliction and ills are of three different kinds, viz. (1) acts of sin, (2) seeds of sin, and (3) nescience (which is the root cause). –18-

Text 19:

*tatra pāpam —
aprārabdham bhavet pāpam prārabdham ceti tad dvidhā ||19||*

Translation: Sin is of two kinds: sin which is not yet active in yielding its fruits (aprabdha) and sin that has started to bear its fruits (prabdhā). -19-

Text 20:

*tatra aprārabdha-harātvam yathā ekadāśe –
yathāgniḥ susamṛddhārciḥ karotyedhānsi bhasmasāt |
tathā mad-viśayā-bhaktir uddhavaināṁsi kṛtsnaśaḥ ||20||*

Translation: Just as fire properly lighted consumes the wood used as fuel and reduces it into ashes, so even the rudiments of Bhakti in the form of occasional chanting or hearing of My Name destroys all sins (all accumulated sins that have not yet started bearing fruits), Oh Uddhava! This is what Lord Kṛṣṇa tells Sri Uddhava in the 11th Canto of the Bhagavatam.³⁶ –20-

Text 21:

*prārabdha-harātvam yathā tṛtīye –
yan-nāmadheya śravaṇ-ānukīrtanād yat-prahvaṇād yat-smaraṇād api kvacit |
śvādo'pi sadyaḥ savanāya kalpate kutaḥ punaste bhagavannu darśannāt ||21||*

Translation: In her prayer to Lord Kapiladeva, Devahuti says: "When even a candala (eater of dog's flesh, born in such a lowly stratum of society owing to sins committed in previous births) becomes eligible for performing the Soma-yagna (a Vedic sacrifice which brahmana only is entitled to perform) only by rare and occasional listening to and then singing the Name of God under the guidance of genuine saints, by prostrated obeisances to the Lord and by meditating upon Him, what then to speak of one who has an immediate vision of God?"³⁷ – 21-

Commentary: Both orthodox systems and heterodox Buddhism and Jainism believe in the law of karma as an independent autonomous principle which ensures that every good deed or its opposite works out its full effect to the sweet or the bitter end without the intervention of the gods. Such deeds, good or bad, bear their deferred fruits in subsequent births either with a high respectable social status or in the lowest rung of the society as an untouchable candala that lives on dog's flesh. It is the contention of the author that even when one is born so low as a candala, an occasional practice of the rudiments of Bhakti will undo the effects of his past misdeeds and raise him to the status of a brahmana eligible for performing the ceremony of Soma and other Vedic sacrifices. Here is a difference between the two commentators Sri Jiva Gosvami and Sri Visvanatha Cakravarti. According to Sri Jiva Gosvami, though this rudimentary Bhakti in a born candala will remove the effects of his past misdeeds, yet he must wait for the next birth in a higher social status to qualify himself for the performance of the Vedic sacrifices. Jiva Gosvami, it is obvious, is reluctant to disturb the social order and tries to conform, as far as possible, to the extant practices and ideas of the Hindu society of his time. Visvanatha Cakravarti, however, considers Jiva Gosvami's view to give away the whole case for the quality of the prārabdha-papaharatva that is claimed for Bhakti. Sri Visvanatha's view is that Bhakti, however slight, will at once remove all taints from the fallen human being and qualify him for the highest social duties of the Hindus.

This is rather a controversial problem. The question is between eligibility and capability. A brahmana born in a higher social order because of good deeds in previous births is eligible to perform Vedic rituals; while even a candala born in the lowest social order owing to his misdeeds in previous births, becomes fully capable of performing such Vedic Soma-yagna when his prārabdha is wiped out by singing and listening to the Name of the Lord: in the stage of practices of

Bhakti. But, as even a person born in a brahmana family has to wait till his sacred-thread-ceremony before he can actually perform such Vedic rituals in spite of his eligibility as born in a brahmana family owing to his good deeds in previous births, so also a devotee, born in a candala family, is cleansed of his sins committed in previous births by practicing the rudiments of Bhakti and becomes eligible to perform such Vedic rites, but he does not do this as he is not interested in the fruits of Vedic karma. On the other hand, if the meaning be construed as 'becomes worthy of such respect', then the very purpose of prarabdha-haratvam is lost in the case of a candala. The truth is that a candala remains no more a candala when he embraces the path of Bhakti. He becomes eligible to worship the Lord in the temple in Arcana, what to speak of Vedic karma? –21-

Translator's Note: It may appear to a western reader that the conception of aprarabdha as accumulated traces of an unending series of previous lives is a myth without any scientific foundation. But even science now recognizes not only a recapitulation of the history of the race in the growth of every individual life, that is, recapitulation of phylogeny in ontogeny. Also modern psychology of the unconscious, especially psychology of the unconscious as expounded by Jung, recognizes not merely an individual unconscious but also a racial unconscious in every individual personality. This racial unconscious along with the individual unconscious is only the aprarabdha of the ancient Hindus, expressed in modern terms.

I quote here from the Encyclopedia of Religion and Ethics, Vol.4, page 681: "The recapitulation theory, once accepted as almost a truism, has recently met with much criticism. It has been applied to mental development most frankly and fully by Stanley Hall and his school. According to these writers, there are three ways in which the individual reveals the story of his race. (1) There is the actually observed correspondence between the stages and order of development and those of race-evolution (recapitulation). (2) There is the occasional appearance, even in adult normal life, of mental forms which are echoes of primitive mental stages; these occur more especially in states of mental weakness, fatigue, exhaustion, illness, the drug-psychoses, sleep, hypnosis (reverberations, reminiscences). Our souls, like our bodies, represent the organised experiences of past ancestors: fears, affections, thoughts, which appear even in quite healthy stages, may be 'rudimentary specters' (Stanley Hall) due to survivals from distant ages of man. (3) A given individual may show arrest of mental (as well as of physical) development, stopping short at a stage which the race in general has long since passed; in such a case we have a 'reversion', or an 'atavism', in which the characteristics of remote ancestors dominate, in the child's development, those derived from his parent or near ancestors. The mind, like the body, thus consists of segmentary divisions or strata derived from different periods of evolution: the older strata are naturally those which are most fixed and uniform throughout a race (e.g. the primitive instincts); the more recent strata are more variable in the different individuals (e.g. the forms of intellectual development); again, the older strata represent the foundation from which the more recent have been derived, and on which, therefore, the latter must be built up by the individual; hence not only does the individual, as a matter of fact, tend to develop along racial lines, but also parents and teachers ought to encourage and strengthen this tendency, in order to secure adequate and proportional development of all the different powers (culture-epoch theory) .

The recapitulation theory has been defended (1) in the stages at which the different senses mature; (2) in the stages at which accurate discrimination of the different qualities within the same sensory group appears; (3) in the appearances of the different instinctive activities; (4) in the play activities of children; (5) in the successive objects of imitation which children select for themselves; (6) in the stages of intelligent behaviour, and in the development of abstract thought; (7) in the development of emotion; (8) in language."

Our object in quoting the above is not necessarily in justification of the knowledge of the ancient rsis of ancient India; their knowledge was self-revealed and did not depend on any other support or justification.

Text 22:

*durjātir eva savanāyōjñatve kāraṇam matam |
durjāty ārambhakam pāpam yat syāt prārabdham eva tat ||22||*

Translation: A low despicable birth is the cause of ineligibility for the performance of the Vedic rites. Such birth is the present fruit of the past sins of the individual concerned. – 22-

Text 23:

*padma purāne ca –
aprārabdha phalam pāpam kūtām vījam phalonmukham |
krameṇaiva pralīyeta viṣṇu-bhaktir atātmanām ||23||*

Translation: The following text from the Padma Puranam is quoted here as evidence in support: Sin is either aprarabdha, i.e. sin which is not yet bearing fruit, or totality of such sins (kutam), or the seed (vijam), that is, seeds as dispositions and residual traces, or as tendencies and trends towards bearing their relevant fruits (phalonmukham) and in those who are given to Visnu-Bhakti or devotion to and services of Visnu such sins dissolve successively in the order in which they are narrated. –23-

Commentary: Commentator Sri Jiva Gosvami points out that in the above verse quoted from the Padma Puranam, the visesya or substantive is papa or sin, and this substantive is described by the successive predicates, viz. (a) prarabdham, i.e. tending towards bearing fruits; (b) kutam is vijonmukham or tending towards the stage of vija or seed; (c) vija or in the state of seed, which means existence as vasana or psycho-physical disposition or with tendencies towards the stage of prarabdha. Besides these, there is (d) the aprarabdha or accumulated sins of the unending series of previous births, which lie inactive and do not even show a tendency as kuta or vijonmukha. All these are destroyed by Bhakti successively, commencing from prarabdha of the unending series of the previous births.

Commentator Sri Mukundadasa is, however, of the opinion that the sins are destroyed in the reverse order, i.e. starting from the last or the phalonmukham, and not in the order given in the text as contended by Sri Jiva Gosvami. -23-

Text 24:

*vīja-haratvam yathā śaṣṭhe –
tais tāny aghāni pūyaṅte tapo-dāna-vratādibhiḥ |
nādharmajam tad hṛdayam tad apīśānghri-sevayā ||24||*

Translation: Through austerities, penances, charities and observances of rituals these sins may be removed, but not those that spring from adharma, i.e. avidya or nescience that conceals the true nature of the soul; such sins can be destroyed only by the service of and subservience to the Lord (which by destroying the root, i.e. avidya, destroys all that springs from that root). So say the Visnu-dutas or the messengers of Visnu to the Yama-dutas or messengers of Death38.28 -24-

Text 25:

*yat-pāda-pankaja-palāśa-vilāsa-bhaktiyā karmāsayam grathitam udgrathayaṅti santah |
tad van na rikta-matayo yatayo 'pi ruddha sroto-gaṅās tam araṅam bhaja vāsudevam ||25||*

Translation: While an absolutist tries in vain to stop the flow of the indriyas or senses towards objects of pleasures by mere negative effort of restraining them, a Vaisnava devotee (a true saint) cuts asunder the knots of his accumulated karma by an ever-growing self-augmenting devotion to the Lotus Feet of the Lord. Therefore, surrender thyself to Lord Vasudeva as the only proper course, says Sanatkumara to King Prthu.39 -25-

Commentary: Commentators Jiva Gosvami as well as Sri Visvanatha Cakravarti point out that the absolutist proves himself to be a fool in trying to conquer the lusts of the flesh by a negative method of asceticism and self-restraint. The Bhakta or the devotee proves his superior intelligence by turning himself positively to the service of, and single-minded devotion to the Lord. This is far more effective in conquering the blandishments of senses than the mere negative way of a purely ascetic life. The senses turn towards their respective objects as a river flows down the course. It is sheer folly to hope to stop the current of the flowing river by negative resistance. The Santa or devotee takes to a more effective course of a plunge into the nectar that flows out of the sweetness of the Lord's Person, and thereby allowing himself to be swept away in the current of the flowing nectar far away from the temptations of sensuous life that have their roots in avidya or nescience. One should, therefore, take refuge in the Lord Vasudeva. -25-

Text 26:

*pādme ca –
kṛtānuyātrā-vidyābhir-hari-bhaktir-anuttamā |
avidyām nidarhatyāśu dāvajvāleva pannagim ||26||*

Translation: As a forest fire burns up all snakes in the forest, so also Uttama-Bhakti or unalloyed Bhakti, which is followed step by step by the knowledge of the true self, completely destroys all avidya, i.e. ignorance of transcendence, or misidentification of the pure self with the gross body and the subtle mind. The contention is that vidya or knowledge of the self as well as of the Lord normally and in proportionate degree follows Bhakti. -26-

Text 27:

*śubhadatvam -
śubhāni prīṇanam sarva jagatām-anuraktatā |
sadguṇāḥ sukham ity-ādīny ākhyātāni maṅṣibhiḥ ||27||*

Translation: The whole world is blessed by the devotee; the devotee is endeared by the whole world; possessing all good qualities like real happiness and others, the wise call these to be the all-auspiciousness of Bhakti. -27-

Commentary: Sri Jiva Gosvami says that Sri Rupa expounds the view that Bhakti has four aspects of auspiciousness. First, the devotee (i.e. one who has attained Sadhana-Bhakti and is in the stage of spiritual practices) is a blessing to the world; secondly, the whole world is attracted by him; thirdly, such a devotee will be found to embody all good qualities; and fourthly, he will be happy and contented. Now, when it is said here that such a devotee possesses all good qualities, then the first two qualities, viz. that he makes the world happy and that he himself is endearing to all, are already included in the all which qualifies the qualities. Why then have they been mentioned separately? The reason is that the first two qualities are particularly developed in a devotee at this stage even though all other good qualities are also in him in some degree or form. So it is said in the Bhagavatam that Queen Suruci, the stepmother of Prince Dhruva, who was extremely bitter with her stepson Dhruva the crown prince and banished him from the state, lovingly embraced the child and took him to her lap when Dhruva returned home after realizing the Lord by intense spiritual practices for six months only. This was possible, says Maitreya to Vidura because: "Oh Vidura! As the river always flows downwards, so also all people, even all animals, of this world bow down at the feet of a devotee with whom the Lord Himself is pleased because of his devotion and friendship."⁴⁰

By using the word *adi*, that is, *et cetera*, Sri Rupa Gosvami means to include not only the all-fascinating and all-auspicious character of a true devotee, but also of Bhakti as well. –27-

Text 28:

*tatra jagat-prīṇanādidvaya-pradatvam yathā pādme –
yenārcito haristena tarpitāni jaganty api |
rajaṅti janta-vastatra jangamāḥ sthāvarā api ||28||*

Translation: One who has worshipped Lord Hari, has also pleased the whole world. Even all animate and inanimate entities also become attached to him. –28-

Text 29:

*sadguṇādipradatvam yathā pañcame –
yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ |
harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ ||29||*

Translation: One who has uncaused, spontaneous Bhakti in the Supreme Godhead, all the gods with all their good qualities live or exist in him. What good quality can a non-devotee of the Lord possess, who runs fast in his mental chariot after worldly objects?⁴¹ –29-

Commentary: Commentator Sri Mukundadasa Gosvami explains *sadguna*, i.e. ‘good qualities’ as follows: Bhakti offers all forms of good qualities including *jnana* (knowledge), *vairagya* (detachment), *yama* or restraint of the passions, *niyama* or observance of rules or vows and self-control, etc. The word *adi* means that even the gods and *rsis* bow down before a devotee and become obedient to him. –29-

Text 30:

*sukhapradatvam
sukhaṁ vaiṣayikaṁ brāhman aiśvaram ceti tat-tridhā ||30||*

Translation: *Sukha*, i.e. happiness is of three kinds, viz. (1) material happiness; (2) happiness due to the knowledge and realization of Brahman as Impersonal Divinity; and (3) happiness owing to the direct vision and realization of *Isvara* or Personal Divinity. –30-

Text 31:

*yathā tanṭre
siddhayaḥ paramāścaryā bhukti-muktiś ca śāsvatī |
nityam ca paramānando bhaved govinda-bhaktitaḥ ||31||*

Translation: So it is said in the Tantra: Exceptionally wonderful supernatural powers, long-enduring worldly and heavenly pleasures, long and lasting experiences of *mukti* as *brahmasukha* (felicity derived from knowledge and realization of impersonal Brahman), and eternal and ever-progressive and supreme flow of transcendental felicity (from realization of the Supreme Lord) are attainable by Bhakti in Lord Govinda (*Kṛṣṇa*), who is the Lord of all the senses. –31-

Commentary: Commentator Sri Jiva Gosvami explains the above stated authority in the following way: *Siddhayaḥ*: the eighteen particular extraordinary powers and attributes attainable through yoga, viz. (1) *Anima* or contracting the body so

as to make it very small; (2) Mahima or expanding the body so as to become very big; (3) Laghima or superhuman power to make the body light and invisible; (4) Prapti or aquisition of all sense-enjoyments; (5) Prakamya or ability to see all enjoyments in heaven, on earth and in the subterranean regions; (6) Isita or to infuse one's own power into another; (7) Vasita or non-attachment while engaged in enjoyments; (8) Kamavasayita or to attain to the highest pitch of enjoyments that the yogi desires to enjoy (all these eight are in their fullness to be found in the Intrinsic Potency of God, while a yogi can attain them partially in a Mayika way. Refer to Bhagavatam, Canto XI, Chapter 15, slokas 4-5); (9) Anurmimatvam or to be free from hunger, thirst, sorrows, infatuation, infirmity and old age, and death; (10) Durasravana or to be able to hear from even a very long distance; (11) Duradarsana or to be able to see from a very very long distance; (12) Manojava or fast movement of the physical body, as quick as that of the mind; (13) Kamarupa or to be able to take any form according to one's own wishes. (14) Parakaya-pravesa or to be able to enter into another person's body; (15) Svacchanda-mrtyu or to be able to die any time according to one's own wishes; (16) Deva-krida-darsana or to possess the power of seeing the sportive activities of the gods; (17) Sankalpita-padartha-prapti or to attain things of one's predetermination; and (18) Apratihata-adesa or to possess such power that one's commands cannot be disobeyed by anybody. Besides these, there are five lesser attainments, viz. (19) Trikala-jnatva or to have power of knowing all about past, present and future; (20) Sitosnadidandva-sahisnuta or capable of enduring the opposites of cold and heat etc.; (21) Paracittadi-abbijnata or to be able to know the mind of others; (22) Agni-surya-jala-visa-prabhava-stambhana or to be able to neutralize the powers of fire, sun, water, poison, etc.; and (23) Aparajaya or to be unconquerable by anybody⁴²

Bhukti= worldly pleasures; Mukti= Brahma-sukham or felicity arising from knowledge of Brahman; Nityam paramanandam = according to Parisesya-nyaya, eternal felicity from Bhakti to Govinda, the Supreme Lord. All these aspects of happiness are to be experienced. -31-

Text 32:

*yathā hari-bhakti-sudhodaye ca
bhūyo 'pi yāce deveśa tvayi bhaktir-dṛḥastu me |
yā mokṣānta-caturvarga phaladā sukhadā latā ||32||*

Translation: Oh Lord of all lords! I pray again and again at Thy Feet that let that steady devotion (Bhakti) in Thee grow in me which like a creeper bears the fruits of moksa or final emancipation, and beyond that, eternal and supreme pleasures in Thy services (happiness arising out of the feeling of realization of the Supreme Lord); so it is stated in the Haribhakti-sudhodaya. -32-

Text 33:

*mokṣa-laghutākṛt –
manāgeva prarudhayam hṛdaye bhagavad-ratau |
puruṣārthastu catvārās tṛṇayānte saman-tataḥ ||33||*

Translation: Even with the slightest awakening of Bhava-Bhakti in the heart for the Lord, the four objects of human pursuit, viz. dharma (relative duties offering heavenly pleasures), artha (mundane wealth), kama (sensual pleasures or desires), and moksa (final emancipation or realization of the self as identical with Brahman) become insignificant and as worthless as a straw. -33-

Text 34:

*yathā śrī nārada-pāñcarātre –
hari-bhakti mahā-devyāḥ sarva muktyādi-siddhayaḥ |
bhuktyaś-cādbhutas tasya cetika-vādanu-vrahā ||34||*

Translation: All forms of mukti and all extraordinary powers of yoga as also many wonderful sense enjoyments follow with reverential fear the Supreme Goddess of Bhakti like the female attendants following their heroine. -34-

Text 35:

*sudurlabhā –
sādhanaughair-anāsangair alabhya sucirād-api |
hariṇā cāsvadeyeti vidhā sā syāt sudurlabhā ||35||*

Translation: Bhava-Bhakti is extremely difficult of attainment for two reasons, viz. even long periods of practices of all aspects of Sadhana-Bhakti without any Ruci and Asakti, i.e. taste and attachment, do not make Bhava-Bhakti available; and secondly, in is not easily bestowed by Lord Hari. -35-

Commentary: Sri Mukundadasa Gosvami comments that anasangaih means without attachment which also includes Ruci or taste, without which various forms of spiritual practices even for a very long period do not arouse Bhava-Bhakti.

The various spiritual practices here include the 64 different forms of Sadhana-Bhakti, out of which if the following five aspects are ignored, then the practices of the rest will not make Bhava-Bhakti attainable. These five essential aspects of spiritual practices in the stage of Sadhana-Bhakti are: (1) worship of the Deities with reverential attachment; (2) listening to the Bhagavatam in the company of advanced saints; (3) to keep the company of such saints and devotees of Lord Hari as have devotion to and relation with Lord Hari (Krsna) which are allied to his own nature of devotion and relation with the Lord, and who are affectionate and superior to him; (4) chanting the Name of the Lord; (5) living in Mathura-mandala.

Sri Visvanatha Cakravarti comments that Bhava-Bhakti cannot be attained unless one has undergone the course of spiritual practices, starting from (I) Sraddha followed by (II) Sadhu-Sanga, (III) Bhajana-Kriya, (IV) Anartha-Nivrtti, (V) Nistha, (VI) Ruci, and (VII) Asakti (please see Introduction). Unless one has undergone these stages of spiritual practices, Bhava-Bhakti is not attainable. So the twofold difficulties are: firstly, Bhava-Bhakti is not awakened even if the different stages of Sadhana-Bhakti have been undergone for a long time until the stages of Asakti or attachment and Ruci or taste are reached; secondly, even if there is attachment and taste, Lord Hari does not bestow it soon-He tests His devotee for long and then only Bhava is bestowed by the Lord and is not attained by the individual by his own efforts.

-35-

Text 36:

*tatra ādya yathā tāntre –
jñānataḥ sulabhā muktir bhuktir yajñādi-punyaatāḥ |
seyam sādhanā-sahasrair hari-bhaktiḥ sudurlabhā ||36||*

Translation: The FIRST DIFFICULTY, as stated in the Tantra: mukti (final emancipation or salvation) is comparatively easy to attain by jnana or the path of knowledge of Impersonal Brahman. Bhukti or all forms of mundane and heavenly pleasures are easily available by pious karma like Vedic sacrifices etc, but Bhakti (Bhava-Bhakti) is extremely difficult to attain by thousands of rudiments of spiritual practices. -36-

Commentary: It is true that mukti by jnana and bhukti by Vedic karma and yoga, etc. are comparatively easily attainable, but even here if jnana and karma be devoid of attachment for the objects of attainment, such results would not be attained. It, therefore, follows that even such trifling results like bhukti (earthly and heavenly sense enjoyments) and mukti or liberation from bondage (i.e. salvation) are indeed not easily achieved, i.e. difficult to attain. So, when the Tantra says that Bhava-Bhakti is rarely attained by thousands of practices of rudimentary Sadhana-Bhakti, it must be understood that even such merely traditional practices of Sadhana-Bhakti will not awaken Bhava-Bhakti unless it is enlivened by an intense attachment for Bhakti itself. Further, mukti through impersonal jnana alone is indeed a painful striving. Compare Gita,

Chapter 12, sloka 5. In the same manner, bhukti or mundane pleasure through karma and yoga is equally difficult to attain. Sri Sukadeva Gosvami tells King Parikṣita: "Oh King! When the friends of Lord Kṛṣṇa approached the brahmanas of Mathura, who were engaged in the performance of Vedic sacrifices for the useless and temporary fruits of pleasures in heaven (Svarga), and asked to offer all the ingredients of their sacrifices, such as, gṛhi (boiled butter), milk, curd, fruits, etc., to the Lord, the brahmanas refused to offer them to Lord Kṛṣṇa. Thus they did not listen to the demands of the Lord, because, Oh King! These brahmanas, engaged in hard and austere penances of the Vedic sacrifices, were foolishly seeking only very trifling enjoyments in heaven by such painstaking karma. Though such karmins consider themselves wise, they are indeed very unwise." 43 Thus it comes to this: To follow the path of jnana with attachment for mukti, i.e. liberation in Brahma-jnana, or to follow the path of Vedic karma or yoga with attachment for earthly and heavenly pleasures or bhukti, even though very hard and unwise, is not enough unless such attachments are intelligently applied. This intelligent application of jnana and karma for mukti and bhukti respectively should, therefore, be softened by the touch of Bhakti, without which verily even mukti and bhukti cannot be realized. For example, Brahma bowing in reverence to Lord Sri Kṛṣṇa addresses Him thus: "Oh Unlimited! Oh Unborn! In days of yore many followers of yoga lived in this blessed land, who failed to achieve their desired results by following the path of yoga. But by offering their individual Vedic and other karma to Thee, they attained, the superior End of Thy nearness through self-knowledge enkindled in their heart by the grace of Bhakti, i.e. by listening to and singing Thy Name and Thy glories they realized the higher end of Bhakti."44 Again, Sri Sudhama Vipra (brahmana and school friend of Lord Kṛṣṇa) while on his way back home after meeting his Divine Friend Lord Sri Kṛṣṇa at Dvaraka muses in his mind thus: "My Friend had been so endearingly friendly to me! He treated me with such deep affection! Oh! He asked me to sit on His own bed! He asked me so many affectionate questions about my life at home since we had parted from the school of our common teacher, Sandipani Muni! Oh! At the instance of my wife I went to meet my Divine Friend with the desire of asking wealth from Him, riches for relief from my poverty and want, and I failed to ask for such triflings out of a sheer feeling of shame! And My Friend also sent me back without any gifts. What shall I tell my wife? I shall tell her: Desireless service of the Feet of my Divine Friend Sri Kṛṣṇa is the root cause of attainment of all wealth on earth, at the bottom of the sea, or in heaven, and also of all forms of supernatural powers as well as mukti or liberation."45

The use of the expression Hari-Bhakti in the Tantra, as quoted by Sri Rupa Gosvami, means, according to the commentator Sri Jiva Gosvami, Bhava-Bhakti or Rati, which is the object of attainment by Sadhana-Bhakti. Compare Bhagavatam.46

Sadhana here definitely refers to Sadhana-Bhakti or rudimentary early practices of Bhakti in relation to Lord Hari (Godhead) only, for otherwise, no Bhava-Bhakti is possible for Lord Hari. But when the text lays down that Sadhana-

Bhakti must be practiced thousands and thousands of times, and that even in spite of such thousands and thousands of rudimentary practices of Sadhana-Bhakti, Bhava-Bhakti is not only rare, but it is very rare, one would naturally get frightened to follow this apparently most difficult path. In order to remove such possible reactions in the minds of the people, Sri Jiva Gosvami asserts that though ordinarily Bhava-Bhakti is indeed very very rare, it does not mean that it cannot be attained. As a matter of fact, it can also be attained easily, says the Bhagavatam. Thus in Canto II, Chapter 8 King Pariksit requests Sukadeva Gosvami as follows: "Master! I am desirous of listening to all about the All-auspicious Lord Hari, because those who constantly listen to and sing about the Pastimes of the Supreme Lord Hari with reverential faith make the Lord Himself very soon enter into their heart."⁴⁷

Sri Narada tells Sri Vyasadeva: "When I was a little child and my mother was working in a brahmana family for her living, several Sadhus or saint-devotees of Lord Hari came to the residence of the said brahmana and lived there for four months as required for the vow of Caturmasya which enjoins a life of austerity to be lived in one place for four successive months. During their stay, these Sadhu-devotees used to chant the sweet Name of Hari and discourse on the various events of Lord Hari's Divine Life. Listening to their chanting of the Lord's Name and their discourses on the Divine Life of Hari I had devotion to Lord Hari awakened in my heart and felt that attachment for Hari which is the essence of Bhava-Bhakti."⁴⁸ Here, in Narada's case, there is an awakening of Bhava-Bhakti by the simple listening to the devotional discourses of the Sadhu-devotees of Lord Hari. Hence Bhava-Bhakti though difficult of attainment, yet it comes without the asking through very simple means, provided there is the keenness with which Narada listened to the discourses and the chanting from the lips of the Sadhus. Again, the Lord tells Uddhava: "Oh Uddhava! Sadhana-Bhakti with single-minded service to Myself and Myself alone gratifies Me in a way which neither the ways of sankhya nor yoga nor the performance of austerities and charities, and the various Vedic rituals can ever gratify."⁴⁹

It may be noted that Sri Jiva Gosvami in his comment here gives a somewhat different interpretation of the Sadhana in Sadhana-sahasraih in the above verse of the Tantra. According to him, this Sadhana in Sadhana sahasraih refers to the ways laid down in sankhya, yoga and Vedic rituals, and not Sadhana-Bhakti as may appear to a cursory reader. It is such practices repeated even thousands of times that cannot bring forth Bhava-Bhakti as their necessary fruits. And in this sense, Bhava-Bhakti is extremely difficult of attainment. If Sadhana in Sadhana sahasraih meant Sadhana-Bhakti then it would follow that Sadhana-Bhakti cannot be an effective means to Bhava-Bhakti. It appears to the translator, however, that Sri Jiva Gosvami's interpretation is somewhat forced and does not square with the text of the sloka of the Tantra. Sri Jiva Gosvami points out that the word Sadhana is used in the Tantra for the purpose of distinguishing it from bhajan. In Sadhana there is all indirect reference of karma and jnana, so that the result is mixed, i.e. devotion or Bhakti mixed up with the ways laid down in karma, jnana and yoga. As distinguished from this, Bhakti pure and unadulterated is concerned only with bhajana, i.e. service of the Lord alone through the direct method of chanting the Name and other practices laid down in the way of unalloyed or Uttama-Bhakti. Sri Jiva Gosvami further points out: the essence of wisdom in Misra-Bhakti, i.e. Bhakti practiced through the ways of sankhya, yoga and Vedic rituals, etc., consists in the practice of these ways with Bhakti and real attachment for Bhakti as the primary end. Proof of such wisdom consists in the fact that in such a devotee there is complete disappearance of all desires for heavenly or earthly pleasures and other extraneous ends. If, however, it is found that despite practices of Misra-Bhakti, the desire for extraneous objects still continues, the conclusion will be that the wisdom which characterizes such a devotee is non-existent. It follows, therefore, that combination of ways of Sadhana is not desirable. The right method is to hear about the Lord, to sing the praise of the Lord, and to meditate on the Lord with single-minded devotion and attachment in complete disregard of every other way recommended in other Sastras.⁵⁰ -36-

Text 37:

dvitiya yathā pañcamā-skāndhe –

rājān patir gurur alam bhavatam yadunaṁ daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vāḥ |

*astv evaṁ aṅga bhajatām bhagavān mukundo muktiṁ dadāti karhicit sma na bhakti-yogaṁ*⁵¹ ||37||

Translation: The SECOND DIFFICULTY, as stated in the Fifth Canto:

Sri Sukadeva Gosvami addresses King Yudhisthira. "Oh King! Sri Kṛṣṇa is the Lord or protector, Guru or Adviser, Daiva or Object of worship, Dear to and Controller in respect of both the Pandavas and the Yadavas. Though He manifested Himself in the family of the Yadavas, He treated both the Yadavas and the Pandavas with equal favor. But owing to the excellence of devotion and affection of the Pandavas to Him, the Lord even went so far as to serve the Pandavas (as their Ambassador) and also allowed Himself to be guided by the directions of His own devotees, i.e. the Pandavas. Even so, this Mukunda (literally, One who gives mukti or liberation, i.e. Lord Sri Kṛṣṇa), does not give Uttama-Bhakti in most cases to the devotees, but gives mukti instead, which is much inferior." –37-

Commentary: The commentator Sri Jiva points out that the verse above-quoted is in proof of the second element in the concept of sudurlabha, difficult to attain. In other words, it proves that the Lord Himself through comparatively liberal in the bestowal of mukti or liberation, is very rarely disposed to bestow the prize of Bhakti to His devotees. It follows, therefore, that Bhakti is not only extremely difficult to attain by individual efforts, but is also very rarely attained as a gift of the Lord Himself. The commentator further points out in explanation of the verse above-quoted that though Lord Kṛṣṇa revealed Himself as a Member of the stock of the Yadavas, He never discriminated in His behavior between the Yadavas and the Pandavas. On the contrary, in view of the superior love of the Lord inherent amongst the Pandavas, He even condescended to serve them as their Ambassador: a condescension to which He never stooped in regard to the Yadavas to whose stock He belonged. The Lord bestowed Bhava-Bhakti on the Pandavas because of an excess of affection

for them irrespective of the Pandavas practicing bhajana of the Lord or failing to do it. As regards others, the Lord usually refrains from bestowing the valuable gift of Bhava-Bhakti, though not refusing mukti which is much inferior. He gives Bhava-Bhakti only to such who scorn mukti as a value worth having and desires Bhakti instead. –37-

Text 38:

*sāndrānanda-viśeṣātmā –
brahmānando bhavedeṣa cet prarāṛddha guṇīkṛtaḥ |
naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api ||38||*

Translation: The joy of the realization of the Absolute Life that has been attained after millions of years of arduous practice of meditation is as a mere drop in the ocean as compared with the delight which is Prema-Bhakti. –38-

Translator's Note: The delight in the realization of the Absolute Brahman, as a Sankarite conceives it, is a sort of calm unruffled state of variationless blissfulness. This is, however, not to be confounded with Lord Kṛṣṇa's Svarupa-Ananda, i.e. His delight in the realization of His eternal Perfection. Svarupa-Ananda is an active realization, which is full of novelty at every moment, while Brahmananda is a tranquil state without movement and variety. Besides Svarupa-Ananda, there is a higher delight which the Vaiṣṇavas call Svarupa-Sakti-Ananda, which is the Lord's delight in the delight which a Bhakta or devotee enjoys in the delight of Lord Kṛṣṇa Himself. –38-

Text 39:

*yathā hari-bhakti-sudhodaye –
tvat sākṣāt karaṇāhlāda viśuddhābdhi sthitasya me |
sukhāni goṣoadāyante brāhmāṇy api jagad-guro ||39||*

Translation: Oh Lord of the Universe! The ocean of delight in which I have been plunged as a consequence of my immediate vision of Thyself makes even Brahmananda or the delight of the Absolute Life of the Sankarite as a little pool created on the soil by the hoof-marks of cows. –39-

Commentary: The commentator Sri Jiva Gosvami here points out that Brahmananda or delight of the Absolute Life of the Sankarite must not be confused with the delight of the god Brahma, the creator of the 14 worlds.

Translator's Note: The delight of Brahma may be the delight of Prema Bhakti, and such delight surpasses by far the delight of the Absolute Life, which the Sankarites speak of as the essence of mokṣa. Brahma in Hindu mythology is the creator of the smallest universe of ours, which consists of 14 worlds, while Brahma(n) means the Absolute Godhead. Non-Sanskṛta scholar must not confound the former expression with the latter. In the same manner, a brahmana, i.e. the priest by birth is different from Brahmana, i.e. the Vedas. –39-

Text 40:

*tathā bhāvārthadīpikāyām ca –
tvat-kathāmyta pāthoghau viharanto mahāmudāḥ |
kurvanti kṛtināḥ kecit catur-vargaṃ tṛṇopamam ||40||*

Translation: So it is stated in the Bhavartha-Dīpika. The Śrutis in their prayers to the Lord, while invoking Him from His slumber before creation, say: "Oh Lord! A few of Thy devotees (not any devotee, but merely a few devotees who have attained Bhava-Bhakti alone) who swim the Ocean of the Nectar of Discourses on Thy Divine Pastimes and enjoy the supreme delight from drinking the nectar thereof alone do reject all the four desires for dharma, artha, kama and mokṣa considering them to be worthless as a straw."52 –40-

Commentary: Sri Jiva Gosvami raises a question: Why does Sri Rupa cite here a śloka from the Bhavartha-Dīpika, i.e. commentary of Śrīdhara Svami on the Bhagavatam, when there were so many other verses in the text of the Bhagavatam itself in support of the Sandranandavisesatma quality of Prema-Bhakti? The reason that actuates Sri Rupa Gosvami, Sri Jiva says, is that Śrīdhara Svami had understood the truly esoteric concepts of the Bhagavatam by his own realization, and hence such an authority has been cited by Sri Rupa. –40-

Text 41:

*śrī-kṛṣṇākaraṣiṇī –
kṛtvā harim premabhājam priya varga samanvitam |
bhaktir vaśī karotīti śrī-kṛṣṇākaraṣiṇī matā ||41||*

Translation: The Power of Drawing Kṛṣṇa to oneself:

Prema-Bhakti is called Kṛṣṇa-Akarsini, i.e., possessing the power of attracting Lord Kṛṣṇa because such Bhakti charms Kṛṣṇa into complete submission through endearing love and affection for Kṛṣṇa with His Entourage. –41-

Commentary: The commentator Sri Jiva Gosvami points out that in the text Sri-Kṛṣṇa-Akarsini, the prefix Sri refers to the Entourage of the Lord, so that it is not only the Lord alone but the Lord with all His Entourage that becomes charmed into submission by Prema-Bhakti. Sri Mukundadasa points out that in Prema-Bhakti which binds ever Lord Kṛṣṇa, the object of the Bhakti is not merely Lord Kṛṣṇa Himself, but Kṛṣṇa with His Entourage.

Thus while Sri Jiva points out that Prema-Bhakti causes the submission both of the Lord and His Entourage, Sri Mukundadasa points out that Prema-Bhakti is directed not merely to the Lord but also to His Entourage, just as when one speaks of the king as appearing, one means the appearance of the king with his retinue. –41-

Translator's Note: It may be noted here that while Lord Kṛṣṇa as the All-Inclusive Reality, is absolutely free in all respects not being subject to any kind of bondage, yet there is one exception. He is the Self-Elected slave of a real selfless devotee of His, who had attained Prema-Bhakti.

Text 42:

yathāikādaśe –

*na sādhyati mām yogo na sāṅkhyāṁ dharmā uddhava |
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā53 ||42||*

Translation: Lord Kṛṣṇa addressing Uddhava says: "Oh Uddhava! The way I am won over by Prema-Bhakti which is the most forceful, the same can never be possible by the ways of yoga, sāṅkhyā, Vedic ritualism, recitation of the sacred Vedas, austerities and renunciation. –42-

Commentary: The commentator Sri Jiva Gosvami points out that it may appear on a first view that the reference to yoga, sāṅkhyā, etc. is appropriate only in establishing the superior excellence of Sadhana-Bhakti and is not quite in place in an exposition of the nature of Prema-Bhakti. There is, however, according to Sri Jiva, nothing inappropriate, the object being to show how Sadhana-Bhakti leads on to Saddhya-Bhakti or Prema-Bhakti, which alone has the attribute of winning over Lord Sri Kṛṣṇa. –42-

Text 43:

saptame ca nāraoktau –

*yūyān nṛloke bata bhūribhāgā lokam punānā munayo'bhīyanti |
yeṣāṁ grhānāvāsātīti sākṣād guḍhaṁ paraṁ brahma manuṣya lingam 54 ||43||*

Translation: Sri Narada addresses King Yudhisthira as follows: "You are the most fortunate of human beings in this world, because even the saints whose very sight sanctifies everybody on this earth, of their own accord come to your place with a view to purify themselves, because it is your residence that the Inscrutable Absolute in His Eternal Human Form chooses as His suitable Place of Abode. –43-

Commentary: Sri Visvanatha Cakravarti elucidates the text as follows: The sage Narada in reply to King Yudhisthira, who laments his own poor lot as compared to exceptional good luck of Prahlada who had an immediate vision of the Lord, says: "Oh King! You are far superior in your exceptional good fortune, not merely to Prahlada but also myself who am the Guru or Spiritual Preceptor of Prahlada, and also to all other devotees, as also the Yadavas, saints such as Vasista, Marici, Kasyapa, and the gods Brahma, Rudra, etc., because the saints whose mere sight purifies everybody come of their own accord and seek an access to your residence in the hope of having their hearts desires fulfilled. Because, the Inscrutable Absolute Self in His Intrinsic Form like a Human Being chooses unasked your Residence as His suitable Abode. Sri Prahlada and others had never the good fortune of having the Absolute in His Intrinsic Human Form as a Resident in their Abode. For the same reason, the sages also never care to become guests in the residence of Prahlada and others." –43-

Text 44:

*agrato vakṣyamāṅyās tridhā bhakter anukramāt |
dviṣaḥ ṣaḍbhīḥ padairetan mātāyaṁ parikīrtitam ||44||*

Translation: The three types of Bhakti viz. Sadhana-Bhakti, Bhava-Bhakti and Prema-Bhakti, which will be expounded in the chapters that will follow, have here been briefly described by their distinguishing traits, two for each, according to the order of the previous presentation. Thus the first two (1) Klesaghni and (2) Subhada are the distinguishing traits of Sadhana-Bhakti; the second two, viz. (3) Moksa-laghutakrt and (4) Sudurlabha are the distinguishing traits of Bhava-

Bhakti, while the last two, viz. (5) Sandrananda-visesatma and (6) Sri-Kṛṣṇa-Akarsini are the distinguishing traits of Prema-Bhakti. The author by specifying the distinguishing traits of each type hopes to have established the mahatmya or super-excellence of Bhakti, (both as Means and End). –44-

Commentary: The commentator Sri Jiva Gosvami points out (as has been previously explained) that just as the elements constitute a hierarchical order beginning with the earth, in which every higher element in the hierarchy includes both its own distinctive qualities and also the qualities of the elements lower in scale, so also Sadhana-Bhakti, Bhava-Bhakti and Prema-Bhakti constitute a hierarchical order starting from Sadhana-Bhakti and reaching Prema-Bhakti as the highest type. Thus the qualities of Sadhana-Bhakti characterize also Bhava-Bhakti, which has, besides, its own distinctive qualities; while to Prema-Bhakti belong not merely its own distinctive qualities, but also the qualities of the other two. –44-

Text 45:

*kimca –
svalpāpi rucir eva syād bhakti tatvābodbhikā |
yuktistu kevalā naiva yadasyā apratiṣṭhatā ||45||*

Translation: Even a little of real taste in Bhakti is a passport to the understanding of the true nature of Bhakti, while mere argument has no sound foundation and does not conduce to the comprehension of the true nature of Bhakti. –45-

Commentary: Sri Jiva Gosvami explains Ruci as a sense of excellence in the words of the Bhagavatam and other Bhakti-Scriptures due to the residual traces of previous experience. It is only Sraddha or faith, which prepares the way to the comprehension of the true nature and ultimate realization of Bhakti. Mere argument without the support of authoritative Scriptures is unavailing. Any argument, however profound, is liable to be overthrown by a profounder argument of a keener intelligence. Therefore, the way of mere reasoning can never be decisive in its results. Arguments need not be discounted altogether, but only such arguments are helpful that expound authoritative sacred Scriptures.

According to Sri Mukundadasa even a slight Ruci or taste in the principle of Bhakti purifies the mind and thereby prepares it for a deeper insight into the reaches of Bhakti as a spiritual experience. –45-

Text 46:

*tatra prācīnair apy uktam –
yatenāpādito 'py arthaḥ kuśalair anumātr̥bhīḥ |
abhiyukta tarair anyair anyathaivopapādyate ||46||*

Translation: Thus it has been said by the elders:

Even conclusions established by experts of the theory of inference are found to be demolished by other inferences propounded by logicians of subtler intellect. –46-

Commentary: Sri Suresvara Acarya, the reputed vartikakara, the elucidator of Sankarite Vedanta, has said in commenting on the Brahma-sutra, Tarka-apratisthanat (an aphorism of the Vedanta), that even the most carefully formulated inferences of expert logicians are liable to be overthrown by inferences of greater subtlety formulated by logicians of superior intellect. All of that shows that mere logic without a solid foundation of Sastras embodying the intuitive deliverance of sages leads nowhere. 46

Thus ends "The Generic Character of Bhakti"
In the FIRST WAVE of the EASTERN DIVISION
Of Sri Sri Bhakti-Rasamṛta-Sindhuh.

SECOND WAVE: SADHANA-BHAKTI

Text 1:

sā bhakti sādhanam bhāvaḥ premā ceti tridoditā ||1||

Translation: Bhakti (which has been generally characterized in the First Wave) is stated to be of three types, viz. Sadhana-Bhakti, Bhava-Bhakti and Prema-Bhakti.

Commentary: Sri Jiva Gosvami commenting on the text points out that as an introductory statement of the nature of Bhakti previously considered, it has been classified into three types, viz. Sadhana-Bhakti, Bhava-Bhakti and Prema-

Bhakti. In reality, however, Bhakti is either Sadhana-Bhakti or Sadhya-Bhakti, i.e. consists of two types only. Of these two, the first, i.e. Sadhana-Bhakti, will be defined with a specification of its different varieties in detail. The second, i.e. Sadhya-Bhakti, is a matter of the purified and transparent heart of a freed soul; that also is connoted by the term 'Bhakti'. For example, in the Bhagavatam⁵⁵ the sage Prabuddha tells King Nimi: "In this way, all those who have adopted the path of Bhakti after having realized Prema-Bhakti through the practice of Sadhana-Bhakti, recall in their minds Lord Sri Krsna who is the Destroyer of all lapses of the spirit and the sins accruing therefrom. And so recalling, they inspire similar emotions in the hearts of other devotees like themselves, and thus inspiring one another with feelings of devotion to the Lord they remain immersed in the delight, which is Prema-Bhakti.

This Harda-Bhakti or Bhakti pertaining to the purified and transparent heart of a freed soul, i.e. Prema-Bhakti, is fivefold, viz. Bhava, Prema, Pranaya, Sneha, and Raga (See Introduction for their meaning). The later stages after Raga are described by Sri Rupa Gosvami in his book Ujjvala-Nilamani as Mana, Anu-Raga and Mahabhava (Please see Introduction).

Commentator Sri Jiva Gosvami says that in the text Sri Rupa Gosvami has mentioned the three forms of Bhakti as Sadhana, Bhava and Prema, which fall really into two divisions of Sadhana-Bhakti and Sadhya-Bhakti, so that under Sadhya-Bhakti, the author Sri Rupa Gosvami has mentioned both Bhava-Bhakti and Prema-Bhakti. The reason why the Sadhya-Bhakti, though consisting of the two forms of Bhava and Prema, are yet stated to be of eight types (as stated above), is that all these eight are comprised under Prema-Bhakti by Upalaksana or extension of meaning. In fact, all these eight represent the luxuriant expansion of Prema in the higher stages, and they are very rarely manifest in even very advanced devotees.

Sri Visvanatha Cakravarti points out here to an apparent objection to the above classification by Sri Rupa Gosvami: if Bhakti is described as consisting essentially of the two types of Sadhana-Bhakti and Sadhya-Bhakti, it is superfluous to classify it again into three types, viz. Sadhana-Bhakti, Bhava-Bhakti and Prema-Bhakti. This objection, however, misses the real point at issue. After Sadhana-Bhakti when one attains Bhava-Bhakti and is called a Sadhaka by virtue of the inwardisation of the external practices in the form of emotions of the transparent heart, one does not become at once qualified for the undisturbed experiences of Prema-Bhakti. Sri Cakravarti says that according to Sri Rupa Gosvami a Sadhaka is one who is a Jata-Rati, i.e. one in whom Bhava-Bhakti has dawned through the practices of Sadhana-Bhakti. But one must distinguish between a Sadhaka and a Siddha. A Sadhaka is just a beginner in Bhava-Bhakti and Siddha is one who is in its higher stages. A Sadhaka is defined as one who has just a taste of the real Bhakti which revealed itself in the heart, but has not passed all the troubles that are impediments to Prema-Bhakti, and who, though otherwise fit for the direct vision of the Lord, has yet to struggle against the obstacles in the path of Prema-Bhakti on account of a trace of some great offense against some saint of the highest type. As distinguished from this, a Siddha devotee is one who has passed all obstacles to the realization of Prema-Bhakti, and who always and in all his activities is concerned with none else than Krsna, and who thus has a continuous uninterrupted ever-increasing taste of the joy which is Prema-Bhakti.

Therefore, Bhava-Bhakti cannot be included, holds Visvanatha Cakravarti, in Prema-Bhakti (without prejudice to the real nature of the latter). It also follows from the above that Bhava-Bhakti cannot also be included under Sadhana-Bhakti (without any prejudice to its own intrinsic nature). Sri Visvanatha, points out that the very fact that Bhava-Bhakti is an effect that results from Sadhana-Bhakti, shows that it cannot be the same as Sadhana-Bhakti.

Since thus under Sadhya-Bhakti there are two types of devotees-Sadhaka and Siddha, it is only proper that they should be clearly distinguished in respect of the quality of their experiences. Hence there is neither confusion nor overlapping divisions in Sri Rupa Gosvami's insistence on the threefold divisions, though in essence Bhakti is of two types. -1-

Text 2:

*tatra sādhanā-bhaktiḥ –
kṛti-sādhyaḥ bhavet sādhyā-bhāvā sā sādhanābhidhā |
nitya-siddhasya bhāvasya prākatyaṁ hṛdi sādhyatā ||2||*

Translation: Uttama-Bhakti, that has been previously explained, when translated into practice through the organs of the body, and which being so practiced brings on the manifestation of Bhava-Bhakti in the heart of the individual is called Sadhana-Bhakti. -2-

Commentary: A question may be raised: As the practices of Uttama-Bhakti through the organs of the body is Sadhana-Bhakti, can it be said that such physical practices are only a means to an end or they are a part and parcel of Sadhana-Bhakti itself? Commentator Sri Jiva Gosvami says that just as all that is done as the preliminary of a Vedic sacrificial ritual is considered to be part and parcel of the sacrificial ceremony, so also the physical activities through which Sadhana-Bhakti is practiced for bringing on the manifestation of Bhava-Bhakti should be regarded as part and parcel of Sadhana-Bhakti. The self-revelation of the eternally real Bhava-Bhakti in the heart is called Bhava-Sadhya.

Sri Jiva Gosvami further answers a hypothetical objection. It may be said that if Bhava-Bhakti is to result from Sadhana-

Bhakti as a consequence thereof, it becomes an effect in time (janya-padartha), and therefore does not answer to the conception of Bhava-Bhakti as an eternally accomplished reality. Sri Jiva points out in reply that what happens in the case in question is that Bhava, which is an eternal essence of the Swarupa-Sakti i.e. the Intrinsic Potency of the Lord Himself, and not a thing that grows in the heart of an individual as an effect of Sadhana-Bhakti, reveals itself into the heart of the jiva-atma or finite self, where it was absent because of its self-forgetfulness and God-forgetfulness. When such Bhava-Bhakti appears in the heart of the finite self (jiva-atma), it reveals itself in such special physical expressions as (1) chanting of the Name of the Lord, (2) hearing the glories of the Lord and above all, (3) mentally recalling the Events of His Divine Life. This disposes of the objections that such physical activities being parts of Sadhana-Bhakti, they cannot be included as elements of Bhava-Bhakti. In fact in Sadhana-Bhakti the activities that are practiced are a means to the End Bhava, in which they culminate. But the expressions of Bhava-Bhakti through the tongue, ears and mind of the devotee who has attained Bhava-Bhakti are themselves part and parcel of the Bhava that has appeared in the heart of the individual and are not a means to anything other than themselves. In Sadhana-Bhakti the physical activities are a part and parcel of Sadhana-Bhakti itself, while in Bhava-Bhakti its Anu-Bhavas, such as chanting or singing or listening or remembrances, make use of the tongue, ears and mind of the Bhava-devotee and spontaneously manifest themselves in these physical organs out of the eternal and innate essence of the Swarupa-Sakti of the Supreme Lord.

Translator's Note: It may be noted here that one of the basic principles on which the Vaisnava religion is founded is that the finite self or jiva-atma in the stage of God-forgetfulness is incapable of generating Bhakti in itself by its unaided individual effort. Bhakti is part and parcel of the intrinsic nature or essence of the Lord's Swarupa-Sakti, i.e. the Potency that is inherently associated with and nondifferentiated from the Lord Himself. It is this that descends into the jiva-soul through the Guru Parampara, i.e. the uninterrupted claim of Preceptorial Order; in each one of the Preceptors in the chain this power of the Lord must have manifested itself. If this chain of the preceptorial Order is interrupted at any link, there can be no manifestation of this eternal Seed of Bhakti in the individual disciple. It is illustrated here by a simile. Just as the sacred river Ganga issues from the mouth of the cowshaped cave in the snowclad Himalayas and descends on the plain and flows uninterrupted into the sea sanctifying all the lands through which she passes, so is it with this Bhakti-Rasa of the Nectar of Devotion and Devotional Love of the Supreme Lord that emanates from the Lord's Swarupa-Sakti and revealing itself through an uninterrupted Chain of Spiritual Preceptors or Guru appears at last in the heart of a self-forgetful and God-forgetful mortal who has the good fortune by accident to come in contact with one of these saints while floating in the current of time just like a piece of straw accidentally stuck to the shore while being carried adrift in the fast stream of a river. What is to be noted here is that Chain must not be interrupted at any link in order that the appearance of Bhakti may be possible in an ordinary mortal. We may also explain this idea by a modern simile.

Just as for telephonic communication from one part of the country to another, there must be a connecting wire without which such communication is not possible from one part of the country to another, and just as the wires being cut in between, communication from one part to another becomes impossible, so also it is with the manifestation of the eternal Bhava or Prema-Bhakti, which is the essence of the Lord's Swarupa-Sakti, through an uninterrupted succession of truly genuine Gurus (not Guru-bruvas, i.e. fake Gurus).

Sri Jiva Gosvami further comments that it has been already said that Sadhana-Bhakti is Bhava-Bhakti in the sense that it brings on the manifestation of Bhava-Bhakti in the jiva-soul. Therefore, practices, which lead to the attainment of ends other than Bhava-Bhakti, such as dharma, artha, kama or moksa, are not to be considered as answering to the conception of Sadhana-Bhakti. It is pointed out in this connection that Bhava-Bhakti is not a generated event, but is a case of the descent of Eternally Real from God to the individual. If it were a generated event, it would be like all events in time - a thing that begins in time and also ends in time, and would thus cease to be Parama-Purusartha or summum bonum of life. But it is, as has been said, not a generated event at all, but something that eternally is. What is generated is its appearance in the individual heart through descent from God to man. -2-

Text 3:

sā bhaktiḥ saptama-skandhe bhāṅyā devaṛṣinoditā ||3||

Translation: This Uttama-Bhakti of the Sadhana-type sage Narada has hinted at in an indirect and roundabout way in the Seventh Canto of the Bhagavatam. -3-

Commentary: In the Seventh Canto, Chapter One and sloka twenty-six of the Bhagavatam, Sri Narada addresses King Yudhisthira as follows: As the Lord is never perturbed even by abuse and ill-speaking about Himself, therefore if one fixes one's mind on the Lord either with a feeling of animosity or without animosity, or out of fear or from affection or from desire for self-enjoyment and self-gratification, one realizes the Lord in accordance with the nature of one's mind-fixation on the Lord. But this is not pure Bhakti of the highest type, as it is inconsistent with the conception of Uttama-Bhakti which must be agreeable to the Lord and without any antagonism and must also be desireless. The elucidation of pure Bhakti has, however, been referred to here in a roundabout way. What is really stressed in this reference is that even where interest in the Lord is dictated by feelings of animosity, fear, affection, or desire for self-gratification and sense enjoyment and with mental absorption, the Lord ignores the actuating motives behind the interest in the Lord, and considering the simple fact of their mental absorption in Him bestows on them sayujya-mukti and other boons according to the way in which they fix their mind in His Person. This shows that the mere fact of mind-fixation on the Lord brings on the Lord's Grace even where the determining motive is something different from Bhakti in the Lord for His own sake.

Therefore, Sri Jiva Gosvami points out that if this be the case when even extraneous interest in the Lord can bring on the Lord's beneficent Grace on the individual, what must be the case where there is genuine interest in the service of the Lord for His own sake, which is Uttama-Bhakti? This being the intrinsic nature of the Lord, is there anybody who is so base as to prefer the ways of animosity, fear, etc. to that of Uttama-Bhakti in the Lord for the Lord's pleasure? –3-

Text 4:

*yathā sapṭame –
tasmāt kenāpyupāyena manaḥ kṛṣṇe niveśayet*56 ||4||

Translation: As it is said in the Seventh Canto:
It behooves everybody to apply his mind to Sri Kṛṣṇa in whatsoever way he can.
-4-

Commentary: In commenting on the above, Sri Jiva Gosvami points out that the meaning of the text is that one must apply one's mind not out of fear and animosity. One's mental interest in the Lord may be one or the other of a non-antagonistic interest, or an affectionate concern, or an interest dictated by the motive of self-gratification in keeping with one's individual temperamental preference. He rules out any interest in the Lord dictated by animosity or fear. Sri Jiva further points out that manonivesa or application of the mind in the text includes by Upalaksana or extension of meaning, such relevant activities of the physical senses, such as Arcana or worship of the Deities in the temple with flowers etc., prostrating one's body before the Deities in a temple or before the Spiritual Master, which are forms of spiritual practices in Sadhana-Bhakti.

Sri Mukundadasa Gosvami, however, points out that the real point in the above text is monanivesa, i.e. fixation of mind. As where there is fixation of the mind on the Lord, there despite even animosity, interest in the Lord, brings on sayujya-mukti, i.e. liberation by way of merging in the Godhead, as in the case of Sisupala, Kamsa, and others. Kamsa was as a matter of fact, aware of his previous birth as Nemi and of his enmity with the Lord. So, when he cherished animosity against Lord Sri Kṛṣṇa, his mind was absorbed in Him knowing fully well that He was the Supreme Lord. The mere fact of one's animosity towards the Lord without mental absorption in Him does not entitle one to sayujya-mukti or any boon from the Lord. For example, King Vena cherishing animosity towards the Lord lacked mental absorption in Him. He was thus deprived of the boon of sayujya-mukti or liberation by way of merging in the Godhead, and was thrown in to the hell for the sin he incurred for his enmity and abuse of Sri Kṛṣṇa. Kamsa and Sisupala also incurred sins for their abuse of Lord Sri Kṛṣṇa, but those sins were washed away because of their complete mental absorption in Him which was lacking in the case of King Vena. Sri Mukundadasa, therefore, concludes that barring vairita or animosity or antagonism, one may practice mental application on the Lord mentally, verbally and physically in any of the four remaining ways, i.e. out of fear, non-antagonistic indifference, affection or desire for self-gratification. Thus practiced in any one of the four ways according to one's personal preference, mental absorption in the Lord is sure to bear fruit. Thus Sri Mukundadasa adds that hearing about the Lord, chanting His Name, mental recollection of the Pastimes of the Lord's Divine Life, etc., starting from Sraddha or firm faith upto Asakti or intense attachment, come under Sadhana-Bhakti. –4-

Text 5:

vaidhī rāgānuḡā ceti sā dvidha sādhanābhidhā ||5||

Translation: Sadhana-Bhakti is of two types: Vaidhi and Raganuga. –5-

Text 6:

*tatra vaidhī –
yatra rāgānavāptatvāt pravṛttir upajāyate |
śāsanenaiva śāstrasya sā vaidhī bhaktir ucyate* ||6||

Translation: Vaidhi in Sadhana-Bhakti:

When Sadhana-Bhakti is not roused in the heart of an individual from a spontaneous love or liking for it, but is called up by the injunctions of the Scriptures, it is called Vaidhi-Bhakti. –6-

Commentary: Sri Jiva Gosvami in his commentary on the above, observes that when the injunctions of the Sastras alone are the cause of Sadhana-Bhakti, and it does not follow from a longing for it, then such Sadhana-Bhakti is Vaidhi, i.e. regulated by Sastras. The word Raga used here in the text means "simple liking", and not in the sense of raga in the highest grade of Prema-Bhakti; because, Sri Jiva points out, Sri Rupa Gosvami will describe ahead, in slokas 270-272, in the Second Wave of the East Division, the differences between Ragatmika-Bhakti and Raganuga-Bhakti. Sri Jiva further points out that by using the suffix eva to sasanena, i.e. by the injunctions (of the Sastras), it is signified that even when Sadhana-Bhakti arises out of a longing or liking for it, such Sadhana-Bhakti with Raga or taste may be functioning within

the limits prescribed by Sastras, and if so, is partially Vaidhi-Bhakti.

Sri Mukundadasa Gosvami, however, points out that when Sadhana-Bhakti does not arise out of any spontaneous longing for it, but is definitely governed by the injunctions of the scriptures (in which one's whims or individual fancies have no place), it is called Vaidhi-Bhakti.

Sri Visvanatha Cakravarti explains that the inclination for Sadhana-Bhakti can be due either to a love for it, or to the directions of the scriptures. But where there is no taste or longing for it and the Sadhana-Bhakti is caused entirely by the prescriptions of the Scriptures, it is called Vaidhi Sadhana-Bhakti, i.e. Sadhana-Bhakti regulated by the Sastras. Sri Cakravarti further points out that the use of the word Raga in the text means that a longing or taste for Sadhana-Bhakti is caused by the seeing of the Deities in the temple or listening to the glories and Divine Pastimes of the Lord described in the Tenth Canto of the Bhagavatam. But where

this desire for Sadhana-Bhakti does not grow even after seeing the Deities in the temple or listening the Divine Pastimes of the Lord as described in the Bhagavatam but is caused by the bidding of the Scriptures, such alone should be known as Vaidhi-Bhakti. –6-

Text 7:

yatha dvitīye –
tasmād bhārata sarvātmā bhagavānīśvaro hariḥ |
śrotavyaḥ kīrtitavyaś ca smartavyaś cechatā bhayam⁵⁷ ||7||

Translation: For example in the Second Canto:

Sri Sukadeva Gosvami tells King Parikṣita: "Oh King Bharata! One who aspires for the Supreme Lord Hari, from whom all fears of births and deaths are completely wiped out, should listen to and sing and meditate upon the glories of that All-powerful, All-majestic and Indwelling Lord of all sentient beings". –7-

Commentary: Sri Mukundadas Gosvami holds that the listening to, the singing of and the meditation on the Lord Hari should include directly His Entourage as well. For it is said that one who worships Lord Hari, but does not worship His devotees is only a vain person and is not entitled to the Grace of Lord Visnu. The commentator further points out that Sri Rupa Gosvami himself has stated in connection with the practice of Raganuga-Bhakti that a sadhaka should live in Braja meditating on Lord Kṛṣṇa and His Associates who are of the same nature, temperament and taste.

Sri Visvanatha Cakravarti points out that Sri Rupa Gosvami has cited here this particular verse from the Bhagavatam as an example of Vaidhi-Bhakti that is caused by the injunctions of the Scriptures. One who is afraid of births and deaths takes to the worship of Lord Hari because the Scriptures have laid down that all fears are completely wiped out if one worships Lord Hari. So, one who take recourse to Sadhana-Bhakti in order to get freed from all worldly fears because the Scriptures

have said so, and not out of any spontaneous inclination for it, follows Vaidhi-Bhakti. –7-

Text 8:

pādme ca–
smartavyaḥ satatam viṣṇur vismartavyo na jātucit |
sarve vidhi-niṣedhāḥ syur etayor eva kimkarāḥ ||8||

Translation: Lord Visnu is always to be meditated on and never to be forgotten. All other regulative and prescriptive codes of the Scriptures are only servants to these two principal imperatives of the Scriptures, i.e. constant (daily) remembrance of Lord Visnu is the positive rule, while never forgetting the Lord is the negative directive of the Scriptures; and all other positive and negative prescriptions of the Scriptures are only subservient to them. –8-

Commentary: Sri Jiva Gosvami commenting on it observes that the Scriptures have prescribed as binding on a brahmana (priest) that he should perform his daily ablutions every morning, noon and evening - this is a positive injunction or vidhi. A brahmana or a cow should not be killed – this is a nisedha or a negative prohibitory injunction, i.e. a negative prescription. If one should follow the positive injunctions of the Scriptures one would reap the beneficial fruits thereof; but if one should violate the prohibitions of the Sastras, one would suffer the consequences. All these positive and negative prescriptions of the Scriptures are included in the major vidhi and nisedha, i.e. regulative and prohibitive injunctions that Lord Visnu should be remembered and that Lord Visnu should not be forgotten. This means that all the fruitful results that have been assured by the Scriptures from performances of the Vedic yajna and smarta ritualism shall be attained by following the most important vidhi, viz. daily remembrance of Lord Visnu, and all results that accrue from violation of all other nisedha-directions of the Scriptures will follow from the nonremembrance of Lord Visnu, which is the most important prohibitive injunction or nisedha of the Scriptures. Sri Visvanatha Cakravarti points out that the word satatam in the text should not mean constantly, but it is used in the sense of daily. If the vidhi be 'constant remembrance

of the Lord' by an individual which is not possible in the state of bondage, then such a vidhi, which it will be impossible to obey, will lose its purpose. –8-

Text 9:

*ity asau syad vidhir nityah sarva varnāśramādiṣu |
nityatve 'py asya nirṇitam ekādāśyādi vat phalam ||9||*

Translation: This vidhi that Lord Visnu is to be remembered daily is an eternal and standing rule of the Scriptures which is applicable to all varnas (brahmanas, ksatriyas, vaisyas and sudras) and all asramas (brahmacari, grhastha, vanaprastha and yati). Though this vidhi is an eternal one, applicable to all under all circumstances and in all times, it is also fruit-giving like the observance of the Ekadasi fast. –9-

Commentary: Translator's Note: The various Vedic and smarta karmas (karma done with certain desires) have been prescribed for specific purposes, and they bring earthly or heavenly pleasures. But if one does not perform any such direction of the Scriptures, one need not suffer any adverse effect for nonobservance of such a directive of the Scriptures. For example, the Vedas lay down that by performance of asvamedha yajna, a ksatriya king can become the ruler of the earth, or by performing putresti yajna one can be blessed with a son. But if one does not perform any of these Vedic directions, one does not suffer for its nonperformance. But there are other vidhis or positive directives of the Scriptures which become unconditionally binding on an individual, such as, daily ablutions on the part of a brahmana. If he performs his daily ablutions thrice in the morning, noon and evening, such a brahmana does not gain any particular fruit; but should he neglect to carry out such obligatory vidhis of the Scriptures, he will commit sins, and thereby will fall from position of a brahmana. Again, there are certain nisedhas in the Scriptures. These lay down abstention from certain acts. If the abstention that is prescribed is not complied with and one violates the nisedha or prohibition by not abstaining from such acts, one must suffer the consequences of such nonabstention. For example, the Scriptures forbid taking the life of a brahmana or a cow. If one should follow this nisedha direction, one does not gain anything in particular; but should anybody violate this directive, i.e. kill a brahmana or a cow, one will incur sin and suffer the consequences. Such vidhis and nisedhas are unconditionally binding on all. The Scriptures do not always mention the fruits or otherwise of such vidhi-nisedha. Sri Jiva Gosvami says that the vidhi of remembering Lord Visnu daily and the nisedha of never forgetting Him come under such permanent Scriptural injunctions which are binding on all under all circumstances. They also implicitly bear permanent and lasting fruit, i.e. Bhakti, just as the binding vidhi of the observance of Ekadasi bears the fruit of Bhakti. Sri Jiva further points out that it would have been more appropriate if this particular verse of Sri Rupa Gosvami in the text had been used after the fruits-assuring references that have followed hereafter, because it is generally used after the subject matter has been stated and then a conclusion drawn. But in this case the conclusion has been stated first, which has been followed by the supporting references about the subject itself.

Sri Visvanatha Cakravarti points out that is a Nitya-vidhi (directions of the Scriptures for daily performance) is that which binding on all, and neglect of which results in sins. Hence when Sri Rupa Gosvami establishes the daily remembrance of Visnu as a daily Nitya-vidhi, it follows that one will commit sin by not remembering the Lord daily.

Sri Mukundadasa Gosvami points out that by the use of 'adi' as a suffix to all varnas and all asramas, other human beings, besides those that come under varna and asrama, are not excluded, i.e. all human beings come under this vidhi of daily remembering the Lord. One may raise a question, says Sri Mukundadasa, how could it be appropriate on the part of Sri Rupa Gosvami to cite the example of Ekadasi, which bears fruits, in support of the vidhi of remembering Lord Visnu which also implicitly bears permanent fruits? It may be explained in this way: As from the knowledge of the transitoriness of an earthen pot or a golden ornament one can deduce the conclusion as regards the transitoriness of this phenomenal world, so also one may conclude that remembrance of Lord Visnu also bears the fruit of Bhakti from the knowledge of the fact that Ekadasi fast, which is in remembrance of the Lord, bears the permanent fruit of Bhakti. So the comparison is quite in order. –9-

Text 10-11:

*yathā ekādāśe tu vyāktam evoktam –
mukha vābhūrupādebyah puruṣasy āśramaiḥ saha |
catvāro jajñire varnā guṇair viprādayaḥ pṛthak ||10||
ya eṣāṁ puruṣaṁ sāksāt ma prabhavam iṣvaram |
na bhajanty avajānanti sthānād bhraṣṭāḥ patantyadhah ||11||*

Translation: As it is explicitly stated in the Eleventh Canto of the Bhagavatam.

Sage Camasa addressing King Nimi says: "If the brahmanas and others of the four varnas (i.e. brahmana, ksatriya, vaisya and sudra) together with their respective qualities and four asramas (i.e. brahmacarya, grhastha, vanaprastha and sannayasa), who separately originated from the Mouth, Arms, Thigh and the Feet of the Virata-Purusa Visnu respectively, do not worship the Lord out of any disrespect, they will fall from their respective place of varna and asrama. 58

-10-11-

Commentary: Sri Visvanath Cakravarti points out that in order to establish the fact of one's downfall into the mire of this world or down in hell for non-worship of the Supreme Lord, it is first stated that the Lord (Visnu) is the Supreme Object of Worship, who is the Original Father of all beings (because all emanated or originated from Him) and not only of the brahmanas, ksatriyas, vaisyas and sudras, who originated from the Lord's Mouth, Arms, Thigh and Feet respectively. But not to worship such a Lord is itself disrespect or disregard to Him. Just as not to show proper respect to a respectable person is showing him disrespect, so also not to worship the Most Worshipful Lord is clear sign showing disrespect to Him, and hence the consequence of downfall from one's status in life. – 10-11 -

Text 12:

*tat phalañca tatraiva –
evam krity āyoga pathaiḥ pumān vaidhika-tāntrikaiḥ |
arcannubhyataḥ siddhiṁ matto vindat abhīpsitām*59 ||12||

Translation: Lord Sri Kṛṣṇa addressing Uddhava says: "Oh Uddhava! Those who worship Me with Vedic and Tantric ritualisms are blessed by Me with their desired ends both on earth and in heaven. –12-

Commentary: Sri Jiva Gosvami explains this reference that has been cited by Sri Rupa to signify that if by mere Vedic and tantric ritualism one can attain earthly and heavenly pleasures, how much better it would be if one would follow the path of Bhakti and engage oneself in the worship of the Lord, in whose worship not only all conceivable earthly and heavenly pleasures can be attained, but much more in the Realm of the Lord Himself! For example, it is said in the Bhagavatam60, where Sri Sukadeva Gosvami tells King Parikṣita: "King! If one is an ardent and desireless devotee of the Lord, or if one aspires after all possible pleasures in heaven or on earth, or if one seeks mokṣa, i.e. liberation by way of one's merging in the Absolute, one who is truly wise will certainly follow the path of unalloyed Bhakti and intensely serve the Lord". –12-

Text 13:

*pañcarātre ca –
surarṣe vihitā śāstre hari muddiśya yā kriyā |
saiva bhaktir iti proktā tayā bhaktiḥ parā bhavet* ||13||

Translation: Also in Pancaratra: Oh Sage amongst gods! Oh Narada! Whatever practices have been prescribed by the Scriptures in relation to Lord Hari is called Bhakti (Sadhana-Bhakti), by which Para-Bhakti, i.e. Prema-Bhakti is attained. (This is the highest fruit of Vaidhi Sadhana-Bhakti, as commented by Sri Jiva and Sri Cakravarti). –13-

Text 14:

*tatra adhikāri –
yaḥ kenāpy atibhāgyena jāta śraddho 'sya sevane |
nāṭisakto na vairāgya bhāga syām adhikāry asau* ||14||

Translation: Eligibility for Vaidhi-Bhakti - One who has a supreme fortune of faith in Bhakti in the Lord and who is neither too much attached to worldliness nor too much detached from it, is eligible for this Vaidhi-Bhakti. –14-

Commentary: Sri Jiva explains "supreme fortune" as a trait of character that is developed in the company of genuine saints. Sri Cakravarti says that such an eligible person is averse to pretensions of detachment but should be striving for genuine detachment from sense desires. Sri Mukundadasa says that "the unspeakable fortune" cannot be ascertained in any other way excepting from the fact that such an individual has a firm faith in Bhakti, and this firm faith indicates the fortune of the individual. -14-

Text 15:

*yathāikādaśe –
yadṛcchayā mat kathāḍau jāta śraddha 'stu yaḥ pumān |
na nirviṇṇo nāṭisakto bhakti yogo 'sya siddhidah*61 ||15||

Translation: For example, in the Eleventh Canto: The Lord addresses Sri Uddhava: "Uddhava! One who has fortunately a spontaneous firm faith in and reverence for hearing discourses about Myself, even if he be involved in worldliness without either any strong attachment or complete apathy or indifference for such sense-pleasures, to such a person Bhakti-yoga becomes a desirable end". –15-

Commentary: In commenting on the above-quoted verse of the Bhagavatam, which Sri Rupa has cited as an example of the eligibility of an individual for Vaidhi-Bhakti, Sri Jiva quotes another verse from the Bhagavatam in which Lord Sri Kṛṣṇa addresses Uddhava as follows:

"One who has firm faith in Myself and discourses on the Events of My Life, generated in him, and who has given up all Vedic and Tantric ritualism (as being impediments to Bhakti), but is worried for his attachment for worldly objects and

even knowing fully well that sense-enjoyments are only pain-giving is unable to give them up, but at the same time knowing that it is only by the practice of Bhakti in Me one can be freed from such worldly attractions, should worship Me with a *real* liking and in a reverential and steadfast attitude of mind."62 Sri Jiva adds that such conditions and attitude of mind make one eligible to start the practice of Vaidhi Sadhana-Bhakti. Bhakti being inherently potent and forceful is not dependent on any extraneous aid (in respect of its strength and force). This is where Bhakti-yoga differs from jnana and other varieties of yoga. Jnana-yoga requires vairagya or detachment and dispassion as its pre-condition. Bhakti-yoga depends on nothing but itself. It is true that Bhakti requires discarding of Vedic ritualism and other Vedic karmas, this is because Bhakti must be for Bhakti's sake and must not be mixed up with ways of karma if it is to be Bhakti pure and undefiled. It will be a mistake to think that Bhakti starts at this point and ends in the state of self-centered delight of the atmaramas like the Catahsanas (Sanatkumar, Sanaka, Sananda and the rest). In fact, Vaidhi Sadhana-Bhakti leads one far beyond to Prema-Bhakti. –15-

Text 16:

uttamo madhyamaś ca syāt kaniṣṭhaś ceti sa tridhā ||16||

Translation: Such ADHIKARY or eligible persons of Vaidhi Sadhana-Bhakti are of three types, viz. (1) superior grade, (2) medium grade and (3) inferior grade. –16-

Text 17:

tatra uttamaḥ –

śāstre yuktau ca nipuṇaḥ sarvathā dṛḍha niścayaḥ |

prauḍha śraddho 'dhikārī yaḥ sa bhaktāv uttamo mataḥ ||17||

Translation: Thus, those who are of the SUPERIOR GRADE:

Such a superior devotee is as much an expert in the knowledge of the authoritative texts (Scriptures) as in the science and art of reasoning, is of firm faith and belief (in all aspects of the efficacy of Bhakti) and is quite matured or has attained to the sage of maturity in his reverential faith and belief. –17-

Commentary: Sri Jiva Gosvami observes that the division into the three grades is based on the relative strength of faith of three different types in the subject matter propounded in the scriptures. It has been already shown that a Vaidhi Sadhana-Bhakta is one who is governed by the truths expounded in the Scriptures, and an unshaken belief in such truths is Sraddha or faith. It is the strength of one's Sraddha or faith in the scriptural teachings that determine the three grades of superior, medium, and inferior eligibility.

Sarvatha in the text, i.e. all the aspects of efficacy of Bhakti, means, according to Sri Jiva (firm faith) in (a) the discourses on the Ultimate Truth, and (b) in the scriptural teachings as regards the *sadhana* or *means* to the realization of Bhava-Bhakti.

Yukti of reasoning in the above statement means reasonings in accordance with or in conformity with the teachings or injunctions of the Scriptures. Kevala yukti or independent reasoning, not founded on the injunctions of the Sastras (Scriptures) is of no avail, because all spiritual truths have their roots in the verbal communications through succession of Spiritual Teachers or Gurus without beginning or end, through the process of an aural reception. In Vaisnava-Tantra, tarka is defined, quotes Sri Jiva, as an opposite reasoning that arises out of what has gone before in a discourse and what comes thereafter and strengthens the progress of the discourse. It is thus to be distinguished from any irrelevant reasoning that has no bearing on the argument of the discourse. One whose Sraddha or firm faith and reasoning of the kind has attained a state of maturity is a SUPERIOR ADHIKARY or ELIGIBLE.

Translator's Note: It is to be noted that tarka has not been taken here in its usual sense as the process of *reductio ad absurdum* of any objection to the validity of an inference. This is the ordinary nyaya view of tarka or uha; and it is a weapon that is used upadhi-sankanirasa or disposal of sankita or suspected, and samaropita or supposed

upadhis or exterior conditions vitiating the vyapti on which an inference is based. Here in the above-quoted verse from the Vaisnava-Tantra, tarka is used in a wider sense as an inference or reasoning supporting an argument in progress.

Sri Visvanatha Cakravarti observes that 'sarvatha or 'in all aspects' means not merely (firm faith) in Tatva-vicara of the Scriptures and in Sadhana- vicara of the Scriptures, but also in (c) the teachings of the Scriptures about the Purusartha-vicara or the Values of life.

Sri Mukundadasa Gosvami also points out that yukti here includes 'refuting of objections', i.e. includes reasoning both in its positive and its negative aspects, as establishing what is truth and refuting what is false. He, however, gives another interpretation of sarvatha or 'all aspects'. It means, according to him, (firm faith in Scriptural teachings) not only the first three, viz. (a) Tatva-vicara, (b) Sadhana-vicara, and (c) Purusartha-vicara, but also, about (d) Upasya-vicara or the Proper Object of Worship. Sri Mukundadasa quotes the following from the Bhagavatam⁶³ in substantiation of Scriptural Purusartha-vicara or discourses on Values. Sri Sukadeva Gosvami addressing King Parikṣita says: "Oh King! Consider the case of Sri Bharata Maharaj. He gave up his kingdom, which is so difficult to surrender, parted with his wife and children and all his riches

and all wealth, and property, which even the gods look on with greedy eyes. This was just what befits one whose heart is ever hungry and thirsty after the service of the sacred Feet of Lord Madhusudana (The destroyer of demon Madhu, Lord Sri Kṛṣṇa). Is it any wonder that such a one will look down upon the value of mokṣa (liberation by way of merging in the Absolute) as of little significance?"

Translator's note: Here all the Values- dharma, artha, kama and mokṣa, are shown to pale into insignificance as compared with the Value which is Bhakti. -17-

Text 18:

*tatra madhyamaḥ –
yaḥ śāstrāhi śvani punaḥ śraddhāvan sa tu madhyamaḥ ||18||*

Translation: Now the MEDIUM ELIGIBLE in Vaidhi Sadhana- Bhakti: One who full of faith in the Scriptures and yet lacks expert knowledge thereof is an ELIGIBLE of the MEDIUM type. –18-

Commentary: According to Sri Jiva Gosvami, 'lacking expert knowledge of the Sastras' means that one who has general knowledge of the Scriptures and therefore in a way possesses a certain similarity to an expert in the Scriptures (as in the case of the Superior Eligible), but is incapable of successfully tackling any forceful criticism of an opponent. Even though he is incapable of repelling powerful objections, is never lacking in firm faith in the Scriptural teachings.

Sri Visvanatha Cakravarti adds that *śraddhavan*, i.e. belief or faith here means 'Faith in the Scriptures as well as in the Words of one's Spiritual Preceptor'. –18-

Text 19:

*tatra kaniṣṭhaḥ –
yo bhavet komala śraddhaḥ sa kaniṣṭho nigadyate ||19||*

Translation: Now again, THE INFERIOR ELIGIBLE- An Inferior Eligible is one who is of slender faith. –19-

Commentary: An Inferior Eligible, Sri Jiva points out, must have faith in the Sastras just as in the two higher types, because faith means 'faith in the Scriptures'. The difference, however, between the inferior and the Medium Eligible is that the former is not an expert in the Sastras and he is of slender faith in the sense that he is liable to be won over to contrary beliefs by arguments which he is unable to confute. A Medium Eligible cannot be won over and made to lose faith even though he is unable to meet the challenge of contrary arguments; but an Inferior Eligible is incapable of resisting the force of stronger arguments, which he is unable to demolish. Sri Jiva further points out that his knowledge of the Scriptures is not as thorough as in the case of a 'nīpuna' i.e. his knowledge is very meagre as compared to that of the other two type. Therefore the difference between the Superior, Medium and the Inferior may be stated as follows: The Superior type of an Adhikari of Vaidhi Sadhana-Bhakti has expert knowledge of the Sastras, and he is quite able to hold his ground against the attacks of the opponent; the Medium Adhikari is not as thorough in his knowledge of the Sastras and is not always able to confute a subtle opponent though incapable of being swerved from his faith by reasonings however subtle and strong; the *Inferior Adhikari* has a comparatively meager knowledge of the Sastras and is not only unable to meet opponents with effective rejoinder but is liable to be won over by stronger arguments which he is unable to refute.

Sri Visvanatha Cakravarti points out that the Inferior Type has a slender faith in the sense that his mind for the time being is thrown into uncertainty and doubts by the arguments of the opponent. But even then he is not completely won over. One who is an eligible as a Vaidhi-Bhakta would not be so if he could be ever swerved altogether from his path of Bhakti by arguments however forceful and subtle. All that happens is a temporary state uncertainty, which however, he gets over by the Bhakti that is innate in him. As a matter of fact, in all such states of doubts he falls back on the teachings of his Spiritual Master and Guide (Guru) regarding the nature of the Lord and cherishes them as a truth his heart of hearts.

Sri Mukundadasa Gosvami differs from Sri Jiva Gosvami in respect of the basis of the divisions into Three Types. While according to Sri Jiva the Three Types arise out of the relative strength of their respective faiths (Śraddha), according to Sri Mukundadasa, the division of the Three Types arise out of their respective spiritual status due to the grace of the Lord Himself and of the saints with whom they associated in the past. –19-

Text 20-21:

*tatra gītādi śuktānām caturṇām adhikāriṇām |
madhye yasmin bhagavataḥ kṛpā syāt tat priya syavana ||20||
sa kṣīṇa tat tad bhāvaḥ syācchuddha bhakty ādhikāravān |
yathebhaḥ śaunakādiś ca dhruvaḥ sa ca catuḥ sanaḥ ||21||*

Translation: What has been said in the Gita and other Scriptures about *the four kinds* of seekers of the Supreme Lord, viz.

(1) those who seek the Lord for relief from present distress, (2) those who seek the Lord out of inquiries, (3) those who seek the Lord for earthly gain, or (4) those who have attained self-knowledge and yet aspire after or yearn for something higher than self-knowledge: of all these, whosoever has received the grace of the Lord or the blessings of the Lord's favorite devotees, the extraneous motives in such and such a person is gradually weakened so that he becomes eligible for pure or unalloyed Bhakti; as for example, in the cases of the Gajendra (the king of the elephants), Saunaka and other sages, Dhruva and the Catuhsanas (Sanaka, Sanatana, Sananda and Sanatkumara) respectively. - 20-21-

Commentary: Sri Jiva Gosvami points out that the four kinds of eligibility that are mentioned in the Gita are not eligibility for Vaidhi Sadhna-Bhakti, but are only previous stages of the appearance of Uttama-Bhakti, i.e. pure Bhakti. It is in this sense that tatra has been used in the text.

Sri Jiva further explains why Sri Rupa has used yasmin and sa in the singular number while in the Gita text four kinds of eligibility has been stated- it has been intended for application to all the four eligibles in a general manner, the purpose being in whichever case there is God's grace or the grace of the Lord's devotees, in such and such a case only the particular type of seeking the Lord is weakened and worn away so as to give way to the appearance of unalloyed Bhakti, as in the individual cases of the Gajendra (king of the elephants), Saunaka and others, Dhruva and Catuhsana. 'Sanaka and others' here refer to the sixty thousand rsis who put queries to Sri Suta Gosvami; Catuhsana include Sanaka-Sanatana-Sananda-Sanatkumara.

The reference that Sri Rupa Gosvami makes to the Gita in regard to the four kinds of seekers of the Lord is in Chapter Seven, slokas 16 to 20. Lord Sri Krsna says: "Oh Arjuna! Oh Bharatarsabha! The distressed, the inquirers after truth, the seekers of favors, and the wise- when these four groups of people by My Grace or through the grace of My devotees are blessed with godly fortune, freed from the distressing, pleasure seeking, wisdom hankering inquisitive defects of their conditions, they follow in My service. Very rarely do the evil doers serve Me, for they attain meager minimum of spiritual progress. The four classes of the spiritually blessed conforming to a regulated life as ordained by the Scriptures are fit to worship and to serve Me". Sri Visvanatha Cakravarti explains the four kinds of seekers of the Lord as follows: (1) "Those who are engaged in selfish karma desirous of the fruits of their actions suffer from the frustration of material desires; but thus afflicted, their hearts are subsequently purified by fires of sorrow, and they remember Me- these are the distressed; (2) The atheists, who ethical yet ignorant, begin to search for real Truth and feel the need of God's existence, begin to think of Me; (3) those who are wretched and dissatisfied with the limited conception of Me as Lord of all ethics and religion, turn out to be My ritualistic devotees and keep Me in memory by such performances, while (4) the jnanins, who have the macroscopic knowledge of Brahman, the Great, realize that such is only partial knowledge and when they take recourse to perfect knowledge of My Aprakrta or supra-mundane Loving Self, then they resort to refuge in Me".

Indeed, it is only when the desires of the distressed and the distorted notions of God of Ethics of the Inquirers after Truth, and when the stain of interested heavenly enjoyments of the pleasure seekers, and when the slur of misconception anent Lord's Transcendental Personality and the untenable theory as to at oneness with Brahman, of the jnanins-when all these are removed, the diverse classes lead a life of pure Bhakti. Bhakti is not pure so long as it is sullied by any motive other than the love of God; while if the slightest tinge of either karma or jnana does exist or there exist desires other than the service of the Godhead, Bhakti is alloyed with either karma or jnana. But when it is absolutely free from such karma or jnana, it is known as Kevala, Akinncana or Uttama-Bhakti.

The same verse of the Gita has been differently explained by Sri Valadeva Vidyabhusana as follows: Those who strictly adhere to their particular profession and to their station in life -varna and asrama, according to their individual qualification and actions, worship the Supreme Lord Sri Krsna. They are classified into four groups: The distressed, who are most anxious for relief from their impending troubles, such as poverty and illness. Secondly, inquirers after Truth, that is, the knowledge of self or of secular religious scriptures. Thirdly, the seekers after worldly joy, such as wealth, fame, woman and celestial pleasures. These three have being fruit seeking karmins resort to mixed Bhakti, in which karma predominates. Lastly, the jnanins, who have renounced all worldly pleasures. Free are they from selfish karma, but their devotion is mixed and hence jnana does predominate.

"When the distressed, the inquirers after Truth, the seekers of wealth, and the wise become unsullied by any worldly motives and incline to Me alone, they turn out to be devotee. Among them, when the jnanins, the wise, relinquish all things of base contamination and material knowledge, and acquire true knowledge as to Me, they stand above the other three divisions of My devotees. In the association of true devotees, all are entitled to have real knowledge of themselves. In the nascent stage of their Bhakti, the wise who are more steadfast and devoted to My service are dearer to Me, and I also very dear to them. When the above four classes of My devotees resort to pure Bhakti only, munificent they grow; no longer do they hanker after any of the objects of man's pursuits. But the jnani-bhaktas, having more steadfast attachment to the conscious self, do realize Me as the Summum bonum of all pure and sentient beings. They are very dear to Me. For I am greatly influenced by their love for Me. But, when they are established for a while upon the plane of transcendental knowledge, they realize divine diversities, distinct from gross or subtle mundane variegatedness, in My transcendental Self, and thus become attached to Me and take shelter in Me. They then think: these phenomena are not dissociated from the Lord but do result from the reflection of a Potency of Vasudeva; the universe has multifarious

contact with Vasudeva, the Pervading. The devotees who have such a mentality are very rare and wondrous souls. A jnani-bhakta sees Me, Vasudeva, in all things, and everything in Me. Only after many births does he take refuge absolute in Me. Such a devotee is rare. But an aikantika, single-minded devotee, is the rarest of all. Yet those who, though they seek rewards, resort to Me with heart and soul, will within a short time, be relieved by Me of all their earthly moods and lusts. Wretched are they who worship Me reluctantly. Steeped in worldly ignorance, their wisdom encrusted by the gross earthly joys, they worship the different presiding gods according to their various desires. They do not love Me, and have no confidence in My Divine Form. They are led astray by their respective rajasika and tamasika natures to submit to other pleasure-giving gods and thus are thrown into the vortex of unsatiated, endless yearnings. They think that they can easily and quickly please those minor gods by practicing the ordinary rituals. Crippled are their propensities and thus enslaved, they are reluctant to abide with Me".

Sri Jiva points out that the various commentators on the verse quoted by Sri Rupa Gosvami from the Gita have explained the word jnani in the text as those who have realized their own true selves. But even Chaturvana, i.e. Sanaka, Sanatana, Sananda and Sanatkumara, who are the most prominent of the enlightened persons as have realized the unity of the self and the Absolute after a knowledge of the essential nature of each are also seen to have gained admittance to the way of pure Bhakti through the Lord's Grace. In proof of the above, the following may be cited from the Bhagavatam, holds Sri Jiva: When the sages Catahsanas prostrated themselves at the Lotus like beautiful Feet of Lord Narayana, of Eyes as beautiful as the petal of the Lotus, the Tulasi leaves fragrant with the dust particles of the Lord's Feet transmitted their fragrance through the nostrils into the hearts of the sages thereby causing a numinous joy and horripilation even though they were absorbed in Brahmananda, the blissfulness of the absolute life. This passage has been cited to prove the superiority of pure Bhakti and not in support of Vaidhi-Bhakti, because in this case, i.e. the case of Sanaka and others, realization has come not through the discipline of the Scriptures, but through immediate experience. In fact, Sanaka and others being jnana-siddha are above the discipline of Scriptural prescriptions.

Sri Visvanatha Cakravarti says that though the four kinds of persons take refuge in the Lord, viz. those who are in distress, those who are inquirers due to their own doubts, those who seek material wealth and those who desire to gain knowledge of the Absolute, cannot be said to possess Bhakti, yet if they should give up their immediate purpose and take refuge in the Lord and resort to submission to the Lord, then, through the kind prerogative of the Lord Himself, Bhakti may be infused in them. When the Grace of the Lord is bestowed on anybody, he will naturally give up all trifling desires and take shelter at the Feet of the Lord. So when the Elephant-king Gajendra was in dire distress being attacked by the crocodile, his immediate prayers to the Lord and submission to His Compassion were for the purpose of being rescued and saved from his imminent death. But when the Lord saved him out of His Grace from the terrible jaws of Gajendra's worst and powerful enemy, Gajendra was so charmed by the soul-captivating Beauty of the Lord's Person that he forgot all about his immediate danger and distress from which he wanted to be rescued, and prayed for pure Bhakti at the feet of the Lord. So also when Saunaka and sixty-thousand other rsis approached Sri Suta Gosvami with six queries for solution regarding the way to attain heaven (svarga), their purpose was not the service of the Lord, i.e. Bhakti; but when they listened to Sri Suta and discourses on the Name, Form, Qualities, Associates, Realm and Events of the Life of Lord Sri Krsna, all their queries were gone forever and they became confirmed in the way of pure Bhakti in the company of the genuine and superior order devotee, Sri Suta Gosvami. Prince Dhruva likewise underwent hard penance and invoked the Lord in order to gain the throne of his father of which he was deprived by the machinations of his stepmother. But when he was blessed by the Grace of Lord Narayana, all his desires for earthly kingdom and material wealth vanished and he turned to be a pure devotee. In like manner, the Caturvasanas were able by the Grace of Lord Narayana to give up their desire for moksa and became eligible for the way of pure Bhakti. –21-

Text 22:

*bhukti-mukti-sprhā yāvat piśāci hṛdi varate |
tāvad bhakti-sukhas yatra katham abhyudayo bhavet ||22||*

Translation: So as long as the fiend that is longing for bhukti, i.e. enjoyment of earthly and heavenly pleasures, and mukti, i.e. heavenly pleasures and self-merging in the Absolute, occupies the heart of an individual, how can the supreme delight of Bhakti spring in that heart? –22-

Commentary: Sri Jiva comments that mukti is of two kinds; first is that which clouds the longing for Bhakti, and the second kind of mukti offers self-satisfaction to the individual. Mukti has been described here as a witch, because it changes the face of desire for Bhakti by dubious methods. It is true that pure devotees are freed from the bondage, i.e. become muktas, but this is done by the force of Bhakti itself and not as any consequence of desire on the part of the devotee. Thus in the statement of the text Sri Rupa wants to establish that a devotee even in the stage of his rudimentary practices does not entertain any desire for any form of mukti, much less for bhukti or mundane enjoyments.

Sri Mukundadasa points out that a question may be raised: What is the need of the grace of God here when the desires for earthly and heavenly pleasures are automatically wiped out from the heart when one attains and tastes of the supreme delight in Bhakti? In reply, Sri Mukundadasa explains that as no noble person will live in a place where a fiend or a witch lives, so also the delight of Bhakti cannot be possible in the heart of a person, whose heart has been pre-occupied by the fiend that longs for bhukti and mukti. This fiend or witch that pollutes the heart can be removed by the Grace of the Lord alone. It so happened with the Elephant-king Gajendra, Dhruva, Saunaka and other rsis and also Caturvasanas. So

these four kinds of people viz. those in distress, seeking wealth, inquirers and moksa-seekers who take refuge in the Lord for such ulterior purposes are not eligible for Bhakti. Those who can cast aside such desires by the Grace of the Lord are alone eligible for pure Bhakti.

Sri Visvanatha points out that the longing for mukti has been appropriately described by Sri Rupa Gosvami as a fiend, because in the Sixth Canto, Chapter 17, sloka 28 of the Bhagavatam it has been said that a genuine devotee looks upon heaven, moksa and hell with equal indifference. –22-

Text 23:

*tatrāpi ca viśeṣeṇa gatimaṅ vīmaṅ icchataḥ |
bhaktir hṛta manaḥ prāṇān preṃṇā tān kuru te janān ||23||*

Translation: Between these two classes of persons who are freed from any longing for bhukti and mukti, here the distinctive position of one who is freed from any desire for mukti is shown. Bhakti by its intrinsic force attracts the entire mental quantum of one whose heart has been freed from any longing whatsoever for mukti. –23-

Commentary: Commentator Sri Visvanatha points out that any desire for earthly or heavenly pleasures is not so strong a wall against Bhakti as a desire for moksa is. So where desire for mukti is absent, there the listening to and singing the Name of the Lord forcefully attracts all the senses, heart, mind and the entire mental quantum of such a person to Bhakti. –23-

Text 24:

*tathā ca tṛṭīya –
tair darśanīyāvayairudāra vilāsa hāseḥṣita vāma suktaiḥ|
hṛtātmano hṛta prāṇānīs ca bhakti ranicchato me gatimaṅ vīm prayunkte ||24||*

Translation: So also in the Third Canto of the Bhagavatam⁶⁴:

Here the Lord says that those who are charmed by the beauty and gracefulness of His Form, spontaneously they develop apathy for Brahma-sayujya, i.e. merging in the Brahman. The Lord says: "Though the mind-stealing beauties of My Face and other Limbs of My supramundane (aprakṛta) and eternal Form, which is the most desirable Object of My devotees, and though the sweetness of My sportiveness, My Smile, My Sight and My most soothing Words and Voice attract all their senses, heart and soul, and though they do not cherish any desire for mukti, their Bhakti to Me alone gives them mukti, i.e. makes them My Constant Associates".

-24-

Commentary: Sri Jiva Gosvami points out that this particular reference from the Bhagavatam shows how Bhakti through love for the Lord attracts the senses and mind of one who has no desire for mukti. It is to be understood "the Limbs of the Transcendental Form of the Lord attract the senses of such a person who does not desire moksa" really means that love for the Manifest Form of the Lord infuses Bhakti in such a person. Persons who are thus attracted by the soul attracting and incomparable Charms of the Lord, possess all forms of mukti with ease without their asking.

Sri Visvanatha Cakravarti points out that it is only when one is intensely drawn to the Lord by His Charm and Beauty, that one develops a strong apathy for moksa or Brahma-sayujya, i.e. merging in the Brahman. On the other hand, the exceedingly beautiful Limbs of the Lord, His maddening Smile, His forcefully attractive Looks, His charming Voice and His ever-new Sports steal away heart and soul of the devotee. To such a blessed devotee, none of the four values of life, viz. dharma, artha, kama and moksa is at all difficult of attainment. Indeed he wants none. –24-

Text 25:

*śrī kṛṣṇa-caraṇāmbhoja sevā nirvrta cetasām |
eṣām mokṣāya bhaktānām na kadācit spṛhā bhavet ||25||*

Translation: These devotees whose mental quantum is completely absorbed in the service of the lotus-like beautiful Feet of the Supreme Lord Sri Kṛṣṇa never desire moksa, i.e. self-annihilation by merging in the Absolute Brahman. –25-

Commentary: Sri Mukundadasa Gosvami points out that Brahmananda, i.e. tranquil bliss in the Impersonal Brahman, spontaneously vanishes from the hearts of pure devotees who have once experienced the supreme delight in Bhakti. When Sri Rupa Gosvami states in the text that a pure devotee 'never desires moksa', he means that such a devotee shall discard moksa or sayujya-mukti even if it be offered by the Lord Himself. -25 -

Text 26 – Bhag 3.4.15:

*ko nv īśa te pāda-saroja-bhājām
sudurlabho 'rtheṣu caturṣv apīha
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukah*65

Translation: As it is said by Uddhava in the Bhagavatam:

Sri Uddhava addressing Lord Sri Kṛṣṇa says as follows: "Oh Lord of all lords! Which of the four values of life, viz. dharma, artha, kama and mokṣa, can ever be difficult of attainment for Thy devotees who are absorbed in the service of Thine lotus-like beautiful Feet? They can have them very easily even without asking; but Thy humble servant wants not, Oh Lord, any of these four values of life excepting uninterrupted and unalloyed service of Thee". –26-

Text 27 – Bhag 3.25.34:

*naikāmatām me sprhayanti kecin
mat-pāda-sevābhīratā mad-thāh
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauraṣāṇi*66

Translation: Again in the Bhagavatam, Lord Kapiladeva addressing His mother Devahuti says: "Mother! Those who are constantly engaged with all their senses the service of My lotus-like beautiful Feet, those who are always thirsty for relishing the incomparable Beauty and unsurpassable Elegance of My Person, those who relish mutually discoursing on My manifold Pastimes and Exploits of My Valor-they never desire to be one with Me, i.e. they do not want mokṣa". –27-

Commentary: Commenting on the above verse of the Bhagavatam, Sri Jiva Gosvami points out that here 'one with Me' means oneness with both Brahman the Impersonal Absolute and Bhagavan the Personal Lord. Sri Visvanatha Cakravarti points out that Lord Kapiladeva, who is an Avatara of Viṣṇu, tells Sri Devahuti that a genuine devotee (Bhaktā) does not want 'oneness with Me'. Here oneness means identity with Brahman. Sri Cakravarti raises a question: Why is it that a devotee discards Brahmananda, i.e. the blissfulness in self-merging in Brahman? What is there in Bhakti which is lacking in Brahmananda and which thereby makes the latter pale into insignificance? The reply is this. Lord Kapiladeva says: My devotees are intensely attached to Me and are concerned in My services alone by means of all their senses according to the directions of the Scriptures. Here, the Supreme Lord is established as the supreme Object of Bhakti, and the essential nature and functioning of the senses engaged in the services of the Lord, non-mixture of karma-jnana-yoga with Bhakti according to the injunctions of the Scriptures, and the uninterrupted normal nature of Bhakti have also been established. Besides, the only object of aspiration of these devotees is to relish the all-round unparalleled Beauty and Gracefulness of the Person of the Supreme Lord Sri Kṛṣṇa and the Might and Valor of His Almightyness as revealed in the Events of His Life, such as holding the Govardhana Hill on His little finger, etc. Thus the bliss of joy that is in the service of the supremely beautiful Feet of the Lord, the bliss of drinking the nectar of the Beauty and Gracefulness of the Person of the Lord, and the bliss of tasting the wondrous Pastimes of the Lord—all these three aspects of the supra-mundane (aprakṛta) blissfulness or delight are lacking in Brahmananda, for which reason a devotee discards the latter. These three are the causes, holds Sri Cakravarti, of non-desire for or indifference to Brahma-sukha on the part of a pure devotee. –27-

Text 28 – Bhag 3.29.13:

*sālokya-sārṣṭi-sāṁpīya-
sārūpyaikatvam apy uta
dīyamānaṁ na grhṇanti
vinā mat-sevanāṁ janāḥ*67

Translation: Again in the Bhagavatam, Lord Kapiladeva further tells His mother Devahuti: "Mother, My genuine devotees besides serving Me alone for My delight do not accept sālokya-mukti, i.e. liberation in the sense of living together with Me in My Realm, sarṣṭi-mukti, i.e. liberation in the sense of possessing some of the majesties and powers equal to Mine, sāṁpīya-mukti, i.e. liberation or mukti as close proximity to Me, sarūpya-mukti, i.e. liberation as possession of beauty equal to My Beauty, and ekatva or sayujya-mukti, i.e. liberation as identity with Me, even if I offer all these to them; what to speak of their asking for them? My devotees never ask for any such salvation or anything else whatsoever. They find their delight in serving Me alone for My delight". –28-

Commentary: Sri Visvanatha Cakravarti points out that when genuine devotees of the Lord refuse to accept the five forms of salvation or mukti even if they be offered by the Lord Himself, it establishes the fact that such a desire is absolutely absent in them. But if a devotee be found to accept any of the first four or all the first four forms of mukti, but never the fifth, i.e. sayujya, it should be understood that such acceptance by a devotee can be only for the purpose of giving delight to the Lord Himself. –28-

Text 29 – Bhag 4.9.10:

yā nīrvṛtis tanu-bhīṭāṁ tava pāda-padma-

*dhyānād bhavaj-jana-kathā-śravanena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt*68

Translation: So it is further said in the Bhagavatam where Sri Dhruva addressing the Lord says: "Lord! The great delight that is attained in meditating on and listening to the Glories of Thy Feet, which are beautiful like the blooming lotuses, or in listening to or meditating upon the Events of Thy Life together with Thy Entourage, or in listening to the lives of Thy devotees, can never be possible even if one merges into the Great Brahman, which is only a Macroscopic Aspect of Thyself, what to speak of any real bliss in the life of gods and jivas in heaven who are thrown down from their celestial abode being cut asunder by the sword of time? The heavenly pleasures (svarga-sukha) and Brahmananda (Brahma-sukha) are insignificant indeed as compared with the delight in Thy service". -29-

Commentary: Sri Visvanatha Cakravarti explains that 'meditation on the Lord' includes 'listening', and 'listening to the Events of the lives of pure devotees' include 'meditation' as well. The delight and bliss that are experienced in the meditation on the Lord cannot be found in heavenly pleasures as enjoyed by the gods or in moksa, i.e. merging in the Absolute Brahman. The bliss of Bhakti far excels the fruits of all the four values of life. It, therefore, follows that Bhakti is the fruit of Bhakti, and that a pure or genuine devotee is completely desireless. -29-

Text 30 – Bhag 4.20.24:

*na kāmāye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-cavanāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva kaṁṣayutam eṣa me varaḥ*69

Translation: Further in the Bhagavatam, the first King Prthu prays to the Lord as follows: "Lord! I want not ever Brahmananda or sayujya-mukti, which cannot offer even the smallest drop of the nectar of delight that is gained by listening to the limitless fluid of delight that springs from the inner recesses of the hearts of Thy unalloyed devotees and flows from their lips when they sing the glories of the pollens of Thy Lotus-Feet. Dost Thou give me ten-thousand ears instead, so that I may listen to the discourses on Thy glories from the lips of Thy devotees!" -30-

Commentary: Sri Visvanatha Cakravarti points out that 'want not ever' means 'not even in distress'. Why does not a devotee of the Lord seek Brahma-sukha or kaivalya-sukha, i.e. bliss of absolute life in Brahman the Great, even in dire distress? Because, in Brahma-sukha or bliss in merging in the Brahman there is not the slightest possibility of that supreme delight that exists in the honey of the Two Lotuses of the Feet of the Supreme Lord Sri Kṛṣṇa, and of the overflowing sweetness that marks the discourses on the glorious Qualities of the Lord. And this wondrous sweetness of delight is made all the more sweet when it springs from the delight of the inmost hearts of the devotees of the Lord and overflows into the ears of the listeners from the lips of such devotees in the form of discourses on the Glories, Qualities and Events of the Life of the Lord. Sri Cakravarti further cites a verse from the Bhagavatam, Canto I, Chap. I, sloka 3: "Srimad Bhagavatam is the ripe fruit of the all-fruit-giving Tree of the Vedas, without rind or seed, and is all the more sweetened being tasted by the lips of Sri Sukadeva Gosvami (i.e. sung by a great saint and devotee like Sri Sukadeva), and should be drunk forever till death by the Bhava-Bhaktas in this world". The contention in citing this verse from the Bhagavatam is that there is no doubt that the Events and Qualities, Name and Beauty of the Lord are themselves unsurpassably delight-giving, but they become sweeter when one listens to them from the lips of advanced Vaisnavas who are engaged in listening to and meditating upon the Name, Form, Qualities, Realm, Associates and Pastimes of the Lord, just like a ripe fruit on the branches of a mango tree that drops on the ground being tasted by the bill of the Suka-bird is the sweetest. It means to show the super-excellence of delight that is derived from listening to the discourses on the Lord from the lips of true Vaisnavas, i.e. unalloyed, advanced devotees of the Lord. But as these true devotees are many and they sing the glories of the Lord in different places at the same time, King Prthu prays to the Lord for ten-thousand ears so that he may simultaneously listen for the discourses on the Lord from the lips of many such devotees at the same time so that he may not lose any of them, and be blessed by the supreme delight that is - completely lacking in Brahma-sukha or bliss of identity with Brahman, the Great. Sri Cakravarti further remarks that as sweet water entering into saline soil becomes flavorless, so also when the sweet discourses on the Glories, Qualities, and Events of the Life of the Lord come from the mouth of non-Vaisnavas, they lose their delight-giving character, i.e. one should not listen to the discourse on the Lord from non-Vaisnavas (i.e. non-devotees). One may say that such a boon for ten-thousand ears as prayed for by King Prthu is rather extraordinary. The king says that he knows it, and yet that is his only prayer! -30-

Text 31 – Bhag 5.14.4470:

*yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyām śriyām sura-varaḥ sadayāvalokām
naicchan nṛpas tad-ucitam mahatām madhudviṭ-
sevānurakta-manasām abhavo 'pi phalguh*

Translation: So it is said by Sri Suka in the Fifth Canto:
Sri Suka Gosvami addressing King Parikṣita says: "Oh King! Consider the case of Sri Bharata Maharaj. He gave up his

kingdom which is so difficult to surrender, parted with his wife and children, relatives and friends, and all his riches and all wealth and property which the Goddess of wealth, Laksmi, was pleased to give him and which even the gods would covet. This was just what befits one whose heart ever hungers and thirsts after the services of the sacred Feet of Lord Madhusudana (Lord Sri Kṛṣṇa who is the destroyer of the demon Madhu). Is it any wonder that such a one will look down upon the value of mokṣa as of little significance?" -31-

Commentary: Sri Visvanatha Cakravarti says that when Laksmi Herself was pleased to give Bharata Maharaj immense wealth, the purpose was that King Bharata, a true devotee, need not undergo all the penances of hardships of life as a monk but could be looked after endearingly by the Lord Himself and could be engaged in the service of the Lord in his household life instead of the life of renunciation. But a true devotee gives up everything for the service of the Lord and wants nothing in return excepting Bhakti itself. -31-

Text 32 – Bhag 6.11.2571:

*na nāka-pr̥sthāṁ na ca pārameṣṭhyāṁ
na sārva-bhaumāṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
samañjasa tvā virahayya kāṅkṣe*

Translation: In the Sixth Canto, Sri Vrtra addresses Lord Sankarsana: "Oh Judicious Lord! Oh Repository of All-blessedness! By denying myself of Thine services I do not care for Dhruvaloka (a particular heaven created especially for Prince Dhruva for his uncommon godliness; the Pole Star), or want to occupy the status of Brahma the Creator of this universe, or to be the supreme ruler of all the worlds, or to be the Lord of the nether regions, or to possess the eight supernatural powers attainable through yoga practices, what more, I do not want even mokṣa". -32-

Text 33 – Bhag 6.17.2872:

*nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ*

Translation: Further in the words of Sri Rudra- Sri Rudra addressing Parvati says: "Oh Devi! Those who are absolutely attached to the services of the Supreme Lord Narayana do not entertain any fear from any quarter. They look upon heaven, the four values of life (apavarga), and even hell with equal eye, i.e. all these do not make any difference to such a devotee of Lord Narayana."

-33-

Commentary: Sri Jiva Gosvami points out that those who are devoted to Lord Narayana, do not cherish any distinction between superiority and inferiority, they attach equal unimportance to heaven and hell, and feel them as of same insignificance, so also with mokṣa. Sri Visvanatha Cakravarti explains the verse in the sense that the Supreme Lord Narayana is the highest Object of all glories to the devotees; they are deeply attached and devoted to the Lord and to nothing else, and because of their equal distaste for things or ends that are bereft of the delight of Bhakti they look upon heaven, mokṣa and hell with equal indifference. -33-

Text 34:

*ārāhanaṁ bhagavata73
īhamānā nirāśiṣaḥ
ye tu necchanty api param
te svārtha-kusalāḥ smṛtāḥ*

Translation: In the words of Indra in the Bhagavatam again- Indra, the king of the gods in heaven, addressing Mother Diti, says: "Mother! Those who are absolutely devoid of any extraneous desires and are engaged in the worship of the Supreme Lord for His delight only are the most intelligently 'selfish' (i.e. the self functions correctly)". -34-

Commentary: Sri Visvanatha points out that the word 'param' in the text means 'mokṣa'. The expression svārtha-kusalāḥ, i.e. those who are truly intelligent in being 'selfish' signifies that those who devote themselves to the service of the Lord discard everything else-for, this is the supreme interest of the self. But those who engage themselves in the worship of Lord Hari and desire for mokṣa as a fruit thereof are unwise like those who seek worthless straw in exchange for the most precious gem in their possession! But even then, because such persons engage themselves in the worship of the Lord for the purpose of the useless fruit of mokṣa, the Lord does not leave them alone and blesses them with Bhakti out of His own spontaneous Grace. For, it is said in the Fifth Canto, Chapter 19, śloka 27 of the Bhagavatam, where in connection with the description of the greatness of the land of Bharata, i.e. Bharata-varṣa (India), the gods exclaim: "Being prayed to by the people for boons, the Lord no doubt fulfills all their prayers, but the Lord does not bestow such boons that they

may have to ask for the same again. Even if His worshippers do not ask for it, the Lord out of His infinite compassion and grace offers them the supreme taste of the incomparable sweetness of the nectar of His Eternal Beauteous Form". –34-

Text 35:

*tuṣṭe ca tatra kim alabhyam ananta ādye
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatām naḥ 74*

Translation: In the Seventh Canto in the words of Prince Prahlada. Addressing his classmates, Prince Prahlada says: "Dear Friends! Can anything be rare of attainment for those with whose services and devotion the Lord, who is the Source of everything and who possesses infinite Qualities, is pleased? (That is, whatever is desired a true devotee is easily available to him). What use is there, therefore, of those qualities, which automatically follow from the possession of satva-guna? What use is there in dharma, artha and kama? What use is there in moksa? Because we have understood the super-excellence of the service of the Divine Feet of the Lord and have experienced the supreme delight in singing His Glories". –35-

Text 36:

*pratyānitāḥ parama bhavatā trāyatā naḥ sva-bhāgā75
daityākrāntāā hādaya-kamalaā tad-gāḥaā pratyabodhi
kāla-grastaā kiyad idam aho nātha ṣuṣṛṇātāā te
muktis teṇāā na hi bahumatā nārasīāhāparaiū kim*

Translation: In the words of Indra in Canto Seven Indra, king of heaven, while praying to Lord Nrsinha submits: "Oh Supreme Lord! Thou art our Savior, and hence hast graciously returned us (gods in heaven) our dues of the Vedic sacrificial offerings. Thou hast again made to bloom our lotus like heart which is Thy seat and which was attacked by the demons. Oh Master! What is the worth of the grandeur of heaven, which will one day vanish into nothingness in the depth of time before Thy devotees? What more, even moksa, which is much valued by impersonalists, counts nothing before Thy desireless devotees. Therefore, Oh Lord Narasinha! What shall I say about other supernatural powers of yoga and of others?" –36-

Commentary: Sri Visvanatha Cakravarti explains the significance of daitykrantam i.e. attacked by the demon, in the text as follows: As the lotus being attacked by the darkness of the night loses its beauty and fragrance and withers and becomes almost dead, so also the gods in heaven lost all fragrance of devotion in their heart, which was the Seat of the Lord, being in constant fear of this demon king Hiranyakasipu since his birth till the time when he was slain by Lord Nrsinhadeva. Again, as with the rise of the sun in the morning the lotus regains its life and blooms with beauty and fragrance, so also now with the Appearance of Lord Nrsinhadeva, who has removed the Demon-king from the earth as the rising sun removes the darkness of the night, the lotus-like heart of Indra, king of the gods, has regained its fragrance of devotion at the sight of the Lord and thus has become worthy of the Seat of the Lord. –36-

Text 37:

*ekāntino yasya na kañcanārtham76
vāichanti ye vai bhagavat-prapannāū
aty-adbhutaā tac-caritāā sumaigalaā
gāyanta ānanda-samudra-magnāū*

Translation: Sri Gajendra (elephant-king) says in the Eighth Canto: "Lord those who have one-pointed devotion and have taken absolute refuge in Thee and do not desire anything else (except Bhakti), remain drowned in the ocean of eternal bliss by singing the glory of Thy all-auspicious and extraordinary Character. I therefore pray to Thee". –37-

Commentary: Sri Visvanatha points out that pure devotees are ever full of the wealth of self-surrender, and therefore they do not have any more room (in their hearts) for desire for any other object, and their wealth of delight in absolute self-surrender (as in the case of Sri Gajendra) far excels the wealth of joy in jnana and yoga-the devotees of the Lord are drowned in the ocean of the nectar which flows from singing the Lord's glories. –37-

Text 38:

*mat-sevayā pratītam te77
sālokyādi-catuñōayam
necchanti sevayā pūrēāū
kuto 'nyat kāla-viplutam*

Translation: In the Ninth Canto the Lord of Vaikuntha (Narayana) tells sage Durvasa: "My devotees are completely

absorbed in My service. By serving Me they can easily gain the fruits of the five fruits of mukti, viz. salokya-sarsti-samipya-sarupya-ekatva; but they do not accept them, what to speak of asking for heavenly pleasures which are sure to come to an end in course of time. –38-

Text 39:

*na nāka-pr̥sthāṁ na ca sārva-bhaumam*⁷⁸
na pārameñōhyaā na rasādhipatyam
na yoga-siddhēr apunar-bhavaā vā
vāichanti yat-pāda-rajaū-prapannāu

Translation: In the Tenth Canto the wives of the Nagas pray to the Lord Sri Kṛṣṇa as follows: "Lord! Those who have anointed themselves with the pollen of Thy lotus-like beautiful Feet and have surrendered themselves to the dust of Thy Feet, do not care for Dhruvaloka, so that the question of uninterrupted enjoyment of the entire universe does not arise at all; they do not care to occupy the status of Brahma, the creator of the fourteen worlds, what to speak of their aspiring after the overlordship of the nether regions? They also do not desire to possess the eight supernatural powers attainable through yoga practices; nay more, they do not want even moksa." –39-

Commentary: Sri Visvanatha Cakravarti points out that 'dust of the Feet of the Lord' signifies 'Bhakti' as complete and absolute self-dedication to the Lord. Note: Also see sloka 32. –39-

Text 40:

*duravagamātma-tattva-nigamāya tavātta-tanoś*⁷⁹
carita-mahāmātābdhi-parivarta-pariçramaēāu
na parilañanti kecīd apavargam apéçvara te
caraēa-saroja-haāsa-kula-saiga-visāñōa-gāhāu

Translation: While offering their prayers to the Lord the Srutis said: "Oh Supreme Lord! In order to make those impersonalists of the world, who are enamored of Brahmananda, to realize the incomprehensible truth of Thy true Self, Thou hast graciously manifested Thyself in this world in Thy own, original Eternally aprakṛta (supramundane) Form. Thy very few and rare devotees who constantly swim and sink in the limitless Ocean of the nectar that flows from the Events of Thy Manifested Self in this world and those who have been able to renounce all temptations of the world and cut asunder the ties of mundane affinities and taken to the path of renunciation in the foot-steps of the self-realized Paramahansas and of those in their Preceptorial Order, ever engaged in relishing the super-excellence of Thy beauteous and graceful Form, do not desire moksa." –40-

Text 41:

*na kiñcit sādhaso dhīrā*⁸⁰
bhaktā hy ekāntino mama
vāichanty api mayā dattaā
kaivalyam apunar-bhavam

Translation: In the Eleventh Canto the Lord tells Sri Uddhava:
"My steady, saintly and one-pointed devotees do not accept even so great a thing as moksa, even if I offer it to them." –41-

Text 42:

*na pārameṣṭhyam na mahendra-dhiṣṇyam*⁸¹
na sārva-bhaumā na rasādhipatyam
na yoga-siddhēr apunar-bhavaā vā
mayy arpitātmecchati mad vinānyat

Translation: The Lord further says in this connection: "My devotee who has completely dedicated himself to Me does not desire to have even the status of Brahma (creator of the universe), not to speak of overlordship of heaven; nor does he care to be the supreme ruler of the whole earth, much less for the kingship of the nether regions. Barring Myself whom alone he seeks, he does not want the supernatural powers attainable through the practices of yoga, and he even does not desire moksa." –42-

Commentary: Sri Jiva Gosvami points out that when a true devotee rejects lordship over a higher region, the question of his aspiring for a lower region does not arise at all. For example, when a devotee does not want to attain the status of Brahma and to be the creator of the fourteen worlds, he would not obviously pay any importance to svarga (heaven) which is a lower region to Brahma-loka, and the lordship of the earth which is of lesser importance still, and Patala (The nether region) which is still lower in importance. A genuine devotee who has dedicated himself to the service of the Supreme Lord for His delight wants not only not to be the ruler of the nether region (patala), the whole of the earth (bhu-loka), the heaven (svarga-loka) and Brahma-loka, but also easily rejects even the superior supernatural power of

yoga, and even moksa which is indeed of very great value. Sri Jiva says that a true devotee of the Supreme Lord not only does not desire any of these, including moksa, but also, every kind of pleasure which may be the objects of aspirations of human beings. A devotee accepts the Lord who is attainable only by Bhakti, as the only supreme purpose of life, and nothing else. -42-

Text 43:

*naivecchaty āśiṣaḥ kvāpi*⁸²
brahmaṛṇīr mokṣām apy uta
bhaktiā parāā bhagavati
labdhavān puruṇe 'vyaye

Translation: In the Twelfth Canto Sri Rudra addressing Parvati says: "Devi! This Brahmarsi (a brahmana-sage of very great attainments) Markandeya has attained unalloyed Uttama-Bhakti or Bhakti of the superior order in the Unchangeable and Eternal Person of the Godhead; he therefore does not desire anything else anywhere at any time, not even moksa." -43-

Text 44:

varam deva mokṣam na mokṣāvadhiṁ vā
na cānyam vṛṇe 'haṁ varesād apīha
idam te vapur nātha gopāla-bālam
sadā me manasy āvirāstām kim anyaiḥ

Translation: In the Eight-verse prayer to Sri Damodara (Lord Sri Krsna) in the Kartika-mahatmya of Padma Purana, the great devotee Sri Satyavrata addresses the Supreme Lord Sri Krsna as follows: "Lord! Thou art the Supreme Source of all boons. I pray not for dharma-artha-kama, not even for moksa which is the highest and higher than the other three, nor for any other boon. But Oh my Master! May this Thy mind fascinating Form of Vala-Gopala (the Eternal Form of the Divine Child) ever shine in the mirror of my mind! What use is there of other things for me?" -44-

Commentary: Sri Jiva Gosvami points out that moksa here should be understood in its traditional sense, which a devotee does not desire. By the use of the suffix 'avadhi' after 'moksa' are included dharma, artha and kama, which are also not desired by a devotee. Moksa is even worse than hell. Sri Visvanatha Cakravarti and Sri Mukundadasa Gosvami explain 'avadhi' as 'moksa' which is the culmination or climax of dharma-artha-kama; a devotee by rejecting moksa naturally rejects the other three as well.
-44-

Text 45:

kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktiṁ svakām me prayaccha
na mokṣe graho me 'sti dāmodareha

Translation: Further in Kartika-mahatmya of Padma Purana, Sri Satyavrata says: "Lord Damodara! The way in which Thou hast of Thy Own initiative freed the two sons of Kuvera, viz. Nalakuvera, and Manigriva, from their state of bondage and made them Thy devotees, in the same manner mayest Thou bless me with Thy Prema-Bhakti only! I have no desire for moksa." -45-

Text 46:

hayaśiṛṣṭya śrī-nārāyaṇa-vyuha stave ca –
na dharma kāmam artham vā mokṣam vā varadeśvara |
prārthaye tava pādābje dāsyam evābhikāmaye ||46||

Translation: In the hymn of Sri Narayana-vyuha of Hayasirsa we have: "Oh Lord of all boons! I do not pray for boons like dharma, artha, kama and moksa or anything else. I pray always only for the service of Thy Divine Feet in every possible way." -46-

Text 47:

tatraiva –
punaḥ punar varān dītsur viṣṇur muktīm na yācitah |
bhaktir eva vṛtā yena prahlādam tam namāmy ahaṁ ||47||

Translation: And again, "Prince Prahlada, who refused all boons which Lords Visnu Himself repeatedly offered him, and

who did no ask for moksa, prayed only for Bhakti; I bow at his feet." –47-

Text 48:

*yadṛcchayā labdham api viṣṇor dāśarathe stu yaḥ |
naicchain mokṣaṁ vinā dāsyāṁ tasmai hanumate namaḥ ||48||*

Translation: I prostrate before Hanuman who prayed not for moksa, which very easily he could have received. He asked for nothing excepting Dasya-Bhakti from Lord Visnu, the Son of King Dasaratha. –48-

Text 49:

*ataeva prasiddham śrī hanumad vākyam –
bhavandhacchide tasyai sṛṣṭhā yāmi na muktaye |
bhavān prabhur ahaṁ dāsaṁ iti yatra vilupyate ||49||*

Translation: So it is said in the famous prayer by Hanuman. Sri Hanuman addressing Lord Rama said: "Lord! I have no aspiration for mukti which cuts asunder the bondage of the world but makes our relation of Master and servant as 'Thou art my Lord and I am Thy servant' lost or forgotten." –49-

Text 50-51:

*śrī nārada pañcarātre ca jitante-stotre –
dharmārtha kāma mokṣeṣu necchā mama kadācana |
tvat pāda pañkaja syādho jvitaṁ dīyataṁ mama ||50||
mokṣa-sālokya sārūpyān prārthaye na dharādharma |
icchāmi hī mahābhāga kāruṇyāṁ tava suvrata ||51||*

Translation: In the Jitanta-stotra of Sri Narada-Pancaratra we have: "Lord! Bless me that I may never have any desire for dharma, artha, kama and moksa; but allow me to exist under the shade of Thy Lotus-feet, i.e. without Thy service my life will become useless. Oh Lord Ananta (Holder of the Universe)! Oh Lord of noble resolves! Oh Repository of all wealth! I do not pray for moksa, salokya and sarupya and other forms of mukti, but my only longing is for Thy compassion." –50-51-

Text 52:

*muktānām api siddhānām⁸³
nārāyaṇa-parāyaṇau
sudurlabhaū praçāntātmā
koḍīṅv api mahā-mune*

Translation: There in the Sixth Canto: King Parikṣita addressing Sage Sukadeva says: "Oh great Sage! A large-hearted and tranquil-minded genuine devotee who is exclusively devoted to the service of Lord Narayana, is very rare- one in million amongst freed or mukta persons who no more misidentify their physical body with their true selves, or one in a million of siddha persons who have attained salokya and other forms of mukti." –52-

Text 53:

*tathā paramahamsānām⁸⁴
munēnām amalātmanām
bhakti-yoga-vidhānārthāa
kathāa paçyema hi striyaū*

Translation: In the First Canto: Sri Kunti Devi, mother of Dharmaraja Yudhisthira, addressing Lord Sri Kṛṣṇa says by way of a prayer: "How shall we ladies, be able to understand Thee whose very purpose is to bestow Bhakti to the self-realized, pure-hearted and meditating Paramahansas?" –53-

Commentary: Sri Jiva Gosvami observes here in his comment that to those devatees who do not desire moksa and desire to serve the Lord only, the Lord bestows the delight of serving Him. –53-

Text 54:

*sūta uvāca⁸⁵
ātmārāmāç ca munayo
nirgranthā apy urukrame
kurvanty ahaitukéa bhaktim
ittham-bhūta-guḍo hariū*

Translation: In the words Sri Suta Gosvami: The self-contented munis (saints) in consequence of self-consciousness cut asunder the ties of the regulations of the scriptures, cherish desireless and causeless Bhakti in the Supreme Lord Urukrama (Trivikrama Visnu). Such is the nature of the Lord Hari that He attracts even the self-conscious saints. –54-

Commentary: Sri Mukundadasa Gosvami points out that such atmarama, the self-contented and self-satisfied munis or saints, are misfit for achieving Bhakti by their own endeavors. But lo! Even to attract such vainglorious self-sufficient persons out of His innate Compassion for all, the Lord makes His Divine Descent in this world and offers them Bhakti. Pure devotees are very rare indeed! –54-

Text 55:

atra tyājayatay aivoktā muktiḥ pañca vidhāpi cet |
sālokyādi stathāpy atra bhaktyā nāvirudhyate ||55||

Translation: Though all the five forms of mukti have been stated here as to be discarded (by a pure devotee), yet the first four, salokya-sastri-samipya-sarupya are not altogether incompatible with Bhakti. –55-

Commentary: Sri Visvanatha Cakravarti points out that the various references that have been cited by Sri Rupa Gosvami in the previous slokas to establish the desirelessness of pure devotees for all the five forms of mukti, in the present text Sri Rupa wants to show that salokya, sastri, samipya are not very much antagonistic to Bhakti, i.e. they are partially unsuited to pure Bhakti, because it is said that Bhakti has some place in these first four forms of mukti. Sri Mukunda dasa says that salokya-mukti, sastri-mukti, samipya-mukti and sarupya-mukti are partly unsuited and partly conducive to Bhakti, while ekatva or sayujya-mukti has absolutely no place in Bhakti. –55-

Translator's Note: In order to justify his statement (in sloka 25 of the text) that pure devotees who devote themselves in the service of the Supreme Lord Sri Kṛṣṇa do not want moksa, i.e. self-merging in the Absolute, even if that be offered to them by the Lord Himself, Sri Rupa Gosvami has quoted 27 slokas (from sloka 26 to sloka 53) from the Bhagavatam, and other Scriptures, and by citing the following two more slokas, viz. 53 and 54, Sri Rupa Gosvami proves that it is the very nature of Lord Sri Kṛṣṇa to bestow His causeless or spontaneous Bhakti on such person as eschew moksa.

Text 56:

sukhaisvaryottarā seyaṁ prema-sevottarety api |
sālokyādir dvidhā tatra nādyā sevā juṣaṁ matā ||56||

Translation: Salokya-sastri-samipya-sarupya muktis are of two kinds: firstly, as grandeur-and-pleasure-giving to the individual, i.e. mukti in which the individual desires his personal pleasures from the grandeur and wealth, and secondly mukti in which Prema-seva dominates, i.e. in which the dominant desire is to serve the Lord for His delight. But the first of these two aspects of mukti is not welcome to those who are devoted to the service of the Lord, i.e. they do not seek personal pleasures from the grandeur and wealth of the first four forms of mukti. –56-

Commentary: Sri Jiva Gosvami points out that the natural joy and grandeur that are attainable in the Lord's Realm (Vaikuntha)-salokya, some of the Power of God (sastri), Lord's nearness or immediate presence (samipya), and beauty equal to the Beauty of the Lord (sarupya) form the aisvarya side of mukti, called sukhaisvaryottara; and where service of the Lord is essentially desired owing to the overwhelming force of the nature of Prema, the mukti is called Prema-sevottara. Between these two forms of mukti, those who desire to serve the Lord do not want the first form of mukti, i.e. they do not seek joys of the self in salokya-sastri-samipya-sarupya mukti, because it has previously been established that devotees do not want mukti even if it be offered by the Lord Himself. If salokya etc., the first four forms of mukti, be devoid of any service of the Lord, then devotees do not want them. But under all circumstances, ekatva or sayujya-mukti is devoid of God's service, and therefore, a devotee never accepts it. Here ekatva refers to identity with or merging in both Brahman, and Isvara both Impersonal and Personal Aspects of the Godhead.

Sri Mukundadasa holds that in sukhaisvaryottara mukti the devotee pays more attention, to the asvairya, i.e. the majesty, splendor and glory of the Lord and of Vaikuntha than to the service of the all-majestic Lord Narayana; and where the devotee gives supreme importance to the service of the Lord with reverence and affection without being carried away by the all-majestic aspects of Lord Narayana and His Realm Vaikuntha, it is called premottara mukti. Sages like Markandeya who are attached to the service of the Lord do not desire the former form of mukti.

Sri Visvanatha points out that because pure devotees do not think about their own pleasures even in the all-majestic Realm of Lord Narayana excepting the delight of the Lord alone do not therefore desire to have the former form of mukti. –56-

Text 57:

kintu premaika mādḥurya juṣa ekāntino harau |
naivāṅgī kurvate jātu muktiṁ pañca vidhāṁ api ||57||

Translation: But the one-pointed devotees who drink deeply of the mellow-sweetness of Prema-Bhakti for Lord Hari, certainly do not accept any of the five form of mukti, i.e. they reject all the five forms of mukti, viz. salokya, sastri, samipya, sarupya and ekatva or sayujya. –57-

Commentary: Commentator Sri Jiva Gosvami points out that the word 'uttara' after 'Prema' signifies that all other material ingredients besides Prema are rejected. Therefore the one-pointed devotees do not desire for any form of mukti. It has previously been stated where the Lord said that His devotees being completely absorbed in the Lord's service never desire for salokya and other forms of mukti, not to speak of their asking for any other short-lived pleasures. In the previous verse in the text, the first kind of mukti, i.e. sukha isvaryottara mukti, in which the devotee pays more attention to the majesties of the Lord and His Realm than to serving Him is Sadhana-Bhakti, whereas the second premottara mukti where the devotee does not pay attention to the lordliness, grandeur and majesties of Lord Narayana but is absorbed in His service, it is Sadhya-Bhakti, i.e. Prema-Bhakti. Though the first four forms of mukti are included in Sadhana-Bhakti, a pure devotee does not want them because he has experienced the supreme delight of serving the Lord. Now a question may be raised: How can a devotee offer direct service to the Lord unless he lives in the same Realm (salokya) with the Lord? The fact is that a freed and superior devotee no doubt reaches the Transcendental Realm of the Lord (Vaikuntha) in order to render personal services to the Lord, but he does not attain salokya as a process of mukti; when attainment of salokya-mukti becomes mukti, he does not want it; what wonder that he discards the other three forms of mukti? But when he has to attain salokya for serving the Lord, he does not refuse it, which would mean refusing to serve the Lord. The question of sayujya-mukti does not arise at all for him.

Sri Mukundadasa Gosvami explains 'ekanti' as those who are exclusively devoted to the service of the Lord in a one-pointed devotion, such as Uddhava, the Pandavas and Sri Hanuman. They relished the intimate services of the Lord as His Servants. Sri Visvanatha Cakravarti holds that the 'ekanta' or single-minded devotees of the Lord do not even accept premottara-mukti, because even here there is an indirect flavor of self-satisfaction. They, therefore, accept salokya only for the purpose and desire of serving the Lord, i.e. Prema-seva, and not for premottara-seva. –57-

Text 58:

tatrāpy ekāntinām śreṣṭhā govinda hṛta mānasāḥ |
yeṣāṁ śrīṣa-prasādo 'pi mano hartuṁ na śaknuyāt ||58||

Translation: Of all the one-pointed devotees of the different Avatars (Divine Descents), the devotees whose hearts have been stolen by Govinda are the highest, because even the Grace of the Lord of Laksmi (Srisa, i.e. Narayana) is unable to steal (attract) their mind. –58-

Commentary: Sri Jiva Gosvami points out that here 'Govinda' is 'The Lord of Gokula, i.e. Sri Kṛṣṇa'; 'Srisa' refers to 'The Lord of Paravyoma', i.e. the Lower Half of the Absolute Realm- the Realm of the Lord's Majesties. 'Srisa' has also been used in a generic sense implying that even the Grace of the 'Lord of Dvaraka', i.e. Sri Kṛṣṇa of Dvaraka, cannot attract the heart of the devotees of Sri Kṛṣṇa of Gokula-son of Nanda. Sri Visvanatha Cakravarti says that a devotee of Sri Kṛṣṇa in Gokula (Braja) is so deeply charmed by His Beauty and Gracefulness that even the Grace of Maha-Visnu or Maha-Narayana fail to draw his attention even. –58-

Text 59:

siddhāntatastv abhede 'pi śrīṣa-kṛṣṇa sva-rūpayoḥ |
rasen-otkṛṣyate kṛṣṇa rūpam eṣā rasa sthitiḥ ||59||

Translation: Though Srisa, i.e. Lord of Laksmi (Narayana, the Lord of Paravyoma or Vaikuntha) and Sri Kṛṣṇa's Person are essentially identical and One, yet the super-excellence of Sri Kṛṣṇa lies in His being the Supreme Object of highest Prema-Rasa, because the very nature of Rasa shows the most supreme excellence of the Form of Sri Kṛṣṇa in whom alone all Rasas (12 Rasas) find their final and absolute expression. –59-

Commentary: Sri Jiva Gosvami points out that here 'Rasena' means the highest Rasa, which is Prema-Rasa, by which alone the Supramundane Beauty of the Form of Sri Kṛṣṇa is revealed in its supreme excellence. In the text it is stated by Sri Rupa Gosvami that 'Srisa' and 'Kṛṣṇa' are One and the same Supreme Lord; but the highest excellence of the same Supreme Lord finds expression in Sri Kṛṣṇa alone because of Prema-Rasa. But Sri Jiva explains 'Srisa' not as 'Lord of Laksmi' but as 'Lord of Radha', and for this he cites the address of the Queens, other than the Eight Principal Queens, of Lord Dvarakadhisa (Lord Sri Kṛṣṇa of Dvaraka) to Draupadi 86: "Oh Chaste Lady! We do not want lordship over the entire universe, we care not for the post of Indra, the king of the gods in heaven; we do not desire earthly and heavenly pleasures; we also do not want the supernatural powers attainable through yoga; we also do not desire the position of Prajapati the creator of the fourteen worlds, nor do we want Brahmananda. It is true that the Upanisads have described the inexplicable Brahmananda as hundreds and hundreds of times superior to earthly and heavenly pleasures, which being fathomless, mind and words return

mute from it. But we do not want it."

Translator's note: It will be helpful to understand the incomparable super-excellence of the bliss that is in the service of Lord Sri Kṛṣṇa if we should explain here the significance of Brahmananda and the different stages to it, because the Bliss that is Rasa (Rasananda) that is in the service of Lord Kṛṣṇa is far and far beyond Brahmananda. Brahmananda is endless. In order to show this, the Upanisads have shown the different grades of ananda or bliss in different spheres. The first and the lowest is manusyananda. A youth who is moral in character, has read and studied the Vedas, active in karma, strongly built in body and strong in physical strength and who has the whole world under his control, such a youth enjoys the highest pleasures in manifold ways in this world. Such ananda (pleasure) is called manusyananda. Hundred times of this manusyananda (human pleasures) is gandharvananda. A man ksatriya by birth who by dint of specific Vedic karma has attained to the stage of a gandharva, i.e. a sort of demigod in heaven and heavenly musician, is eligible to enjoy gandharvananda which is hundred times of manusyananda or earthly pleasures. But when a brahmana who is well read in the Vedas and is conversant with Brahman, the Absolute, and who by birth is a gandharva attains to the status of a deva-gandharva, he enjoys deva-gandharvananda, which is hundred times more than manusya-gandharvananda. Such a brahmana must have renounced all worldly pleasures. Hundred times more than deva-gandharvananda is ciraloka or pitr-lokananda. A brahmana who is established in Brahman and has given up all mundane desires is entitled to this pitrlokananda. Hundred times more than pitrlokananda is ajanaja-devalokananda. The ajanaja gods enjoy this bliss. The ananda of karma-devas is a hundred times more than that of the ajanaja-devas, i.e. karmadevananda. The brahmanas who have attained heaven by performing the agnihotra Vedic rites are called karma-devas. A hundred times more pleasures are in devananda, i.e. the devas (the gods) enjoy hundred times more pleasures than the karma-devas. These devas (gods) are the eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati-these thirty-three. Indra is the king of all the gods, and Brhaspati is their Guru or Spiritual Guide. Hundred times more than devananda (pleasures of the gods) is Indrananda (pleasures enjoyed by Indra). Brhaspati's ananda is again hundred times of the pleasures that are in Indrananda. Prajapati's ananda is hundred times more than that of Brhaspati. And Brahmananda is hundred times more than prajapatiananda. Thus it is almost impossible to assess the depth and limit of Brahmananda. It is for this that the Upanisads have said that man's mind and words fail to describe the exact nature of Brahmananda. It is, therefore, stated that a human being may be capable of attaining to the other different aspects of pleasures, but it is only a brahma-jnani who is freed from all bondage, i.e. a mukta can attain to Brahmananda. But this mukti can be of two kinds, viz. immediate freedom from bondage and freedom in gradual degrees. Those who attain immediate mukti, they attain Brahmananda after the fall of this material body. But those who attain mukti in gradual degrees can attain up to prajapati-ananda, and it is after Final Dissolution that they enter into Brahman the Absolute, and attain Brahmananda. A pure devotee of Lord Sri Kṛṣṇa, who has once experienced the super-excellence of Prema-Rasa in the Person of the All-beauteous Sri Kṛṣṇa, discards such Brahmananda, and not only Brahmananda, even the All-majestic Sṛisā.

Sri Jiva Gosvami further continues to explain the inconceivable excellence of the sweetness of Sri Kṛṣṇa in the words of the Queens of Dvarakadhisa: "What then do you desire?" asked Sri Draupadi. The Queens replied: "We do not want Brahmananda. Not only so, we do not desire even the nearness (samipyā) of Sripati or Lord of Sri. Devī! We desire to anoint our head with the Dust of the Feet of Lord Gadabhr̥t (Lord who holds the Mace), who, it is well known to all, is our Supreme Husband, and also the Dust of the Feet of Lord Sripati which has received added fragrance and value by being sweetened with the saffron of the Breast of Sri." Sri Draupadi argues: "The Dust of the Feet of Sripati (Lord Narayana) is, of course, fragrant with the saffron of the Breast of Sri, i.e. Lakṣmī. But you have denied the samipyā or nearness of the Lord of Sri (Narayana). Do you then mean by Sripati, Lord of Rukmīnī? If so, you have already been blessed by Him as you all are Queens of Lord Dvarakadhisa Kṛṣṇa. What is then your real purpose? Make it clear to me whom you refer to by Sri?" In reply to this query of Draupadi, the Queens of Lord Dvarakadhisa addressed her as follows: 87 "We do not, Oh Living Embodiment of a Chaste Wife! We do not desire Queen Rukmīnī's special privilege, because that is a realization of the Lord's sweetness mixed with a sense of His Aisvarya or Glory and Greatness, Splendor and Majesty. But what we desire is the Lord of Braja-Gopīs. They have a pure and unadulterated realization of Lord Sri Kṛṣṇa's sweetness and beauty when they held His Feet on their Breast. We mean by Sri here Lord Sri Kṛṣṇa's Most Beloved amongst the Gopīs of Braja, viz. Sri Rādhā, who in Her Maha-Bhava has the highest experience of the Lord's sweetness that is without parallel. It is this that we desire in our heart of hearts, i.e. the Dust of the Feet of the Son of Nanda which is fragrant with the saffron and ointment of the Breast of Sri Rādhā, because Sri Rādhā is the Supreme amongst the Lakṣmīs and who is the most Beloved of Lord Sri Kṛṣṇa of Braja. So by Sripati, we mean Sri Rādhā-pati."

Sri Jiva further points out that the meaning of Sri here cannot be Lakṣmī for the obvious reason that Lakṣmī Herself prayed for, also practiced penances in the hope of the luck of the Braja-Gopīs who had the experience of the mellowness of the Feet of Lord Sri Kṛṣṇa when They anointed Them with the fragrance of the saffron of Their Breasts. This is also clear from the further fact that Sri Lakṣmī was denied the right of even being a witness of Sri Kṛṣṇa's Pastimes of Reciprocal exchange of Bhakti-Rasa at the Circular Dance (Rasa-līlā) with the Gopīs, a right which She keenly desired and for which She prayed ardently. It follows, therefore, that Sri here stands for Rādhā, the Lord's most Beloved amongst the Braja-Gopīs. But how, it may be asked, can the Queens of Dvaraka claim a right, which was denied to Lakṣmī Herself? The Queens contend that even when the Pulinda women- the uncivilized and primitive women of the Transcendental Realm of Braja had the blessed fortune of soothing their burning hearts by holding the Dust of the Feet of Lord Sri Kṛṣṇa, which had added fragrance being besmeared with the saffron and ointment of the Breast of Sri Rādhā and which fell on the blades of grass when the Lord took the cows over the grass-fields, why should They (the Queens of Lord Dvarakadhisa) be deprived of this blessed fortune? Though it may be said that even the blades of grass have this good luck of a realization of the fragrance of the Lord's Feet, why should the Queens of Dvarakadhisa not have a taste thereof?

The answer is that just as the Pulinda women have no direct experience of the super-excellence of Lord Krsna of Braja because ineligible, but have an indirect experience from the blade of grass over which Lord Krsna has led His cows, so the blades also being incapable of any experience excepting Santa-Rasa have no realization of the fragrance that emanate from Them. It may be said, however, that in the case of the Narma Sakhas or the most intimate of Lord Sri Krsna's Companions, there is no such ineligibility for holding the Feet of Sri Krsna to their Breast, as they are prone to a certain degree to Madhura-Rati; Their sex-abhiman or the consciousness of Their belonging to the male sex is a bar to the full realization of pressing the Feet of the Lord to Their Breast, a realization of which Sri Radha has the most intense and special privilege.

The further significance here is that it is mentioned in the Bhagavatam that Sri Laksmi only desired for the Feet of Sri Krsna of Braja but not for touching the Feet to Her Breast. In this connection Sri Jiva Gosvami quotes references from the Bhagavatam. The wives of the Naga (Kaliya Naga) addressing Lord Sri Krsna said⁸⁸ "Lord! We fail to understand how this Kaliya Naga has been so blessed with the Dust of Thy Blessed Feet for which Laksmi of Vaikuntha left everything else and engaged Herself for long in hard penances." Again, Sri Uddhava said:⁸⁹ "The Feet of Lord Sri Krsna for which Laksmi, the self-contented Brahma and the lords of supernatural yogic powers ever pray only in their hearts, the Gopis of Braja could hold those Feet in embrace in Their Breasts in the Rasamandala and removed all the hunger of Their hearts!" Thus 'Sri' cannot be identified with Rukmini, nor shall the Braja-Gopis have similar aspirations like those of Laksmi, because it is stated in the Bhagavatam⁹⁰ that Lord Sri Krsna showed His extraordinary Grace to the Gopis in the Rasamandala (Circular Dance and Sports on the banks of the Yamuna) by embracing Them round Their necks with His Blessed Arms, which kindness even Laksmi of Vaikuntha who is ever in the Heart of the Supreme Lord Narayana or the dancing damsels of heaven with lotus-scented bodies can never attain. Here in this sloka, the excellence of the Braja-Gopis over Sri Laksmi of Vaikuntha has been shown. It is true that in the Matsya Purana and Skanda Purana, Sri Rukmini and Sri Radha have been mentioned on equal level, but there it should be understood in the sense that Rukmini and Radha are the Internal Potency of the Supreme Godhead and hence identical in Their Aspects as Potency or Sakti of the Lord. But Sri Radha is the Completeness of all the Potencies of the Godhead. In the Vrhad-Gautamiya Tantra it is stated that Sri Radha is the Supreme Source of all the Laksmis in all the Vaikunthas-She is the Supreme Hladini Sakti and is distinct from all other Laksmis of Vaikuntha and the Queens of Dvaraka as also of all other Gopis of Braja. Sri Radha is Supreme and Unique in Her position in relation, to the Highest Godhead. Even the Gopis of Braja addressing Sri Radha said: "This Radha must have worshipped Lord Narayana to His supreme satisfaction as otherwise how could (Lord) Govinda leaving us behind take Her away?"⁹¹ Again, the Gopis being left behind and in Their agonies of separation from the Lord went out in the forests in search of Sri Govinda with Sri Radha, and addressing the deer said: "Oh Friend! Did the Beloved Krsna come here with His dearest Mistress and please your eyes with His charming Body, maddening Smile and lovely Arms?"⁹² Addressing the Creepers, the Gopis said: "Oh compassionate Creepers! Did Sri Krsna come this way placing His Arms on the Shoulder of His dearest Mistress (Radha) and holding the supra-mundane or aprakrta amorous Lotus in His beautiful Hand followed by the hum of black-bees, and did He accept your respectful bow by casting His side-glance at you from the corner of His Eyes?" Thus, "Oh Devil!" said the Queens of Dvaraka addressing Sri Draupadi, "Our desire is for the Feet of Sri Krsna which have added fragrance from the saffron of the Breast of Sri Radha, who is the Supreme SRI."

Translator's note: The substance of the entire discourse is the reason which the Queens, other than the Eight Principal Queens, of Sri Dvarakadhisa adduce for participation in the taste of the sweetness of the ground and the dust-particle over which Lord Krsna has walked. The Queens point out that even the Pulinda primitives of Braja, because of their being born in Braja, had the fortune of holding the Dust of the Feet of Sri Krsna, Son of Nanda, which they received from the blades of grass over which Sri Krsna walked while grazing the cows, and if the blades of grass of Braja possess no such luck of tasting the sweetness of the Dust of the Feet of Sri Krsna it is because of their constitution they are incapable of anything but an experience of Santa-Rasa, and in the case of Sri Krsna's intimate Companions or Friends (Priya-Narma-Sakhas), the sex is a bar to a complete and full experience of this sweetness. But in Their case, i.e. in the case of the Queens of the Lord of Dvaraka (Sri Krsna in His Majestic-cum-Beauteous Aspect), neither sex nor Their status should stand as a bar in Their seeking to hold the Dust of the Feet of Sri Krsna which has been doubly fragranced by the ointment of the Breast of Sri Radha. The purport of the text of Sri Rupa Gosvami is to show the superexcellence of Sri Krsna of Braja who is the Subject of Madhura-Rasa which is manifest in its fullness and completeness only in the Absolute in the Form of Sri Krsna in Braja, though in essence He is identical with Narayana of Vaikuntha and Sri Krsna of Dvaraka.

Sri Mukundadasa Gosvami points out that it is true that the Two Vighras of Condensed Deep Blue as Sat-Cit-Ananda, i.e. as Eternally Real, as All-conscious and as All-blissful, of Sri Narayana (Lord of Laksmi) and Sri Krsna-an Eternal Form of the Godhead, accepted as His own out of His own prerogative-are One and the Same by inference, yet the wonderful mellowness of the SIXTY-FOUR Qualities of Sri Krsna call be relished by such fortunate devotees only whom Sri Krsna considers to be deserving.

Translator's note: A finite self or Jiva-atma can possess fifty incomplete qualities; a god in heaven possesses fifty qualities in completeness and five more partially; Brahma and Siva possess fifty-five qualities in their fullness and five more qualities partially. The Supreme Lord Narayana has SIXTY Qualities in their exuberance. Over and above these SIXTY QUALITIES in His Narayana Form in Vaikuntha, FOUR MORE extraordinary ATTRACTIONS mark out the super-excellence of SRI KRSNA, viz. (1) Rupa-Madhurya (Sweetness of His all-beauteous Person), (2) Guna-Madhurya (Sweetness of His manifold Qualities), (3) Venu-Madhurya (Sweetness of the melody of the Music of His Flute), and (4) Lila-Madhurya (Sweetness of His Ever-new supra-mundane or aprakrta Pastimes and Rasa-Sports).

Sri Visvanatha Cakravarti points out that all the different aspects of Prema-Rasa find their highest expression in Mahabhava of Sri Radha, and the only Recipient of this Mahabhava is Brajendranandana Sri Krsna, Son of the King of

Braja; in no other Avatara, nor even in Maha-Narayana this is possible. It is for this excellence of Rasa in Sri Kṛṣṇa that even Sri Lakṣmi whose Seat is in the Heart of Sri Narayana underwent hard penances only for witnessing the Rasa-Dance of Sri Kṛṣṇa in Braja. Sri Viṣvanātha quotes in this connection the prayers of the wives of the Naga and that of Sri Uddhava. The contention is that when it is not possible even for Lakṣmi to hold the Feet of Sri Kṛṣṇa to Her Breast, it is simply out of any imagination for any ordinary woman. Sri Uddhava further says in the Bhagavatam: 40 "To the eyes of the utterly ignorant the ways of the Mistress of Braja may appear like immoral acts. But how can the Gopikas of Brajavana be ever compared with anybody? What transcendental position do They occupy in relation to the Supreme Godhead as the Indweller Lord of all beings as Paramatma who is only an immanent Aspect of the Absolute Whole who is Sri Kṛṣṇa? And how can a mortal human being ever conceive the aprakṛta i.e. supremely transcendental Mahabhava of Sri Rādhā? Lo! If one drinks nectar even without any knowledge about it, such a person will attain the sweet experience thereof; so also, even if one does not understand the supra-mundane Mahabhava or the Real Nature of Sri Kṛṣṇa, but should engage oneself in His services, the Lord out of His infinite and inherent Compassion will bless such a one with His highest blessing, i.e. Prema." –59-

Text 60:

*sāstrataḥ śrūyate bhaktau nṛmātrasy ādhikāritā |
sarvādhikāritām māgha snānasya vṛvatā yataḥ |
dṛṣṭāntitā vasiṣṭhena hari-bhaktir nṛpaṁ prati ||60||*

Translation: It can be known from the Scriptures that every human being is eligible for Hari-Bhakti, because in connection with bathing in the Ganga in the month of Magha, sage Vasistha tells King Mayuradhvaja that such bathing is a part of Hari-Bhakti, which everyone is entitled to follow. –60-

Commentary: In his commentary Sri Viṣvanātha Cakravarti raises the question how if eligibility for the way of Bhakti should require renunciation of desires both for the enjoyment of mundane values and also for the attainment of liberation or release as is said here in this verse, can it be reconciled with the declaration of sage Vasistha that the way of Bhakti is open to all human beings? The apparent contradiction, however, arises from the supposition that the renunciation of bhukti and mukti is not possible for everybody, which is, however, not the case. The very fact that Bhakti is declared to be open to all, and at the same time stated to be possible only for those who have renounced the desire of earthly values and have also given up all desires for liberation implies that such renunciation is possible for all. It has been already shown that despite one's renunciation of earthly values being incomplete or partial, one can still follow the path of mixed-Bhakti. What is insisted on is that the desire for mukti is inconsistent with the way of Bhakti. –60-

Text 61:

*yathā pādme –
sarve 'dhikāriṇo hyatra hari-bhaktau yathā nṛpa ||61||*

Translation: Sri Vasistha Muni says: "Oh king! As everybody is eligible for Hari-Bhakti, so also everyone is eligible to bathe (in the Ganga) in the month of Magha (January-February) (as one of the various forms of practices of Bhakti)." –61-

Text 62:

*kāśikhāṇḍe ca tathā –
antyajā api tad raṣṭre śankha-cakrāṅka dhāriṇaḥ |
samprāpya vaiṣṇavīm dikṣam dikṣitā iva samvabhuh ||62||*

Translation: In the Kasikhanda it has been stated: The kingdoms of King Mayuradhvaja even the candalas (dog's flesh-eating primitives) when received initiation into the religion of the Vaiṣnavas and anointed their persons with the distinctive marks of the Vaiṣnavas, viz. figures of conch-shell, wheel, etc. (on their chest and arms), attained the status of brahmanas with eligibility for the performance of the Vedic rites. –62-

Commentary: Commentator Sri Jiva Gosvami points out that the above verse is evidence that the way of Bhakti is open to all. Sri Mukundadasa Gosvami adds that candala here means those amongst the candalas who have attained belief in the spiritual value of the service of the Lord. –62-

Text 63:

*api ca –
ananuṣṭhānto doṣo bhakty aṅgānām prajāyate |
na karmaṇām akarāṇa deṣa bhakty adhikāriṇām ||63||*

Translation: One eligible for the way of Bhakti is guilty of lapses if he fails to perform duly all the different forms of practices that are enjoined for Sadhana-Bhakti. But no such offense accrues if one fails to perform the enjoined Vedic

karma (such as asvamedha sacrifice, putresthikriya, etc.). –63-

Commentary: Sri Jiva Gosvami points out that it has been established that anyabhilasa-sunyata-absence of extraneous motives, is a condition precedent to the way of Uttama-Bhakti, and it has also been shown that this being possible for all, there is no bar to Bhakti for anybody. But in the Scriptures it is laid down that everybody must duly discharge the varna-asrama-dharma or his duties of station in life. This is svadharmā of everybody and any transgression of one's duly appointed duties will constitute a moral lapse with consequent demerit. Besides, the appointed duties include both positive injunction and negative prohibitions. If the forbidden karmas are eschewed, one incurs guilt a consequence, and if one adheres to avoidance of forbidden acts, one's practice of Bhakti becomes clouded by karma or mixed up with the performance or avoidance of duties, positive and negative Sri Visvanatha Cakravarti, however, points out that guilt accrues only when one wedded to the way of Bhakti fails to perform all the different practices enjoined as part and parcel of Sadhana-Bhakti. Such practices are nitya-angas of Sadhana-Bhakti, and as such, inseparable from practices of Bhakti. It is only the lapses relating to the nitya-angas or inseparable parts of Sadhana-Bhakti that are a cause of one's failure in the path of Bhakti. Karma, however, in the Vedic sense is no source of offense or lapse in one who has chosen Bhakti as his proper and final End or Goal.

Translator's note: If Sri Jiva Gosvami's commentary is strictly accepted, then there will be no difference between the Ramanujist and the Gaudiya viewpoints. Sri Visvanatha is here more consistent with the Gaudiya view enunciated by Sri Rupa Gosvami's definition of Uttama-Bhakti. –63-

Text 64:

*niṣiddhācārato daivāt prāyaścittantu nocitam |
iti vaiṣṇava-sāstrāṇāṁ rahasyaṁ tad vidān matam ||64||*

Translation: Even if perchance one eligible for Bhakti does any forbidden act, there should be no expiation for him. That is the purport and secret of the teachings of the Vaisnava Scriptures or Religious books and is also the accepted views of those who know all about the essence of Vaisnavism. –64-

Commentary: In commenting on the above verse Sri Visvanatha Cakravarti points out that a pure devotee of the Lord is by nature not inclined to the commitment of any forbidden act. But even if perchance he becomes guilty of any forbidden act, no expiation is necessary for the offense because Bhakti itself subserves the purpose of expiation of the guilt incurred. –64-

Text 65:

*yathaikādaśe93 –
sve sve 'dhikāre yā niñōhā sā guḍāu parikṛtāu |
vipary astu doñāu syād ubhayor eña niñcayāu ||65||*

Translation: In the Eleventh Canto of the Bhagavatam, Lord Sri Kṛṣṇa addressing Sri Uddhava says: "Abiding in one's proper sphere is essence of moral excellence, and deviating from one's appointed sphere is the essence of moral evil. This is how thou shalt distinguish between good and evil." –65-

Commentary: According to Sri Jiva Gosvami, in the above verse 'adhikara' or eligibility signifies eligibility for the separate ways of karma, jnana and Bhakti. Remaining in one's proper sphere means 'adhering to the way to which one is eligible by temperament and conduct. If a devotee i.e. one wedded to the way of Bhakti practices jnana or karma yoga, he becomes guilty of deviating, from his true path. Lord Sri Kṛṣṇa addressing Sri Uddhava says: "One whose mind is absorbed in Me and who is inspired by the desire of My service (i.e. Bhakti) does not in most cases accept karma or jnana or renunciation as a means to the attainment of the highest good."94 "As long as one does not attain an attitude of complete indifference to the performance of the duties of life and as long as one lacks real faith in the value of hearing about Myself, and also has no Bhakti in Me generated in oneself, so long must one perform the unconditional duties laid down in the Vedas or the Sacred books. Such persons who are suited to the ways of karma and jnana and lack real faith in the way of Bhakti may be attracted to the path of Bhakti because of association with My true devotees."95 Sri Jiva further states that even then, because such persons lack real faith and become indifferent to the practice of Bhakti and as a consequence find success in the way of Bhakti delayed, their indifference amounts to a positive lapse. The contrary of eligibility is not adhering to one's proper share and abiding in a share other than one's own.

Sri Mukundadasa Gosvami, points out that in order to clarify the previous statement that it is the esoteric significance of the Vaisnava Scriptures that if perchance a true devotee commits lapses in the performance of the positive duties on commits any act of moral evils, he need not undergo any expiation, Sri Rupa Gosvami cites seven references from the various Scriptures. Sri Mukunda dasa further explains that those who are indifferent to the miseries of this world being too much addicted to earthly pleasures and sense-enjoyments should follow the way of karma; those who are detached from worldly pleasures and renounce all fruits of earthly values should follow the path of jnana, but those who are fortunate to have real faith in listening to the Events and Glories of the Life of the Supreme Lord follow the path of Bhakti. In this order, a karmin, a jnanin and a Bhakta should follow the directions of the Scriptures as prescribed for these

Paths according to their individual temperament. Should a karmin or a jnanin violate the prescribed line of life as directed by the Scriptures, he will have to suffer the consequences thereof. But a devotee has not to atone for any accidental lapse, because a devotee is normally averse to such violence of scriptural injunctions. But should he perchance commit such an offense, the very nature of his Bhakti for the Lord will make him take to the right path of pure Bhakti. It is also possible for those who tread the paths of karma and jnana that they turn to Bhakti if they keep company of genuine saints and listen from them to the glories of the Lord. In such a case such karmins and jnanins also need not expiate for their lapses. But if they do not take to the way of Bhakti, and if they commit offenses by violating the injunctions of the Scriptures as are prescribed for them, they will have to suffer the consequences and undergo atonement. –65–

Text 66:

prathamē 96–

*tyaktvā svadharmāṁ caraṇāmbujam harer bhajan napakko 'tha patet tato yadi |
yatra kva vābhadram abhudamuṣya kiṁ ko vyartha āpto 'bhajatām sva-dharmataḥ ||66||*

Translation: Sri Narada addressing Sri Vyasadeva says: "When has any evil fallen on one who has taken shelter in the practice of devotion to the Lord's Lotus Feet even though he might have renounced his own svadharma and might also have lapsed from the way of Bhakti before attaining ripeness in the practice of Bhakti? And, when again has any benefit accrued to one who has stayed in his own sphere of svadharma and has not taken to the practice of devotion to the Lord?" –66–

Commentary: Svadharma here means the relative duties, according to the injunctions of the Scriptures, in one's station of life as a brahmachari or a householder or a vanaprastha or a yati, i.e. monk, or as a brahmana or a ksatriya or a vaisya or a sudra or an antyaja. Svadharma also refers here to one's following the path of Vedic karma, or the path of jnana, i.e. knowledge Absolute, or the path of yoga and renunciation. It also means the innate and normal function of the pure finite self or jivatma, which is the path of Bhakti. The last conception of svadharma as Bhakti is the eternal function of the atma, while other conception of svadharma in karma, jnana and yoga relate to the physical body and mental quantum.

Commenting on the above sloka of the Bhagavatam, cited by Sri Rupa Gosvami, commentator Sri Jiva Gosvami points out that one who has renounced his own station in life for the practice of Bhakti may for some reason or other be reborn in a low stratum of society; but even then, no evil befalls such a person for the simple reason that even as low-born he does not lose the disposition for the service of the Supreme Lord, i.e. spiritual practices, which remains as an innate possession because of his practice of Bhakti in the previous birth.

Sri Mukundadasa Gosvami says in his comment on the above sloka that those whose proper sphere is the way of karma (karma as a path always means Vedic karma or rites; it must not be confused with ordinary physical activities) or those whose sphere is that of jnana (knowledge) and vairagya (renunciation) may sometime in some cases take to the way of Bhakti renouncing their own sphere of karma, jnana or vairagya, but need not apprehend any evil befalling them. And even having decided to take to the path of Bhakti if they fail to carry out their decision for practice of Bhakti or die suddenly before the decision is put to practice, no evil or anartha accrues to such persons in consequence of their renunciation of their own relative spheres. This is expressly stated in the Bhagavatam. In fact, before the decision is put to practice one may deviate therefrom either because of association with earth-minded people or because of dying suddenly before attaining ripeness by the practices enjoined in the way of Bhakti, i.e. one may somehow be prevented from translating one's firm belief or faith in Bhakti into life and even be born as a consequence in a lower rung of the social order. But because of his Bhakti, no real evil accrues therefrom; in fact, a true devotee is never reborn in a lower stratum. But granting for argument's sake that it is what happens in some cases, there is no cause for apprehension as no real evil befalls a true devotee even when he renounces his appointed sphere of life for pursuing the ways of Bhakti.

Sri Visvanatha Cakravarti observes in his comment on the above sloka as follows: Sri Sridhara Svami previously said that kama-karmas done for the attainment of earthly ends are a source of mischief and evil. Therefore it behooves everyone to take to the chanting of the Name of Lord Hari renouncing all earthly desires. Now he adds that even the unconditional duties (Nitya-naimittika karma as prescribed for the four varnas) as also the duties of station of life (as prescribed by the Scriptures for the four asramas) ought to be given up in favor of the practice of Bhakti, because serving Lord Hari is the only advisable force for a true spiritual aspirant. There is absolutely no cause of any apprehension if one attains ripeness in the way of Bhakti renouncing all duties of life in the four varnas and the four asramas. But even if there is either a lapse from Bhakti before the ripeness of Bhakti or if one dies before attaining complete success in his self-chosen path, yet there is no cause of apprehension for the simple reason that the way of karma has no proper jurisdiction over one who has tasted the sweetness of Bhakti-Rasa. Sri Visvanatha further adds that a devotee of Lord Hari, even when low-born does not have to apprehend any evil befalling him because he never loses his innate disposition to the service of the Lord. On the contrary, an individual who never deviates from his proper sphere of a relative life but fails to serve the Lord by devotion and Bhakti, does not achieve any real and lasting benefit. –66–

Text 67:

ekādāśe 97 –

ājñā yaivāā guēān doñān mayadiñōān api svakān |
dharmān santyajya yaū sarvān mää bhajet sa ca sattamaū ||67||

Translation: In the Eleven Canto of the Bhagavatam, Lord Sri Kṛṣṇa addressing Sri Uddhava says: "He who has renounced the duties of his own station of life (varna and asrama) in the belief that they stand in the way of pure Bhakti in Myself, even knowing that I have advised the practice of such duties as a means to the purification of the mind, is a Bhakta or devotee of high order." –67-

Commentary: Commenting on the above sloka, Sri Mukundadasa Gosvami says that one, who even knowing fully well that performance of the duties of varna and asrama life cleanses the mind and develops knowledge, and their non-performance hurls one into hell, renounces one's varna and asrama duties, i.e. svadharma and dedicates oneself to the service of the Supreme Lord Hari, is a saint of the high order. –67-

Text 68:

*tatraiva*98 –
devarñi bhutāpta nāēāā pitāēāā na kiākaro nā yamāēē ca rājan |
sarvātmanā yaū çaraēāā çaraēyaā gato mukundaā parihātya kartam ||68||

Translation: Sage Sri Karabhajana addressing King Nimi says: "Oh king! One who after renouncing everything else takes complete refuge in Lord Mukunda (Lord Kṛṣṇa who gives mukti or who gives Prema) as the only and supreme Object of complete submission and service, such a person never becomes subservient to the gods, rsis, the created beings, the relatives or the ancestors, nor does he become indebted to any of them." –68-

Commentary: Sri Jiva Gosvami says that one who gives up all differences and distinctive services of the different gods, such as Indra, Candra, etc., and dedicates oneself completely to the protection of the Supreme Lord Hari, for such a person no other duty remains to be observed by him, because all the ties of his previous births as well as of the present birth are cut asunder and his relative duties of varna and asrama end for him, and he is no more bound by any karma. Sri Mukundadasa however explains 'sarvatmana' in the text as one's surrendering to and taking refuge in the Lord with the, firm faith that Lord Sri Kṛṣṇa alone is the Supreme Object of all devotional services, that Bhakti is the supreme Meams, and Prema is the supreme Value of life or summum bonum of life. Such an individual, who takes shelter at the Feet of Lord Sri Kṛṣṇa, is not bound by any karma or relative duties. –68-

Text 69:

*śrī-bhagavad gītāsu*99 –
sarva dharman parityājya mām ekaā çaraēāā vraja |
ahaā tvaā sarva-pāpēbhyo mokñaiñyāmi mā sucaū ||69||

Translation: In the Gita Lord Sri Kṛṣṇa addressing Prince Arjuna says: "You give up all other duties or religions and take absolute refuge in Me. I shall free you from all sins; be not worried."

Commentary: Sri Jiva Gosvami says that 'parityajya' signifies renunciation of all religions relating to varna (brahmna, ksatriya, vaisya and sudra) and asrama (brahmacari, grhastha, vanaprastha and yati) and in relation to Vedic rituals and sacrifices and Vedic karma, jnana and yoga, and everything else. By 'sarvapapebhyah' is meant all possible obstacles to the way of Bhakti. Sri Mukundadasa however holds that 'sarvapapa' means all sins committed not only in this present birth but also in all previous births. One who has surrendered oneself unconditionally to the Lord has nothing to lament for. –69-

Text 70:

agastya samhitāyām –
yathā vidhi-niṣedhau tu muktañ naivopasarpatāḥ |
tathā na sṛṣato rāmopāsakam viddhi-pūrvakam ||70||

Translation: It is said in the Agassya-Samhita that as a self-realized freed person is not bound by the restriction of the regulative and prohibitive rules of the Scriptures, so also a devotee of Lord Rama who is regularly and constantly engaged in the Lord's services is not similarly restricted. –70-

Commentary: Sri Jiva Gosvami explains here the 'regulative and restrictive rules' as those of the Smṛti-Sastras, and 'vidhipurvaka', i.e. with regularity as worship according to the rules and prescriptions of the Vedas and the Tantras. Sri Visvanatha holds the view that here regulative and restrictive rules mean those of both the Smṛtis and the Vedas. –70-

Text 71:

*ekādāse eva*100 –

svapāda mulaā bhajataū priyasya tyaktāny abhāvasya hariū pareṇā |
vikarma yaccot patitaā kathaīcid-dhunoti sarvaā hādi sanniviñōaū ||71||

Translation: In the Eleventh Canto of the Bhagavatam, sage Sri Karabhajana addressing King Nimi says: "Oh king! If a devotee of the Lord, who has discarded every other desire excepting the desire of serving the Lotus-Feet of the Lord Himself alone and being thus engaged perchance violates any injunction of the Scriptures, the Supreme Lord Hari by entering the heart of His such a devotee destroys all the miseries that may accrue from such violations. -71-

Commentary: Commentator Sri Jiva Gosvami says that 'discarding all other desires' here means not to worship any other god as the supreme Object of worship excepting the Supreme Lord Sri Hari only. If perchance any vikarma befalls such a devotee whose one-pointed services are directed to Lord Hari alone, and if such violation of or negligence to some directions of the Scriptures create any trouble to such a single-minded devotee who is very dear to the Lord, the Lord Himself wipes out such troubles or miseries from the heart of His beloved devotee. Hence, a true devotee of the Lord is not to expiate for any such commitments. -71-

Text 72:

hari-bhakti-vilāse 'syā bhakter aṅgāni lakṣaṣaḥ |
kintu tāni prasiddhāni nirdiśyante yathā mati ||72||

Translation: Mention has been made in the Haribhaktivilasa about manifold aspects and features of this Vaidhi Sadhana-Bhakti. But only the more important ones will be stated here as far as possible. -72-

Text 73:

atra aṅga-lakṣaṇam –
āśrītāv āntarāneka bhedam kevalam eva vā |
ekam karmātra vidvahir ekam bhakty aṅgam ucyate ||73||

Translation: Here are the signs of the Angas or Forms of Vaidhi Sadhana-Bhakti- The wise have called every form of the manifold distinctions (as in arcana or worship) or only each of the action (such as submission to Guru, to rise up, etc.) as a Part of Vaidhi Sadhana-Bhakti. -73-

Text 74:

atha aṅgāni –
guru-pādāśrayas tasmāt kṛṣṇa-dīkṣādi-sikṣaṇam |
viśrambheṇa guruḥ sevā sādhu-vartmānu-vartanam ||74||

Translation: The following are the 64 indispensable Parts or Functions (Angas) of Sadhana-Bhakti:

(1) Submission to the Feet of the Guru (Spiritual Master); (2) Receiving training from him in spiritual initiation and practices regarding Sri Kṛṣṇa; (3) serving the Spiritual Master with affectionate zeal; (4) Following in the path of saints; -74-

Translator's note: In (2), spiritual practices can be learnt from the Spiritual Master only after one has been initiated into the spiritual life. Initiation should, therefore, precede training in rudimentary practices in Sadhana-Bhakti. One who has been initiated into Kṛṣṇa-Dīkṣa should have training in spiritual practices in the Religion of the Bhagavatam. This is the contention here. In (4), following the path of saints means those methods that have been in vogue amongst saints and are consistent with the injunction of the Scriptures. -74-

Text 75:

sad-dharma-prcchā bhogādi-tyāgah kṛṣṇasya hetave |
nivāso dvārahādau ca gangāder api sannidhau ||75||

Translation: (5) inquisitiveness about the esoteric ways of spiritual practices or about the highest religion; (6) Renouncing all pleasures, relatives, wealth, wife and children and others for the sake of receiving the compassion and grace of the Supreme Lord Sri Kṛṣṇa or sacrificing everything for the sake of Sri Kṛṣṇa; (7) Living in Dvaraka and other sacred places, sanctified for association with Lord Sri Kṛṣṇa, and also on the banks of the Ganga; -75-

Translator's note: 'For the sake of Kṛṣṇa' does not mean that all renounced objects, such as wealth, pleasures, wife and children, etc. should be offered to Lord Sri Kṛṣṇa for His pleasures, but renunciation here means receiving the Grace of the Lord, which alone is the cause of God-realization. -75-

Text 76:

*vyāvahāreṣu sarveṣu yāvad arthānuvartitā |
hari-vāsara sammāno dhātry aśvatthādi gauravam ||76||*

Translation: (8) In all works of daily conduct, accepting only such things which are reasonably necessary; (9) Observing Ekddasi-Janmastami and other sacred days (which are favorable to the Lord) by observing fast; (10) Giving importance to Myrobalan trees and the holy Fig-tree. -76-

Text 77:

eṣāmatra daśāṅgānām bhavet prārambha-rupatā ||77||

Translation: These Ten functions or features (Angas) of Vaidhi Sadhana-Bhakti are stated here as primary. -77-

Text 78:

*saṅga-tyāgo vidūrena bhagavad-vimukhaira janaiḥ |
śiṣyādy ananuvandhitvaṁ mahārambhādy anudyamaḥ ||78||*

Translation: (11) Shunning from a long distance the company of those who are averse to the Supreme Lord; (12) Avoiding the temptation of giving initiation to too many persons and thus being entangled by disciples; (13) Not being over-enthusiastic about pomp and grandeur; -78-

Text 79:

vahu-grantha-kalābhyāsa-vyākhyā-vāda-vivarjanam ||79||

Translation: (14) Abandonment of double-dealing or too much of love for arts and crafts, avoiding study of too many books, expositions and too much of logically fallacious reasoning; -79-

Text 80:

vyāvahāre 'py akārpanyam śokādy avaśa-vartitā ||80||

Translation: (15) Giving up bad taste with dealing with others; (16) Not being overwhelmed in distress and other ills of life; -81-

Text 81:

*anya-devān avajñā ca bhūtānudvega dāyitā |
sevā-nāmāparādānām udbhavā vakāritā ||81||*

Translation: (17) Avoiding disrespect for other gods; (18) Refraining from harassing and causing worry to any being; (19) Endeavoring with care and alertness to be free from the offenses of lapses in worshipping of the Deities (Arca Vighraha) and chanting of the Name of the Lord during the rudimentary stage of the practice of Sadhana-Bhakti while still under the fetters of bondage; -81-

Text 82:

*kṛṣṇa-tad-bhakta-vidveṣa-vinindādy asahiṣṇatā |
vyatir ekatayāmiṣām daśānām syād anuṣṭhitiḥ ||82||*

Translation: (20) Not tolerating any malice slander or calumny hurled at Lord Sri Kṛṣṇa and His devotees. These TEN forms or Angas of Sadhaa-Bhakti are to be followed as indirect spiritual practices. -82-

Text 83:

*asyāstatra praveśāya dvāratve 'py anga viṁśateḥ |
trayām pradhānam evoktaṁ guru-pādāśrayādikam ||83||*

Translation: Though all these Twenty features of spiritual practices are doors for entering into the path of Sadhana-Bhakti, yet the FIRST THREE, via. submission to the Spiritual Master (Guru), receiving initiation and training from him, and serving him affectionately are the PRINCIPAL PARTS of Vaidhi Sadhana-Bhakti. -83-

Text 84:

*dhṛtir vaiṣṇava cihṇānām harer-nāmākṣarasya ca |
nirmālyādeś ca tasyāgre tāṇḍavam daṇḍavannatiḥ ||84||*

Translation: (21) Putting on the different signs of a Vaisnava (viz. Tulasi-garland round the neck, Tilaka on the 12 upper limbs, etc.); (22) Putting on the letters of the Name of Hari on the upper limbs of the body; (23) Accepting flowers-tulasi-water and other things offered to the Deity of Visnu; (24) Dancing frantically before the Lord in the temple; (25) Prostrating before the Deities; -84-

Text 85:

*abhyutthānam anuvrajyā gatiḥ sthāne parikramaḥ |
arcanam paricaryā ca gītaṁ saṁkīrtanam japaḥ ||85||*

Translation: (26) Standing up or rising from one's seat before the Deities in the temple, also before Guru and superior devotees; (27) Following the departing Guru or any superior devotee to some distance as a mark of respect to him; (28) Walking up to the temples of the Lord; (29) Circumambulating His temple; (30) Offering Arcana, i.e. worship of the Deities (Vigraha) of the Lord in the temple; (31) Offering various forms of services, such as, cleansing, washing the floors of the temple, dressing and bathing the Deities, cooking for the Deities, etc.; (32) singing the glories of the Lord in front of the temple; (33) Holding congregational prayers; (34) Counting beads while silently (not aloud) chanting the Name of the Kṛṣṇa; -85-

Text 86:

*vijñāptiḥ stava-pāṭhaś ca svādo naivedya-pādyayoh |
dhūpa-mālyādi-saurabhyam śrī-mūrteḥ sprṣtir iḥṣaṇam ||86||*

Translation: (35) Submitting one's inner feeling, towards the Lord; (36) Reading prayers from the Scriptures; (37) Honoring the eatables offered to the Deities in the temple; (38) Respectfully drinking the sacred water with which the Feet of the Deities have been washed; (39) Smelling the sweet scent of the flower-garlands, incense, etc. offered to the Deities; (40) Touching the Sri Murti (the Deity); (41) Looking at the Sri Murti; -86-

Text 87:

*ārātrik-otsavādeś ca śravaṇam tat-kṛpekṣaṇam |
smṛtir-dhyānam tathā dāsyam sakhyam ātmanivedanam ||87||*

Translation: (42) Seeing or witnessing the offerings of lights, incense, water in conch-shell, etc. to the Deities in the temple, celebrating the Events of the Lord and His devotees, and seeing the worship in the temple; (43) Listening to the Name and Glories of the Lord; (44) Looking for the Lord's Grace, or observing the Grace of the Lord; (45) Remembering the Lord; (46) Meditating upon the Beauty-Qualities-Events-Sports of the Lord; (47) Servanthood; (48) Friendship or friendly feeling for the Lord; (49) Absolute self-dedication to the Lord. -87-

Text 88:

*nija-priyopaharaṇam tad-arthe 'kila-ceṣṭitam |
sarvathā-śaraṇāpattis tadyā māñca sevanam ||88||*

Translation: (50) Offering things which are dear to oneself; (51) All endeavors for the sake of the delight of Sri Kṛṣṇa; (52) Self-surrender in every respect; (53) Serving those that are associated with Him, such as, -88-

Text 89:

*tadyās-tulasi-śāstra-mathurā-vaiṣṇavādayaḥ |
yathā-vaibhava-sāmagrī sad-goṣṭhibhir-mahotsavaḥ ||89||*

Translation: Serving the Lord's Tulasi; (54) Serving the Sastra (Scripture); (55) Serving Mathura; (56) Serving Vaisnavas (also Yamuna); (57) Observing such celebrations as Dolayatra (the Swinging, Festival of Lord Sri Kṛṣṇa) in the company of sadhus by collecting the necessary ingredients according to one's ability; -89-

Text 90:

ūrjādarō viśeṣeṇa yātrā janmādinādiṣu |
śraddhā viśeṣataḥ prītiḥ śrī-mūrter-anghri-sevane ||90||

Translation: (58) Observing Niyamaseva; (special vows for one month with rigid regulations); (59) Special respect for the Advent Day of the Lord by way of observing fast, etc.; (60) Liking with special interest for worshipping the Feet of the Srimurti (Deity) in the temple. -90-

Text 91:

*śrīmad-bhāgavatārthānāmā-svādo rasikāḥ saha |
sajatiyāṣye snigdhe sādhu saṅgaḥ svato vare ||91||*

Translation: (61) Tasting the nectar of the esoteric meaning of the Bhagavatam in the company of Bhava and Prema Bhaktas; (62) Keeping the association of such superior sadhus who are of similar temperament and taste and are affectionate. -91-

Text 92:

nāma-saṅkīrtanaḥ śrī-mathurā-maṅḍale sthitiḥ ||92||

Translation: (63) Singing the Name of the Lord in the company of many devotees; and (64) Living in Mathuramandala. -92-

Text 93:

*aṅgānām pañcakas yāsya pūrvaṁ vilikhitasya ca |
nikhila-śraīṣṭhy-avodhyāya punar-apy atra kīrtanam ||93||*

Translation: Though the LAST FIVE were previously mentioned, yet they have been restated here just to establish greater importance. -93-

Text 94:

iti kāya-hṛṣīkāntaḥ karaṇānām upāsanāḥ ||94||

Translation: Thus are stated the forms at Upasana or worship and service by the body, senses and the whole of the mental quantum. -94-

Text 95:

catuṣṣaṣṭīḥ pṛthak sāṅgātik-abhedāt kramādināḥ ||95||

Translation: All these SIXTY-FOUR FORMS show the different distinctive features (of Vaidhi Sadhana-Bhakti), both separately (of submission to Guru, etc.) and also collectively (of worship in temple, singing etc.). -95-

Text 96:

athā-rṣānumatena-iṣāmudāharanam-īryate ||96||

Translation: Now, examples of all these FORMS OF UPASANA will be cited from the Words of the Rsis and Saints. -96-

Text 97:

*1 - tatra gurupādāśrayo101
yathā ekādaḥ -
tasmād guruā prapadyeta jijīṣuā çreya uttamam |
çābde pare ca niñēātaā brahmaēy upaçamāçrayam ||97||*

Translation: (1) Taking shelter at the Feet of the Preceptor-

(We have) in the Eleventh Canto of the Bhagavatam Sri Prabuddha addressing Nimi Maharaj says: “King! He who desires to know what the Highest Good is must surrender himself completely to a Spiritual Preceptor, who has merged himself in Sabda-Brahman, i.e. the Absolute Godhead as the Logos, and also in Para-Brahman, i.e. also the Absolute Godhead Himself, and is also free from all attraction and aversion.”

Commentary: Commenting on the above Sri Visvanatha observes that 'Sabda-Brahmani nisnata' here means 'one who has mastered all the sacred Books on Bhakti and all authentic Scriptures', and 'Para-Brahmani nisnata' means 'one who is completely engaged in chanting the Name of the Lord' in singing His praise and Glories and other like Pastimes of the Lord.' -97-

Text 98:

2 – śrī-kṛṣṇa-dīkṣādi-śikṣaṇam
yathā tatraiva –
tatra bhāgavatan dharmān śikṣed gurv-ātma-daivataḥ |
amāyānūvṛtyā yaiḥ-tuṣyed-ātmātma-do hariḥ102 ||98||

Translation: (2) Receiving from the Guru, i.e. Spiritual Preceptor INITIATION IN KRSNA and also special LESSONS in Krsna-Bhakti - as evidence, the following from the Bhagavatam is cited: Sri Prabuddha addressing Nimi Maharaj says: "The Preceptor, i.e. the Spiritual Master should be served with all sincerity in the full consciousness that he is one's very self and to be revered as a Devata or God-in-person; and so considering one's Spiritual Master (Guru), one must receive instructions from him as regards the spiritual doctrines of the Bhagavatam. Such instructions from a revered Guru pleases the Lord who is ever ready to give Himself up to the finite individual. -98-

Commentary: Sri Visvanatha Cakravarti commenting on the above observes that 'regarding one's Guru as one's very self' means as dear as one's self; 'God-in-person' means 'Ista-devata', i.e. the Particular Form of the Lord which is one's chosen Object of desire; 'Anuvṛti' here means 'seva' or service of the Lord; 'Atmaprada' means that the Lord offers His Own Self to His dear Bhaktas or devotees as illustrated in the case of Vali Maharaj, at whom Palace-gate the Lord condescended to remain forever as the Gate-keeper. -98

Translator's note: In the Vrhadaranyaka Upanisad Yajnavalkya tells Maitreyi: All values are projections of the intrinsic value, which is the Self Itself-

Not because the husband is dear to the wife, not because the wife finds any intrinsic value in the husband qua husband, but because the wife discovers in the husband some intrinsic delight that her own self is.

Riches are desired not because they are recognized as possessing any intrinsic worth, but because they reflect some of the joy which one's self is. So all that is desired is desired not for its own sake but because it is believed to possess intrinsic delight of the Self. -98-

Text 99:

3 – viśrambheṇa guroḥ sevā
yathā tatraiva103 –
ācāryāḥ mātā vijānēyam nāvamanyeta karhicit |
na martya-buddhy āsūyeta sarva-deva-mayo guruḥ ||99||

Translation: (3) SERVICE OF THE GURU with real zest and delight:

In evidence of the above, the following from the Bhagavatam is cited, where the Lord addressing Sri Uddhava says: "Knowest thou the Acarya or Guru as Myself Never thinkest thou of Him as any other (as a common mortal). Never must thou show disrespect to him. Never must thou find fault with him in the (mistaken) belief that he is a common human being, for the Guru is the Embodiment of all the gods in himself." 99 -

Commentary: Sri Visvanatha here observes that the passage 'Knowest thou thy Guru as Myself' means that 'Guru is One who is dear to Me.' In Manahsiksa in Stavavali it is said that Guru is to be thought of as prestha, in most dear to Lord Mukunda (Krsna) Himself. -99-

Text 100:

4 – sādhu-vartmānūvartanam
yathā skānde –
sa mṛgyaḥ śreyasām hetuḥ panthāḥ santāpa-varjitāḥ |
anvāptāsamam pūrve yena santāḥ pratasthīre ||100||

Translation: TREADING IN THE PATH OF SADHUS or Saints-

In the Skanda Puranam it is said that the best Way to tread is the Path that has been followed without effort by previous Sages and following which they attained the Lord Himself. That is the Path that is free from all kinds of ills of life and is the source of real fruition of the finite self, the atma. -100-

Text 101:

*Brahma-yamale ca –
śruti-smṛti-purāṇādi pañcarātra-vidhiṃ vinā |
aikāntikī harer bhaktir utpātayaiva kalpate ||101||*

Translation: It is said in the Brahmayamala that over-zealous concern and practice of Bhakti in disregard of the prescriptions of injunctions of the Sruti, Smṛti, Puranas, Pancaratra, etc. become a source of all sorts of troubles. –101-

Commentary: Sri Jiva Gosvami observes that the path of the Sages above stated is recognized in all the Srutis, Smṛtis, Puranas, Pancaratras, etc. which lay down definite codes for the following of the Path. Non-observance of the prescribed course is a source of offense. Here reference to the injunctions of the Sruti, Smṛti, Pancaratras, and etc. mean prescription relative to each individual Vaisnava's proper sphere according to his eligibility or adhikara. Hence, each Vaisnava will have to select for practice such portions of the prescriptions as apply to his individual case, because in the Bhagavatam Lord Kṛṣṇa addressing Uddhava says: "Remaining in one's proper sphere is a virtue, and the opposite is the source of evil. Thus, virtues and their opposites have to be construed in the above manner. When non-observance of the prescribed course is spoken of what is meant is their repudiation in a skeptical attitude and not non-observance out of indolence or ignorance. In the Bhagavatam Kavi Yogendra addressing King Nimi says: Oh king! One who takes recourse to this spiritual doctrine of the Bhagavatam has never to meet with any obstacles in his path; and even if he runs with closed eyes, i.e. if he pursues the path of Bhakti in ignorance of the successive stages described and pursues a later stage before having gone through the earlier one, he does not go astray as in the way of karma where non-observance of the details in their proper order is a source of sin and consequent sufferings. -101 -

Text 102:

*bhaktir aikāntikī veyam avicārāt pratiyate |
vastu-tastu tathā naiva yada sāstrī yat ekṣyate ||102||*

Translation: For want of proper assessment, such Bhakti only appears to be over-zealous; but truly speaking, there is no Bhakti and consequently there is no over-zealousness in it, because all this is found to be antagonistic to all scriptural prescriptions. –102-

Commentary: Commenting on the above sloka Sri Jiva Gosvami raises a question: How can there be over-zealousness in Bhakti in disregard of the prescriptions of the Sruti, Smṛti, Puranas and other Sastras? And if there be over-zealous concern and practice of Bhakti, how does it become a source of all sorts of troubles? In reply to the questions raised by him, Sri Jiva himself offers the solution. The followers of Buddha and Dattatreya are zealously devoted to them, and one who does not enter into the merit of such atheistic devotion of the followers of Buddha and Dattatreya will mistake such zeal on the part of such atheists to be devotional over-zealousness. But Buddha and Dattatreya did not follow the prescriptions of the Scriptures and they were anti-Vedic and anti-theism. They had only show disrespect to scriptural prescriptions and therefore the ardent concern and practice of the teaching of the Buddha and Dattatreya cannot be said to be Bhakti at all. On the other hand, they are antagonistic to Bhakti and antagonistic to all scriptural prescription. Over-zealous following of such apparent devotion of the followers of Buddhism leads to atheism and hence worst form of evils. The aphorisms of the Vedānta-sūtra have established the Scriptures, such as the Vedas, as the source of true knowledge about the Absolute Godhead. Therefore, how can it be Bhakti at all if one should ignore or go against the directions of the Supreme Lord who is the Original Cause of all Divine Descents (Avatars) and whom has said in the Vedas and the Vedāngas that one should tread in the Path that has been followed without effort by previous sages and following which they attained the Lord Himself? And how can there be any real zeal in such non-Bhakti? The Vedas that had recognized Buddha as a Partial Avatara of Viṣṇu, the same Vedas had also said Buddha was manifest in this world to establish atheism and preach atheism in order to dupe the demons. In the Viṣṇu-dharma Sastra Buddha has been described as an Avesa-Avatara only, i.e. an advanced soul in whom the All-powerful Lord has infused certain extraordinary powers with a specific objective. Hence, the teachings of Buddha cannot be accepted to be Bhakti, and therefore the over-zealous concern of his, followers, which appears like Bhakti, causes a source of ultimate troubles, ending in atheism.

Sri Mukunda dasa Gosvami observes that Bhakti, which is not in accord with prescriptions of the Scriptures, can neither be Vaidhi or Raganuga even though it is zealously practiced. It rather leads one to troubles and to wrong paths as it is a mental concoction and disrespectful to the Path of Sages.

Sri Viṣvanatha Cakravartī points out that the atheistic devotion of the followers of the Buddha for the Buddha apparently looks like Bhakti, which it is not, and it is the over-zealous concern and practice of the followers of the Buddha that has become a source of troubles in the some manner, the apparent Bhakti of the modern sects like the Sahajias, Bauls, Sakkibhekis, etc., for Sri Kṛṣṇa, appears to be zealous to the non-critical minds, because, in these cases, there is disrespect for the Scriptures, and there can be no true Bhakti in such cases. –102-

Text 103:

5 – *sad-dharma-prcchā yathā nārāḍīye –
acirād eva sarvārthāḥ sidhyaty eṣāṃ abhīpsitāḥ |
sad-dharmasyāvabodhāya yeṣāṃ nirvandhinī matīḥ ||103||*

Translation: (5) QUERY ABOUT TRUE RELIGION.

It is said in the Narada-Pancaratra that one, whose mental inclination is very earnest to know all about the Highest Religion or Eternal Religion, soon attains all his desired ends. –103-

Text 104:

6 – *kṛṣṇārthe bhogādi-tyāgo yathā pādma –
harim uddīśya bhogāni kāle tyakta-vat astava |
viṣṇu-loka-sthitā sampad-alolā sā pratikṣate ||104||*

Translation: SACRIFICE OF EVERYTHING FOR THE SAKE OF KRSNA.

It is said in the Padma Puranam: Thou hast sacrificed everything, all objects of pleasures, time after time, for the sake of Lord Sri Krsna. Therefore all the steady wealth of Vaikuntha (Laksmi who is unsteady in this earth, but permanent and progressive in the Realm of the Lord) awaits thee (i.e. you are eligible to be received by Laksmi Herself in Vaikuntha). –104-

Text 105:

7 – *dvārakādi-nivāso yathā skānde –
sānvatsaram vā ṣaṇmāsān māsān māsārddham eva vā |
dvārakā-vasinaḥ sarve narā nāryaṣ caturbhujāḥ ||105||*

Translation: (7) LIVING IN DVARAKA and other Sacred Places.

It is said in the Skanda Puranam that a man or barman who lives in Dvaraka and other Sacred Places associated with the Lord for one year or six months or one month or even for fifteen days, becomes a four-armed denizen (of Vaikuntha).
-105-

Text 106:

*ādi-padena puruṣottama-vāṣ ca yathā brāhṃe –
aho kṣetrasya mātmyam samantādaśa-yojanam |
diviṣṭhā yatra paśyanti sarvān eva caturbhujān ||106||*

Translation: By the word 'adi', it also includes living in Purusottama Ksetra (Puri), so it is said in Brahma. Puranam. "Ah! what glories are of Jagannatha-ksetra (Puri, the Place of Lord Jagannatha-the Lord of the Universe)! Here within a radius calf eighty miles all the gods who live here look upon every being within this area as four-armed denizens of Vaikuntha! -106-

Text 107:

*gangādi-vāso yathā prathame104 –
yā vai lasacchrē-tulasē vimiçra kāmāāghrīreēvabhy adhikāmbunetrē |
punāti seçān ubhayatra lokān kstān na seveta marīṇyamāēāu ||107||*

Translation: To live on the banks of the GANGA etc.

In the First Canto of the Bhagavatam Sri Suta Gosvami addressing Sage Saunaka and others says: "Who is there facing imminent death who will not serve the Gauge that sanctifies all in this world and all including Siva in the other world with the most sacred water that flows from her with the pollens of the Lotus Feet of the Supreme Lord Sri Krsna mixed with the mind-melting and beautiful Tulasi? –107-

Text 108:

8 – *yāvad arthānuvartitā yathā nārāḍīye –
yāvataḥ syāt sva-nirvāhaḥ svikāryat tāvad artha-vit |
ādhikeye nyūnatā yañca cyavate paramārthataḥ ||108||*

Translation: (8) ACCEPTANCE OF REASONABLY NECESSARY THINGS.

It is said in Narada-Pancaratra that one who is a true economist or one who understands what are one's real needs should accept in one's daily conduct only such things which are reasonably necessary, for one falls down from that spiritual life if one should accept either more or less than the actual needs for one's maintenance. -108-

Commentary: Commenting on the above sloka Sri Jiva Gosvami says that 'needs for one's maintenance' means 'needs for one's spiritual life in the way of Bhakti'. Sri Mukunda dasa explains it in the sense of physical needs which are essential for one's existence in the path of Bhakti. Needs which are essential to Bhakti should come, holds Sri Mukunda dasa, under the 51st Sadhana-anga of all activities for the sake or delight of Sri Krsna. -108-

Text 109:

*9 – hari-vāsara-sammāno yathā brahma-vaivarte –
sarva-pāpa-praśamanam puṇyam ātyantikam tathā |
govinda-smāraṇam nṛṇām ekadaśy āmupoṣaṇam ||109||*

Translation: (9) OBSERVANCE OF EKADASI-FAST:

It is stated in the Brahma-vaivarta Puranam that observance of fast on the Ekadasi Day (the Eleventh day of a lunar fortnight dark or bright) by men destroys all their sins, offers limitless piety and virtues and makes them remember Lord Govinda. -109-

Text 110:

*10 – dhātry aśvatthādi-gauravam yathā skānde –
aśvattha-tulasī-dhātrī-go-bhūmisura-vaiṣṇavāḥ |
pūjītāḥ pranatāḥ dhyātāḥ ksapayanti nṛṇām agham ||110||*

Translation: (10) RESPECT MYROBALAN TREES AND FIG TREES:

It is mentioned in the Skanda Puranam that sins of men are washed away by the holy Peepul (Fig) tree, Tulasi (holy Basil), the Myrobalan tree, the Cow, the Brahman and Vaisnavas if they be worshipped, bowed and meditated upon. -110-

Commentary: Sri Jiva Gosvami says that the Peepul tree is a symbol of one of the glories of the Lord, and hence it should be respected and worshipped. The Lord Himself manifests in this world for the benefit of cows and the brahmanas, and therefore they should be served and revered. The Vaisnavas and the Tulasi have been bracketed with the Peepul tree, the Myrobalan tree, the cow and the brahmana in order to establish the fact that the latter should be revered in the same way as the Vaisnavas and the Tulasi are respected. Of these again, the worshipping of the cows is of particular importance for those who are devoted to Lord Gopala (Child Krsna), because it is congenial to their attainment of the highest desired end. It is said in the Gautamya Tantra that one should gently scratch the body of the cow, offer her a mouthful of green grass as is taken by a cow at one time, and reverentially circumambulate a cow with the right side kept towards her, for if the cows are kept in nice and comfortable conditions, Lord Gopala is pleased for that. -110-

Text 111:

*11 – atha śrī-kriṣṇa-vimukha-jana samtyāgo yathā kātyāyana-samhitāyām –
varam huta-vaha-jvālā paśjarāntar-vyavasthitāḥ |
na saurī-cintā-vimukha-jana-samvāsa-vaiśasam ||111||*

Translation: Then, (11) SHUNNING OF THE ASSOCIATION OF THOSE WHO ARE AVERSE TO SRI KRSNA:

It is stated in the Katyayana-Samhita; that it is better to live even in an inflammable cage, but one must not invite ruin by living in the company of one who is averse to the thoughts about Lord Sri Krsna. -111-

Text 112:

*viṣṇu-rahasye ca –
ālinganam varam manye vyāla-vyāghra-jalaulasām |
na sangāḥ śalya-yuktānām nānā-devaika-sevinām ||112||*

Translation: It is mentioned in the Visnu-rahasya that it is rather welcome to embrace a serpent or a tiger or a ferocious aquatic animal, but it is never desirable to live in the association of those who are engaged in the service of minor gods

with the object of serving them with ulterior earthly motives. -112-

Text 113:

12 – 13 – 14 – śiṣyānanubandhitvādi-trayaṁ yathā saptame¹⁰⁵ –
na çīñyān anubadhnéta granthān naivabhyased bahūn |
na vākhyām upauñjita nārambhān ārabhet kvacit ||113||

Translation: (12,13 and 14) RENOUNCING ALL DESIRE FOR RECRUITING DISCIPLES, etc. THE THREE:

In the Bhagavatam Narada addressing King Yudhisthira says: A renunciate must not, out of greed, make many disciples, nor should a renunciate study numerous works which have nothing to do with God, nor should he earn his living by expounding the Sacred Books, and lastly he must not engage himself in any work likely to turn him away from the Divine Values. -113-

Commentary: Sri Jiva Gosvami observes that the injunction as regards not making many disciples is applicable only to those satins who have adopted the way of living in seclusion, but does not apply to such Sadhus as have chosen missionary work for the spread of the message of Bhakti. In proof of this Sri Jiva points out that Sri Narada and other sages had many disciples. If anybody is to desist from making disciples, the Sampradaya or the Sect and a particular School of approach to God-realization will become extinct. Besides, refraining from making disciples will land one into the guilt of being miserly in bequeathing one's knowledge to others. All that is said in this injunction is that one must desist from making numerous disciples if one is not sufficiently qualified and also if the disciples are not qualified to be eligible for initiation.

Sri Mukunda dasa Gosvami points out that making a large number of disciples generates extraneous desires for gain (labh), honour (puja) and establishment of one's reputation (pratistha), and these bring on relaxation on one's practice of Bhakti. By forbidding the study of secular literature, pure secular aesthetics is also forbidden, and by prohibiting of earning one's living by exposition of the Sacred Books entering into controversial discussions with others is also prohibited. -113-

Text 114:

15 – vyāvahāre 'py akārpanyaṁ yathā pādme –
alabdhe vā vinaṣṭe vā bhakṣy ācchādana sādhanē |
aviklava-matir bhūtvā harim eva dhīyā smaret ||114||

Translation: (15) AVOIDANCE OF UNGENEROUS BEHAVIOUR:

In the Padma Puranam it is said that when one fails to get the necessities of life or even with the destruction of one's necessities, one's proper course is to meditate always inwardly on Lord Hari only with unporturbed mind without intermission. -114-

Commentary: Sri Jiva Gosvami points out that this rule applies to the way of inward meditation, i.e. advanced devotees who are engaged in the contemplation of the eternal Pastimes of the Supreme Lord Sri Kṛṣṇa with His eternal Associates, i.e. in the stage of Raganuga Bhakti in subordination to the Ragatmika Associates of the Lord, and not on that of outward practices of Vaidhi Bhakti. Sri Jiva further adds: what is stressed here in the above anga is that one must be satisfied with whatever one, receives for the due performance of his rites and must not show any ungenerous anger or loss of temper when one gets less than one's expectation. That is, one must not demean oneself by a show of make-belief self-abasement by asking for more when one has received something already.

Translator's note: The relevance of this sloka from Padma Puranam on the above anga or aspect of Vidhi Sadhana-Bhakti will appear when one sees people losing the sweetness of their temper at not being able to make two end meet so as to keep the body and soul together.

A distinction is made between Smarana-marga and Arcana-marga. In the Smarana-marga (constant meditation on and remembrance of the eternal and transcendental Pastimes of Sri Kṛṣṇa with His own Associates in the aprakṛta or supramundane Realm in the stage of Raganuga Bhakti) one is actuated by a spontaneous outflow of the heart towards the immaterial Values relating to the Lord, while in Arcana-marga or Vaidhi Sadhana-Bhakti, however, one is concerned with the prakṛta world through which by long practice he reaches the Smarana-marga or the way of inward realization. -114-

Text 115:

16 – śokādy avaśa-vartitā yathā tatraiva –
śokāmarṣādibhir bhāvair ākrāntam yasya mānasam |

katham tatra mukundasya sphurti-sambhāvanā bhavet ||115||

Translation: (16) NOT BEING OVERPOWERED BY BEREAVEMENT AND SORROW ETC.

In the Padma Puranam it has been said: How can Lord Sri Kṛṣṇa who is ever joyful and ever-smiling a pearl-white Kunda-flower appear in the heart of a person, which is governed by emotions of bereavement, sorrow, anger, etc.? –115-

Note: Conquering the passions is also considered to be essential for mukti and other forms of realization. But here the conquest of the passions and other emotions is laid down as a condition precedent to conducting to the pleasure of Lord Sri Kṛṣṇa who is Delight-incarnate. –115-

Text 116:

17– anya-devānajaṣā yathā tatraiva –
harir eva sadārādhyah sarva-deveṣvareṣvarah |
itare brahma-rudrādya nāvajseyāḥ kadācana ||116||

Translation: (17) DISRESPECT TO OTHER GODS:

In the Padma Puranam again it is said: Thou shalt worship forever Lord Hari who is the Over-Lord of all other gods; but thou shalt not show any contempt for Brahma, Rudra and such other gods. –116-

Text 117:

18– bhūtānudvega-dāyitā yathā mahābhārata –
pīteva putram paraṇo nodvejayati to janam |
viśuddhasya hrīṣīkeṣa-tūrṇam tasya prasīdati ||117||

Translation: (18) MUST NOT CAUSE HARASSMENT TO OTHER CREATURES:

In the Mahabharata it is stated just as the affectionate father never gives any cause for fear and pain in his dealings with his children, so also Lord Hṛṣīkeṣa (Lord of all the senses) is very quickly pleased with those pure minded people who are compassionate to all creatures and avoids being a source of any pain and harassment, fear and anxieties to them. –117-

Text 118:

19 – sevā-nāmāparādhānām varjanam yathā vārāhe –
māmārcanāparādhā ye kīrtiyante vasudhe mayā |
vaiṣṇavena sadā te tu varjanīyāḥ prayatnataḥ ||118||

Translation: (19) AVOIDANCE OF ALL OFFENCES IN REGARD TO SEVA OR SERVICE AND NAMA OR CHANTING OF THE NAME OF THE LORD:

In Varaha Puranam Sri Varahadeva (Lord Viṣṇu's Manifestation as Boar) addressing goddess Earth says: "Oh Earth! All those offenses about My service (in Arcana or worship in a Temple of Lord Viṣṇu) that have been described by Me must always be eschewed by all true Vaisnavas with particular care. –118-

Commentary: Commenting on the above sloka Sri Jiva Gosvami cites various offenses of service or Arcane in accordance with the teachings of the Āgamas. They are as follows:

(1) Visiting the Lord's temple either in a carriage or with sandals on; (2) Not observing the great festivals of Lord Viṣṇu; (3) Not prostrating oneself before the Deity of Viṣṇu in a temple; (4) Whipping the Lord and praying before the Deity without washing hands and feet, eating or with an unclean body (5) doing obeisances to the Lord with one's single hand only; (6) Loitering about before the Figure of the Lord; (7) Sitting before the Deity of Viṣṇu in the temple with stretched legs; (8) Sitting with one's hands binding one's raised knees in front of the Deity in the temple; (9) Lying down before the Lord's Figure; (10) Taking one's meal before the Deity of Viṣṇu; (11) Mendacity or telling lies before the Lord; (12) Speaking aloud before the Lord's Figure; (13) Gossiping or talking to one another before the Lord; (14) Shedding tears on account of earthly matters before the Lord; (15) Quarreling with others in the presence of the Lord's Figure; (16) Showing favor, or (17) disfavor, or (18) using harsh words before the Deity of Lord Viṣṇu; (19) appearing before the temple covering one's body with a coarse rug; (20) Praising, or (21) Blaming other people before the Lord; (22) Using obscene language before the Lord; (23) Passing wind before the Lord; (24) even when capable not to worship the Lord according to one's capacity; (25) Eating without offering one's food to the Lord; (26) Not offering the season fruits to the Lord before using them oneself; (27) To make offerings to the Deities of the Lord out of the remainder after one's consumption; (28) To sit with one's back to the Figure of the Lord; (29) showing respects to or saluting anybody in the presence of the Lord's Figure in the temple; (30) Keeping mum before one's Spiritual Preceptor; (31) Self-glorification, (32) Disparagement of other deities. These thirty-two offenses have been stated in the Āgamas.

The various offenses in the worship of the Deity that have been mentioned in the Varaha Puranam may be briefly stated here: (33) To live on king's (government's) support; (34) To touch the Body of the Deity in a dark temple; (35) To approach the Deity and temple in violation of scriptural directions; (36) To open the door of the temple of the Lord without music or malting any sound; (37) Offering of food to the Lord which has been seen by a dog; (38) to break one's silence during the time of worship in the temple; (39) To go out for easing one's self while engaged in the worship of the Lord in the temple; (40) Offering of incense before one has offered scented flower-garlands to the Lord; (41) To worship with forbidden flower; (42) To worship the Lord without cleansing the teeth; (43) Worshipping of the Deity after sexual intercourse; (44) To worship the Deity in the temple after touching a woman in menses or a dead body; (45) worshipping of the Lord with blue or red or unwashed or other's dirty clothes on; (46) Worshipping of Lord Hari after seeing a dead body or passing wind, on in anger or after visiting a cremation ground; (48) To worship the Lord in a state of indigestion; (49) To worship the Deity of Lord Visnu in the temple after smoking hemp or hashish (cares); (50) To touch the Figure of the Lord after smearing oil over the body; committing such offenses in the worship or Arcana in Vaidhi Sadhana-Bhakti becomes source of sins; (51) To attempt practices of worship in Vaidhi Bhakti ignoring the prescriptions of the Scriptures is an offense; (52) Introducing Sastra other than authentic sacred Scriptures for worship of Lord Visnu; (53) To chew betel-leaves in front of the Figure of the Lord; (54) To worship the Figure of the Lord with flowers of castor-oil plants; (55) To worship at forbidden times; (56) To sit on a wooden seat or in bare floor at the time of worship; (57) To touch the Figure of the Lord with the left-hand at the time of bathing Him; (58) to worship with stale flowers or flowers which have already been asked for by other; (59) To spit at the time of worship; (60) To gloat over one's act of worship of the Lord; (61) To put on upward Vaisnava-mark curved on the forehead; (62) To enter into the temple without washing one's feet; (63) Offering of food cooked by a non Vaisnava; (64) To worship the Figure of the Lord in the presence of non Vaisnavas; (65) To worship Lord Visnu without worshipping Sri Ganesa first; (66) To bathe the Figure of the Lord with water which has been touched by figure-nails; (67) To worship when the body is suffused with perspiration; (68) To cross the offerings to the Lord; (69) to vow in the Name of the Lord. Similar and so many other forms of offenses in Arcana have been mentioned in the Scriptures. –118-

Sanskrita Text 119-120:

*pādme ca –
sarvāparādhakrid api mucyate hari samśrayah |
harer apy aparādhān yaḥ kuryād dvīpadapānsulah ||119||
nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ |
nāmno hi sarva-suhrīdo hy aparādhāt pataty adhaḥ ||120||*

Translation: It is said in the Padma Puranam that even if one has committed all these offenses in the worship of the Arca-vigraha (Lord's Deity or Figure) in the temple, one is free from all effects of such offenses if one should take absolute refuge in Lord Hari. But should a two-legged animal commit offenses at the Feet at Lord Hari, he can certainly save himself even from such a serious default by taking to the chanting of the Name of the Lord. But one must definitely fall from one's spiritual life should one commit offenses to Lord Hari's Name, who is the best friend of all. –119-120-

Commentary: All the three commentators viz. Sri Jiva Gosvami, Sri Mukunda dasa Gosvami and Sri Visvanatha have cited from Padma Puranam the ten offenses to the Name of the Lord Hari (Kṛsna) as follows:

To speak ill of sadhus or to calumniate them.

Note: One should differentiate between a genuine Sadhu (See Introduction under heading Sadhu-sanga) and a pseudo Sadhu. To show respect to a false person in the grab of a Sadhu as equal to a genuine Sadhu or saint, and to disrespect a genuine saint mistaking him to be a sham one will be equally an offense to the Name of the Supreme Lord; because a Sadhu or devotee is dear to the Lord, and the Lord is displeased with one who calumniates His true devotee while honoring one who brings disgrace to himself and the Lord by pretending to be a Sadhu.

(2) To meditate in the presence of the Supreme Lord Visnu on the name, form, qualities, etc. of Sri Siva the independent Lord is an offense to the Name of Lord Hari.

Note: In the Brahma-samhita it has been said that Lord Rudra (Siva) is neither different from nor independent of Lord Visnu. As milk is turned into curd when it contacts sour, so also Lord Visnu becomes Rudra (Siva) when He contacts His own External Potency 'Maha-Maya' (Vahiranga Sakti). Lord Visnu remains as such when He associates Himself with His Internal Potency (Svarupa Sakti) as 'Yaga-Maya', but He is Rudra or Siva when He is inclined to embrace His External Potency 'Maha-Maya.' So Lord Visnu and Lord Siva are One, though Siva is not independent of Visnu. From milk one can have curd, but curd cannot be reexchanged into milk! So also Siva (Rudra) is the changed Aspect of Lord Visnu. Hence to meditate on Sri Siva as the independent Lord in the presence of Lord Visnu is an offense to the Name of the Lord.

(3) Disregard to the Spiritual Preceptor is an offense to the Name of the Godhead.

Note: One can receive the transcendental Name, as distinct from a mundane word, from the Spiritual Master only. Hence to be disrespectful to one's Guru is naturally an offense to the Name of the Lord. Here again, one has to be very cautious

about who is a genuine and qualified Guru in one's spiritual life and who is not. In the Seventh Canto of the Bhagavatam, Prince Prahlada has differentiated between a preceptor of the mundane values of life and a Spiritual Preceptor (Guru) whom helps one out of the dirt and filth of this phenomenal world and its blandishments and raises the disciple to a higher level of a spiritual awakening for the attainment of the absolute Value of human birth in self-realization and God-realization. Sanda and Amarka were the family-teachers of Prince Prahlada; he was placed under them by his mighty father King Hirany-akasipu (one given to wealth and lust) to be taught in the science and philosophy. Prince Prahlada learnt them as a Crown prince, because desired by his father; but he did not admire such learning because it led one only to transitory objects. Such preceptors did not know, says Prahlada, that Lord Visnu is the only and highest Object of one's supreme selfishness, and not earthly values. So one who fails to lead his disciple out of earthly desires to spiritual aspirations and true realization cannot be accepted as a Guru or Spiritual Master. Such worldly-wise and clever but otherwise spiritually ignorant preceptor has been described by Prahlada as a Guru-vrava or a fake-guru. If one, knowingly or unknowingly, accepts such a person as his Spiritual Preceptor, such a person will certainly be hurled in the ditch of earthliness just as the blind led by the blind, will fall in the pit along with his blind guide! So, not only to be disrespectful to a genuine Spiritual Master is an offense to the Lord's Name, but to show respect to a false and pretending so-called guru is equally an offense.

(4) To condemn the Scriptures is an offense for the Name of the Supreme Lord (because the Scriptures have established that the Name the Lord and the Lord Himself are one and identical. Hence to disbelieve the Scriptures is to disbelieve the Lord Himself).

(5) To think that all the glories of the Name of God that have been mentioned in the Scriptures are merely exaggerated eulogies only is an offense to the Lord's Name (because no praise can be sufficient to glorify the supreme efficacy of the Name of God, as no praise can be sufficient enough to express the glories of the Godhead, Both being One and identical).

(6) To give any indirect and forced meaning to the Name of the Lord is an offense (for example, when the Scriptures use the Lord's Name as 'Hari', to explain it away in that context that the word 'Hari' means 'lion' 'lotus', is an offense).

(7) To commit sins on the strength of the Name of the Lord.

Note: It is true that all sins are washed away if one should take to the chanting of the Name of God. But because of this power of the chanting of the Name of God, if one purposely commits sins or continues to commit sins in the belief that after one had committed sins if one should chant the Name of the Lord, all his sins would be washed away, one is guilty of offense to the Name. In fact, this is a sheer misuse of the chanting of the Name of God. One should chant the Name of God for self-realization and God-realization with the sole object of serving the Lord for His delight. One who is thus engaged in the chanting of Lord's Name has one's no doubt pardoned. But to misuse the Lord's Name for committing sins is an offense. Cf. "Don't take Lord's Name in vain."

(8) To consider chanting of Lord's Name as an equivalent or an alternative to so many other kinds of good deeds is an offense. (No work, however noble, can equal the supreme efficacy of the chanting of the Name of God).

(9) To advise a disbeliever on the Name of Lord Hari or to initiate disbeliever in the Name of Lord Hari is an offense.

(10) To have no taste for the chanting of the Name of the Lord even after listening for all the super-excellence of the Name is an offense. -119-120-

Text 121:

20- tan-nindādy sahiṣṇutā yathā śrī daśame¹⁰⁶ -
nindāā bhagavataū ṛēvaās tat parasya janasya vā |
tato nāpaiti yaū so 'pi yātyadhaū sukritāccyutaū ||121||

Translation: UNBEARABILITY OF ILL TALKS ABOUT THE GODHEAD:

In the Bhagavatam Sri Sukadeva Gosvami addressing King Parksita says: "One who does not immediately leave the place where one has to hear ill talks against the Lord and His devotees, must fall from spiritual life, losing all the fruits of his previous good deeds in his spiritual practices. -121-

Text 122:

21 - atha vaiṣṇava cihṇa dhritiḥ yathā pādme:
ye kaṇṭha-lagna-tulasī-nalinākṣā-mālā
ye vāhumūla-paricihṇita-sankha cakrah |
ye vā lalāta-phalake lasad-urdha-puṇḍrā
ste vaiṣṇavā bhuvanam āśu pavitrayanti ||122||

Translation: TO PUT ON ALL THE OUTWARD SIGNS OF A VAISNAVA:

It is said in the Padma Puranam that those who have the Tulasi garland or the garland of the seeds of lotuses tightly round their neck, those who put on the signs of the wheel-conch-mace-lotus of Lord Visnu on their both arms, and those whose foreheads are adorned with the upward tilaka painted with sandal-paste, such Vaisnavas soon sanctify the whole universe. -122-

Text 123:

22 – *nāmākṣara-dhritiḥ yathā skānde:
hari-nāmākṣara-yutaḥ bhāle gopī-mṛḍankitam |
tulasi-mālikoraskaḥ sprīṣeyurṇa yamodbhataḥ ||123||*

Translation: (22) TO STAMP THE BODY WITH THE LETTERS OF THE NAME OF THE LORD:

It is said in the Skanda Puranam that one who stamps his body and forehead with the letters of the Name of Lord Hari and put on Tilaka with Gopi-candana (Vaisnava marks on the forehead and 12 upper limbs of the body painted with a yellowish-white earth taken from the Gopi-tank at Dvaraka, where the rumor goes, the Gopis or the Damsels of Braja drowned themselves after Lord Kṛṣṇa left this world) and one who has put on Tulasi-garland on one's breast-such a one the terrible servants of Yama (the God of Death) can never even touch (i.e. they become immortal). -123-

Commentary: Sri Mukunda dasa Gosvami says that like the Tulasi garlands, the Scriptures have also prescribed the garlands of embolic myrobalan. It is stated in the Skanda Puranam that one who does not hold Tulasi garland or garland made of Dhatri-fruit-seeds cannot be called a Vaisnava even if he be engaged in the worships of Lord Visnu. A Vaisnava should never give up a Tulasi garland, especially Dhatri garland, which is the destroyer of sins even of the most heinous kind and giver of the earthly values of dharma-artha-kama. -123-

Translator's note: Sri Jiva Gosvami has mentioned that he saw the author of Bhakti-rasamṛta-sindbah Sri Rupa Gosvami himself always had the Dhatri garland round his neck. But the use of the Dhatri garland is no more in use amongst the followers of the Gaudiya School of Sri Caitanya. But it is used by some only at the time of arcana or worship together with four other garlands. So it is very difficult to agree with Sri Mukunda dasa that one who does not constantly wear the Dhatri garland cannot be called a Vaisnava. The followers of the Ramanuja Vaisnavism even do not wear the Tulasi garland constantly they wear it only at the time of worship. But the followers of Sri Caitanya, Vallabha, Ramananda and Madhva as well as Nimbarka, particularly those, who are Sadhus amongst them, wear the Tulasi garland constantly. The Caitanyites and the Ramanandis put the Tulasi garland tightly round their neck, while the Vallabhites and the Madhvaites wear the Tulasi garland down to the breast. -123-

Text 124:

*pādme ca:
kṛiṣṇa-māmākṣarair-gātram anka yec candanādīnā |
sa loka-pāvano bhutvā tasya lokam-avāpnuyat ||124||*

Translation: It is mentioned in the Padma Puranam that one who decorates his body with the letters of the Name of Lord Kṛṣṇa with sandal-paste etc. soon becomes sanctified of the universe and enters into the Realm of the Supreme Lord Sri Kṛṣṇa. -124-

Text 125:

23 – *nirmālya-dhritiḥ yathā ekādāse:107
tvayopabhukta-srag-dandha-vaso 'lankāra-carcitāu |
ucchiṅṅā-bhojino dāsās tava māyāā jayema hi ||125||*

Translation: (23) ACCEPTANCE OF NIRMALYA (flower garlands, Tulasi with sandal-paste, etc. offered to the Sri-Vigraha, i.e. Deity or Figure) of Lord Visnu or Lord Kṛṣṇa:

Sri Uddhava addressing Lord Sri Kṛṣṇa says: "Oh Lord! We are Thy eternal servants, living on the remains of Thy Food; we shall certainly be able to conquer Thy Maya by anointing ourselves with the scent, sandal, garlands, clothes and ornaments that have already been enjoyed by Thee! -125-

Commentary: In support of the above sloka of the Bhagavatam, Sri Jiva Gosvami quotes two other verses from the Bhagavatam (Canto XI, Chapter 6, slokas 47 and 48) where Sri Uddhava says: "Lord! It is true that the self-controlled, meditative, naked, penance-enduring, continent and pure-minded monks attain Brahma-dhama; but we who are engaged in karma and wander in the various worlds shall be able to surmount Thy impassable Maya by singing Thy glories in the

company of Thy devotees!" -125-

Text 126:

*skānde ca:
kriṣṇottirñantu nirmālyaṁ yasyāṅgaṁ sprīṣate mune |
sarva-rogaṁ tathā pāpāir-mukto bhavati nārada ||126||*

Translation: It is stated in the Skanda Puranam: "Oh Sage Narada! One whose body is touched by the offered flowers, flower garland, Tulasi and Sandal from the Body of the Vighraha (the Deity as Symbol of the Eternal Form of the Lord, worshipped in the temple) of Lord Krsna is freed from all diseases and all his sins." -126-

Text 127:

*24 – agre tāṇḍavaṁ yathā dvārakā-māhātmye:
yo nrityati pharriṣṭātmā bhāvair-bahu-subhaktitah |
sa nirdhati pāpāni manvantara-śatesv api ||127||*

Translation: (24) FRANTIC DANCE IN FRONT OF THE SRI VIGRAHA:

It is stated in the Dvaraka-mahatmya that he who cheerfully and with overwhelming emotions of Bhakti frantically dances in front of the Lord, has his sins of many many Manvantaras completely burnt into ashes. -127-

Translator's note: One Manvantara equals 71 series of Four Ages, i.e. in each Manvantara the Four Ages revolve 71 times. The Four Ages are Satya, Treta, Dvapara and Kali. The Four Ages are equivalent to 43,20,000 years. -127-

Text 128:

*tathā śrī-nāradoktau ca:
nrityāṁ śrī-pater-agre tālikā-vādanair-bhrīṣam |
uddiyante śarīra-śhāḥ sarve pātaka-pakṣiṇaḥ || 128 ||*

Translation: So also said by Sri Narada: All sins, like so many birds, fly away from the bodies of those who repeatedly dance in front of Sripati, the Lord of Laksmi (Supreme Lord Narayana) to the accompaniment of clapping of hands. -128-

Text 129:

*25 – daṇḍavan natiḥ yathā nāradye:
eko 'pi kriṣṇāya kritah pranāmo daśāśvamedhāvabhṛithairma tulyah |
daśāśvamedhī punareti janma kriṣṇa-pranāmī na punar-bhavāya ||129||*

Translation: (25) PROSTRATED OBEISANCES: It is mentioned in the Narada-Pancaratra that performances of ten Asventedha-Yajnas (a Vedic sacrificial rite by which a ksatriya king sends out a horse, challenging all rulers in order to be the emperor over them all) cannot be compared with a single prostrates obeisance to the Feet of the Supreme Lord Sri Krsna, because one who performs even ten Aivantedha-Yajnas has to be reborn whereas one who has once prostrated before the Feet of the Lord is not born again. -129-

Text 130:

*26 – abhyūthānam yathā brahmāṇḍe:
yānārudhaṁ puraḥ preksya samāyāntaṁ janārdanam |
abhyūthānam naraḥ kurvan pātayet sarva-kilbiṣam || 130 ||*

Translation: (26) RISING FROM ONE'S SEAT IN HONOUR OF THE LORD:

It is said in the Brahmanda Puranam that he who rises from his seat observing the Sri Vighraha (Deity) of Lord Janardana coming in front riding a chariot has all his sins destroyed. -130-

Text 131:

*27 – anuvrajyā yathā bhaviṣyottare:
rathena saha gacchanti pārśvataḥ priṣṭhato 'grataḥ |
viṣṇunaiva samāḥ sarve bhavanti śvapadācayaḥ || 131 ||*

Translation: (27) FOLLOWING THE LORD'S VIGRAHA TO SOME DISTANCE:

It is mentioned in the Bhavisya Puranam that even a candala who eats dog's flesh become raised to the venerable status of Lord Visnu Himself if he follows the Lord in a chariot or any other carriage by its side, from behind or in front. -131-

Text 132:

28 – *sthāne gatiḥ*
sthānam tīrtham grihañcāsya tatra tīrthe gatir-yathā || 132 ||

Translation: (28) VISIT TO THE LORD'S PLACE:

By 'Place' here should be understood a place of pilgrimage (associated with the Lord) and His temple, which are to be visited. –132-

Text 133:

purānāntare:
samsāra-marukāntāra-nistāra-karaṇa-ksamau |
slāghyau tāveva caranau yau hares-tīrtha gāminau || 133 ||

Translation: It is mentioned in another Puranam:

The two legs that walk to the places of pilgrimage associated with Lord Hari becomes means of crossing the desert of this world and are praiseworthy. -133-

Text 134:

ālaye ca yathā bhari-bhakti-sudhodaya:
praviśann-ālayam viṣṇor-darśanārtham subhaktimān |
na bhūyah praviśen-mātuḥ kuṣṭhikāragriham sudhīḥ || 134 ||

Translation: Also TO THE TEMPLE:

As is mentioned in the Haribhaktisudhodaya, if persons of pure Bhakti and true wisdom enter into the temple for a sight of the Lord Visnu, they do not ever again enter into the prison of the mother's womb. –134-

Text 135:

29 – *parikramo yathā tatraiva:*
viṣṇuṃ pradakṣiṇī-kurvan yas tatrāvartate punaḥ |
tad evāvantanam tasya punar-nāvartate bhava || 135 ||

Translation: (29) CIRCUMAMBULATION:

It is said in the Haribhaktisudhodaya that one who circumambulates Lord Visnu repeatedly, has not to pass through the cycles of births and deaths any more, for, that is his last cycle in this world. –135-

Text 136:

skānde ca caturmāsya-māhātmye:
catur-vāram bhramibhistu jagat sarvaṃ carācaram |
krāntam bhavati viprāgrya tat tīrtha-gamanādhikam || 136 ||

Translation: It is further stated in the Caturmasya-mahatmya of the Skanda Puranam that those who have circumambulated Lord Visnu four times have gone round the entire universe of all animate and inanimate objects, and such circumambulation of Lord Visnu (His Vighraha in a temple) is, Oh great among brahmanas! Of greater importance than going on pilgrimage. -136-

Text 137:

30 – *atha arcanam:*
śuddhi-nyāsādi-pūrvānga-karma-nirvāha-pūrvakam |
arcanam tūpacārāṇām syān-mantrenopapādanam || 137 ||

Translation: (30) Next, WORSHIP:

Offering of the materials or ingredients along with mantram (revealed syllables with transcendental potency) to Lord Visnu after one has first finished purification of the elements and Matrika-nyasa, is called Arcana, i.e. worship. –137-

Text 138:

tad yathā dasame:108
svargāpavargayoḥ puāsāā rasāyāā bhuvī sampadām |

sarvāsām api siddhēnāā mūlāā tāt caraēārcanaā || 138 ||

Translation: For example, in the Tenth Canto of the Bhagavatam:

After meeting Lord Sri Kṛṣṇa at Dvaraka while returning home, Sri Sudama Brahmana mused in his mind that worship of the Feet of Lord Sri Kṛṣṇa is the source of all kinds of mukti for all, including all the wealth of heaven, earth and the subterranean, regions. –138–

Text 139:

*viṣṇurahasye ca:
śrī-viṣṇor arcanaṁ ye tu prakurvanti narā bhuvī |
te yānti śāśvataṁ viṣṇor ānandaṁ paramaṁ padam || 139 ||*

Translation: Also in Visnurahasya:

It is stated in the Visnurahasya that those who worship Lord Viṣṇu on this earth attain to the supreme spiritual Realm of Lord Viṣṇu, which abounds in eternal delight. –139–

Commentary: Here according to Sri Jiva Gosvami in the above text, the Arcana or worship has been regarded as the principal element, and by eulogizing Arcana or worship, the spiritual efficacy of the other elements has been softly emphasized. According to one interpretation of this text, what is emphasized is that in the absence of worship the other elements of Bhakti, i.e. Vaidhi Sadhana-Bhakti, may be usefully resorted to. According to a second interpretation, in the case of persons confused about the true character of the different elements of Bhakti, resort to other elements in the absence of Arcana or worship is useless. The first interpretation is supported by various statements in the Bhagavatam prescribing the other elements where Arcana is lacking. Thus, in the Eleventh Canto, Chapter 14, sloka 3, Lord Sri Kṛṣṇa addressing Sri Uddhava says: In the Vedas has been described the innate and eternal religion arising out of My Intrinsic Potency, which is Bhakti. When through the effect of time it became hidden from view in the state of Final Dissolution, I Myself instructed Brahma about this dharma (before another Creation is started).

In the Second Canto, Chapter 2, sloka 10 of the Bhagavatam sage Sukadeva addressing King Parikṣita says: "Whether one be niskama, i.e. free from all desires, or be a prey to all sorts of desires, or a seeker of liberation, or a man of the right sort of intelligence, one should practice Bhakti unmixed with the ways of karma and jnana, and thereby serve the Supreme Person, viz. God."

In the above two slokas, the Principal elements of Sadhana-Bhakti have been stated.

In the Eighth Canto, Chapter 23, Sloka 16, Sri Sukracarya addressing Lord Vamanadeva says: "Even if one loses one's voice and thereby is unable to utter correctly the mantram (revealed spiritual syllables) of Arcana or worship, or if one fails to observe the order of worship laid down in the Tantras, or one becomes otherwise deficient in respect of all the paraphernalia of worship arising out of a particular local situation or a particular time or the particular nature of the individual concerned, all such deficiencies and errors are made good, Oh Lord! By utterance of Thy Name." In this statement 'Chanting of the Name' as an essential element in worship is described.

In the Eleventh Canto, Chapter 5, slokas 2-3 of the Bhagavatam, sage Camasa Yogindra addressing King Nimi says: "Out of the Lord's Mouth, His Arms, His Thighs and His Feet have arisen the four varnas (classes) and the four asramas (disciplines) of spiritual culture with the respective qualities, and therefore those who do not worship the Lord who is the Source and Cause of their origin, out of ignorance, or who show contemptuous indifference to such worship even knowing that they owe their existence to the Lord, lose their status in respect of the class (varna) to which they belong and the discipline (asrama) which is appropriate for them and fall to lower depths." Sri Jiva Gosvami points out that this text refers to the varna-asrama-dharma, which is Misra-Bhakti, i.e. Karmamisra-Bhakti.

In the Second Canto, Chapter 4, sloka 17 of the Bhagavatam, Sri Sukadeva Gosvami addressing King Parikṣita says: "I bow again and again to the Lord who is the very Embodiment of holiness and is reputed throughout the universe as the Source of all spiritual Values, to whom must be rendered all the austerities etc. by aspirants in the way of knowledge and austerities, or believers in the way of karma who specialize by generosity and gifts, or believers in sacrificial cult who perform asvamedha and other Vedic sacrifices, and believers in repeats muttering of the Name of their chosen Deities, and also individuals known for the purity of all their behavior or dealings, if the activities are to bear their beneficial fruits." Here is stated Bhakti which is attained by imputation (Aporā-Siddha-Bhakti). –139–

Translator's note: The Arcana-system in Hindu religion in general and in Vaisnavism in particular is most elaborate, which is not found in any other religion of the world. This is one of the most fundamental and vital aspects of Hindu spiritual culture. Be it in Vedic ritualism, or Tantrik practices or Pancaratra system, Arcana finds a very important place. The ingredients of Arcana can be sixteen, viz. (1) Seat; (2) Invocation; (3) Water for washing the Feet of the Deity; (4)

Sacred offering of garlands etc.; (5) Water for washing the Mouth; (6) Oblation of five substances-curd, ghee of cow's milk, sugar, milk and honey; (7) Again water for washing the Mouth, (8) Bathing of the Deity; (9) Clothes; (10) Ornaments; (11) Sweet Scents; (12) Flowers; (13) Incense; (14) Lamp (of ghee or oil); (15) Food or offering of eatables presented to the Deity; (16) Prayer- Asana, Svagata, Padya, Arghya, Acamaniya, 'Madhuparka, Punaracamanaya, Snana, Vasana, Abharana, Sugandha, Puspa, Dhupa, Dipa, Naivedya, and Vandana respectively are the sixteen ingredients of Arcana.

Ten ingredients in Arcana are also used, viz. (1) Padya on water for washing the Feet of the Deity, (2) Arghya or Sacred Garlands for offering to the Deity, (3) Acamaniya or water for washing the Mouth, (4) Madhuparka, i.e. honey, curds, ghee, sugar, and milk for the purpose of oblation, (5) Punaracamaniya or water again for washing the Mouth, (6) Sugandha or sweet scents, (7) Puspa or flowers, (8) Dhupa or incense, (9) Dipa or lamp, and (10) Naivedya or offering of eatables presented to the Deity.

In the shortest form of worship or Arcana, five such materials are used, viz. (1) Sweet scents, (2) Flowers, (3) Incense, (4) Lamp, and (5) Offering of eatables presented to the Deity.

In the Arcana-system, there are elaborate methods of Anga-nyasa, i.e. touching the different parts of the body in conformity with the instructions of the Scriptures; there is Kara-nyasa i.e. different movements of the hands and fingers in specific mudras, i. E. modes of intertwining the fingers during worship, at the time of invoking the Lord, at the time of bathing or at the time of offering Naivedya, etc. -139-

Text: 140

31 – paricaryā:

paricaryā tu sevopakaraṇādi pariṣkriyā |

tathā prakīrṇa kac chatravādi trādyair upāsana || 140 ||

Translation: SERVICE:

Cleansing and purifying (by mantram and sacred water) the various objects used in worship, and waving the camara (a fan made of white tail-hairs of a Yak and used in temples) at the time of the Lord's worship, holding the umbrella over the Lord's Deity during the worship, and striking the bell and blowing conch-shell when worship is going on the above are the TWO kinds of SERVICE through accessories. -140-

Commentary: Sir Jiva Gosvami observes that Paricarya means using such accessories as one uses in serving the king. -140-

Sanskrit Text 141:

yathā nārāḍīye:

muhūrtam vā muhūrtārdham yasti śhēdd-hari-mandire |

sa yāti paramam stānam kimu suśruṣaṇe ratāḥ || 141 ||

Translation: As in Naradiya Puranam:

In the Naradiya Puranam it has been stated that he who stays for one moment or even half-a moment in the temple of Lord Hari goes to the Highest Spiritual Realm of the Lord. Therefore, about them who are engaged in the service of the Lord (through the various accessories), one need not say much or what more to speak of them? -141-

Text 142:

yathā caturthe:109

yat-pāda-sevābhirucis tapasvinām aḥeṇā-janmopacitāā malaā dhiyaū |

sadyaū kñiēoty anvaham edhatē satē yathā padānguṇōha-viniū sritā sarit || 142 ||

Translation: In the Fourth Canto of the Bhagavatam King Prthu addressing his own subjects says: "The desire for the worship of the Feet of the Lord growing day by day in intensity washes away all accumulated stain of the mind through innumerable births and rebirths in sages like the sacred Ganga that issues from the Feet of the Lord." -142-

Text 143:

angāni vividhāny eva syuh pūjā-paricaryayoh |

na tāni likhītānyatra grantha-vāhulya-bhītitaḥ || 143 ||

Translation: Though in respect of Worships and Service through various ingredient there are many other elements that could be mentioned here, but they are not here specifically stated for fear of swelling the bulk of the work (to unmanageable volume). -143-

Text 144:

32 – *atha gītam*
yathā lainge:
brāhmaṇo vāsudevākhyam gāyamāno 'niśam param |
hareḥ śalokyam āpnoti rudra-gānādhikam bhavet || 144 ||

Translation: (32) Next, SONGS, as in Linga Puranam:

It has been sung in the Linga Puranam that, a brahmana who sings without break the praise of the Supreme Being Vasudeva attains salokya or residence in the Realm of Lord Vasudeva (Vaikuntha). A brahmana's song, in praise of Lord Vasudeva is more fruitful than even the songs of Rudra. –144-

Commentary: Sri Mukunda dasa Gosvami observes that it is forbidden for a brahmana to sing any songs other than songs in praise of the Lord. –144-

Text 145:

33 – *atha saṅkīrtanam*
nāma-līlā-guṇādīnam uccair-bhāṣā tu kīrtanam || 145 ||

Translation: (33) Then, SINGING ALOUD:

Kirtanam or singing aloud is defined as singing the Name, Qualities and Events or Pastimes of the Lord Divine Life in loud voice. –145-

Translator's note: The usual meaning of Sankirtanam as well as its derivative meaning is singing together or singing in congregation. Sri Rupa Gosvami, however, defines Sankirtanam as singing in a loud voice. –145-

Text 146:

tatra nāma-kīrtanam
yathā viṣṇu-dharme:
kriṣṇeti mangalam nāma yasya vāci pravartate |
bhaṣmi bhavanti rājendra mahā-pātaka-kotayaḥ || 146 ||

Translation: SINGING THE NAME OF THE LORD NAMA-KIRTANAM:

In Visnudharma Puranam we have the following addressed to king: "Oh king! The utterance of the holy Name "Krsna" has the effect of reducing to ashes millions and millions of sins of the gravest kind." –146-

Commentary: Sri Jiva Gosvami observes that as in the previous text 'Arcana' or 'worship' is considered as the principal spiritual efficacy of other subsidiary elements in Vaidhi Sadhana-Bhakti, so also here the superexcellence of the chanting of the Name being described, the excellence for spiritual values of other subsidiary elements has been emphasized. Here by mention, of the Name of Krsna, the other Names of Lord Visnu have also been referred to by implication. –146-

Text 147:

līlā-kīrtanam, yathā saptame:110
so 'haā priyasya suhridau paradevatāyā lēlā-kathās-tava nrisinha |
aījas tīarmy anugriēan guēa vipramukto
durgāēi te pada-yugālaya haāsa-sangaū || 147 ||

Translation: SINGING THE PASTIMES OF THE LORD: LILA-KIRTANAM:

In the Seventh Canto of the Bhagavatam, Prince Prahlada, addressing Lord Nrsimhadeva (Lord in the Form of the Lion-Man) says: "Oh Lord! I have taken shelter at Thy Feet, I am Thine favored servitor; I shall easily scale the insurmountable barriers of all the afflictions of life by virtue of association with the saintly devotees of Thyself, who having taken shelter at Thy Feet are free from the trials of samsara or empirical life. Such association will make me conquer the attractions and aversions that lie at the root of samsara. My freedom from the ills of life will enable me to the conquest of the bondage of the flesh. I shall chant the glory of Thy Divine Pastimes that have been sung by Brahma (The Creator of the Universe), and shall easily overcome the bondage of samsara continuing to sing Thy glories who is my Supreme Deity and my Friend of the heart and my dearest Object of love." –147-

Text 148:

guṇa-kīrtanam, yathā prathame:111
idaā hi puāsas tapasaū ṅrutasya vā sviñōasya sūktasya ca buddhi dattayoū |
avicyuto 'rthaū kavibhir nirūpito yad uttamaūc̣loka-guēānuvarēanam || 148 ||

Translation: SINGING THE PRAISE OF THE LORD'S TRANSCENDENTAL QUALITIES:

In the First Canto of the Bhagavatam Sri Narada addressing Vyasadeva says: "Wise men have declared that all the fruits that came from the practice of austerities, reading of the Vedas, carefully performed Vedic sacrifices, properly pronounced revealed (mystic) syllables of the Vedas, realization of the knowledge of Brahman, and charities are an invariable consequence of singing the holy QUALITIES of Lord Hari of sacred fame. -148-

Commentary: Mukunda dasa Gosvami observes that in the text 'Avicyutah arthah' means 'akhanda Purusartha'. Dharma or moral artha or economy, and karma or sensuous values as well as moksa or liberation are partial Ends, i.e. 'khanda purusartha'! But Bhakti is 'akhanda purusartha', i.e. purusartha or the Supreme End in its completeness and fullness without any segmentation or division. Though austerities (tapasya) etc. have no immediate consequence of Bhakti as their fruit, yet they conduce mediately to Bhakti as their fruit because of their association with offering to the Lord and other similar acts. In this way Bhakti has to be regarded as a fruit of austerities through intermediary associated processes. In the Seventh Canto of the Bhagavatam Prahlada addressing the Asura boys, i.e. the children of the atheists, says: "Charities, austerities, sacrifices, ablutions, and the performance of vows, etc. cannot please the Lord. It is only pure Bhakti that is capable of causing delight to the Lord. For the Lord all practices, other than, the practice of unalloyed Bhakti, are superfluous and useless.

Sri Visvanatha Cakravarti observes that previously it has been staid in sloka 66 that even by renouncing the code of duties appropriate for oneself, one may attain fruition or fulfillment by Bhakti alone. Here it is added if a devotee has some liking for any particular cult, then his object will be attained in respect of the cult or cults he believes in by means of Bhakti. Wise men have said that dwelling on the transcendental Qualities of the Lord and emphasizing their great spiritual significance constitute the real essence of austerities and other practices. In the dictionary 'Medini-Kosa', 'artha' has been stated also as equivalent of 'hetu' or cause. Hence 'avichyutah arthah' in the text means that which is 'heta' of 'avichuti' or separation from one's intrinsic end. In the Eleventh Canto of the Bhagavatam Lord Sri Krsna addressing Sri Uddhava says: "Whatever is attainable by karma or Vedic ritualism, austerities or tapasya, jnana or knowledge, renunciation or tyaga and vairagya, practice of yoga or meditation, charities or Dana, the duties of life in varna-asrama-dharma and other means of attaining sreyaḥ or good, My devotees by practicing Bhakti or Service unto Me alone easily attain all that. As the fruits of austerities etc. are realized by means of Bhakti, it goes without saying that the austerities etc. themselves must have succeeded in achieving their end. 'Lord Visnu has always to be meditated upon and never to allowed to go out of mind-these two prescriptions, one injunctive and the other prohibitive, are the foundation of all the injunctions and prohibitions laid down in the sacred books'. In fact, this statement establishes recollecting, i.e. meditating on the Lord as basis, and therefore constituting the governing principle of all the codes of the different religious sects. Therefore it is superfluous to speak of the austerities, etc. as commits under the same principle. All scriptural injunctions about austerities reading the Vedas, etc. have all their meaning or significance in Bhakti or Service to the Lord for His delight. This is why chanting the EULOGY of the Lord is the inseparable import or means of austerities and other similar practices. In fact, their dharma or codes of religious duties are only forms of various Services (Bhakti) to the Lord. In the Eleventh Canto of the Bhagavatam Lord Krsna addressing Uddhava says: "In the Vends Bhakti as worship of My Self has been taught, and when through the effect of time it disappeared from earth at the final thorough dissolution of Cosmos I initiated Brahma, the Creator of a New World, into this lesson of Bhakti as the religion that appertains to or aniseed out of My Intrinsic Nature or Svarupa Sakti". From them words of the Lord it is quite obvious that the Vedas have the purport of teaching Bhakti as the true religion.

Sri Madhusudana Sarasvati has also said that all scriptural declarations have for their purport and meaning the Lord Himself. Therefore, there being no dependence of Bhakti in karma or the way of Vedic ritualism, the definition of Suddha Bhakti or pure services, and devotion as Guna-Kirtanam or singing the EULOGY of the Lord's transcendental Qualities (without reference to karma) cannot be regarded as being a definition vitiated by the fallacy of avyapti or being too narrow. If karma were declared to be a condition of Bhakti, then as being depended on karma, Suddha-Bhakti regarded as consisting in Guna-Kirtanam or singing of the Eulogy of the transcendental Qualities of the Lord will be vitiated by the fallacy of being a too narrow definition. -148-

Text 149:

34 - *atha japaḥ*
mantrasya sulaghūccāro japa ity abhidhīyate || 149 ||

Translation: (34) Next, JAPA:

Very very silent utterance of the Mantra is the revealed syllables of transcendental potency is called Japa or silent muttering. -149-

Text 150:

yathā pādme:
kriṣṇāya nama ity eṣa mantraḥ sarvārtha-sādhakaḥ |
bhaktānām japatām bhūpa svarga-mokṣa-phala-pradaḥ || 150 ||

Translation: It is said in the Padma Puranam that the mystic 'Krsnaya namah' (Obeisance to Krsna) offers men all the values of life. It gives heaven and liberation to those devotees how are engaged in muttering this mantram silently. -150-

Text 151:

35 – *atha vijnaptih*
yathā skānde:
harim-uddīśya yat kiñcit kṛitaṁ vijnāpanaṁ girā |
mokṣa-dvārār-galān mokṣastenaiva vihitā tava || 151 ||

Translation: Next VIJNAPTI or Forms of submissive Prayers:

It is said in the Skanda Puranam: "Whatsoever you have placed by words before Lord Hari to make known to Him, such Vijnapti alone opens to you the gates of final liberation." -151-

Text 152:

samprārthanātmikā dainyavodhikā lālasāmayī |
ity ādir vividhā dhīraiḥ kṛiṣṇe vijnaptirīritā || 152 ||

Translation: The wise have describe Vijnapti or submission of prayers to Sri Krsna of manifold forms, such as, Samprarthanatmika, i.e. prayer with whole-hearted submission of mind, body and everything to the Lord, or Dainyavodhika, i.e. making known to Lord Krsna one's insignificance and worthlessness, or Lalasamayi, i.e. making known one's yearning for the personal service of the Lord. -152-

Commentary: Sri Mukunda dasa, Gosvami observes that the term "Samprarthana" here means 'prayer to the Lord that one's mind and other organs of experience may always be engaged in the worship of the Lord.' And 'Lalasamayi Prarthana' means prayers for the service of the Lord in the way one desires to serve the Lord. The 'way one desires to serve the Lord' is however determined by the Nitya-Siddha-Bhaktas, i.e. eternally freed souls who are Associated Parts of the Supreme Lord, and their ways, which a mortal must follow in the wake of.

Sri Visvanatha Cakravarti points out however that 'Samprarthana' i.e. here means prayer for the awakening of Rati, i.e. Bhava (See Introduction under heading VIII) in one in whom it is yet not aroused, while "Lalasamayi Prarthana" means prayer for service of the Person of Lord Krsna as relished by the Ragatmikās or those Eternal Associates of the Lord for which a taste has already been generated in him. -152-

Text 153:

tatra samprārthanātmikā
yathā pādme:
yuvatināṁ yathā yūni yūnāṅca yuvatau yathā |
mano 'bhīramate tad van mano 'bhīramatām tvayi || 153 ||

Translation: An example of Samprarthanatmika Vijnapti:

In the Padma Puranam it is stated as follows: "Let my mind be occupied with Thee, Oh Lord! Even, as minds of young men and women remain occupied with thoughts of their young lovers!" -153-

Text 154:

dainyavodhikā
yathā tatraiva:
mat-tulyo nāsti pāpātma nāparādhī ca kaścana |
parihāre 'pi lajjā me kiṁ vruve puruṣottama || 154 ||

Translation: An example of Dainyavodhika Vijnapti, i.e. submission of prayer which is the essence of self-abasement: In the Padma Puranam we have-There is none who is more sunk in sin than myself nor is there any one who is more guilty of offenses than myself. Oh Thou Supreme Lord Purusottama! Ashamed even for say 'Forgive me, my Lord! My sins and misdemeanor! What more can I say, Lord?' -154-

Text 155:

lālasāmayī
yathā śrī nārada pañcarātre:
kadā gambhīrayā vācā śrīyā yukto jagatpate |
cāmara vyagrahastam mām evaṁ kurv iti vakṣyasi || 155 ||

Translation: An example of Lalasamaya Vijnaptai i.e. submission of prayer which is of the nature of yearning:

In the Narada-Pancaratra Sri Narada addressing the Lord says: "Oh Lord of the Universe! When wilt Thou, resting with Laksmi by Thy side, tell me with a grave voice, who am eagerly waiting ready with the fan of camara in hand 'Oh Narada! Wave your fan in this manner?' –155-

Text 156:

*yathā vā:
kadāham yamunā-tīre nāmāni tava kīrtayan |
udbāspah puṇḍarikākṣa racayisyāmi tāṇḍavam || 156 ||*

Translation: Or, there again: Also in Narada-Pancaratra we have Narada addressing the Lord as follows: "Oh Thou of lotus-like eyes! When shall I in tearful eyes start dancing wildly on the bank of the Yamuna singing Thy Holy Name?" – 156-

Commentary: Sri Jiva Gosvami points out that Lalasamayi Prarthana does not apply to one in whom Rati or Bhava-Bhakti or longing for serving Lord Kṛṣṇa in the way His Eternal Associates serve Him has not yet arisen. As a matter of fact, Lalasamayi Prarthana has been distinguished previously from Samprarthanamayi Vijnapti in which Lalasa or real yearning is not in evidence yet. The example, therefore, illustrates Lalasamayi Vijnapti and ought to have come under the category of Raganuga-Bhakti, though Sri Rupa Gosvami makes a passing reference to it. –156-

Text 157:

*36 – atha stava-pāṭhaḥ:
proktā maṇiṣibhir gitā-stavarājādayaḥ stavāḥ || 157 ||*

Translation: (36) Next, Reading of Hymn in praise of the Lord: Wise men mean by 'Stava' the Gita and 'Stavaraja'. –157-

Commentary: Sri Jiva Gosvami observes that the Gita is called 'Stava' because it describes the Glory and the Transcendental Greatness of the Supreme Lord Sri Kṛṣṇa and 'Stavaraja' refers to the Hymn in praise of the Lord, called 'Stavaraja' in the Gautamiya Tantra. –157-

Text 158:

*yathā skānde:
śrī-kṛṣṇa-stava-ratnaughair yeśāṃ jihvā tv alankṛitā |
namasyā muni-siddhānām vandaniyā divaukasām || 158 ||*

Translation: It is said in Skanda Puranam that those whose tongue has been adorned with the gems of Hymns of Sri Kṛṣṇa become adorable and praiseworthy by munis (saints), siddhas (those who have attained supernatural powers) and even by the gods. –158-

Text 159:

*nārasimhe ca:
stotraih stavaś ca devāgre yaḥ stauti madhusūdanam |
sarva-pāpa-vinirmukto viṣṇulokam-avāpnuyāt || 159 ||*

Translation: In the Nṛsiṅha Puranam it is said that whosoever sings prayers in praise of Lord Madhusudana (The Destroyer of demon Madhu) with Stotras and Stavas in front of the Arca-Vigraha of Visnu in a temple becomes free from all sins and attains to the Realm of Visnu. –159-

Commentary: Sri Jiva Gosvami observes that even though there is no essential difference between 'Stotra' and 'Stava', yet a difference must be acknowledged in so far as 'Stotra' means Hymns composed by some predecessor in praise of the Lord, while a 'Stava' is one that is a spontaneous outpouring of the worshiper himself. 'Stotra' in other words, is a Hymn that is another's composition that one reads for the pleasure of the Lord, while 'Stava' is one's outpouring of the feelings of the heart. Despite this, however, in the text both 'Gita' and 'Stavaraja' have been described as 'Stava' because no other suitable means of evoking one's spontaneous feelings is available.

Sri Mukunda dasa Gosvami, however, distinguishes 'Stotra', and 'Stava' in a diametrically opposite way. According to Sri Mukunda dasa, 'Stava' is another's composition which one repeats, while 'Stotra' is one's own creation of Hymns in praise of the Lord. Sri Mukunda dasa supports his interpretation by quoting from the Eleventh Canto of the Bhagavatam. Lord Sri Kṛṣṇa addressing Sri Uddhava says: "A Bhakta (devotee) shall seek My delight and pleasure through reading good, bad and indifferent 'Stavas' mentioned in the Puranas and also offering prayers by 'Stotras' of his own heart's composition, and should prostrate himself at the innermost door of My temple with the prayer 'Lord! Mayest Thou be

pleased". -159-

Text 160:

37 – *atha naivedyāsvādo, yathā pādme:*
naivedya-mannaṁ tulasī-vimīśraṁ viśeṣataḥ pāda-jalena siktam |
yo 'śnāti nityaṁ purato murareḥ prāpnoti yajñayuta koti-punyaṁ || 160 ||

Translation: (37) Naivedyasvada or tasting the EATABLES offered to the Deity of Visnu in a temple:

It is stated in the Padma Puranam that one, who dally eats the offered Naivedya (rice, fruits, etc. eatables offered to the Lord) along with Tulasi, specially consecrated with water after washing the Feet of the Lord, in front of Lord Murari, outside the sanctum sanctorum, attains the merit of performing thousands of Vedic sacrifices and rituals. -160-

Commentary: Sri Jiva Gosvami points out that 'purataḥ' here means 'not in front of the Lord inside the temple itself but outside the sanctum sanctorum', because it has previously been stated in connection with offenses in respect of seva or services at the time of worship that it is forbidden to eat in front of the Deity. Sri Visvanatha Cakravarti points out, however, that chewing of betel-leaves has previously been forbidden as an offense, but not every form of feasting. Hence it is no offense to honor Naivedya (offered food) before the Deity in a temple. -160-

Text 161:

38 – *atha pādyaśvādo*
yathā tattraiva:
na dānaṁ na havir yeṣāṁ svādhyāyo na surārcanam |
tepi pādodakam pītvā prayānti paramāṁ gatim || 161 ||

Translation: (38) Padyasvada or drinking the water used for bathing the Deity and washing the Feet of the Deity:

It is mentioned in the Padma Puranam that even those who do not give charities, perform oblations, read the Vedas or worship the gods, can attain the highest End only by drinking the water with which the Feet of the Lord has been washed in a temple. -161-

Text 162:

39 – *atha dhūpa-saurabhyam*
yathā hari-bhakti-sudhodaye:
āghrāṇam yadd harer datta-dhūpocchiṣṭasya sarvataḥ |
tad-bhavavyāladaṣṭānām nasyaṁ nasyaṁ karma viśāpahaṁ || 162 ||

Translation: (39) Dhupa-Saurabhyam or smelling the scent of the incense which has been offered to the Deity of Vishnu: Hari-Bhaktivilasa declares that smelling of the scent of incense that has been offered to the Lord and enjoyed by Him is the surest antidote to the earthliness of this world with which people are smitten, as though smitten by a serpent! And such smelling is the true functioning of the olfactory sense. -162-

Text 163:

atha mālya-saurabhyam
yathā tantrē:
praviṣṭe nāsikā-randre harer nirmālya saurabhe |
sadyo vilāyamāyāti pāpa-pañjara-bandhanam || 163 ||

Translation: Malya-Saurabham or scent of garlands offered to the Lord: It is stated in the Tantra that if the sweet scent of the flower garlands that have been offered to the Vighraha of Visnu enters the nostril, all sins like encaged birds in an aviary are immediately destroyed. -163-

Text 164:

agastya-saṁhitā yānca:
āghrāṇam gandha-puspāder arcitasya tapodhana |
viśuddhiḥ syād anantasya ghrāṇasye hābhidhiyate || 164 ||

Translation: Again in the Agastya-saṁhita we have: "Oh blessed sage! It is well known in the world that smelling the sweet scent of the flowers, flower-garlands, incense, etc. offered at the time of worship of Lord Anantadeva by entering into the nostrils purifies the olfactory organ of the individual. -164-

Text 165:

40 – *atha śrī-mūrteḥ sparśanam*
yathā viṣṇu-dharmottare:
sprītvā viṣṇor adhiṣṭhānaṁ pavitraḥ śraddhyānvitah |
pāpa bandhair vinirmuktaḥ sarvān kāmān avāpnuyāt || 165 ||

Translation: (40) Touching the Sri Murti (Deity of Visnu): It is stated in the Visnudharmottara that a person who is pure and has a firm faith in Sri Murti, is freed from all sins and attains every desired end by touching the Sri Murti Vighraha of Lord Visnu. –165-

Commentary: Sri Jiva Gosvami observes that here the efficacy of touching the Sri Murti (Deity in the temple) of Lord Visnu is applicable to those who possess the eligibility of so touching any Sri Murti. –165-

Text 166:

41 – *atha śrī-mūrter darśanam*
yathā vārāhe:
vrindāvane tu govindam ye paśyanti vasudhare |
na te yamapuram yānti yānti punya-kritam gatim || 166 ||

Translation: (41) LOOKING AT THE SRI MURTI: In the Varaha Puranam Lord Varahadeva addressing Mother Earth says: " O Mother Earth! Those who see Sri Govinda at Vrndavana do not go to the gate of Yama, i.e. death's door or hell, but attain the fruition of pious people". –166-

COMMENTARY: Sri Jiva Gosvami commenting on the above verse observes that Sri Rupa Gosvami, the author, having described the excellence and efficacious of seeing all the various Forms of the Deity or Vighraha of Lord Visnu, here specifically mentions, being overwhelmed by feelings of devotion to the Lord of his own choice, the special significance of the Supreme Lord Himself in person manifest in the Arca-Vighraha of Sri Govindadeva. Here 'attain the end of pious people' refers to the Supreme End of all pious activities, which is nothing else but pure Bhakti only. In the First Canto of the Bhagavatam Sri Suta Gosvami addressing Sri Saunaka and other munis says: "The highest religion of all people is Bhakti or loving services to the Transcendent Godhead- Bhakti which is causeless and unrestricted by Maya and which unfolds the innate functioning of the sleeping soul." Therefore Bhakti is the Real End of all pious acts, and hence by seeing the Vighraha of Sri Govindadeva in Vrndavana one attains Bhakti as its fruit.

Sri Visvanatha Cakravarti points out that in order to make the earthly minded inclined to the way of Bhakti, Sri Rupa Gosvami has mildly said that only shall attain the ends of pious persons by looking at the Vighraha of Sri Govindadeva in Vrndavana; but in fact Bhava-Bhakti or Rati in Lord Govinda is the foremost End for the desireless devotees, and this Sri Cakravarti observes, has been subsequently explained by the author Sri Rupa Gosvami himself.

Translator's note: There are Three Presiding Deities, viz. Sri Madanamohana, Sri Govinda and Sri Gopinatha, in Gaudy Vaisnavism, who have won the hearts of followers of Sri Caitanya. These Three Deities are also the Presiding Lords of (1) Sambandha-Jnana, i.e. Knowledge of the eternal relation between the Supreme Lord Sri Krsna and the individual finite self, (2) of Abhidheya or Means to the End, and (3) Prayojana or Final End, which is Prema, respectively. Sri Caitanya entrusted Sri Sanatana Gosvami to write authoritatively on the Concepts of God or Isvara, the individual soul or Jiva, the Jagat of the manifested phenomenal world, and Maya or the External Potency of Lord Sri Krsna, and their interrelationships i.e. (i) relation between God and the finite self, (ii) relation between two finite selves, (iii) relation between God and the phenomenal World, (iv) relation between two phenomenal objects, and (v) relations between the Cit Jiva-atma and or inanimate phenomenal object. Sri Sanatana by his writing showed that Sri Madanamohana was the Presiding Lord of these five fold inter relationship or bath. Similarly, initiated by Sri Caitanya Sri Rupa Gosvami declared that in the esoteric conception of Abhidheya unalloyed or pure Bhakti is the Vighraha or Arca to the realization of the eternal relationship that exists in the Supreme Lord Krsna the finite self or Jiva and that Lord Govinda is the Presiding Lord of Abhidheya. Sri Sanatana Gosvami installed installed Vighraha or Arch of Sri Madanamohana in Vrndavana, who was the eternal Lord of his heart's choice, while Sri Rupa Gosvami made the Supreme Lord Sri Krsna manifest in His Arca-Form as Sri Govinda in Vrndavana. Both the Gosvamis had some rich devotees to erect two magnificent Temples in Vrndavana, dedicated to Lord Madanamohana and Lord Govinda respectively. Of all the temples of present Vrndavana the temple of Sri Madanamohana is the oldest, followed by the temple Sri Govinda, which is the finest temple in the whole of Northern India. It was a massive temple of seven-storied height; the topmost four stories were demolished by Aurangzeb in the sixteenth century.

It is necessary to mention here that the conception of the Arca-Vighraha of Visnu (or Sri Krsna or all the Avatars or Divine Descents of Lord Visnu) is not correctly understood by the ignorant people, and they very often confuse Them with idolatry or stone-worship. It is an utterly misconceived notion about the worship of the Arca-Vighraha of Lord Visnu by a Vaisnava. According to the philosophy of Sri Caitanya, the concept of the Absolute Godhead is conceived, on the basis of the authentic Scriptures, in Five Different Forms, simultaneously co-existing and identical, viz. (1) Svayam-Rupa Krsna, the Supreme Divinity, who has an eternal Spiritual Two armed All-beauteous Form of Sat-Cit-Ananda in Braja,

who is the Cause of all causes and who is the Lord of all lords, who is the Origin and Beginning of everything else, exists in His Own Form as He is; (2) secondly, the Same Svayam-Rupa Krsna projects Himself, out of His Own Supreme Prerogative and inconceivable Potency, into Manifold Bodies, called Tadekatma-Rupa Krsna or Svayam-Prakesa or Self-Manifest, i.e. Many Bodies simultaneously manifest, each Form identical with the Original Form of Svayam-Rupa Krsna, as was done at the time of the Rasa-dance (One Body in-between each two Goips of a congregation of hundreds of Gopis) or at the time of Marriage of Sixteen-thousand one hundred and eight Queens of Dvaraka; (3) thirdly, Vaibhava or the Many Avatars or Divine Descents of the Svayam-Rupa Krsna, such as, the Three Purusa-Avataras, Three Guna-Avataras, Four Yuga-Avataras, Twenty-five Lila-Avataras, Fourteen, Manvantara-Avataras, innumerable Satyasesa-Avataras and Bhavavesa-Avatas, etc.; (4) fourthly, the same Svayam-Rupa Krsna as Antaryami or the Indwelling Lord of every individual soul; (5) fifthly, Arca or the Vighraha or Figure of the Lord taking His own initiative to be manifest before the fallen and self-forgetful souls through the medium or Acarya or Spiritual Masters or a freed great saint. The Arca-Vighraha apparently looks like an idol, but is essentially the Fifth Form of the Supreme Divinity, graciously manifest in this world out of His infinite mercy and inconceivable Power for the fallen people who are too much given to gross earthly phenomena. The categorical difference between the worship of the Arca-Vighraha of Visnu and idol-worship must be clearly understood by one who takes to the way of preliminary practices of pure Bhakti. Apparently two similar looking objects need not be identical-a glow-worm and a spark are not same though they appear to be so to an ignorant child. In the same manner the Arca-Vighraha of Lord Visnu worshipped in a temple is absolutely different from idolatry. –166-

Text 167:

42 – *ārātrika-darśanam*
yathā skānde:
kotayo brahma-hatyānām agamyāgama koṭayah |
dahaty āloka mātreṇa viṣṇoḥ sārātrikam mukham || 167 ||

Translation: (42) WITNESSING OFFERINGS IN THE FORM OF WAVING OF LIGHTED LAMPS BEFORE THE VISNU-VIGHRAHA:

It is mentioned in the Skanda Puranam that the very fact of seeing the Face of the Vighraha of Lord Visnu glowing with the light of the lamp which is waved before the Lord at the time of Wave-offering of lights, etc. reduces to ashes all sins committed, sins so heinous as taking the lives of millions of brahmanas and millions of incestuous acts. –167-

Commentary: Sir Jiva comments that here 'Wave offering' refers to all the various Arca-Vighrahas of the Godhead. –167-

Text 168:

utasava-darśanam
yathā bhaviṣyottare:
ratha-sṥham ye nirīkṣante kautikenāpi keśavam |
devatānām gaṇaḥ sarve bhavanti svapacādayaḥ || 168 ||

Translation: Witnessing CELEBRATIONS of the Events of the Life of the Lord: It is said in the Bhavisya Puranam that not for speak of others, even if a candala, who lives on dog's flesh, sees Lord Kesava on the chariot on the occasion of His Celebrations out of simple curiosity, he attains the status of the associate companion of the gods. –168-

Commentary: Sri Jiva Gosvami and Sri Cakravarti hold that here 'of the gods' means 'of the Parsadas of Lord Visnu'. –168-

Text 169:

ādi-sabdena pūjā-darśanam
yathā agneye:
pūjitaṁ pūjyamānaṁ vā yaḥ paśyed-bhaktito harim |
śraddhayā modamān astu so 'pi yoga-phalam labhet || 169 ||

Translation: The word 'Adi' in the text also includes witnessing WORSHIP: We have it in the Agni Puranam- One also who sees cheerfully and with a firm faith and devotion, the ceremony of the worship of Lord Hari or the Lord being worshipped attains all the fruits of the act of worship as according to the declarations of the Pancaratra. –169-

Text 170:

43 – *atha śravaṇam*
śravaṇam nāma-carita-guṇādīnām śrutir-bhavet || 170 ||

Translation: (43) Sravana or LISTENING or AURAL RECEIVING: Sravana or LISTENING is defined as touch of the ears by the Lord's NAME, or by the EVENTS OF HIS LIFE, HIS QUALITIES, etc. –170-

Text 171:

*tatra nāma-śravaṇam
yathā gārude:
saṁsāra-sarpa-daṣṭa-nāṣṭa-ceṣṭaika-bheṣajam |
kriṣṇeti vaiṣṇavam mantraṁ śrutvā mukto bhaven naraḥ || 171 ||*

Translation: AURAL RECEPTION OF THE LORD'S NAME: It is mentioned in the Garuda Puranam that a person who is fatally smitten by the serpent-like worldly concerns and is beyond any hope of survival has the only sure life-giving infallible remedy, viz. listening to the Vaisnava mystic syllables 'Krsna'.
-171-

Text 172:

*caritra-śravaṇam, yathā caturthe:112
tasmin mahan-mukharitā madhubhic-caritra-
péyūña-ṇeña-saritaū partaū sravanti |
tā ye pibanty avitriṇo nripa gāḍha-karēais
tān na sprīcānty āṇana triò-bhaya-ṇoka-mohāu || 172 ||*

Translation: LISTENING TO THE EVENTS OF THE LIFE OF THE LORD: In the Fourth Canto of the Bhagavatam the great sage Narada tells King Pracinararhi: "Oh king! In the assembly of the Bhagavatas or holy saints who have realized themselves and attained freedom, the richest nectar which is the very essence of Lord Krsna flows from the mouths of such saints like streams in all directions; those who are thirsty for such nectar and drink it in ardently with the goblet of open ears, are never touched by hunger, thirst fear, miseries or infatuation." -172-

Commentary: Sri Jiva Gosvami observes that 'nectar of discourse on Lord Hari from the mouths of great saints' means that the nectar of the Character of the Lord apparently sounds like 'words' in the mouth of satins, but the fact is that such nectar is expressive of itself accepting the mouth of saint as a medium, in it is itself self-luminous.

Sri Visvanatha Cakravarti however explains it in the sense that 'discourse on Lord Hari' manifests itself by making the saints themselves, garrulous. Such is the nature of Hari-Katha! -172-

Text 173:

*guna-śravaṇam, yathā dvādaše:113
yas tūttamaūḷoka-guēānuvādaū sangéyate 'bhékṛēam amangala-ghnaū |
tam eva nityā çréūyād abhékṛēāā kriñēe 'malāā bhaktim abhēpsamānaū || 173 ||*

Translation: LISTENING TO THE LORD'S QUALITIES:
In the Twelfth Canto of the Bhagavatam great Sukadeva Gosvami addressing King Parikṣita says: "King! The fortunate person who desires unalloyed Bhakti to the Feet of the Supreme Lord Sri Krsna should constantly and daily listen to the singing of the eulogies of the Lord of highest fame, which destroys all calamities." -173-

Commentary: Sri Jiva Gosvami commenting on the above verse, says: "Here 'singing in praise of Uttama-sloka (Krsna)' includes all Avatars and Bhagavatas, i.e. Eternal Associates of the Lord or God-realized saints. A devotee should daily and constantly cherish the eager interest in listening to the discourses on the Supreme Lord, and the supreme effect of such listening is highest or Uttama-Bhakti in Sri Krsna, Son of Nanda. -173-

Text 174:

*atha tat-kripekṣaṇam, yathā daśame:114
tat te 'nukampāā su-samékṇamāēo bhuijāna evātma-kritāā vipākam |
hrid-vāg-vapurbhīr vidadhan namas te jéveta yo mukti-pade sa dāya-bhāk || 174 ||*

Translation: (44) OBSERVING THE GRACE OF THE LORD:
In the Tenth Canto of the Bhagavatam, Brahma while engaged in the praise of Lord Sri Krsna addresses Him as follows: "Whosoever while going through with detachment his self-earned happiness and the suffering of life contemplates all his joys and sufferings as a gift of Thy infinite mercy or compassion to creatures, and so contemplating does obeisances to Thee in mind, body and speech, qualifies for association with Thee, who art the Bestower of mukti or liberation." -174-

Commentary: Here Sri Jiva Gosvami observes that in the text two different acts of devotion have been stated, viz. gazing at or looking upon one's joys and sorrows as the Grace of the merciful Lord, and at the same time doing obeisances in mind, body and speech. Though they are different acts, the meaning is that they bear the same fruit, i.e. Bhakti.

In the text 'muktupada', 'mukti' means the ninth object 'pada' means 'Asraya' or the Source and Support of this ninth padartha, who is Lord Sri Krsna the Tenth Object.

Translator's note: The term 'padartha' in its ordinary meaning signifies 'what a pada or name refers to or means'. In other words, padartha means namable, and therefore the padarthas in the plural will mean 'ultimate namable'. Namable is regarded in Indian philosophy as equivalent of 'knowable'. For example, padartha is defined as padarthah pramiti visayah (sapta-padarthi). Therefore the ultimate nameables are the same as the ultimate knowables or the ultimate objects of knowables. There are various classy of the padarthas in the different schools of Indian philosophy. The Vaisesikas, for example, are sapta-padartha-vadins, recognizing as they do only seven kinds of ultimate objects. The Naiyayikas are sodasa-padartha-vadins, recognizing sixteen different kinds of knowables. The Carbaka-Mimamsakas (the Prabhakaras) recognize eight different kinds of objects, while in Samkhya the different kinds of objects, are as many as twenty-five padarthas. Here the padarthas are in reference to the tatva-jnana or knowledge of the Truth that is involved in the realization of mukti or liberation. The text refers here to Bhagavatam Canto II, Chapter 10, and slokas 1 and 2, where the attainment of mukti or liberation, the ninth object, it regarded as presupposing the knowledge of eight other objects as preparatory thereto, viz. (1) Sarga or Creation, (2) Visarga or Dissolution, (3) Sthana or the place of each Creation in the system of the created objects, (4) Posana or nourishment or spiritual food, which is the Lord's kindness and mercy to the creatures, (5) Manvantara or the different forms of spiritual practices followed by the great sages like Manu in the different Cycles in accordance with the Lord's Wishes, (6) Uti, which means the urges or drives that characterize the creatures that God creates, (7) Isanukatha or delineation of the character and deeds of the various Avataras of Lord Visnu, i.e. His Manifestations, and of the devotees known for their devotion to the Lord, (8) Nirodha it restriction of Creation when the Lord withdraws His Eyes from the created world and closing them remains absorbed in the mystical sleep of Yoga; at that time the creatures with their sense-organs completely inactivated go to sleep, merged in the Person of the Lord. (9) Mukti is liberation of the Jiva or the finite self by destruction of the nescience which makes him turn away from the Lord and thus become entangled in the toils of earthly life and bringing him back to the Realm of the Lord by making him turn Godwards. The Asraya or Source and Support of this ninth padartha mukti is the TENTH PADARTHA, which is the LORD HIMSELF.

Commenting on the above verse Sri Visvanatha Cakaravarti observes that one attains the Lord only by means of Bhakti discarding all other methods of religious practices. And in answer to the question: 'What forth of Bhakti and its practice can make one eligible for the attainment of the Lord?' The reply is given in the particular slokas of the Bhagavatam. Further in reply, Brahma said that economic and other earthly values are not the real purpose of religion. In the words of Sri Suta Gosvami in Canto I, Chapter 2, sloka 9, it is stated that heavenly pleasures are only automatic secondary ends of Bhakti, and sufferings are inevitable results of not following the path of true religion. A beginner of the practices of Bhakti should remain content with the thoughts that his enjoyments and sufferings are the fruits of his own actions and should be endured with submission and patience as blessings of the Lord Himself. A devotee thinks that as the father's endearment or chastisements are all for the benefit of the child, so also the Lord alone knows best which is good and which is harmful for His devotees. "My Lord knows what is good for me, and I do not know what is truly good for me", so thinks a genuine devotee. In the Fourth Canto, Chapter 20, sloka 31, King Prithu addressing Lord Sri Krsna says: "Lord! As a father looks after the good of his children, so mayest Thou look after me for my real good!" Thus thinking, he who smilingly endures all the, pleasures and pains of life equally as the Lord's blessings and surrenders to Him with all his mind, body and speech, becomes eligible for serving the Lord, which is the supreme purpose of life, and concurrently also attains the secondary result of liberation or mukti. As the right of a son to the properties of his father is derived from the very fact of his being his father's son, so also Bhakti is the natural cause of one's being blessed by the Lord by offering him His Services. In the Tenth Canto, Chapter 87, sloka 107 of the Bhagavatam in their prayers to the Lord the Srutis said: "Lord! A life becomes worth awhile if it be devoted to Thy services, or else what good is there in inhaling and exhaling like a bellows (blowing machine) of a blacksmith?" -174-

Text 175:

*atha smritih
yathā kathāṃ cin-manasā sambandhaḥ smritir ucyate || 175 ||*

Translation: (45) REMEMBRANCE: Association of the mind with the Lord by whatsoever way is called 'Remembrance'.
-175-

Text 176:

*yathā viṣṇu-purāne
smrite sakala-kalyāṇa-bhājanam yatra jāyate |
puruṣantam ajaṃ nityaṃ brajāmi saraṇaṃ harin || 176 ||*

Translation: It is said in the Visnu Puranam: "May I take refuge in that Unborn, Ever-existent and Eternal Lord Hari, whose remembrance makes man entitled to all kinds of bliss." -176-

Text 177:

*yathā ca pādme
prayāṇe cāprayāṇe ca yan nāma smaratām nṛinām |
sadhya naśyati pāpaugho namas tasmai cid-ātmane || 177 ||*

Translation: We have it again in the Padma Puranam: "I make my obeisances to that All-conscious Supreme Person, whose remembrance in life and in death immediately destroys all sins of men". –177-

Commentary: Commenting on the above verse Sri Jiva Gosvami points out that the excellence of the remembrance of the Lord at the last moment of death has been described in sloka 10 of the Eighth Chapter of the Gita. Addressing Sri Arjuna, Lord Sri Kṛṣṇa says: "One who at the time of death unperturbed fixes his prana (life-breath) in between the eyebrows and recalls My Memory, who am the Supreme Person, is blessed with devotion to Me in the next world". –177-

Text 178:

*atha dhyānam
dhyānam rupa-guṇa-kṛidā-sevādeḥ suṣṭhu cintanam || 178 ||*

Translation: MEDITATION: Proper and intense contemplation of the Beauty, Form, Qualities, Sports, Pastimes, and Services of the Supreme Godhead is called Dhyanam or Meditation or Communion with the Lord. –178-

Text 179:

*tatra rupa-dhyānam
yathā nārasimhe
bhagavac caraṇa-dvandva-dhyānam nirdvandvamīritam |
pāpino 'pi prasangeṇa vihitam suhitam param || 179 ||*

Translation: MEDITATION ON THE LORD'S BEAUTIES:

It is mentioned in the Nṛsiṅha Puranam that meditation of the Two Feet of the Supreme Person of the Godhead normalizes all opposites, such as heat and cold, enjoyments and sufferings, etc. If a sinner even casually meditates on the Lord the Scriptures assert such contemplation to be the source of the highest bliss. –179-

Commentary: Sri Mukunda dasa observes that if a sinful person, i.e. one who cherishes evil thoughts, perchance gains any little favorable association with the meditation of the Lord, that itself becomes a source of his attaining Bhakti which is the only way to God-realization. –179-

Text 180:

*guṇa dhyānam, yathā viṣṇudharme
ye kurbvanti sadā bhaktyā guṇanusmaraṇam hareḥ |
prakṣiṇa-kalausaughāste praviśanti hareḥ padam || 180 ||*

Translation: MEDITATION ON THE LORD'S QUALITIES:

It is said in the Viṣṇudharma that those who always meditate on the Qualities of Lord Hari with a devotional heart are freed from the bondage of all sins, and enter into the Realm of Hari. –180-

Text 181:

*kṛidā dhyānam
yathā padme
sarva-mādhurya-sārāṇi sarvad bhutamayāni ca |
dhyāyan hareḥ caritrāṇi lalitāni vimucyate || 181 ||*

Translation: MEDITATION ON THE LORD'S SPORTS AND PASTIMES:

It is said in the Padma Puranam that man can easily swim across the ocean of the world should he meditate on the inordinately sweet, preternaturally wonderful and supremely mind-fascinating Pastimes of the Supreme Lord Sri Kṛṣṇa. –181-

Text 182:

*sevā dhyānam
yathā purāṇāntare*

mānasenopacārena paricarya hariṁ sadā |
pare vān-manasā 'gamyam tam sāksāt pratipedire || 182 ||

Translation: MEDITATION ON TO THE LORD:

Elsewhere in the Puranam it has been stated that some devotees have attained Lord Hari in Person, who is beyond all mundane expressions and mental grasp in imagination, by constantly serving the Lord with mind-create ingredients of service.

Commentary: Sri Jiva Gosvami observes that there is an anecdote in the Brahmavaivarta Puranam about the glories and importance of 'mental service'. A brahmana once lived in Pratisthanapura. Though very poor, he had composure of his mind even in adverse circumstances, believing that man must suffer or enjoy the consequences of his own karma. This simple minded brahmana once heard in an assemblage of superior brahmanas that one can follow Vaisnava religion even with one's inner thinking. Thereafter he started practicing this method. The poor brahmana started taking bath daily in the Godavari river, and after finishing his daily ablutions as are prescribed for a brahmana used to take his seat in a lonely place, and composing his mind by controlling his breath mentally used to install the Sri Murti of Lord Hari (Narayana) in his heart, and mentally thinking himself as wearing sacred clothes and in mind tightly fastening his skirt used to prostrate himself before the Deity; and after mentally fetching water of the Ganga and the Yamuna in golden and silver pitchers, mentally thought of bathing the Lord and should mentally offer Him most delicious food and other ingredients of worship, offer garlands etc. and complete waving of lamps, incense, water in conch-shell, fan, etc. and finish such daily mental worship by blowing the conch (all mentally of course) . All this he would do as would be done by a great and opulent king, and was very happy. After a long span of time of such mental worship of the Lord, the poor brahmana one day prepared Payesa with fine rice cow's milk and sugarcandy (in his mind) and poured it in a garden plate, and before he would offer same to the Lord he wanted to examine how hot it was, and thus thinking he dipped his finger into the hot Payesa and he felt his finger burnt and the consequent burning pain. He thought the Payesa had become unholy and that it could not any more be offered to the Lord! With this painful thought, his meditation was broken, and the brahmana saw that his physical finger was actually swollen and he felt pain. At this Lord Narayana in Vaikuntha smiled! Sri Laksmi was surprised as to why the Lord smiled! And when asked, Lord Narayana sent His celestial car and brought the devoted brahmana to Vaikuntha and told Sri Laksmi all about him, and blessed him with an eternal seat by the side of the Lord Himself. –182-

Text 183:

*atha dāsyam
dāsyam karmārpaṇam tasya kainkaryam api sarvathā || 183 ||*

Translation: (47) Next, SERVANTHOOD:

Offering of all activities or karma to the Lord, and serving the Lord in all possible ways (as a servant does) is called Dasya or Servanthood. –183-

Commentary: Sri Jiva Gosvami observes that mentioning here of offering one's activities or karma (karma-arpana) means servanthship alone. Dedication of karma may also refer to actions, which are same as are also offered by others, while Kainkarya means one's personal services rendered to the Lord. The feeling of considering oneself as a persona attendant on the Lord is Kainkarya or servanthood. It has been stated in the Itihasa-samuccaya: "One who has the feeling 'I am an attendant of Lord Vasudeva' as a result of one's spiritual practices for thousands of births, becomes competent to save mankind." In the Bhagavatam, Canto X, Chapter 81, sloka 36 Sri Sridama Vipra says: "May I cherish forever and at every birth feelings of intimate friendship (Sauharda), companionship (Sakhya), friendly attitude (Maitri) and servanthship (Dasya) for Sri Krsna, the Lord of Dvaraka!" Here dasya refers, says Sridhara Svami, to 'servanthood'. Servanthood consists in rendering services to the Lord-it is waiting upon or attendance on the Lord and worshipping Him. Therefore there is hardly any difference between offering of activities or karma (karma-arpana) and attendance on the Lord (Kainkarya) and rendering services to Him.

Sri Mukunda dasa, Gosvami explains 'offering of all actions or karma' as dedication of one's normal and natural activities, such as, eating, etc. and also offering of the various features and ingredients of worship, and 'kainkarya' as one's being engaged in the service of the Lord with the inner feeling of considering oneself as an attendant of the Lord.

Translator's note: The slokas that follow require some preliminary explanation without which the meaning may not be clear to the reader. Just as the Paribhasika word 'Bhava' has been used by the Gaudiyas in two aspects, i.e. first as the beginning of Prema-Bhakti (Bhava-Bhakti) and again as the culmination of Prema through the states of Sneha, Mana, Pranaya, Raga, Anuraga, to Bhava and Maha-Bhava (See Introduction), so also the Paribhasika word 'Dasya' both in the sense of a form of Sadhana-Bhakti and also as a form of the Primary Sthayi-Bhava or permanent attitude as Dasya-Rati. The word "Dasya" as it appears in the succeeding slokas is used in the sense of Sadhana-Bhakti, i.e. as preparatory practice, which is matured into Bhava-Bhakti. Thus Dasya as Sadhana-Bhakti means some deeds of service to the Lord as becomes a servant devoted to the Master. Sri Rupa Gosvami however mentions here Sridhara Svami's use of Dasya-Sadhana-Bhakti as being of two varieties though Sri Rupa Gosvami himself does not agree with Sridhara Svami in this respect. According to Sridhara Svami, Dasya Sadhana-Bhakti may be either in the form of offering one's activities of every day life (barring, of

course, those that are considered as unclean) to the Lord or as reciting the Name of the Lord, repeating the Mantrams or revealed syllables or meditating on the Qualities of the Lord or the Life's Events of the Lord. Sri Rupa Gosvami holds, however, that Dasya-Sadhana-Bhakti does not consist in offering the daily activities or even the duties one has to perform because of one's station in life to the Lord. Dasya-Sadhana-Bhakti would not be Bhakti, pure and unadulterated, if it were mixed up with karma. Therefore Dasya-Sadhana-Bhakti means those special acts of Vaisnavas, such as, repeating the Mantras, chanting the Name of the Lord, meditating on the Events of the Life of the Lord, which constitute Sadhana-Bhakti as Dasya, Dasya as Service means serving the Lord in these specific forms. –183-

Text 184:

*tatra ādyaṃ yathā skānde
tasmin samarpitaṃ karma svābhāvikaṃ apīṣvare |
bhaved bhāgavato dharmas tat-karma kimutārpiṭam || 184 ||*

Translation: So the ADYA, i.e. the first of the two forms of Dasya, viz. dedication or offering of one's actions:

It is said in the Skanda Puranam that when offering of man's daily normal activities, such as eating etc., to the Lord is reckoned as Bhagavata-dharma, there is hardly any need to add that services to the Lord at the time of worship must be Bhagavata-dharma, i.e. religion in relation to the Lord. –184-

Commentary: Sri Mukunda dasa Gosvami says that 'Bhagavata-dharma' in the text, in the text here means that 'service' as a way to the attainment of the Lord is 'dharma', and 'tat karma' means 'telling beads', meditation, etc. Sri Visvanatha Cakravarti says that if dedication of man's daily normal activities to the Lord were Bhagavata-dharma, what wonder is there at singing and listening to the praise and glories of the Lord for His delight should be called Bhagavata-dharma? –184-

Text 185:

*karma svābhāvikaṃ bhadrāṃ japa-dhyānārcanādi ca |
itīdaṃ dvividhaṃ kṛiṣṇe vaiṣṇavair dāsyam arpiṭam || 185 ||*

Translation: If both normal good activities or karma and also telling of beads, meditation, worship, etc. (at the time of worship of the Deity in the temple) be offered to Sri Kṛṣṇa by Vaisnavas, then it is called Dasya. –185-

Commentary: Sri Jiva Gosvami comments that here in the text the desired Dasya is of two kinds, viz. first, the desirable actions as prescribed for the four classes of varna (one born with the qualities and activities as according to one's actions in previous life as brahmana, ksatriya, vaisya and sudra) and the four stations of life or asrama (according to one's temperament, natural inclinations and fitness or competency relative to one's stage of life as brahmacari, grhastha, vanaprastha and sannyasi or yati); but such karma of the four varnas and four asramas must, be excluded which are unacceptable according to the prohibitions of the Scriptures, for offering to the Lord; and secondly, karma here includes telling of beads, inaudible muttering of the revealed syllables and the Name of the Lord, meditation, arcana or worship in the temple etc. If these two forms of normal karma and telling beads, meditation etc. is offered to Sri Kṛṣṇa by a Vaisnava, then it is called Dasya.

Sri Mukunda dasa Gosvami points out, however, that here 'normal actions' mean eating, sleeping, etc. which are natural and good actions of individual Vaisnava; but normal actions which are unwholesome, such as cleansing of teeth or washing one's feet or going to the privy, etc. must be excluded from desirable daily natural actions of an individual Vaisnava to be offered to the Lord and must not be called Dasya. But the daily prescribed and prohibited karmas are indeed not wholesome, because in the First Canto of the Bhagavatam, in Chapter 5, sloka 12, sage Narada addressing Sri Vyasadeva says: "When restraining ones senses, practices that bear liberation or moksa as fruit, or every unqualified knowledge do not appear in all their beauties if they be devoid of devotion to Lord Visnu and if they be not offered to Him, how can karmas or actions done with the object of reaping fruits therefrom, followed by enjoyments or sufferings, or karmas which are prohibited be wholesome if they be not dedicated for the Lord for His acceptance? How can such karma of worldly-minded and Godless person purify the dirt of his heart?" Again in the Eleventh Canto of the Bhagavatam in Chapter 20, sloka 26, Lord Sri Kṛṣṇa tells Uddhava: "The Scriptures have laid down the injunctions and prohibitions for enjoyments and sufferings of the people of the four varnas and four asrama's in order gradually to turn them astray from their natural attachment for earthly values of life", that is to say, the very tendency towards an attachment to worldliness and pleasures is the impurity of the heart. But such normal inclination of an individual cannot suddenly be stopped. Hence 'this one should do' and 'this one should not do'-such prescriptions and prohibitions of the Scriptures are meant slowly to curb the tendency for worldliness and gradually to bring one round the path of detachment and make one turn to God. Therefore, if the daily duties of life were offered to God, then such karma can be said to be satvika karma, but not Dasya Sadhana-Bhakti. In the Bhagavatam Canto XI, Chapter 25, sloka 23, Lord Kṛṣṇa tells Uddhava: "Oh Uddhava! If one in one's station of life offers one's daily obligatory and optional karma to Me without hankering after any fruit therefrom then such karma is satvika karma; it is rajas karma if it be offered to Me with the object of attaining fruits, while it is tamasa karma which is performed with malicious motives and not offered to Me." Sri

Mukunda dasa Gosvami further points out that by honest, and rigid performance of one's daily karma as prescribed in accordance with one's varna and asrama and offering them to the Lord one can attain only knowledge about the Lord, but not Bhakti. In support of this statement Sri Mukunda dasa further quotes from the Bhagavatam, Canto XI, Chapter 20, sloka 21, where Lord Krsna addressing Uddhava says: "In this world one who follows the duties of varna and asrama according to the prescriptions of the Scriptures and who is sinless and pure-hearted attains unmixed knowledge, and it is only by an inexplicable fortune that one can gain Bhakti in Me." Offering of inaudible muttering of the Mantras or revealed syllables and chanting the Name of the Lord and of meditation or worship is Dasya. In the Seventh Canto of the Bhagavatam in Chapter 5 and sloka 23, in reply to the question of King Hiranyakasipu 'What is highest education?', Prince Prahlada said: "Father! I consider it to be the highest form of education to surrender oneself-completely with body and mind to Lord Vishnu for following one or all the Nine Forms of Bhakti, viz. (1) listening to, (2) singing, (3) meditating upon the Name, Form, Beauty, Qualities, Pastimes of Lord Visnu (Krsna), (4) service to His Feet, (5) His worship, (6) praying hymns, (7) attendance on Him or Dasya, (8) establishing friendly feeling for Him, and (9) self-dedication."

Sri Visvanatha Cakravati observes that There 'normal karma' should be understood as 'karmas in relation to the varnas and asramas, and that such karmas should be wholesome and not undesirable such as washing of hands after going to the privy, etc. And, mediation, worship, inaudible chanting of the revealed syllables, etc. is also karma. When both these forms of karma are offered by a Vaisnavas to Lord Visnu, then only they are termed Dasya. –185-

Text 186:

*mridu-sraddhasya kathitā svalpā karmādhikāritā |
tad-arpitam harau dasyam iti kaiścid udīryate || 186 ||*

Translation: One whose faith in the Lord is rather mild is also partially eligible for such karma, and if such a one offers his karma to Lord Hari, it is also called Dasya by some. –186-

Commentary: Sri Jiva Gosvami points out that the author Sri Rupa Gosvami has subsequently shown that though inaudible chanting, meditation, worship, etc. cannot be said to be Dasya if they are not offered to the Lord, yet they are accepted as elements or angas of Vaidhi-Sadhana- Bhakti. But the fore-fold natural karma cannot be said to be angas of unalloyed Bhakti. Therefore it is not the author's own view. But some people hold the view that offering of karma of those who cherish mild faith in the Lord is also called Dasya. In the same manner, 'arpitam' in the text of sloka 186 means offering itself. But in the Bhagavatam in the words of Prince Prahlada, as stated above, according to Sridhara Svami's comment, the Nine Forms of Bhakti if offered to Lord Visnu are to be accepted as the highest form of education. Therefore, he makes a difference between 'offering' of karma-karma-arpanam and 'dasya' or service rendered to the Lord.

Sri Mukunda dasa comments that the expression 'by some' in the text refers to Sridhara Svami and others, who call offering of karma to the Lord by those who have mild faith in the Lord as Dasya.

Sri Visvanatha points out that Sri Rupa Gosvami hereafter has established meditation on the Lord, telling beads and chanting of the Lord's Name, worship, etc. as pure Bhakti even if they be not offered to the Lord. But the afar-said karma of varna and asrama cannot be pure Bhakti even if they were offered to God. So, to call such offering of karma of varna and asrama as Bhakti is not the viewer of the author Sri Rupa Gosvami, for he has already defined pure Bhakti as untouched by karma, jnana, yoga, etc. In the text, 'mild faith' means not having firm faith in the belief that it is only by following the way of pure Bhakti everything else is fully attained. –186-

Text 187:

*dvitīyam yathā nārāḍīye
ihā yasya harer dāsyē karmanā manasā girā |
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate || 187 ||*

Translation: THE SECOND of the two forms of Dasya:

It is said in the Naradiya Puranam that one who cherishes the desire to serve and whose effort are all engaged in the service of Lord Hari with body, mind and speech, is a liberated person under all circumstances even while living in this world and such a one escape future births. –187-

Commentary: Sri Jiva Gosvami comments that 'one's attempts for the service of Lord Hari' means one's desire to serve the Lord with the idea 'I am my Lord's servant'. The author Sri Rupa Gosvami here asserts his own view on the subject.

Sri Mukunda dasa however explains 'efforts for the service of Lord Hari' as serving Lord Hari with body, mind and speech with the feeling 'I belong to my Lord'. For example, in the Ninth Canto of the Bhagavatam, Chapter 4, sloka 18 to 20, Sri Sukadeva Gosvami addressing King Parikṣita says: "King Ambarisa engaged his mind in the mediation of the

Lotus-like beautiful Feet of Lord Sri Krsna, his words in singing the Glories of the Lord, his ears in listening to the Events of the Divine Life of the Lord, his pair of eyes in seeing the temple of Lord Mukunda, his skin in touching the sacred body of pure devotees of the Lord, his nose in smelling the sacred and sweet scent of the Tulasi and sandal offered to the Feet of the Lord, his tongue in tasting the food offered to the Lord, his pair of foot in traveling on pilgrimage to the places associated with the Lord, his head in bowing before the Lord's Feet, and all his desires in the service of the Supreme Lord Sri Krsna. King Ambarisa did not employ his senses for sense pleasures". –187-

Text 188:

*atha sakhyam
viśvāso mitra-vṛttīś ca sakhyam dvividham tritam || 188 ||
Transliteration:*

Translation: (48) Next is SAKHYAM or FRIENDSHIP:

The wise have called Sakhyam (Companionship or Friendship) of two kinds, based on faith and temperament of friendly feelings. –188-

Commentary: Sri Jiva Gosvami here points out that of the two kinds of Sakhyam or friendliness i.e. one based on faith and the other based on one's normal and innate disposition for the Lord as a Friend, the first view belongs to others and the second is the author's own view. The word 'mitra' means friend in all its bearing. For example, in the Tenth Canto of the Bhagavatam, Chapter 14, sloka 32, Brahma while offering his hymns in praise of Lord Sri Krsna says: "Ah! How fortunate is Nanda and other Brajavasis! What a fortune! The All-blissful, Eternal And the absolute Brahman is their Friend!" In the text the friendly affection by temperament means the natural feeling for the Lord as when one says 'I am Thy friend.' –188-

Text 189:

*tatra ādyam yathā mahābhārate
pratijñe tava govinda na me bhaktah praṇaśyati |
iti saṁsmṛitya saṁsmṛitya prāṇān saṁdhārayāmy aham || 189 ||*

Translation: FIRST, i.e. Sakhyam by faith-In the Mahabharata, Sri Draupadi addressing Lord Sri Krsna says: "Oh Lord Govinda! It is Thy promise that Thy devotees shalt not completely be ruined, and this remembering again and again I hold my life." –189-

Commentary: Sri Jiva Gosvami points out that the faith of Sri Draupadi expressed in the words 'Thy promise, Oh Govinda!' has been cited here as an example of Sakhyam based on faith in Vaidhi Sadhana-Bhakti. But later on it will be shown that Sri Draupadi is one amongst the Eternal Associates of the Lord in Prema-Bhakti i.e. this feeling of Sri Draupadi is an Anu-Bhava (one that follows in the wake of Vibhava) of Prema-Bhakti, and does not belong to Sadhana-Bhakti. But it is not wholly impossible that on rare occasions even Prema-Bhaktas act like Sadhana-Bhaktas. It is for this reason that Sri Draupadi's words have been cited here as an example of Sadhana-Bhakti's particular anga or element, Sakhya. Such examples can be found in the Bhagavatam, also (e.g. Canto XI, Chapter 2, sloka 55). While describing the signs of a superior devotee, sage Sri Havi addressing King Nimi says: "He is a superior devotee whose heart the Supreme Lord Hari with His Feet bound by the silken tie of Pranaya (see Introduction, Section XII) cannot leave-the Lord, the very utterance of whose Name even inadvertently, destroys all sins." Here the action of binding the Feet of the Lord within the heart with the tie of Pranaya is a special aspect of Prema, as an Anu--Bhava of the Lord's Associates. Even this action of the highest, Prema-Bhakta has been cited by sage Havi as an example of a spiritual act in the state of Sadhana i.e. in the preliminary stage of spiritual practices.

Sri Mukunda das Gosvami observes that in the above quotation of the words of Sri Draupadi as an example of Vaidhi Sadhana-Bhakti, it is understood that in such citations only the relevant applicable portions should be accepted as an example, and not necessarily the whole of the verse quoted. In this way, quotations have been cited in this book in some places. For example, while explaining the signs of the sprouting of Bhava-Bhakti, the words of the Siddha-Bhakta King Parikṣita have been cited. In the First Canto, Chapter 19, sloka 15 of the Bhagavatam, the dying King Parikṣita, addressing the assembled munis and rsis said: "Oh Brahmanas! May you all and Devi Ganga know this cursed self, whose mind is now fixed in the Supreme Lord Krsna, as one who has taken shelter in you! Let the witchcraft or Maya sent by the brahmana-boy or the serpent bite me with ease and without fear-I do not desire to oppose it in any way whatsoever. May you only sing uninterruptedly the Glories of Lord Visnu so that I may hear them!" Here the Siddha-Bhakta (one who has already attained the highest stage of Bhakti) King Parikṣita is cited as an example of a devotee in whom only Bhava-Bhakti is sprouting. –189-

Text 190:

tathā ekādāśe ca115

tai-bhuvana-vibhava-hetave 'py akuëöha-smritir ajitâtma surädibhir vimrigyât |
na calati bhagavad-padäravindäl lava nimiñärdham api yaü sa vaiñëavägryaü ||190||

Translation: Further example of Sakhya based on faith as an anga or element of Vaidhi Sadhana-Bhakti is quoted from, the Bhagavatam where addressing King Nimi, the sage Sri Havi says: "One who does not deviate even for the twinkling of an eye from the constant remembrance of the Divine Feet of the Supreme Lord Sri Hari, who is unattainable by the uncontrolled gods of heaven who aspire after attainment of the kingdom of heaven, is a great Vaisnava. –190-

Translator's note: It is stated that friendly affection (Sakhya) and complete self-surrender (Atma-Nivedana), the two forms of angas or features of Bhakti, are extremely rare. Only in some devotees of exceptional merit they are sometimes observed. They, in fact, are the characteristics of the accomplished devotees of the Eternal Order, i.e. Associates and Attendants of the Lord in the Divine Realm. Therefore their mention as angas of Sadhana-Bhakti, than is, Bhakti to be realized or accomplished by practice, will appear to be not quite appropriate in the present context. If they are mentioned however here, it is because in very rare cases the belief that matures into friendly affection (Sakhya) and complete self-surrender (Atma-Nivedana) may arson be observed in advanced devotees in this earth. –190-

Text 191:

*sraddhâ-mâtrasya tad-bhaktäv adhikâritva hetutâ |
angatvamasya-viävsa viävşasya tu keşave || 191 ||*

Translation: SRADDHA or FAITH is a necessary conditional of eligibility for the worship of the Lord, and this faith is an aspect (anga) of the belief in the Supreme and Absolute Reality of Lord Kesava (Krsna). –191-

Commentary: Sri Jiva, observes: though the two terms 'sraddha' and 'visvasa' are ordinarily regarded as synonyms, yet one may describe the primary stage as one of 'sraddha' or faith, and the subsequent stage as one of 'visvasa' or belief (in the Reality of the Object of faith). And thus a distinction may be drawn between the two, though usually they are treated as synonyms.

Translator's note: The difference between sraddha and visvasa is the same as the difference between a determinable and a determinate. This may be explained by an illustration. Color is a determinable, and its determinates are red, blue, black, white, green, etc. Thus the determinable color becomes determinate as red or blue color. In the same way, sraddha is the primary stage- a stage of faith in general; it becomes specific as 'visvasa' or 'belief' in Kesava as the Lord and the Supreme Reality. –191-

Text 192:

*dvitïyam yathâ agastya-samhitâyâm
paricaryâ parâñ kecit präsâdeşu ca şerate |
manuşyam iva tam draştuñ vyävahartuñ ca bandhuvat || 192 ||*

Translation: SECONDLY, Friendly feelings:

It is said in the Agastya-samhita that there are certain devotees who look upon the Deity with an intense attachment as of a friend such as one feels towards a man in this world, and this with the object of rendering personal services; and behaving with the Deity like a friend (as an attendant friend does), sleeps inside the temple. –192-

Text 193:

*Rägânugâgatäsya syädvidhimârganapekşanât
Mârga-Dvayena Caitena Sâdhya Sakhya-ratirmatâ || 193 ||*

Translation: AS Sakhya (as an anga of Vaidhi Sadhana-Bhakti, such as is described in the previous verse) is not bound by the rules and regulations of Vaidhi Bhakti, the friendly feelings for the Deity even in the temple truly becomes an anga of Raganuga-Bhakti. Therefore Sakhya-Bhakti in both the paths of Vaidhi and Raganuga-Bhakti is Sakhya-Bhakti as a process of sadhana or spiritual practice and has Sakhya-Rati as its fruit; i.e. Sakhya-Bhakti in the stage of sadhana ripens into Sakhya-Rati as the fruit of sadhana. –193-

Commentary: Sri Jiva Gosvami points out that though the quotation here should have come under the heading of Raganuga-Bhakti, yet it should also be accepted as a part of Vaidhi-Bhakti as well-that is the contention of the author. –193-

Translator's note: In the text 'Sakhya-Rati' in both the two paths of 'Vaidhi' and 'Raganuga' refers to the fact that though 'Sakhya' or intimate friendly feelings for the Lord is independent of the regulations of the Scriptures and is in most cases aroused out of intense longing for serving the Lord in the way the Eternal Associates of the Lord, such as His Friends, His Parents or the Gopis in Braja serve Him, is essentially an anga of Raganuga- Bhakti, yet it is not absolutely uncommon that at times some devotees in the stage of their spiritual practices, while still in bondage, develop this

intimate friendly feeling for the Deity in the temple (which is the essential aspect of Vaidhi-Bhakti), -and Sakhya-Rati, which is the fruit of Sakhya-Bhakti, grows out of it. For, it has been described by Sri Rupa Gosvami that Raganuga Bhakti is possible for an individual being when an intense longing is aroused in the heart of a sadhaka by his or her listening to the rapturous ways in which the Ragatmikas, i.e. the Co-menifestations of the Supreme Lord out of His inconceivable prerogative as Sri Radha and Gopis in Madhura-Rati, as Nanda-Yasoda in Vatsalya-Rati, Sridama, Sudama, Suvala, Madhumangala in Sakhya-Rati, and Citraka, Patraka in Dasya-Rati, serve the Lord. Ragatmikas must not be confounded with the Raganugas. No individual finite soul or Jiva even at the highest stage of its spiritual attainment can become a Ragatmika, nor can such an individual atma attain Ragatmika-Bhakti. It is only in subordination to the Ragatmikas who are the Lord's Eternal Associates, such as is mentioned before, and with an intense longing for following in the wake of the ways and feelings of the Ragatmikas that an individual Jiva in bondage can attain Sakhya-Bhakti which finally develops into Sakhya-Rati as Raganuga-Bhakti. Sadhaa-Bhakti is both Vaidhi and Raganuga. In Vaidhi-Bhakti, everything is dictated by the injunctions and prohibitions of the Scriptures, whereas in Raganuga-Bhakti the dominant factor is not directions of the Scriptures but an intense longing and taste for serving the Lord in the way the Co-eternal Associates of the Lord, who are called Ragatmikas, serve the Lord lovingly. The essential characteristic of Raganuga-Bhakti is, therefore, not to be guided by the Scriptures. But because at times it has been found that some sadhaka in their preliminary stages of spiritual practices gradually develop a longing for serving the Lord (even in the stage of bondage, as in the stage of worshipping the Deity in the temple) in the wake of the ways and feelings of the Eternal Associates in the Eternal Order, Sri Rupa Gosvami has mentioned Sakhya as an anga of Vaidhi Sadhana-Bhakti, though truly it is an anga of Raganuga Sadhana-Bhakti. -193-

Text 194:

atha ātmanivedanam, yathā ekādāśe 116
 martyo yadā tyakta-samasta-karmā niveditāmtā vicikérñito me |
 tadāmr̥itatvaā pratipadyamāno mayātma-bhuūyāyā ca kalpate vai || 194 ||

Translation: (49) Next, Self-dedication:

In the Eleventh Canto of the Bhagavatam Lord Sri Krsna tells Sri Uddhava: "When man dissociates himself from all karma or gives up all karma and completely dedicates his self to Me, then I desire to give him the highest good and eternal life and he crosses the door of Death and attains a Body similar to Mine." -194-

Commentary: Sri Jiva Gosvami observes that when an individual dedicates one's atma or self to the Lord, naturally the Parama-Atma, i.e. Lord, takes control of him as a kinsman does for one's own kin. In such a stage of self-dedication to the Lord, one gives up all forms of daily earthly duties, i.e. duties that are incumbent on one as arising out of one's station in life. In such a stage the Lord Himself desires to give him the highest good, i.e. Bhakti, and he conquers Death, i.e. becomes immortal, and attains Sarsi-Makti, i.e. majesties equal to the Lord.

Sri Mukunda dasa Gosvami says that one who has attained to the stage of complete self-dedication (atma-nivedana) has simultaneously also abstained from all wrong-doing, i.e. actions or karmas contrary to or showing neglect of the Vedic prescriptions and also must have given up all earthly responsibilities to one's wife and children, etc. He has thereby conquered Death and attained all the divine qualities of a pure devotee. -194-

Text 195:

artha dvidhātma-śabdasya pañḍitair upapāyate |
dehy ahantāspadam̐ kaiścid dehaḥ kaiścin mamatva-bhāk || 195 ||

Translation: The wise has said that the self (in self-dedication) is of two kinds. Some say that dedication of one's 'egoism' is atma-nivedana, and others say that dedication of one's bodily attachments and of such that is related to the body is self-dedication. -195-

Text 196:

tatra dehi, yathā yāmunācārya-stotre
vapurāḍiṣu to 'pi vā guṇato 'sāni yathā-tathā-vidhaḥ |
tadayam̐ tava pādapadmam̐o rahamadyaiva māyā samarpitaḥ || 196 ||

Translation: Of these two, Dedication of one's Egoism or misidentification of the pure self with the physical body:

It has been said in the hymns of Sri Yamunacarya: "Oh Lord! I dedicate my self completely to Thee even though this self may be now engaged either in the physical body as a human being or be in heaven in the form of a god owing to some good actions, or in whatever condition it may now be-such an 'I, I offer this very day at Thy Lotus Feet." -196-

Commentary: Sri Jiva Gosvami says that according to the various theories whatever may be this 'I' in its essential nature, to dedicate one's self, whether misconceiving oneself either as a man or as a god or anything else-one's egoism, this very day to the Feet of the Lord is 'self-dedication.'

Sri Visvanatha Cakravarti observes: "Oh Lord! Because of my past actions and qualities, if I am born as a bird or beast or man or god in heaven, in such births in whatever conditions I be, whether in sound health or as physically mutilated, this my perverted 'I' I over to Thee this very day!"

Translator's note: The different theories about this 'self' vary. Some hold the physical body as the 'self', others call the 'senses' as the self, or the 'mind' the self, or 'intelligence' the self, or 'the reflected Brahman as intelligence' the self. Some hold it to be a separated part of Brahman, and others call this, 'self' an intelligent atma. All these different conceptions about the 'self' shall come under 'atma-nivedana' or dedication of one's 'I' or egoism. -196-

Text 197:

*Deho, yathā bhakti-viveke
cintān kuryān na rakṣāyair vikrītasya yathā paśoḥ |
tathārpayan harau dehaṁ viramedasya rakṣanāt || 197 ||*

Translation: Secondly, Dedication of Body:

It has been staid in the Bhaktiviveka that just as one has not to worry about the protection and watching of an animal which has been disposed of, so also one ceases to think about how one would be looked after-once an individual has dedicated his body and soul to the Feet of Lord Hari. -197-

Text 198:

*duṣkaratvena virale dve sakhyātmā-nivedane |
keṣāncid eva dhīrānām labhate sādhanārhatām || 198 ||*

Translation: As both Sakhya (intimate friendly feelings, for the Lord aroused of spontaneous and intense longing for such feelings) and atma-nivedana (complete dedication of one's ego and body and soul to the Feet of the Lord) are very very rare and difficult, it is Only a very few deserving and qualified persons with ever deepening faith that are found to possess them as results of their spiritual practices. -198-

Commentary: Sri Jiva Gosvami observes that self-dedication (atma-nivedana) is rare only because it is very difficult to dedicate oneself completely to the Lord, but not because it is not rare in its glories as there is want of intense, personal feelings for the Lord, whereas Sakhya is rare both because it is very very difficult to attain and also because of its superb feelings for the Lord irrespective of any scriptural guidance. But if atma-nivedana or self-dedication also was enriched by association of intense feelings for the Lord, then it also becomes rare in both ways. Of these two forms of atma-nivedana or self-dedication, i.e. dedication of one's 'I'- and dedication of one's, attachment for the body and all that is associated with the body (and such dedication with intense feeling of Erection for the Lord), King Vali's atma-nivedana or dedication illustrates the former, i.e. complete self-dedication without however a feeling of intense attachment for the Lord. Sri Jiva further points out the difference between atma-nivedana (self-dedication) and 'saranagati' or self-surrender. In self-surrender (saranagati), one considers oneself being under the protection of the Lord, i.e. considers oneself to be completely subservient to the Lord and to be under His protection, while in self-dedication (atma-nivedana) one offers one's 'I', body and all attachments related to the body, with or without an intense feeling of intimacy for the Lord. As regards atma-nivedana enriched by intimate feelings for the Lord, one may take the example of King Ambarisa. It is said in the Ninth Canto, Chapter 4, slokas 18-20 of the Bhagavatam: "King Ambarisa engaged his mind in the meditation of the Lotus-like beautiful Feet of Lord Sri Krsna, his faculty of speech in singing the glories of the Lord, his two hands in cleansing the temple of the Lord, his ears in listening to the discourses on the Divine Events of the Life of Lord Sri Krsna, his eyes in seeing the temple of Lord Mukunda, his tactile sense in touching the sacred body of the pure devotees of the Lord, his olfactory sense in smelling the sweet odor of the offered Tulasi-leaves, his tongue in tasting the food etc. offered to the Lord through the process of the revealed syllables, his feet in traveling on foot to the sacred places of pilgrimage associated with the Lord, his head bowed at the Feet of Lord Hari, and all his desires employed for being blessed with the Dasya or service of the Supreme Lord. The king did not engage his senses for any earthly pleasures." In the Eleventh Cant of the Bhagavatam, the Lord has also described about self-dedication or atma-nivedana to Him attended with the feelings of a personal servant. In likes manner, in the Tenth Canto of the Bhavagatam, Chapter 52, sloka 39, it is stated how Queen Rukmini in Dvaraka dedicated Herself to Lord Sri Krsna with the most intimate feelings for the Supreme Lord as Her Eternal and Divine Consort. She wrote a letter to the Lord thus: "Oh Beloved! Oh Great! I look upon Thee as my Divine Husband and have therefore dedicated myself completely to Thee. Do please come to Dvaraka and graciously accept me as Thy Queen." Similar examples can be multiplied of self-dedication with intimate friendly feelings and affection for the Lord.

Sri Mukunda dasa Gosvami points out that Sakhya discounts all injunctions and prohibitions and shows itself in spontaneous intense intimate feelings for the Lord, while extreme endurance of hunger and thirst is characteristic of self-dedication or atma-nivedana. All this shows that both are extremely rare. The word 'adhira' in the text means those devotees who are advanced and have deep-rooted faith. -198-

Text 199:

*atha nija-priyopaharaṇam, yathā ekādaśe*¹¹⁷
yad yad iñōatamaā loke yac cāti-priyam ātmanaū |
tat tan nivedayen mahyaā tad ānantyāya kalpate || 199 ||

Translation: (50) OFFERING OF ONE'S DEAR OBJECTS:

Lord Sri Kṛṣṇa tells Sri Uddhava in the Eleventh Canto of the Bhagavatam: "If objects which are much desired and which are very dear to a person be offered to Me, then such gifts bear permanent fruits." –199-

Commentary: Sri Mukunda dasa observes that not only one should offer objects of one's own liking and which are dear to oneself but one should also offer such things like gunja (a impale shrub bearing red and black-berries and a garland made of the seeds of these red-black-berries is called Gunja-mala), peacocks feathers etc. which are dear to Lord Sri Kṛṣṇa. –199-

Text 200:

atha tad-arthe 'khīla-ceṣṭitam, yathā pañcarātre
laukikī vaidikī vāpi yā kriyā kriyate mune |
hari sevānukūlaiva sā kāryā bhaktim icchata || 200 ||

Translation: All Endeavors for the Sake of Lord Kṛṣṇa:

It is said in the Narada-Pañcaratra: "Oh great sage! All forms of activities, conventional or Vedic, that are prevalent in society, should be offered to Lord Hari and favorably employed for His service if one should aspire after pure Bhakti." –200-

Commentary: Sri Mukunda dasa Gosvami observes that one should not offer those karmas to the Lord, which are not meant for His service of are not acceptable for the Lord's service. –200-

Text 201:

atha śaraṇāpattiḥ, yathā hari-bhakti-vilāse
tavāsmīti vadan vācā tathaiva manasā vidan |
tat sthānam āśrītanvā modate śaraṇāgataḥ || 201 ||

Translation: (52) Next, SELF-SURRENDER:

It is stated in the Haribhakti-vilasa that one who expresses oneself in the words: "Lord! I am Thine! " And also mentally thinks so, and physically takes abode in the Lord's Realm, exemplifies true self-surrender in his being. –200-

Text 202:

śrī nārasimhe ca
tvām prapanno 'smi śaraṇam deva-deva janārdana |
iti yaḥ śaraṇam prāptas taṁ kleśād uddharāmy aham || 202 ||

Translation: It is said by the Lord in Nṛsinha Puranam: "I deliver him from all miseries who, saying 'Oh Lord of lords! Oh Janardana! I surrender myself unto Thee' takes refuge in Me." –202-

Commentary: Sri Jiva Gosvami says that the word 'Sarana' has two meanings; firstly, it means dependence on the Lord as the only Protector, and secondly it means taking complete shelter at the Feet of the Lord. In the above text, "I surrender myself unto Thee" means 'Lord! I accept Thee as my Protector.' The Lord delivers such a person from all his afflictions. –202-

Text 203:

atha tadyānām sevānam tulāsyah
yathā skānde
yā dṛiṣṭā nikhilāgha-saṅga śamanī sprīṣṭā vapuḥ pāvanī |
ragānām abhivanditā nirasani siktāntakatrāsini ||
pratyāsatti-vidhāyini bhagavataḥ kṛiṣṇasya samṛopitā |
nyastā tac-caraṇe vimukti-phaladā tasyai tulasyai namaḥ || 203 ||

Translation: 53) SERVING THOSE ASSOCIATED WITH THE LORD, such as TULASI:

It is mentioned in the Skanda Puranam: I bow down to the Tulasi the very sight of which destroys all sins, the touch of

which purifies lowly birth, making obeisances to which acts as an antidote to all diseases and sufferings, sprinkling water at whose root removes all fears of death, planting of which makes one devoted to the Feet of Sri Krsna, and offering of which at the Feet of Sri Krsna gives special mukti, i. e. Prema-Bhakti. –203-

Text 204-205:

*tathā ca tatraiva
driṣṭā sprīṣṭā tathā dhyātā kīritā namitā stutā |
ropitā sevītā nityam pūjitā tulasī subhā || 204 ||
navadhā tulasīm devīm ye bhajanti dine dine |
yuga-koti-sahasrāṇi te vasanti harer-grihe || 205 ||*

Translation: It is further stated in the Skanda Puranam that he who serves Tulasi daily in the nine ways, viz. daily seeing, touching, meditating on, singing the glories of, making obeisances to, listening discourses about, planting and growing five leaves of it daily, and otherwise serving it-makes Tulasi a bestower of benefits, whereby he attains the fruit of living in the House of Lord Hari for thousands of years. -204-205-

Text 206:

*atha śāstrasya
śāstra-matra samākhyātām yad-bhakti-pratipādakam || 206 ||*

Translation: (54) SERVING SCRIPTURES:
Here "Scriptures" or "Sastras" mean those books, which establish Bhakti.
-206-

Text 207:

*yathā skānde
vaiṣṇavāni tu śāstrāṇi ye śrīṅvanti paṭhanti ca |
dhanyāste mānavā loke tesām kṛiṣṇaḥ prasīdati || 207 ||*

Translation: Blessed are they in this world who, study and listen to Vaisnava literature, and Lord Sri Krsna is pleased with them. –207-

Text 208:

*vaiṣṇavāni tu śāstrāṇi ye arcayanti grihe narāḥ |
sarva-pāpa-vinirmuktā bhavanti sura-vanditāḥ || 208 ||*

Translation: Those who worship Vaisnava Scriptures in their homes are freed from all sins and are adored by the gods. –208-

Text 209:

*tiṣṭhate vaiṣṇaviṁ śāstram likhitam yasya mandire |
tatra nārāyaṇo devaḥ svayaṁ vasati nārada || 209 ||*

Translation: "Oh Narada! In the house in which Vaisnava Scriptures are written and then preserved, Lord Narayana Himself makes His Abode." –209-

Text 210:

*tathā śrī-bhāgavate dvādāse ca 118
sarva-vedānta-sāraā hi çré bhāgavatam iṅyate |
tad-rasāmrita-triptasya nānyatra syād ratiū kvacit || 210 ||*

Translation: In the Twelfth Canto of the Bhagavatam, Sri Suta Gosvami told Sri Saunaka and other saints that Srimad Bhagavatam is the essence of the Vedanta, i.e. Upanisads. One who has been able to quench thirst by drinking its ambrosia nectar shall have no further taste for any other Scriptures. –210-

Text 211:

*atha mathurāyāḥ
yathā ādi-vārāhe
mathurāṅca parityajya yo 'nyatra kurute ratim |
mūḍho bhramati saṁsāre mohitā mama māyayā || 211 ||*

Translation: (55) TAKING RESIDENCE IN MATHURA:

In the Adi-Varaha-Puranam the Lord said: “The unwise who desires to live in any other place of pilgrimage after leaving his residence in Mathura, is led astray by My Maya, i.e. My Deluding Power, into the labyrinth of worldliness.” –211-

Text 212:

*brahmāṇḍe ca
trailokya-vartī-tīrthānām sevānād durlabhā hi yā |
parānanda-mayī siddhir-mathurā-sparśamātrataḥ || 212 ||*

Translation: It is stated in the Brahmanda Puranam that what is extremely difficult of attainment in all the places of pilgrimage in this wide world, is that supra-mundane bliss giving fruit, i.e. Prema-Bhakti, which is attained by the very touch of Mathura. –212-

Text 213:

*śrutā smritā kīrtitā ca vañchitā preskīṭā gatā |
sprīṣṭā śrītā sevītā ca mathurābhīṣṭadā nriṇām |
iti khyātām purāṇeṣu na vistārabhiyocyate || 213 ||*

Translation: The Puranas have elaborately described how Mathura offers all the desired ends (with their climax in Prema-Bhakti) if one should hear, remember, glorify, desire, see from distance, go near, touch (the dust thereof), accept as one’s place of residence, and serve by cleansing the place of Mathura. For fear of volume of the book, they are not mentioned here in detail. –213-

Text 214:

*atha vaiṣṇavānām sevānām
yathā pādme
ārādhanānām sarveṣāṃ viṣṇor-ārādhanām param |
tasmāt parataram devī tadyānām samarcanam || 214 ||*

Translation: (56) SERVICE OF VAISNAVAS:

In the Padma Puranam Sri Siva addressing Sri Parvati says: “ Oh Devi! Of the various worships of different gods and goddesses, the worship of Visnu is superior; and even superior to it is the worship of the devotee of Lord Visnu, i.e. Vaisnavas. –214-

Text 215:

*trītiye ca119
yat-sevayā bhagavataū kūḍa-stasya madhu-dviṇāū |
rati-rāso bhavet tévraū pādayor vyasanārdanaū || 215 ||*

Translation: In the Bhagavatam Sri Vidura told Maitreya Muni that in the service of the devotees, in whose hearts Lord Madhusudana is ever present, lies the spring of all sin-dispelling profound Prema for the Feet of the Lord. –215-

Text 216:

*skānde ca
śankha-cakrāṅkita-tanuḥ śirasā mañjarī-dharaḥ |
gopī-candana-liptāngo dṛiṣṭas-cet-tad-aghām kutah || 216 ||*

Translation: It is said in the Skanda Puranam: “Is there any possibility of continuance of any sin if one sees a Vaisnava, whose body is marked with the signs of conch, wheel, mace, lotus of Lord Visnu, on whose head there is Tulasi-manjari, and whose body is decorated with Tilaka (upward Vaisnava marks) painted with Gopi-candana?” –216-

Text 217:

*prathame ca120
yeñāā saāsmaraēāt puāsāā sadyaū çuddhyanti vai grihāū |
kiā punar darçana-sparça-pāda-çaucāsanādibhiū || 217 ||*

Translation: In the First Canto of the Bhagavatam King Parikṣita, addressing Sri Suta Gosvami, says: “What wonder that man will be sanctified by seeing, touching, washing the feet and offering seats to the Vaisnavas, whose very remembrance

instantly makes a man pure? –217-

Text 218:

*ādi-purāne
ye me bhakta-janāḥ pārtha na me bhaktās ca te janāḥ |
mad-bhaktānām ca ye bhaktās te me bhaktatamā mataḥ || 218 ||*

Translation: In the Adi Puranam Lord Sri Kṛṣṇa, addressing Arjuna, says: "Oh Partha! Those who are devoted to Me are not My real devotees; but those who are devoted to My devotees are My true devotees." –218-

Text 219:

*yāvanti bhagavad-bhakter-angāni kathitān iha |
prāyastāvanti tad-bhakta-bhakter api budhā viduḥ || 219 ||*

Translation: Of the different angas of Vaidhi Sadhana-Bhakti that have been described here, most are recognized by the wise as those related to pure devotees as aspects of pure Bhakti. –219-

Text 220:

*atha yathā-vaibhava-mahotsavo, yathā pādme
yaḥ karoti mahīpāla harer-gehe mahotsavam |
tasyāpi bhavati nityam hari-loke mahotsava || 220 ||*

Translation: (57) Celebration or Festival about the Glories of the Lord:
It is mentioned in the Padma Puranam: "Oh King! If one celebrates festivals in the temple of Lord Hari, then such a person's festivals are ever celebrated in the Realm of Lord Hari (as a result thereof). –220-

Text 221:

*atha urjādarō
yathā pādme
yathā dāmodarō bhakta-vatsalō vidito janaiḥ |
tasyāyam tādrīṣō māsaḥ svalpam apy urukārakah || 221 ||*

Translation: (58) RESPECT FOR URJA OP KARTIKA BRATA:
It is stated in the Padma Puranam: As Lord Damodara is well known as 'affectionate to His devotees' (i.e. the Lord gives greater importance to small things about His own devotees), so also the Month of Kartika, which is dear to Him, gives one much even for little service and very little spiritual practices during this month. –221-

Text 222:

*tatrāpi mathurāyām viśeṣo, yathā tatraiva
bhuktim muktim harir dadyād arcito 'nyatra sevinām |
bhaktim tu na dadāty eva yato vaśyakari hareḥ || 222 ||*

Translation: SPECIAL EFFICACY OF KARTIKA BRATA IN MATHURA:
It is said in the Padma Puranam that Lord Hari gives enjoyments and liberation (bhukti and mukti) to the devotees who observe Kartika-brata in worshipping the Lord during the month of Kartika anywhere other than Mathura; but does not bestow Bhakti because Bhakti binds down the Lord to His devotees. –222-

Commentary: Sri Jiva Gosvami observes that the intention of the text here in saying that the Lord does not bestow Bhakti because it binds Him down to such devotee, is that it does not really cause any unhappiness to the Lord being subordinated to His devotees by the superior power of Bhakti. This is intended to establish the excellence of Bhakti as distinct from bhukti and mukti, as the last two have no power to make the Lord, bound down to those to whom He offers them. Bhakti, which has the potency of subordinating even the Supreme Lord, should not be offered by the Lord to the undeserving. So long as one is not eligible for it, the Lord does not give Bhakti. This eligibility lies in the independence of Bhakti of any other desire excepting desire for Bhakti itself. But even if one is not thus eligible for the blessings of Bhakti, such eligibility is easily and immediately attained if one observes Kartika-brata in Mathura, i.e. if Lord Damodara is worshipped in Mathura in the month of Kartika.

Sri Mukunda dasa Gosvami points out that if one observes Kartika-brata in any place other than Mathura and without any attachment for the Lord, then such a person, receives the boons of bhukti and mukti from the Lord, and not Bhakti. It is not proper that the Lord should make Himself subordinated to one by giving him Bhakti when such a person

has no attachment for the Lord. It is thus that the Lord does not give them, Bhakti. But the worship of Lord Damodara in Mathura in the month of Kartika has such spiritual force that one becomes eligible for the Lord's blessing of Bhakti. –222-

Text 223:

*sā tvañjasā harer-bhaktir-labhyate kārṭike naraiḥ |
mathurāyām sakriḍ api śrī-dāmodara-sevanāt || 223 ||*

Translation: It is said in the Padma Puranam that if one serves Lord Damodara in Mathura in the month of Kartika even once, one attains unattainable Bhakti with ease. –223-

Text 224:

*atha śrī janma-dina-yātrā
yathā bhaviṣyottare
yasmin dine prasūteyam devakī tvām janārdana |
tad-dinam brūhi vaikunṭha kurmaste tatra cotsavam |
tena samyak prapannānām prasādam kuru keśavaḥ || 224 ||*

Translation: (50) SELEBRATION OF THE ADVENT DAY:

It is mentioned in the Bhavisya Puranam: "Oh Lord Janardana! Oh Lord of Vaikuntha tells us about the Day when Thou hadst manifested Thyself in the house of Devi Devaki. We shall celebrate festivals on that Day, and thereby, Oh Kesava! Mayest Thou be fully pleased with us!" –224-

Text 225:

*atha śrī-mūrter-anghri-sevane prītaḥ
yathā ādi-purāne
mama nāma-sadāgrāhī mama sevāpriyaḥ sadā
bhaktis tasmai pradātavyā na tu muktiḥ kadācana || 225 ||*

Translation: (60) PLEASURE IN THE SERVICE OF THE FEET OF THE SRI MURTI (Deity):

In the Adi Puranam the Lord says: "A person who chants, My Name and is devoted to My Service, should be given Bhakti, and it is never proper that I should, give him mukti." –225-

Commentary: Sri Jiva Gosvami points out that here 'devoted to My service' means where Lord's service is considered to be the final end, i.e. where a devotee does not want anything else excepting service of the Lord alone. And 'mukti' here means liberation without Bhakti. –225-

Text 226:

*atha śrī bhāgavatārthāsvādo, yathā prathame¹²¹
nigama-kalpa-taror-galitaā phalaā
çuka-mukhād-amrita-drava-saāyutam |
pibata bhāgavataā rasam-ālayāā
muhur aho rasikā bhuvī bhāvukāū || 226 ||*

Translation: (61) Next, RELISHING ESOTERIC MEANING OF THE BHAGAVATAM, as in the First Canto:

Sri Vyasa in his full-throated eulogy of the Bhagavatam says: "Oh Ye Saints who are able to appreciate the super-excellence of the supramundane Amour of the Supreme Lord! Oh Ye Devotees who are experts in relishing the esoteric mellow-sweetness of the particular immaterial Love-sports of the Supreme Lord! May you all ever drink, even after salvation or moksa, the nectar of the Bhagavatam, which is like a fully ripe fruit of the all-wish-yielding tree, the Vedas, a fruit which is free from any rind or seed and any such unwholesomeness, and which has been doubly sweetened by being first sung by Sri Sukadeva Gosvami, which is full of ambrosial supreme bliss like a liquid drink, and which has come down to the world through the Preceptorial Order, from the mouth of the Guru to the aural reception of the disciples in succession!" –226-

Commentary: Commenting on the above sloka of the Bhagavatam Sri Jiva Gosvami observes: "Oh blessed souls who are clever in relishing the bliss-giving Bhakti-Rasa! May you all have the opportunity of tasting the sweetness of the Bhagavatam while in this world, even though this Bhagavatam is the ripe fruit of the all-wish-yielding Veda-tree, which has its roots in the Transcendental Realm of Vaikuntha and its twigs and branches have come down to this world with its sweet fruit, Bhagavatam, ripe at its topmost branch! Oh! How blessed are you all! Highly fortunate are you all, because you have tasted a thing which is otherwise absolutely unattainable by men of worldly thinking." Sri Jiva then points out that the Bhagavatam is full of transcendental sentiments to the extent that there is nothing in it-it is like a juicy sweet and ripe fruit which has neither any seed nor any rind, that is to say, the Bhagavatam deals with the Bhakti-Rasa of the Supreme Lord, Bhagavan alone and nothing else. It therefore, rejects all other aspects of devotion to any other minor god

or goddess. The Bhagavatam is exclusively devoted to the Bhakti-Rasa for Bhagavan alone. It therefore, establishes the superiority of Bhagavata-Rasa over any other consideration. In the Seventh Chapter of the First Canto and in the Seventh sloka, Sri Suta Gosvami, addressing Sri Saunaka and other rsis, says: "Oh Rsis! If any person should listen to this Bhagavatam, one would attain unalloyed Bhakti, which destroys all afflictions, fear, infatuation and death, and be ever devoted to Lord Sri Krsna. Because of this Rasa-Svarupa, in immaterial or aprakrta nature of loving sentiments of Bhakti, the Upanisads have described the Supreme Divinity as the Personification of Rasa (Rash vai sah); and again the Upanisads have said that a Jiva-soul or finite self attains supreme bliss by attaining the supra-mundane loving sentiments for this Lord. Here also the Upanisads have established the supreme efficacy of Rasa. Further commenting on the sloka, Sri Jiva Gosvami says that by the use of the word 'rasika' in the text, Sri Vyasa intends to imply that those who have gained an intuitive inclination for the path of Bhakti, gained in this life or in previous births, are alone eligible for relishing correctly and genuinely the Bhakti-Rasa of the Bhagavatam. By declaring the Bhagavatam as the ripe fruit of the Vedas, Sri Vyasa contends that the Vedas achieved their maturity in the Bhagavatam; and with reference to the other Scriptures, the Bhagavatam has been said to be more sweet; that is of all the Scriptures, the Bhagavatam, contains the Highest Bliss. Again, by comparing the Bhagavatam with a ripe sweet fruit without any rind or seed, Sri Vyasa asserts that there may be some alloy of Mayik satva-rajastamas or karma-jnana-yoga in other Scriptures, but the Bhagavatam alone is completely free from any such alloy-in it there is only Visuddha-satva, i.e. pure cit or spiritually conscious quality beyond all association of Maya or Nescience. It all comes to this that the Highest Bliss and End for all human beings, which is called the Fifth Object or Pancama Purusartha, i.e. Prema-Bhakti, has been established by the Bhagavatam. This Prema-Rasa which is the subject-matter of the Bhagavatam is relished anew at every step, and there is no repetition in the taste of Bhakti-Rasa, but it is ever-new and ever-fresh, and this has been made clear by saying that Bhagavatam is sweet and tasty at every step. Further, by describing Bhagavatam as the ripest fruit of the Veda-tree, Bhagavata-Rasa had been shown to be the climax of the Vedas. Still further, through this Bhagavata-Rasa is ambrosial and supreme in its intrinsic nature, its supra super excellence has been shown by stating that it is true a ripe fruit is generally sweet, but its sweetness is enhanced if it be tasted by a Suka-bird; so also the Bhagavatam is no doubt very sweet in its own normal intrinsic nature, but its excellence has been enhanced by being described by Sri Sukadeva Gosvami! The contention is that the supreme excellence of the Bhakti-Rasa of the Bhagavatam can be better relished if one listens to it from the mouth of a genuine Parama-Bhagavata, i.e. one who is a freed soul and no more under the influences of Maya and sense-experiences. Therefore, what to speak of the Bhagavatam being told by Sri Sukadeva Gosvami himself, who is the King amongst all freed souls! Such being the contents of the Bhagavatam-so sweet and ambrosial, none will ever get tired of tasting its supramundane or aprakrta mellowness, nor can any other Scripture satisfy one in such a way as the Bhagavatam can. The word 'alaya' in the text means 'till death' or that even after attaining the bliss of moksa or Brahmanandam, one should relish the ambrosia of Bhakti-Rasa of the Bhagavatam. For in Canto II, Chapter 1 and sloka 9, Sri Sukadeva Gosvami, full of emotions, himself tells King Parikṣita: "Oh king! Even though I am completely imbued with Impersonal Brahman, I have studied the Events of the Bhagavatam being overwhelmingly attracted by the transcendental (Adhoksoja) and supra-mundane (aprakrta) Beauty, Qualities and the Pastimes of the most sacred-famed Supreme Lord Sri Krsna." By this statement, Sri Sukadeva, Gosvami assures the people that even in future when there will be an increased number of Mukta-Jivas, freed souls, who would drink the nectar thereof, the ever-increasing bliss of the Bhagavatam will never decrease like any other limited earthly object. As there is no end to the waves of an ocean, so also there is no end to the waves of Bhakti-Rasa. Though Bhakti is the subject matter of the Bhagavata-Rasa, Bhakti is twofold, viz. Bhakti as Means and Bhakti as End. Sadhana-Bhakti leads to Bhava-Bhakti, i.e. Prema. For example, in Bhagavatam Canto XII, Chapter 3, slokas 14-15, Sri Sukadeva Gosvami tells King Parikṣita: "King! In order to describe the relative values of dry renunciation, earthly knowledge or cognition and mental emotions, I have described to you the lives of those great persons who in this world have earned great name and fame, which ultimately threw them into the jaws of Death! All these descriptions, are mere verbosity and hollow grandiloquence only, and not spiritual! But one who is desirous of pure Bhakti in Lord Sri Krsna should daily and constantly sing and listen to His all-evil-destroying and pious-famed Events and Pastimes which are constantly sung by great saints and sages." Thus describing Bhakti-Rasa of the Bhagavatam in a general way, Bhakti-Rasa of the Bhagavatam is further described in a specific way as 'sweetened by molten Prema-Rasa, Amrta-drava here refers to the immaterial Pastimes and Love Sports of Lord Sri Krsna. Further in Canto XII, Chapter 13, sloka 11, Sri Suta Gosvami, addressing Sri Saunaka and other sixty-thousand rsis, says: "This Bhagavatam imbedded with renunciation-awakening Events in the beginning, the middle and at the end, serves the true denizens of heaven and genuine saints who are established in the Impersonal Brahman the Absolute, with the ambrosia of the aprakrta Pastimes of Lord Hari." Here the Pastimes of Lord Hari (Krsna) have been compared with the nectar, which makes the gods and such saints who have realized the Brahman, the Impersonal Absolute, immortal. "There is no other way out of the manifold miseries of the people of the world in order to attain real happiness without listening to the Lila-Rasa, i.e. sweetness of the Pastimes of Lord Hari". This also refers to the mellow sweetness of the Events of the Life of Lord Sri Krsna. Again in the Bhagavatam, Canto X, Chapter 12, sloka 11, Sri Sukadeva Gosvami, addressing King Parikṣita says: "Oh king! In this way the Cowherd-boys of Braja, who must have had heaps of accumulated meritorious deeds in many past births to their credit, played with the Supreme Lord Sri Krsna, who is realized as Brahmananda or Absolute Bliss by the self-same absolutists-Lord Sri Krsna who is the Supreme Master to the highest devotees, and who appeared like a seeming Human Boy to those who were infatuated by Maya or nescience of ignorance! Therefore these Atmaramas, i.e. the absolutists are gods, because like the gods of heaven they have drunk the ambrosia and tasted the ambrosial sweetness of the supramundane aprakrta Pastimes of Lord Hari the ambrosia that flowed like a stream from the mouth of the best amongst Atmaramas, the absolutists, i.e. Sri Sukadeva Gosvami." The Bhagavatam therefore establishes the highest efficacy of Bhakti-Rasa. Again in Canto XII, Chap. 13, sloka 15, Sri Suta Gosvami, addressing Sri Saunaka and other rsis, says: "Bhagavatam is the cream of the Upanisads, i.e. the Vedanta. One who has once tasted the ambrosial juice of the

Bhagavatam shall have no more desire for tasting, i.e. reading any other Scripture." Further in Canto I, Chap. 5, sloka 19 the great Sage Narada tells Sri Vyasa: "If a devotee of Lord Mukunda even by chance, for any reason, be lowly born, he is never worldly-minded like an ordinary karmin, because he does not desire to cease meditating on the amiableness and the beauteous Feet of Lord Sri Krsna, whose soul-fascinating Smile of the Lips which are like the pearl beauty of the many flowered jasmine, has already captivated his heart far- ever because he has become powerless being intoxicated by drinking the Bhakti-Rasa of the Bhagavatam like one under the planetary influence!"

Sri Visvanatha Chakravarti points out that here Sri Vyasadeva describes the beauties of the Bhagavatam after he has already described the majesties of this great Scripture. The Veda is like the Kalpataru, the all-wish-yielding tree, and it offers fruits to those who take shelter under it. The Vedas, as a tree, bear fruits and of all the various fruits that are available from the Veda-tree, the Bhagavatam is the most ripe and most sweet fruit of the Veda-tree. It also implies, by way of an equivoque, that the Supreme Lord Himself is the Sole Owner of this Bhagavatam which is the best ripe fruit of the Veda-tree-He alone can distribute this Bhagavata-fruit to His Own devotees none but the Lord Himself can claim any right in the Bhagavata-fruit! By mentioning the 'fruit' as 'ripe', it is signified that the Bhagavata-fruit is ripe in the Veda-tree itself, i.e. the Bhagavatam is the most advanced and most mature aspect of the Vedas, which has come down to the world on its own accord like a fully ripe fruit that automatically drops to the ground from the tree without being forced to be brought to the world by anybody! It means that the Bhagavatam, compared to a ripe fruit, is full of sweet taste. Though this fully ripe Bhagavata-fruit had spontaneously dropped to the world from the highest branch of the Veda-tree, it had non been split, says Sri Cakravarti, into pieces but remained intact and full of juice! How was it possible for this Bhagavata-fruit to drop to this world from the Highest Branch of Lord Narayana without any crack or split or burst (without being mixed up with any or all the triple qualities of Maya)? In the beginning it was in the Highest Branch of Lord Narayana, who after tasting its sweetness gave to the Branch of Brahma; from Brahma's mouth it was received by the branch of Narada; Sri Narada conveyed it to Sri Vyasa; from Vyasa branch the Bhagavata-fruit was received by Sri Sukadeva Gosvami; and being tasted by him, the Bhagavata-fruit was made sweeter. From Sri Sukadeva Gosvami it was received by Sri Suta Gosvami; and thus in this succession came the Bhagavatam, which is the fruit of the Vedas to this world in its original completeness without any split or pollution! Sri Visvanatha, therefore concludes that should anybody attempt to read the Bhagavatam by one's own individual venture without the gradual medium of the afro-said Preceptorial Order and Succession in order to relish the Bhakti-Rasa of the Bhagavatam, the Bhagavata-fruit will be split into pieces and thereby its Bhakti-Rasa will be lost! In the text, it is said that this Bhagavata-fruit should be drunk! But how can a fruit be drunk? In reply Sri Visvanatha explains that this Bhagavata-fruit is an uncommon fruit-it has neither any rind nor any seed; it is a wholly ripe fruit full of Bhakti-Rasa, therefore juicy and hence drinkable only, and not to be eaten! The Bhakti-Rasa of this Bhagavatam should therefore be tasted even after liberation or attainment of moksa or sayujya-mukti as well as in salokya-mukti, because the Scriptures have stated that even in those stages the glorification of the Events and Pastimes of the Life of the Lord has been mentioned. This Bhakti-Rasa of the Bhagavatam should be relished repeatedly, because the more it is tasted the sweeter it is relished and it takes newer shapes and shades. Thus Sri Vyasa has exclaimed: "Oh! How wonderful is this Bhagavata-Rasa! Oh how wonderful! There is nothing to bet compared to it! Oh, no comparison! There is no language to express it! It is always and in every respect inexpressible, matchless and super-excellent!" The use of 'rasika' in the text means that only devotees are eligible for Bhagavata-Rasa; and karmins, i.e. material elevationists and jnanins, i.e. salvationists or absolutists have not place for it. The unalloyed devotees alone can have awakened attachment for the Lord (Jata Rati), and Rati is called Sthayi-Bhava or permanent feeling of relationship with the Lord, which turns into Rasa. Such devotees are, therefore, blessed who ever drink the ever-new ambrosia, of the Bhakti-Rasa of the Bhagavatam. -226-

Text 227:

*tathā dvitīye ca*122
parinīṭito 'pi nairguḍye uttamaṅcḷoka-lélayā |
grihita-cetā rājarñe ākhyānā yad adhétavān || 227 ||

Translation: So it is said in the Second Canto:

Sri Sukadeva Gosvami addressing King Parikṣita says: "Oh saintly king! I attained by culmination in the qualitiless Impersonal Brahman; but being overwhelmingly attracted by the aprakṛta Pastimes and Love-Sports of the pure-famed Lord Sri Kṛṣṇa I studied this narration of the Bhagavatam." -227-

Commentary: Sri Visvanatha Chakravarti observes that one may ask: "Oh Sukadeva! Thou hast been an absolutist from thy very birth; thou hast renounced the world immediately after thou didst see the light of this world and thou didst not know even thy father, the Great Vyasa, who had run after thee! How canst thou now say all this? In reply Sri Sukadeva would say: "I myself am the proof and witness to the fact that the super-excellence of the sweetness of the transcendental (adhoksoja) and supra-mundane (aprakṛta) Pastimes and Love-Sports of the Supreme Personal God, Sri Kṛṣṇa, far excel the bliss in Brahmananda, i.e. bliss in merging into the Impersonal Absolute, Brahman; because I myself was first merged in Brahmananda and it was later that my heart was attracted to Bhakti-Rasa after listening to the Lila-Madhurya of Lord Sri Kṛṣṇa." -227-

Text 228:

*atha sa-jāṭiyāśaya-snigdha śrī-bhagavad-bhakta-sango
yathā prathame*¹²³
tulayāma lavenāpi na svargaā nāpunar-bhavam |
bhagavat-sangi-sangasya martyānāā kimutācīṅaū || 228 ||

Translation: (62) Next, ASSOCIATION AND COMPANY OF THE DEVOTEES OF ALLIED MENTALITY AND TASTE:

Addressing Sri Suta Gosvami, Sri Saunaka and other rsis said: "We can not but reject any comparison of even a moment's company with those devotees of the Lord who are attached to Him, with Svarga, i.e. heaven, or moksa, i.e. salvation, what to speak of the worthless wealth and kingdom of mortal beings?" –228-

Commentary: Sri Jiva Gosvami points out that even a short time association with those devotees who are constantly in the company of the Supreme Lord and are attached to Him, cannot be compared with the fruits of heaven or of moksa. Here in eulogizing the company and association of genuine devotees, the object is to express the desirability of the company of such devotees who belong to their own stature and are of similar mentality. The words of Sri Saunaka and other rsis may be taken here as an example. The desire or intention for the company of such devotees who belong to the same genus is an instance of upa-laksana, i.e. for mutual understanding and reciprocal exchange or spiritual values and attainments by disclosing oneself for another's knowledge. In allowing oneself to be known in such association of devotees of common genus, one need also find out the tenderness and other qualities in those whose company one seeks. One may cite in this connection, says Sri Jiva Gosvami the 57th sloka of the 24th Chapters of the Fourth Canto of the Bhagavatam where Sri Siva told the Pracetas, the sons of Pracin Varhi like this: "Oh princes! I cannot compare even the moments association of those devotees who are attached to the Supreme Lord with heavenly pleasures or moksa i.e. merging of the self in the Impersonal Absolute. What more can I say about the uncertain wealth and kingdom of the mortals?"

Sri Visvanatha Cakravarti in his comment on this verse observes that Sri Saunaka and other rsis intend to say that it is practically impossible to speak adequately about the efficacy of the company of devotees who are deeply attached to the Supreme Lord. Sadhu-sanga or company of devotees is a valued but rare gem. The company of those who keep the company of the Lord cannot be compared with the transitory fruits of earthly pleasures of karma or the fruits of knowledge, i.e. moksa, and what to speak of the changeable and fleeting pleasures of kingship of the mortals? Because, the seed of the very rare Hari-Bhakti sprouts in the heart of a person who keeps the company of true devotees. Therefore, even short company of such devotees, as the cause of Bhakti, cannot be compared with the whole fruits of karma and jnana; and the long-time company of such devotees which results in Bhakti, the fruit of which is Prema, does not stand any comparison with karma and jnana at all. In the text 'tulayama' is used in the 'lot', signifying any 'possibility'; and here it is meant to say that even a short time association of devotees who are attached to the Lord, is the cause of the seed of Bhakti which sprouts in the heart of the person who keeps the company of such a devotee and which develops into unalloyed Bhakti and results in Prema, and hence cannot have any possibility of any comparison in any way with the fruits of karma and jnana; for, can any reasonable man ever compare the vast Himalayas with a mustard? The use of plural here signifies that this view is approved by many, and therefore cannot be easily rejected. In Bhagavatam (III.31.15) Lord Kapiladeva, addressing His own mother Devahuti, says: "To talk about the company of women and about those who keep the company of women is to degrade and infatuate a person so quickly that nothing else can harm so much." As on the one hand the company of those who keep the company of women in sensual association is described as most ugly and worse than the company of women, so on the other hand the company of those who are attached to the Lord is most wholesome and desirable even than the company of the Lord Himself. This is the purpose of the verse and the author, says Sri Cakravarti. –228-

Text 229:

*hari-bhakti-sudhodaye ca
yasya yat-sangatih puṁso maṇivat syāt sa tad-guṇah |
sva-kūlarddhyai tato dhīmān sva-yūthyān eva saṁśrayet || 229 ||*

Translation: In the Haribhakti-sudhodaya it is said that as the qualities of the nearby objects are reflected in the crystal, so also all the qualities of a person whose company one keeps are imbibed by him. So, for the growth of one's community, one should associate with one's own cast. –229-

Commentary: Commenting on the above, Sri Jiva Gosvami observes that here the verse under reference was told by King Hiranyakasipu to his son Prahlada. Therefore the intention of King Hiranyakasipu in so addressing his son was that he should not keep the company of those who keep the company of Lord Visnu who was their enemy! But the author here has cited this reference in its general sense in order to justify his contention, and it should not be taken in its literal sense in the original text. Further, the example cited in the text regarding the reflection of the nearby objects in the crystal is meant to show the fickleness of the qualities. –229-

Text 230:

*atha śrī-nāma saṁkīrtanam, yathā dvitīye*¹²⁴

etan nirvidyamānānām icchatām akuto-bhayam |
yogināā nripa nirēetaā harer nāmānu-kértanaā || 230 ||

TRANSLATION: (63) CHANTING OF THE NAME, as stated in the Second Canto:

Sri Sukadeva Gosvami, addressing King Parikṣita, unreservedly says: "King! The chanting of the Name of Lord Hari is the highest Means and the list End for all those who have aversion for worldliness and mokṣa-those who have apathy for heavenly pleasures of earthly pleasures, and for those who have been freed from mundane bondage and freed from fear of death-so it has been said by the previous Acaryas." -230-

Commentary: Commentator Visvanatha Cakravarti observes that this book Bhakti-Rasamṛta-Sindhuh has established Bhakti as the supreme Means. But here, why is it that of all the 64 angas of Bhakti, this particular one, viz. chanting of the Name of Lord Hari, has been described as the principal and foremost one? The reason is that of the 64 angas of Bhakti, three are primary, viz. (1) listening, (2) chanting, and (3) meditating on the Lord, His Name, Qualities, Realm, Form, Associates and Pastimes. In the Bhagavatam (II.1.15) Sri Sukadeva Gosvami tells King Parikṣita: "Oh Ye Scion of King Bharata! One who aspires after eternal fearlessness by realizing the Supreme End of human birth, which is all-bliss and which removes forever all kinds of fear from the heart, should listen to, sing or chant and meditate upon Lord Hari alone, who is the Indweller of all beings, who is All-majestic possessing all the six majesties in their fullness, who is the supreme Guide of all, and who is the Destroyer of all miseries." This is the authority, points out Sri Cakravarti, on the basis of which, Sri Rupa Gosvami has enunciated the primary importance of the chanting of the Name of Lord Hari over all the 63 other forms of Bhakti. Of these three angas of Sadhana-Bhakti, viz. Sravana, Kirtana and Smarana, Kirtana, i.e. chanting the Name is again primary. Further again, of the chanting of the Name, Form, Qualities, Realm, Associates or Entourage and Pastimes or Lila, the chanting of the Name is more important. And even in chanting the Name of the Lord, anu-kirtanam, i.e. constant chanting of the Name in accordance with Bhakti of Lord Hari is most important. This anu-kirtanam of the Name of Lord Hari is independent of any time, clime, space, person or purity of ingredients of worship in the temple. Not only is the chanting of the Name of Lord Hari not disturbed by any such considerations, even the association of intolerant atheists, barbarians or unholy persons cannot affect the chanting of the Name of Lord Hari. Above all, for those who are initiates and those who have attained freedom from bondage and the self-realized, there is nothing more than this supreme good. So it is said that for those who in this world have completely eliminated from their hearts any desire whatsoever, even mokṣa, those who do hanker after heavenly or earthly pleasures, and those who are self-satisfied in their self-meditation -for all of them, the chanting of the Name of God has been prescribed to be the highest Means and the highest End. -230-

Text 231:

*ādi purāne ca
gītvā ca mama nāmāni vicaren mama sannidhau |
iti vravimi te satyaṁ kṛito 'ham tasya cārjuna || 231 ||*

Translation: In the Adi-Puranam Lord Sri Kṛṣṇa tells Arjuna: "Arjuna! I promise you that one who lives by My side by singing My different Names, to such a person I sell Myself off!" -231-

Text 232:

*pādme ca
yena janma-sahasrāṇi vāsudevo niṣevitaḥ |
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata || 232 ||*

Translation: It is said in the Padma Puranam: "Oh Bharata! In his mouth alone the Name of Lord Hari ever resides who has served (worshipped in temple) Lord Vasudeva for thousands of births." -232-

Commentary: Commenting on the above Sri Jiva Gosvami observes that if one has served Lord Vasudeva for thousands of births, how is it that such a person is repeatedly born? The reason is that for the repeated demands for increase and still more increase of ever-longing anxieties for Bhakti of His devotee, the Lord Himself desires him to be born again and again.

Sri Mukunda dasa Gosvami points out that in his tongue alone the Name of the Lord will constantly and spontaneously reside who has acquired absolute faith in the Name of the Lord by worshipping Lord Vasudeva for thousands of births in accordance with the injunctions of the Scriptures. -232-

Text 233:

*yatas tatraiva ca
nāma cintāmaṇiḥ kṛiṣṇaś caitanya-rasa-vigrahaḥ |
pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ || 233 ||*

Translation: It is mentioned in the Padma Puranam:

The Name Krsna is like the fabulous gem that can grant everything one may aspire after i.e. the Name Krsna is the Bestower of all desired ends. The Name Krsna is the Supreme Attractor of unalloyed souls; Name is personified Consciousness; Name is Condensified Rasa; Name is the Absolute Whole i.e. Unlimited, Undefined and Unrestricted by any condition; Name is pure i.e. untouched by the three-fold qualities of Maya or Nescience; Name is eternally free i.e. beyond Maya, and mayik influences; and finally, the Name of the Supreme Lord Krsna is identical with Krsna Himself i.e. Krsna and His Name are identical with One Another.
-233-

Commentary: Sri Jiva Gosvami commenting on the sloka observes that the transcendental Name of God is the Bestower of all desired Ends because Name is Krsna i.e. identical with the Transcendental Person of Krsna. In the text, Caitanya-rasa-bigraha, Purna (Whole), Buddha (pure), Nitya-mukta (eternally free)-all these are qualities of Krsna. Why the Name is called Krsna? Because Name is non-differentiated from Krsna, hence Name is called Krsna, i.e. the Absolute Reality which is sat-cit-ananda condensified into an Aprakṛta Form, is manifest simultaneously into Two Bodies, viz. Name of Krsna and Krsna. There has been a detailed and elaborate discussion on this special subject by Sri Jiva Gosvami in his Bhagavata-Sandarbha. –233-

Text 234:

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyaṁ indriyaiḥ |
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ || 234 ||*

Translation: For this reason (because the Name of Krsna is identical with Krsna who is beyond all human sense-experiences), the Name, Form, Qualities, Realm, Entourage and Pastimes of the Supreme Lord Sri Krsna are not approachable by sense-experiences (physical or mental). When the tongue and other senses, viz. eyes, ears, mind, etc. are employed in the services of the Lord, then the Lord's Name, Form, Qualities, Realm, Associates and Pastimes take their own initiative to appear on the reciprocal senses, of the individual thus employed in His services. –234-

Commentary: Sri Jiva Gosvami points out that when the tongue and other-senses are inclined to serve the Lord of all senses (Hṛsikesa-Lord Krsna), then the Name etc. appear on their own initiative on those senses which are in a mood to serve the Lord and make them the platforms of Their supra-mundane dances! For example, in the Bhagavatam Canto V, Chapter 14, sloka 45 Sage Suka Gosvami describes to King Parikṣita about the conditions of King Bharata when he was leaving his body of a deer: "Oh King! When Rajarsi, king among saints, Maharaj Bharata was about to leave his body of a deer, prayed aloud, distinctly and clearly, to Lord Narayana Hari. "Lord! I bow down at Thy Feet again and again, who art the Vedic Sacrifice Itself, who art the Giver of all fruits for those who offer Vedic sacrifices, who art the Giver of all boons for all religious rituals! Who art the living-form of astanga-yoga, whose Body is Absolute Knowledge and who art the Lord of Maya." Again in Bhagavatam Canto VIII, Chap. 3, sloka 1, similar things have been said about Gajendra (King of the elephants). Sri Sukadeva addressing King Parikṣita says: "King! Then that Gajendra thus decided by his own innate intelligence, and concentrating his mind, silently muttered in his heart the best prayers to the Lord which he was accustomed to chant in his previous births." –234-

Translator's note: As the Name, Form, Qualities, Realm, Associates and Pastimes of Lord Sri Krsna are identical with Him, and as Lord Sri Krsna always reserves the right of not allowing Himself to be exposed to human sense-experiences (Adhoksoja), it therefore follows that His Name, Form, etc. cannot be approached by the application of material sense-capacities. The material tongue cannot therefore utter or chant the transcendental Name of Krsna, the physical eyes cannot see the aprakṛta or supra-mundane Beauty of the Person of Lord Krsna the mind cannot conceive transcendental and non-mayik innumerable Qualities, the physical body cannot reach His Realm, body and mind cannot associate with His Entourage, nor this mundane mind can ever understand His Divine Pastimes. It is only in the purified sense-purified by turning Godwards, that the Name, Form, Qualities, etc. of the Lord take Their own spiritual initiative to condescend to appear on such senses in order to accept their services for the pleasure of the Lord Himself. –234-

Text 235-7:

*atha śrī mathurā mandale sthitiḥ
yathā pādme
anyeṣu puṇya-tīrtheṣu muktir eva mahāphalam |
muktaiḥ prārthya harer-bhaktir mathurāyan tu labhyate || 235 ||
trivṛgadhā kāminām yā mumukṣuṇāṅca mokṣadhā |
bhakticchor bhaktidā kastām mathurām nāśrayed budhaḥ || 236 ||
aho madhupuri dhanyā vaikunṭhācca garīyasī |
dīnam ekam nivāsena harau bhaktiḥ prajāyate || 237 ||*

Translation: (64) Next, TO LIVE IN MADURA-MANDALA, as in Padma-Puranam: Mukti or liberation is the great fruit of living in other sacred places of pilgrimage; but Bhakti in Lord Hari, which is aspired after by the liberated souls themselves, is attainable in Mathura. (Here Bhakti refers to Bhakti in the stage of Rati, i.e. Bhava-Bhakti, in its permanent trait of relation, i.e. Sthai-Bhava). –235-

Who can be that wise person who will not take shelter in Mathura, which offers dharma-artha-kama to the pleasure-seeking elevationists, moksa or self-merging in the Absolute to the salvationists or absolutists, and Bhakti to the aspirants of Bhakti? –236-

Lo! Blessed is this Madhupuri (Mathura) which is superior to Vaikuntha! If one lives here even for a day, Bhakti in Lord Hari awakens in him excellently!
-237-

Commentary: Sri Mukunda dasa Gosvami points out that here 'Vaikuntha' refers to Lord Krsna's Vaikuntha, which is otherwise called Goloka, because Sri Rupa Gosvami, the author, himself has explained in his 'Laghu-Bhagavatamrta' that Mathura is superior to Vaikuntha, i.e. Goloka, and that he has further stated that this Goloka is the majestic property of Gokula (Refer Laghu-Bhagavatamrta, I. 277).

Goloka has been described in the Brahma-Samhita, Chapter V, sloka 44, by Brahma as: "I bow down at the Feet of Lord Govinda, who is the First Cause, and who has manifested Hari-Dhama, Mahesa-Dhama and Devi-Dhama in respective gradations below His own Realm of Goloka, and who has displayed the Scriptures in those realms according to their respective gradation of excellence below the Lord's own Realm of Goloka." It is further said that in Goloka, the beautiful Damsels of Braja who are the Original Source of all the Supreme Laksmis of Vaikuntha, are the Super-mundane Mistresses! There the Supreme Selfsame Lord Svayam Bhagavan is the Best Male! There Sri Govinda is the Most Beloved, where all trees are Kalpa-tarus, i.e. all Trees in Goloka yield all desirable boons and fulfill all aspirations. There the earth is like the fabulous philosopher's stone that grants the Denizens whatever They may wish for! Where water is sweeter than ambrosia! Where talk is music and ordinary movement is fascinating Dance! There the Flute is a dear Lady-friend, and all shining objects are Moons and Suns offering the immaterial bliss! Objects revealed there by these luminous entities are consciousness and bliss indeed! Here in Goloka the objects that are tasted and relished by the Denizens are also cit and blissful! There the Milk that flows from the udder of the Cows in plenty at listening to the sweet music of the Flute of Lord Krsna forms into a vast Sea of Milk (Krsna-Samudra)! Relative time has no place here. Eternal Time in Goloka passes like the twinkling of an eye, because the beloved devotees of the Lord are so deeply merged in His Services that they know not when time passes! This Goloka is also well known as Sveta-Dvipa, which is the transcendental Realm or Residence of Lord Govinda and very very rare few love-drunk saints of rare spiritual eminence alone know about this Sveta-Dvipa. Sveta means 'absolutely pure', and Dvipa means that which is non-associated with others. Sveta-Dvipa is, therefore, Goloka the Place of Residence of Lord Govinda, and is very very rare on earth!

Only a few and well-famed saints know this Goloka when they are intoxicated by the elixir of Prema! (Refer Brahma-Samhita, Chapter V, sloka 56). As the glories of Mathura are greater, this Goloka has been described to be the wealth of Gokula! In the Patala-khanda of the Padma Puranam this Mathurapuri has been described to be superior to the other six Cities that offer moksa, viz. Kasi, Kanchi, Avantika, Mayapuri (Haridvara), Dvaraka, and Jagannatha-Puri!

Sri Mukunda dasa Gosvami points out that in the Brahma-Samhita when the Supreme Lord Sri Krsna is described as the Divine Lover or aprakrta, i.e. super-mundane Paramour, and the Laksmis of Goloka, i.e. the Damsels of Braja as the supra-mundane Mistresses, there is lack of any marriage-bond. Even then the climax of Sri Radha and other gopis of Braja must be found to be Lord Krsna's own Potencies as belonging to Him only (Svakiya) and not as belonging to anybody else (Parakiya)! Indeed there is nothing like Parakiya reality in Goloka, there is only just a feeling like that. The gopis feel as if they have a husband at home whom they avoid to associate and stealthily associate with the Lord as if He is the Husband of somebody else! In fact, in Goloka there are no two Males, Sri Krsna is the only Male to whom belong all the transcendental Properties, Himself being the Supreme and Unchallengeable Master and Proprietor. The word Para-Purusa means both 'other Male' and 'the Supreme Male'. So what is called Parakiya in Goloka is indeed Svakiya, because everybody and everything there belong to the Supreme Lord Sri Krsna alone!

All ordinary trees are 'All-wish-yielding Trees (Kalpa-Taru)', 'mere talk is music', 'water is nectar', all these show the majesties of Goloka. As the glories of Gokula are superior to those of Goloka, Goloka has been described as the wealth of Gokula. In Gokula there is absolute Madhurya, whereas the glories of this Absolute Madhurya of Gokula are manifest in Goloka. In Danakeli-kaumudi, sloka 299, Vindhyavasini, daughter of Devaki addressing Devi Nandimukhi, says: "Dear Sakhi (Lady-friend)! The power that the Vedas possess in ascertaining the Absolute Reality, the power that the Jyotistoma and other Vedic sacrifices have in bearing particular desired boons, the power of washing on sins that the sacred places of pilgrimage possess, the Mantras or mystic incantations that possess the power or are adept in bringing into being the impossible, the power that the Vedic rituals possess in conferring sense-enjoyments, the power that lies in producing the extraordinary results of astanga-yoga of great sages, the inconceivable ability of unfolding the all-conscious objects of transcendence by the Antaranga Sakti or Internal Potency of the Supreme Being, and all the highest qualities that have been said to be the best signer of the Spiritual Conscious Entity, called Vaikuntha and which is the outcome of the Cit-potency of the Supreme Godhead; superior to them all is the innate and glorious Potency of Mathura, which is manifest on Earth! And again, still superior potencies and more sublime powers are ingrained in Vrndavana, which covers an area of 32 square miles! Therefore, Oh Beautiful Lady! What purpose can there be of the wealth of even ten million worlds, for Sri Radha? All this wealth is found even in a small particle of dust of this Vrndavana!" In this sloka Sri Rupa Gosvami himself describes Goloka as a manifestation of the all-round majesties and wealth of Gokula. The Scriptures have always given superior importance and greater sweetness to Gokula over Goloka. Mathura-Puri extends over an area of twenty-

yojanas, i.e. 184 square miles. In Mathura-mandala, Gokula and Mathura are two Parts. In Laghu -Bhagavatamrta, sloka 2777, Sri Rupa Gosvami shows that all those who are authorities in the Scriptures have described Mathura-mandala as divided into two parts, viz. Gokula and Pura. Further, in his Upadesamrta Sri Rupa has said that Mathura is superior to Vaikuntha, i.e. Goloka by virtue of the Divine Descent or Birth of the Lord in Mathura. Superior to Mathura is Vrndaranya (Vrindavana) because of the Lord holding His Rasa-dance, even superior to Vrndaranya is Govardhana because the Lord had upheld it with His Blessed Fingers; and most supreme to even this Govardhana-Hill is Sri Radha-kunda because here had flown the flood of the Nectar of Prema (Prema-Rasa) of the Lord of Gokula, Sri Krsna! Therefore, who will be that considerate person who will not serve Sri Radha-kunda at the foot of the Govardhana?" Here also Vaikuntha refers to Gokula only, for, no other Vaikuntha could be associated with the Advent of Lord Sri Krsna. In that case, is it possible that there can be no Rasa-dance in Gokula? The reply is, of course, that there can be no Rasa-dance in Gokula with the Svakiya Damsels who are His own. In Rasa-dance there is a manifestation of the majestic powers of Lord Krsna by simultaneous Manifestations of as Many Krsnas as the gopis who joined the Rasa-dance, in which extraordinary Powers of the Lord are manifest. But in Gokula, there is no such aisvarya. It is a Realm of exclusive Madhurya. It is therefore stated in some places that there can be Rasa-dance in Dvaraka. "There is no place more pleasant than Vrndatavi, and with these remarks Lord Mukunda took His friends of Braja and showed them round Vaikuntha and ultimately brought them back to Gokula. May that Mukunda protect you all!" Here also Vaikuntha refers to Goloka only. In Goloka, besides, the Pastimes of Rasa-dance, Exchange-of-gifts Pastimes, etc. of Lord Sri Krsna with His intimate friends and near relatives take place, and even though there are so many other supra-mundane or aprakrta Love-sports, the inmates look upon the Lord with a cerebral sense of reserve as their dear Master and the Lord of lords due to the majestic influences of the highest transcendental Realm of Goloka. But one misses here that intimate feeling of looking upon the Lord as their dearest Child, or the most intimate Friend or the Most Beauteous Beloved Paramour which is possible in Gokula only. The Madhurya Form of Lord Krsna of Gokula-Braja was not revealed to the Gopa-kumara where all other Forms of the Aisvarya-Aspects of Lord Narayana in all His majestic Pastimes were manifest before him when he reached Vaikuntha. In the Vrhad-Bhagavatamrta (2.4.110) by Sri Sanatana Gosvami, Sri Gopa-kumara himself describes Vaikuntha to the Brahmana of Mathura like this: "Oh Brahmana! When I reached Vaikuntha-loka and I was very much disappointed and depressed in not being able to meet Madana-Gopala (Krsna of Braja), the All-knowing Lord Narayana knowing my mental agonies appeared before me as the Son of Nanda, and Sri Laksmi appeared before me as Radha, Dharadevi took the Form of Candravali, and the other Parsadas i.e. Associates, of Lord Narayana appeared before me as the Boys of Braja! But the pleasure that I relish in seeing my Beloved Lord sporting with His Intimate Associates in Braja that intense happiness, I could not feel even when Lord Narayana revealed Himself as the Son of Nanda! In fact, my mind remained depressed Lord Narayana would sometimes go in the gardens playing with the Cows in order to please me with the Cow-grazing Pastime of my Beloved Krsna, sometimes Lord Narayana as usual would take His Seat on the Throne in the inner Chamber of Vaikuntha being served by Sri Laksmi, Dharani, Sesa, Garuda and His other Attendants; sometimes He would look like my Beloved Krsna of Braja in every respect! Though in that Vaikuntha I could see in close quarters my Lord, yet I never felt completely satisfied, because I would look upon Lord Narayana as the Supreme Lord of all only. I would always be conscious of the fact that I had reached the most unattainable Vaikuntha-dhama! Such remembrances of the majesties of Vaikuntha being constantly present before my mind, the sense of appreciation of the grandeur of Lord Narayana and Vaikuntha hampered my craving for the unrestricted Madhurya-Prema, for the Son of Nanda in Gokula-Braja!"

In Brahma-Samhita, Chapter V, sloka 29, Brahma in his prayer to Lord Govinda says: "I adore the Primordial Lord Govinda who is the Supreme Cause of all causes, and who is being respectfully served by many many beautiful Damsels of Braja in many Temples of the fabulous gems where all desires are fulfilled the moment one thinks about any; surrounded by hundreds of Kalpa-tarus, and who protects the Cows by grazing them in the forests of Braja by bringing them out in the pasture grounds and caressing them!" Here also, 'respectful services' indicate majesties of Goloka.

Sri Raghunatha dasa Gosvami in his Braja-vilasa-stava (sloka 5) said: "Dvaravati, where the Lord enjoys the company of Rukmini, Satyabhama and other Queens, who make hundreds of Laksmis pale into insignificance, where Brother Valarama and Sons and Grandsons offer Him constant company, is superior to Vaikuntha; and superior even to such Dvaravati is Mathura where the Lord manifested Himself and made His Divine Descent, and in the Center of which Mathura shines the Realm of Prema, Braja, in all its supreme fascination and charming glories (and hence superior to Dvaravati). May I constantly serve such Mathura!" In this sloka Sri Raghunatha dasa Gosvami depicts Dvaravati as superior to Vaikuntha and superior to Dvaravati is Mathura-Braja. Those who have attained Prema-Bhakti by following the injunctions of Vaidh-Sadhana-Bhakti in the forms of listening, singing and meditating on Sri Krsna as the Supreme Lord of all, such Mukta-Jivas or liberated souls attain Goloka. It has therefore been said in the Laghu-Bhagavatamrta (1.145) that Sri Krsna lives in all the Four Places, viz. Braja, Mathura, Dvaravati and Goloka, this is well known in the Puranas. The different gradations of the transcendental Realm have been shown here, from the Highest to the Lowest, i.e. Mathura is inferior to Braja, Dvaravati is inferior to Mathura, and Goloka is inferior to, Dvaravati. Again in the Laghu-Bhagavatamrta Sri Rupa Gosvami comes to this conclusion on the basis of another sloka of the Padma Puranam where it is stated that when Sri Krsna returned to Braja from Dvaraka, Nanda and other gopas and Yasoda along with their sons and all relatives got into the celestial cars in their divine Forms by the Grace of Krsna and attained Vaikuntha-loka, i.e. Goloka. Sri Rupa in his two comments comes to the conclusion that Drona and others who had entered into the Bodies of Nanda-Yasoda during the Divine Descent in this world, alone entered into Goloka. But those who were dearer than the dearest, viz. Citraka, Patraka, Raktaka, the Eternal Personal Servants of Sri Krsna of Braja, Sridama, Sudama, Suvala, Madhumangala, Ujjvala, His Eternal Intimate Friends, Nanda, Upananda, Sunanda, Yasoda, Rohini His dearest Parents, and Sri Radhika and other Damsels of Braja who are His Most Beloved Consorts, with Them Sri Krsna ever resides in

Braja! Thus the superiority of Braja over Goloka is established. At the end of his commentary Sri Mukunda dasa Gosvami apologizes to the pure devotees for his disclosing the esoteric meaning of Braja-Lila, as conceived by the Gaudyas. –237-

Text 238:

*durūhādbhuta vīrye 'smin śraddhā dūre 'stu pañcake |
yatra svalpo 'pi sambandhaḥ sad-dhīyām bhāva-janmane || 238 ||*

Translation: The last five (out of the 64 angas of Sadhana-Vaidhi-Bhakti, viz. (1) Worship of the Deity in the temple, (2) Relishing the esoteric Bhakti-Rasa of the Bhagavatam, (3) Association of the company of unalloyed devotees who are of allied mentality in spiritual practices, (4) Chanting the Name of Kṛṣṇa and (5) Residence in Mathura-mandala. This angas possess so extraordinary spiritual forces that what to speak of having absolute faith in them, even a short-time practice of these five arouses Bhava, i.e. Bhava-Bhakti in the pure hearts of non-offensive devotees. –238-

Commentary: Sri Jiva Gosvami points out that here in the text 'pure hearts' or 'pure thinking' means non-commission of any offense to Service, Name and Vaisnavas.

Sri Mukunda dasa Gosvami observes that the five angas of Vaidhi-Sadhana-Bhakti that have been described in sloka 225-237 are staid to be obtainers of Rati and Prema, i.e. Bhava-Bhakti and Prema-Bhakti respectively. For example, in sloka 225 quoted from Adi Puranam, Lord Sri Kṛṣṇa tells Arjuna: "One who constantly chants My Name and one who is attached to My Services, deserves only Bhakti, and it is not proper to bestow mukti on him." Again, in this book, I. 1.35: Attainment of Bhava-Bhakti is extremely difficult in two ways, viz. practices of all aspects of Sadhana-Bhakti even over long and long period without any Ruci and Asakti, i.e. taste and attachment, do not make Bhava-Bhakti available; and secondly it is not easily bestowed by Lord Hari." There is an apparent contradiction between the statements of the two references quoted above. The fact is that in case the sadhaka, in one in the stage of preliminary spiritual practices, commits offenses, then only such spiritual practices for hundreds of births will not bestow Rati or Prema. But on the other hand, if one is free from any such offenses, then even in spite of not possessing any deep faith, a neutral person by practicing any one of the five angas out of the 64 angas of Vaidhi-Sadhana-Bhakti can attain Bhava. 'A neutral person' here means an individual who has no strong faith but is fortunate. If this be possible for such an individual to attain Bhava-Bhakti by following any of the above said five angas, there is no denying the fact that an individual practicing any of these angas with firm faith and without any offense shall undoubtedly be blessed with Rati and Prema.

Sri Visvanatha Chakravarti opines that for those whose mind and heart are purified of any offense, Rati and Prema do not depend on any stage of Śraddha, etc. –238-

Text 239:

*tatra śrī-murṭiḥ yathā
smerām bhaṅgi-traya-paricitām śaci vistīrna-driṣṭīm
vamśi-nyastādharma-kīśalayām ujjalām candrakena |
govindākhyām hari-tanum itaḥ keśi-tīrthopakaṅthe
mā prekṣiṣṭhās tava yadi sakhe bandhu-saṅge 'sti rangah || 239 ||*

Translation: Next SRI-MURTI:

Oh Friend! If you have any desire to enjoy any jest in the company of your friends and relatives, then never meet the Person of Lord Govinda near Kesi-ghat (on the bank of the Yamuna at Kesi-tīrtha where Demon Kesi was killed by the Lord), whose Face is always fascinatingly singling, whose pasture having three bends is forcefully heart-attracting, whose long-drawn Eyes are crafty and enchanting, whose soft Lips are put on the holes of the Flute, and whose Head is decorated with the charmingly beautiful tails of peacocks! –239-

Commentary: Sri Jiva Gosvami observes that the author Rupa Gosvami reminding the previous five angas, intends to say by the sweetness of his own description by way of a negative statement that refusal to see the Person of Lord Govinda (Govinda-vigraha or Murti) shall only bind one to the bondage of worldly attachments. It is, therefore, most wise to see the beautiful Person (Vigraha) of Lord Govinda.

Sri Mukunda dasa Gosvami points out that in order to establish that even those who have no strong faith and yet practice any one of the last five angas out of the 64 angas of Vaidhi-Sadhana-Bhakti without any offense can attain Ruci and Prema, i.e. Bhava-Bhakti and Prema-Bhakti, the author Rupa Gosvami states in his own charming way of putting things! "Oh Friend!"-by this address, it is established that should a person once see the Person of Lord Govinda, he would then be so much charmed by His beauties that such a person will lose all attachments for his worldly friends and relatives. By using 'Ma prekṣiṣṭhah' i.e. 'do not see Govinda, the non-faith of the seer is shown here. By using an opposite ellipsis, the author Sri Rupa signifies the greater inquisitiveness on the part of a neutral person who takes to spiritual practices for seeing the forbidden Beauty of the Person of Govinda! That is, when you have come to Vrndaban, you must once see Lord Govinda-your attachment for your earthly pleasures in the company of your friends and relatives in this world will then fade away into insignificance! The very fact that one has come to Vrndabana bespeaks one's great fortune; and having come to Vrndabana if one should see Lord Govinda and thereby lose all attachments for worldly relations, this

significantly establishes the possibility of awakening of Bhava-Bhakti in one who will see Lord Govinda's Murti.

Sri Visvanatha Cakravarti says that the author Rupa Gosvami here again reminds one about the superior excellence and efficacy of the last five angas, such as chanting of the Name of Lord Kṛṣṇa, residence in Mathura-mandala, association with devotees of allied mentality, relishing the esoteric meaning of the Bhagavatam, and pleasure in the serviced the Deity of Lord Kṛṣṇa, over all other 59 angas of Faiths Bhakti. The author's way of putting the whole thing is indeed wonderful and sweet. –239-

Text 240:

*śrī-bhāgavatam yathā
śanke nītāḥ sapadi daśama-skandha-padyāvalīnām
varṇāḥ karṇādhvani pathikatām ānupūrvyād bhavadbhiḥ |
hāmho ḍimbhāḥ parama-subhadān hanta dharmārtha-kāmān
yad garhantaḥ sukhamayam amī mokṣam apy ākṣipanti || 240 ||*

Translation: SRI BHAGAVATAM:

Oh Ye-Children! Oh Ye Unwise! It appears that the letters of the poems of the Tenth Canto of the Bhagavatam have just recently become the travelers in the path of your ears! Ah me! Oh alas! It must be for this reason that today you are decrying the great beneficial dharma (pious deeds bestowing heavenly pleasures), artha (wealth) and kama (all desires for sense-enjoyments), and even fie at the delight-giving makṣa! –240-

Commentary: Sri Jiva Gosvami observes that here in this verse Sri Rupa Gosvami has praised the Bhagavatam by way of a reproof! In the two slokas 239 and 240, the author has used a rhetorical figure, called 'aprasuta prasamsa'. When irrelevant or incidental things are said in connection with any relevant topic, it is called aprasuta prasamsa alankara-a rhetorical figure of speech. This alankara is of five different forms, viz. (1) to state the causes when the effect is the subject of discussion, i.e. while describing a relevant act, irrelevant causes are discussed, (a) to talk of the effects when the causes are to be ascertained, (3) to talk of the genus for the species, (4) to discuss the species when genus is the subject of discussion, and (5) to talk of similar for equals. In these five forms of aprasuta prasamsa alankara or rhetorical figure, the relevant subject is described by irrelevant figure of speech. According to this cause-effect rhetoric, an ordinary and simple subject is described by a specialized or extraordinary subject or topic. So in this case in slokas 239 and 240, the Subjects of SRI MURTI and BHAGAVATAM are of a general character; but the author has ascribed special significance to them. Of all the different Deities of Lord Sri Kṛṣṇa, the Deity of Govinda, and of all the different Cantos of the Bhagavatam the Tenth Canto, have been significantly eulogized and given greater importance. Such particular statements point out the specialties of the subject in question. In sloka 239, by forbidding seeing Lord Govinda on the banks of the Yamuna at Kesi-ghat in order to enjoy the jest in the company of one's, friends and relatives in this world, the real purpose is to stress the supreme attractive effect of seeing Lord Govinda! Here by way of decrying the sight of the SRI MURTI of Govinda, the author has praised the same in an excellent way! Again, in sloka 240, Sri Rupa has simply given supreme importance to the reading of or listening to the Tenth Canto of the Bhagavatam by addressing such a person 'a child' or 'unintelligent'! In both these slokas, excessive denunciation has only established supreme praise. It is called a rhetorical figure of 'ironical censure' or 'ironical praise' where the primary subject is completely ignored: it is called! 'an extreme reproof'.

Sri Mukunda dasa Gosvami points out that here by using 'dimbha', absence of faith is signified, 'traveler on the path of ears' means superficial association, and denunciation of mokṣa indirectly means awakening of Bhava.

Sri Visvanatha Cakravarti observes that here in this sloka 'the letters or words' only of the Bhagavatam, and not their meaning, have been said to be the travelers in the path of the ears. If listening to the mere words of the Bhagavatam is so significant, what to speak of knowing their meaning? Oh! Glories of the Bhagavatam! When even the uneducated who cannot understand the meaning of the words of the Tenth Canto are so much influenced by them, by merely listening to the words only that they begin to fie at the fruits of dharma-artha-kama and deny to accept even Brahmananda in mokṣa! Here, by completely ignoring the primary object of praising the supreme effects of listening to the Tenth Canto of the Bhagavatam and ironically praising dharma-artha-kama-mokṣa, the author has beautifully and effectively established his view point in his charming language by using an aprasuta prasamsa rhetoric. In fact, the real motive of the author is that neither dharma-artha-kama are really bliss-giving nor is mokṣa truly soul-pleasing they fade into insignificance when one listens to the Tenth Canto of the Bhagavatam, the result of which is Pancama Purusartha, which is Kṛṣṇa-Prema. Thus in slokas 239 and 240, Sri Rupa Gosvami while explaining the general angas of Sri Murti and the Bhagavatam, by a figure of speech has given special importance to the Sri Murti of Govinda and the Tenth Canto of the Bhagavatam. To praise an object by way of reproofing is an aprasuta prasamsa rhetoric, which has been beautifully used by the author in these two verses. –240-

Text 241:

*kṛṣṇa-bhaktō yathā
drig-ambhobhir dhautāḥ pulaka-patali maṇḍita-tanuḥ
skhalan nantaḥ phullo dadhad atiprithum vepathum api |
driṣoḥ kakṣām yāvan mama sa puruṣaḥ ko 'py upayayau*

na jāne kim tāvan matir iha grihe nābhiramate || 241 ||

Translation: ASSOCIATION OF THE DEVOTEES OF KRSHNA:

I do not know why my mind does not settle in affairs of the world since that extraordinary and luminous person appeared in the path of my eyes, whose body is drenched in showers of tears, whose hairs are on ends due to horripilation, who is stumbling at every step, whose pond of head is full to the brim overflowing with inconceivable happiness, and whose body is trembling in opposite directions due to some luminous sentiments! –241-

Commentary: Sri Jiva points out that when the luminous blue-black-beauty of the Supreme Person once appears in the firmament of the heart of an individual, then his whole mental quantum is completely absorbed in that Person only, and can no more be engaged in affairs of the world.

Sri Mukunda dasa observes that here 'appear in the path of the eyes' means casual association and not constant relation; 'meeting with the perform' is the cause of attachment; and 'my mind does not settle in worldly affairs' signifies want of Sraddha or firm faith; and 'detachment in the family' shows awakening of Bhava. –241-

Text 242:

*nāma yathā
yadavadhi mama sītā vaiṅikēnānugītā
śruti-patham agha-satror nāmā-gāthā prayātā |
anavakalita-pūrvām hanta kām apy avasthām
tadavadhi dadhad antarmānasam sāmyatva || 242 ||*

Translation: NAME:

Ever since the singing and proclaiming the Name of Lord Kṛṣṇa, who is the Destroyer of all sins and miseries, in accompaniment of the Lute by a devotee (Narada), which soothes the burning desires of the ears, entered into my ear-holes, alas! I know not how my mind and its reasoning faculties have been completely overwhelmed with a luminous blissfulness, which has made me detached from all worldly objects. –242-

Commentary: Sri Jiva Gosvami points out that in this sloka the Word 'sita' means 'that which soothing the heat of the ears, i.e. the ears which are burning for the desire of listening to the Name of the Lord', Vainika, i.e. one who plays on the lute, indirectly refers to Sri Narada, as if not knowing his name; 'a state of luminous blissfulness' hints at Prema; and, 'detachment of the mind' refers to renunciation of all worldly obstacles and attainment of mental composure. –242-

Text: 243

*taṭa-bhuvi kṛta kāntiḥ syāmalāyās taṭinyāḥ
sphuṭita-nava-kadambālambī-kūjad-dvirephā |
niravadhi-madhurimṇa maṇḍiteyaṁ katham me
manasi kam api bhāvaṁ kānana-śrīs tanoti || 243 ||*

Translation: SRI MATHURA MANDALA:

This infinitely beautiful Vrindavana looks exquisitely splendid on the banks of the deep-blue Kalindi (Yamuna); her banks are ever sonorous with the humming of black-bees who are attracted there by the newly blooming Kadamba (Nuclea's blossoms). I know not why the beauty of this Vrindavana develops in my mind an inexpressible sentiment! –243-

Commentary: Sri Jiva points out that here 'an inexpressible sentiment' means a particular sentiment in regard to the Blessed Lord Syamsundara Kṛṣṇa only.

Translator's note: Here the sonorous humming of the Black bees refers indirectly to the heart-attracting music of the Flute of Sri Kṛṣṇa; the blowing new Kadamba blossoms refer to the young Damsels of Braja. As the bees are attracted by the blooming Kadambas, so is Kṛṣṇa attracted to the banks of Yamuna by the beautiful young Damsels of Braja.

Sri Mukunda dasa Gosvami explains that an 'anirvacaniya Bhava' i.e. an unspeakable feeling is aroused at the very sight of the beauty of this Vrindavana, and the Bhava or sentiment is aroused in the heart in relation to Sri Kṛṣṇa as the supreme Subject of Bhava. In support of the special significance and importance of the last five angas of Vaidhi-Bhakti, Sri Mukunda dasa quotes references from the Bhagavatam. As regards (1) the special importance of SRI MURTI, the Deity, Sri Sukadeva Gosvami addressing King Parikṣita says (Bhag. Canto X, Chap. 12, sloka 39): "Oh King! Khattanga had enthroned in his heart the Image of the Lord forcibly drawing It within by mental meditation, and was thereby blessed with Bhagavati Gati! Oh dear! What more to speak of Mukti for him in whose body (Aghasura's body) the Lord Himself (Kṛṣṇa) had entered in Person? (Sri Kṛṣṇa, following His Playmates, entered into the wide-open mouth of Aghasura, a demon sent by King Kamsa who wanted to devour the Lord!) Regarding (2) importance of Bhagavatam, it is said in Canto I, Chapter 1, sloka 2 that from this Bhagavatam the highest bliss of all beings can be attained; all the threefold

miserias, viz. physical and mental sufferings, afflictions caused by other beings, and providential mishaps, are completely destroyed; and the supreme Knowledge about the Absolute Reality can be gained without much strain. Therefore when this Bhagavatam, which was discovered by the great Sage Sri Narayana, is available, what then is the need of any other Scriptures? Indeed, there is no need whatsoever for any Scriptures other than the Bhagavatam. The Lord does not allow Himself to be bound by one's listening to any other Scripture.

(3) As regards the company of a devotee as an anga of Vaidhi-Bhakti, Vidura addressing Maitreya Muni (Bhag. Canto III, Chap. 7, sloka 19) says: "By serving a pure devotee one is freed from the bondage of worldliness and attains one-pointed and profound delight of Prema at the Feet of Lord Madhusudana. (4) As regards the supreme efficacy of the chanting of the Name of the Lord, it is described in the 24th sloka of the Padyavali in the following manner: The Name of Visnu alone steals all sins, develops piety and attributes, makes one cease from the desires of sense-pleasures of heaven, Brahmaloaka, etc., creates un-alloyed devotion at the feet of the Spiritual Master, Guru, and enkindles Absolute Knowledge as the Supreme Reality. The Name burns out the very seed of ignorance of births and deaths, and reaches the climax of establishing one in the Supreme Person of the Godhead, whom is Self-same as Completeness-Knowledge-Bliss. Commentator Sri Mukunda dasa further observes: that it has been previously stated in sloka 212: "What is extremely difficult of attainment in all the places of pilgrimage in this wide world is that supra-mundane bliss-bearing Fruit, i.e. Prema-Bhakti, which is attained by the very touch of Mathura." By quoting these references and his own use of figure of rhetoric in his own five previous slokas, Sri Rupa intends to say that even a short association of these five angas or aspects of Vaidhi Sadhana-Bhakti, provided it is free from any sort of offenses, can arouse Bhava-Bhakti in such Sadhakas, i.e. those engaged in spiritual practices, even though they may not have any strong faith in them. But wherever stress has been laid on 'firm faith', it is for those who commit any or all the ten forms of offenses to the chanting of the Name of the Lord or any or all the 64 offenses in arcana or worship of the Deity in a temple. -243-

Text 244:

*alaukika-padārthānām acintyā śaktir īṣī |
bhāvam tad-viṣayam cāpi yā sahaiva prakāśayet || 244 ||*

Translation: The supra-mundane Entities of the Transcendental Realm possess such extraordinary powers that they can simultaneously uncover both Bhava and the Object of Bhava, i.e. Lord Sri Kṛṣṇa. -244-

Commentary: Sri Jiva Gosvami explains 'the immaterial or extraordinary objects' as the afore-said five angas of Sadhana Bhakti, viz. company of devotees, Sri Murti, Bhagavatam, Name and Mathura mandala, because these five angas possess uncommon powers. For example the extraordinary powers of the Sri Murti have already been explained from Bhagavatam Canto X, Chap. 12, sloka 39; the inconceivable forces of the Tenth Canto of the Bhagavatam have already been shown from Bhagavatam Canto I, Chap. 1, sloka 2; the supreme efficacy of the company of devotees has been delineated in Bhagavatam Canto X, Chap. 51, sloka 53 by King Mucukunda to Lord Sri Kṛṣṇa thus: "Oh Acyuta! Oh Unchangeable Kṛṣṇa! It is when the time for liberation comes for an individual thus floating in the current of Time, of births and deaths, that he or she has the fortune of contacting the company of Thy devotees, and it is when one has the association of Thy devotees that one attains Bhakti for Thee, who art the Final Refuge of genuine devotees and who art the Controller of all causes and effects". Regarding the extraordinary powers of the Name of God, the Visnu-dutas (the Messengers of Visnu) addressing the Yama-dutas (the Messengers of Death) say in Bhagavatam Canto VI, Chap. 2, sloka 10: "The uttering or chanting of the Name of Visnu is the best atonement for those who committed all sorts of sins, because Lord Visnu considers such a person as His own and desires to protect him in very possible way." Lastly, regarding the great importance of Madhura, Sri Rupa Gosvami has described it in slokas 212 of this Chapter of this book.

Sri Mukunda dasa Gosvami raises a question here: How can Bhava and the Object of Bhava, i.e. Lord Kṛṣṇa be simultaneously realized? For, as to the objects that have already been known by previously listening about then one may realize their qualities afterwards, and then can have feelings for them. But here in 'smera' as stated by Sri Rupa Gosvami in his previous sloka: "From the moment One Luminous Person (Kṛṣṇa) became the Object of my eyes, from that very moment my mind does not any more get settled in worldly affairs"-all these prove that Bhava and the Object of Bhava (Kṛṣṇa) make their simultaneous appearance in the heart of the individual. How can this be possible? The reply is that the last five angas out of the 64 angas of Sadhana-Bhakti possess such extraordinary powers that this can be possible for those who follow all these five or any one of them without committing any offense, viz. arcana-aparadha and Nama-aparadha. They possess such inexplicable and transcendental powers that they can arouse both Bhava and the Object of Bhava simultaneously. -244-

Text 245:

*keśāmcit kvacid angānām yat kṣudram śrutate phalam |
bahir-mukha-pravṛtṭyaitat kintu mukhyam phalam ratiḥ || 245 ||*

Translation: That some insignificant fruits of some of the 64 angas have been mentioned in some places, this is only meant to make the earthly-minded people turn, Godwise and thereby engage them, in the path of Bhakti. But the primary fruit of these is Rati, i.e. Bhava-Bhakti for the Supreme Godhead.

Commentary: Commenting on the above sloka Sri Jiva Gosvami says that it has been described in different places of the Bhagavatam that attainment of Bhava in Bhagavan is the primary object of all spiritual practices. For example, in Canto II, Chap. 3, sloka 10, Sri Sukadeva Gosvami tells King Parikṣita thus: "Whether a man is akama, i.e. niskama a desireless devotee, or one is moksa-kama, i.e. desirous of self-merging in the Absolute or sarva-karma, i.e. desirous of all kinds of sensual enjoyments, one who is truly wise would be intensely devoted to the Lord and serve Him with intense devotion for the Lord's pleasures only on His terms." In Canto V, Chap. 19, sloka 26 while describing the glories of Bharatvarṣa (Land of Bharata), the gods of heaven said: "Prayed by men, the Lord truly gives them all that they pray for. But He does not bestow such things on them that once they have received may not ask for them again; because even though it may not be the wish of the devotees who pray to the Lord for all forms of enjoyments of the senses, the Lord Himself makes them taste the ambrosia of His own Divine Feet, which shall quench forever all thirst for sense-enjoying fruits." In Canto IX, Chapter 4, slokas 19-20 of the Bhagavatam Sri Sukadeva Gosvami addresses King Parikṣita: "Maharaja Ambarisa employed his mind in meditating on the Lotus Feet of Lord Kṛṣṇa, his tongue in singing the Qualities and Glories of Sri Kṛṣṇa, his hands in cleansing the Temple of Lord Hari, his ears in listening to the Sports of Lord Kṛṣṇa, his both eyes in seeing the Temple of Lord Mukunda, his touch in touching the sacred bodies of the servants of the Lord, his sense of smell (nose) in inhaling the sweet scent of the Tulasi-leaves offered to the Feet of the Lord, his tongue in tasting the food offered to the Lord through the medium of the Mantra, his two feet in traveling to the sacred places of pilgrimage like Mathura associated with the Lord, his head in bowing down before the Feet of the Lord, and all his desires in receiving the servant-hood to serve the Lord for, his senses were not employed in sense-enjoyments." All these show that Bhakti is the supreme purpose of all spiritual practices. Sadhya-Bhakti, i.e. Bhava-Bhakti and Prema-Bhakti, which is attainable with ease by following Sadhana-Bhakti, viz. listening to and singing the Name, Form, Qualities, Realm, Entourage and Pastimes of the Lord by those devotees whose minds are thus inwardly engaged, and which is unattainable by the difficult paths of karma, jnana and yoga, etc., bears the rare fruit of Rati in Bhakti, i.e. Bhava-Bhakti. Therefore Rati in the Lord is the highest fruit of Sadhana-Bhakti. In this way, though Rati is the End of Sadhana-Bhakti, yet as there are distinctive characteristics of the Supreme Lord as Avatari Amsi (One who is the Original Source of all His Avatars or Divine Descents, Himself being the only Avatari) as the Absolute Whole and the different Avatars (Divine Descents) as Parts (Amsa) of the Whole, so also there are different shades of Rati.

Sri Mukundadasa Gosvami says that the Scriptures have stated at places about the insignificant fruits of Bhakti in order to create confidence in the minds of the indifferent and earthly-minded peoples and thereby turn them to the way of pure Bhakti for the sake of Bhakti, that is to say, if people should take the way of Bhakti even propelled by the desires of earth or heavenly pleasures, then ever such fruit-desiring mixed or alloyed Bhakti becomes a cause of God's Grace, and when God's Grace is bestowed on one, the desire for non-devotional objects automatically vanishes from the heart of such as one who follows the way of Sadhana-Bhakti. This is the real purpose of the author here. Even when Sakama devotees pray from the Lord for temporary things of the world, the Lord out of His infinite grace offers them opportunities to relish the aprakṛita bliss of desireless Bhakti at His Feet, which removes for all time all antler desires of earth or heaven. -245-

Text 246:

sammatam bhakti-vijnānam bhakty angatvam na karmaṇām || 246 ||

Translation: The pure devotees who are well-established in the esoteric concept of the philosophy, morphology and ontology, of Bhakti do not agree to accept the various forms of karma (as prescribed for Varna and Asrama life) as an anga of Bhakti. -246-

Commentary: Commenting on the sloka Sri Jiva Gosvami points out that there is no denying the fact that by practice of one-pointed or Kevala-Bhakti one no doubt attains Rati, i.e. Bhava-Bhakti. But Sri Jiva observes that there seeing to bit a contradiction of this statement by the assertion of Muni Parasara when he says: "The Supreme Person of Visnu is worshipped by those who follow the paths of Varna (i.e. physical and normal relative duties, as prescribed by the Scriptures, according to one's birth, qualities and actions) and Asrama (mental tendencies of an individual for a particular station in life, as prescribed by the Scriptures, as unmarried student studying the Vedas, in a sacramental married life, in a life of a renunciation or in the life of absolute detachment as a monk). The is no other way but Varna and Asrama Dharma to please Him." From this statement of Saint Parasara it appears that Varna and Asrama is an anga of Bhakti, and that worship of Visnu through the practice of Varna and Asrama is approved by Parasara. Such an argument of Sri Rupa in this text that practice of Varna and Asrama is not accepted as an anga of Bhakti by those who are well-versed with the true concept of unalloyed or pure or Uttama-Bhakti, and even Parasara himself, who is a pure devotee does not accept it as such, for Parasara Mini himself has said elsewhere: "Oh Maitreya! Emperor Bharata constantly chanted the Name of the Supreme Lord as 'Oh Yajnesa (Lord of all Vedic Sacrifices)!

Oh Acyuta! Oh Govinda! Oh Madhava! Oh Ananta! Oh Kesava! Oh Kṛṣṇa! Oh Visnu! Oh Hṛṣikesa!' Even in dreams he would not utter anything else." Thereby Parasara supports Suddha or pure Bhakti alone. When Saint Parasara talked about the worship of Lord Visnu through the practice of Varna and Asrama Dharma, he only referred to those who had not attained any firm faith in pure Bhakti and also to those who were not eligible in the path of unalloyed Bhakti. -246-

Text 247:

*yatha caikādaṣe*125

tāvāt karmāṇi kurveta na nirvidyeta yāvata |
mat-kathā-ṣṛavaṇādau vā ṣṛaddhā yāvan na jāyate || 247 ||

Translation: Lord Sri Kṛṣṇa, addressing Uddhava, says: "So long as one does not develop a natural apathy for or renunciation of daily karma (relative secondary duties of Varna and Asrama life), and so long as one has not attained faith in listening to the Events of My Life, till then one should follow the paths of Varna and Asrama." –247-

Commentary: Commenting on the above verse Sri Jiva Gosvami points out that in this sloka of the Bhagavatam the Lord Himself has rejected karma (Varna and Asrama) as an anga of Bhakti. Again, it is said in the Bhagavatam that it is all a waste of labor if the practice of Varna and Asrama dharma does not ultimately create Rati in the Supreme Person of Lord Viṣṇu. The true meaning of the above-quoted sloka is that if Lord Viṣṇu be worshipped by following the paths of Varnas and Asrama, i.e. if such practice of Varna and Asrama by an individual be said to be worship of Lord Viṣṇu, then his such practice must be for the pleasure of Viṣṇu only and for nothing else. As such persons have not acquired apathy for the way of karma, they are not considered eligible for the way of pure Bhakti. Thus having Suddha- Bhakti or pure devotion in views, Parasara Mini has again said: "Those moments in life are a sheer waste and loss when Lord Vasudeva's Name is not sung. That is a great flaw in life that itself is the height of infatuation and nescience, and that itself is the greatest error in life."

Sri Visvanatha Cakravarti explains 'karma' here as 'daily relative duties in Varna and Asrama life as according to the injunctions of the Scriptures'. The Lord Himself has said elsewhere: "The Srutis and the Smritis are My Own Orders. One who violates them disobeys My Orders, and hence is hostile to Me. Even if he be a devotee, he cannot be a Vaisnava." The offense mentioned in this sloka cannot be applicable to a pure devotee, because a pure devotee must have crossed the barriers of karma and jnana. In fact, if one performs karma even after gaining indifference to karma and ganging faith in listening to and singing the glories of the Lord, then in such cases only one has violated the Orders of the Lord, and not otherwise. –247-

Text 248:

jñāna vairāgyayor-bhakti-praveśāyopayogitā |
īśat prathamam eveti nāngatvam ucitāṁ tayoh || 248 ||

Translation: It is only in the beginning of entering into the path of Bhakti that there is slight, i.e. very little utility of jnana (knowledge) and vairagya (asceticism). Therefore it is not correct to say that jnana-knowledge, and vairagya or asceticism are angas of pure Bhakti. –248-

Commentary: Sri Jiva Gosvami explains 'jnana' here as knowledge of 'Thou art That', 'That is Absolute', 'Thou art Absolute' and 'Identity between Thou and That'-this threefold knowledge or Brahma-jnana. So by using 'īśat' (slightly useful), Sri Rupa Gosvami wants to say that there is some usefulness of discarding this knowledge of identity of the two, viz. the finite self and the Infinite Self; and there is slight utility of the knowledge of 'Thou art That' in the sense that one knows one's own true self; and of 'That is Brahman' knowledge of Brahman as the Transcendental Person of Bhagavan, in order to tread the path of Bhakti, because there can be no spiritual practices of pure Bhakti unless, one possesses a correct conception of the Finite Self (Jiva-atma) and the Infinite Self (Parama-atma) and the eternal relation between the two. Vairagya or asceticism here refers to stoicism, i.e. a spirit of abnegation of and apathy for all earthly objects with the object of attaining Brahma-jnana, i.e. knowledge of self-merging in the Brahman. 'īśat', i.e. 'slight utility' here should be understood in this sense that knowledge of objects which are antagonistic to or unfavorable for the purposes of the pleasures of the Lord and are also obstacles in the path of Bhakti helps one in denouncing them. Vairagya, i.e. detachment from bodily comforts and rejection of attachment for physical and mental enjoyments, which are unfavorable to pure Bhakti, helps one in the beginning of a life of devotion. Because unless one's mind is free from absorption of other non-devotional objects one cannot have unadulterated practice of pure Bhakti. Jnana and vairagya are therefore slightly helpful in the beginning of a life of pure Bhakti by way of detachment from non-devotional influences. When one discards all desires excepting the desire of Bhakti alone, there is no more need jnana and vairagya for him. Should one think of jnana and vairagya even after following the path of Bhakti, one would be cut off from Bhakti itself. Because Bhakti is a constant remembrance of the Name, Form, Qualities, Realm, Entourage and Pastime of the Lord like an incessant stream of honey. Nothing else can find any place in it.

Sri Mukundadasa Gosvami comments that here 'jnana' means 'knowledge of the self', and 'vairagya' means 'indifference to everything.' In order to enter the path of Bhakti, jnana and vairagya have a little corner-place in the doorway to Bhakti. For example, acceptance of the exotic signs of a Vaisnava, such as garland of Tulasi round the neck, the Tilaka-marks (symbolic temple of Lord Viṣṇu) on the upper limbs of the body, (described in 1.2.84 of Bh.R.S.) and surrendering to the Feet of the Spiritual Master etc., the 20 different angas of Sadhana-Bhakti (stated in 1.2.74 of Bh.R.S.). But the use of jnana and vairagya in the beginning of Bhakti is indeed very insignificant in order just to discard other distracting influences. When desires for other objects are once completely wiped out from the mind of an individual, jnana and vairagya have no more any purpose for such a person who has embraced Bhakti both as a Means and End. This refers to the eligibility of one in the way of a life of Bhakti. Lord Sri Kṛṣṇa addressing Uddhava says: "One who fortunately possesses faith in Me, and one who is not too much attached to worldly objects, i.e. food, sleep, fear and sexual urges,

such a person is eligible for Bhakti and the fruit of Bhakti (which is Prema)." Jnana here does not mean, says Mukundadasa, knowledge of identity between 'That and Thou' and vairagya here does not mean apathy to objects, which are related to the Lord. -248-

Text 249:

*yad-ubhe citta-kāthinya-hetu prāyah satām mate |
sukumāra-svabhāveyaṁ bhaktis tad-hetur iritā || 249 ||*

Translation: Those Sadhus (saints) who are well-conversant with the true nature of Bhakti say that both these two (jnana and vairagya), knowledge and asceticism, are often the cause of hardening the heart, whereas Bhakti is tender by nature and is its own cause-nothing else can be the cause of Bhakti. -249-

Commentary: Sri Jiva Gosvami comments that if after one has taken to the way of Bhakti, one should still adhere to jnana and vairagya, they would become a hindrance only to Bhakti because they harden the heart in most cases, i.e. because of a desire to enter into useless discussions and arguments in order to find out what is the true concept of Truth, and vairagya by way of practice of endurance of hardships of life, which are rather harsh in nature. But here a doubt may arise: how can it be possible for a gradual development of Bhakti unless there is some support to depend upon? The answer is this: Bhakti alone is the cause of Bhakti, and its gradual development is caused by the previous degree of Bhakti itself. A further doubt may be like this: when progress of Bhakti also depends on efforts of previous degree of Bhakti, can it also not turn out to be hardening the heart? The reply to such a doubt is this: Bhakti by its very nature is tender and delicate, i.e. Bhakti is constantly appreciative and musing on the soul-attracting and supra-mundane as also sweet Beauty, Qualities, Pastimes at the Supreme Lord Sri Kṛṣṇa. So, one who is desirous of engaging one's heart and the whole mental quantum to be steeped in the depth of the nectar of the All-beauteous Kṛṣṇa should practice Bhakti only. In Bhagavatam Canto VII, Chapter 9, sloka 49-50 the great devotee Prahlada said in his Hymn to Lord Nṛsiṅhadeva: "Oh Urugaya! These three qualities of Maya or Nescience, viz. Satva-Rajas-Tamas, the intellect conscious of its faculties, these 24 principles in creation, the gods and men, the cognitional-volitional-emotional faculties of the mind-none of these is capable of knowing Thee-they are all transitory entities subject to creation and destruction. Knowing this, the wise therefore refrains from refilling the Vedas. I therefore bow at Thy Feet, Oh Most Worshipped! Oh! None can attain Bhakti at Thy Feet unless one would practice the Six forms of Bhakti, viz. obeisances to Thee, singing Thy glories, being engaged in Thy services, worshipping Thee, remembrance of or meditation on Thy Pastimes, and listening to the Event of Thy Life. 249

Text 250:

*yathā tatraiva¹²⁶
tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaū |
na jñānā na ca vairāgyāḥ prāyaū çreyo bhaved iha || 250 ||*

Translation: Lord Sri Kṛṣṇa addressing Uddhava, said: "Therefore, Oh Uddhava! Jnana and vairagya are not recognized and accepted in most cases as a Means to the realization of the highest End by those contemplative saints who are deeply and inwardly engaged in fixing their mind in Me and are devoted to Me." -250-

Commentary: Sri Mukundadasa Gosvami points out that here 'in most cases' only justify the statement in the previous sloka. -250-

Text 251:

kintu jñāna-virakty ādi-sādhyam bhaktyaiva sidhyati || 251 ||

Translation: But whatever is attainable by Jnana and Vairagya can truly be realized and gained by Bhakti alone -251-

Commentary: Sri Jiva Gosvami comments that mukti or liberation which is the end of jnana, and jnana, which is the fruit of vairagya are easily attained by Bhakti only.

So Mukundadasa Gosvami says that 'eva' in 'bhaktyaiva' signifies that there is no need at all of jnana and vairagya for achieving mukti and jnana respectively, as both are easily attained by Bhakti only. -251-

Text 252-3:

*yathā tatraiva¹²⁷
yat karmabhir yat tapasā jñāna-vairāgya taç ca yat |
yogena dāna dharmēṣa çreyobhir itarair api || 252 ||
sarvaā mad-bhakti-yogena mad-bhakto labhate 'njasā |
svargāpavargaā mad-dhāma kathaicid yadi vāichati || 253 ||*

Translation: Following the path of My Bhakti, My devotees easily achieve all the fruits which are aspired after by other

non-devotees by treading the paths of karma (Vedic ritualism), tapasya (hard penances), jnana (empirical knowledge), vairagya (dry asceticism), astanga-yoga (the eight parts of yoga, viz., yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi), dana (charities) and Varna-Asrama-dharma (relative duties in different stations of life) and all such various methods. Even perchance My devotees have any slight desire for Heaven, Salvation and My Realm Vaikuntha, they achieve them no doubt. -252-53-

Commentary: Sri Jiva Gosvami points out that here in the quoted text, 'practice for otherwise good ends'-itaraih sreyah sadhana' means Misra-Bhakti or Bhakti alloyed with karma-jnana etc., desiring Salokya-Mukti, liberation by which to attain the Realm of the Lord; and 'kathancid yadi vanchati' i.e. if there be slight desire on the part of My devotees', means which may be helpful to them to the cause of Bhakti, because a true devotee does not desire anything which may not be helpful to the cause of Bhakti. For example, Maharaj Citraketu desired an aerial flight; or Sukadeva desired to cut off all worldly ties even while he was in his mother's womb; or Prahlada desired to go to the vicinity of the Lord. In the Sixth Canto of the Bhagavatam (VI.17.3) Sri Sukadeva narrated to King Parksita that in the caves of the Meru Mountains in the North Pole, which is the place fulfillment of various objects of one's desires, Citraketa Maharaj had delighted himself by engaging the wives of the heavenly musicians in singing the glories Lord Hari.

In the Brahmavaivarta Puranam Sri Sukadeva thus prayed to Lord Sri Krsna: "Oh Madhava! If I be not bound down to the worldly ties by filthy Maya, which is the strongest fetter to all beings of the world and which is really insurmountable, then only I shall leave this womb and come into the world! Be Thou then my Security for a moment!" In the Bhagavatam, Canto VII, Chapter 9 and sloka 16 the great devotee Prahlada, prayed in his Hymns to Lord Nrsimhadeva in this manner: "Oh Thou Benevolent Lord! Thou Friend of the fallen! Oh Thou Tenderhearted! Bound by my own karma I have been thrown into the midst of these demons who are destroying everything of Thy devotees! I am, therefore, extremely afraid of the unbearable and terrible miseries of the wheel of this world due to its aversion to Thee and Thy services. Oh Lord! When will Thou be pleased with me and call me to the shade of Thy Lotus-feet which are soothing like the smiling beams of the million autumnal moons?"

Sri Mukundadasa Gosvami observes that here 'other processes of attaining desired fruits' means Bhakti tinged with karma, jnana, etc. "Mad-dhama" here refers to mixed-Bhakti which offers Salokya-Samipya-Sarupya-Sarsti-the four forms of mukti in Vaikuntha. -252-53-

Text 254:

*rucim udva hatas tatra janasya bhajane hareḥ |
viṣayesu gariṣṭho 'pi rāgaḥ prāyo vilīyate || 254 ||*

Translation: Should a person attain Ruci or taste in the service of Lord Hari, then; all his earthly attachments, however hard, shall soon melt away (in most cases). -254-

Commentary: Sri Jiva Gosvami points out that it has previously been stated that vairagya or detachment hardens the heart of a beginner in the path of Bhakti, and such vairagya has, already been discarded! Does it then follow that sense-enjoyments have been prescribed for him? If so, then, attachment for Lord Sri Krsna becomes an impossibility for one whose heart is pre-occupied with attachment to worldly objects of sense-enjoyments-can anybody achieve objects which are in the west when one walks to the east? It is not possible. It goes against the teachings of the Scriptures. To solve this apparent contradiction Sri Jiva Gosvami explains that the very fact of one's Ruci (taste) for Bhakti indicates one's non-attachment to earthly or heavenly pleasures, and it therefore becomes unnecessary for him to undergo the heart-hardening hardships of vairagya or asceticism; because in the case of a person who has attained Ruci for Bhakti, whatever attachments may still be lingering in him, they will spontaneously melt away and will be completely wiped out when Bhakti develops in depth and steadiness. Spiritual practices in the way of Bhakti not only create detachment for worldly objects, they also awaken jnana, i.e. knowledge of one's own true self and also of the Supreme Lord. In the Bhagavatam Canto I, Chapter 2 and sloka 7, Sri Suta Gosvami addressing Sage Saunaka and other Rsis, says: "Bhakti-yoga applied to Lord Vasudeva very soon awakens the atma-jnana and vairagya; as propounded by the Upanisads, which are far beyond the scope of dry intellectualism".

Sri Mukundadasa Gosvami points out that in the nature of Bhakti there is complete absence of any kind of worldly attachments for worldly objects of sense-pleasures; and that in the stage of Ruci in Bhakti, even if there be any such attachments, however little, they melt away very soon. Sri Mukundadasa says that Ruci here refers to the sixth stage, starting from Sraddha, in the spiritual practices, when worldly attachments begin to melt away. In the next stage of Asakti, i.e. attachment for the Lord, all mundane attractions are completely removed from the heart.

Sri Visvanatha Cakravarti says that Ruci in this sloka means 'faith' or 'Sraddha' that is aroused in the heart after one has taken to the way of Bhakti. 'Prayah vilīyate' means that even if there be any lingering attachment for worldly pleasures after one has entered the path of Bhakti, no great attention need be paid to it because this lingering attachment for worldliness will be completely removed from the heart when the flower of Bhakti will fully bloom.

-254-

Text 255:

*anāsaktasya viṣayān yathārham upayujñataḥ |
nirbandhaḥ kṛiṣṇa-sambandhe yuktaḥ-vairāgyam ucyate || 255 ||*

Translation: When non-attached persons make moderate acceptances of worldly objects and employ them in the services of Sri Kṛṣṇa, it is called Yukta-Vairāgya, i.e. balanced detachment. –255-

Commentary: Commenting on the verse Sri Jīva Gosvāmī explains the purpose of the author in composing this verse in this particular context. What has previously been implicitly stated as vairāgya or detachment, which enables one in following the path of Bhakti, is explicitly defined here. When a devotee who is unattached to worldly objects enjoys them with detachment to the extent of his eager employment of such enjoyments of worldly objects in the services of Lord Śrī Kṛṣṇa, it is called Yukta-Vairāgya or balanced detachment. That is to say, there need not be wholesale or total rejection of everything of this world, which may be useful for the services of the Lord, nor need there be any desire for earthly objects for one's own sense-enjoyments. A true and balanced devotee accepts those objects of the world, which are helpful to Bhakti, and rejects or is detached from such mundane objects, which are unfavorable to the services of the Lord.

Srī Mukunda-dāsa Gosvāmī points out that here the author Śrī Rūpa Gosvāmī defines natural detachment as the normal nature of Bhakti. When according to one's eligibility and spiritual capability one accepts objects of enjoyments without being attached to them and at the same time shows eager interest in accepting objects which are associated with Lord Kṛṣṇa, such as Mahāprasāda (food), Flower-garlands, Sandal-paste, Tulasi, etc. which are offered to the Lord at the time of worship in the temple, such detachment for non-devotional objects of sense-enjoyments and attachment for objects which are associated with Śrī Kṛṣṇa is called 'Balanced Detachment' or Yukta-Vairāgya. The Lord Himself had disclosed it to Śrī Uddhava in the Bhāgavatam in Canto XI, Chapter 20, śloka 27-29: "Persons who have faith in Me and are indifferent to the relative duties in life, both permanent and occasional such as are of daily occurrence and are to be performed occasionally in accordance with the directions of the Scriptures, and who even knowing fully well the painful consequences of desires of sense-enjoyments are not yet able to discard them completely and enjoy them with reluctance, should engage themselves in My service with a strong determination and loving attachment with the belief that by serving Me alone they will be able to get rid for ever of the terrible and pain-giving consequences of sensual enjoyments of worldly objects. When one is thus engaged in Bhakti in Me and remembers Me constantly, I then enter into the darkness of his heart, and all his worldly desires are immediately destroyed as fog vanishes with the rise of the sun." –255-

Text 256:

*prāpañcikatayā buddhyā hari-sambandhi-vastunah |
mumuṣubhiḥ parityāgo vairāgyam phalgu kathyate || 256 ||*

Translation: When salvationists (those who desire self-merging in the Absolute) discard objects which are associated with Lord Hari mistaking them to be material and earthly, then such detachment or vairāgya is called phalgu, i.e. false and deceptive (i.e. salvationists have apparent detachment for objects of sense-enjoyments and at the same time internal attachment for them like the river phalgu which is apparently dry on its bed but has a flow below the surface). –256-

Commentary: Śrī Jīva Gosvāmī states that vairāgya, i.e. detachment which is unhelpful to Bhakti is unbalanced or phalgu. By such unbalanced detachment the non-devotional people go to the extent of even committing offenses to the Lord. It is an offense to refuse to honor Food, Flower-garlands, Sandal-paste, Incense, etc. which have been offered to the Lord, mistaking them to be identical with other material objects of enjoyment. This refusal may be in two different ways – not to ask for such offered objects which though apparently material are essentially made spiritual by the process of being offered to the transcendental Lord through the medium of Mantram or transcendental Words, and secondly to refuse to accept even when such spiritual ingredients are given to one by a devotee. Of these two possible ways of offenses, the latter one is more offensive. It has been said so in the Scriptures.

Srī Mukunda-dāsa Gosvāmī says that vairāgya or dry detachment which is the cause of hardening the heart is called phalgu vairāgya, i.e. unbalanced and false abnegation. –256-

Text 257-8:

*proktena lakṣaṇenaiva bhaktir adhikritasya ca |
aṅgatve suniraste 'pi nityādy akhila-karmaṇām || 257 ||
jñāna syād hy ātmikas yāpi vairāgyasya ca phalgunah |
spaṣṭat-ārthan punar api tad evedam nirākṛitam || 258 ||*

Translation: Though in the previous definition of Uttama-Bhakti, i.e. non-existence of the very tendency for any kind of desire, and Bhakti being completely uncovered by karma, jñāna, yoga, etc., it has been completely and clearly and unequivocally established that all forms of Vedic karma or ritualism in the different stations of life do not form any Anga of Bhakti, yet for further clarification it has again been said here that Adhyatma-jñāna, i.e. self-annihilating knowledge of the salvationists, and phalgu vairāgya, i.e. unbalanced and false detachment of elevationist do not form any Anga of Bhakti. –257-58-

Text 259:

*dhana-śiṣyādibhir-dvārair yā bhaktir-upapādyate |
vidurtvād uttama tāhān yā tasyās ca nāngatā || 259 ||*

Translation: Bhakti that is caused through the medium or assistance of wealth, disciples and others, or they are made an expedient, causes lapses due to the intervening distance, and hence has been denied to be called an Anga of Uttama-Bhakti. –259-

Commentary: Sri Jiva Gosvami points out that in the definition of Uttama Bhakti by Sri Rupa Gosvami when it is said that it is 'uncovered by karma, jnana and others', this 'others' includes 'slackness' as well. Therefore, Bhakti that is practiced through wealth and disciples, etc. cannot be an Anga of Bhakti.

Sri Visvanatha Cakravarti says that amongst the 64 Angas of Vaidhi Sadhana-Bhakti, there is no need of any wealth or disciples for listening to and singing the Name and Glories of the Lord. But in matters of Temple worship, it is impossible for one person to perform all the details of worship at the same time. In such cases where the assistance of wealth and disciples becomes necessary, there will naturally be lapses in the practice of pure or Uttama Bhakti. It does not follow that there must be lapses in every other Anga of Uttama-Bhakti. –259-

Text 260:

*viśeṣaṇa tvam evaiṣāṃ saṁśrayanty adhikāriṇām |
vivekādīn yato 'miśāṃ api nāngatvam ucyate || 260 ||*

Translation: (It is said that) The conscious power of discrimination or knowledge that distinguishes good from bad or soul from matter (mind and body) though completely accommodates the various distinctive traits of the different stages of spiritual practices by those who are eligible in the way of Bhakti, also, cannot be accepted as an Anga of Uttama Bhakti. –260-

Text 261:

*kriṣṇanmukhaṃ svayam yānti tamāḥ saucādayas tathā |
ity eṣāṅca na yuktā syād bhakty angāntara-pātītā || 261 ||*

Translation: Yama, i.e. restraint of the passions, Sauca, i.e. purification of personal defilement, etc. automatically develop in the life of those who turn to Sri Kṛṣṇa. But they also cannot be said to be Angas of Uttama Bhakti even though they are inherent in the character of such devotees. –261-

Commentary: Sri Mukundadasa Gosvami observes that in these three slokas regarding the inclination to Sri Kṛṣṇa, and Sri Kṛṣṇa-Bhakti it has been shown that though Yama, Sauna, Niyama, etc. spontaneous appear in the lives of those who turn to the way of Kṛṣṇa-Bhakti, they cannot be Angas of Uttama Bhakti. This has been unequivocally established.

Yamas are of 12 forms. In the Bhagavatam Canto XI, Chapter 19, sloka 33, Lord Kṛṣṇa told Sri Uddhava that Yamas or restraint of the passions are of 12 forms, viz. (1) non-violence (ahimsa), (2) truth (satya), (3) non-stealing (asteya), (4) modesty (Hri), (5) non-saving or non-accumulation (asancaya), (6) non-association or solitude (asanga), (7) belief in the existence of God (astikyā), (8) abstinence from sexual intercourse (brahmacarya), (9) observance of silence (mauna), (10) calmness in the midst of conflicts (sthairya), (11) forbearance or forgiveness (ksama), and (12) fearlessness (abhaya). These are the 12 forms of Yama. There are again 12 forms of Niyama or self-discipline, viz. (1) physical cleanliness (vāhya-sauca), (2) internal cleanliness (antars-sauca), (3) faith or reverence (śraddha), (4) inaudible uttering of prayers (japa), (5) religious austerities or penance (tapas), (6) Vedic sacrifices or ritualisms (homa), (7) hospitality (atithya), (8) worship of the Lord (arcana), (9) pilgrimage (tirtha-brahmana), (10) endeavor to render good to others (para-hita-cesta), (11) contentment (tusti), and (12) service of the Spiritual Master (Guru-seva). –261-

Translator's note: It is to be noted here that according to the Bhagavatam, there are 12 forms of Yama, and 12 forms of Niyama. But according to Rsi Patanjali, the following five are called Yama, viz. (1) non-violence (ahimsa), (2) truth (satya), (3) non-stealing (asteya), (4) abstinence from sexual intercourse (brahmacarya), and (5) vow of non-acceptance of anything from anybody (abarigraha); and the following five are called Niyama, viz. (1) purity (sauca), (2) contentment (santosa), (3) austere penance (tapas), (4) study of the Vedas (svadhya), and (5) divine contemplation (Iśvara-pranidhana), Vide Patanjali Yoga-sutra: II.30.31.

Sri Visvanatha Cakravarti points out a possible doubt. When it is stated that Yama and Niyama spontaneously awaken in those who turn to Lord Kṛṣṇa and Kṛṣṇa-Bhakti, does it then follow that those in whom Yama and Niyama are lacking are all averse to Lord Kṛṣṇa and Kṛṣṇa-Bhakti? In reply Sri Cakravarti makes it explicit by saying that it cannot be concluded that those in whom Yama and Niyama are lacking must necessarily be averse to Lord Kṛṣṇa and Kṛṣṇa-Bhakti; but the contention of Sri Rupa Gosvami here is that Yama and Niyama make their spontaneous appearance in the lives of those who have attained nearness of Lord Kṛṣṇa, completely and perfectly. –261-

Text 262:

*yathā skānde
ete na hy adbhutā vyādha tavāhimsādayo guṇāḥ |
hari-bhaktāu pravrittā ye na te syuḥ paratāpināḥ || 262 ||*

Translation: It is stated in the Skanda Puranam that when a certain hunter gave up hunting of wild animals after listening to the advice of Sage Narada and engaged himself instead in the service of Lord Hari, a saint present there addressed the fowler and said: "Oh hunter! It is not really strange on your part to part with hunting and killing of animals, because those who are engaged in the service of Lord Hari do not tyrannize over others." –262-

Text 263:

*tatraiva
antah-suddhir bahih-suddhis tapah sāntya adayas tathā |
amī guṇāḥ prapadyante hari-sevābhikāminam || 263 ||*

Translation: It is said in the Skanda Puranam that physical purity, internal cleanliness, austerity, contentment and such other qualities themselves seek shelter at the feet of devotees who are desirous of serving Lord Hari. –263-

Commentary: Sri Mukundadasa Gosvami points out that 'adi' in 'santyadi' in the text includes also such qualities as sweet but true words, impartiality, etc.

Sri Visvanatha Cakravarti observes that those who are completely inclined to and engaged in the service of Lord Hari, to them only do all qualities like inner purity, etc. themselves seek shelter, i.e. such a devotee does not develop these qualities by his spiritual practices, but the qualities automatically appear in their life, and character, as if, seeking protection under such devotees! –263-

Text 264:

*sā bhaktir eka-mukhy āngāsritānaikāngi kātha vā |
svavāsānūsāreṇa niṣṭhātaḥ siddhi-krid bhavet || 264 ||*

Translation: When according to one's own normal propensities an individual attains firmness in this Bhakti, one can achieve the End of Sadhana-Bhakti in Bhava-Bhakti by following any one of the primary Angas or its many subordinate Angas. –264-

Commentary: Sri Visvanatha Cakravarti observes that of the different Angas of Vaidhi Sddhana-Bhakti, such as listening, singing, remembering, meditating etc., when one follows primarily any one of them, and the rest are practiced secondarily, then it is called Ekanga; but where one follows and practices all the different Angas of Bhakti as of primary and equal importance, then it is called Anekanga. Both these forms of Bhakti are of primary importance, because when there is firmness in observing one or all the Angas of Bhakti, it leads one to the realization of the Final End. –264-

Text 265:

*tatra ekāngā
yathā granthāntare
śrī viṣṇoḥ śravaṇe parīkṣida bhavad vaiyāsakīḥ kīrtane
prahlādāḥ smarane tad-anghri bhajane lakṣmīḥ prithuḥ pūjane |
akrūrās tv abhivandane kapi-patir dāsyē 'tha sakhya 'rjunah
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣām parā || 265 ||*

Translation: EKANGA BHAKTI, as said elsewhere:

It has been thus said in the Scriptures regarding following any one of the Nine Primary Forms of Bhakti, viz. (1) King Parikṣita by listening (śravaṇam) to the Glories of Lord Visnu, (2) Sri Sukadeva Gosvami by singing the qualities of Lord Visnu (kīrtanam), (3) Prince Prahlada in His remembrance (smaranam), (4) Lakṣmi in the service of the Feet of the Lord (pada-sevanam), (5) King Prthu in worshipping Lord Vishnu (arcanam), (6) Akrura in offering Hymns or adoration (vandanam), (7) Hanumana in rendering services to the Lord (dasyam), (8) Arjuna by his friendship (sakyam), and (9) Vali Maharaj in complete self-dedication to the Lord (atma-nivedanam)- all of them attained Lord Sri Kṛṣṇa in the most perfect way. –265-

Sanskṛta Text 266-8:

*Anekāngā, yathā navame 128
sa vai manau kṛiṇēa-padāravindayor vacāsi vaikuṇṭha-guṇānuvarēane |
karau harer-mandira-mārjanādīṇu ṅrutīā cakārācyuta-sat-kathodaye || 266 ||
mukunda-lingālaya darṣane driṣṭau tad-bhṛitya-gātra-sparṣe 'nga-sangamaā |
ghṛāēā ca tat-pāda-saroja-saurabhe ṅrēmat-tulasya rasanāā tad-arpite || 267 ||
pādaū hareū kṛētra-padānusarpaēe ṅiro hriṇēkeṅca-padābhivandane |
kāmaā ca dāsyē na tu kāma-kāmyayā yathottamaūṅlōka-janāṅcṛaya ratiū || 268 ||*

Translation: ANEKANGA BHAKTI, as in the Ninth Canto:

Sri Suka Gosvami addressing King Parikṣita said: "Maharaj Ambarisa engaged his own mind in the meditation on the Lotus Feet of Lord Sri Kṛṣṇa, his words in singing the Glories and Qualities of the Lord, his two hands in cleansing the temple of Lord Hari and in His other services, his two ears in listening to the Pastimes of Lord Sri Kṛṣṇa; his two eyes in seeing the Image of Lord Mukunda, His temple, Mathura and other Transcendental Realms manifest in this world, and the Lord's Vaisṇava-devotees; Ambarisa engaged his touch in touching the feet and body of the Lord's devotees, his nose in smelling the sweet scent of the Tulasi with sandal-paste which has added fragrance offered to the Lord; his two legs in traveling repeatedly to Mathura, and to the Lord's temples in other places of pilgrimage; his tongue in tasting food that has been offered to the Lord; he engaged his head in bowing down at the Feet of Lord Hari and His devotees, and engaged all his desires not in sense-enjoyments but in achieving the services of the Feet of the Lord. King Ambarisa thus employed all his senses in their proper places so that he might attain desireless Bhakti like Prince Prahlaḍa and other devotees of the Self-famed Lord Sri Kṛṣṇa. -266, 267, 268-

Text 269:

*śāstrotkayā prabalayā tat-tan-maryāda yānvitā |
vaidhi bhaktir iyam kaiścan maryādā-mārga ucyate || 269 ||*

Translation: This Scriptural VAIDHI SADHANA-BHAKTI, which is very strongly guided by the injunctions of the Scriptures, is also called MARYADIA MARGA, or Reverential Path by some scholars (such as Vallabhacarya). -269-

Commentary: Sri Visvanatha Cakravarti observes that if the respect and regard for the directions of the Scriptures be strong and dominating, i.e. if scriptural prescriptions guide one to the way of Bhakti, then such scriptural-respecting Bhakti is called VAIDHI SADHANA-BHAKTI, and Sri Vallabhacarya calls it MARYADA MARGA, i.e. path of scriptural reverence. -269-

RAGANUGA SADHANA-BHAKTI:

Text 270:

*virājantīm abhivyaktām vraja-vāsi janādiṣu |
rāgātmikām anusṛtā yā sā rāgānugocyate || 270 ||*

Translation: Next, Raganuga Sadhana-Bhakti:

Bhakti that is distinctly and uniquely and spontaneously manifest in the Brajavasis is called Ragatmika Bhakta, and Bhakti that arises in the wake of this Ragatmika Bhakti is called Raganuga Bhakti. -270-

Translator's note: Sadhana Bhakti above considered is of two varieties Vaidhi Bhakti and Raganuga Bhakti. Vaidhi Bhakti is the devotion that is aroused in an earthly being on acquaintance with prescriptions of the Scriptures. It is otherwise, however, with Raganuga Bhakti. Here Bhakti arises in one when one hears, for example, the intimate services of Citraka, Patraka and other Eternal Servants of Lord Sri Kṛṣṇa, or the unreserved friendly feelings of Sridama, Sudama, Suvala, Madhumangala, Ujvala and other Eternal Friends of Lord Kṛṣṇa, or the unbounded parental affection of Nanda, Yasoda and other Eternal Parents of Lord Kṛṣṇa, for the Divine Son Kṛṣṇa, or the unrestricted attachment and love of Sri Radha and other Eternal and Transcendental Damsels of Braja for Their Eternal Beloved Sri Kṛṣṇa, and then a desire to serve Lord Kṛṣṇa with such sentiments under guidance of either the Eternal Servants, or Eternal Friends, or Eternal Parents or Eternal Consorts of the Supreme Lord Sri Kṛṣṇa of Braja. Such hearing may awaken in an earthly being a desire for loving and affectionate services of Sri Kṛṣṇa of a similar nature to that which Citraka, Patraka, or Sridama, Suvala, or Nanda and Yasoda or Sri Radha and other Braja-Gopis felt for Kṛṣṇa. Desire for such love and affection and loving and affectionate services for Kṛṣṇa arise in an earthly being on hearing about the Love for Kṛṣṇa in Yasoda and other Residents of Braja. They are called Ragatmikās, and no individual Jiva-soul can ever become a Ragatmika. The Ragatmikās in Santa Rati, Dasya Rati, Sakhya Rati, Vatsalya Rati and Madhura Rati, such as Citraka-Patraka, Sridama-Sudama-Suvala, Nanda-Yasoda, and Sri Radha and Others, are All Projected Wholes of the Supreme and Original Whole Sri Kṛṣṇa. They are called Asraya-Vigrahas in relation to the Visaya-Vigra who is Kṛṣṇa alone. Therefore all the Ragatmikās belong to the category of Absolute Divinity and are certainly not individual atmas or finite selves, whereas the Raganuga devotees belong to the category of Jiva-souls and are eternally in subordination to the Ragatmikās. It is Raganuga-Bhakti in the sense that it follows in the wake of the Ragatmika's spontaneous loving services of the Brajavasis for Lord Kṛṣṇa. It should be noted here that while Ragatmika Bhakti or spontaneous affection and love for Sri Kṛṣṇa appertains only to Lord Kṛṣṇa and His Divine Associates, such as Nanda, Yasoda, Suvala or Radha, and others, Raganuga Bhakti or Bhakti that follows in the wake of the Divine affection of the Eternal Order belongs only to earthly beings who may desire a taste of such affection for Sri Kṛṣṇa when they hear of the Divine Love in the Divine Plane.

Commenting on the above text Sri Mukundadasa Gosvami observes that the 'Brajabasi' in the text must be taken in the wide sense so as to include trees, plants, creeper, and the animal life of Braja. The idea underlying this is that since there

are five mukhya or primary forms Bhakti inching Dasya, Sakya, Vatsalya and Madhura and also the Santa, there must therefore be amongst the Eternal Associates of Sri Krsna not merely those who represent the first four kinds of primary affections, but also Associates to represent the Santa Associates. In so far as these primary Rati or attachment of relation through accretions of other accessories emerged as Rasa or various forms of passionate attachment and affection, they all involve some kind of tremor of the mind, and therefore a question naturally arises as to how such emotional tumult is consistent with the tranquil or undisturbed enjoyment of the Santa state. It is in anticipation of such an objection that it is pointed out that even the Santa state is not without its thrills of delight as is illustrated in the case of Trees, Plants and Creepers of Braja that tremble in joy and delight whenever their leaves or branches happen to come in contact with the Person of Krsna!

The Alankarikas do not, however, all agree about the nature of Santa Rati. Some consider that the state of tranquil bliss does not merit the name of Rasa or aesthetic delight, there being no thrill or tumult of the soul in tranquil and unruffled enjoyment of the bliss that is known itself. Others, however, hold that without a violent wrenching of the mind from all that is earthly and temporal, there cannot be Brahmananda or realization of the delight, which is Brahma, Itself. Such violent wrench is itself a proof that Santa Rati deserves the name of Rasa or aesthetic delight. -270-

Text 271:

rāgānugā-vivekārtham ādau rāgātmikocyate || 271 ||

Translation: Ragatmika is first described, as Raganuga Bhakti presupposes Ragatmika and follows in its wake. -271-

Text 272:

*iṣṭe svārasiki rāgaḥ paramāviṣṭatā bhavet |
tan-mayī yā bhaved bhaktiḥ sātra rāgātmikoditā || 272 ||*

Translation: Raga is complete absorption in the Deity of one's heart's choice; that absorbing devotion is here described as Ragatmika Bhakti. -272-

Commentary: Sri Jiva Gosvami observes that here 'Raga' means that hunger and thirst for the Beloved, which is the root cause of one's complete absorption in the Object of one's liking. Here 'complete absorption', which is the effect, and 'the thirst for the Beloved', which is of the nature of Prema and which is the cause of the absorption in the Object of Prema, are spoken of as being non-different. Just as, for example, clarified butter, because of its property of prolonging life, is also, designated as 'life itself', so also the cause of absorption, i.e. hunger and thirst for the Beloved, is spoken of as if it were the same as the absorption itself.

Sri Visvanatha Cakravarti holds, however, that there is in the first case absorption in the Object of Prema, which generates the thirst for more and more Prema, expressing itself in stringing together flowers into garlands wherewith to please and serve the Beloved. This resulting act as service is Ragatmika Bhakti. If Ragatmika Bhakti is defined thus, then even though following in the wake of Bhakti as Prema-trsna or Trsnarupa Prema, i.e. thirsting for the Beloved is not possible, yet such a definition will not lead to any logical difficulties. In other words, even if the subject 'thirst' cannot be followed, the paricarya or service in the form of making garlands of flowers in the wake of the Ragatmikas is not beyond the capacity of an individual being in Raganuga Bhakti. -272-

Text 273:

sā kāmārūpā sambandha-rūpā ceti bhaved dvidhā || 273 ||

Translation: This Ragatmika Bhakti is of two kinds Kamarupa, i.e. of the form of a passionate desire of enjoying the Lord as one's Beloved, and Sambandharupa, i.e. of the form of having a feeling of relationship with the Beloved. -273-

Commentary: Commenting on this verse Sri Jiva Gosvami points out that Kamarupa here means that because this Ragatmika Bhakti is caused by Beauty of an intense passion for association in Madhura Rati (as between the transcendental Lover and the transcendental Beloved), it is called Kamarupa, i.e. passionate desire for aprakṛta or non-earthly Love-dalliance. This Kamarupa Ragatmika Bhakti has, however, nothing to do with any tendency for mundane lust that is caused by Mayik Rajas quality. Kama or passion here means extremely loving thirst of the Braja Gopis for satisfying all the intense passionate Desires of their Supreme Beloved. In like manner, where relation is the cause of intense desire to satisfy the Desires of the Divine Son, or the Divine Friend or the Divine Master in the relationships Vatsalyai Sakhya and Dasya respectively such Ragatmika Bhakti is called Sambandharupa. Though there is a relationship in Kamarupa also, yet because of the special nature of this relationship it has been separately stated. For example, when it is said: All are coming, and the King is also coming the King's coming is no doubt included in 'all are coming'. But in order to state the position of the King, his coming is separately mentioned. Similarly, though in Sambandharupa Bhakti all the different relationships of Dasya, Sakhya, Vatsalya and Madhura are included, yet in order to show the distinct nature of the relationship in the Madhura Rati, Kamarupa has been separately stated here to divide Ragatmika into Kamarupa and

Sambandharupa.

Sri Visvanatha Cakravarti observes that because a particular passionate form of Raga and a particular sense of relationship are the two causes of Ragatmika Bhakti, it is divided into Kamarupa and Sambandharupa respectively, i.e. in Ragatmika Bhakti the Asraya Vighrahas who are the Projected Wholes of the Original Whole, the Godhead, are Sri Radhika and other Braja-Gopis in Madhura Rati, and They are guided by an intense passion to serve the Demands of the supra-mundane Desires of the Supreme Beloved, who is the Visaya-Vighraha or the Original Whole, the Godhead. Whereas the Asraya-Vighrahas in Vatsalya (Nanda, Upananda, Yasoda, Rohini and others the most affectionate Parents of the Supreme Lord, in Sakhya (Sridhama, Sudama, Suvala, Ujjvala and others-the most intimate Friends of the Supreme Lord), and in Dasiya (Citraka, Patraka, and other-the most confidential Servants of the Supreme Lord) are guided by an intense sense of relationship with the Lord to serve Him. The former is therefore called Kamarupa and the latter as Sambandharupa. Sri Cakravarti explains in the same way as Sri Jiva that though Sambandha or relation exists even in Kamarupa, it is separately stated in order to emphasize its special nature as distinct from the other relationships.

Translator's note: It is necessary to explain here and remind the readers that the subject matter in this context is absolutely different from any mundane affair. Here is a subject in which Sri Rupa Gosvami, who is a saint of cent per cent detachment from mundane sense experiences and completely dedicated to the Supreme Godhead, discusses the intimate relations between the Supreme Godhead and His own Self-same Projections who are eternally manifest, out of His inconceivable prerogative, for His own causeless pleasures independent of any earthly considerations. If it is not an uncommon supra-mundane subject dealing with the Absolute Divine and His Free and Unrestricted Pleasures, the whole thing will degenerate into mere mundane sex-affair and lust, which is ugly and unwholesome. The absolute pleasures of the Absolute Whole, the Godhead, in transcendental Love-dalliance with Himself are absolutely beyond the ken of physico-mental sex-associations of earthly beings. In the Realm of the All-blissful Lord, He is the only and supreme Enjoyer and everything else is an object of His enjoyments. For His absolute pleasures He takes the prerogative with the help of His own Internal Potency to project Himself out into Second Wholes in Five different Forms of relationships, viz. Santa, Dasya, Sakhya, Vatsalya, and Madhura, to be enjoyed by the Predominating Moiety. These Counter-whole Divinities are called Ragatmikas. These Ragatmikas again in the first four relationships are guided by a sense of near relationships with the Lord, and they serve Him as such. But the Ragatmikas in the fifth form of relationship in the Madhura Rati (as if in between the Lover and the Beloved) are guided by an intense passionate desire to serve the Desires of Self-pleasures in the company of His Counter-whole Asraya Vighrahas. These Ragatmikas who are Kamarupa are of three kinds, viz. (1) those of Samanjasa Rati in Braja, (2) those of Samanjasa Rati in Dvaraka, and (3) those of Sadharani Rati in Mathura. Sri Radha and Her Eight Sakhis, i.e. the Eight Projected Bodies, have Samartha Rati in which there is complete self-effacement and absolute non-existence of any desire for their personal pleasures in the Blessed Company of the Supreme Lord Sri Krsna. All Their intense passions are for the absolute satisfaction of the ever-increasing and, ever-new Demands of the Lord for His own pleasures only. Even when on rare occasions there appear any little effervescence of any form of any desire for personal enjoyments in the Company of the Person of the Supreme Lord, such effervescence immediately evaporates in their hearts like bubbles of water when They offer Themselves completely to the supreme pleasures of the Godhead. The other Gopis and Manjaris of Samartha Rati in Braja, do not have even such effervescence of any desire whatsoever for their own pleasuring their supreme enjoyment lies in making the Lord happy and enjoy His pleasures. But in the Samanjasa Rati of the Queens of Dvaraka, there is an equal desire for mutual enjoyments, of themselves, as also of Lord Sri Krsna, while in Mathura in the Sadharani Rati of Kubja she desired to enjoy the Person of Lord Sri Krsna. But these are conceptions of Ragatmika Bhakti on the Plane of transcendence or aprakrita bhumi, inconceivable by human minds. They sound similar to mundane relations, but are essentially and absolutely non-earthly. Love of the unalloyed soul, freed from the shackles of the gross physical body and the subtle mind-cognition-emotion-volition, for the Godhead is most wholesome, ever fresh, ever increasing and all blissful. Whereas love in the mundane world between any two earthly objects, be they man and woman or birds and animals, is unwholesome, perverse, pain-giving, stale, transitory and ugly in the end. One must draw a clear line of demarcation between Prema in the transcendental Realm and Kama in the material and mental worlds. They sound similar, but are not identical. The mid-day bright sun is not the dense darkness of the midnight of the last day of the dark fortnight! Prema is the brightest Sun; Kama is the darkest midnight. -273-

Text 274-5:

*tathā hi saptame*129
kāmād dveṣād bhayāt snehād yathā bhakty eṣvare manah |
āveśya tad agham hitvā bahavas tad gatim gātāḥ || 274 ||
gopyaḥ-kāmād bhayāt kaṁso dveṣāc caidyādayo nṛpāḥ |
sambandhād vṛṣṇayaḥ snehād yūyām bhaktyā vayam vibho || 275 ||

Translation: So it is said in the Seventh Canto:

The great Sage Narada addressing King Yudhisthira said: "As many had attained the Highest End, i.e. Prema, by devotionally concentrating their mind in the Supreme Godhead, so also did many others achieve moksa whose mind was deeply absorbed in the Lord out of passion or enmity or fear or affection because the very fact of deep absorption of their mind in the Lord washed away the dirt of their heart caused by enmity or fear. The Gopis by Their passionate Love, King Kamsa out of fear, King Sisupala and the other Cedi Princes through malice and enmity, the Yadavas through their relationship, you (and the Pandavas) by your affection, and we (Narada and other pure devotees) through Bhakti attained

the Supreme Lord Sri Krsna." -274-275-

Commentary: Sri Jiva Gosvami observes that Passionate Bhakti cannot be said to be Vaidhi Bhakti which is guided by scriptural prescriptions, because such passion for pleasing the Lord arises spontaneously in the heart of a devotee, and is not enforced by the dictation of the Scriptures. But in the Bhagavatam Canto VII, Chapter 1, sloka 25 when Saint Narada tells King Yudhisthira that one should apply one's mind in God either out of (i) enmity or (ii) devotion or (iii) fear or (iv) affection or (v) out of a sense of relationship or (vi) through intense passion. The contention of Saint Narada in the use of the word 'yunjyat'- 'should engage' in the Vidhi-gender meaning duty-bound, is indeed 'probability' and not 'binding duty' or 'compulsion'. Sri Narada further tells King Yudhisthira that King Vena did not belong to any of the above-stated categories as he lacked their deep absorption of mind in the Lord, and therefore King Vena was thrown in Hell because of his enmity with Lord Sri Krsna. 'One should, therefore, engage one's mind in Lord Sri Krsna by any means', says Sage Narada in the Bhagavatam Canto VII, Chapter 1, sloka 32. Here the use of the affix Vidhi (compulsion or scriptural duty) in 'nivesayet' indicates anujna, i.e. simple permission only. King Vena cherished malice and enmity against Lord Sri Krsna, but his mind was not constantly absorbed in the Lord. It was otherwise with Kamsa whose mind was incessantly turned to Lord Krsna out of fear; King Sisupala and the other Cedi Princes constantly engaged their mind in Sri Krsna out of intense malice and a feeling of enmity; the Yadavas had their mind fully engaged in Sri Krsna because of their relationship with Him; the Pandavas had their mind intensely absorbed in Sri Krsna out of their respectful affection for Him, and the Gopis of Braja completely merged their mind in Sri Krsna out of intense passion for the Lord's pleasures. In all these instances, the intense absorption of the mind in the Most Beloved Lord Sri Krsna is the cause of attaining either Prema by Braja-Gopis or moksa by Kamsa and Sisupala. But King Vena had no such absorption of his mind in Lord Krsna and therefore his hatred and malice for the Lord hurled him into Hell. The contention of Sage Narada is that these five classes of persons attained Prema or moksa according to their particular sentiments towards the Lord. Those who absorbed their mind in the Lord out of enmity or fear, viz. Sisupala and Kamsa respectively attained moksa, whereas those who concentrated their mind deeply in the Lord out of affection or passion, viz. the Pandavas and the Gopis respectively achieved Prema. Of these five forms of sentiments towards the Lord which make one's mind completely absorbed in the Lord, enmity and fear are no doubt sinful and offensive. But the intensity of the absorption of their mind in the Godhead destroys the sin and the offense. There is sin or offense in entertaining enmity and fear against the Supreme Lord, but there is no such sin or offense in one's passionate sentiments for the pleasures of the Lord, because it has been said in the Bhagavatam, Canto X, Chapter 29, sloka 13 by Sri Sukadeva Gosvami to King Parikṣita: "If Sisupala could attain moksa and merge himself in the Body of Lord Sri Krsna by cherishing hatred and enmity towards Him, what more have I to tell you, Oh King! about the Gopis of Braja?"-They must have attained the Lord and His close Company and Prema. Thus here 'kama' or passionate desire to please Lord Sri Krsna has been eulogized and given a superior place to the other four forms of mental absorption in the Godhead.

Sri Mukundadasa Gosvami points out that in the text the statement, viz. 'many attained the Highest End' means that they attained a permanent stay at the Feet of the Lord in His Eternal Abode beyond this world of material phenomena. The significance is that Sisupala and Kamsa did not go to Hell like King Vena by cherishing enmity and fear against Lord Krsna because they in their previous births met death at the Hands of the Lord Himself, but had attained, on the other hand, superior enjoyments. Some say that they attained mukti due to their more intense absorption in Sri Krsna than even Bhakti, caused by an increased practice, birth after birth, and also because of their blood relation with Lord Sri Krsna. But this is only an argument, holds Sri Mukundadasa, and the real secret is that they attained mukti, like Putana and others, by dint of their being killed by Lord Sri Krsna Himself. The natural and spontaneous attachment and passion of the Gopis of Braja for Sri Krsna appeared like a new awakening in their hearts during the Lord's Descent on earth, and they attained Sri Krsna and joined His Eternal Transcendental Sports on His Disappearance from this world.

Sri Visvanatha Cakravarti's commentary on this verse is almost the same as that of Sri Jiva, and therefore its translation is not repeated here. -274-275-

Text 276-7:

*ānukūlya-vipary āsād bhīti dveṣau parāhatau |
snehasya sakhya-vācītvād vaidha-bhakti anuvartitā || 276 ||
kim vā premābhīdhā yitvān nopayogo 'tra sādhanē |
bhaktiā vayam iti vyaktam vaidhī bhaktir udīritā || 277 ||*

Translation: Because of their violation of the favorableness to Bhakti, hostility and fear are destructive of their own purposes; affection of the Pandavas for Lord Sri Krsna implies reverential friendliness, and therefore it comes under Vaidhi Bhakti; or when Prema is only just a Means to an End, it has no use here in the attainment of Ragatmika Bhakti; and when it is said, 'we (Narada and others) attained Lord Sri Krsna by Bhakti, it clearly indicates Vaidhi Bhakti- as it explicitly refers to scriptural prescription. -276-277-

Commentary: Sri Jiva Gosvami points out: though mention has been made of the different limbs of Bhakti for the attainment of the Supreme Lord Sri Krsna, viz. passion, hostility, fear, affection, relation and Bhakti, why is it that only (i) Kamarupa and (ii) Sambandharupa have been said to be two aspects of Ragatmika Bhakti? In reply it is explained by Sri Rupa Gosvami in these two slokas that fear of Kamsa and hostility of Sisupala, have been denied any place as a limb of Bhakti because of their opposition to the favorableness to the Lord's pleasures. When Sri Narada mentions fear of Kamsa

and hostility of Sisupala and other Princes, the import is like this: "If through intense absorption of their mind in Lord Sri Kṛṣṇa through fear and hostility, Karma and Sisupala could attain mokṣa or merge in the Body of the Lord, one cannot say what superior End is attainable by following the path of pure Bhakti?" That is to say, the Highest Bliss or Prema can be attained through Bhakti. Sri Rupa has used here an argument a fortiori.

In the Bhagavatam, Canto XI, Chapter 5, sloka 48, Sri Narada, addressing Vasudeva (not Vasudeva), said: "If Sisupala, Paundra and other Kings could acquire a Form similar to Lord Kṛṣṇa and enter into His Body and also achieve Sayujya-Mukti by constantly looking upon Him as their worst enemy even in sleep, dream or awakened state and thus thinking gazed at Him, what more have I to tell you about those who cherish unalloyed, or highest Bhakti in Him? It is needless to say that they attain a superior stage of Salokya-Mukti over those who gain Sayujya-Mukti by absorption of their mind in the Lord out of fear or hostility." It has therefore been said in the Easter Division, Second Wave, sloka 3 of this book that Uttama Bhakti of the Sadhana type was hinted at by Sage Narada in an indirect and round-about way in the Seventh Canto of the Bhagavatam (Canto V, Chapter 1, sloka 26). Sri Narada, addressing King Yudhisthira said: "One should concentrate one's mind on Sri Kṛṣṇa either out of a feeling of enmity or devotion, fear or affection, or out of a passionate desire for His Company and His Enjoyments, there is no other way of mental absorption in Him." A doubt may arise here: Are fear and enmity induced in the category of Bhakti? Does it not contradict the definition of Uttama Bhakti, which must be *anukula* or favorable to Lord Kṛṣṇa? Does not the above statement of Sage Narada bracket the demons with the devotees? To remove such pertinent doubts it has been said that Sri Narada told this to King Yudhisthira by way of an indirect figure of speech. The contention of Sage Narada here is that when the Lord was so kind as to bless even those who cherished fear and enmity towards Him, can there be any such wretched person who would not entertain Bhakti for such a gracious Lord? That is to say, one should always have Bhakti for Lord Kṛṣṇa and must not entertain any fear or enmity towards Him. In the same way, Sri Narada again says in the Seventh Canto: "It is my positive conviction that the deep absorption in the Supreme Lord Sri Kṛṣṇa which is possible through fear and enmity against Him is not easily attainable through Bhakti." The motive of Sri Narada in saying this is that the sentiments of malice or passion have stronger effects on the mind of an individual than the path of scriptural prescription in Vaidhi Bhakti. There is no doubt of course, that enmity towards the Lord has been thoroughly condemned as anti-devotional; but here the purpose is to show that the effect of absorption of the mind in the Lord is deeper than that of Vaidhi Bhakti. Here 'tanmayata', i.e. 'being as that' means 'abistata', i.e. complete absorption in the Godhead. For example, when it is said that a lascivious man sees the whole world full of lustful women, it means that such a man's mind is completely engaged in the thought of lustful women. Again, a question may be raised: Here in sloka 275, fear and enmity or malice, have been denied any place in pure Bhakti because they are bereft of favourableness. But why has 'affection' not been counted in pure Ragatmika Bhakti? The answer is that though occasionally the affection of the Pandavas for Lord Kṛṣṇa has been accepted to be pure Sakhya, yet mostly their friendship for the Lord was mixed with a touch of reverence and therefore, dominated by Vaidhi Bhakti. When there is dominance of reverence, then such 'affection' has no real use in the way of Raga. Though the 'sneha' or affection of the Pandavas appears similar to Prema the nature of Prema is not specified here; nor are the functions of the Anu-Bhavas of Prema, viz. the indications of passion by look or gesture according to the internal feelings, explicit, and therefore it becomes difficult to follow in their wake. Therefore this sneha or affection of the Pandavas hardly indicates the nature of Prema, and cannot be accepted as helpful in the practice of Raganuga Bhakti, i.e. Bhakti in the wake of Ragatmika Bhakti. If on the other hand sneha or affection of the Pandavas for Lord Sri Kṛṣṇa was accepted as a particular form of Prema, it can only end in their sense of relationship, and therefore, at best can be said to be Sambandharupa, and not Kamarupa Bhakti.

When Sage Narada says: "We realized Him by Bhakti", he adduces it as the ultimate evidence, and so it can come under Vaidhi Bhakti only, because in his previous birth Sage Narada had attained Vaidhi Bhakti by serving the great saints.

In sloka 274, the five possible forms of means to the attainment of mokṣa or Prema, viz. passion, fear, malice, affection and devotion have been described by the absorption of the mind in the Supreme Lord Sri Kṛṣṇa. But out of respect for Sridhara Svami, Sri Rupa Gosvami includes the sixth means, 'Sambandha', i.e. relationship in sloka 275. But truly speaking, Sri Vopadeva explained the sloka 275, quoted by Sri Rupa from the Bhagavatam (Canto VII, Chapter 1, sloka 30) in this way: The Yadavas and the Pandavas attained Lord Sri Kṛṣṇa through a sense of their affectionate relationship with the Lord, because both were equally related to Sri Kṛṣṇa, and had equal affection for the Lord. In like manner, Sri Narada mentioned in the Bhagavatam Canto VII, Chapter 1, sloka 32, about the five forms of means for mental absorption in the Lord for the attainment of mokṣa through fear and malice as in the case of Kamsa and Sisupala, and Prema through passion and devotion as in the case of the Gopis of Braja, and that King Vena was hurled into Hell as he did not have mental absorption in the Lord while cherishing malice and enmity against Lord Kṛṣṇa. Thus it is unequivocally established that the means of complete mental absorption in the Lord are five, and not six.

Sri Mukundadasa Gosvami observes that in these two slokas 276 and 277 Sri Rupa Gosvami having stated the six different means as causes of complete mental absorption in the Godhead, goes on further to establish the two causes, kama or passionate form of Prema and Sambandha or affectionate relationship, as aspects of Ragatmika Bhakti and not as causes of any other form of Bhakti. As antagonism is caused by fear it becomes 'unfavorable' or *pratikula* to Bhakti. Sneha, i.e. affection, though it is indicative of Prema, is guided by a sense of the Majesties and Glories of the Lord, and so it becomes subservient to Vaidhi Bhakti. But when the 'relation' of Prema becomes intensely deep, as in the case of the Gopis, then only it becomes Ragatmika Bhakti. Therefore, the reverential affection of the Pandavas for Lord Sri Kṛṣṇa cannot be helpful in the path of Raganuga Bhakti also.

Sri Visvanatha Cakravarti points out that as Sage Narada has adduced Bhakti as ultimate evidence to mental absorption in the Lord, such Bhakti cannot be helpful to Raganuga Bhakti. In his previous birth Sri Narada received advice, on Vaidhi Bhakti only from the saints, as they noticed in him his reverential adoration for the Majesties and Glories of Lord

Narayana. Sri Narada received instructions on Vaidhi Bhakti from the Saints when in his previous birth his mother was engaged in serving the Saints. –276-277-

Text 278:

*yad arīṇām priyāṇām ca prāpyam ekam ivoditam |
tad brahma-kṛṣṇayor aikyāt kīraṇārṅkopamā-juṣoḥ || 278 ||*

Translation: When it is said that the Object of attainment both by the enemies and the dear devotees of the Lord is the same, it means that Sri Kṛṣṇa and Brahman are identical as in the comparison of the Sun with its ray respectively. –278-

Commentary: Kamsa and Sisupala, the enemies of Lord Kṛṣṇa, attained Sayujya-Mukti by merging their bodies in the Body of Lord Kṛṣṇa through absolute mental absorption in Lord Kṛṣṇa out of fear and malice respectively, i.e. they attained Brahman by merging in the Brahman, whereas the dear devotees of the Lord—the Gopis of Braja, and His near relations the Yadavas attained Lord Kṛṣṇa in Salokya-Mukti through passionate devotion and a sense of affectionate relation. Brahman and Lord Kṛṣṇa are One as the ray is identical with the Sun. If one attains the ray, it may be said that one has also attained the Sun, because the ray of the Sun and the Sun are not two different entities. So also, says Sri Rupa Gosvami, Brahman is not different from Lord Kṛṣṇa. So when Kamsa and Sisupala attained Sayujya-Mukti by merging in the Brahman, as all their mental dirt were wiped out by dint of their complete mental absorption in Lord Kṛṣṇa out of extreme fearfulness and inordinate enmity, and when the Gopis of Braja attained Lord Sri Kṛṣṇa through their intensely passionate devotion, and when the Yadavas attained Lord Kṛṣṇa through their sense and feeling of near-relationship with Him, all of them are said to have achieved the Same Object. That is, Lord Sri Kṛṣṇa was attained by His dear devotees and the Qualitiless Brahman by His enemies. Indeed, both Kṛṣṇa and Brahman are not two different Entities, but They are One. Here Lord Kṛṣṇa is compared with the Sun, and Brahman with the ray; and both are One. Thus the doubt 'how can enemies and dear devotees of the Lord attain the same Object?' is removed by Sri Rupa.

In the Brahma-Samhita, Chap. V, sloka 40, the Qualitiless Brahman has been described as a 'Ray' of Lord Sri Kṛṣṇa. In his Hymn to, Lord Govinda, Sri Brahma the Creator of the Fourteen Worlds, and not Brahman the Absolute, says: "I bow to that Primordial Lord Govinda, the Effulgence of whose Body is the Undivided, Unlimited, Omnipresent Brahman, whose glories are distinct and greater than all the glories and Splendor of the Fourteen Worlds." In the Gita, Chapter 14, sloka 27, addressing Prince Arjuna, Lord Kṛṣṇa says: "I am the 'Support' or 'Rest' of the Qualitiless and Formless Brahman, i.e. its existence rests in Me." Due to the differences of eligibility of individuals, the same Lord Kṛṣṇa manifests Himself in His Eternal and Aprakṛta or Supramundane Form, as He is, to His dear devotees, and He appears as the Unmanifest, Formless Brahman to others. In the particular reference to the Brahma-Samhita, Brahman has been described as Qualitiless (i.e. beyond all the three Mayik qualities, viz. Satva, Rajas and Tamas), Formless (i.e. having no material Form, but has a Transcendental Form of His own peculiar to Himself), and as the Effulgence or Glow of the Person of Lord Sri Kṛṣṇa. As the ray is to the Sun, so is Brahman to Lord Kṛṣṇa. Even the self-contented Rsis, engaged in the contemplation of the Formless Brahman, are attracted by the limitless supra-mundane Qualities and the Aprakṛta (having no material body, but possessing an Eternal and All-beautiful Body of His own) Person of Lord Kṛṣṇa. (This subject has been discussed in minute details in the Bhagavata-Sandarbhā by Sri Jīva Gosvami).

Sri Mukundadasa Gosvami comments that the use of the word 'priya'-dear, in this sloka refers to the four Classes of devotees of Lord Kṛṣṇa, viz. His Servant, His Friends, His Parents and His Consorts the Damsels of Braja. Sri Visvanatha Cakravarti points out that though Sri Kṛṣṇa and Brahman are One, yet the All-beauteous Sri Kṛṣṇa far excels Brahman in His Rasa-aspect as the personified and condensed, Mellow-sweetness. It, therefore, naturally follows that the dear devotees like the Gopis who attained Hari as Sri Kṛṣṇa are far superior to the Lord's enemies who attained Him as Brahman. This is what Sri Rupa Gosvami means when he says about the identity of the Sun and the ray of the Sun, i.e. the Qualities of the Sun are hundred-fold superior to and greater than the ray. The contention is that Kamsa and Sisupala, the enemies of Lord Kṛṣṇa, attained Sayujya-Mukti in Brahman, which is compared with the ray of the Sun, through their constant and profound absorption in Lord Sri Kṛṣṇa out of extreme fear and unbounded malice against Him, whereas the dear devotees, the Gopis of Braja and the Yadavas of Dvaraka, attained the Beauty and Bliss of the Person of Kṛṣṇa, who is compared with the Sun, through the intense passion of the Gopis for the most intimate loving services of all the Sense of the Lord for His pleasures alone, and through a sense of affectionate relationship of the Yadavas for Sri Kṛṣṇa. –278-

Text 279:

*brahmany eva layam yānti prāyeṇa ripavo hareḥ |
kecit prāpy āpi sārūpyābhāsam majjanti tat-sukhe || 279 ||*

Translation: The enemies of Lord Hari mostly merge in the Brahman; very rarely some of them, having a glimpse into the Sarupya of the Lord, i.e. of equal Beauty, are sunk into Brahmananda or non-qualified bliss. –279-

Commentary: Sri Jīva Gosvami observes that here in this sloka the author again repeats that the enemies of Lord Kṛṣṇa attain Brahma Sayujya-Mukti only.

Sri Mukundadasa Gosvami points out that here when Sri Rupa uses 'kecit' '-rarely some' (of the Lord's enemies), he means to refer to Putana and Paundra and others. –279-

Text 280:

*tathā ca brahmānda purāne
siddha-lokas tu tamasah pāre yatra vasanti hi |
siddhā brahma-sukhe magnā daityāś ca hariṇa hatāḥ || 280 ||*

Translation: It is stated in the Brahmanda Puranam that beyond the Mayik world, in the Siddha-loka live the self-realized Munis and also those demons who were slain by Lord Hari Himself, and they remain merged in Brahma-sukha. –280-

Commentary: Sri Vivanatha Cakravarti points out that here in this sloka Sri Rupa Gosvami cites authority in proof of the statement that the enemies of Lord Hari who were killed by Him attained Salokya-Mukti; and later on in sloka 282 he will quote authority in proof of the statement that those enemies of the Lord who cherished fear and malice against Him attained Brahma-Sayujya-Mukti i.e. were merged in the Brahman. –280-

Text 281:

*rāga-bandhena kenāpi tam bhajanto vrajantyami |
ānghri-padma-sudhāh-prema-rūpās tasya priyā janāḥ || 281 ||*

Translation: The dear devotees of Lord Hari (Kṛṣṇa) who serve Him out of a certain inexplicable and inordinate Raga or intensely passionate attachment, drink for ever the nectar of Prema of His Lotus Feet. –281-

Commentary: Sri Jiva Gosvami points out that here amongst the dear devotees of Lord Kṛṣṇa, the super-excellence of the Gopis has been stated.

Sri Mukundadasa Gosvami comments that of the four classes of dear devotees of the Lord, here the special nature of the Gopis has particularly been mentioned, whose love for the Lord far excels all (in Braja, Dvaraka, Mathura, what to speak of in Vaikuntha, in Heaven and in the fourteen worlds). –281-

Text 282:

*tathā hi śrī-daśame130
nibhāta-marun-mano-'kṛṇā-dāōha-yoga-yujo hādi yan
munaya upāsate tad arayo 'pi yayuū smaraēāt |
striya uragendra-bhoga-bhuja-dāēōa-viñakta-dhiyo
vayam api te samāu sama-dāōo 'ighri-saroja-sudhāu || 282 ||*

Translation: In the Tenth Canto of the Bhagavatam, Chapter 87, and in sloka 23, while offering their Hymns to the Supreme Godhead Sri Kṛṣṇa, the Presiding Devatas of the Vedas (the Srutis) said: "Lord! The Munis by concentration of their prana (the five vital airs) and their mind and by shutting up all their senses against active functioning and by controlling their sensual passions, contemplate in their hearts with a resolute union with the Brahman. The same Brahman has been easily attained by Thy enemies by their constant mental absorption in Thee out of sheer fear and malice. On the other hand, the Ladies (Gopis of Braja) attained, out of intensely passionate feelings, nectar of boundless beatitude of Thy Embrace by Thy Two Arms, which are like the Serpent-king; and we, the Srutis, also achieved the same ambrosia of Prema of Thy Lotus Feet, because we also cherished the same feelings and sentiments (thirst for Thy Embrace) in the wake of the Gopis." –282-

Commentary: In commenting on this sloka Sri Jiva Gosvami compares it with the previous half-portion of sloka 279 and sloka 281. By using api twice, Sri Rupa differentiates between the Object of attainment by the enemies of the Lord, which is Brahman, and which is meditated upon by the Munis, and the Prema at the Lotus Feet of Lord Sri Kṛṣṇa attained by the Srutis (the Presiding Devatas of the Vedas) in the wake of the Prema attained by the Eternal Damsels of Braja. The Munis only meditate upon the Brahman in their hearts, while the enemies of Lord Kṛṣṇa attained, the same Brahman through their constant remembrance and complete mental absorption in the Lord out of sheer fear and malice. In this sloka the word 'striya'-the Ladies refer to the Gopis of Braja alone, because the Gopis alone are well known in the Scriptures as passionately devoted to Lord Kṛṣṇa. These Gopis attained the nectar of Kṛṣṇa-Prema in His supra-mundane or unearthly Prema-Embraces through Ragatmika Bhakti. The Srutis also achieved (in another Divine Descent of the Lord in the world by receiving the all-spiritual Bodies of the Gopis without the least tinge of any material association), the same Kṛṣṇa-Prema and the nectar of the Embrace of the Feet of the Lord through Raganuga Bhakti in the wake of the Ragatmika Bhakti of the Braja-Gopis, having the same feelings and sentiments of Passionate desire for the Lord's pleasures. The esoteric significance and meaning of this sloka can be read in the tenth Tippani or explanatory comment of Vaisnava-tosani. Further, in the Brhad Vamana Puranam it is well known that the Srutis gained the Bodies of Gopis, for which they had prayed to the Lord. 'Bhajantah' in sloka 281 though used in a general way, significantly refers to the Srutis. So also 'striyah'-the Ladies refers to the Kamarupa Braja-Gopis only, while 'bayam', we refer to the Kamanuga Srutis. Compared with them, it is to be noted that the Yadavas also attained Lord Kṛṣṇa through their affectionate

relationship.

Sri Mukundadasa Gosvami observes that here the Srutis meant Sri Radha and other Braja-Gopis when they mentioned 'the Ladies'-Sriyah', because They alone are the Eternally dearest Damsels and Consorts of Lord Krsna. They attained the supreme sweetness of the Embrace of the thirst-creating Arms of the Lord. And the Srutis say that they also were blessed by similar nectar of the touch of the Feet of the Beloved, because they had the similar sentiments and feelings for the Lord in subordination to those of the Braja-Gopis. This was possible for them only when they gained the Bodies of Gopis when the Lord manifested Himself in this world in another Kalpa.

Sri Visvanatha Cakravarti makes a special comment that the Munis by dint of their severe self-control, passion-control and forced control of their mind and pranas could only meditate upon Brahman in their hearts they might or might not have attained Brahman and Brahma-Sayujya, whereas the enemies of Lord Krsna by dint of their complete mental absorption in the Lord and constant remembrance of the Lord, had entered into the same Brahman without any hard penance of the Munis. Oh! The glares of the remembrance of the Lord!

Translator's note: It is to be remarked here, ounces more by way of caution, that Sri Krsna, who is the Absolute Divinity, has no material Form whatsoever, nor His Associates, be they Nitya-siddha or Sadhana- siddha-Eternally Associated with Him or had attained Him through spiritual practices-have any material body. But both the Supreme Godhead and His Associates have Their Cit or All-conscious transcendental, Supra-mundane, i.e. Aprakṛta Bodies. The Body of the Godhead appears similar to, but is completely and essentially different from, any human form or human body. The Supreme Godhead, who is Sri Krsna is neither human being nor does He possess any human body. He is Absolute Cetan, and therefore His Form or Body is also absolutely Cetan. To the ignorant who is bound by sense-experiences, He looks like a human being; to the self-realized, He is the Supreme Divinity with a Divine Form peculiar to Himself, completely independent of any conception of a body or form of this phenomenal world. He can have no Mayik body, nor His Associates have any Mayik or phenomenal bodies. So when the Scriptures, particularly the Bhagavatam, mention about the Braja-Gopis, they must not be imagined to be lustful or like the women-folk of this world. A man or a woman in his or her physical body can never contact the Divine. A soul, either eternally free from Mayik bondage or freed from earthly bondage by spiritual practices, can alone attain the Feet of the Supreme Godhead Sri Krsna. In bondage, none can know Him, much less be blessed by His transcendental Embraces! While discussing about Ragatmika Bhakti and in its wake Raganuga Bhakti, one must not forget all the previous discussions on unalloyed or Uttama Bhakti, Vaidhi Sadhana-Bhakti, and all The different stages of spiritual practices, starting from Sraddha upto Raga and Anuraga (discussed in the Introduction). In the use of the word kama in Kamarupa Bhakti, as stated in explaining the two aspects of Kamarupa and Sambandharupa Ragatmika Bhakti, extreme caution is necessary for an ordinary human being who is mostly given to sensuality and mundane pleasures. One should have a certain degree of spiritual eligibility and attainments in order to follow these super-transcendental affairs of Lord's Realm, which have absolutely nothing to do with, or in respect of which one must not think in terms of, mundane lust. An immoral man in this world will have his ugly passions aroused whenever he will see a beautiful young lady; but the sight of the same beautiful lady will arouse a respectful feeling for a mother in the heart of a moral person. In the same way, there is a possible danger for ordinary human beings, as they are generally given to bridled or unbridled sensual lust, to imagine something unwholesome when the word kama is used in Kamarupa Bhakti of the Braja-Gopis. It has, therefore, been further explained by Sri Rupa Gosvami, quoting from authentic Scriptures, that the Kamarupa Bhakti of the Gopis is only Premarupa. And there is a world of difference between mundane kama and transcendental Prema. Kama or animal lust is like the dense and pitch-darkness of dead hours of the last day of the dark fortnight, whereas Prema, i.e. Kama of the Damsels of the Transcendental Realm of Braja is bright like the mid-day summer sun. One need not get excited over the use of the word kama in spiritual literature. Its true significance has got to be understood in its proper context.

As regards the Srutis and their claim for Kamanuga Bhakti in the footsteps of the Kamarupa Bhakti of the Braja-Gopis, one may wonder how the Vedic Scriptures could achieve such kind of Bhakti. To make it explicit, one should refer to the various commentaries on this particular sloka quoted here by Sri Rupa (Bhagavatam, Canto X, Chapter 87, sloka 23). In their hymn to Lord Krsna, the Srutis compared their fortune with the Damsels of Braja. How could the Vedas-for Srutis usually mean the Vedas- attain the Bodies of Gopis? Here in the Bhagavatam, the prayer of the Srutis means the prayer of the 'Presiding Devatas' of the Vedas. These presiding Deities should be differentiated from the Vedas themselves. Sridhara Svami in his commentary on this sloka explains 'bayam'-we (the Srutis), as 'bayam Srutyabbimaninyo devata'. Sri Viraraghavacarya in his comments says 'bayam vedabhimanino deva'. So it must not be confounded that the Upanisads or the Vedas themselves attained Gopi-deha in the wake of the Braja-Gopis and were blessed with Kamanuga Bhakti, but these Srutis are the presiding Deities of the Vedas and all the different Upanisads, who had attained Raganuga Bhakti after going through spiritual practices in the wake of Ragatmika Bhakti. How they achieved this is described in the Uttarakhanda Khila of the Brhad Vamana Puranam: "The Presiding Deities of the Vedas sang the Glories of Lord Narayana in Vaikuntha, which covers all the Brahmananda Lokas, and they also sang the glories of the Denizens of Vaikuntha. Thus pleased, but without appearing before them, the Lord asked them in an invisible voice: 'Oh ye devas! I am pleased with your prayers. Ask for your desired boons, and I shall bestow them on you.' The Srutis replied: 'Lord! Bless us that we may serve Thee in the same way as the Gopis of Thy Eternal Realm of Braja serve Thee with intensely passionate love and attachment, knowing Thee to be the Supreme Enjoyer of Amorous Sports and as their most Beloved Spouse!' The Lord replied: 'Most difficult of attainment and most unlikely to occur is your desire! But I approve of your most uncommon desire. Go, be you all born as Gopis in the Braja which will be manifest in the world of Brahma in the Sarasvata Kalpa! In the created universe of Brahma and in Bharata, My transcendental Realm Mathura-mandala will be projected by the prerogative of My Yoga-Maya or Internal Potency, and there I shall make my Highest Descent as Avatari, the Source of all Avatars or Divine Descents, and in Vrindavana in the Mathura-mandala you all will attain Me in the Rasa-mandala as your

Beloved. You will then be supremely contented by achieving Me with utmost affection, unfaltering attachment and in all-comprehensive way through your feeling for Me as your most Beloved Paramour." This conception of 'Paramorhood of Divinity' is a feeling in the hearts of the highest category of the eternal Associates of the Lord. The Gopis feel as if they have a 'husband at home' whom they evade in order to have the Company of the Lord! Indeed, there is no such existence of a 'husband' of a Gopi in the transcendental Infinite Space, but during, every twinkling of the eye a feeling like that creates in the heart of the Gopi an exciting passion for the company of the Lord for His unending Desires, though He is Apta-Kama, i.e. Self-contented!

In the Braja-lila of Lord Sri Krsna, His Eternal Associates and Entourage were also manifest with Him; when the King comes, he comes accompanied by his retinue. These Eternal Associates in Madhura Rati are the Braja-Gopis who had Kamanuga Ragatmika Bhakti for the Lord. But the Srutis, i.e. the Presiding Devatas of the Vedas and the Upanisads, and the Rsis of Dandakaranya who desired to attain the Lord as their Beloved, had by spiritual practices of Raganuga Bhakti, attained the Body of a Gopi and undergone the last trials before they could join their Beloved in Rasa-mandala. None can attain the Supreme Godhead as one's Beloved Spouse or Paramour in aprakṛta (and this is most vital) Love-dalliance which is only for the absolute pleasures of the Lord alone with complete self-effacement on the part of the individual. In the Realm of Absolute Perfection of the Godhead, nothing is unwholesome or earthly. To have communion with the Beloved Spouse, one must go through the fire of self-effacement and cross the Himalays of earthliness, and swim across the ocean of spiritual practices. Then only a soul can be blessed with the Love of the Lord. –282-

Text 283:

*sā kāmārūpā sambhogā tṛṣṇāṁ yā nayati svatām |
yad aśyām kṛṣṇa-saukhyārtham eva kevalam udyamaḥ || 283 ||*

Translation: KAMARUPA in Ragatmika Bhakti:

This Premarupa Bhakti is called Kamarupa when the thirst for enjoyment becomes identified with its very nature, because in it all endeavors are noticed to be for the sole enjoyment of Sri Krsna alone. –283-

Commentary: Sri Jiva Gosvami comments that here kama, i.e. desire for sensual enjoyment is absolutely nothing else but Prema, which has an intense attachment and Love-attraction for one's Supreme Object of Prema-Bhakti. This will be clarified ahead in sloka 284. The word 'sa' (she) here refers to the well-known Prema-Bhakti, which is called Kamarupa, and does not refer to anything else. 'Ya'- that Premarupa Bhakti dissolves the ordinarily known sensual enjoyments kama into Prema. The reason why Kamarupa Bhakti or thirst for supra-sensual enjoyment in the Company of the Supreme Godhead is transformed into Prema is that here all endeavors arising out of the thirst of kama are made for the Absolute Enjoyment of the Absolute Godhead alone and for none else.

Sri Mukundadasa Gosvami says that Prema-Bhakti that makes even lusty thirst for the touch of the Embraces of the Godhead changed into Ragatmika, attains its own nature of Prema-Bhakti, because in it all attempts are seen to be made for the absolute pleasures of the supra-sensual Senses of the Supreme Lord Sri Krsna.

Sri Visvanatha Cakravarti points out that it will be shown ahead that this kama is nothing but one's Ragatmika Prema for one's Supreme Object of Unalloyed Devotion. Kama here it only what has previously been stated as Prema. This is established by the author Sri Rupa when he says 'sa', i.e. the well-known Prema-Bhakti in Madhura Rati alone, which is called Kamarupa, and nothing else. But what is the nature of Kamarupa Bhakti and what is its function? In reply Sri Rupa Gosvami explains that Premarupa-Bhakti transforms the thirst for supra-sensual desires into her own nature of Prema, for, it has been observed that in spite of any ripple of thirst for self-enjoyment ever arising in the heart of the Damsels of Braja, it is immediately ignored and all Their endeavors are changed into Prema for the supreme Pleasures of Sri Krsna alone-thus kama is changed into Prema. In other words, Kamarupa is an exceptionally extraordinary aspect of Premarupa Bhakti only. –283-

Text 284:

*iyantu vraja devīṣu suprasiddhā virājate |
āsām prema-viśeṣo 'yam prāptaḥ kāmapi mādhurīm |
tat-tat-kṛīḍā-nidānatvāt kāma ity ucyate budhaiḥ || 284 ||*

Translation: This Kamarupa Bhakti is gloriously manifest in the Braja-Gopis alone. Their inexplicable and inconceivable Prema of this particular characteristic attains a supreme kind of sweetness, which becomes the cause of the expressions of embraces, kisses, etc. The wise have, therefore, termed this unique Prema of the Braja-Gopis as Kama, (because Kama itself is gloried in the absolute pleasures of the Absolute Divinity). –284-

Commentary: Sri Jiva Gosvami in his commentary on this sloka points out that Sri Rupa Gosvami has shown here how Premarupa Bhakti is Kamarupa in relation to the Braja-Gopis. This transcendental Love-in union is possible only in the Gopis of Braja. In the Bhagavatam, Canto X, Chapter 31, sloka 19, when Sri Krsna suddenly disappeared from the Circular Dance, Rasa-mandala, the lovelorn Gopis, smitten by the serpent of Separation from the Beloved, said in tears and mental agonies: "Oh Beloved! With utmost care and fear we hold Thy soft and tender Lotus-like Feet on over hard breast lest Thy tender Feet be hurt and feel pain! How dost Thou now roam about in the forests on such rose-like soft Feet of Thine? Are not Thy Feet pinched and pained by the sharp and needle-like pointed stones? Ah! All our intelligence fails us and our

heads reel even to think of these Thy pains, Oh Life of our lives!" In this sloka, purest Prema of the Gopis has been expressed, which is not tinged in the least by any touch of self-pleasures. Now a question may be raised: Kamarupa Bhakti must be of the nature of one's own thirst for pleasures in union with the Beloved, and it must, therefore, be expressive in actions, and not merely in thoughts. How can such active thirst for self-enjoyment in the Union with Divine Beloved be possible-to be dissolved into pure Prema, which is completely free from even any thought of one's own pleasures? In reply, Sri Rupa Gosvami makes it clear that though Kamarupa is expressive in actions, such as embraces, kisses, etc., such actions can be mentally changed into pure Prema in the sense " May my Kamarupa actions, such as embraces, etc. give supreme pleasures to my Beloved Spouse, Sri Krsna!" Such thinking is a mental action. Thus the thirst for love-union with the Supreme Beloved, who is the only Beloved and none else, finally ends in pure Prema, i.e. absolute pleasures of Sri Krsna alone.

Sri Mukundadasa Gosvami in his comments says that this Kamarupa Bhakti, which is truly Premarupa, finds its expressions in the Braja-Gopis only. This has very nicely been described in the Bhagavatam, Canto X, Chapter 31, sloka 19. In the Adi Puranam Lord Sri Krsna addressing Sri Arjuna says: "Oh Partha! The Gopis who take special care of all limbs of their bodies, considering them to be My properties, are objects of My most esoteric Prema, and none else is superior to them." Here also, the Prema of the Gopis has been described as absolutely free from any thought of their personal pleasures it is as pure as molten gold, and selfless.

Sri Visvanatha Cakravarti explains why this pure form of Prema-Bhakti of the Gopis has been described by Scriptures as Kamarupa. The actions of the Prema of the Gopis, expressed in the forms of embraces, etc., become the cause of Actions of the Supreme Beloved to His intimate devotees, like the Gopis, in the forms of embraces, etc. Because of apparent similarities (not identical) of expressions, the Premarupa Bhakti of the Braja-Gopis has been described as Kamarupa. -284-

Text 285-6:

tathā ca tantrē

premaiva gopa-rāmānām kāma ity āgamat prathām || 285 ||

ity uddhavādayo 'py etam vānchati bhagavat-priyāḥ || 286 ||

Translation: also it is in the Tantra:

It is definitely only PREMA of the Damsels of Braja that has derived fame as KAMA by usage. -285-

It is thus that even Sri Uddhava and such dear devotees of Sri Krsna covet this Krsna-Prema of the Gopis. -286-

Commentary: Sri Jiva Gosvami points out from the Bhagavatam, Canto X, Chapter 47, sloka 58, while commenting on this sloka, that the great devotee Sri Uddhava made his obeisances to the Gopis of Braja who were overwhelmingly distressed by the pang of separation- from their Beloved Spouse Paramour Govinda, who had deserted them and had gone away to Mathura. The Gopis thus became almost mad, and the functions of all their senses were stopped, and they somehow held on to their life-breath, discarded all associations and lived in utter loneliness. Seeing such unthinkable conditions of the Gopis, Sri Uddhava said: "These Damsels of Braja are indeed most fortunate in this world and have made a real success of their lives here because they have achieved supreme Prema in Lord Govinda alone, who is the Life of all beings. The salvationists who are afraid of births and deaths in this world, the Munis who have attained freedom from earthly bondage, and even we who are fortunate to have attained the Company of Lord Sri Krsna-we all aspire after this PREMA, but we are not eligible for it. What use is there, therefore, of being a brahmana by birth or by sacred-thread-ceremony or by Vedic sacrifices, or even being born as Brahma, the Creator of this Universe? For, those who have attained Krsna-Prema are superior to all, even if they be born in any inferior caste!" Following this line of Sri Uddhava's highest eulogy for the incomparable super-excellence of the Krsna-Prema of the Gopis of Braja over everything else, Sri Rupa Gosvami using the word 'etam'-this (Kama of the Gopis which is Prema), wants to show the course of the nature of exuberance of Prema in the Kama of the Braja-Gopis. His contentions in citing the words of Sri Uddhava from the Bhagavatam is that because the Kama of the Braja-Gopis is the highest form of Prema, therefore even so great devotee like Sri Uddhava or the salvationists or jnanins who aspire after moksa or the Munis who are freed from earthly bondage, pray for this supreme exuberance of Prema, and not really for the Kama-aspect of the Prema of the Braja-Gopis which is possible only in Madhura Rati, and it is only the Gopis who are eligible for it. When devotees like Uddhava or jnanins or salvationists and Munis or elevationists aspire for Gopi-Prema, it does not mean that they pray for the Kanta-Bhava, i.e. the mistresshood of the Gopis for the Supreme Spouse Sri Krsna, but they pray so that they could also be blessed with the intensity of the Prema-aspect of the Gopis, and not their Kanta-aspect; because, the Kanta-Bhava would be against the innate and intrinsic nature of the jnanins or the Dasya-Sakhya-Bhava of Uddhava. If the prayer of Uddhava, as cited by Sri Rupa Gosvami, would mean equal desire for Kanta-Prema of the Gopis, then it would contradict the conception of the variations of Sthayi-Bhavas, in permanent relationships of Dasa, (Servant), Sakha (Friend), Pita-Mata (Parents) and Kanta (Mistress). Sri Uddhava cannot have Kanta-Bhava of the Gopis, but he realizes its supreme excellence over all others. So, Sri Uddhava prayed that he might in his permanent relation with the Lord possess and be blessed with the same exuberance of Prema-Bhakti as the Gopis had in their Kanta-Prema in Kamarupa Prema-Bhakti.

Sri Mukundadasa Gosvami observes that 'iti' here should be understood to mean the process of dissolving the thirst for amorous desires in the Arms of the Beloved into the absolute pleasures of the Beloved only with complete self-effacement of self-pleasures on the part of the Gopis, which is the quality of pure Prying. -285-286-

Text 287:

Translation: But it is accepted by the wise that the Rati (attachment in a particular relationship) of Kubja verges on Kama for her own pleasures. –287-

Commentary: Sri Jiva Gosvami commenting on this sloka points out the reason why Kubja's Rati or attachment for the Lord verges on Kama for self-pleasures. It has already been stated in connection with sloka 284 of the text of this book, on the authority of the Bhagavatam, Canto X, Chapter 31, sloka 19 that pure Prema of the Gopis is not found in Kubja. In fact, according to Bhagavatam Canto X, Chapter 42, sloka 9, more of supra-sensual desires for her own pleasures are noticed in Kubja. In this context of Kubja's desires, Sri Sukadeva Gosvami said to King Parikṣita: "Touched by the Supreme Lord Sri Kṛṣṇa Sri Kubja attained exceptional beauty, qualities and amiability, and these made her overwhelmed with such an intense passion for the Company of the Lord that she pulled the hem of the Robes of Sri Kṛṣṇa with a gentle smile and said..." According to this statement of Sri Sukadeva it is quite clear that Kubja had her passionate desires for the Person of the Lord alone, and therefore, her loving attachment or Rati for the Lord though much inferior to the pure and self-effacing highest Prema of the Braja-Gopis, is called partial, as she had also a partial intention for the pleasures of the Lord as well.

Sri Mukundadāsa Gosvami observes that here Kama-praya Rati, i.e. Rati which is more of the nature of Kama than Prema, means that in this Rati there is dominance of self-pleasures over the absolute pleasures of the Supreme Beloved which latter is found in the case of the Damsels of Braja. In Kubja's desires, desires for the pleasures of the Godhead are no doubt there; but there are decidedly greater desires for her own pleasures in the Company of Sri Kṛṣṇa. Here, the passion for one's own pleasures in the direct Company of the Supreme Godhead does not contradict the nature and character of Rati. It is thus in relation to Kubja only; her Rati has been qualified to be verging on Kama. But there is no mistaking whatsoever of Prema of the Gopis for Kama. Sri Rupa, Gosvami makes it abundantly clear that the Prema of the Gopis looks like Kama and is called Kama by the wise -their Kama is the perfection of the Highest Form of Absolute Prema. But this cannot be said of Kubja; her Kama cannot be said to be Prema-her Prema is Kama-priya, i.e. verging on Kama. But it is also partially Prema, because her Kama is directed to the Supreme Godhead and to none else, and also because there is an amount of desire on her part for the pleasures of the Lord Himself as well.

Sri Viṣvanātha Cakravartī says that though there is an abundance of desire for her own pleasures, yet such desires on the part of Kubja centered round the Supreme Godhead Sri Kṛṣṇa, and therefore it cannot be denied that her Rati is at least partial. –287-

Text 288:

*tatra sambandha-rūpā
sambandharūpā govinde pīṭṭvādya ābhimānitā |
atropalakṣaṇatayā vṛṣṇinām vallavā matāḥ |
yadaiśya-jñāna-sūnyatvād eṣām rāge pradhānatā || 288 ||*

Translation: SAMBANDHARUPA:

The feeling of considering oneself as the Parents, etc. of Lord Govinda (i.e. 'I am father', 'I am mother', 'I am Friend', 'I am servant' of Lord Govinda) is called Sambandharupa Bhakti. Previously in sloka 275 (where Ragatmika Bhakti has been described as Kamarupa and Sambandharupa) the Vṛṣnis (Yadavas) were mentioned, in a generic sense, implying other analogous persons like the Gopis of Braja, as possessing Sambandharupa Ragatmika Bhakti. As the feeling of relationship in the hearts of the Gopis of Braja, viz. Nanda, Upananda, Yasoda, Rohini (the Parents, i.e. possessing parental affection for the Lord:), Sridama-Sudama-Vasudama-Suvala (the Friends of the Lord possessing friendly attachment for the Lord), Citraka-Patraka and others (the Servants possessing almost filial affection for their Master, the Lord), is completely free from any sense of awe or reverence and grandeur of Sri Kṛṣṇa unlike the Yadavas, to Gopas are cited more prominently in the way of Raga or Bhava-Bhakti, and the Vṛṣnis (Yadavas) were, therefore, previously mentioned in a general way as examples of Sambandharupa Ragatmika Bhakti (including of course the Gopas). –288-

Commentary: Sri Jiva Gosvami points out that here the feeling of parenthood, friendship or servanthood on the part of the Gopas of Braja means the intense attachment and attraction that is aroused in them due to their such relation with Lord Kṛṣṇa and the Bhakti which is guided by such Raga is called Sambandharupa. In the previous sloka 275, it has been stated that the Vṛṣnis (Yadavas) attained Lord Kṛṣṇa through this feeling of their relationship with the Supreme Godhead; but the use of Vṛṣnis there was by way of upalaksana, implying the Gopas thereby. Such rhetorical language has often been used by the author, which has to be understood.

Upalaksana in Sanskrit rhetoric means something that has not been actually expressed, implying something in addition or any similar object where only one is mentioned-it is a synecdoche of a part for the whole, of an individual for the species, etc. It is a language that awhile establishing oneself, also establishes objects or persons other than oneself. In this present case in sloka 275, mention of the Vṛṣnis (Yadavas) as examples of those whom attained the Supreme Lord Sri Kṛṣṇa through a feeling of their relationship with the Lord implies also the Gopas of Braja who are eternally related to Lord Kṛṣṇa, though not mentioned expressly. Here in the Upalaksana of the Vṛṣnis, the Gopas of Braja are also to be understood according to Ajahatsvartha-laksana or Upadana-laksana. Every word has three faculties, generally giving three

different meanings-its etymological, ontological and symbolical meanings. The power of a word that expresses its natural sense is called abhidha power of a word. For example, when we say 'this is the Ganga', the meaning is clear and unequivocal, it directly means the particular water-current in the particular bed of the river Ganga. In rhetoric, the second power of a word is called 'Laksana', which means an indirect application or secondary significance of a word-one of the three powers of a word. It is defined like this: When the principal and natural meaning of a word is hidden and obstructed, and a second meaning, connected with the natural meaning, is expressed, then it is called Laksana. For example, when it is said: "The man live on the Ganga", the natural meaning would be that the man lives on the current of the water of the Ganga; but this is not possible, nor is it meant. Here the principal meaning of the Ganga, being flow of water, is denied and an implied meaning "the man lives on the bank of the Ganga" is understood by use of such a rhetorical use of language. Such rhetoric is also called 'Jahatsvartha laksana', i.e. here the word loses its primary sense but is used in one which is in some way connected with the primary sense. In this example "the man lives on the Ganga", Ganga loses its primary sense and means Ganga-tata, the bank of the Ganga. The word 'jahat' means 'abandoning', and 'scartha' means "its own meaning". In this instance, the man abandons the Ganga or her flow of water but lives on its 'bank', in the primary object the Ganga is abandoned, and its secondary meaning associated with the primary one is accepted in bank 'of the Ganga'. There is also an ajahatsvartha laksana, i.e. a kind of laksana in which the primary or original sense of a word, which is used elliptically, does not disappear. For example, when it is said 'the lancers are coming', it means that the men who hold the lances are coming along with their lances. Here the primary sense of the 'lancers' is not abandoned, i.e. it does not mean that men without the lances are coming, but they are coming along with the lances. There is also a third power of a word, called Vyanjana, by virtue of which it suggests or insinuates a sense. For example, in the example, 'the man lives on the Ganga', according to abhidha it first means the flow of water of the Ganga on which the man lives as a primary meaning; but this primary meaning is abandoned by jahatsvartha laksana, and next, it means 'on the bank or tata of the Ganga', connected with the primary object 'Ganga'. After this when the jahatsvartha laksana is also rejected, then by vyanjana power of a word, in the example 'Ganga', it means that 'the man lives on the bank of the Ganga because of its coolness and sacredness, etc.'.

Sri Mukundadasa Gosvami says that here the feeling of relationship of the Gopas of Braja is like this: "I am Lord Govinda's father, I am Lord Govinda's mother, I am His friend or I am His servant." Thus their fondling or nourishing of the Divine Son or their lashing and rebuking the Divine Friend or Master are only expressions of their Anubhavas, in various expressions of actions of Prema.

When Vrsnis have been cited as examples of those who attained the Lord Sri Krsna through a feeling of relationship with Godhead, the Gopas of Braja are also included thereby by Upalaksana, because in the path of Raga or intense attachment for the Lord the Gopas of Braja far excel the Vrsnis (Yadavas); the feeling of relationship with the Lord is barred by a sense of consciousness of the divine majesties of the Lord in the case of the Vrsnis, whereas the same sense of relationship of the Gopas for the Lord is not tinged in the least with any sense of reverence and awe-they simply hold Sri Krsna as their dearest Child or Friend or Master without any restrictions or hesitations.

Sri Visvanatha Cakravarti points out that in sloka 275 of this book, it has been said that the Vrsnis attained Lord Krsna from their feeling of relationship with the Lord. But here in the rhetoric of Upalaksana, the Vrsnis include the Gopas of Braja. So in sloka 288, both Vrsnis and Vallavas, i.e. the Gopas of Braja, are examples of those who attained Lord Krsna through their sense of relationship with Him. But because the relation of the Gopas with the Lord far excels in nearness and attachment in the way of Raga the restricted sense of relation of the Vrsnis with the Lord mixed with a sense of reverence and awe, and hence restricted, the Gopas are to be understood by Upalaksana in 'Vrsnis' in sloka 275. The purport is that when in sloka 275 of this book Sri Narada said that they (the devotees) attained Lord Sri Krsna through devotion, he mentioned it as the last example of those who attained Lord Krsna in the order of Kamat by the Gopis, Bhayat by Kamsa, Dvesat by Sisupala, Sambandhat by the Vrsnis, Snehat by the Pandavas, and lastly Bhaktya by us (i.e. Sri Narada and others), and therefore it meant Vaidhi Bhakti. But besides this Vaidhi Bhakti, in the way of Raga, in Ragatmika Bhakti, as Kamanuga of the Gopis has been mentioned first as superior in the intensity of attachment for the Lord over the Sambandharupa, so also here in the Sambandharupa Bhakti the Gopas should be mentioned first because of their far superior sense of relationship with Lord Krsna than that of the Vrsnis. Though in the text the Vrsnis have been mentioned before the Gopas (Vallava), it should be read, says Sri Cakravarti, in the reverse order, i.e. the Vallavas first and the Vrsnis next. If this order were not maintained, then it will be wrongly understood as if the Vrsnis are superior to the Gopas because they have been mentioned first! -288-

Text 289:

*kāma-sambandharūpe te prema-mātra-svarūpake |
nitya-siddhāśrayatayā nātra samyag vicārite || 289 ||*

Translation: The true nature of the two forms of Kamarupa and Sambandharupa Bhakti is Prema only, and they concern themselves with and take shelter in the Eternally Free Associates or Entourage of Lord Sri Krsna. They are, therefore, not discussed here in detail. -289-

Commentary: Sri Jiva in his commentary points out that here 'whose nature is Prema only' means that Prema alone is the characteristic and intrinsic nature, i.e. cause of both Kamarupa and Sambandharupa Bhakti. 'The Eternal Associates' refer to Nanda and other Gopas.

Sri Visvanatha Cakravarti observes that there are evidently several differences between Kamarupa and Sambandharua

Bhakti; but why have not these differences been stated in this sloka? In answer to such a query, Sri Rupa Gosvami says that because Prema is the essential nature of both, and as both have their existence in Sri Nanda and others, they are not discussed here in all their details.

Sri Mukundadasa Gosvami says that 'Prema only is their nature' means that Prema is their very life; here Nitya-siddha or Eternal Associates should include Sri Radhika and other Gopis as well as Sri Nanda and other Gopas. –289-

Text 290:

*rāgātmikāyā dvaividhyād dvidhā rāgānugā ca sā |
kāmanugā ca sambandhānugā ceti nigadyate || 290 ||*

Translation: As Ragatmika Bhakti is divided into two, viz. Kamarupa and Sambandharupa, and as Raganuga Bhakti follows in the wake of the Ragatmika Bhakti, this Raganuga Bhakti is also said to be of two forms, viz. Kamanuga and Sambandhanuga. –290-

Text 291:

*tatra adhikārī
rāgātmikāika-niṣṭhā ye vraja-vāsi-janādayah |
teṣām bhāvāptaye lubdho bhaved atrādhikāravān || 291 ||*

Translation: THOSE ELIGIBLE for Raganuga Bhakti:

Those who are aspirants for or have eager craving or longing for following in the wake of the feelings and sentiments of the Eternal Associates of Braja, possessing firm and one-pointed attachment for Ragatmika Bhakti are alone eligible for this Raganuga Bhakti. –291-

Commentary: Sri Mukundadasa Gosvami observes that here by the use of 'eka-nistha' in the Ragatmika, i.e. one-pointed fidelity in the wake of the Ragatmika only, Sri Rupa Gosvami excludes those from the eligibility of Raganuga Bhakti who follow the path of Bhakti in the wake of the Eternal Associates of the Lord in Dvaraka; because, the Denizens of Dvaraka have their Bhakti for the Lord somewhat dazed by a sense of awe and reverence due to a conscious realization that their affectionate Lord Kṛṣṇa is after all the Supreme Godhead. They are, therefore, excluded from the category of Ragatmika Bhakti, and hence those who long for following in their wake are also excluded from Raganuga Bhakti.

Sri Visvanatha Cakravarti points out that here while defining the characteristics and signs of Ragatmika Bhakti, Sri Rupa Gosvami indirectly and simultaneously also defines Raganuga Bhakti. Those who possess an intense longing and firm attachment for following in subordination to and in the wake of the Bhavas, i.e. feelings and sentiments in Sthayi-Bhava-Rati, i.e. permanent attachment in a particular relationship with the Supreme Godhead Sri Kṛṣṇa, viz. Sri Radha and other Gopis in Madhura Rati, Nanda-Yasoda and others in Vatsalya Rati, Sridama-Sudama and others in Sakhya Rati, or Citraka-Patraka and others in Dasya Rati for Sri Kṛṣṇa in Braja alone where there is no thinking about the Majesties of the Godhead, but His ambrosial Beauties and Love only dominate, and where their longing for any of these Bhavas is allied to their intrinsic nature, are alone eligible for the Way of Raganuga Bhakti. –291-

Text 292:

*tat-tad-bhāvādi-mādhurye śrute dhīryād apekṣate |
nātra sāstram na yuktim ca tal-lobhotpatti-lakṣaṇam || 292 ||*

Translation: If one's intelligence is no more guided by scriptural prescriptions or dependent on any human and favorable reasoning and arguments after listening to the different Sthayi Bhavas of the Four Categories of the Eternal Associates of the Lord in Braja and also listening to the sweetness of their extraordinary beauties and qualities, then it is considered to be the sign that such craving or intense longing for Raganuga Bhakti has been aroused in one's heart. –292-

Commentary: Commenting on the sloka Sri Jiva Gosvami says that when the sweetness and excellence of the sentiments of Nanda-Yasoda and others of Braja towards Sri Kṛṣṇa are partly listened to from the Bhagavatam, which establishes the concept of the Absolute Reality, and when from such listening there is also a slight relishing and realization of it, and when the faculty of understanding is no more guided by scriptural injunctions and human reasoning and arguments and is engaged in attaining the supra-sweetness of the Bhavas in the wake of the Ragatmikas of Braja, then such a state of mental attitude of the individual may be said to be the sign of the cause of awakening of a spontaneous and eager longing, which is the sign of Raganuga Bhakti.

Sri Mukundadasa Gosvami points out that here the word 'tattad-bhavadi' refers to the different sentiments and feelings of the different categories of the Eternal Associates of Lord Sri Kṛṣṇa in Braja, including Nanda-Yasoda and other Gopas and Gopis, which together with their sweetness, beauties and qualities satiate all the ever-increasing Desires of the Aprakṛta or supra-mundane Senses of the All-love Sri Kṛṣṇa. When these Bhavas and functions of the Ragatmika Associates of Sri Kṛṣṇa in Braja are listened to from the Bhagavatam and allied Scriptures that deal with the transcendental Pastimes of the Lord written by Rasika Bhaktas, i.e. devotees who have dived deep in the Ocean of Rasa, and when from such listening there is awakened in the heart even for a limited degree a relishing realization of the supreme beauty and

sweetness of the Bhavas of the Eternal Gopas and Gopis of Braja, the intellectual faculty of such a person is no more bound by scriptural injunctions nor is such a person any more guided by mere human reasoning and favorable arguments. He is now independent of scriptural dogmas and human reasoning, and is guided by a strong longing for those Bhavas, their sweetness and unsurprising beauties and qualities, and desires to follow in their wake. Such a state is said to be cause and sign of the awakening of this intense craving for Raganuga Bhakti. In the text, the use of 'srute' definitely stresses the great importance of listening to the Bhagavatam about the Bhavas of the Eternal Associates towards Sri Krsna no doubt; but craving in self-pleasures in Kamanuga Bhakti may also be aroused from seeing the beautiful and attractive Sri Murti or the Symbolic Image of Lord Sri Krsna.

The special point on which Sri Visvanatha Cakravarti lays stress here is: 'Laksana' or sign of Raganuga Bhakti is used in the sense of inferential knowledge only, because the cause of such craving of longing for Raganuga Bhakti in the wake of Ragtmika-Bhakti, independent of Scriptures and reasoning, can be inferred by knowledge only. Therefore, this sign itself cannot be said to be the nature of the longing as cause of Raganuga Bhakti. The mere fact of non-dependence on Scriptures and reasoning does not necessarily establish the nature and characteristic of such a longing. –292-

Text 293:

*vaidha-bhakty adhikāri tu bhāvāvirbhavanāvadhi |
atra sāstram tathā tarkam anukūlam apeksate || 293 ||*

Translation: Those eligible for Vaidhi Bhakti must depend on Scriptures as well as favourable reasonings and arguments till the flash of bhavas appears in the hearts. – 293 –

Commentary: Sri Jiva Gosvami in his commentary on this sloka observes that as one eligible for Raganuga Bhakti follows in the footsteps of Ragatmika Bhakti, one's Bhakti is limitless i.e. there is no limit to which Raganuga Bhakti may extend and be practiced. But for one eligible for Vaidhi Bhakti, is there any such limit? In answer to such a question, Sri Rupa Gosvami says that a follower of Vaidhi Bhakti has got to practice it to a limit till Bhava appears in his heart. In this connection one may refer to Bhagavatam Canto XI, Chapter 20 and sloka 31 where Lord Sri Krsna addressing Uddava says: "My devotees who are free from all passions, who maintain equanimity of outlook everywhere and under all circumstances and who have attained Me, who am beyond Maya and Mayik influences, and who have feelings for Me with the awakening of Bhavas-flash of Sthayi Bhava-in their hearts, such of My exclusive and one-pointed devotees are no longer bound by piety or vice arising out of observance or non-observance, of scriptural prescriptions respectively."

Sri Visvanatha Cakravarti observes that in spiritual practices one has got to be guided by scriptural prescriptions and favorable arguments and reasoning so far Vaidhi Bhakti is concerned till Raga is aroused. When such a longing for following in the steps of the Eternal Associates of the Lord in Braja is awakened in the heart, then such a devotee of Vaidhi Bhakti no more depends on, the Scriptures and reasoning. But in Raga-Bhakti, because the thirst for following in the wake of the Bhavas of the Ragatmikas of Braja is inherent from the very beginning, there is never any dependence on scriptural guidance and favorable arguments and reasoning. Thus it is far superior to Vaidhi Bhakti. But when there is a longing for a particular Bhava or Sthayi-Bhava of Braja aroused in the heart of an individual, it becomes necessary that one knows the Object of that particular Bhava for its attainment. It is therefore, necessary that inquiries be made about the Scriptures that deal with such an Object and the relevant desired Bhava in the wake of the Eternal Associates of the Lord of Braja and also for the knowledge of such practices as described in the Scriptures. The point is that Vaidhi Bhakti is completely guided by scriptural injunctions, reasoning and favorable arguments, i.e. arguments that help the cause of Vaidhi Bhakti, whereas the way of Raga is trodden through such Vidhi or scriptural injunctions which aid or favor a spontaneous longing, aroused after listening to the beauties, qualities and sweetness of the sentiments of the Eternal Associates of the Lord in Braja as described by such Scriptures. –294-

Text 294:

*kṛṣṇam smaran janam cāsya preṣṭham nija-samihitam |
tat-tat-kathā-rataś cāsau kuryād vāsam vraje sadā || 294 ||*

Translation: One (who treads the path of Raganuga Bhakti) shall always live in Braja by constantly remembering one's Most Beloved Krsna and the dearest Associates of Sri Krsna of Braja, in following whose Bhavas one has a burning craving for the service of one's Most Beloved Krsna. –294-

Commentary: Sri Jiva observes that here the author Sri Rupa Gosvami describes the method of Raganuga Bhakti. If possible, a follower in the path of Raganuga Bhakti should physically live always in Vrndavana and Brajamandala, but should it not be physically possible for such a person to live in Braja for all time, one should at least live here mentally for all time.

Sri Mukundadasa Gosvami points out that the author has described in these three slokas the methodical order of Raganuga Bhakti.

Sri Visvanatha Cakravarti comments that here preṣṭha, i.e. dearest means one's dearest Object of attainment, viz. the Adolescent Son of Nanda-Sri Krsna, and also the dearest One of Adolescent Krsna, viz. Sri Radha in Mathura Rati, Nanda-Yasoda in Vatsalya, and so on, for following in the wake of whose Bhavas or feelings and sentiments one has developed an eager longing. One should thus live in Vrndavana mentally, if residing there is not physically possible, and constantly

meditate upon one's dearest Tender-aged Kṛṣṇa and also the dearest One of such Adolescent Kṛṣṇa, whose feelings and sentiments one has a burning longing for following. –294–

Text 295:

*sevā śadhaka-rūpeṇa siddha-rūpeṇa cātra hi |
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ || 295 ||*

Translation: In this Braja one engaged in spiritual practices under abject subservience to the Denizens of Braja with an eager longing for following in the wake of the Bhavas, i.e. feelings and sentiments of one's desired dearest One of Sri Kṛṣṇa, should serve Them Both (Sri Kṛṣṇa and His dearest Sri Rādhā or Sri Nanda-Yasoda, as the case may be), both in the stage as a *sadhaka*, i.e. in the stage of spiritual practices yet in bondage, and also in the stage as a *siddha*, i.e. even when one has attained the Object of such spiritual practices. –295–

Commentary: Sri Jiva Gosvami in his commentary on the sloka explains '*sadhakarupena*' as one in the stage of spiritual practices in one's physical body, and '*siddharupena*' as one in one's mentally conceived body within, which is fit for one's desired services to the most beloved Kṛṣṇa. '*Tad-bhava-lipsu*' means one who is desirous of attaining the Bhava Rati of the particular Dearest One of the Most Beloved Sri Kṛṣṇa in a particular Sthayi-Bhava-Rati. '*Brajulokanusarataḥ*' means the Dearest ones of Sri Kṛṣṇa and also those who are dearest to the Dearest Ones of Sri Kṛṣṇa and who are in subordination to the Dearest Ones of Sri Kṛṣṇa.

Sri Mukundadasa Gosvami points out that 'as a *sadhaka*' means in the physical body in Braja or elsewhere in the stage of early spiritual practices, and 'as a *siddha*' means in one's mentally conceived body within, which is fit for the service of one's dearest Object of attainment, viz. Kṛṣṇa, and in such a mental body akin to the body of one in Braja one should live in Braja, longing for the Bhava, Kamarupa or Sambandharupa, and should consider oneself serving under guidance of the Gopa or Gopi of Braja as the case may be.

Sri Visvanatha Cakravarti explains the sloka in this way: '*Sadhakarupena*' i.e. as one practicing spiritual ways in one's physical body. '*Siddharupena*', i.e. as one mentally conceiving oneself in the body fit for the services of one's desired Object Sri Kṛṣṇa in accordance with the sentiments and feelings, i.e. Rati, and should serve Sri Kṛṣṇa under direction of the Dearest Associate of the Beloved Lord, viz. Sri Rādhā, Sri Lalitā, Sri Visakhā, and under Them Sri Rupa-Manjari, Sri Rati-Manjari and others, and Their subordinates, viz. Sri Sanātana Gosvami, Sri Rupa Gosvami and others. It means that in *siddha-deha*, i.e. mentally conceived eternal spiritual body, one should offer mental services of Sri Kṛṣṇa under guidance and directions of Sri Rādhā, Sri Lalitā, Sri Visakhā and others; and in *saddhaka-deha*, i.e. in one's physical body practice and follow a spiritual life and serve Sri Kṛṣṇa in words and deeds under guidance and directions of Sri Rupa and Sri Sanātana, who are also eternal denizens of Braja. This completely refutes the wrong and perverse methods of a modern group of people, whose theory is known as "Sauramya-theory". They interpret '*Brajlokānusārataḥ*' as Sri Rādhā, Sri Candravālī and others of Braja, and do not accept Sri Rupa and Sri Sanātana and others as belonging to Braja. They hold the view that by imitating the Gopis of Braja, one in one's *sadhaka-deha*, i.e. physical body in the stage of spiritual practices should serve Sri Kṛṣṇa physically and by words. Therefore, to surrender to the Feet of a Spiritual Master (Guru), observance of Ekadasi, service of Salagrama and Tulasi, etc. are not necessary for a *sadhaka*, who is to follow the Ways of the Denizens of Braja, because the Gopas and Gopis of Braja did not observe them! This wrong and perverse theory developed in the Surma Valley of Assam by a person known as Rupa-Kaviraja why was discarded by his Guru Srimate Hemlata Thakurani.

Translator's note: In this particular sloka Sri Rupa Gosvami establishes a very important and significant method in the esoteric spiritual practices in Raganuga Bhakti. Unless this method and its true nature and concept as well as interpretation are correctly understood or rightly followed, one may very easily be misled to a wrong path and sheer mental imagination in an unripe stage of spiritual advancement in life.

Sadhana Bhakti in the stage of spiritual practices in their rudimentary form in utter bondage till the advanced stage of the awakening of an eager longing for the sentiments and feelings, i.e. Sthayi-Bhava Rati for the eternal services of the Supreme Lord Kṛṣṇa in the wake of the Ragatmika Bhakti of the Eternal Associates of Sri Kṛṣṇa in Braja in any of the Four Forms of Their permanent relationships, is divided into Vaidhi Bhakti and Raganuga Bhakti. So long as one is in the fetters of Maya and misidentifies oneself with one's physical body and changeable mind, one must necessarily undergo the rudimentary way of Vaidhi Bhakti, controlled and guided by Scriptural prescriptions supported by favorable arguments and reasons. Such a spiritual novice when he makes tangible progress in the long and scripturally controlled path of Vaidhi Bhakti may develop, listening to the Bhagavatam and allied Scriptures that deal with the transcendental Pastimes of the Supreme Lord Sri Kṛṣṇa, a spontaneous and intensely eager craving in his or her heart for being enabled to follow in the foot-steps of any of the Four Categories of the Dearest Associates of Lord Kṛṣṇa in Braja in regard to Their feelings and applied sentiments to the Dearest Sri Kṛṣṇa, viz. Dasya (as a servant), Sakhya (as a friend), Vatsalya (as parents) or Madhura (as consorts). When such a longing for Braja-Bhava is strongly and genuinely achieved such an individual is no more bound by the restrictions of scriptural injunctions or human reasoning and arguments. The soul soars in the higher realm of burning feelings for the service of Lord Kṛṣṇa in subordination to any of the Bhavas of the Four Categories of the Eternal Associates of the Lord of Braja, which may awaken normally and naturally in the heart without any forced imagination. Such a *sadhaka*, i.e. one practicing spiritual life, is no more, and cannot be kept any more, restricted by Scriptural regulations and mere human reasoning-the soul transcends them all in her spiritual flight in the Realm of Bhavas - waves of Feelings. In this stage, the individual serves by words and deeds the Supreme Lord and His Dearest Associates like Sri Rupa and Sri Sanātana in the same manner in which they had lived in this world, consonant with the

basic directions of the Scriptures, by chanting and listening to the Name of God and His Associates, and by reading and listening to such Scriptures like the Bhagavatam that deal with the transcendental Pastimes of Lord Kṛṣṇa in the company of His Dearest Associates. While maintaining a normal and restricted life of spiritual practices in body and words, the individual, in whom the intense longing for the Bhavas of the Ragatmika Eternal Associates of the Lord is awakened, conceives mentally in accordance with the genuinely awakened Braja-Bhava either as that of a Gopi or Nanda-Yasoda or Sṛdama-Sudama or Citraka-Patraka, a siddha-deha, a permanent spiritual body, which shall correspond to and be favorable and fit for serving the Lord under guidance of the dearest one of the Dearest Associate of Lord Kṛṣṇa, for whose Bhava a craving has been aroused in the heart of such an individual so that he or she may engage himself or herself in the services of Lord Kṛṣṇa and His Dearest Associate in the particular Sthayi-Bhava as a servant or as a friend as a parent or as a maid, and such services are rendered mentally in the siddha-deha or spiritual body so conceived. Thus an individual, whether a man or a woman, in the stage of spiritual practices both in Vaidhi Bhakti and Raganuga Bhakti in the Sadhana stage, must necessarily serve God and His Devotees by words and deeds in the physical body by chanting and listening to the Name of God, listening to the Scriptures and by worshipping in the temple as prescribed by the Scriptures. At the same time, outwardly behaving as such, one, in whom an eager longing for Raganuga Bhakti in the Sadhana stage is awakened, thinks of a permanent and spiritual body within, which must correspond to the particular category of Sthayi-Bhava for Sri Kṛṣṇa for which an earnest longing has developed, in the heart as servant or a friend or a father or a maid. In the case of Madhura Rati as eternal MAID, the body so conceived is that of a lady. This mentally conceived Bhava-deha, i.e. a body of feelings towards the Lord, be it a male body of a servant or a friend or a parent or the females body of a Maid in Raganuga Bhakti, has absolutely nothing to do with the physical body of a sadhaka in the stage of Vaidhi Bhakti in its rudimentary stages, be it male or female. As already stated, the siddha Bhava-deha, i.e. the inner conceived spiritual body of the individual corresponding to one's awakened feelings towards the Lord in the wake of the feelings of any one of the Four Categories of the Eternal Associates of Sri Kṛṣṇa, may be either that of a male or that of a female-the male and female concepts of the soul must be completely differentiated from any conception of male or females in this phenomenal world. The language sounds similar, but the subject is on entirely different planes. In the Caitanya system, Madhura Rati is the highest form of Prema, and an individual soul even in the stages of Raganuga Bhakti in the wake of the Ragatmika Bhakti considers herself as a Maid, called Manjari, under guidance of the way of services rendered by the dearest Rupa-Manjari and Rati-Manjan and others, who in their turn are subservient to the Lalita-Visakha-Citra-Indurekha-Campakalata-Rangadevi-Tunga vidya-Sudevi-the Eight Sakhis, who are the Counter-Parts of Sri Radha, who is the Counter-Whole Divinity, Sri Kṛṣṇa being the Beloved of all. They are all engaged in the aprakṛta services of their Beloved for His absolute pleasures and of none else. There is complete self-effacement on their part as regards their own pleasures in the supreme services of the Lord. Their cent per cent satisfaction lies in the absolute pleasures of their Beloved alone. So, a devotee, an individual soul, in Raganuga Bhakti may have the spiritual body of a male or a female independent of one's physical body in this world. Hence a sadhaka in Raganuga Bhakti may be a man or a woman in this physical world, but does develop the supra-mundane aprakṛta or non-earthly body a Gopi called a Manjari, if his or her Raga or attachment is awakened in the wake of the Braja-Gopi. In the same way, an individual may be a woman in the sadhaka-deha, but should she develop a longing for the service of Sri Kṛṣṇa in the wake of Nanda in Vatsalya or Sṛdama in Sakhya, her siddha-deha or spiritual body will be that of a male in the transcendental realm. The physical body in this world can never reach the Feet of the Lord, much less join in the Lord's Pastimes. It is only in a spiritual siddha-deha (eternal body of pure cit conceived as either a Gopi or a Gopa) in any one of the Four Sthayi-Bhavas that the soul progresses in Raganuga Bhakti. When this happens the individual then contemplates mentally on the stage of Raganuga Bhakti a spiritual body as a Gopis, more technically a Manjari, with a particular name, conception of her form and beauty, her particular age, her costumes, her specialized service or seva, her grove or Kunja where she receives and serves the Divine Couple, special Bhava such as madhya or dhira-madhya, etc., the special characteristics of her Beloved as Nayaka. Thus considering one's siddha-deha, as stated by Sri Rupa Gosvami in this particular sloka of the text, the individual in Raganuga Bhakti meditates inwardly, looking upon himself on herself as a Hand-maid of Sri Rupa Manjari, who is the personification of the rupa, i.e. beauty of Sri Radha, which Beauty is, in its turn the projected Absolute Beauty of the Absolute Lord Sri Kṛṣṇa. Sri Rupa Manjari guides the individual Handmaid in the fold of Sri Lalita Sakhi, who in her turn engages the Handmaid in the specialized services of Sri Radha-Kṛṣṇa, the Divine Couple. It should, therefore, be understood without any confusion that an individual in the stage of spiritual practices in Sadhana-Bhakti, must undergo the rudimentary spiritual practices of Vaidhi Bhakti under strict guidance of scriptural prescriptions and favorable reasoning and arguments and not do anything arbitrarily till an earnest craving is aroused in the heart for a particular Bhava for Sri Kṛṣṇa in the wake of any of the Four Categories of His Eternal and Dearest Associates developing into Raganuga Sadhana Bhakti in subordination to Ragatmika Bhakti. When an individual is thus blessed with the spontaneous awakening of such an intense longing, he lives in two worlds at the same time -physically in this world he or she lives a normal life of spiritual practices under the guidance of injunctions of the Scriptures and chants the Lord's Name and listens to the glories of the Godhead from the Scriptures and saints, and in the mentally mental world he or she lives in an entirely different realm, possessing an aprakṛta body similar to any of the Four Classes of Sthayi Bhavas of the Eternal Associates of Sri Kṛṣṇa, which will be fit to serve the Lord in the particular Bhava of either a servant or a friend or a parent or a HAND-MAID. This maidenhood of the individual has nothing to do with the physical body whatsoever. It is sometimes noticed that men with perverse mentality act wrongly find foolishly in the name of Raganuga Bhakti. For example, if a man has been blessed with the burning craving for the service of the Lord in the wake of the feelings and sentiments of the Braja-Gopis, he will maintain a strict behavior in the physical world and would in his mind conceive a Gopi-deha; but if any man takes to the imitation, of the ways and behavior of a lady and dresses himself like a woman, he must be considered to be a man of perverse mentality and should be kept aloof with the contempt he deserves. The genuine and true awakening of Raganuga Bhakti is not an easy affair, without extraordinary

grace of God none can attain it in this physical world. It is therefore, that this caution is given here against wrong imitations. –295-

Text 296:

*śravaṇot-kīrtanādīni vaidha-bhakti uditāni tu |
yāny āngāni ca tany atra vijñeyāni maṇiṣibhiḥ || 296 ||*

Translation: As to the listening, singing, meditating, etc., which are the various Angas of Vaidhi Bhakti and which have previously been described, the wise should know them to be useful in Raganuga Bhakti as well. –296-

Commentary: Sri Jiva Gosvami observe that the Angas, the different aspects, of Vaidhi Bhakti, such as listening and chanting, etc., which are to be observed in Raganuga Bhakti should be understood to be those Angas only which will be congenial to an individual's Bhava, in sentiments of relation in Sthayi-Bhava in Madhura or Vatsalya or Sakhya or Dasay as the case may be.

Sri Mukundadasa Gosvami says that as regards listening, chanting, meditating, etc., which are described as Angas of Vaidhi-Bhakti, a careful selection should be made out of them for finding what may nourish one's particular Bhava in Raganuga Bhakti and not hamper it.

Sri Visvanatha Cakravarti points out that listening and chanting of the Name of God which are Angas of Vaidhi Bhakti and which are to be observed in Raganuga Bhakti as well should also include, submission to the Spiritual Master or Guru, because without submissions to the guidance of the Spiritual Master or Guru there is no possibility of following in the wake of the Denizens of Braja. The wise in whose hearts the flower of Raganuga Bhakti has bloomed should use their wisdom in the selection of those Angas of Vaidhi Bhakti only which will be conducive to the further unfolding of the particular Bhava in one's Raganuga Bhakti, and should apply discretion in non-observance of following of such Angas of Vaidhi Bhakti which may be unhelpful, even antagonistic to the progress of Raganuga Bhakti which finds its culmination in Bhava Bhakti and Prema-Bhakti. The following are some of the Angas of Vaidhi Bhakti which are unhelpful and antagonistic to Raganuga Bhakti: (i) Ahamgrahopasana, i.e. to consider oneself as non-different from the Object of worship at the time of worshipping the Deity in the temple, which is an Anga of Vaidhi Bhakti; (ii) Mudra, i.e. different modes of intertwining of the fingers during worship; (iii) Nyasa, it consigning the pranas-the five life-breaths in the mind; (iv) meditation, on Dvaraka; (v) worship of Rukmini and other Queens of Dvaraka. Though these have been described in the Agamas as Angas of Vaidhi Bhakti, they ought not to be followed in the path of Raganuga Bhakti, for no serious damage is possible in the way of Raganuga Bhakti even if there be slight negligence and deficiency in the observance of some such Angas of Vaidhi Bhakti. In the Bhagavatam, Canto XI, Chapter 2, sloka 35, Kavi Yogendra addressing King Nimi said: "Oh King! If one should simply go ahead by closing one's eyes in the path of this Bhagavata-dharma, i.e. Prema-dharma, without observing, knowingly or unknowingly, some of the Angas of Vaidhi Bhakti, such as one shall not stumble against any obstacle or be held in default or fall from one's cherished path of Raganuga Bhakti". Lord Sri Kṛṣṇa said to Sri Uddhava: "Uddhava! This Bhakti-dharma has been established personally by Me, as the most supreme religion because of its causeless nature beyond the pale of all Mayik attributes. There is no possibility whatsoever of going astray for anyone following this path, even though there be lapses from and strict non-observance of all the rules and regulations of the Scriptures. –296-

Text 297:

*tatra kāmānugā
kāmānugā bhavet-tṛṣṇā kāmārūpānugāminī || 297 ||*

Translation: Next, Kamanuga Bhakti:

The thirst that is anugāminī, i.e. in the wake of Kamarupa Bhakti is called Kamanuga. –297-

Commentary: Sir Jiva Gosvami observes that the thirsty Bhakti that follows in the wake of Kamarupa Bhakti is called Kamanuga Bhakti.

Sri Visvanatha Cakravarti points out that a thirst, which follows in the footsteps of Kamarupa Bhakti, is called Kamanuga. It has already been shown previously that in Kamarupa Bhakti there is an action of passionate desires, so also here trsna of a sadhaka, i.e. one engaged in spiritual practices of Raganuga Bhakti should be understood as action guided by the thirst of passionate desires. It thus follows that the action guided by a thirst of passionate desires which are subservient to and in the wake of, and not in imitation of, the action of the Braja Gopis, derived from the thirst for passionate desires for the absolute pleasures of all the aprakṛta Senses of Their Divine Beloved, the Godhead, is called Kamanuga Bhakti. Such actions are of two kinds, viz. mental services in the Bhava-bhumi, i.e. transcendental thought-world, and services such as are rendered by the physical senses in this phenomenal world. Here a question may be raised: If all the actions of a devotee in the stage of his spiritual practices in the Kamanuga aspect of the Raganuga Bhakti are to be according to the actions of the Braja Gopis, why then do such devotees not offer worship to the Sun-god as the Gopis did? And should a devotee offer such worship to the Sun god, it will ill fit in with the very fundamental conception of Uttama Bhakti. Again, why did great devotees and saints like Sri Rupa and Sri Sanātana offer prayers and observe fasting on the Ekadasi day and such other fasting days even though such actions were not performed by the Gopis? To refute such arguments, Sri Jiva explains that such questions cannot rise at all because the use of anugāminī in the text means

anusrini which means an intelligent following or a purposeful going after, and it certainly does not mean anukarini, i.e. false imitation! It therefore means pure subordination or subservience and obedience to the favorable ways of the thinking of the Gopis- all the actions of the thirst for passionate desires in Kamarupa aspect of Ragatmika Bhakti of the Braja Gopis which are possible only for Them alone and not necessarily to be followed by one in whom the Kamanuga aspect of Raganuga Bhakti has awakened. For example, in the name of the Vedanta-sutras many scholar, following their own reasoning, have claimed their interpretations to be the true meaning of the aphorism! So also those who have tried vainly to imitate the aprakrta actions of the Gopis and not intelligently and correctly to follow in their Footsteps of the aprakrta actions of the Gopis to the extent which would help them in their Raganuga Bhakti, should be considered to be treading a mistaken path. –297-

Text 298:

sambhogecchā-mayī tat-tad-bhāvecchātmēti sā dvidhā || 298 ||

Translation: Being desirous of supra-mundane selfish sex-enjoyments and desirous of the Bhavas or sentiments of the selfless supra-mundane sex-enjoyments are the two forms of this Kamanuga Bhakti. –298-

Commentary: Sri Jiva Gosvami comments that here the first form of Sambhogamayi Kamanuga Bhakti, i.e. supra-mundane sex-desires should be known to be in the wake of Kamapraya Bhakti (explained before); and the selfless desire in the wake of the selfless desires of a Braja Gopi who is the chosen or tutelary Deity of a particular handmaid is the second form of tattad-bhāvecchātmika Kamanuga Bhakti. This second form should be considered to be the, primary Kamanuga Bhakti. In sloka 282 the Braja Gopis have been cited as examples of Kamarupa Bhakti while the Presiding Devis of the Srutis or Sri Kubja of Mathura have been quoted as examples of Kamapraya Bhakti. Those handmaids who cherish desires in the wake of the desires of the Braja Gopis of Kamarupa Bhakti are known to be following the primary Kamanuga Bhakti, whereas those who follow in the wake of the Kamapraya Bhakti of Kubja are desirous of self-satisfaction in the aprakrta or non-earthly sex-association with the Godhead who is beyond all mundane conceptions of physical ornamental sexes.

Sri Mukundadasa Gosvami explains the sloka quite differently. He says that sambhoga here means the desire which stimulates or arouses Raganuga Bhakti in the wake of a very special manifestation of Prema in Nayika-Bhava of Sri Radha and such other Braja Gopis only, each One of whom is the Leader of a Group of Gopis, i.e. a Yuthesvari, where such a Leader-Gopi cherishes the feelings of a Mistress which are caused by their acts of embraces etc. thereby making Sri Kṛṣṇa, the Supreme Beloved, realize and enjoy His absolute pleasures. Such a desire is called Sambhoga-icchamaya Kamanuga in Raganuga Bhakti; whereas, the longing for the desire in the wake of the desires of Sakhi-Bhava of Sri Lalita, Sri Padma and similar other Braja Gopis, i.e. the desire of the Sakhi of Sri Radha or the Sakhi of Sri Candravali whose desires is to facilitate conditions of bringing their respective Leader-Mistress (Sri Radha in the case of Sri Lalita-Visakha-Citra and others, and Sri Candravali in the case of Sri Padma and others) closer to Sri Kṛṣṇa for Their closest Union, is called Tattad-bhāvecchātmika Kamanuga in Ragatmika Bhakti. In the Nayika-Bhava, the Supreme Mistress Sri Radha finds Her highest pleasures in the complete dedication with utter self-effacement for the absolute pleasures of Her Supreme Beloved, who is Sri Kṛṣṇa, the Godhead; here the bliss of the Mistresshood lies in the absolute pleasures of the Highest Divine Beloved. But in Sakhi-Bhava, the Sakhis, who are the projected Bodies of the Supreme Group-Leader Mistress, Nayika, find Their highest pleasures in facilitating the conditions of Union between the Supreme Nayaka, the Beloved, and the Supreme Nayika, the Leader-Mistress.

Sri Visvanatha Cakravarti points out that Sambhogecchamayi should mean both desire and action provoked by a desire for independent amorous pleasures with the Divine Beloved in the same way, as is the case with Yuthesvari like Sri Radha and Sri Candravali. Sri Candrakanti and others are its famous examples in the Scriptures. But the desire of a Handmaid for relishing the particular Bhavas of her chosen tutelary Group-Leader Gopi-where this desire alone is the cause of inciting Kamanuga Bhakti is called Tattad-bhāvecchātmika Kamanuga Aspect of Raganuga Bhakti, which should be considered to be superior to the former, and is the primary Kamanuga Bhakti. –298-

Text 299:

*keli-tāt-paryavaty eva sambhogecchā-mayī bhavet |
tad-bhāvecchātmikā tāsām bhāva-mādhurya-kāmitā || 299 ||*

Translation: Kamanuga Bhakti with a purposeful desire for an amorous jest is called Sambhogecchamayi, whereas the cupidity for the pleasantness of the Bhavas, i.e. feelings and sentiments, of those Sakhi-Gopis of Braja at the aprakrta or supra-mundane Prema-Sports of Nayaka Kṛṣṇa and Nayika Radha the Divine Couple, is called the Tattad-Bhāvecchātmika Kamanuga aspect of Raganuga Bhakti. –299-

Commentary: Sri Jiva Gosvami points out that here by sambhoga Sri Rupa Gosvami means to refer to the Prema-Union of the Nayaka–Nayika, Sri Sri Radha–Kṛṣṇa only. And, where there is an intensely passionate appreciation of the sweetness of the Bhavas, i.e. feelings, arising out of the Prema-Union of the Supreme SUBJECT-OBJECT of Prema, and not one's own desire for such Prema-Union with the Supreme Beloved, Sri Rupa calls it Tad-bhāvecchātmika Kamanuga aspect of Raganuga Bhakti.

Sri Mukundadasa Gosvami comments that the author explains here what he means by 'desire for sambhoga', and what is 'desire for the Bhava of sambhoga' in Raganuga Bhakti. Where there is an existence of active amorous jests in the

intense longing in the wake of the Kamarupa Ragatmika Bhakti of Sri Radha, for Sri Krsna, it is called Keli-tatparyavat Sambhogecchamayi Raganuga Bhakti. It is otherwise called a Nayika-Bhava, i.e. the feelings in the wake of the feelings of a Nayika who is a Leader-Mistress towards the Nayaka, that is to say, the thirst in the wake of the thirst of Sri Radha's feelings in the supreme pleasures of the Highest Divine Beloved in His Prema-Union with Her. This is Nayika-Bhava. Whereas a desire for the sentiments in the wake of the relishing of the sweetness of sentiments of those Braja Gopis who cherish a Sakhi-Bhava towards the Subject-Object, i.e. their pleasures in creating favorable conditions for the Prema-Union of Nayaka-Krsna and Nayika-Radha, in which a Sakhi (lady-friend) finds her highest bliss instead of seeking her own, Prema-Union, i.e. aprakrta or supra-mundane Sports with the Beloved Himself, is called Tat-tat-bhava-icchatmika Kamanuga aspect of Raganuga Bhakti. A Sakhi is a Lady-friend of Nayika, Group-Leader Mistress Sri Radha, who is the Supreme Group-Leader Mistress has Eight such Sakhis, viz. Lalita, Visakha, Citra, Indurekha, Campakalata, Rangadevi, Tungavidya and Sudevi. Similarly, the Group-Leader Mistress Chadravali, who is in the opposite camp, has Eight Sakhis, such as Padma, and others.

Sri Visvanatha Cakravarti points out that here sambhoga should be understood in the sense of 'complete engagement', and the word keli in the text should also be understood in the same sense as sambhoga. Therefore the active and purposeful engagement in the aprakrta or non-earthly or supra-mundane Prema-Sports (i.e. Divine Love-dalliance in the Realm of Transcendence) should be understood by sambhoga-icchamayi Kamanuga aspect of Raganuga Bhakti. And, the desire or longing for relishing the sweetness of the sweet sentiments or Bhavas of the Braja Gopis, who are Sakhis of Sri Radha, towards Sri Krsna is called Tat-tat-bhavecchatmika Kamanuga category of Raganuga Bhakti.

Translator's note: What Sri Rupa Gosvami means by these two aspects of Raganuga Bhakti of an individual soul should be very clearly and correctly understood i.e. (i) in the wake of the Nayika-Bhava, and (ii) in the wake of the Sakhi-Bhava. The Nayika-Bhava means the active feelings of Sri Radha as the Supreme Nayika, who is the Counter-Whole Projection the Supreme Godhead Sri Krsna, out of His inconceivable prerogative for the Supreme Nayika Sri Krsna; and the Sakhi-Bhava means the sentiments of the Counter Projected Parts of the Counter-Whole Projection of the Godhead called Sakhis, for the pleasures of active and purposeful reciprocal Prema-Sports of the Divine Couple, viz. Nayaka-Krsna, and Nayika-Radha. It therefore follows that the Original Nayika Sri Radha alone can have active and purposeful aprakrta (that which is beyond Prakrti or Mayik phenomena) Prema jests with the Supreme Lord, in whose absolute pleasures alone Sri Radha finds Her highest pleasures. But in the Sakhi-Bhava, the Eight Sakhis mentioned above, have no desire whatsoever for any direct Union with the Supreme Beloved, even though Each One of Them, is completely competent to be a Nayika; but They sacrifice Their personal pleasures in the direct Prema association with the Supreme Nayaka-Krsna, engage Themselves in creating favorable conditions and circumstances for the Prema-Union of Sri Sri Radha-Krsna, the Divine Couple, in the thought of whose Absolute Pleasures They relish the highest and best deliciousness of transcendental bliss and pleasures. Neither Nayika-Bhava nor Sakhi-Bhava is possible for any individual soul, because both belong to the Categories of Divinity only. But an individual soul in whose heart there is an awakening of Raganuga Bhakti, does not seek-it is not in the essential nature of an individual soul Prema-Union with the Most Beloved, but she finds her highest expression and realizes highest bliss in the longing after relishing the sweetness in the wake of the Bhavas and subservient to the pleasures of the Sakhis, who derive Their supreme pleasures from relishing the absolute sweetness and beauty of the Prema-Pastimes of the Nayaka-Nayika, the Divine Lover and the Divine Belonged. Thus, Nayika-Bhava is absolutely independent; Sakhi-Bhava is subservient to Nayika-Bhava, and the longing of an individual soul in Raganuga Bhakti can be only in the wake of and in complete subordination to the Sakhi-Bhava, and it is called a Gopi-Bhava or Manjari-Bhava, which is the highest possible end far an individual soul. Those who dabble in such foolish thoughts of considering themselves to be able to become a Radha or a Sakhi bring utter ruin to themselves and to those who associate with them. That is a perverse way of thinking of a perverse mind. One should protect oneself against such utterly wrong people. -299-

Text 300:

*śrī-mūrte-mādhurīm prekṣya tat-tal-līlām nīśamya vā |
tad-bhāvākāṅkṣiṇo ye syusteṣu sādhana-tānayoḥ |
purāṇe śruyate pādme puṁsamapi bhaved iyam || 300 ||*

Translation: Those eligible for the practice of Kamanuga Bhakti:

Those who aspire after and long for the different sentiments of the Braja-Devis after listening about the Sports of Lord Krsna or after seeing the beauty of the Sri Murti or Portrait of the Lord, are alone eligible for either of the two categories or forms of Kamanuga aspect of Raganuga Bhakti. Even male persons can attain such Bhavas-so it is heard in the Panda Puranam. -300-

Commentary: Sri Jiva Gosvami explains Sri-Murti-madhurim, as the sweetness of the beauty of the Image or Portrait of Krsna and also that of the Image or Portrait of the Gopis who are His Mistresses. Those who are attracted by and have longing for the attainment of the Bhavas of the Gopis of Braja after seeing the pleasantness of the Pastimes of those Gopis who are the dearest Mistress of Sri Krsna with Their Most Beloved Spouse Krsna painted in these Portraits, are alone eligible for these two forms of Kamanuga Bhakti. Previously in sloka 292 listening only was mentioned as a cause of awakening of a desire for the Bhavas of the Gopis; but here the possibility of such awakening of a craving for Gopi Bhava

is said to be even from seeing or gazing at the Pastimes of Sri Krsna, and the Gopis painted in Portraits or in Their Imagines. The sight of the Portrait of the Person of Sri Krsna or of His Image, i.e. Sri Murti also depends on one's first listening of the Bhagavatam depicting the Transcendental Pastimes of Lord Krsna with His Mistresses of Braja who are dearest to Him. Further, one may hear about the Pastimes of the Lord even without seeing the Portrait or Image of Lord Krsna.

Sri Mukundadasa Gosvami points out than here the author Sri Rupa Gosvami shows two different causes of the awakening of the two different forms of longing for the two aspects of Kamanuga category of Raganuga Bhakti, and thereby establishes their eligibility. Those who by looking at the beauty of the Portrait of Sri Krsna, and by looking at the charm and beauty of Lord Krsna's Purva-Raga for the Gopis on seeing the charm and beauty of the Gopis only from Their Portrait, and having realized and relished the sweetness and soul-attracting Rasa-Dance and such other Pastimes of the Lord painted on Portraits, are attracted by them and in whose hearts a longing is aroused for those two aspects of (i) Nayika-Bhava and (ii) Sakhi-Bhava, aloe eligible for the practice of Sambhoga-icchamayi and Tat-tat-bhavecchatmika aspects of Kamanuga Bhakti respectively.

Translator's Note: Krsna's Purva-Raga:

When Prema is aroused in the Heart of the Beloved for the Gopis only on seeing Their Portraits and without personal contact till then, it is called Purva-Raga of the Visaya-vigraha of the Alambana of Rasa (explained in the Introduction, where we have translated Visaya-vigraha as the Subject and not as Object). The Purva-Raga of the Asraya-vigraha Sri Radha, i.e. Prema of Sri Radha for Lord Krsna is aroused in Her Heart by hearing the distant music of the Flute of the Lord, listening to the Name of the Lord from the lips of Her Sakhis, or Lady-Friends like Lalita and others, and from looking into the charm of the Person of the Lord as painted in a Portrait and shown Her by Her Sakhi Citra, etc. Here a doubt may arise: Yes, such Bhavas may possibly be attained by ladies-to achieve Sambhoga-icchamayi Kamanuga Bhakti where they have an intense longing for such Bhavas, either in the wake of the Nayika-Bhava or in the wake of the Sakhi-Bhava after seeing the charming Character of Lord Krsna painted in His Portrait; but how can it be possible for any male person? In reply, Sri Rupa Gosvami has cited references from the Padma Puranam where it is stated that even for a man i.e. a soul engaged in the body of man this form of Kamanuga Bhakti is possible. The fact is that the soul is neither male nor female no Raganuga Bhakti has anything to do with the physical body of a person male or female. Raganuga Bhakti is aroused in the heart of an individual soul in the wake of the Ragatmika Bhakti of the Eternal Associates of the Supreme Godhead. Material conceptions of male and female have completely to be washed away from the mind, and a supra-mundane and transcendental feeling of Maidenhood or Womanhood in a spiritual sense can awaken in the purified heart of an individual. We have repeatedly cautioned that from similar sounding language one must not be misled into identifying spiritual values with earthly affairs. A Gopi is not a mundane lady in a physical body of a woman, nor a Gopa is a man in the physical body of a human being. The conceptions of Gopa and Gopi of Braja, the Nayaka-Nayika-relations or the Bride and Mistress and Spouse are absolutely beyond earthly thinking-They are aprakṛta and that makes the whole difference. -300-

Text 301-2:

*yathā
purā maharṣayaḥ sarve daṇḍakāraṇya-vāsinah |
dṛṣṭvā rāmaṁ harim tatra bhoktum-aiçchan suvigrahaṁ || 301 ||
te sarve strītvam āpannāḥ samadbhūtās ca gokule |
harim samprāpya kāmēna tato muktā bhavārṇavāt || 302 ||*

Translation: As for example, in the Padma Purana:

In olden times when all the Maharsis (great sages) who were living in Dandakarnya-in the Dandaka forests, saw the beautiful Person of Lord Rama, they desired to enjoy Him. They all were therefore, born in Gokula as females and were freed forever from earthly associations of the ocean of the world by attaining the Supreme Lord Sri Krsna (Hari) through supra-mundane sex-desires.
-301-302-

Commentary: Sri Jiva Gosvami observes that the Rsis of Dandakarnya cherished a profound longing for the feelings and sentiments of the dearest Mistresses of Lord Krsna, who lived in the neighborhood of Gokula. Thus when they saw Beautiful Rama, there flared up in the hearts of these Rsis, who were practicing extremely hard penance, desires in the wake of the sentiments of association of the Braja Gopis for enjoying the Person of Lord Krsna, whose charm and beauty far surpassed those of Lord Rama, and who was to manifest Himself in the world in near future Dvapara Age. These Maharsis also prayed to Lord Rama in their mind that they might be born in Gokula as females where the Supreme Lord Sri Krsna would make His Divine Descent, i.e. manifest Himself in the world in Dvapara so that they might enjoy the Lord's charming Person. Owing to their shyness, the Rsis prayed to Lord Rama in their hearts only and did not express anything in spoken words or omen prayers. So Lord Rama also, who is Omniscient, blessed them in His Mind, like the wish-yielding tree, for the fulfillment of their mental prayer! They were thus born as females of the womb of the Gopis in distant Gokula, and somehow reached the famous Gokula of Lord Krsna and gained aprakṛta bodies from the Braja-Gopis and thus attained Lord Krsna, whose charm and beauty far excel those of Lord Rama. They were therefore able to cross the ocean of the world through their mental resolve for enjoying the Person of Sri Krsna as their Beloved Spouse. It has

further been said about these Rsis in the Bhagavatam, Canto X, Chapter 29, slokas 9-11: Before the Rasa-Dance when Lord Krsna attracted the Gopis by playing on His Flute, at that times the wives of some of the Gopas, could not come out of their homed to meet The Beloved, and had to remain indoors. But these Gopa-wives who had already been in deep thoughts about their Divine Beloved, Sri Krsna, now closed their eyes and engaged themselves in an intense remembrance. They in this way gave up their material bodies because of the burning pang of separation from their Beloved and attained non-earthly aprakṛta bodies and in their aprakṛta bodies they could embrace the pure Cit Body of the bodiless Supreme Godhead Krsna.

Sri Mukundadasa Gosvami points out that when the Rsis saw Lord Rama, there was aroused in their hearts Krsna Rati, i.e. amorous attachment for the Supreme Object of their devotion, and therefore their hearts were pierced by the flower-arrow of unearthly amour. After this, by the Grace of Lord Rama, they attained the feelings of females, i.e. desire for enjoying the Beloved, and were hence born in Gokula as Gopis, and through Kama, i.e. amorous desires being blessed by Sri Radha and other Eternal Damsels of Braja, who have no material bodies, these Rsis achieved such an inexplicable and ambrosial attachment for Sri Krsna that they soon gave up their previous material bodies and were blessed with aprakṛta or supra-mundane eternal and all-conscious Cit bodies of Gopis with which they could at last contact the transcendental all-spiritual Sat-Cit-Ananda Person- (Body) of Lord Krsna, and left this mundane world forever and entered into the Eternal Realm of Gokula where they could quench their thirst and relish supreme bliss. The contention of the whole thing is like this: By practicing Sadhana-Bhakti one generally attains Prema only; because, in the 19th sloka of the 4th Wave of the Eastern Division of this work Sri Rupa Gosvami will show that Sneha, Pranaya, etc. (See Introduction) are only different flashes of Prema itself, that is to say, as these are different stages of Prema only, and as these different stages of Prema are rarely manifest in the sadhaka-deha, i.e. in the physical body during the stages of Sadhana Bhakti, their distinctive characteristics are not discussed here in the context of the Raganuga-aspect of the Sadhana-Bhakti. So the Rsis had received female bodies in Gokula, but they could not attain Lord Krsna just thereby. It was only after they had been particularly blessed by Lord Krsna Himself and by His Eternal Mistresses and through attainment of the particular attachment caused by the association of Bhavas of Braja that they ultimately could meet the Person of the Lord -the Divine Beloved in their aprakṛta Cit-bodies only. In the Bhagavatam, Canto XI, Chapter 12 sloka 8 Lord Sri Krsna said to Uddhava: "Those who received Gopi-deha, i.e. supra-mundane spiritual body of a Braja-Gopi, through Prema, and were then born in Braja and finally liberated from mundane associations through special attachment for Me caused by their intense longing in the wake of the association of Bhavas of My Eternal Dearest Ones like Sri Radha and Others realized Me in Gokula, which is beyond the scope of the limited phenomenal worlds. And, the Cows of Braja, Yamala-Arjuna and other Trees of Braja, Deer, Kaliya and other Serpents, the Creepers and Plants and all other Entities of Braja attained Me according to their Prema for Me." How the Gopis of Braja had attained Lord Krsna has been clearly depicted in the Bhagavatam, Canto X, Chapter 29, sloka 9 to 1 -301-302-

Text 303:

*rīraṁsām suṣṭhu kurvan yo vidhī-mārgena sevate |
kevalenaiva sa tadā mahīṣītvam iyāt pure || 303 ||*

Translation: One who aspires after the closest amour with the Divine Beloved and is guided at the same time always by the strict injunctions of the Scriptures only in the path of Vaidhi-Bhakti attains Queen-consortship in Dvaraka. -303-

Commentary: Sri Jiva Gosvami observes that here yah in the masculine gender is used in a very general sense for both males and females. Therefore, whether one is a male or a female, if one desires to have a longing for a Bhava or feeling for a perfect and closest sex-association with the Supreme Lord Himself in the wake of the feelings of relationship of the Queens of Dvaraka, unlike Kubja who had no sense of any relationship with Lord Krsna, and strictly follows scriptural prescriptions of Vaidhi-Bhakti without any eager longing for the sentiments of Braja in the wake of the Braja Gopis, and practices the regulated way of meditation-meditation even on the Beloved of the Braja-Damsels for the service of Sri Krsna, then tada, i.e. a little late, though not as quickly as is possible in Raganuga Bhakti, one shall attain queenhood in Dvaraka in subservience to the Eternal Queens, Rukmini, Satyabhama and Others, of the Lord of Dvaraka and not as Handmaids to the Eternal and Dearest Mistresses of the Lord of Prema of Braja, Sri Krsna. What doubt is there, then, that one would definitely attain the association of the Queens of Dvaraka who meditate on the Lord in the path of Vaidhi Bhakti?

Sri Mukundadasa Gosvami points out that even if one were desirous of perfect Prema-dalliance with the Supreme Lord Krsna, Son of Nanda, for the absolute pleasures of the Lord Himself, but serve Sri Krsna in the way of Vaidhi-Bhakti, guided by Scriptures and reasoning and not in the path of Raganuga Bhakti, then such an individual shall achieve in the end queenship only in Mathura or Dvaraka. It means that even if there be a desire for offering absolute pleasures to Sri Krsna in His All-beauteous and All-charming and All-attractive Form in Braja as the Supreme Object of highest Prema, it can be achieved only by following the appropriate path of spiritual practices. If there be unevenness between Means and End-between sadhana and sadhya, the desired End cannot be achieved, realized and relished. For example, in the Bhagavatam, Canto X, Chapter 16, sloka 36 while offering their hymns to Lord Krsna the wives of the Serpent Kaliya said: "Lord! Even when inconstant Laksmi of Vaikuntha, the Consort of the All-majestic Godhead Narayana, had to sacrifice everything else and engage Herself in hard penances for a long time in order to anoint Her Body with the pollens of the Lotus of Thy Feet, how could this Kaliya (our husband) be eligible for Them-by what piety, we know not!" The purpose of quoting this sloka here is to emphasize that Laksmi could not attain the companionship of Sri Krsna of Braja, as She did not follow the correct and appropriate path of subservience to the Bhavas or sentiments, of the Braja Gopis. It can be

further shown from the words of Obeisances spoken by Sri Uddhava to the Braja Gopis in Bhagavatam, Canto X, Chapter 47, sloka 58, that it is impossible to possess the Bhavas in the wake of the sentiments of Prema of the Braja Gopis for Lord Krsna, unless one follows the proper path.

Sri Visvanatha Cakravarti points out that here in this sloka Sri Rupa Gosvami wants to clarify that even if one be guided by a longing for a direct pleasure-association with Sri Krsna Himself but due to a sense of regard for scriptural injunctions where meditation on Dvaraka, worship of the Queens of Dvaraka are prescribed for Vaidhi Bhakti, has to observe them inspire of such observances being opposed to one's Braja-Bhava, one shall attain the association of the Eternal Queens Rukmini, Satyabhama and Others in Dvaraka only, and shall not attain the Realm of Braja Prema in the wake of the Braja Gopis. The fact is that those who cherish a longing for Sri Krsna's Aprakrta Sense-pleasures but follow a path of spiritual practices according to such injunctions of the Scriptures which are unfavorable to their own Braja Bhavas and fully observe Dvaraka-dhyana (meditation on Dvaraka), Mahisi-puja (worship of the Queens, i.e. Laksmis of Dvaraka and Mathura) etc. without making any discrimination and worship Sri Krsna through the medium of Vaidhi-Bhakti, attain a place in the Entourage of the Queens of Dvaraka. But those who long for relishing the ambrosia of the Prema of Sri Sri Radha-Krsna and yet at the same time their spiritual practices include such directions of Vaidhi-Bhakti as stamping of the Name of Krsna on the 12 upper limbs of the physical body etc., shall attain neither Dvaraka as they have no aspiration for serving the Lord of Rukmini nor shall they attain Radha-Krsna in Braja as they do not have any longing for the path of Raga, i.e. Raganuga Bhakti. So it is to be understood that where spiritual practices in Vaidhi-Bhakti are caused by a conscious recognition of the Majestic Dominance of the Lord, then in such an instance in spite of a longing for the Prema of Sri Sri Radha-Krsna in Braja, one would attain Sri Radha-Krsna in Goloka, which is a majestic-cum-beauteous Part of Vrndavana, and not in the purely All-beauteous Vrndavana Prema-dhama Itself! Sri Rupa Gosvami has described in his Stabamala that Goloka is only a Part of Vrndavana in this way: "There is no place anywhere more charming than the Forest of Vrnda (Vrndavana). In order to make His Dear Denizens of Braja realize this, Lord Sri Krsna, after showing Them Vaikuntha, easily and comfortably brought Them back to Gostha. May That Mukunda protect you in every way!" Here by Vaikuntha Sri Rupa Gosvami means Krsna-Vaikuntha, i.e. Goloka only. It has further been stated in the Bhagavatam, Canto X, Chapter 28, slokas 14-17 that in order to show the superiority of the charm and beauties of Vrndavana, the Gopas and Gopis of Braja were sent by Sri Krsna to Goloka: "Thus thinking, the Most Gracious Lord Krsna showed to the Gopas His Own Realm of Goloka which is beyond the Mayik phenomenal world. This Goloka is all conscious, eternal, unlimited, self-effulgent and identical with Brahman. The Munis can realize It in their state of Samadhi (absorbed in deep meditation) when all the influences of the three qualities Satva-Rajas-Tamas of Maya, i.e. the Deluding Potency of the All-powerful Godhead, are completely destroyed. It was here in Goloka that saint Akrura had previously his vision of Brahmaloaka. Sri Nanda and other Gopas of Braja were taken there (Goloka) by Sri Krsna, and at His instance the Braja Gopis, realized this Goloka as Brahmaloaka in their deep meditation and they were then brought back by Sri Krsna to their normal conditions from their state of deep Samadhi. Sri Nanda and other Gopas were astonished and highly dazed and pleased to remember having seen Goloka-Brahmaloka, and having seen how Sri Krsna is worshipped in Brahmaloaka-Goloka, by Vedic hymns and lordly gloriousness! This Brahmaloaka refers to Goloka only, which is the Realm of the Supreme Brahman in His Man-like Eternal aprakrta Form of Sri Krsna, and not Vaikuntha of Sri Laksmi, because in Bhagavatam, Canto X, Chapter 28, sloka 14, Sva-loka refers to Sri Krsna's own Realm. Therefore, Rama- Vaikuntha, which is the majestic Realm of Sri Laksmi-Narayana, cannot be Krsna-loka when it is clearly stated that Sri Nanda and other Gopa saw Sri Krsna being worshipped by the Vedas in the Brahmaloaka. It is, therefore, clear that Brahmaloaka cannot be Vaikuntha-loka, but must be Krsna-loka, i.e. Goloka. Again, in the Vaisnavatosani Tika (commentary) Brahmaloaka has been identified with Krsna-loka Goloka. The same has been delineated by Sri Rupa in his Laghu-Bhagavatamrta sloka 277 in this manner: " The Realm of Sri Krsna, known as Goloka, is truly the wealthy Property of Gokula, which is too well-known as the Prema-dhama for Its extraordinary and incomparable attractiveness, charm, eternally ever-progressive ever-fresh beauties and inexplicable ambrosial mellow-sweetness of aprakrta or supra-mundane Prema. Goloka is, therefore, Gokula's own property and grandeur, because the Scriptures have always described the superior excellence, heart-softening glories, soul-attracting greatness and dignity of Gokula over Goloka! Thus it is said in the Patala-Khanda: "Ah! All glories to this Madhupuri which is more glorious than Vaikuntha! If one should spend even only one night here, one is blessed with the highest Bhakti in Lord Hari." Vaikuntha in this sloka is explained by Sri Rupa Gosvami as Goloka only. -303-

Text 304:

*tathā ca mahā kaurme
agni-putrā mahātmānas tapasā strītvam āpire |
bhartāraṇca jagad-yoniṁ vāsudevam ajam vibhum || 304 ||*

Translation: So also in the Maha-Kurma Puranam:

"The great sons of Agni received femalehood by dint of their hard penances and attained Lord Vasudeva, who is the Absolute, the Unborn and the cause of the Universe, as their Spouse, i.e. Husband." -304-

Commentary: Sri Jiva Gosvami observes that here hard penances should be understood to be spiritual practices of scriptural prescriptions in the path of Vaidhi-Bhakti; and in the wider scope of Vaidhi-Bhakti, differences in the sentiments, such as womanhood of the soul and Husbandhood of the Lord should also be accepted.

Sri Mukundadasa Gosvami points out that Mahatma here means those mahan, i.e. great or superior, atma, i.e. minds, which are desirous of supra-sex-association with the Supreme Lord for His pleasures only.

Sri Visvanatha Cakravarti points out that here the use of the word bharta, i.e. Husband, and clearly shows that the Sons of Agni attained queenship in Dvaraka. –304-

Text 305:

*atha sambandhānugā
sā sambandhānugā bhaktiḥ procyate sadbhīrātmani |
yā pītrtvādi-sambandha-mananāropanātmikā || 305 ||*

Translation: Next Sambandhanuga:

When one deeply muses on the feelings of relationship of Nanda-Yasoda as Parents or Sridama-Sudama-Suvala-Madhumangala as Friends of Sri Kṛṣṇa, and ascribes to oneself the same feelings in the wake of the sentiments of Nanda and Yasoda or Sridama and Sudama, viz. I also shall long to nourish and fondle my Son Kṛṣṇa as Nanda or Yasoda, I also shall long to play with my Friend Kṛṣṇa like Sridama and Sudama and take Him on my shoulder to make Him happy, etc., there is aroused a form of Bhakti called by the wise as Sambandhanuga Raganuga Bhakti (in the wake of the Sambhandharupa Ragatmika Bhakti). –305-

Commentary: Sri Jiva Gosvami explains pītrtvādi-sambandhan-manana-aropana-tmika as first to contemplate deeply on the Parenthood of Nanda-Yasoda, or the Friendship of Sridama-Sudama-Suvala-Madhumangala towards Sri Kṛṣṇa, and then to ascribe such relationship to oneself. –305-

Text 306:

*lubdhair-vātsalya-sakhyādaḥ bhaktiḥ kārya atra sādhakaiḥ |
vrajendra-subalādīnām bhāva-ceṣṭita-mudrayā || 306 ||*

Translation: Spiritual practitioners having a craving for Sri Kṛṣṇa's parenthood or friendship, should serve Sri Kṛṣṇa with the neat manner pursuing the sentiments and actions of the King of Braja, Sri Nanda and Suvala and others. –306-

Commentary: Sri Jiva Gosvami observes that in this Sambandhanuga Path, a spiritual practitioner should serve Sri Kṛṣṇa in abject dependence, complete obedience and total pursuance of both the sentiments, Bhavas and actions of the King of Braja, i.e. Sri Nanda Maharaja, Father of Lord Sri Kṛṣṇa, and Suvala and other Friends of Lord Sri Kṛṣṇa in the sense of relation between Father and the Divine Son or between friend and the Divine Friend respectively. Such persons should owe allegiance to Nanda-Raj or Suvala-Sakha, but must not arrogate to themselves the position of either Nanda-Raja or Suvala-Sakha. The feeling of parenthood, etc. can be aroused in two different ways, viz. independently and by identifying oneself with the Parents Nanda-Yasoda of Sri Kṛṣṇa or with His Friends like Suvala or Madhumangala. But the second form is not a desirable one liked worshipping Divinity by conceiving oneself identical with the Object of worships, because Nanda, Yasoda, Suvala, Madhumangala, and other Gopas, as will be shown ahead by Sri Rupa Gosvami, are as Eternal as Sri Kṛṣṇa Himself. It is, therefore, undesirable to imagine oneself as identical with Them. By such undesirable thoughts of arrogating to oneself Eternal Association with the Supreme Godhead, one would only throw oneself in the vortex of offenses.

Sri Mukundadasa Gosvami points out that a sadhaka-one engaged in the spiritual practices, should serve Sri Kṛṣṇa in his aprakṛta or spiritual body only in accordance with the Anu-Bhavas, i.e. sentiments and actions, and with the mudra, i.e. neat methods of the Sthayi-Bhavas, i.e. permanent feelings of relationship of Vatsalya or Sakhya of Sri Nanda Raj or Suvala Sakha respectively.

Sri Visvanatha Cakravarti makes his special comments here: If a sadhaka considers himself identical with Suvala and Others in Sakhya-Bhakti, such a person attains sayujya with Suvala and Others i.e. merges in Them. But in Vatsalya-Bhakti should a sadhaka consider himself as King of Braja, i.e. Nanda Raja or the Queen of Braja, i.e. Yasoda, such self-conceited self-worshipping person, Aham-graha-upasana will only hasten himself to Hell, as this will only create all antagonism to Sri Nanda or Sri Yasoda, the Eternal Parents of the Supreme Godhead Kṛṣṇa. Therefore, a spiritual practitioner should serve Sri Kṛṣṇa in his siddha-deha, spiritual body, only in obedience to the sentiments and actions of Sri Nanda and Sri Suvala and Others. There can be no such services in the sadhaka-deha, i.e. physical body in the state of spiritual practices, because Sri Nanda-Yasoda, Suvala-Madhumangala and Others who are the Eternal Associates of the Supreme Lord as His Parents and Friends respectively, do not need any spiritual initiation from a Spiritual Master, Guru, prostrated obeisances, observances of Ekadasi fast and other religious vows and austerities, etc. but should sadhaka ignore or refuse to surrender to the guidance of the Spiritual Master and not observe the other rudimentary forms of Bhakti in his physical body, he shall only bring ruin to himself. Therefore, the most revered author Sri Rupa Gosvami had already said in 1.2.63 that one commits an offense if one does not observe the different Angas of Sadhana-Bhakti-it establishes the binding necessity of observing Ekadasi-fast and other essential Angas of Bhakti and their non-observance is no doubt an offense. It is therefore stated in the Bhagavatam that in the way of Sambandhanuga Bhakti one should serve Sri Kṛṣṇa in one's siddha-deha or spiritual body only and follow in wake of the Bhavas, i.e. sentiments, and Cesta, i.e. actions of Brajendra, King of Braja, Sri Nanda and Sri Suvala.

–306-

Text 307:

*tathā hi śrūyate śāstre kaścit kurupurī-sthitaḥ |
nanda-sūnor adhiṣṭhānam tatra putratayā bhajan |
nāradasyopadeśena siddho 'bhūd vṛddha-varḍhakiḥ || 307 ||*

Translation: It is said in the Scriptures that one old carpenter of Hastinapur attained Lord Sri Kṛṣṇa as his Son, advised by Sri Narada, by worshipping and serving the Image of the Son of Nanda, Sri Kṛṣṇa with deep feeling for Him as his Son. – 307-

Commentary: Sri Jiva Gosvami points out that the feeling of parenthood of the Lord can be in two different ways: independently and also by way of considering oneself as identical with Sri Nanda, Father of Sri Kṛṣṇa, and with Suvala, Friend of Sri Kṛṣṇa. Of these two ways of development of parental feeling for the Lord, the first independent form viz., considering oneself as parents of the Lord is helpful and proper for a sadhaka it is being established by the author by this particular sloka. In the text, the word adhiṣṭhānam should be understood as the Images or Portrait of the Lord; siddha should be understood in the same sense. As Lord Kṛṣṇa took the forms of all the sons and calves of Braja at this time of the stealing of the Original sons (Friends of Kṛṣṇa) of the Motherly Gopis and the calves of the Cows of Braja by Brahma, and the elderly Gopis and the Cows realized thereby Sri Kṛṣṇa as their own sons and their own calves. In the same manner, there is a story in the Skanda Puranam in the Santat Kumara-Samhita about a King known as Prabhakara: The King having no son of his own did not pray for any mundane son to succeed his kingdom after his death, but decided to perform the coronation ceremony, according to all scriptural rites of Lord Vasudeva, the Soul of all souls, the Lord of all the worlds, who is established as the Highest Divinity by all the Upanisads, and whom he looked upon as his Son. The King did not pray for any mundane son from Lord Vasudeva and therefore the Lord gave him the boon: "I Myself will be born as your Son!"

Sri Visvanatha Cakravarti observes that here the author cites examples from the Puranas in order to show the differences in the category of Bhakti according to the differences of a sadhaka's sentiments of Bhakti. In the text, the expression, 'the Image of the Son of Nanda' refutes any attempt to imitate the sentiments and actions of Nanda-Raja towards Sri Kṛṣṇa, because Sri Nanda served directly the Person of Sri Kṛṣṇa and not His Image or Portrait. But as this personal contact with the Lord is not possible for a sadhaka, one should therefore serve the Lord's Image only. It was thus the old carpenter and sadhakas served the Image or Portrait of Lord Sri Kṛṣṇa as their Son under guidance of great Saints like Narada. –307-

Text 308:

*ataeva nārāyaṇa-vyūha-stave
pati-putra-suhṛd-bhrātr-pitrvan-maitravat dharim |
ye dhyāyanti sadodyuktās tebhyo 'piha namo namah || 308 ||*

Translation: So it is said in the Narayana-vyuha-stava:

I make my repeated obeisances to those who look upon Lord Hari as their Husband, Son, Confidant or Boon Companion, Brother, Father and Friend. –308-

Commentary: Here Sri Jiva comments that in this sloka the word suhrd means an Unbiased and Impartial Benefactor; and mitra means Co-play-mate-these two expressions should be differently understood and the Bhagavatam Canto III, Chapter 25, sloka 38, Lord Kapiladeva told His Mother Devahuti: "Oh Ye Incarnation of Peace! Those devotees of Mine who are attached to Me, and to whom I am as Dear as their life, affectionate like a Son, Confidant as a Sakha, Advisor as the Spiritual Master, Impartial Benefactor as Suhrd, and Revered as the Object of worship, are never denied the eternal pleasures likes the Denizens of Heaven, and My Wheel of Time can never crush them." -308-

Text 309:

*kṛṣṇa-tad-bhakta-kāruṇya-mātra-lābhaika-hetukā |
puṣṭi-mārga-tayā kaiścid iyam rāgānugocyate || 309 ||*

Translation: The Raganuga Bhakti, of which the only cause is a longing for the attainment of compassion of Sri Kṛṣṇa and His Eternal Associates and Devotees, is also called as Pusti Marga by some (Vallabhha Sampradaya). -309-

Commentary: Sri Jiva Gosvami points out that in the way of Scriptural prescriptions, it is sometimes found that offering fruits of karma to the Lord opens the door to this inclination for Raganuga Bhakti; but primarily Grace of the Lord is the most important thing to depend upon in Raganuga Bhakti. Hence matra has been as the only cause.

Sri Mukundadasa Gosvami observes that in Raganuga Bhakti the highest and supreme cause of the awakening of the craving for this path is the Grace and Compassion of Sri Kṛṣṇa, and His devotees alone, i.e. it is through the Grace of Sri Kṛṣṇa and His devotees that a deep and intense longing in the wake of the Ragatmika Bhakti can be aroused in the heart of an individual-there is no other cause even in the slightest degree. Though it has been said in sloka 238 that Bhavas may awaken in an offenseless heart on looking at the Sri Murti of Sri Kṛṣṇa, (Portrait or Image of Sri Kṛṣṇa), but

even then a deep longing for the path of Raganuga Bhakti is indeed very rare-only the Grace of the Lord alone can create this longing. -309-

Thus ends Sadhana-Bhakti
In the SECOND WAVE of the EASTERN DIVISION
Of Sri Sri Bhakti-Rasamrta-Sindhuh.

THIRD WAVE: BHAVA-BHAKTI

Text 1:

*atha bhāvah
suddha-satva-viśeṣātmā prema-sūryāṁśu-sāmyabhāk |
rucibhīṣ-citta-māṣṇya-kṛd-asau bhāva ucyate || 1 ||*

Translation: When the afore-said generic character of Bhakti, strongly supported by various forms of taste, softens the heart, the reasoning faculty and the whole of the mental quantum, then it is called BHAVA-BHAKTI. The essential nature of Bhava-Bhakti is of a particular form of absolute satva-quality which is far beyond and completely different from the Mayik satva-rajās-tamas qualities; and this Bhava-Bhakti expresses itself as a ray of the Sun of Prema. -1-

Commentary: Sri Jiva Gosvami comments on this sloka in detail. It has previously been shown in sloka 11 of the First Wave of the Eastern Division of this book, while describing and defining the generic character of Uttama Bhakti, that it is of two forms, viz. (1) Cestarupa and Bhavarupa. The general character of Uttama Bhakti is equally applicable to (a) Sadhana-Bhakti, (b) Bhava-Bhakti and (c) Prema-Bhakti, the last developing into Pranaya, Mana, Raga, Anuraga, Bhava, Mahabhava and its climax in Modana (see Introduction).

(1) Cestarupa: In the stage of practicing the rudimentary forms of Sadhana-Bhakti, the senses are engaged in the performance of the different Angas, and such endeavors are called Cestarupa Bhakti. This Cestarupa Bhakti is again of two forms- first, as the Cause of Bhava-Bhakti; and secondly, as effects of Bhava-Bhakti i.e. in the stage of Rasa, there are expressive endeavors of Bhava-Bhakti with effects of Anu-Bhavas, i.e. emotions that follow in the wake of Bhava-Bhakti, resulting in the form of laughter, cries, rolling on grounds, etc. which endeavors Cesta are indicative of spiritual passion according to one's internal feelings consistent with one's Sthayi-Bhava or realization of the particular permanent relationship with God. Of these two forms of Cestarupa Bhakti-Bhakti expressed in endeavors-the first as the cause of Bhava-Bhakti or Karanarupa has already been described in the Second Wave on Sadhana-Bhakti. And the second form of effects or Karyarupa Cestatmaka Bhava-Bhakti resulting in the Anu-Bhavas, as stated above, will be shown in the context of Rasa hereafter in the text.

(2) Bhavarupa: Bhavarupa Bhakti is again of two forms, viz. (a) in the stage of Rasa as Sthayirupa and (b) in the stage of Rasa as Sancarirupa. (a) Sthayirupa Bhava-Bhakti is the steady and permanent sentiment of any of the five primary feelings of relationship with the Lord, viz. Santa, Dasya, Sakhya, Vatsalya and Madhura. (b) Sancarirupa Bhava-Bhakti means the emotions, which enlarge and heighten the Sthayi-Bhava or permanent relation like the waves of a weltering ocean that rise high up and again subside in the ocean itself. In like manner, the Sancari, also called Vyabhicari Bhava also arises out of Sthayi-Bhava, heightens it and again loses itself in it. Sancari-Bhava is the reverse of the Sthayi-Bhava in which an evanescent feeling strengthens the pervading sentiments of the Sthayi-Bhava.

(a) Sthayi-Bhavarupa Bhava-Bhakti is again divided into two forms, viz. (i) Premankurarupa Bhava, i.e. Sprout of Prema, and. (ii) Prema including Pranaya to Mahabhava. Another name for Bhava is Rati. This Rati or Bhava is the first sprout of Prema. Therefore, Bhava-Bhakti comprises not only the Prema-Ankura, i.e. the Sprout of Prema, but also Bhava, Mahabhava and its climax in Modana (see Introduction). It therefore, follows that Prema-Bhakti also comes under Bhava.

(b) Sancari-bhavarupa Bhava-Bhakti: This will be discussed under Rasa. Under such circumstances the various forms and aspects of Bhava-Bhakti will be dealt with under Sancari or Vyabhicari Bhava. At present, the general nature of Sthayi-Bhava Prema, and the expressions of Prema including Pranaya etc. in the category of Rati and Bhava-Bhakti as the Sprout of Sthayi-Bhava-Prema will be discussed here-Rati is another term for Bhava.

Sri Jiva Gosvami in his commentary here goes into details of the text of Sri Rupa. In the text the expression suddha-satva means, says Sri Jiva, the Cognitional Faculty of the Self-effulgent Svarupa-Sakti or Innate Potency of the Supreme Lord Sri Kṛṣṇa, and it must not be mistaken for the satva-quality of Maya. This has been discussed in minute details in the second part of the Bhagavata-Sandarbhā and also in the Bhagavata-tippāni of the Second Chapter of the Vaisnavatosani.

Again, in suddha-satva-viśesa, the addition of viśesa refers to the Most Powerful HLADINI-SAKTI of the Svarupa-Sakti or Innate Potency of God. For example, it is said in the Visnu Purana: "Oh Thou All-embracing Lord! All the Three Hladini, Sambit and Sambit and Sandhini Saktis i.e. Gladdening, Cognitional and Volitional Powers respectively exist in

Thee alone. Thou art qualityless. None of the three qualities of Maya can touch Thee.” Thus according to this quotation, the expression suddha-satva-visesa in the text should be understood to be that Object in which the Essence of Cognition, Sambit combined with the cream of Delight-giving Hladini Potency of the Lord exist, i.e. the object in which there is a simultaneous existence of the essence of both Sambit (Cognition) and Hladini (Bliss) should be understood to be suddha-satva-visesa. But what is this cream or essence of both Sambit (Cognition) and Bliss or Delight-giving Potency (Hladini)? It means the intrinsic motive or inclination of the Eternal Associates of the Lord, which is of the highest order and which is completely favorable to the Desires of the Lord, and which originally exists in the heart of the Lord Himself and is conveyed to His Eternal Associates. This is what is meant by sar or essence or cream. This highest and the most supreme essence and cream of the Sambit or Cognition Potency and of the Hladini or Delight-giving Potency of the Lord will be described ahead as the most supreme expression of the Final End of Bhava itself in what is called Modana-aspect of Maha-Bhava (see Introduction). It has been delineated in the Ujjvala-Nilamani under Heading "Sthayi Bhava". This Modana aspect of Maha-Bhava is possible with Sri Radha and Her Group alone, and nowhere else. This Krsna's heart-stirring uncommon beauty of the full-blooming Blossom of Modana-Maha-Bhava is the dearest and the height of Prema-vilasa or supra-mundane Prema-Sports of the Hladini Potency, Sri Radha, of the Supreme Lord Sri Krsna.

Next, asau in the text refers to the generic character of Bhakti which is favorable to the Desires of Krsna and the endeavors in relation to Krsna which must be agreeable to the taste of Krsna. Though in the definition of the generic character of Bhakti, the endeavor agreeable to the taste of Krsna has been explained in the commentary as including all forms of endeavors like the Sanskrit root Kr, yet here this Bhakti must not be taken to mean Cestarupa Bhakti, but it refers to Bhavarupa Bhakti only, because here the object to be established has directly and unequivocally been stated to be Bhava only.

Sri Rupa Gosvami will describe ahead all aspects of Bhava in sloka 251 of the Fourth Wave of the Southern Division of Bhakti-Rasamrta-Sindhuh. For example, Bhava is defined as the mental quantum that excites the physical limbs and the sense organs caused by the exciting property, such as dress, perfumes, etc. The Vibhavas of Alambana and Uddipana are the motive-force behind the relishing of Rati, i.e. Bhava or emotions. The cause of relishing of Rati or Bhava is called Vibhava. One who is the target of arousing emotions or Bhavas is called an Alambana. Alambana can be both a SUBJECT and also an OBJECT. When Bhava is aroused by the exciting Vibhavas manifest in the VISAYA, it is called Visaya-Alambana or SUBJECT-ALAMBANA, and when the Vibhavas center round the ASRAYA, it is called ASRAYA-ALAMBANA or OBJECT-ALAMBANA. The mental quantum or the motive of the mind here refers to the different kinds of emotions aroused other than the existing feelings. In the Amare-kosa, Bhava has been defined as mind in its altered state or deviated state from the normal conditions of the mind. In spite of such definitions of Bhava in the earthly sense, in the Spiritual literature it will mean differently. Here asau, Bhava does not mean Vyabhicari or Sancari Bhava, which will be depend and described in the next Division of the text, because Vyabhicari or Sancari Bhava does not soften the heart and the mental quantum, as Bhava does. This Bhava-Bhakti is, therefore, differentiated from Vyabhicari Bhava and is the germ of Prema. Vyabhicari or Sancari Bhava has already been explained before. Therefore the purport of the use of asau- this Bhakti refers to the two aspects of Bhava-Bhakti and Prema-Bhakti which are included in the generic character of Bhakti as defined by Sri Rupa in the beginning of this book, and not Sadhana-Bhakti though this also comes under the generic character of Bhakti.

The true nature of this Bhava-Bhakti is now further clarified. So far suddha-satva-visesa has been explained. Now Sri Jiva explains atma in suddha-satva-visesa-atma. What is the intrinsic character of this Bhava-Bhakti? One suddha-satva-visesa which is the Svarupa-Sakti or Innate Potency of Sri Krsna is the Eternal Associate of Sri Krsna Himself. Because this suddha-satva-visesa exists in the Eternal Associates or Entourage of Lord Krsna, it is also eternal. It exists in the heart and by appropriating the heart to itself, it becomes one with the heart being agreeable to Sri Krsna. Such a mental feeling which is identified with the essence or cream of the Cognition or Sambit and Delight-giving Hladini Aspects of the Svarupa-Sakti or Innate Potency of Sri Krsna is here meant by the addition of the word atma to suddha-satva-visesa-atma.

Next, Ruchibhih, i.e. by the Tastes-the different kinds of tastes include (a) desire for attainment of Lord Krsna, (b) desire for His agreeableness, and (c) desire for His Friendship whereby to soften the heart. This Bhava is only the germ of Prema, which is to be described later on. This has been described by using the expression suryamsu-samyabhak, which means Bhava is the ray of the Sun of Prema. Here the word Sun signifies the sun, which is very soon to rise, with which Prema has been compared. It means that Prema appears soon after the awakening of Bhava-Bhakti. Therefore, Bhava is the first flash of Prema, i.e. Bhava is the Aurora of Prema. This will be explained is sloka 1 of the Fourth Wave of the Eastern Division. The wise call condensed form of Bhava as Prema. This Bhava-Bhakti fies at even the pleasures of moksa or Brahmananda; it reveals even the Supreme Godhead, and is the giver of limitless Bliss which is aprakrta or non-earthly, and it is the cream of the Hladini or Delight-giving Aspect of the Innate Potency of Sri Krsna.

Such is the nature of the Bhava of the Eternal Associates of the Supreme Lord. This Bhava-Bhakti may also be attained by the people of the mundane world by the Grace of Sri Krsna and His Associates only, and then such individuals can attain an equal status with the Eternal Associates. So the Bhava-Bhakti of the people of this world has got to be measured by the criterion of the Bhava of the Eternal Entourage of the Lord Himself.

Sri Mukundadasa Gosvami points out that when Sadhana-Bhakti softens the heart by a special form of taste for the Beauty, Qualities, Pastimes, etc. of Sri Krsna and His Associates, caused by the Anu-Bhavas, i.e. the emotions which excite the Sthayi-Bhava indicating passion by look or gestures, etc., it is called Bhava-Bhakti. So, Bhava-Bhakti is defined here in the context of its functions and effects. The nature of this Bhava-Bhakti is that it decies the pleasures of moksa, i.e. pleasures arising out of one's merging into the Absolute Brahman; it offers to the devotees that which even the Lord Himself does not easily confer, i.e. Prema; it reveals the Lord Himself in the heart of one who possesses it, i.e. Bhava-Bhakti; and as it is the intrinsic character of the Innate Potency or Svarupa-Sakti of Sri Krsna, it is self-fulgent and

Blissful in nature. When Bhava-Bhakti is compared with the ray of the Sun of Prema it means that Bhava-Bhakti can lead one to the stage just before the revelation of the Lord and His Prema. It, therefore, follows that Sadhana-Bhakti leads one from the first step of rudimentary spiritual Practices to attainment of Asakti, i.e. attachment; Bhava-Bhakti leads one to the stage of spiritual awakening till just before the manifestation of Prema-Bhakti, i.e. Bhava-Bhakti is the precursor of Prema-Bhakti and Prema, and therewith the Appearance of the Lord Himself before the devotee. The first flash of Prema is Bhava, comments Sri Mukundadasa Gosvami.

The notable comment that Sri Visvanatha Cakravarti makes on this sloka is that the analogy of Bhava-Bhakti as the Ray of the Sun of Prema should not be accepted in all its aspects, because a ray of the sun does not ultimately become one with the Sun whereas Bhava becomes Prema in the end. In the 1st sloka of the Fourth Chapter of this Division of the book it has been said that the condensed form of Bhava is Prema. –1-

Text 2:

*tathā hi tantrē
premas tu prathamāvasthā bhāva ity abhidhīyate |
sātvikāḥ svalpamātrāḥ syur atrāśru-pulakādayaḥ || 2 ||*

Translation: It has been said in the Tantra that the first stage of Prema is called Bhava. There are partial manifestations of tears, horripilation, paleness, and other Satvika-Bhavas in Bhava-Bhakti. –2-

Commentary: Both Sri Jiva and Sri Mukundadasa point out that this authority, quoted by Sri Rupa, justifies his statement that Bhava is the luster and first stage of Prema. –2-

Text 3:

*sa yathā padma-purāṇe
dhyāyaṁ dhyāyaṁ bhagavataḥ pādāmbūja yugaṁ tadā |
iśad-vikriyamāṇātmā sādṛar-dṛṣṭi-rabhudasau || 3 ||*

Translation: This Bhava has been stated in the Padma Pranam: Then the King Ambarisa was full of tears in his eyes being partially overwhelmed by meditating and meditating on the Lotus like Beautiful Feet of Lord Hari. –3-

Sanskṛta Text 4,5:

*āvīrbhūya-manovṛttau vṛjanti tat-svarūpatām |
svayam-prakāsarūpāpi bhāsamānā prakāśya-vat || 4 ||
vastutaḥ svayamāsvāda-svarūpaiva ratis tv asau |
kṛṣṇādi-karmakāśvāda-hetutvaṁ pratipadyate || 5 ||*

Translation: This Rati, i.e. Bhava appearing in the mind of the devotee become one with the whole mental quantum of the devotee, just as fire set to an iron-rod makes the whole iron rod look like fire itself, and it itself being self-manifest appears as if it has been made manifest in the heart by the mental faculties. Besides, Rati or Bhava is itself enjoyment or object of taste and enjoyment, and yet at the same time it becomes the cause of the devotee's experiencing the bliss of his Object of desire being Sri Kṛṣṇa, His Entourage and His Transcendental Pastimes. –4,5-

Commentary: Here in his commentary Sri Jiva Gosvami point out the difference between Rati or Bhava manifest in the Eternal Associates of the Supreme Lord and His dear devotees in this world and Rati used in the mundane sense as feelings used by Alankarikas of sense experiences. It has already been explained that the nature of spiritual Rati or Bhava is that it is the cream or essence of the Sambit or Cognitional Potency and the Hladini Potency of Lord Kṛṣṇa alone-suddha-satva-visesa-atma. In sloka 4 and 5 Sri Rupa shows the distinctive nature of this Rati as manifest or as it appears in the heart of the dear devotees of the Lord in this world. Suddha-satva-visesa-atma, i.e. Rati which is the essence of the Cognitional or Sambit Potency as also of the Hladini Potency of Sri Kṛṣṇa simultaneously, is the seed and root and primary nature of Bhava. In spite of its being self-manifest or self-effulgent in itself, Rati appear in the heart and in the whole mental quantum of the dear devotees of Sri Kṛṣṇa in this mundane world as the revealer of Sri Kṛṣṇa, His Entourage, His Beauty and Form, His Name and Realm and His Supra-mundane transcendental Pastimes to such devotees in whose mental quantum Rati has made itself manifest. Just as the sun may be said to be illuminator of all entities in this world and hence it is called self-effulgent, so also as Rati reveals Sri Kṛṣṇa and His Associates, it is called self-illuminating.

When Rati makes it self-appearance in the mental quantum of a devotee in this material world, and looks like being identical with the mental faculties of the devotee it is just like fire which permeating through every part of an iron-rod, appears like being one with the iron-rod (though truly speaking fire does not become one with the iron-rod, and so also Rati does not identical with the mind and mental quantum of the devotee-Rati or Bhava only looks as if it has become one with the mental emotions of the individual devotee), and in this state though Rati appears itself like Brahman, it looks like floating in the heart being revealed by the mental faculty, i.e. mind's emotional faculty! As fire is not changed into iron-rod, so also Rati does not turn out to be a faculty of the mind of the devotee-they only look identical. In fact, Rati is different from the mind's faculty. Rati is both Cause and Effect in different aspect. Rati or Bhava in one aspect as the essence of Hladini Potency, is itself Anandarupa or Asvadarupa, i.e. Condensified Bliss and its taste in itself, and exists as

such in the heart of a devotee when it makes its appearance therein; and in another aspect as the essence or cream of the Sambit or Cognitional Potency of Kṛṣṇa. Rati causes the devotee to realize the supreme pleasure of attaining the Final Object of life, i.e. realization of the beauty of Sri Kṛṣṇa. His Eternal Associates, His Name, Form and Beauty, Realm and Pastimes, etc. Thus Rati in this sense becomes the cause of relishing the pleasure or realizing the Lord and His Entourage by the devotee in whose heart Rati has appeared. This is the real nature of Rati or Bhava. The first stage of Rati is its appearance in the mental quantum of a devotee as the cause of the devotee's experience of relishing the realization of Sri Kṛṣṇa, His Name, Form, Associates and Pastimes; and this realization by the devotee is the effect or fruit of Rati in its second aspect. The suffix *adi* to Sri Kṛṣṇa should be understood to mean Sri Kṛṣṇa, His Entourage and His Pastimes, etc.

Sri Mukundadasa Gosvami observes that in these two slokas 4 and 5 of the text, Sri Rupa has shown the inconceivable and extraordinary powers of Rati or Bhava. The use of the word *tu* suffixed to *Ratistusau* here distinguishes Rati in relation to the Supreme Lord from Rati as used in the mundane or material poetry and literature. In the mundane sense as used by the poetry and literature Rati is mental emotion with the touch of sex-complex, whereas Rati in the Spiritual context is absolutely different from mental emotions or earthly sex complex. The Rati for the Lord or Bhagavat-Rati is the essence of All-delight-giving Potency of the Supreme Lord Himself and is itself *Asvadarupa* or *Anandarupa*, i.e. Bliss and Enjoyment, and certainly is not painful owing to the pang of anxieties of a devotee—it is cause and effect in itself. It is the cause of tasting of the sweetness of the Name, Form, Beauty, Entourage and Pastimes of Sri Kṛṣṇa by the devotee in whose mental quantum Rati makes its own appearance, because without Rati or Bhava there can be no relishing of the luminousness of the super-excellence of the Beauties and Pastimes of the Supreme Lord Kṛṣṇa. It is otherwise with material or earthly Rati; for example, reading of novels and poetry or any rhetorical compositions may be the cause of mundane or earthly Rati, which is never possible with *Cid-Rati* or *Bhagavad-Rati*, i.e. Rati or Bhava in relation to God. The spiritual Rati appears in the heart of a devotee by the Grace of Kṛṣṇa. It is, therefore, self-manifest. But at the same time, though self-manifest it takes its own initiative to appear in the mental quantum of eligible devotee and allows itself to be looked as identical with the same mental quantum or mental faculties, and appears as if it has been made manifest by such a mental faculty, that is to say, it itself is felt and realized on the mental quantum of the devotee. Such is the nature of *Bhagavad-Rati* as completely distinct from any mundane or earthly Rati or attachment in sex relations. -4,5-

Text 6:

*sādhanaḥhi-niveśena kṛṣṇa-tad-bhaktayoḥ tathā |
prasādenātidhanyānām bhāvo dvedhābhijāyate |
ady astu prāyikas tatra dvitīyo viralodayaḥ || 6 ||*

Translation: This Bhava or Rati appears in the hearts rare and extraordinarily fortunate ones due to either intense ardor for spiritual practices or causeless Grace of Kṛṣṇa and His devotees. But in most cases it is due to the profound application to or earnestness for one's spiritual practices that Bhava, i.e. Rati is aroused in the heart; the case of Kṛṣṇa's Grace and that of His devotees is very rare indeed. -6-

Commentary: Sri Jiva Gosvami points out that in this sloka the causes of the appearance of *Bhagavad-Rati*, i.e. transcendental Rati in relation to the Supreme Lord as different from *Jada-Rati* or material or earthly Rati, in the hearts of the devotees in this world are ascertained to be viz. (i) one's earnest spiritual practices and (ii) Grace of Kṛṣṇa and His Devotees. Due to either of these two causes or both, the *Bhagavad-Rati* appears in the hearts of those very rare and fortunate devotees who have had the privilege in the early stages of their spiritual practices of being blessed by the association of great saints. In the Tenth Canto of the *Bhagavatam*, Chapter 51, sloka 53, King Mucukunda while offering hymns to Sri Kṛṣṇa said: "Oh Ye Unborn! Thus floating in the current of time when one is about to be freed his fetter of earthly bondage, then only one has the rare fortune of being in the association of great saints; and when such association of great saints becomes available, then only Rati or Bhava-Bhakti for Thee, who art the Ultimate Object of all devotees and who art the Ordainer of all causes and effects, appears in the heart of such a fortunate one." Again, in the *Bhagavatam*, Canto V, Chapter 12, sloka 12 Maharaj Bharat addressing the Rāhus said: "Oh Rāhus! Knowledge of the Reality of the Supreme Lord is not attainable by observing celibacy or living the life of a house-holder or undergoing hard penances of a life of renunciation or leading the life of a monk, or by worshipping the different gods of water, fire, sun, etc. until one is anointed with the dust of the feet of the great self-realized saints; that is to say, the Lord can be felt and realized only by *Bhava-Bhakti*, i.e. Rati which is aroused in the heart by the grace of great saints.

Sri Mukundadasa Gosvami observes that here the expression, rare and most fortunate, in the text used by way of eulogy. It means that spiritual practices with earnest longing for the attainment of Bhava or Rati is the real cause of its appearance in the heart. *Prayika* means that which is possible in many instances, and *Virala* means that which is possible in rare instances only.

Sri Visvanatha Cakravarti says that *Bhagavad-Bhava*, i.e. Rati appears in two different ways. First, by inter attention to one's spiritual practices, i.e. by *Nistha* or firmness in the striving for unfolding of *Bhakti* after cessation of all obstacles and defects that cloud *Bhakti* 'Anarta-nivṛtti', (See Introduction). Secondly, by Grace of Kṛṣṇa and His devotee. In support of the second cause Sri Visvanatha also cites the two references from the *Bhagavatam* as quoted above by Sri Jiva. Of these two ways of the appearance of Rati in the hearts the first is rather usual in most cases while the second cause is most exceptional in rare cases. -6-

Text 7:

*vaidhi-rāgānugā-mārga-bhedena parikīrtitaḥ |
divividhaḥ khalu bhāvo 'tra sādhanābhiniveśajāḥ || 7 ||*

Translation: Bhava-Rati due to INTENSE SPIRITUAL PRACTICES:

The Bhava that appears due to intense practices of Vaidhi-Bhakti and Raganuga Bhakti is of two kinds respectively. –7-

Commentary: Sri Visvanatha Cakravarti points out that here Bhava or Rati that appears due to intense spiritual practices refers to both the two forms of Bhava in relation to Vaidha-Bhakti as well as Raganuga-Bhakti. –7-

Text 8:

*sādhanābhiniveśas tu tatra nispādayan rucim |
harāv āsaktim utpādyā ratim sanjanayaty asau || 8 ||*

Translation: Nistha, i.e. firmness in striving for unfolding of Bhakti arouses Ruci, i.e. taste for Bhakti which creates Asakti, i.e. attachment for Lord Hari, and this makes Rati appear in the heart. –8-

Text 9:

*tatrānvaham kṛṣṇa-kathāḥ pragāyatam¹³¹
anugraheḥāçāḥavaā manoharāū |
tāū çraddhayā me 'nupadaā viçāḥvataū
priyaçravasy aiga mamābhavad ratīū || 9 ||*

Translation: FIRST, i.e. Sadhana-abhinivesa in Vaidhi-Bhakti:

In the Bhagavatam Sri Narada tells Sri Vyasadeva: "Dear! there the Rsis used to sing daily the glorious of Lord Kṛṣṇa, which was the elixir of the ears and heart and mind; and by their grace and compassion I used to listen reverentially and with rapt attention to their discourses on the Lord, and this aroused Bhava-Bhakt in me for Sri Kṛṣṇa who is of highest and holly fame" –9-

Commentary: Commenting on the sloka, Sri Jiva observes that here 'by their grace and compassion' should be understood to mean their girder, according to the injunctions of the Scriptures, you also ought to listen to the discourses on Lord Kṛṣṇa; the expression, 'elixir of the ears and heart' though it indicates the cause of the appearance of Ruci, i.e. taste, also includes Sraddha, i.e. faith even if it is not expressly mentioned in the text.

Sri Mukundadasa Gosvami points out that here 'discourses on Lord Kṛṣṇa' should be understood to mean continued discourses or narration on both the majestic and beatific Pastimes of Lord Kṛṣṇa in His All-majestic and All-beauteous Aspects. 'By their grace' refers, to one's faith in and reverence for discourse on Lord Kṛṣṇa; 'listened to every word with rapt attention' indicates one's profound earnestness in spiritual practices; and 'elixir of heart and ears' expresses one's Ruci, i.e. taste for spiritual practices. "Listening with rapt attention and taste to every word of the discourses on Lord Kṛṣṇa by the great saints aroused Rati" says Narada, "in me caused by attachment for Sri Kṛṣṇa."

Sri Visvanatha Cakravarti makes his special comment that though all the different stages of Rati, starting from Sraddha till appearance of Ruci, i.e. Bhava-Bhakti, should be said to be the cause of Rati, yet, truly speaking, it is only after cessation of all obstacles and defects that cloud Bhakti (Anartha-nivṛtti) and soon after this Nistha, i.e. firmness in the striving for the unfolding of Bhakti, this ardor for spiritual practices has been said to be the immediate cause of the appearance of Bhava-Bhakti or Rati in the heart and mental quantum of the devotee. –9-

Text 10:

*ratyā tu bhāva evātra na tu premābhidhiyate |
mama bhaktiḥ pravṛtteti vakṣyate sa yad agrataḥ || 10 ||*

Translation: Here Rati is used in the sense of Bhava-Bhakti only, and not with reference to Prema-Bhakti. Because, ahead (in Bhag. I.5.28) Prema-Bhakti will be stated by quoting 'my inclination or propensity for Bhakti'. –10-

Commentary: Sri Jiva comments that the author explains Bhakti in 'my inclination for Bhakti' stated ahead and quoted from Bhagavatam, Canto I, Chap. 5, sloka 28, as Prema-Bhakti. Rati is the first stage of Prema, and hence Prema-Bhakti is superior to Rati. Therefore, in Bhava, as 'the ray of the Sun of Prema', a distinction has been drawn between Bhava and Prema. –10-

Text 11:

yathā tatraiva¹³²
ittham sarat-prāvṛṣikāv ṛtū harer
viśṛṇvato me 'nusavaṁ yaśo 'malam |
saṅkīrtamānaṁ munibhir mahātmabhir
bhakti pravṛttātma rajas-tamopahā || 11 ||

Translation: As in the Bhagavatam:

Sri Narada addressing Sri Vyasadeva says: "In this way by listening very carefully and attentively the pure glories of Lord Hari from the mouth of the great saints, the Rsis, daily in the morning, noon and evening during the rainy and late autumn seasons, I gained inclination for Bhakti that dispels the darkness of rajas and tamas qualities of Maya." -11-

Text 12:

ṛṭṭiye ca 133
satām prasāṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramisyati || 12 ||

Translation: Also in Canto Three:

Lord Kapiladeva addressing His Mother Devahuti said: "Mother! In the association of saints discourses on Me are held, which are indicative of My Potencies and which soothe the heart and ears, and if one should listen with delight to such discourses on Me one would soon attain Sraddha, i.e. Asakti, attachment for Me who am the Bestower of mukti, and there will gradually appear in his heart Rati, Bhava-Bhakti and Bhakti, i.e. Prema-Bhakti." -12-

Commentary: Sri Mukundadasa Gosvami points out that discourse from the mouth of saints mean discourses on the Lord by the saints in the presence of such devotees who have reverential faith in Bhakti; the powerful discourses signifies earnest concentration in spiritual practices, because it is by repeated listening to the discourses on the Lord that one gains the knowledge of the Lord's All-powerful Divinity; Sraddha here means Asakti or attachment for the Lord, and Bhakti here refers to Prema-Bhakti.

Text 13:

purāṇe nāṭya-śāstre ca dvayos tu rati-bhāvayoḥ |
samānārtha tayā hy atra dvayam aikyena lakṣitam || 13 ||

Translation: In the Puranas and Dramaturgy both Rati and Bhava have been used in the same sense; here in this Bhakti literature also they are conceived as equivalent to each other. -13-

Text 14:

yathā pādme
ittham manoratham bālā kurvatī nṛtya utsukā |
hari-prītyā ca tām sarvām rātrim evātyavāhayat || 14 ||

Translation: SECOND, i.e. Sadhanabhinivesaja Bhava. Bhava (Rati) appearing due to an earnest attention to spiritual practices:

It is said in the Padma Puranam: "Thus determined in her mind that Damsel (Candrakanti) being eager for dance with Kṛṣṇa spent the whole night in dancing before Lord Hari for His pleasures." -14-

Commentary: Sri Jiva Gosvami comments that here in this sloka and in the instance of Candrakanti, the very fact of mental determination for dancing before the Lord for His pleasures is itself Raganuga Bhakti, because at that time the Figure of Kṛṣṇa before her mind aroused in her heart the longing for the way of the Eternal Damsels of Braja, who were engaged in the Dance-sport with Sri Kṛṣṇa, and thus she attained similar feelings in her mind. Candrakanti herself said: "Beloved Kṛṣṇa is more attached for me than many other damsels, because He is expressing His fondness for me and is dancing with me by embracing my neck!" Now a question may be raised: If this quotation be from the original Padma Puranam, how can this claim of Sri Candrakanti be reconciled with the statements of Sri Kṛṣṇa Himself in the Vṛhad Gautamaya Tantra? There Sri Kṛṣṇa says: "I Myself am the Three Principles of Cause, Effect and all that is beyond cause and effect. So is also My Beloved Consort Sri Radha, who is identical with these Three Principles. I am beyond Prakṛti, i.e. phenomenal nature, and My Internal Potency Sri Radha is also beyond Prakṛti, i.e. beyond the influence of phenomenal objects." Besides, it has further been said in the same Vṛhad Gautamaya Tantra: "The inside-out of Sri Radha is completely pervaded by Kṛṣṇa. She is the Supreme Goddess. She is the Fountain-source of all the Potencies of the Supreme Godhead. All fortune and prosperity rest in Her Person, and She is the Paragon of all-enchantment." From all these it follows that Damsel Candrakanti of Padma Puranam is only a glorious manifestation of Sri Radha, who is most famous as the Highest and Eternal Potency or Svarupa-Sakti, including the Sambit and Hladini Aspects, i.e. the Cognition and Delight-giving Powers of Lord Kṛṣṇa. But Sri Radha Herself was graciously pleased with Sri Candrakanti both during Her stages of

spiritual practices as well as in Her state of final attainment of Sri Krsna, and thus Sri Radha accepted Damsel Candrakanti as Her own friend Sakhi and made all Her feelings towards Krsna identical with Her own feelings or Bhava toward Krsna. It is for this reason that in some places of the Scriptures Candrakanti has been identified with Sri Radha.

Sri Mukundadasa Gosvami comments that ittham in the text refers to the statement of Candrakanti in the Padma Puranam where She claims to be dearer to Krsna than other Damsels of Braja because Sri Krsna has been dancing with Her alone by embracing Her neck! Thus determined in mind signifies earnestness in spiritual practices Sadhanabhinivesa; eager for dance expresses Ruci, i.e. taste. For the pleasures of Lord Hari refers to Asakti, i.e. attainment. Spent the whole night shows Rati, because here never-wasting time-avyartha kalatva which is a sign and effect of Rati, is proved; and as longing for the Lord has been aroused in the heart by looking at the charm and beauty of the Sri Murti, i.e. the Deity or Image of Sri Krsna, here Rati, i.e. Bhava-Bhakti is sambhoga-icchamayi which means desirous of pleasure-dalliance with the Person of the Lord. -14-

Text 15:

*atha śrī-kṛṣṇa-tad-bhakta-prasādajāḥ
sādhanena vinā yastu sahasaivābhijāyate |
sa bhāvah kṛṣṇa-tad-bhakta-prasādaja itiyate || 15 ||*

Translation: Next, Bhava or Rati due to the causeless Grace of Krsna and His devotees:

Bhava that suddenly appears in the heart of an individual without any spiritual practices is said to be due to the causeless Grace of Krsna, and His devotees.

-15-

Commentary: Sri Mukundadasa Gosvami says that here in this sloka Sadhana, i.e. spiritual practice refers to that alone which is the cause of the appearance of Rati. Some may have limited spiritual practices but Rati or Bhava in their hearts appears by the Grace and compassion of the Lord only. -15-

Text 16:

*atha śrī-kṛṣṇa-prasādajāḥ
prasāda vācikaloka-dāna-hārdādayo hareḥ || 16 ||*

Translation: Bhava due to Krsna's Grace:

The Grace of Krsna as cause of Bhava is threefold, viz. (i) verbal, i.e. vacika, (ii) Darsana-dana, i.e. appearing in Person, and (ii) Harda, i.e. grace manifest in the heart of the devotee. -16-

Text 17:

*yathā nārādīye
sarva-maṅgala-mūrdhanya pūrṇānanda-mayī sadā |
dvijendra tava mayī astu bhaktir-avyābhicāriṇī || 17 ||*

Translation: Bhava as caused by the Verbal Grace of Krsna, as in the Naradiya:

Lord Krsna said to Narada: "Oh King amongst the twice-born! I bless you so that the crest-jewel of all-benign, ever all-blissful and unalloyed or pure Bhakti for Me may appear in your heart!" -17-

Text 18:

*yathā skānde
adr̥ṣṭa-purvam-ālokya kṛṣṇam jāṅgala-vāsinah |
viklidyad-antarātmano dṛṣṭim nākr̥ṣṭumīṣire || 18 ||*

Translation: Bhava caused by Appearance of Krsna in Person, as in the Skanda Puranam:

It has been described in the Skanda Puranam that the people of the country of Kurujangala were overwhelmed and their hearts softened by suddenly seeing the never-before-seen Person of Krsna, and they could not turn their gaze away from the Person of Krsna. -18-

Commentary: Commenting on the sloka, Sri Mukundadasa Gosvami says that the people of Kurujangala were not eligible for beholding Sri Krsna as they had no spiritual experiences for such a supreme end; but the Lord Himself was graciously pleased to reveal His Person before them. Also in sloka 239 of the Second Wave of the Easter Division of this book, this very Bhava has been mentioned by Sri Rupa Gosvami when he says: "Friend! If you have any desire to enjoy any jest in the company of your friends and relatives then never meet the Person of Lord Krsna near Kesi-ghat (on the banks of the

Yamuna at Kesi-tirtha where Demon Kesi was killed by Sri Krsna), whose Face is always fascinatingly smiling, whose long-drawn Eyes are crafty and enchanting, whose soft Lips are put on the holes of the Flute thereby maddening the Damsels of Braja, and whose Head is decorated with the charmingly beautiful tails of the peacocks!" The Bhava caused by seeing the Deity of Krsna (Sri Murti) or His Portrait also applies in the offenseless hearts of very rare and fortunate devotees only. The vision of Vrndavana is an illustration, of their fortune and bliss. The statement, "Their hearts were softened... and they could not turn their gaze away from the Person of Krsna" shows the supreme difference between the Bhava arising out of seeing Krsna appearing in Person and the Bhava previously said in sloka 239, caused by seeing the charming Deity or Portrait of Krsna. The superhuman, extraordinary and amazing luminousness of the Appearance of Krsna in

Person before His devotees will be explained ahead in sloka 58 of the Third Wave of this Eastern Division of this ocean of Bhakti-Rasa, Bhakti-Rasamrta-Sindhuh.

-18-

Text 19:

*hārdah
prasāda āntaro yaḥ syāt sa hārda iti kathyate || 19 ||*

Translation: Hardah, i.e. grace manifest in the heart:
The grace that appears in the heart only is called Harda, i.e. pertaining to the heart. –19-

Text 20:

*yathā suka-saṁhitāyām
mahābhāgavato jātaḥ putras te bādarāyaṇa |
vinopāyair upēyābhūd-viṣṇu-bhaktir ihoditā || 20 ||*

Translation: So it is said in the Suka-samhita:
"Oh Badarayan! A great self-realized saint has been born as your son. Even without any spiritual practices, Bhakti at the Feet of Lord Visnu, which is hardly attainable by long and persistent spiritual practices, had spontaneously manifested itself in the heart of this your son who he was in his mothers womb." –20-

Commentary: Sri Jiva Gosvami explains that Bhakti which is attainable by undergoing various means of spiritual practices had appeared in the heart of Sukadeva, son of Badarayana Vyasa, without any such means. In this case, other means of sadhana or spiritual practices has been denied and at the same time the grace of devotees has also not been specifically mentioned. So, by the logic of the remainder, it should be accepted that Bhakti appearing in the heart at the son of Badarayana, Sukadeva, was due to the Grace of God, and that also Harda-grace, because Bhakti appeared in his heart due to his remembrance of the Lord while still in the womb of his mother. So in this instance, Bhakti of Sukadeva could not be caused by either the Appearance of the Lord before him or verbal Grace of the Lord; it therefore follows that his Bhakti was caused by Harda-grace. This can be known, says Sri Jiva, from the Brahma-Vaivarta Puranarm. –20-

Text 21:

*yathā saptame¹³⁴
guṇair akan asaṅkhyeyair mahātmyam tasya sūcyate |
vāsudeve bhagavati yasya naisargiki ratiḥ || 21 ||*

Translation: Next, Bhava caused by the grace of devotees, as in the Seventh Canto of the Bhagavatam:
Narada, the sage amongst the gods, addressing King Yudhisthira said: "Prince Prahlada has a natural Rati in Lord Vasudeva. Who can determine the number of his innumerable qualities? And yet by these words I am only making a general survey of his greatness." –21-

Text 22:

*nāradasya prasādena prahlāde śudha-vāsanā |
nisargaḥ saiva tenātra rati-naisargiki matā || 22 ||*

Translation: The noble desire of Prahlada caused by the grace of sage Narada has been said to be Nisarga, i.e. inborn or innate. Therefore, Rati here, which is innate, has been described as natural Rati (Naisargiki Rati). –22-

Text 23:

*skānde ca
aho dhanyo 'si devarṣe kṛpayā yasya tat-kṣaṇāt |*

nīco 'py utpulako lebhe lubdhako ratim ucyate || 23 ||

Translation: So it is said in the Skanda Puranam:

"Oh Devarsi! Thou are blessed, because it was by Thy grace only that this low-born hunter instantaneously attained Rati (Bhava) in Lord Acyuta (Visnu), his body overwhelmed with horripilation." –23-

Text 24:

*bhaktānām bhedataḥ seyaṁ ratiḥ pañca-vidhā matā |
agre vivicya vaktavyā tena nātra prapañcyate || 24 ||*

Translation: According to the differences in the grades of devotees, this Rati is of five kinds, which will be discussed threadbare ahead, and hence they are not treated here at length or expounded here. –24-

Text 25-26:

*kṣāntir avyārtha-kālatvaṁ viraktir māna-sunyaṭā |
āśa-bandhaḥ samutkaṇṭhā nāma-gāne sadā ruchih || 25 ||
āsaktis tad-guṇākhyāne prītis tad-vasati-sthale |
ity ādya 'nubhāvāḥ syur jāta-bhāvānkure jane || 26 ||*

Translation: Those in whose heart there has been bursting forth of the sprout of Bhava shall have in its wake the appearance of the following signs in them without any doubt. Forbearance, ensuring that not a moment is allowed to go in vain, i.e. there is no cessation of Bhava in them, indifference to worldly enjoyments, unassumingness, i.e. having no vanity or pride, cherishing positive hopes or firm hopes of receiving the Lord's Grace, eager and anxious longing for the Beloved Lord, ever relishing the chanting of the Name of the Lord, attachment for the praise and eulogy of the Glories of the Lord, and love to live in His Dwelling Place or Realm, and others. –25,26-

Text 27:

*tatra kṣāntih
kṣobha-hetav api prāpte kṣāntir akṣubhitātmataḥ || 27 ||*

Translation: FORBEARANCE-its sign:

To remain placid even when there are causes of chagrin is the sign of Ksanti, i.e. forbearance. –27-

text 28:

*yathā prathame¹³⁵
taṁ mopayātaṁ pratiyantu viprā
gāṅgā ca devī dhṛta-cittam iṣe |
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alam gāyata viṣṇu-gāthāḥ || 28 ||*

Translation: An example of FORBEARANCE in the First Canto:

King Parikṣita addressing the assembled Rsis (saint) prayed: "Oh Brahmins! You and the Ganga Devi are already dedicated to the Supreme Lord. May you accept me as one who has taken shelter in you as your protegee! Let the witchcraft, i.e. illusion or the serpent, sent by the Brahmin boy, smite me at ease as it pleases, and I do not mind it. You please sing the Glories of Lord Visnu to me!" (In this instance, though there is positive cause of anxiety as regards sure death, yet King Parikṣita remains unperturbed-this is a sign of Ksanti or forbearance in whom the seed of Bhava has sprouted.) –28-

Commentary: Sri Mukundadasa Gosvami observes that here 'va' in the text shows indifference to reactions. This example of King Parikṣita who had attained Raga beyond Bhava. (See Introduction) as an instance of the sprouting of Bhava only is quite appropriate, because at this stage the King had attained Bhava only and did not reach up to Raga. In the same way, it is to be understood that there is gradual blooming of full, fuller and fullest Bhava in one engaged in spiritual practices while in bondage, in one freed from earthly bondage and in one who is eternally free respectively. –28-

Text 29:

*atha avyārtha-kālatvaṁ
yathā hari-bhakti-sudhodaye
vāgbhiḥ stuvanto manasā smaranta-
stanvā namanto 'py anīśaṁ na tṛptāḥ |
bhaktāḥ sravan-netra-jalāḥ samagra-
māyur-harer eva samarpayanti || 29 ||*

Translation: Next, AVYARTHA KALATVAM, i.e. Not allowing even a moment to go in vain:

It said in the Hari-Bhakti-sukhodaya that devotees who are not satisfied even after constantly offering hymns to the Lord by words, incessantly remembering Him mentally and making prostrated obeisances by the body, devote their whole lives to Lord Hari with tears trickling down. –29-

Text 30:

*atha viraktiḥ
viraktir-indriyārthānām syād arocatā svayaṁ || 30 ||*

Translation: Next VIRAKTI, i.e. indifference to worldly enjoyment:

The natural distaste for the objects of the senses, i.e. dictates of the eyes, ears, nose, tongue and skin for beauty, words, smell, taste and touch respectively, is called Virakti, i.e. indifference to objects of worldly enjoyments. –30-

Commentary: Commenting on the sloka Sri Jiva points out that here distaste and indifference have been used as identical terms because of their invariableness, i.e. wherever there is indifference there is always a distaste for the same object.

Translator's Note: According to Patanjali philosophy, indifference to worldly enjoyments, i.e. continence, is practiced in four different ways, viz. (1) direct endeavor, (2) exclusion or indirect method, (3) existence in the senses, and (3) complete control. (1) In the first method, endeavor is made directly to check the senses so that they might be engaged in the enjoyment of their respective sense-objects; (2) in the second method, by checking the senses from their respective objects the passions that have been controlled are carefully observed so that they do not again get out of control, i.e. the controlled sense-desires are kept eliminated from those sense-desires which have not yet been brought under control; (3) when the controlled passions cannot any more prevail upon the senses to be engaged in the enjoyments of the respective and reciprocative objects, but continue to create only a curiosity in the heart about those sense-enjoyments, it is called the third method of keeping the sense enjoyments confined to the senses only and (4) basikaran or complete control of the senses from enjoyment of worldly objects is there when there is not even any more curiosity about sense enjoyments, i.e. even when earthly or heavenly objects of sense-enjoyments are presented before one and yet one is no more tempted by them and feels complete aversion to them, it is the state of complete continence according to Patanjali. When Sri Rupa Gosvami speaks about virakti, i.e. indifference to worldly objects, he means the same-complete control of sense-enjoyment as started by Sri Patanjali. –30-

Text 31:

*yathā pañcame¹³⁶
yo dustyajān dāra-sutān suhṛd rājyaṁ hṛdi-sprśaḥ |
jahau yuvaiva malavad uttamaḥśloka-lālasaḥ || 31 ||*

TRANSLATION: As in the Fifth Canto:

Sri Sukadeva said: His heart being attracted by the Feet of Lord Hari, the Sage-King Bharata very easily renounced in his full youth his charming wife, sons, friends and kingdom and all such objects which it is very hard to relinquish, considering them to be as dirty as the excrement. –31-

Text 32:

*atha māna-śūnyatā
utrīṣṭatve 'py amānitvaṁ kathitā mānaśūnyatā || 32 ||*

Translation: Next, UNASSUMINGNESS:

To cherish no pride or vanity inspite of one's eminence and superiority is called "unassumingness." –32-

Text 33:

*yathā pādme
harau ratim vahann eṣa narendrānām śikha-maṇiḥ |
bhikṣām-aṭann ari-pure svapākam api vandate || 33 ||*

Translation: It is said in the Padma Puranam: King Bhagiratha, the crest jewel amongst kings, having achieved Rati, i.e. fond attachment in Lord Hari, used to beg alms from the houses enemies and adore even the low-born dog's flesh-eater. –33-

Text 34:

*atha āśā-bhandhaḥ
āśā-bandho bhagavataḥ prāpti-sambhāvanā dṛḍhā || 34 ||*

Translation: Next, FIRM HOPES:

Unshaken possibility of the realization of God is called asa-bandha i.e. positive hopes. –34-

Text 35:

yathā
na premā śravaṇādi-bhaktir api vā yogo 'tha-vā vaiṣṇavo
jñānam vā śubha-karma vā kiyad aho saj-jātir apy asti vā |
hinārthādhika-sādhake tvayi tathāpy acchedya-mūla sati
he gopi-jana-vallabha vyathayate hā hā mad-āsaiva mām || 35 ||

Translation: Srīmat Rupa Gosvāmipada himself has said: "Oh Beloved Lord of the Gopis! I have no Prema for Thee, nor have I any wealth of spiritual practices by way of listening and singing Thy Name; meditation or contemplation etc.; I have none, nor do I possess any knowledge about Thy Divine Concept; services of devotees and such other auspicious deeds I have not done, and I do not even possess a high caste for being eligible for offering, worship to Thee. Even then, because Thou dost meet the needs of those who are humble and insignificant, my unshaken hopes for attaining Thee is giving me utmost pain. Alas! What shall I do now?" –35-

Commentary: Commenting on the sloka, Srī Jiva points out that here yoga should be understood in the sense of astanga-yoga, and not Vaisnava-yoga which is meditation on Lord Viṣṇu: in the yoga Sastra it is called saḡarbha-yoga. Jnana here refers to knowledge of Brahman, and subha-karma means practice of varna, asrama and dharma; sajjati means caste which is eligible for varna, arama, dharma. If yoga, i.e. astanga-yoga, knowledge of Brahman, varna, asrama, dharma are performed in favor of Bhakti, then they can also be causes of God-realization. In this connection Srī Jiva Gosvami refers to the 28th sloka of the Third Chapter of the Third Canto of the Bhagavatam, and the 54th sloka of the 18th Chapter of the Gita, and again the 6th sloka of the 2nd Chapter of the First Canto of the Bhagavatam and justifies his comment that if such yoga, jnana and karma be favorable to Bhakti, then they also can be causes of the attainment of the Supreme Lord. Further, Srī Jiva explains mad-asa—my hopes of Srī Rupa, as my hopes of attaining Thee, Kṛṣṇa, with the desire of my own happiness, and not hopes of attaining Kṛṣṇa by Prema for His pleasures only; because here in this case of self-pleasures is not completely destroyed. Under the circumstances, i.e. when the root of the desire for self-happiness in realizing or attaining Kṛṣṇa is not destroyed, what shall I do? Thus laments Srī Rupa. And then he finds the solution: "Oh Thou Beloved of the Gopis! You dost meet the needs, all the more, of those who are unworthy. I am such a one, my Lord! So Thou wilt transform my desire for my-happiness into Thy-happiness, and thus I am cherishing the hope that I shall one day attain Thee, even though my present hopes are for my own pleasures!" All these have been said by Srī Rupa out of his inordinate humbleness of heart, and this is an example of Rati.

Srī Mukundadasa Gosvami observes that though yoga, jnana, or karma (varna-asrama) etc. do not make any part of Bhakti, i.e. though they are not Angas of Bhakti, they have been mentioned here as an example of utmost humbleness. "Oh Gopijana-vallabha! When I am bereft of even yoga, jnana, karma which are Angas of Bhakti, how can I talk of having undergone any spiritual practices of any Anga of Bhakti, such as listening to or singing Thy Name? Thought I have no trace of Prema at Thy Feet, yet my inordinate hope itself in Thee is giving me pain, i.e. I am feeling the pang from non-attaining Thee so far, and also from the continuity of my hopes of Thy Appearance before me. Oh Beloved! If Thou say, "How can you attain Me because you have no qualification? SO, be happy by giving up all hopes of attaining Me!" then in reply I would say: "Oh Merciful! Oh Thou Compassionate! Thou art ever eager to be kind to the most unworthy. And as there is none more unworthy than myself, my hopes of attaining Thee have taken deep roots in my heart."

Srī Viṣvanatha Cakravartī makes a little different comment on this sloka. He says that the sign of asa-bandha in this sloka is hope without any alloy of yoga, jnana and karma for service of Kṛṣṇa with Prema for His pleasures alone. There can be no second explanation to it, says he, and therefore he does not consider it necessary to elaborate it. –35-

Text 36:

atha samutkaṇṭhā
samutkaṇṭhā nijabhīṣṭa-lābhāya guru-lubdhata || 36 ||

Translation: Next, ANXIOUS LONGING:
The weightier longing for the attainment of the Supreme Object of one's spiritual desires is called samutkantha, i.e. utmost anxieties. –36-

Text 37:

atha kṛṣṇa-karnāmṛte
ānamrām asīta-bhruvor upacitam akṣīna-pakṣmānkure
śvālolām anurāgiṇor nayanayor ārdṛām mṛdau jalpite |
ātāmṛām adharāmṛte mada-kalām amlāna vaṅśī-svane-
śvāsāste mama locanaṁ vraja-śīṣor-mūrtīm jagam mohinīm || 37 ||

Translation: An example of Samutkantha, (Anxious longing):
Srī Vilvamangala said in Kṛṣṇa-karnamṛtam: "My eyes ever crave for seeing the all-world-fascinating tender-aged Kṛṣṇa of Braja, whose pair of dark eye-brows are slightly curved, whose eye-lashes are thick and dense, whose two eyes are always restless in relation to those who are attached to Him, whose gentle talk is exceptionally soft, the nectar of whose lips is slightly of a coppery red color due to its touch of His crimson lips, and the inexplicable sweet music of whose faultlessly

handsome Flute maddens all." –37-

Sanskṛta Text 38:

*atha nāma-gāne sadā ruciḥ yathā
rodana-bindu-maranda-syandi dṛg-indīvarāḍya govinda |
tava madhura-sarva-kañṭhī gāyati nāmāvalīm bālā || 38 ||*

Translation: Next, taste for constant chanting of the Name of Kṛṣṇa:

A particular Damsel, Sakhi of Braja addressing Kṛṣṇa says: "Oh Govinda! Today Vala (Radha) shedding tears like the flower-honey from Her Lotus like eyes is singing Thy various Names with all the more musical voice!" –38-

Text 39:

*tad-guṇākhyāne āsaktiḥ
yathā kṛṣṇa-karṇāmṛte
mādhuryād api madhuram
manmathatā tasya kim api kaiśoram |
capalyād api capalam
ceto vata harati hanta kim kurmaḥ || 39 ||*

Translation: Attachment in discoursing on the Glories of the Lord:

In the Kṛṣṇa-karṇamṛta Sri Vilvamangala said: "The Love-inspiring Kṛṣṇa's inexplicable Adolescence is sweeter than the sweetest, or Kṛṣṇa's Adolescence is the Cause of supra-mundane cupidity. Oh! That Adolescence of Kṛṣṇa, which is more fickle than the most fickle object, is now stealing my mind and the whole of my mental quantum! Alas! What shall I do now?" –39-

Text 40:

*tad vasati-sthale prītiḥ, yathā padyāvalyām
atrāsīt kila nanda-sadma śakaṭ asyātrābhavad bhañjanam
bandhacchedakaro 'pi dāmabhirabhuḍvaddho 'tra dāmodarah |
ittham mātḥura-vṛddha-vaktra-viḡalat-piyūśadhārām piba
nnānandāśru-dharaḥ kadā madhupurīm dhanyaś carīśyāmy aham || 40 ||*

Translation: Love to live in the Lord's realm, as in the Padyavali:

"Oh! Where shall I be blessed to roam about in the Mathuramandala when tears of joy will trickle down my breast while drinking with my ears the torrential ambrosia of the words flowing from the mouth of the elderly inhabitants of Mathura who will point out to me-'Look! Here was the House of the Gopa-king Nanda, here the Cart was broken or the Demon Sakata was killed by Kṛṣṇa, here was Damodara (Kṛṣṇa) who, even though He cuts asunder the bondage of all, was Himself tied with a roper by Yasoda!" –40-

Text 41:

*api ca
vyaktaṁ maśṇītevantar-lakṣate rati-lakṣaṇam |
mumuḡṣu-prabhṛtinaṁ ced bhaved eṣā ratir na hi || 41 ||*

Translation: Besides, something more about Rati:

If the apparently similar sign of the softening of the heart of Rati be visibly and clearly manifest in the heart of persons who are aspirants of mokṣa, i.e. self-annihilation in the Brahman, that cannot be said to be (Sign of true) Rati at all. –41-

Commentary: In his commentary on the sloka, Sri Jiva Gosvami remarks that the desire for Kṛṣṇa alone is the sign of Rati. If there be any degree other than for Kṛṣṇa alone, then even if the signs of tears, tremor, horripilation, paleness of the color of the body, etc., which fallow in the wake of Rati, are manifest in anybody, one should not misidentify them as signs of true Rati. The word ca has been used in the sense of tu, i.e. but. Therefore, the inner softening of the heart of a genuine devotee which is the real character of Rati, if be found in those who are aspirants of mokṣa, it should not be called Rati. The reason is they are desirous of merging in the Absolute. It is not good logic to hold that today one will have desire for mokṣa, and the next day for Rati in Kṛṣṇa-they do not go together.

Sri Mukundadas Gosvami points out that the true nature of Rati is the softening of the heart. But if such softening signs were noticed in those who long for objects other than Kṛṣṇa, then that cannot be said to be real Rati. –41-

Text 42-3:

*vimuktākilatar yair yā muktir api vimṛgyate |
yā kṛṣṇenātigopy āsu bhajadbhyo 'pi na dīyate || 42 ||
sā bhukti-mukti-kāmatvā cchuddhām bhaktim akurvatām |
hṛdaye sambhavat yeśām katham bhāgavatī ratiḥ || 43 ||*

Translation: The Rati that is sought by the souls after sacrificing all possible desires, the Rati which Lord Kṛṣṇa withholds in great secrecy is not easily conferred by Him even to the devotees who are engaged in spiritual practices. How can there be appearance of such Rati in the hearts of those who do not practice unalloyed and pure Bhakti because of manifold desires for elevation and salvation and those who are anxious for self-destruction by way of desiring for merging in the Absolute Brahman? -42,43-

Commentary: Sri Jiva points out that here it is explicitly shown how Rati cannot appear in the hearts of the aspirants for mokṣa, and that the signs of tears, horripilation, paleness, etc. manifest in them are no real signs of Rati. The reason is that they are desirous of the fruits of devotion and salvation, and therefore it is not possible that Rati in the Lord can awaken in their hearts. The defect in them is that they do not practice unalloyed Bhakti, which is completely free from the tinge of furtive karma and dry knowledge. -42,43-

Text 44:

*kintu bāla-camatkāra-karī tac-cihṇa-vikṣayā |
abhijñena subodho 'yam raty-ābhāsaḥ prakīrtitaḥ || 44 ||*

Translation: Those who are ignorant about the true nature of Rati are amazed by the outward signs of Rati, viz. tears, horripilation, etc.; but those who are well conversant with the true nature of genuine Rati in Kṛṣṇa call those signs as only Abhas of Rati, i.e. semblance of Rati. -44-

Commentary: Commenting on this sloka Sri Mukundasasa Gosvami holds the view that here signs of Rati refer to few drops of tears or little horripilation or both simultaneously. -44-

Text 45:

pratibimbas tathā cchāyā ratyābhāso dvidhā mathaḥ || 45 ||

Translation: This Rati-Abhasa, i.e. semblance of Rati is of two kinds, viz. Prativimba-Reflection and Shadow or an exact image and chaya-reflected image. -45-

Commentary: Sri Mukundada Gosvami explains the Prativimba and Chaya aspects of the Semblance of Rati in this way: The reflection of the full body on a mirror is Prativimba, while the partial shadow of that body in rays of the Sun is called Chaya. So the reflection has been described by these two terms according to its fullness and partial aspect. -45-

Text 46:

*tatra pratibimba
āśramābhīṣṭa-nīrvāhī rati-lakṣaṇa-lakṣitā |
mogāpavarga-saukhyām savyamjakaḥ pratibimbakāḥ || 46 ||*

Translation: Sign of Prativimba Rati-Abhasa i.e. Reflection Aspect of the Semblance of Rati:

That which easily offers the desired subjects without any strain or endeavor, and where the signs of Rati, viz. tears, horripilation, trembling, paleness of color, etc., are expressive of a longing for enjoyments or elevation and salvation or mokṣa, there it is called Prativimba Aspect of the Semblance of Rati. -46-

Commentary: Sri Jiva Gosvami observes that the primary nature of Rati is that it is non-qualified, i.e. completely free from any desire for enjoyments or emancipation in the form of self-merging in Brahman, and when Rati is thus qualified it is called Rati-Abhasa or Semblance of Rati. This Abhasa or Semblance of Rati is cause by an inferior or indirect inclination. Therefore the Abhasa of Rati (Ratyabhasa) has first been ascertained as of two forms of Prativimba and Chaya; and now the author defines the Prativimba form. On observing the signs of Rati i.e. tears and horripilation, which follow in its wake, though one may think it to be Rati, yet if the same Semblances of Rati express itself in the pleasure-sides of enjoyments and mokṣa, then it is to be understood to be Prativimba of Ratyabhasa. To make it more clear, it means that the two qualities of conferring enjoyments and salvation belong to the Supreme Lord Himself, and when taking recourse to these divine qualities one clings to the longing for either enjoyment or salvation or both, and applies them as cause of Rati, which itself is completely free from any desire, and therefore Rati is made defective or alloyed by this imposition into it, it is called Prativimba Semblance of Rati. In spite of all these defects and alloy are pure Rati, this-Reflection of the Semblance of Rati endows one with one's desired object of either enjoyments and pleasures in heaven or mokṣa without any effort. This shows the great merit of even the Reflection of the Semblance of Rati, what to speak of genuine Rati in Kṛṣṇa?

Sri Visvanatha Cakravarti points out that this Prativimba Ratyabhasa is powerful enough to bestow mokṣa on one without one's undergoing the hard penances of sense control, etc. -46-

Text 47-8:

*daivāt sad-bhakta-saṅgena kīrtanādy ānusārinām |
prāyaḥ prasanna-manasām bhoga-mokṣādi rāginām || 47 ||
keśāmcit-hṛdi bhāvendoḥ pratibimba udañcati |
tad-bhakta-hṛn nabhaḥ sthāsya tad samsarga-prabhā-vataḥ || 48 ||*

Translation: Owing to one's association at any unknown time with pure devotees and due to one's imitation of those pure and unalloyed devotees in their chanting the Name of the Lord and singing His glories, such persons are generally happy at heart and are desirous of sense-enjoyment or moksa; and amongst such persons who have had the fortune of the association of pure devotees whom they had imitated in regard to the singing the Name of the Lord, only a few and rare are fortunate in whose hearts the Moon of Bhava, which has appeared in the firmament of the hearts of the pure devotees, is reflected.

-47,48-

Commentary: Sri Jiva Gosvami points out here the process of the appearance of Prativimba Ratyabhasa, i.e. Reflection of the Semblance of Rati. If persons who are longing for sense-enjoyments or for self-merging in the Brahman should perchance have the association of pure devotees, and should they imitate the pure devotees in their chanting of the Name of the Lord even with the same craving for elevation or salvation, they are generally happy at heart; and of such elevationists and salvationists, only a few and rare ones may have the luck, in spite of their non-realization of the faults of such desire for earthly enjoyments or self-merging in Brahman in relation to Uttama Bhakti or pure devotion, that the Moon of Bhava which has appeared in the firmament of the heart of pure devotee-hearts which are fit for the appearance of the Moon of Prema-is reflected on their hearts, but not true nature of Rati. Here the point is this: There is no possibility of the appearance of the Reflection of the Semblance of Rati (Prativimba Ratyabhasa) unless one sings the Name of the Lord in imitation of the singing of the Name of the Lord by genuine and pure devotees and at the same time cherishes desires for enjoyments and moksa. The Lord alone has the quality of bestowing earthly or heavenly pleasures or moksa. And when one's heart is clouded by the desire for either of these two Divine Qualities, there can appear in one's heart only the reflection of the Semblance of Rati, which is not the true nature of true Rati, which is applied to the absolute pleasures of Kṛṣṇa alone. Pure Rati alone can attract the Supreme Lord in His Fullness, because in pure Rati all the manifold qualities of the Lord are manifest, and it functions for the pleasures of Kṛṣṇa. Now a question arises: When the moon of Bhava of the sky of the heart of a pure devotee is reflected on the heart of one who has ulterior desires other than pure Bhakti under circumstances, of one's association with such a pure devotee and because of one's imitation of the singing of the Name of the Lord by such a pure devotee, why should not this reflection on the heart of such an individual vanish with the disappearance or non-presence of the pure devotee? The reply is that such Prativimba Ratyabhasa, i.e. Reflection of the Semblance of Rati, becomes permanent in such an individual by long habit that has been developed in the company of the pure devotees.

Sri Mukundadasa Gosvami observes that the appearance of the semblance of Rati in its reflected form is possible only because of the great fortune of the company of pure devotees and by their blessings only in spite of one's longing for enjoyments or moksa and non desiring for the Bhava of the heart of pure devotees. The company of saints is the important factor here. -47,48-

Text 49:

*atha chāyā
kṣudra-kautūhala-mayī cañcalā duḥkha-hāriṇī |
rateś chāyā bhavet kimcit tat sādṛśy āvalambinī || 49 ||*

Translation: Next, Chaya-SHADOW RATYABHASA:

What is slightly exciting curiosity of inquisitiveness, fickle, remover of the agonies of earthly afflictions and miseries and adopts a very small degree the resemblance of Rati, is called Chaya Ratyabhasa, i.e. Shadow of the semblance of Rati. -49-

Commentary: Sri Jiva Gosvami observes that here the word Chaya is used in the sense of luster. According to Amara-Kosa, Chaya has different meanings, such as, wife of sun-god, luster, reflected image, absence of sunshine, etc. Here kanti, i.e. luster should be understood to mean reflected image. Because Chaya is used here as luster, which is a reflected image, which again has the association of a semblance, it has been called Chaya Ratyabhasa, i.e. Shadow-semblance of Rati. Slighting curiosity means the curiosity about the spiritual singing of the Glories of the Lord or chanting of the Lord's Name and dancing of devotees in ecstasy, thinking them to be all secular affairs! Even then, because as light image of the spiritual curiosity or inquisitiveness about Rati is reflected here, it is called Chaya or Shadow. The shadow of Rati, of course, carries a certain similarity with Rati. It is, therefore, fickle, being a shadow of Rati; and is not steady like Prativimba Ratyabhasa, because secular curiosity cannot be steady and strong as desire for sense-enjoyments and moksa which are present in Prativimba Ratyabhasa. In spite of all these limitations, Chaya or Shadow Ratyabhasa by its intrinsic nature remove earthly miseries. As Chaya or shadow semblance of Rati (Bhava) is not clouded by the desires of enjoyments and moksa, which are necessary factors in Prativimba Ratyabhasa or reflected aspect of the semblance of Rati it does not follow that Chaya semblance of Rati shall fall short of, or be too narrow to include the generic signs of Rati, viz. tears, horripilation, etc. because curiosity itself is a form of enjoyment. One the other hand, the Prativimba Ratyabhasa, i.e. the reflected semblance of Rati will not be so wide as to include Chaya Ratyabhasa in it, because the 'insignificant curiosity'

itself differentiates Chaya Ratyabhasa from Prativimba Ratyabhasa. –49-

Text 50:

*hari-priya-kriyā-kāla-deśa-pātrādi-sangamāt |
apy ānuṣaṅgikād eṣa kvacid ajñeṣv apikṣyate || 50 ||*

Translation: The shadow of this Rati appears in some undeserving and less intelligent people also if they concomitantly perform the act of listening and singing which are pleasing to Lord Hari, observe the time of Lord's Advent celebrations and live in Vrindabana and have occasional company of saints or devotees. –50-

Commentary: Commenting on the sloka Sri Jiva observes that here 'company or association of the actions that are pleasing to Lord Hari' means simultaneous association by even an undeserving person of all the factors viz., of singing and listening to the Name of Lord Hari which are pleasing to Him together with the company of devotees and observance of Lord's Advent Celebrations and pilgrimage to Vrindabana all at the same time.

Sri Mukundadasa Gosvami points out that anusangik or accessory should be understood to mean achievement only by dint of good fortune without any preconceived object or aim. Some undeserving and ignorant persons, refer to some amongst those who aspire after enjoyment and liberation.

Sri Visvanatha Cakravati explains ignorant as those who are free from any desire for self-merging in the Brahman, i.e. moksa, and bereft of the various Anubhavas, such as forbearance, habit of not allowing even a moment to go in vain, ardent attachment for the singing of the Name of the Lord, etc. in the wake of Rati-such ignorant persons. –50-

Text 51:

*kintu bhāgyam vinā nāsau bhāva-cchāyāpy udañcati |
yad abhyudayataḥ kṣemaṁ tatra syād uttar ottaram || 51 ||*

Translation: By the appearance of which there is gradual unfolding of fortune or bliss, that Shadow of Bhava does not appear in the heart without good luck. –51-

Commentary: Sri Mukundadasa Gosvami points out that 'even Shadow of Bhava' explicitly explains that the Prativimba Ratyabhasa i.e. reflection of the semblance of Rati does not appear without a good fortune. It has already been said that the reflection of the semblance of Rati (Prativimba Ratyabhasa) is caused by fortunate listening to and singing of the Name and glories of the Lord. Now, here it is shown that the cause of Shadow semblance of Rati (Chaya Ratyabhasa) is due to the fortunate association of each one of the actions, which are pleasing to Lord Hari. When previous desires are washed off or burnt and there is full appearance of both Prativimba Ratyabhasa and Chaya Ratyabhasa caused by singing the Name of Lord Hari, then such a blessed person gradually attains ardent attention send profound attachment for Lord Hari. –51-

Text 52:

*hari-priya-janas yaiva prasāda-bhara-lābhataḥ |
bhāvābhāso 'pi sahasā bhāvatvam upagacchati || 52 ||*

Translation: Even the resemblance of Bhava may suddenly develop into Bhava if one is immensely blessed by the dear devotees of Lord Hari! –52-

Commentary: Commenting on this sloka Sri Mukundadasa Gosvami observes that eva-even, in the text, signifies that even if there be no ardent attention to spiritual practices, one's Prativimba Ratyabhasa and Chaya Ratyabhasa may develop into Bhava only by exceptional grace of the dear devotees of the Lord. –52-

Text 53:

*tasminn evāparādhenā bhāvābhāso 'py anuttamaḥ |
krameṇa kṣayam-āpnoti khathaḥ pūrṇa-saśi yathā || 53 ||*

Translation: If one should commit offense at the feet of such dear devotees of the Lord, then even the best resemblance of Bhava slowly disappears from the heart like the Full Moon on the firmament. –53-

Commentary: Sri Mukundadasa Gosvami points out that it is only due to offense committed at the feet of the dear devotees that one's best reflection of Bhava fades away, and not because of sense-enjoyments. –53-

Text 54:

kimca

*bhāvo 'py abhāva-māyāti kṛṣṇa-presthāparādhatah |
abhāsataṁ ca śanakair-nyūna-jāti-yatām api || 54 ||*

Translation: Besides, if one commits offense at the feet of the most dear devotees of the Lord, then Bhava is completely destroyed, or slowly degenerates into its resemblance and ultimately to a lower grade of its category. –54-

Commentary: Sri Jiva observes that if offense be committed at the feet of the dear devotees and very dear devotees of the Lord, and if both these two forms of offenses be very severe then, they completely destroy Bhava in the heart; if the offenses be of a medium nature, then that Bhava turns into a resemblance of Bhava; and if the offenses be of a very mild nature, then Bhava attains an inferior category.

Sri Mukundadasa Gosvami points out that dear devotees of Lord Hari and very very dear devotees of the Self-same Supreme Lord Sri Kṛṣṇa, who have attained self-realization and Kṛṣṇa-realisation by spiritual practices are devotees of two different categories; and if one should commit severe offenses to both the classes of the devotees of Lord Kṛṣṇa, then Bhava (Rati) is completely destroyed. But in case of lesser offenses, Bhava degenerates into abhava or reflection and Chaya or shadow of Bhava, i.e. there arises in the heart desires for the four forms of mukti; and if offense were of a very mild nature, Bhava (Rati) is transformed into a lower grade of Rati. That is to say, Madhura Rati, which is highest, becoming Vatsalya Rati, Vatsalya Rati becomes Sakhya Rati, Sakhya Rati becomes Dasya Rati, and Dasya Rati becomes Santa Rati.

Sri Visvanatha's comment is almost the same as that of Sri Mukundadasa, and therefore it is not repeated here. –54-

Text 55:

*gādha-sangāt sadāyāti mumukṣau supratīṣṭhite |
abhāsataṁ asau kim-vā bhajantiyeṣa-bhāvatām || 55 ||*

Translation: If there be constant and intense attachment for those who are well established in the aspiration for moksa or self-merging in the Brahman, there one's Bhava is changed into all reflection and shadow of a resemblance of Bhava, and such a person then attains the arrogance of identifying himself with the Supreme Object of devotion i.e. the Godhead. –55-

Commentary: Sri Jiva observes that bhajantiyeṣa-bhāvatām i.e. considering oneself to be the Godhead who is the Object of devotion, means to arrogate to oneself the position of the Object or devotion who is God Himself. It means that such a person then begins to say, "I am God! I am Brahman! I am the Supreme Object! I that Divinity who am now changed into the present form! etc."

Sri Mukundadasa says that it means that such a person attains state of mind when he begins to imagine himself as Brahman-the attains a feeling: I am the Brahman!

Sri Visvanatha Cakravarti points out that 'well established in the aspiration for moksa' means one who has achieved fame in establishing moksa as the highest end by means of twisting the esoteric meaning of the Scriptures and by knowledge of the Scriptures supported by human reasoning and favorable arguments. Such a person is referred to here. –55-

Text 56:

*ataeva kvact teṣu navya-bhakteṣu dṛṣyate |
kṣaṇam īśvara-bhāvo 'yam nṛtyādaṁ mukti-pakṣagaḥ || 56 ||*

Translation: It is, therefore, noticed in some modern devotees that this feeling of 'I am God' of those whom follow the path of moksa is at moments manifest at the time of their dancing etc. in the Name of the Lord. –56-

Commentary: Sri Jiva Gosvami points out that here 'at moments' has been used in an elliptical or general sense, implying at times 'always', and 'mukti' has been used in the sense of sarupya-sarsti-samipy mukti and not sayujya mukti.

Sri Mukundadasa Gosvami explains Isvara-Bhava, i.e. feeling of Godhood as attempts like God. As this is an inner feeling, only the wise can always know it; but the average peoples can directly feel it at the time of dancing etc. in the Name of God. –56-

Text 57:

*sādhanekṣāṁ vinā yasminn akasmād bhāva iṅṣyate |
vighna-sthagitam-atrohyam prāg-bhaviyam susādhanaṁ || 57 ||*

Translation: If a sudden appearance of Bhava in anybody be seen without noticing any of his attempts for spiritual practices, then it should be understood that the fruits of his carefully undergone spiritual practices in previous births were just hindered by unknown obstacles. –57-

Commentary: Sri Jiva observes that it is to be accepted as the cause of the appearance of Rati in one who has not undergone spiritual practices in this life that he must have been blessed by Kṛṣṇa and His devotees in source previous births, like Vṛtra and others, and that is why it is noticed in some that there is a sudden awakening of Rati in this life even though they might not have the knowledge of the Scriptures.

Sri Mukundadasa Gosvami commenting on this sloka points out that the fruits of genuine and earnest spiritual practices in previous births, i.e. listening to and singing the Name of God with attachment, which is the cause of the appearance of Rati (Bhava), which were obstructed due to mild offenses like desires for sense-enjoyment, are now suddenly manifest in such a person as Rati on removal of such obstacles. -57-

Text 58:

*lokottara-camatkāra-kāraḥ sarva-śaktidāh |
yaḥ prathiyān bhaved-bhāvāḥ sa tu kṛṣṇa-prasādajāḥ || 58 ||*

Translation: Bhava, which possesses superhuman, and extraordinary amazingness and luminosity, which is bestowed of all power and is ever progressive, can be caused by the Grace of Kṛṣṇa alone. -58-

Commentary: Sri Jiva points out that previously in sloka 6 of the Third Wave of the Eastern Division, it was stated that Bhava (Rati) is caused by (1) ardent attention to spiritual practices, (2) Grace of Kṛṣṇa, and (3) Grace of the devotees of Kṛṣṇa, and here it is stated about the appearance of Bhava owing to spiritual practices in previous births. Of these, which is support? In reply, Sri Jiva points out that the author gives highest importance to Grace of God as was in the case of Putana and others.

Sri Mukundadasa Gosvami observes that when spiritual practices are not noticeable, why should it then not be considered to be due to Grace of Kṛṣṇa as in the case of Sri Sukadeva and others? In reply, Sri Mukundadasa points out that Bhava that is aroused by the Grace of Kṛṣṇa is extraordinarily amazing and luminous, all-powerful, ever progressive and endowed with all such qualities, while Bhava that appears from spiritual practices by the individual processes no such exceptional qualities. -58-

Text 59:

*jane cejjāta-bhāve 'pi vaigunyam iva dṛśyate |
kāryā thathāpi nāsūyā kṛtārthaḥ sarvathaiva saḥ || 59 ||*

Translation: If some kind of worthlessness be noticed in person in whose heart Bhava has once appeared, such a person should not be slandered, nor should any malice be cherished against him, because his life has been a complete success (by attaining Bhava). -59-

Commentary: Commenting on this sloka Sri Mukundadasa observes that if a person, in whose heart Bhava has made its appearance, is found to cling to some sort of forbidden actions, it is only because Sri Kṛṣṇa Himself desires him thereby to long for it (Bhava) all the more. So, if any unwholesomeness be noticed in a person who has been blessed with Bhava, it should be considered as extraneous because such a thing has been caused by the Will of Kṛṣṇa Himself, and because it is all due to the Grace of the Lord, such a person is all-successful in life. As an example of this one may refer to Sri Vilvamangala. Sri Kṛṣṇa made Vilvamangala first attached to Cintamani, a prostitute, and afterwards made him completely sacrifice everything earthly at her instance and absolutely devoted to His own Supra-mundane and Transcendental Pastimes and finally He appeared before him in Person by drawing him to Vṛndabana. Again, though the vice of too much attachment to a fawn in previous birth was all removed, King Bharata was made to be born as a deer again as a Brahmana where he had followed extreme detachment and thereby the Lord aroused Bhava in his heart. -59-

Text 60:

*yathā nārasimha
bhagavati ca harāv ananya-cetā,
bhṛṣmalino 'pi virājate manuṣyaḥ |
na hi śaśa-kaluṣacchaviḥ kadācit
timira-parābhavatām-upaiti candrah || 60 ||*

Translation: So it is said in the Narasimha Puranam:

Though the Moon is spotted with or humiliated outwardly by dark spots, it is never subdued by darkness; so also though a person who has one-pointed devotion to God, may appear outwardly to be following evil practices, he shines brightly after bringing all others under him by dint of his inner Bhakti at heart. -60-

Commentary: Sri Jiva observe that a person who has profound Bhakti at heart may outwardly behave badly, and yet he brings all people under his control and lives in glories. It has been said in the Harivamsa: People call the dark shadow on the digit of the moon to be a hare's horn! Therefore though outwardly humiliated by dark spots, the moon never is overshadowed by darkness-she removes darkness. So also it is with a devotee in whose heart Bhava has appear-his outward ill manners do not count; he shines in all glories among men. Sri Mukundadasa Gosvami also makes similar comments on

this particular sloka. The author Sri Rupa Gosvami has used rhetoric, what is called Arthantara-nyasa, i.e. a figure of speech involving a support of one idea by another similar idea. In the Alankara Kaustubha, 8th Ray, Arthantara-nyasa has been defined as: Whether of any mutual affinity or of dissimilar characters, when a genus is expressed by a species and a species is expressed by a genus, it is called Arthantara-nyasa, i.e. supporting one idea by another similar idea. –60-

Text 61:

*ratiraniṣa-nisargoṣṇa-pravalatarānanda-pūra-rūpaiva |
uṣmāṇam api vamanī sudhāṁśu-koterapi svādvī || 61 ||*

Translation: The nature of this Rati is that it is always full of warmth, i.e. of an uncontrollable nature, and is the current of a very powerful and predominant bliss or delight. Therefore even though this Rati throws up, i.e. manifests the heat of all forms Sancari Bhavas (an evanescent feeling or Bhava of a changeable nature as a reverse of the Sthayi Bhava, which strengthens the pervading sentiments); it is cooler and sweeter than crores of moons. –61-

Commentary: Sri Jiva Gosvami observes that because there is an ever increasing longing for Rati, it is called full of warmth or heat, i.e. of an uncontrolled nature; and because Rati is delight giving, it is called: Anandarupa, i.e. blissful by nature. Therefore, anisah, i.e. from eternity this Rati is full of warmth by nature and is the current of delight. –61-

Thus ends Bhava-Bhakti

In the THIRD WAVE of the EASTERN DIVISION

of Sri Sri Bhakti-Rasamrta-Sindhuh.

FOURTH WAVE: PREMA-BHAKTI

Text 1:

*samyāṁ masṛṇīta-svānto mamatvātīṣayāṅkitaḥ |
bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate || 1 ||*

Translation: Next, PREMA:

When the same Bhava (as explained in the previous Chapter) is inspissated or deepens to the maximum, softens the heart completely and develops into an exceedingly 'my-ness' feeling for Sri Kṛṣṇa and makes the individual extremely attached to Sri Kṛṣṇa, then the wise redesignate it as PREMA. –1-

Commentary: Sri Jiva Gosvami points out that the positive or direct nature of Prema is its extremely deepened state of Bhava, i.e. the deepened state of Bhava-Bhakti is Prema-Bhakti; and the other two aspects, viz. complete softening of the heart, and extreme attachment for Kṛṣṇa, are the two secondary natures of Prema.

Sri Mukundadasa Gosvami observes that the same Bhava is Prema when it deepens to its maximum. This denseness or inspissated or condensed state of Bhava is the primary nature or characteristic of Prema. The difference between Bhava and Prema is this: Bhava softens the heart, but Prema softens the heart completely and overwhelmingly; in Bhava, the heart is softened by the degree and tastes, i.e. desire for attainment of Sri Kṛṣṇa, desire for satisfying the desires of Kṛṣṇa which are agreeable to Him and desires for friendship with Him, whereas in Prema the heart is most deeply and overwhelmingly softened by an extreme attachment and a feeling of 'my-ness' for Kṛṣṇa.

Commenting on the sloka Sri Visvanatha Cakravarti says that the author Sri Rupa Gosvami after describing the signs and nature of Bhava now describes the nature and different signs of Prema. When Bhava overwhelmingly softens the heart, far exceeding the first stage, of heart softening by the appearance of Bhava, and when Bhava becomes profoundly deep, i.e. the ocean of delight swells far more than the first stage of delight in Bhava, and therefore an intense attachment develops for Sri Kṛṣṇa then Bhava of this nature is called Prema. Now a question may be raised: If Bhava be the material or foremost cause, of Prema and Bhava itself transformed into Prema, then according to Sāṅkhya theory, Bhava should cease to continue; because, according to Sāṅkhya, the material cause itself becomes the effect after losing its original causal aspect, and there can be no further continuity of a cause when it ceases to lead to any effect. For example, when molasses is changed into coarse sugar, molasses no more exists-the cause of coarse sugar, which is molasses, is changed into its effect in the form of coarse sugar, and the cause does not continue any more; again when coarse sugar is changed into sugar candy, coarse sugar, which is its cause, no more continues. In the same manner, can it be argued that when Bhava develops into Prema, it should no more exist and become one with Prema? Or, can it be argued that when Prema develops into Sneha, Sneha into Mana, Mana into Pranaya, Pranaya into Raga, Raga into Anuraga, Anuraga into Bhava and Bhava into Mahabhava, then in the long run only Mahabhava alone should remain? According to Sāṅkhya theory the cause-effect relation like this: In the beginning there was Prakṛti. When Prakṛti is stirred, she gives birth to Mahattva or

the intellectual principle, and Prakṛti no more continues to exist. Again, when Mahattatva or the intellectual principle, changes to Ahankara, i.e. egoism, Mahattatva does not continue any more. Ahankara has three forms, viz. satvika-ahankara, rajasika-ahankara and tamasika-ahankara. When satvika-ahankara becomes the presiding deity of the senses, it no more exists; when rajasika-ahankara changes into eleven senses, rajasika-ahankara ceases to continue; and when tamasika-ahankara becomes the subtle Panca Tanmatra, i.e. form or beauty, taste, smell, touch and sound, then tamasika-ahankara does not any more exist separately; and again, when these five subtle Tanmatras become gross Panca-tanmatra, viz. earth, water, fire, air and sky respectively the subtle forms of these do not any more continue to exist. Now, Sri Visvanatha says that such arguments of Sankhya theory cannot be applicable to Bhava-Prema-Sneha-Mana-Praya-Raga-Anuraga-Bhava-Mahabhava, because here Rati (Bhava) which is the essence of the Hladini Sakti or Delight-giving Power of Sri Kṛṣṇa, develop into gradual superiority and eminence in Prema, Sneha, Mana, Pranaya, Raga, Bhava and Mahabhava (See Introduction) without losing its previous stage. It is possible because of the inconceivable prerogative and power of Sri Kṛṣṇa. It therefore, follows that with the appearance of a superior aspect of Bhava, the previous Bhava also continues simultaneously. For example, this supreme prerogative and power of Kṛṣṇa, which are absolutely impossible for human intellect to understand, can be seen in His eternal Lila, i.e. Transcendental Pastimes in His Five-fold Relations with His Eternal Associates. The Childhood of Kṛṣṇa in relation for the parental affection of Nanda and Yasoda does not cease to continue even when by His some supra-extraordinary power Kṛṣṇa changes into His Pauganda-Body, i.e. the Body between the fifth and tenth year of age; and when Kṛṣṇa's Pauganda-Body becomes Kisore-Body, i.e. a Body in the prime of youth from tenth to fifteenth year of age, His Pauganda-Body also continues. It means that Kṛṣṇa's Child-Body, Pauganda-Body and Kisore-Body are all eternal, and they are simultaneously manifest in different Worlds or Planes in accordance with His particular Pastimes in the different relationships. When the Child-Body of Kṛṣṇa in this world changes into Pauganda-Body, the Child-Form moves onto another World where the Lord is manifest. In the same way, when the Pauganda-Body develops into the Kisore-Body, the Pauganda-Body shifts to another world where the Lord is manifest for specific Pastimes in that particular Body. As the Sun in on part of the Universe moves on to another part, so does the Lord's Appearance in this world move on to another world according to the needs of His Transcendental Pastimes. Unlike the Sun the Lord can make Himself manifest simultaneously in different Planes in His Different Eternal Bodies as Child, as Pauganda and Kisore. The whole contention of Sri Cakravarti is that in those devotees who are blessed with Rati, Prema, etc., the permanent Bhavas-Sthayi-Bhavas, a particular aspect of Bhava or its superior excellence in Prema, Sneha, Mana, Pranaya, etc. is sometime found manifest due to the forces of Vibhava, i.e. listened to or singing of the particular Pastimes of Kṛṣṇa, and other Bhavas remain unmanifest in their hearts. It is often noticed that when anger is manifest in a person, his other vices remain suppressed within, and they make their appearances as occasions or causes arise. In the same way, Prema, etc. appears at times in one according to its cause in Bhava and at other times it remains unmanifest in the heart for want any cause of its outward expressions. -1-

Text 2:

*yathā pañcarātre
ananya-mamatā viṣṇau mamatā prema-saṅgatā |
bhaktir ity ucyate bhīṣma-prahlādhoddhava-nāradaih || 2 ||*

Translation: It is said in the Narada-Pancaratra that the attachment which is completely apathetic to other objects and the attachment which is fully drenched in the nectar of Prema and is exclusively directed to Viṣṇu is called Prema-Bhakti by Bhīṣma, Prahlāda, Nārada and Uddhava. -2-

Text 3:

*bhaktiḥ premocyate bhīṣma-mukhair yatra tu saṅgatā |
mamatānya-mamatvena varjitety atra yojanā || 3 ||*

Translation: When attachment is excluded from everything else and is placed in Kṛṣṇa alone, such an attachment or deep feeling for Kṛṣṇa as one's own is termed as Prema by Bhīṣma and other great sages. The previous sloka should be understood in this sense. -3-

Commentary: Sri Mukundadasa observes that Bhakti in this sloka means Bhava-Bhakti, which softens the heart. The expression 'exclusive attachment' indicates the overwhelming melting of the heart of the devotee by the softening powers of Bhava-Bhakti. Sri Visvanatha Cakravarti points out that here the author has explained the statement of the previous sloka of Pancaratra. Bhakti here means Bhava-Bhakti. -3-

Text 4:

bhāvottho 'ti-prasādotthaḥ śrī-harer iti sa dvidhā || 4 ||

Translation: This Prema-Bhakti is of two kinds according to its appearance is due to Bhava or to Sri Hari's extraordinary Grace. -4-

Text 5:

*tatra bhāvotthaḥ
bhāva evāntar-aṅgānam-aṅgānām-anusevayā |
arūḍhaḥ parama-utkarṣam bhāva-uttah parikīrtitaḥ || 5 ||*

Translation: Of these, the sign of Prema arising out of Bhava:

By constant practice of the inner and esoteric Angas or Parts or Aspect of Bhakti, Bhava is aroused; and when such Bhava achieves excellence, it is called Prema-Bhakti arising out of Bhava. –5-

Commentary: Sri Jiva Gosvami points out that here the expression 'esoteric Angas of Bhakti' means the Anubhavas of Bhava-Bhakti, i.e. listening and chanting about Sri Kṛṣṇa. –5-

Text 6:

*tatra vaidha-bhāvottho, yathaikādaśe137
evaṁ-vrataḥ sva-priya-nāma-kīrtiyā jātānurāgo druta-citta ucchaiḥ |
hasaty atho rodīti rauti gāyaty unmādavan nṛtyati loka-bāhyaḥ || 6 ||*

Translation: Example of Vaidhi-Bhavottha-Prema Bhakti as in the Eleventh Canto:

Sage Yagindra, addressing King Nimi, said: Thus guided by the Scriptural prescription, one who has attained attachment for the Lord and whose heart has been overwhelmed and softened by singing the Name of one's dear Lord, ignores all ridicules and praises of others and like a mad person laughs aloud, weeps, screams, sings and dances in ecstasy." –6-

Commentary: Commenting on the stoke Sri Mukundadasa Gosvami points out that the Bhava which appears from Scriptural directions and Prama that is caused by such Bhava is called Vaidhi Bhavottha-Prema Bhakti. The word Bratah in this sloka signifies Scriptural regulations; 'by singing the Name of One's dear Lord,' refers to the esoteric and important Angas or Parts of Bhakti, and their application; 'aroused attachment for the Lord' refers to the appearance of the sentiments of Prema caused by the appearance of Bhava; 'overwhelmed with softening of the heart' shows complete melting of the heart by Bhava; and loud laughter, etc. are expressive of one's intense feeling of 'my-ness' for the Lord.

Sri Visvanatha Cakravarti points out that Evam Bratah refers to the previously stated scriptural injunctions and it should be understood in the sense of one who is thus engaged in such spiritual practices according to the scriptural prescriptions. Bhava that is caused by such scriptural practices is called Vaidhi Bhava-Bhakti. 'By singing the dear Name of the Lord' explains the agreeableness of Kṛṣṇa and is the Anubhava of Bhava-Bhakti. Sva signifies the Lord who is dear to one, and it therefore expresses one's attachment for the Lord with a feeling of 'my-ness'. Anuraga that is already aroused refers to the overwhelmingness of this attachment for the Lord. Rauti means loud voice besides weeping, and loka-vahya should be understood in the sense that the outward expressions like weeping, loud laughing, screaming, etc. are all beyond ordinary human expressions, i.e. such expressions are all supra-mundane. –6-

Text 7,8:

*rāgānuḡīya-bhāvottho
yathā pādme
na patiṁ kāmāyet kañcid-brahmacārya-sthitā sadā |
tam-eva mūrtim dhyāyanti candrakantir-varānā || 7 ||
śrī-kṛṣṇa-gāthām gāyanti romāncodbheda-lakṣanā |
asmin-manvantare snigdha śrī-kṛṣṇa-priya-vartayā || 8 ||*

Translation: Example of PREMA-BHAKTI as is aroused from Bhava, which appears from Raganuga Bhakti in the wake of Ragatmika Bhakti:

It is said in the Padma Puranam: The beautiful-faced Damsel Candrakanti never desired anybody as her husband, but always maintaining her supreme chastity and sense-control by way of Brahmacarya or unmarried life, she constantly meditated on the Person or Portrait of Sri Kṛṣṇa; and ever singing His glories, she would be beautified with overwhelming expressions of horripilation, and thus she became affectionately attached to the culture of agreeable talks on Sri Kṛṣṇa, in this very Manvantara. –7,8-

Commentary: Sri Jiva points out that 'she meditated on the Person of Kṛṣṇa' shows that Bhava had already appeared in the heart of Candrakanti. 'Never desired anybody else as her husband' establishes her deep attachment for Kṛṣṇa, which is the cause of her Prema-Bhakti.

Sri Mukundadasa observes that 'Candrakanti's observance of Brahmacarya and non-desire for anybody else as her husband' show her complete indifference to and distaste for sense-enjoyments which is the sign of Bhava. This Bhava has been caused by Raganuga Bhakti, because this Bhava had appeared from seeing the Murti of Kṛṣṇa, i.e. Deity or Portrait of Kṛṣṇa. 'Meditating on the Person of Kṛṣṇa and singing the Glories of Kṛṣṇa' show cultivation of Antaraṅga Bhakti or highest Bhakti; 'meditated on the Murti for whom Bhava had already been aroused' indicates profound feeling of 'my-ness

for Kṛṣṇa'; 'beautified by extraordinary horripilation' refers to the overwhelming and complete softening of the heart. And thus she was drenched in the cultivation of the agreeable discourses on Kṛṣṇa and attained Prema-Bhakti. –7,8-

Text 9:

*atha harer-ati-prasādotthah
harer-ati-prasādo 'yam saṅga-dānādir ātmanah || 9 ||*

Translation: Next, PREMA-BHAKTT caused by extraordinary Grace of Lord Hari:
To offer His Personal Company is known as extraordinary Grace of Lord Hari. –9-

Commentary: Sri Visvanatha Cakravarti says that the action on the part of Lord Hari to allow His own Company etc. is truly exceptional Grace of the Lord, and hence it is called Atiprasada. –9-

Text 10:

*yathaikādaśe138
te nādḥita-sruti-gaṇā nopāsita-mahattamāḥ |
avratātapta-tapasah mat-saṅgān mām upāgatāḥ || 10 ||*

Translation: In the Eleventh Canto of the Bhagavatam Lord Kṛṣṇa addressing Uddhava says: "Oh Uddhava! Maharaja Vali and other great sages did not read the Vedas in order to attain Me, nor did they keep the company with such great scholars who were authorities on Vedic studies in order to learn the Vedas in search of Me, or they also did not undergo hard penances and other Vedic rituals. But they attained Prema Bhakti by being in My Company who am the greatest of all saints, and thereby were ultimately eligible to attain Me. –10-

Commentary: The above translation has been rendered on the basis of Sri Jiva's comments. Sri Mukundadasa Gosvami points out that te-they refer to the wives of the Vedic brahmanas who had all attained Prema-Bhakti due to the Company of Kṛṣṇa and thereby attained Him. Even before them, amongst the Daityas and Asuras, Tvastra, i.e. Vrtrasura and Kayadhava, i.e. son of Kayadhi (Prahlada), also attained the Lord only by the Grace of His Company.

Sri Visvanatha Cakravarti observes that though the Supreme Lord is absolutely independent, here He mentions Himself as One amongst the saints, which is only an expression of the Lord's polite nature. Therefore their Prema-Bhakti should be considered to have been aroused by the Grace of the Lord. –10-

Text 11:

māhātmya-jñāna-yuktas ca kevalas ceti sa dvidhā || 11 ||

Translation: This Prema-Bhakti is again of two kinds, viz. (a) associated with the knowledge of greatness and majesties, and (b) One-pointed, i.e. all-beauteous. –11-

Commentary: Sri Mukundadasa Gosvami explains KEVALA PREMA as that Prema-Bhakti, the cause of which is the feeling and experience of the all-beauteousness only of the Form, Qualities, Pastimes etc. of Sri Kṛṣṇa. Sri Visvanatha says that Kevala Prema should be understood to be Prema caused by the knowledge of the all-beauteous Form of Kṛṣṇa, in Madhurya only. –11-

Text 12:

*atha ādyo
yathā pañcarātre
māhātmya-jñāna-yuktas tu sudṛḍhaḥ sarvato 'dhikah |
sneho bhaktir iti proktas tayā sārṣṭyādi nānyathā || 12 ||*

Translation: FIRST of the two, i.e. examples of Prema-Bhakti: aroused out of knowledge of the majestic greatness of the Lord:

It has been said in the Pancaratra that the affection that is more than everything else, which is firm and is associated with the knowledge of greatness of the Lord is called Bhakti (Prema-Bhakti), and with its help one can achieved mukti, and not by any other method.

Commentary: Commenting on the sloka, Sri Mukundadasa observes that here sneha or affection means intense or deep Bhava; Bhakti here means Prema Bhakti; firm here means completely bound by the feeling of 'own-ness' or 'my-ness' for the Lord; 'more than every thing else' means the cause of complete softening of the heart and therefore far superior to all the best things of the world; taya means by this Prema Bhakti is attained the four forms of mukti (not the fifth form of mukti, in sayujya or self-merging which has no place in Bhakti); nanyatha means that by this Prema-Bhakti such form of mukti is not desired which seeks one's own pleasures and grandeur.

Sri Visvanatha points out that here this sloka of the Pancaratra has been used as an example of both the possibilities of

Prema-Bhakti aroused by the Bhava-Bhakti which is mixed by knowledge or nor knowledge of the majesties and glories of the Lord. Knowledge of the majesties means He is God, and this consciousness makes the individual feel diffident to approach the Lord, with unreserved friendly relation. But it is to be noted that if persons with Raganuga Bhakti should possess such knowledge of the Lord in His majestic and glorious aspects, he does not lose the nearness or the feeling of 'my-ness' for Him. This is called Prema Bhakti with Madhurya-Jnana. -12-

Text 13:

*Kevalo, yathā tatraiva
manogatir-avicchinā harau prema-pariplutā
abhisandhi-vinirmuktā bhaktir-viṣṇu-vaśankarī || 13 ||*

Translation: Signs of KEVALA or One-pointed PREMA-BHAKTI:

It is said in the Pancaratra that the mental movement inclination towards Lord Hari, which is uninterrupted, desireless, drenched in the nectar of Prema, is called Bhakti. Lord Hari is overcome by this alone. -13-

Commentary: Commenting on this sloka Sri Mukundadasa points out that here Bhakti means the intense or deep feeling; Visnuvasankari means Prema; 'uninterrupted mental turn towards Lord Hari' means intense feeling of 'my-ness' for the Lord; 'drenched in Prema' means complex softening of the heart; and desireless means freedom from any seeking of the majesties and glories of Lord Hari-all these prove the One-pointed or Kevala form of Prema-Bhakti. -13-

Text 14:

*mahima-jñāna-yuktaḥ syād vidhi-mārgānusārīnam |
rāgānugāśrtīānān tu prāyasah kevalo bhavet || 14 ||*

Translation: As regards the devotees who follow the path of scriptural prescriptions, or Vaidhi-Bhakti, their Prema-Bhakti is aroused by a knowledge of the grandeur and majesties of the Lord; whereas as regards those who walk in the path of Raganuga Bhakti, generally their Prema-Bhakti appears from knowledge of the Madhurya or beautiful Nature of Kṛṣṇa. -14-

Commentary: Sri Jiva Gosvami observes that if there be any touch of Vaidhi Bhakti guided by scriptural injunctions, then there can be no Kevala or exclusive Prema-Bhakti.

Sri Mukundadasa points out that it is mentioned that when the Vedas and also the Upanisads were born as Gopis they had knowledge of the majesties of the Supreme Lord it is, therefore, stated here in the present sloka as 'generally' or 'in most cases'.

Sri Cakravarti says that prayasah, i.e. generally or in most cases has been used to signify that in case a devotee of Raganuga Bhakti possesses any inclination for Arcana-Bhakti or Vaidhi-Bhakti, guided by the scriptures, and be likened with Rukmini and others, then such a devotee cannot have Kevala or exclusive or one-pointed Prema-Bhakti. -14-

Text 15-16:

*adau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā |
tato 'nārtha-nivṛttiḥ syāt tato niṣṭhā ruciḥ tataḥ || 15 ||*

*athāsaktis tato bhāvas tataḥ premābhyudañcati |
sādhakānām ayaṁ premnāḥ prādurbhāve bhavet kramāḥ || 16 ||*

Translation: The different stages of the appearance of PREMA:

First Sraddha in faith, next Sadhu-sanga or association with saints, after that Bhajana-kriya or spiritual practices, next to it is Anārtha-nivṛtti, i.e. cessation of all offenses or obstacles, next to it is Nistha or firmness, which is followed by Ruci or taste, next is Asakti or attachment, after this is Bhava, and then appears PREMA. These are the different stages for the appearance of Prema in the heart of a person who undergoes spiritual practices. -15,16-

Commentary: Sri Jiva Gosvami points out that though there are manifold gradations in the appearance of Prema, yet here in two slokas one particular gradual stage of development in the appearance of Prema, which generally happens, has been mentioned by the author. Adau, 'first' means faith first created by listening to the Scriptures in the company of saints. This faith refers to faith in the infallibility of the fundamental teachings of the Scriptures regarding God, individual soul, the universe, Maya, and their inter-relationship and final conclusion. After the first association of Sadhus for creation of faith in the Scriptures, there should be a second association of such Sadhus for being taught in the practical application of spiritual practices in one's life. Nistha here means one's faithful adherence to an uninterrupted application of spiritual practices; Ruci here means intelligent desire for a spiritual life and its actual appliances; Asakti means a natural attraction for leading a spiritual life. This is how Sri Jiva explains the different stages in the unfolding of Prema from the first stage of faith.

Sri Mukundadasa Gosvami comments that here adau, first, means faith in Bhakti in Kṛṣṇa aroused in the heart by an inexplicable fortune; next is association of Sadhus, which means an earnest association with Sadhus in order to learn the

various methods of spiritual practices to be applied in life; next is Bhajana-kriya, i.e. practice of a spiritual life; after this, is Anartha-nivrtti, which means destruction of all sins committed either in this birth or in previous births, this is followed by Nistha which means eager and earnest attempts repeatedly made in performing the spiritual injunctions as prescribed by the Scriptures; after this, is Ruci, i.e. realization of the sweetness of Bhakti or attainment of its taste after the very seed of all sins has been completely destroyed; then develops Asakti which means complete engagement of the mind in Lord Hari after complete cessation of Avidya, i.e. nescience. This is how the two slokas should be interpreted, says Gosvami Mukundadasa. -15,16-

Text 17:

*dhanyasyāyaṁ navāḥ premā yasyonmilati cetasi |
antarvāṅbhir apy asya mudrā suṣṭhu sudurgamā || 17 ||*

Translation: Blessed is he in whose heart this new and novel Prema makes its appearance. Even those who are adroit in the esoteric meaning of the Scriptures, fail to understand the manifold shades of sentiments of Prema however much they may strive. -17-

Text 18:

*ataeva śrī-nārada pañcarātre yathā
bhāvonmatto hareḥ kiñcin na veda sukham-ātmanah |
dukham-ceti maheśāni paramānanda āplutah || 18 ||*

Translation: Therefore it has been said in the Narada-Pancaratra: "Oh Parvati, Consort of Mahesa! One who is intoxicated by the emotions for Lord Hari is drowned in the limitless ocean of bliss and therefore is not aware of one's pleasures or pains." -18-

Commentary: Commenting on the sloka Sri Jiva Gosvami observes that here by quoting the sloka Sri Rupa Gosvami the author wants to show that it is not possible even for eminent scholars of the Scriptures to understand the fineness, orderly methodology and manifold shades of Prema. The purport is this: The wise who are well versed with the exoteric and esoteric concepts of the Scriptures have declared attainment of pleasures and removal of all afflictions and pains to be the goal of life. Such scholars of the Scriptures can at best understand the outward expressions of pleasures and pains of the devotees who are intoxicated with the elixir of Prema, but can never appreciate and understand their inner feelings. The internal happiness and internal agonies of such Prema intoxicated supremely fortunate devotees relate to their realization or otherwise of the Beloved Lord of their heart. In the Bhagavatam, Canto III, Chapter 15, sloka 48, the four Sons of Brahma, viz. Sanatkumar, Sanaka, Sanatana and Sananda, the four Munis, addressing Lord Narayana of Vaikuntha said: "Lord! Thy fame is pure like a place of pilgrimage and is most worthy of eulogy and to be sung. Those who have taken refuge in such Feet of Thine and have realized and relished the ambrosia of the discourses on Thee, such intelligent and skillful persons do not care for sayujya-mukti or moksa (self-merging in Brahman) even if it be offered by Thee as Thy grace. What more shall we say about the worthlessness of the position of Indra, the king of the gods in heaven, and others who are ever afraid of Thy curved side glance?" The four Munis further said: "Oh Lord! We have committed offense before Thy two devotees (Jaya and Vijaya), and for this our offense we deserve to be hurled into hell. But, Beloved Lord! As the bee remains merged in drinking honey of the roses in spite of its being pinched by its thorns, so also if the bee of our mind can ever attain pleasures in drinking the sweetest of the beauty of Thy Lotus like Feet; or as the Tulasi without caring for its worth ever shines at Thy Feet, so also if our tongue be glorified being engaged in singing Thy limitless Qualities and Glories, and if our ears be constantly filled with the music of Thy Qualities, i.e. we are fortunate to be eternally engaged in singing and listening to Thy Qualities etc., then let us be born in various ways in hell-we shall have no objector whatsoever to it!" This is from Bhagavatam, Canto III, Chapter 15, sloka 49. By quoting these two slokas from the Bhagavatam, the commentator wants to show that it is not easy to understand the inner feelings of devotees whom have attained Prema-Bhakti by the yardstick of the knowledge of the Scriptures. In the first sloka, disregard for the pleasures of heaven and moksa has been shown; and in the second sloka, hell, which is full of sufferings and afflictions, has been shown to be welcoming. It is, therefore, difficult to say from any knowledge of the Scriptures what is pleasure and what is pain or suffering for a devotee. In the Scriptures, heaven and moksa has been described as bliss, and hell has been described to be the abode of all sufferings. None in this world desires sufferings in place of pleasures. So, when the Munis prayed to the Lord for the sufferings of hell in preference to the pleasures of heaven, they surely had some hidden hope for an inexplicable bliss. So, the ways of Prema are beyond the scope of all Scriptural knowledge. -18-

Text 19:

*prema eva vilāsatvād-vairalyāt sādhaḥśy api |
atra snehādāyo bhedā vivicya na hi saṁsitāḥ || 19 ||*

Translation: Sneha, Pranaya, etc. are different aspect of further flashes and developed shades of Prema itself, i.e. different special conditions of Prema, and such conditions are also very rarely manifest in devotees who are still in the stage of spiritual practices. They are not, therefore, separately discussed here in this context. -19-

Text 20:

*śrīmat prabhupadāmbhojaiḥ sarvā bhāgavatāmṛte |
vyākti-kr̥tāsti gūdhāpi bhakti-siddhānta-mādhurī || 20 ||*

Translation: The most revered Master Srimat Sanatana Gosvami has explicitly described this ambrosial sweetness of the philosophy of Bhakti in his Brhat-Bhagavatamṛta even though this Bhakti philosophy is most abstruse and a mystery. – 20-

Text 21:

*gopāla-rūpa-sobhām dadhad api raghunātha-bhāva-vistāri |
tuṣya-tu sanātanātmā prathama-vibhāge sudhāmbu-nidheḥ || 21 ||*

Translation: In concluding the Chapter Sri Rupa Gosvami uses a homonymous language having two different meanings. In one sense the sloka can be translated thus:

May Lord Gopala be ever pleased with the Eastern Division of this Ocean of the Nectar of Bhakti-Gopala who is the exponent of the feelings and Pastimes of Lord Rama, i.e. who is the Original Source of all the Avatars, i.e. Divine Descents, like Lord Rama and Others, or Gopala who like Lord Rama displayed in Kanya-Vana the Pastime of Lord Rama's constructing the Bridge over the Ocean, Gopala who possesses the Eternal Body of Sri Krsna! May this Gopala, Krsna be pleased with this Eastern Division of the Ocean of the Nectar of Bhakti!

And, in the second sense, the translation will be like this:

May Sri Sanatana Gosvami be ever pleased with this Eastern Division of the Ocean of the Nectars of Bhakti! Sanatana Gosvami who is the beauty, i.e. supporter of the wishes of Sri Gopala Bhatta and the author of this book who is known as Rupa, and who is the supporter of the feelings of Sri Raghunathadasa, i.e. the expounder of Krsna-Prema, may this Sanatana Gosvami be satisfied with this Eastern Division of the Ocean of the Nectar of Bhakti!

Thus ends Prema-Bhakti

In the FOURTH WAVE of the EASTERN DIVISION

of Sri Sri Bhakti-Rasamrita-Sindhuh.

Translation completed on the Ekadasi day,
Saturday September 14, 1963.