



# NECTAR OF DEVOTION OUTLINE

Including Key Verses  
in Sanskrit

By Gauri dasa

## Important Points from the Preface

1. Nectar of Devotion teaches the principle of Mahaprabhu's movement, which is – elevating everyone to the exalted position of a Goswami, through devotional service.
2. Man engages in various services of humanity because he derives some pleasure (rasa) from such service. However, as it is all a material affair, it does not endure and terminates entirely at death. Therefore man remains dissatisfied.
3. The pleasure (rasa) derived from serving our true object of affection – God, is perpetual, blissful and fully satisfying. This rasa is eternal.
4. The bhaktirasa stage of life is when we engaged in the Lord's service with purified senses, freed from identification with mundane designations.
5. The loving tendency, which is within everyone remains, unfulfilled when reposed in temporary material persons or objects. It will only be fulfilled when correctly placed in Krsna.
6. By loving Krsna we will automatically love everyone just as by water the root of a tree the entire tree is nourished.
7. Nectar of Devotion is specifically presented for persons engaged in the Krsna Conscious movement.

### Introduction Mangalacarana, verse 1

akhila-rasamrita-murtih  
prasrimara-ruci-ruddha-taraka-palih  
kalita-syama-lalito  
radha-preyan vidhur jayati  
Synonyms

akhila-rasa-amrita-murtih – the reservoir of all pleasure, in which exist the mellows, namely santa, dasya, sakhya, vatsalya and madhurya; prasrimara – spreading forth; ruci – by His bodily luster; ruddha – who has subjugated; taraka – the gopi named Taraka; palih – the gopi named Pali; kalita – who has absorbed; syama – the gopi named Syama; lalita – and the gopi named Lalita; radha-preyan – dearest to Srimati Radharani; vidhur – Krsna, the Supreme Personality of Godhead; jayati – all glories to.

#### Translation

“Let Krsna, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopis named Taraka and Pali and absorbed Syama and Lalita. He is the most attractive lover of Srimati Radharani and is the reservoir of pleasure for all devotional mellows.”

### Devotees Compared to Sharks:

Devotees are compared to sharks because: a) they have no interest in the shallow rivers of liberation, and b) they remain deep in the ocean of transcendental loving service to the Lord.

### The Attitude of Preachers:

We should never think ourselves as great preachers, but should always consider that we are simply instrumental to the previous acaryas, and simply by following their footsteps we may be able to do something for the benefit of suffering humanity.

### The Divisions of Bhaktirasamrita-sindhu

#### Four main divisions:

1. Purva-vibhaga (Eastern division)
2. Daksina-vibhaga (Southern division)
3. Pascima-vibhaga (Western division)
4. Uttara-vibhaga (Northern division)

## Divisions within part one, Purva-vibhaga

Title – Bhagavad-bhakti-bheda-nirupakah (divisions of Bhagavad-bhakti).

1<sup>st</sup> wave: Samanya-bhakti, a general description of devotional service.

2<sup>nd</sup> wave: Sadhana-bhakti, devotional service in practice.

3<sup>rd</sup> wave: Bhava-bhakti, devotional service in ecstasy.

4<sup>th</sup> wave: Prema bhakti, devotional service in pure love of God.

## The Definition of pure devotional service (Uttama-bhakti)

anyabhilasita-sunyam jnana-karmady-anavritam  
anukulyena krsnanu-silanam bhaktir uttama

### Synonyms

anya-abhilasita-sunyam – without desires other than those for the service of Lord Krsna, or without material desires (such as those for meat-eating, illicit sex, gambling and addiction to intoxicants); jnana – by the knowledge of the philosophy of the monist Mayavadis; karma – by fruitive activities; adi – by artificially practicing detachment, by the mechanical practice of yoga, by studying the sankhya philosophy, and so on; anavritam – uncovered; anumulyena – favorable; krsna-anusilanam – cultivation of service in relationship to Krsna; bhaktih uttama – first-class devotional service.

### Translation

“When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Krsna favorably, as Krsna desires.

## Anusilanam

\* Means cultivation, “as soon as we say cultivation we must refer to activity”.

\* Pravriti and Nivriti means positive and negative action. (The does and don'ts).

\* Activities are performed with the mind, body and words. (i.e. thinking of Krsna, serving guru and Krsna and kirtan).

\* These activities are not mundane but rather a function of the internal potency.

## Krsna

“By Krsna we refer to the Supreme Personality of Godhead, along with His many expansions ... as well as his pure devotees”.

## Anukulyena

\* “Devotional service means to prosecute Krsna conscious activities which are favorable to the transcendental pleasure of the Supreme Lord, Krsna, and any activities which are not favorable to the transcendental favor of the Lord cannot be accepted as devotional service.”

• Example: Although Ravana, Kamsa and Hiranyakasipu always thought of Krsna, they thought of Him as their enemy. This cannot be accepted as bhakti.

## Anyabhilasita sunyam jnana karmadyavahritam

“In order to keep the purity of such Krsna conscious activities, one must be freed from all material desires and philosophical speculations.”

## Evidences from Sastra supporting Rupa Goswami's definition of Uttama-bhakti

Narada pancaratra:

sarvopadhi-vinirmuktam tat paratvena nirmalam  
hrisikena hrisikesa- sevanam bhaktir ucyate

### Synonyms

sarva-upadhi-vinirmuktam – free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; tat-paratvena – by the sole purpose of serving the Supreme Personality of Godhead; nirmalam – uncontaminated by the affects of speculative philosophical research or fruitive activity; hrisikena – by purified senses freed from all designations; hrisikesa – of the master of the senses; sevnam – the service to satisfy the senses; bhaktih – devotional service; ucyate – is called.

### Translation

Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.

## Chapter One Characteristics of Pure Devotional Service

Firstly we have a continuation of evidences from the introduction, supporting Rupa Goswami's definition.

### Further Evidences

SB.3.29.12-15

lakṣaṇam-bhakti-yogasya nirguṇasya hy udāhṛtam  
ahaituky avyavahitā yā bhaktiḥ puruṣottame

### Synonyms

lakṣaṇam – the symptom; bhakti-yogasya – of devotional service; nirguṇasya – beyond the three modes of nature; hy – certainly; udāhṛtam – is cited; ahaituki – causeless; avyavahita – uninterrupted; yā – which; bhaktiḥ – devotional service; puruṣottame – to the Supreme Personality of Godhead.

### Translation

These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

sālokya-sārṣṭi-sāmipya-sārūpyaikatvam apy uta  
diāmanam na gr̥hṇati vinā mad-sevaṇam jānaḥ

### Synonyms

sālokya – being on the same planet as Me; sārṣṭi – having opulence equal to Mine; sāmipya – having direct association with Me; sārūpya – having the same form as Me; ekatvam – oneness with Me; api – even; uta – or; diāmanam – being given; na – not; gr̥hṇati – accept; vinā – without; mad-sevanam – My service; jānaḥ – the devotees.

### Translation

“My devotees do not accept saloka, sasti, sarupya, samipya or oneness with Me – even if I offer this liberations – in preference to serving Me”.

sa eva bhakti – yogākhyā ātyantika udāhṛtaḥ  
enātivraja triguṇam mad – bhāvāyopapadyate

### Synonyms

saḥ – that (having the above symptoms); eva – certainly; bhakti-yoga-ākhyāḥ – called bhakti-yoga; ātyantikāḥ – the ultimate goal of life; udāhṛtaḥ – described as; ena – by which; ativraja – transcending; tri guṇam – the three modes of material nature; mad-bhāvāya – for direct touch with Me, the Supreme Personality of Godhead, and My nature upapadyate – one becomes qualified.

### Translation

“Bhakti-yoga, as described above, is the ultimate goal of life, by rendering devotional service the Supreme Personality of Godhead, one transcends the modes of material nature and attains the spiritual position on the platform of direct devotional service”.

## Six Further characteristics of Pure Devotion

Rupa Goswami:

kleśagnī śubhadā moksā – laghutākṛt sudurlabhā  
sāndārananda-viśeṣatmā śrī kṛṣṇā karṣaṇī ca sā

Explanation: Bhakti in the stage of sadhana has two aspects: it removes all types of material distress, klesagni, it offers all auspiciousness (subhada). In the stage of bhava, four aspects of bhakti are present: klesagni, subhada, moksalaghutakrit meaning it reveals the insignificance of liberation, and sudurlabha meaning it is extremely rare. In this stage of prema over and above these four absolutes, two more aspects are visible: sandarananda-visesatma, meaning it grouts extremely intense transcendental pleasure, and sri-krsna-karsini, meaning it attracts Sri Krsna.

### 1. Klesagni - Relief from Material Distress Three Causes of Distress (Klesa)

- 1) Papam – sinful activities;
- 2) Bijam – sinful desires;
- 3) Avidya – ignorance.

#### Papam

##### Two Divisions of Papam

- 1) Aprarabdha – immature, sinful activities stored within us for which we have not yet suffered.  
Example: One may have committed criminal acts, but not yet been arrested for them. Now as soon as he is detected, arrest is awaiting him.
- 2) Prarabdha – mature, sinful activities for which we suffer in present.  
Example: If one is suffering from some chronic disease, if one is suffering from some legal implication, if one is born in a low and degraded family or if one is uneducated or very ugly.

### Papam is Eradicated by Devotional Service

Aprarabdha haratvam (the destroyer of aprarabdha) evidence:  
SB.11.14.19, Kṛṣṇa to Uddhava.

yathāgniḥ su-samṛddhārciḥ karoty edhāmsi bhasmasāt  
tathā mad-viśayā bhaktir uddhavaināmsi kṛtsnaśaḥ

#### Synonyms

yathā – just as; agniḥ – fire; su-samṛddha – blazing; arcīḥ – whose flames; karoti – turns; edhāmsi – firewood; bhasma-sāt – into ashes; tathā – similarly; mat-viśayā – with Me as the object; bhaktiḥ – devotion; uddhava – O Uddhava; enāmsi – sins; kṛtsnaśaḥ – completely.

#### Translation

My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees.

Prarabdharatvam evidence:

SB.3.33.6, Devahuti addresses Kapila.

yan-nāmadheya-śravaṇānukīrtanād yat-prahvaṇād yat-smaraṇād api kvacit  
śvādo 'pi sadyaḥ savanāya kalpate kutaḥ punas te bhagavan nu darśanāt

#### Synonyms

yat – of whom (the Supreme Personality of Godhead); nāmadheya – the name; śravaṇa – hearing; anukīrtanāt – by chanting; yat – to whom; prahvaṇāt – by offering obeisances; yat – whom; smaraṇāt – by remembering; api – even; kvacit – at any time; śva-adaḥ – a dog-eater; api – even; sadyaḥ – immediately; savanāya – for performing Vedic sacrifices; kalpate – becomes eligible; kutaḥ – what to speak of; punaḥ – again; te – You; bhagavan – O Supreme Personality of Godhead; nu – then; darśanāt – by seeing face to face.

#### Translation

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy

name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

The basic point is that if person who was a mlecha can perform Vedic yajna it means "his sinful reactions have immediately become neutralized".

## A Further Evidence

All successive stages of sin (papam) are destroyed by devotional service.  
Padma Purana:

aprārabdha phalaṁ pāpaṁ kutam vijaṁ phalonmukham  
krameṇaiva praliyeta viṣṇubhaktiratātmanām

The successive stages described are:

1. Aprarabdha – dormant stock (immature).
  2. Kuta – beginning to take shape as sinful desires.
  3. Bijam – sinful desires.
  4. Prarabdha (phalonmukham) – fructified sins (mature).
- Devotional service destroys all stages.

### Bijam, Sinful Desires

Bhakti is bijaharatvam (the destroyer of sinful desires).

Evidence: SB.6.2.17:

tais tāny aghāni pūyante tapo-dāna-vratādibhiḥ  
nādharmajāṁ tad-dhṛdayaṁ tad apiśāṅghri-sevayā

#### Synonyms

taiḥ – by those; tāni – all those; aghāni – sinful activities and their results; pūyante – become vanquished; tapaḥ – austerity; dāna – charity; vrata-ādibhiḥ – by vows and other such activities; na – not; adharmajaṁ – produced from irreligious actions; tat – of that; dhṛdayaṁ – the heart; tat – that; api – also; śā-āṅghri – of the lotus feet of the Lord; sevayā – by service.

#### Translation

Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations.

Example:

- 1) A person suffering from venereal disease will not ultimately be cured until he is relieved of the desire for sex etc.
- 2) The elephant bathing.

### Avidya, Ignorance

Bhakti is avidyaharatvam (the destroyer of ignorance).

Evidence:

1. SB.4.22.39, Sanat Kumara.

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktiyā karmāśayaṁ grathitam udgrathayanti santaḥ  
tadvan na rikta-matayo yatayo 'pi ruddha-srota-gaṇās tam araṇaṁ bhaja vāsudevam

#### Synonyms

yat – whose; pāda – feet; paṅkaja – lotus; palāśa – petals or toes; vilāsa – enjoyment; bhaktiyā – by devotional service; karma – fruitive activities; āśayaṁ – desire; grathitam – hard knot; udgrathayanti – root out; santaḥ – devotees; tat – that; vat – like; na – never; rikta-matayaḥ – persons devoid of devotional service; yatayaḥ – ever-increasingly trying; api – even though; ruddha – stopped; srotaḥ-gaṇāḥ – the waves of sense enjoyment; tam – unto Him; araṇam – worthy to take shelter; bhaja – engage in devotional service; vāsudevam – unto Kṛṣṇa, the son of Vasudeva.

#### Translation

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees – the jñanis and yogis – although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.



## 2. Padma Purana.

kṛtānuyātrā-vidyābhirharibhaktiranuttamā  
avidyām nidarhatyāśu dāvajvalera pannagim

Translation

“Pure devotional service in Kṛṣṇa Consciousness in the highest enlightenment, and when such enlightenment is there, it is just like a blazing fire, killing all the inauspicious snakes of desire”.

## 2. Kṛṣṇa Consciousness is All Auspicious (Subhada)

Definition (BRS) by Srila Rupa Goswami:

śubhāni prīnanam sarva-jagatām anuraktatā  
sad-guṇaḥ sukam ityādinyākhyātāni maṇiṣibhiḥ

Translation

“Scholars define subha or true auspiciousness as possessing love for all living entities and becoming the object of affection of all living entities as well as possessing all good qualities, happiness, and other similar auspicious achievements”.

### The Aspects of All-auspiciousness (BRS)

1) jagatprīnanādidvayapradatvam:

possessing love for all entities and becoming the object of affection for all living entities.

2) sadguṇādipradatvam:

possessing all good qualities.

3) sukhapradatvam:

possessing happiness and contented.

### Aspect (I) ‘possessing love etc...’

The natural symptom of those who possess love for others: “actual all-auspiciousness means welfare activities for all the people of the world” (NOD).

An object of affection for all: “Everyone can be attracted by this movement and feel the result” (NOD).

“A broad propaganda program for the Kṛṣṇa Consciousness movement of devotional service all over the world is the highest humanitarian welfare activity” (NOD).

### Evidence in Support:

Padma-Purana: “A person who is engaged in devotional service in full Kṛṣṇa Consciousness is to be understood to be doing the best service to the whole world and to be pleasing everyone in the world. In addition to human society, he is pleasing even the trees and animals, because they also become attracted by such a movement”.

Example: Lord Caitanya in the Jharikand forest.

### Aspect (II) Possessing all Good Qualities

Evidence SB.5.18.12:

yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ  
harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato bahiḥ

Synonyms

yasya – of whom; asti – there is; bhaktiḥ – devotional service; bhagavati – to the Supreme Personality of Godhead; akiñcanā – without any motive; sarvaiḥ – with all; guṇaiḥ – good qualities; tatra – there (in that person); samāsate – reside; surāḥ – all the demigods; harau – unto the Supreme Personality of Godhead; abhaktasya – of a person who is not devoted; kutaḥ – where; mahat-guṇāḥ – good qualities; manorathena – by mental speculation; asati – in the temporary material world; dhāvataḥ – who is running; bahiḥ – outside.

Translation

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be

driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?

Note on the materialists: "Even though a person is highly educated academically, if he cannot go beyond the sphere of mental activities then he is sure to perform only material activities and thus remain impure" (NOD).

Example: 'A Krsna conscious boy and the so called yoga practitioners'. No one can have any good qualities if he is lacking in Krsna Consciousness (NOD).

### Aspect (III) Possesses Happiness and Contentment

Srila Prabhupada has combined this third aspect of Subhada with the next characteristic, devotional service reveals the insignificance of liberation (moksa laghutakrt) and placed them both under the subheading of "Happiness in Krsna Consciousness".

#### The Three Sources of Happiness

- 1) Vaisayika sukha – derived from material enjoyment.
- 2) Brahma sukha – derived from identifying oneself with the Supreme Brahman.
- 3) Aisvarya sukha – derived from Krsna Consciousness.

#### All are Attainable by Devotional Service

Evidence – Tantra sastra, Lord Siva to Sati:

"My dear wife, a person who has surrender himself at the lotus feet of Govinda and who has thus developed pure Krsna Consciousness can be very easily awarded all perfections desired by the impersonalists; and beyond this, he can enjoy the happiness achieved by the pure devotees".

#### The Highest Happiness

"Happiness derived from pure devotional service is the highest because its eternal" (NOD).

#### Mayavadis Fall from Their Position of Happiness

"The reason is that they do not desire any ultimate transcendental happiness in the impersonal understanding and therefore must come down to the material platform and take to such mundane affairs" (NOD).

#### The Mystic Perfections (All Attainable by Devotional Service)

SB.11.15.4-5:

1. Anima – becoming smaller than the smallest.
2. Mahima – becoming greater than the greatest.
3. Laghima – becoming lighter than the lightest.
4. Prapti – being able to acquire whatever one desires.
5. Prakamya – being able to experience any enjoyable object, either in this world or the next.
6. Isita-siddhi – by which one can manipulate the subpotencies of maya.
7. Vasita – by which one is unimpeded by the three modes of nature.
8. Kamavasayita – by which one can obtain anything from anywhere to the highest possible limit.

#### Further Evidence

Haribhakti-sudhodaya, Prahlada Maharaja says: "My dear Lord, I repeatedly pray unto Your lotus feet that I may simply be stronger in devotional service. I simply pray that my Krsna Consciousness may be more strong and steady, because happiness derived out of Krsna Consciousness and devotional service is so powerful that with it one can have all other perfections of religiousness, economic development, sense gratification and even the attainment of liberation from material existence."

Example: Kholaveca Sridhara.

Now remember as mentioned before the third characteristic moksalaghutakrit (the devaluer of liberation) has been grouped with the final aspect of Subhada (all auspicious) under the title "Happiness in Krsna Consciousness". This third characteristic begins on the page 13 (last paragraph) beginning in the "Narada-Pancaratra", etc.



### 3. Moksalaghutakrt – the Devaluer of Liberation

Evidence, Narada Pancaratra:

“Any person who has developed even a small amount of devotional service doesn't care a fig for any kind of happiness derived from religiousness, economic development, sense gratification or the five kinds of liberation” (NOD).

“As the personal attendants and maidservants of a queen follow the queen with all respect and obeisances, similarly the joys of religiousness, economic development, sense gratification and liberation follow the devotional service of the Lord”.

### 4. Sudurlabha – the Rareness of Devotional Service

#### The Reasons Why Bhava Bhakti is Rare

1) “In the preliminary phase of spiritual life there are different kinds of austerities, penances and similar processes of attaining self-realization. However, even if an executor of these is without any material desires, he still cannot achieve devotional service”.

Evidence: Tantra Sastra, Lord Siva to Sati.

2) “And aspiring by oneself alone to achieve devotional service is also not very hopeful; because Krsna does not agree to award devotional service to merely anyone”.

Evidence: SB.5.6.18, Narada to Yudhisthira.

#### Devotional Service is Received by the Mercy of a Devotee

Reference 1: CC, M.L., 19.151.

Reference 2: SB; Prahlada Maharaja.

Visvanatha Cakravarti Thakura comments: “Until one has undergone all the stages from ????? to asakti, bhava will not be attainable. Also even if one has achieved asakti, Krsna still does not award easily”.

### 5. Sandarananda Visestatma – the Happiness Derived from the Ocean of Devotional Service

Srila Rupa Goswami: “If brahmananda, of the happiness of becoming one with the Supreme, is multiplied by one trillion fold, it still cannot compare to an atomic fraction of the happiness derived from the ocean of devotional service”.

Evidences:

1. Hari-bhakti-sudhodaya – Prahlada Maharaja.
2. Bhavartna-dipika – Sridhara Swami.

### 6. Sri Krsna Karsini – Attracting Krsna

“...being directly under the control of the internal potency of Krsna, devotional service attracts even Krsna Himself”.

The essence of the internal potency is Sri Radha.

She attracts Krsna the attractor of Cupid (Madan mohan mohini).

Devotion is under Her control.

We must follow in the footsteps of Radharani.

Evidences:

SB.11.14.20, Krsna to Uddhava.

SB.7.10.48-49, Narada to Yudhisthira.

“God is great, but devotional service is greater than than God because it attracts Him”.

## Chapter Two

### The first stages of Devotion

### Three Categories of Devotional Service

1. Sadhana bhakti – Devotional service in practice.
2. Bhava bhakti – Devotional service in ecstasy.
3. Prema bhakti – Devotional service in pure love of God.

### The Characteristics in Each Category

Sadhana bhakti – 1) Klesagni; 2) Subhada.

Bhava bhakti – 1) Klesagni; 2) Subhada; 3) Moksalaghutakrt; 4) Sudurlabha.

Prema bhakti – 1)Klesagni; 2)Subhada; 3)Moksalaghutakrt; 4)Sudurlabha; 5)Sandranandavisesatma;6)Sri Krsna Karsini

### Taste (Ruci) – the Key to Advancement

“...For any persons who have a natural taste for understanding books like Bhagavad-Gita and Srimad-Bhagavatam, devotional service is easier than for those who are simply accustomed to mental speculation and argumentative processes”.

### Where Does Taste Come From

1. From one's previous life.
2. By association with a pure devotee.

### Trying to Understand the Truth About Bhakti by Logic is Ineffectual

The example is given of competitive logicians nullify one another's conclusions and establish continually new thesis.

### Sadhana-bhakti (Devotional Service in Practice)

#### Practice Defined

- Practice means employing our senses in some particular type of work. Therefore devotional service in practice means utilizing our different sensory organs in service to Krsna.

- He is not unnatural – example of a child learning to walk (pro).

- It's the natural instinct – example of aborigines (p20).

- Practice is not the cause of bhakti, but rather “will cause that dormant capacity to be invoked”.

- So this sadhana bhakti cures the conditioned souls of his madness under the spell of maya, material illusion.

Srila Rupa Goswami defines sadhana bhakti:

(Krti sadhy verse, CC, ML, 22.105)

kṛtī-sādhya bhavet sādhyā – bhāvā sā sādhanābhidhā

nitya-siddhasya bhāvasya prākatyam hr̥di sādhyatā

#### Synonyms

kṛtī-sādhya – which is to be executed by the senses; bhavet – should be; sādhyā-bhāvā – by which love of Godhead is acquired; sā – that; sādhanā-abhidhā – called sādhanā-bhakti, or devotional service in practice; nitya-siddhasya – which is eternally present; bhāvasya – of love of Godhead; prākatyam – the awakening; hr̥di – in the heart; sādhyatā – potentially.

## Translation

“When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called sadhana-bhakti, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentially of devotional service in practice.”

## Evidence:

Narada Muni indicates Sadhana bhakti  
SB.7.1.32

tasmāt kenāpy upāyena  
manaḥ kṛṣṇe niveśayet

### Synonyms

tasmāt – therefore; kenāpi – by any; upayena – means; manaḥ – the mind; kṛṣṇe – Kṛṣṇa; niveśayet – one should fix.

### Translation

“My dear king, one must fix his mind on Kṛṣṇa by any means”.

## Two Divisions in Sadhana-bhakti

### 1) Vaidhi sadhana bhakti (regulative)

Definition (BRS 1.2.6):

yatra rāgānavāptatvat pravṛttir upajāyate  
śāsanenaiva śāstrasya sāvaidhī bhaktir ucyate

### Translation

“When there is no attachment or no spontaneous loving service to the Lord, and one is engaged in the service of the Lord simply out of obedience to the order of the spiritual master or in pursuance of the scriptures, such obligatory service is called vaidhi-bhakti”.

CC Madhya 22.109

rāga-hīna jana bhaje śāstrera ajñāya  
'vaidhī bhakti' bali' tāre sarva-śāstre gāya

“Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhi bhakti.”

### 2) Raganuga sadhana bhakti (spontaneous)

“Raganuga refers to the point at which, by following the regulative principles, one becomes a little more attached to Kṛṣṇa and executes devotional service out of a natural love”.

- Example – Rising for morning services out of obedience to an order or out of attachment (P21-22).

## Evidence for Vaidhi Sadhana Bhakti

SB.1.19.24

tataś ca vaḥ pṛcchyaṃ imaṃ vipṛcche  
viśrabhya viprā iti kṛtyatāyāṃ  
sarvātmanā mriyamāṇaiś ca kṛtyaṃ  
śuddhaṃ ca tatrāmṛśatābhīyuktāḥ

“O trustworthy brāhmaṇas, I now ask you about my immediate duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die.”

SB.2.1.5

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ  
śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayaṃ

## Synonyms

tasmāt – for this reason; bhārata – O descendant of Bharata; sarvātmā – the Supersoul; bhagavān – the Personality of Godhead; īśvaraḥ – the controller; hariḥ – the Lord, who vanquishes all miseries; śrotavyaḥ – is to be heard; kīrtitavyaḥ – to be glorified; ca – also; icchatā – of one who desires; abhayam – freedom.

## Translation

O descendant of king Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.

# Evidence of the Chief Regulative Principle

Padma Purana

smartavyaḥ satatam viṣṇur vismartavyo na jātucit  
sarve vidhi-niṣedhāḥ syur etayor eva kīṅkarāḥ

## Synonyms

smartavyaḥ – to be remembered; satatam – always; viṣṇuḥ – Lord Viṣṇu; vismartavyaḥ – to be forgotten; na – not; jātucit – at any time; sarve – all; vidhi-niṣedhāḥ – rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; syuḥ – should be; etayor – of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); eva – certainly; eva – certainly; kīṅkarāḥ – the servants.

## Translation

“Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles.”

This regulative principle is applicable to all varnas and asramas, the castes and occupations of life.

Neglect of this fundament principle will lead to fall down (SB.11.5.2-3):

śrī-camaśa uvāca  
mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha  
catvāro jajñire varṇa-guṇair viprādayaḥ pṛthak

## Synonyms

śrī-camaśa uvāca – Sri Camasa said; mukha – face; bāhu – arms; ūru – thighs; pādebhyaḥ – from the feet; puruṣasya – of the Supreme Lord; āśramaiḥ – the four spiritual orders; saha – with; catvāraḥ – four; jajñire – were born; varṇāḥ – the social orders; guṇaiḥ – by the modes of nature; vipra-ādayaḥ – headed by the brahmanas; pṛthak – various.

## Translation

Sri Camasa said: Each of the four social orders, headed by the brahmanas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.

ya eṣām puruṣam sāksād ātma-prabhavam īśvaram  
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

## Synonyms

yaḥ – one who; eṣām – of them; puruṣam – the Supreme Lord; sāksāt – directly; ātma-prabhavam – the source of their own creation; īśvaram – the supreme controller; na – do not; bhajanti – worship; avajānanti – disrespect; sthānāt – from their position; bhraṣṭāḥ – fallen; patanti – they fall; adhaḥ – down.

## Translation

If any of the members of the four varnas and four asramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.

Everyone will be happy and peaceful by following this principle (SB.11.27.49):

evam kriyā-yoga-pathaiḥ pumān vaidika-tāntrikaiḥ  
arcann ubhayataḥ siddhiṁ matto vindaty abhīpsitām

## Synonyms

evam – in this way; kriyā-yoga – of regulated Deity worship; pathaiḥ – by the process; pumān – a person; vaidika-tāntrikaiḥ – presented in the Vedas and tantras; arcan – worshipping; ubhayataḥ – in both this life and the next; siddhim – perfection; mattaḥ – from Me; vindati – he achieves; abhipsitām – desired.

## Translation

By worshipping Me through the various methods prescribed in the Vedas and tantras, one will gain from Me his desired perfection in both this life and the next.

## Narada Muni Defines Regulative Principles

Narada Pancaratra:

surarṣe vihitā śāstre harimuddiśya yā kriya  
saiva bhaktiriti prokta tayā bhaktiḥ parā bhavet

## Translation

“Any activities sanctioned in the revealed scriptures and aiming at the satisfaction of the Supreme Personality of Godhead are accepted by saintly teachers as the regulative principles of devotional service. If one regularly executes such service unto the Supreme Personality of Godhead under the direction of a bona fide spiritual master, then gradually he rises to the platform of serving in pure love of God”.

## Chapter Three

## Eligibility of the Candidate for Accepting Devotional Service

### The basic eligibility (adhikara)

One may become eligible if he has -  
“A little bit of attraction to Kṛṣṇa”;  
“Unflinching attraction to Kṛṣṇa”. (P29)

### Rupa Goswami describes:

yaḥ kenāpy ati-bhāgyena jāta-śraddho'sya sevane  
nātisakto na vairāgyabhāgasyām adhikāryasau

## Translation

“When one is not too attached to or detached from this material world and by some good fortune develops faith in the service of Kṛṣṇa's lotus feet, he is considered to possess the adhikara for devotional service.”

### Evidence in Support:

SB.11.20.8

yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān  
na nirviṇṇo nāti-sakto bhakti-yogo 'sya siddhi-dah

## Synonyms

yadṛcchayā – somehow or other by good fortune; mat-kathā-ādau – in the narrations, songs, philosophy, dramatic performances, etc., that describe My glories; jāta – awakened; śraddhaḥ – faith; tu – indeed; yaḥ – one who; pumān – a person; na – not; nirviṇṇaḥ – disgusted; na – not; ati-saktaḥ – very attached; bhakti-yogaḥ – the path of loving devotion; asya – his; siddhi-dah – will award perfection.

## Translation

If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me.

### Three Levels of Eligibility for Vaidhi bhakti

#### The first-class devotee (Uttama-adhikari)

- He is expert in the study of relevant scriptures.
- He is also expert in putting forward arguments in terms of those scriptures.
- He can present conclusions with discretion.
- He can consider the ways of devotional service in a decisive way.
- He understands the goal is to attain the loving service of Kṛṣṇa.
- He knows Kṛṣṇa is the only object of worship and love.
- He strictly follows rules and regulations under the training of a bona fide spiritual master and obeys him in accord with revealed scriptures.
- He never deviates from higher authority.
- He has firm faith in scriptures by understanding with all reason and arguments.
- He has a mature determination.

#### The second-class devotee (Madhyama-adhikari)

- He is not very expert in arguing on the strength of revealed scriptures.
- He has firm faith in the procedure of devotional service unto Kṛṣṇa.

#### The third-class devotee (Kanistha-adhikari)

- His faith is not strong.
- His faith can be changed by strong argument.
- He does not recognize the decision of scripture.

### Further Classifications of Neophytes from the Bhagavad-Gita

1. Distressed
2. Desirous of wealth
3. Inquisitive
4. Wise

- Such beginners can be elevated to the second class platform if they associate with pure devotees (Bhagavatah kṛpā).

- Examples given Dhruva, Gaṅgendra, four Kumaras, and the sages of Naimisaranya forest.

- Among the categories there is a gradation of piety, which is most prominent in the jñāni, wise man. This can be seen in that he has a more spiritual objective than the others.

### All Candidates Must Rid Themselves of the Desire for Bhukti and Mukti

CC Madhya 19.176

bhukti-mukti-sprhā yāvat  
piśāci hṛdi vartate  
tāvad bhakti-sukhasyātra  
katham abhyudayo bhavet

“The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.” (Madhya 19.176)



## Devotees do not Care for Bhukti or Mukti

### Evidences given:

- (i) Sri Bilvamangala Thakura
- (ii) SB.3.25.36 Kapila to Devahuti
- (iii) SB.3.4.15 Uddhava to Krsna
- (iv) SB.3.25.34 Kapila to Devahuti
- (v) SB.4.9.10 Dhruva Maharaja

## Chapter Four Devotional Service Surpasses All Liberation

Continuation of evidences is support of devotees are free from the desire for bhukti and mukti:

- 1) SB.4.20.24, Prithu Maharaja;
- 2) SB. 5.14.44, Sukadeva Goswami;
- 3) SB.6.11.25, Vrikrasura;
- 4) SB.6.17.28, Lord Siva;
- 5) SB.6.18.74, Indra;
- 6) SB.7.6.25, Prahlada Maharaja;
- 7) SB.7.8.42, Indra;
- 8) SB.8.3.20, Gajendra;
- 9) SB.9.4.67, Vaikuntha;
- 10) SB.10.16.37;
- 11) SB.10.87.21, Srutis;
- 12) SB.11.20.34, Lord Krsna;
- 13) SB.11.14.14, Lord Krsna;
- 14) SB.12.10.6, Lord Siva;
- 15) Hayasirsa-Pancaratra;
- 16) Well-known verse by Hanuman;
- 17) Narada-Pancaratra;
- 18) SB.6.14.5, Sukadeva Goswami;
- 19) SB.1.8.20, Queen Kunti;
- 20) SB.1.7.10, the "Atmarama" verse.

SB.1.7.10

ātmārāmās ca munayo  
nirgranthā apy urukrame  
kurvanty ahaitukim bhaktim  
ittham-bhūta-guṇo hariḥ

"All different varieties of ātmārāmas [those who take pleasure in ātmā, or spirit self], especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."

SB.9.4.67

mat-sevayā pratītam te  
sālokyādi-catuṣṭayam  
necchanti sevayā pūrṇāḥ  
kuto 'nyat kāla-viplutam

"My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [sālokyā, sārūpya, sāmīpya and sārṣṭi], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"

## Devotees and Liberation

### The Five Types of Liberation

1. Sayujya – to become one with the Supreme.
2. Salokya – to live on the same planet.
3. Sarupya – to attain the same bodily features.
4. Sarsti – to have the same opulence.
5. Samipya – to have constant association.

- A devotee is not after any of the stages of liberation.

- "As such, the pure devotees never accept the liberation of sayujya, ..., though sometimes they may accept as favorable the other liberated stages".

Further Explanation:

Srila Rupa Goswami describes that there are two kinds of the four acceptable muktis. They are:

- 1) Sukhaisvaryottara mukti, where the individual desires the personal pleasure from the opulence attained.
- 2) Premasevottama mukti, where the desire to lovingly serve the Lord dominates.

The devotees do not accept type 1, but may accept type 2.

However, the ekantik (one pointed) devotees are the highest as they are neither attracted to bhukti, or any kind of mukti, their minds, stolen by Govinda, are not even attracted to the grace of Narayana.

Although Narayana and Krsna are one and the same (in tattva), yet the superecellence of Krsna is that all rasas find their highest expression in Him and that He is the object of the highest prema-rasa. Thus Narayana is unable to attract the minds of the Govinda bhaktas.

## The Topmost Devotees

"Such a devotee is never attracted by the opulence of Vaikuntha, or even of Dwaraka, the royal city where Krsna ruled. The conclusion of Srila Rupa Goswami is that the devotees who are attracted by the pastimes of the Lord of Gokula, or Vrindavan are the topmost devotees."

## Chapter Five

### The Purity of Devotional Service

#### The Purity

'Devotional service is transcendental to all material considerations and it is not limited to any particular country, class, society or circumstance'.

'It is open for all without any distinction and it is the constitutional occupation of all living entities'.

### The Purity Established by Srila Bhaktisiddhanta

- He smashed the idea of caste Goswami by the Nityananda vamsa.
- He established that devotional service is not restricted to a particular class of men.
- He established that anyone who is engaged in devotional service is already at the status of being a high-class brahmana.
- ISKCON is based on these propositions.

### Devotional Service is Open to All

Evidences:

- Padma Purana, sage Vasistha to king Dilipa, "My dear King, everyone has the right to execute devotional service, just as he has the right to take early bath in the month of Magha [December-January]."

- Skanda Purana, Kasi Khanda, "In the country known as Mayuradhvaja the lower-caste people who are considered less than sudras are also initiated to the Vaisnava cult of devotional service. And when they are properly dressed, with tilaka on their bodies and beads in their hands and on their necks, they appear to be coming from Vaikuntha. In fact they look so very beautiful that immediately they surpass the ordinary brahmanas."

## A Vaisnava Automatically Becomes a Brahmana

Evidence: Hari-bhakti-vilasa: "Any person who is properly initiated into the Vaisnava cult certainly becomes a brahmana, as much as the metal known as kamsa (bell metal) is turned into gold by the mixture of mercury. A bona fide spiritual master, under the guidance of authorities, can turn anyone to the Vaisnava cult so that naturally he may come to the topmost position of a brahmana."

## If a Devotee Fails to Perform His Sadhana-Bhakti Practices, He is Considered Guilty Neglect

'If after accepting the spiritual master and being initiated one does not follow the rules and regulations of devotional service, then he is again fallen'.

## If a Devotee Fails to Perform Vedic Karma (Varnasrama Dharma) There is no Such Offence

If one is regularly discharging devotional service, there will be no question of fall down.

## The Mystery of the Vaisnava Cult

But even if circumstantially there is some fall down, the Vaisnava need have nothing to do with the prayascitta performances for reformation.

## One Who Has Taken to Bhakti Need Have Nothing to Do with Karma or Jnana

Evidences:

- SB.11.21.2, Krsna to Uddhava:

sve sve 'dhikāre yā niṣṭhā sa guṇaḥ parikīrtitaḥ  
viparyayas tu doṣaḥ syād ubhayor eṣa niścayaḥ

Translation

"Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained."

- SB.1.5.17, Narada Muni to Vyasadeva:

tyaktvā sva-dharmaṁ caraṇāmbujam harer  
bhajann apakvo 'tha patet tato yadi  
yatra kva vābhadram abhūd amuṣya kim  
ko vārtha āpto 'bhajatām sva-dharmataḥ

Translation

"One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non-devotee, though fully engaged in occupational duties, does not gain anything."

- SB.5.5.6, Lord Risabhadeva to His sons:

evam manaḥ karma-vaśam prayunkte avidyayātmany upadhiyamāne  
pṛitir na yāvan mayi vāsudeve na mucyate deha-yogena tāvat

Translation

"When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being and his mind is subjected to fruitive activity. Therefore, until one has love to Lord

Vasudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again.”

- SB.11.11.32, Kṛṣṇa to Uddhava:

ājñāyaivam guṇān doṣān mayādiṣṭān api svakān  
dharmān santyajya yaḥ sarvān mām bhajeta sa tu sattamaḥ

Translation

“My dear Uddhava, any person who takes shelter of Me in complete surrender and follows My instructions, giving up all occupational duties, is to be considered the first-class man.”

- SB.11.5.41, Karabhajana Muni to Maharaja Nimi:

devarṣi-bhūtāpta-nṛṇām pitriṇām na kinkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇam śaraṇyam gato mukundaṁ parihṛtya kartam

Translation

“O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one’s forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord’s service has no need to serve such persons separately.”

- BG.18.66, Kṛṣṇa to Arjuna:

sarva-dharmān parityajya māṁ ekaṁ śaraṇam vraja  
ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ

Translation

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.”

- Agastya-saṁhita: “As the regulative principles of scripture are not required by a liberated person, so the ritualistic principles indicated in the Vedic supplements are also not required for a person duly engaged in the service of Lord Ramacandra.”

- SB.11.5.42, Kṛṣṇa to Uddhava:

sva-pāda-mūlām bhajataḥ priyasya tyaktānya-bhāvasya hariḥ pareśaḥ  
vikarma yac cotpatitām kathaṁcid dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

Translation

“One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone’s heart, immediately takes away the reaction to such sin.”

## Chapter Six

### How to Discharge Devotional Service

The basic principles are good for all at all times, but according circumstances details may differ. Rupa Goswami does not wish to enter into details here, but wants to place before us only the principles.

To be followed:

- 1) Śrī Guru-padaśraya  
Taking shelter at the lotus feet of Śrī Guru
- 2) Śrī Kṛṣṇa-dikā-śikṣādi  
Receiving initiation and spiritual instructions
- 3) Pritipūrvaka-guru-sevā  
Serving Śrī guru with love
- 4) Sādhu-mārgānusārah  
Following the path of the sādhus
- 5) Bhajana-riti-niti-praśna

Questions about the procedures of bhajana

- 6) Kṛṣṇārthe-akhila-bhoga-tyāga  
Renunciation of all the enjoyment for the sake of Kṛṣṇa
- 7) Tīrtha-vāsah Tīrtha-māhātmya-śravaṇam ca  
To live in a sacred place and to hear the greatness of such places
- 8) Svabhakti-nirvāhānurūpa bhojanādi-svikāram  
Accepting only what is required for the sustenance of bhakti
- 9) Śrī Ekādaśī-vrata  
Observing the vow on Ekādaśī
- 10) Aśvattha, Tulasī, Dhātṛī, Go, Brāhmaṇa, Vaiṣṇava-sammānam  
Offering respect to the Aśvattha tree, Tulasī, Āmalaki tree, the cows, brāhmaṇas, and Vaiṣṇavas

“These ten items are preliminary necessities for beginning the discharge of devotional service in regulative principles”.

### To be refrained from:

- 11) Asādhu-saṅga-tyāgaḥ  
Giving up the association of non-devotees
- 12) Bahu-śiṣya-karaṇa-tyāgaḥ  
Renouncing the desire to recruit many disciples
- 13) Bahu-āmbha-tyāgaḥ  
Giving up too many undertakings
- 14) Bahu-śāstra-vyākhyā-vivādādi-tyāgaḥ  
Renouncing the study of many scriptures in order to make novel explanations and arguments
- 15) Vyavahāre-kārpaṇya-tyāgaḥ  
Giving up miserly behavior
- 16) Śoka-krodhādi-tyāgaḥ  
Giving up lamentation, anger, etc.
- 17) Devatāntara-nindā-tyāgaḥ  
Giving up blasphemy and disrespect of other devatās
- 18) Prāṇimātre-udvega-tyāgaḥ  
Giving up harrasment of other living entities
- 19) Sevāparādh-nāmaparādh-tyāgaḥ  
Giving up of all offences in regards to sevā and nāma
- 20) Guru Kṛṣṇa Bhakta-nindā-sahana-tyāgaḥ  
One should not tolerate blasphemy of Śrī Guru, Śrī Kṛṣṇa, or the devotees

“Out of the twenty, the first three are the most important”.

- 21) Vaiṣṇava-cihna-dhāraṇam  
Adopting the outward signs of a Vaiṣṇava
- 22) Hari-nāmākṣara-dhāraṇam  
To wear the letters of the Lord's holy name
- 23) Nirmālya-dhāraṇam  
To accept the remnants of articles used by the deity
- 24) Nṛtyam  
Dancing before the Lord
- 25) Daṇḍavat -praṇāmanam  
Prostrated obeisances
- 26) Abhyutthānam  
Rising from one's seat in honor of the Lord
- 27) Anuvrajyā  
To follow behind the Deity of the Lord
- 28) Śrī Mūrti -sthāne-gamanam  
To visit the place where the Śrī Mūrti is established
- 29) Parikramā  
Circumambulation
- 30) Pūjā or Arcana  
Worship of the Deity
- 31) Paricaryā

Service or attendance upon the Lord

- 32) Gītam  
Singing
- 33) Sāṅkīrtanam  
Congregational chanting of the Lord's holy name
- 34) Japa  
Utterance of the holy name and the mantras
- 35) Stava-pāṭha  
Recitation of songs or hymns in praise of the Lord
- 36) Mahāprasāda-sevā  
Honouring the remnants of food offered to the Deity
- 37) Vījñāpati  
Submissive prayer or entreaty
- 38) Caranāmṛta-pānam  
Drinking the nectar used to wash the lotus feet of the Lord
- 39) Dhūpa-mālyādi-saurabha-grahṇam  
Smelling the fragrance of incense and flower garlands offered to the Lord
- 40) Śrī Mūrti-darśanam  
Taking darsana of the Śrī Mūrti
- 41) Śrī Mūrti-sparsanam  
Touching the Śrī Mūrti
- 42) Ārātrika-darśanam  
Taking darsana of the ārati offered to Śrī Mūrti
- 43) Śravaṇam  
Hearing
- 44) Tat kṛpāpekṣaṇam  
Anticipating the mercy of the Lord
- 45) Smaranam  
Remembering
- 46) Dhyānam  
Meditation
- 47) Dāsyaṁ  
Servitude
- 48) Sākhyam  
friendship
- 49) Ātma-nivedanam  
Dedication of the self
- 50) Nija-priya-vastu-samarpaṇam  
Offering one's own dear objects
- 51) Kṛṣṇārthe-samasta-karma-karaṇam  
Performing all activities for the sake of Kṛṣṇa
- 52) Sarvathā-śaraṇāpattiḥ  
Full self-surrender
- 53) Tulasī-sevā  
Serving Tulasī
- 54) Vaiṣṇava-śāstra-sevā  
Serving Vaisnava scriptures
- 55) Mathurā-maṇḍala-vāsaḥ  
Residing within the district of Mathurā
- 56) Vaiṣṇava-sevana  
Service of Vaiṣṇavas
- 57) Yathā-śakti Hiṅḍolādi-mahotsava-karaṇam  
Celebration of festivals related to the Lord in accordance with one's ability
- 58) Kārttika-vratam  
Observing the vow of Kārtika
- 59) Sarvadā Harināma-grahṇam/ Janmāṣṭamī-yātrādikaṅca  
To chant the holy names at all times/ To celebrate Janmāṣṭamī and other festivals



## The five most excellent items:

- 60) Śraddhā-pūrvaka Śrī Mūrti-sevā  
Serving the Śrī Mūrti with faith
- 61) Rasikaīḥ-saha Śrī Bhāgavatārthāsvādah  
Tasting the meaning of Śrīmad Bhāgavatam in the association of Rasika Vaiṣṇavas
- 62) Sajātiya-snigdha-mahattara-sādhu-saṅgaḥ  
Association of like-minded, affectionate advanced devotees
- 63) Nāma-saṅkīrtana  
Loud congregational chanting of the holy name
- 64) Śrī Vṛndāvana-vāsa  
Residing in Śrī Vṛndavan

“Out of these sixty-four items – namely worshipping the deity, hearing Śrīmad-Bhāgavatam, associating among the devotees, saṅkīrtana and living in Mathura – are very important”.

## Evidence in Support:

SB.11.3.21

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

“Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities, who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters.”

Brahma yamala

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

“Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas and Nārada-pañcarātra is simply an unnecessary disturbance in society.”

CC Madhya 22.128

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa  
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

“One should associate with devotees, chant the holy name of the Lord, hear Śrīmad-Bhāgavatam, reside at Mathurā and worship the Deity with faith and veneration. (Madhya 22.128)

## Chapter Seven Evidences Regarding Devotional Principles

Herein evidences are listed for principles 1 – 18.

## Chapter Eight Offences to Be Avoided

Principle 19 is elaborated on, listing 32 offences from the Agamas, 32 offences from the Varaha-Purana and the 10 offences against the holy name as described in the Padma Purana.

## Chapter Nine Further Consideration of Devotional Principles

Evidences for principles 20 – 42.

## Chapter Ten Techniques of Hearing and Remembering

Evidences for principles 43 – 46.

## Chapter Eleven Aspects of Transcendental Service

Evidences for principles 47 – 53.

## Chapter Twelve Further Aspects of Transcendental Service

Evidences for principles 54 – 64.

### Important verses as evidences:

Regarding Blasphemy:

SB.10.74.40

nindām bhagavataḥ śṛnvaṅs  
tat parasyajanasya vā  
tato nāpaiti yaḥ so'pi  
yātyadhaḥ sukṛtāccyutaḥ

“My dear King, if a person, after hearing blasphemous propaganda against the Lord and His devotees, does not go away from that place, he becomes bereft of the effect of all pious activities.”

Regarding Expecting the Lord's Mercy:

SB.10.14.8

tat te 'nukampāṁ susamīkṣamāṇo  
bhuñjāna evātma-kṛtām vipākam  
hṛd-vāg-vapurbbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk

"My dear Lord, one who constantly waits for Your causeless mercy to be bestowed upon him and who goes on suffering the reactions of his past misdeeds, offering You respectful obeisances from the core of his heart. is surely eligible for liberation, for it has become his rightful claim."

Regarding Surrender:

CC Madhya 22.100

ānukūlyasya saṅkalpaḥ  
prātikūlyasya varjanam  
rakṣīyatīti viśvāso  
gopīṛtve varaṇāṁ tathā  
ātma-nikṣepa-kārpaṇye  
śad-vidhā śaranāgatiḥ

"The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender and humility."

## Chapter Thirteen

### Five Potent Forms of Devotional Service

#### In a short time they arouse Bhava Bhakti

'Rupa Goswami has stated that five kinds of devotional activities namely residing in Mathura, worshipping the Deity of the Lord, reciting Srimad-Bhagavatam, serving a devotee and chanting the Hare Kṛṣṇa mantra – are so potent that a small attachment for any of these five items can arouse devotional ecstasy even in a neophyte.'

Verses by Rupa Goswami:

60) Śraddhā-pūrvaka Śrī Mūrti-sevā – serving the Śrī Mūrti with faith

"My dear friend, if you still have any desire to enjoy the company of your friends within this material world, then don't look upon the form of Kṛṣṇa, who is standing on the bank of the Kesi-ghata (a bathing place in Vrindavan). He is known as Govinda, and his eyes are very enchanting. He is playing upon His flute, and on His head there is a peacock feather. And His whole body is illuminated by the moonlight in the sky."

61) Rasikaiḥ-saha Śrī Bhāgavatārthāsvādaḥ – tasting the meaning of Śrīmad Bhāgavatam in the association of Rasika Vaiṣṇavas

"My dear foolish friend, I think that you have already heard some of the auspicious Srimad-Bhagavatam, which decries seeking the results of fruitive activities, economic development and liberation. I think that now it is certain that gradually the verses of the Tenth Canto of Srimad-Bhagavatam, describing the pastimes of the Lord, will enter your ears and go into your heart."

62) Sajātiya-snigdha-mahattara-sādhu-saṅgaḥ – association of like-minded, affectionate advanced devotees

"It is very astonishing that since I have seen this Personality of Godhead, who is washed by the tears of my eyes, there is shivering of my body, and He has made me a failure in executing my material duties. Since seeing Him, I cannot remain silently at home. I wish to go out to Him always."

63) Nāma-saṅkīrtana – loud congregational chanting of the holy name

"It is said that saints have been able to hear the vibrating strings of the vina in the hands of Narada, who is always singing the glories of Lord Kṛṣṇa. Now this same sound vibration has entered my ears, and I am always

feeling the presence of the Supreme Personality. Gradually I am becoming bereft of all attachment for material enjoyment.”

64) Śrī Vṛndāvana-vāsa – residing in Śrī Vrindavan

“I remember the Lord standing by the banks of the Yamuna River, so beautiful amid the kadamba trees, where many birds are chirping in the gardens. And these impressions are always giving me transcendental realization of beauty and bliss.”

## The Results are Factual (with regards the 64 Angas)

‘In this statement about devotional service, sometimes it may appear that the results have been overestimated, but actually there is no overestimation.’

Proof: Bilvamangala Thakur  
Kumaras

## Although the Primary Fruit is Bhava, Other Insignificant Fruits Have Been Mentioned to Attract the Earthly Minded

‘These descriptions, even if considered overestimations, must be taken as they are, in order to divert our attention from the fleeting material beauty to Kṛṣṇa consciousness.’

(Now those things, which aren’t considered Angas of Bhakti):

## Varnasrama Activities (Karma) are not Bhakti Angas

‘Some scholars argue that simply by following the principles of varna and asrama one can gradually rise to the perfections reached by practicing devotional service, but this argument is not accepted by the great authorities.’

Evidences:

- Mahāprabhu’s discussion with Ramananda Ray.

- BG.18.66, Kṛṣṇa to Arjuna:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

Translation

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.”

SB.11.12.9, Kṛṣṇa to Uddhava:

yaṁ na yogena sāṅkhyena dāna-vrata-tapo-dhvaraiḥ  
vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api

Translation

“Even though one engages with great endeavor in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me.”

## Evidence in Support:

SB.1.18.13

tulayāma lavenāpi  
na svargaṁ nāpunar-bhavam  
bhagavat-saṅgi-saṅgasya  
martyānām kim utāśiṣaḥ

“The value of a moment’s association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.”

Padma Purana

nāma cintāmaṇiḥ kṛṣṇaś  
caitanya-rasa-vigrahaḥ  
pūrṇaḥ śuddho nitya-mukto  
'bhinnatvān nāma-nāminoḥ

“The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa’s name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa’s name is not contaminated by the material qualities, there is no question of its being involved with māyā. Kṛṣṇa’s name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.”

Padma Purana

ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ

“No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.”

Brhan Naradiya Purana

iḥā yasya harer dāsyē  
karmaṇā manasā girā  
nikhilāsv apy avasthāsu  
jīvan-muktaḥ sa ucyate

“A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities.”

Padma Purana

ārādhanānām sarveṣām  
viṣṇor ārādhanām param  
tasmāt paratarām devī  
tadīyānām samarcanam

“Lord Śiva told the goddess Durgā, ‘My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.’ ”

Adi Purana

ye me bhakta-janāḥ pārtha  
na me bhaktāś ca te janāḥ  
mad-bhaktānām ca ye bhaktāś  
te me bhakta-tanā matāḥ

“Lord Kṛṣṇa told Arjuna, ‘Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.’

## Chapter Fourteen

### Devotional Qualifications

(Continuing with those items which are not Bhakti Angas.)

### Jnana (Knowledge) and Vairagya (Renunciation) are not Bhakti Angas

‘Since scholars recommend that knowledge and renunciation are important factors for elevating oneself to devotional service. But actually that is not a fact. Actually, the cultivation of knowledge or renunciation, which are favorable, for achieving footing in Kṛṣṇa consciousness, may be accepted in the beginning, but ultimately they also may come to be rejected, for devotional service is dependent on nothing other than the sentiment or desire for such service. It requires nothing more than sincerity.’

(Note: The jnana, which is slightly utilized in the beginning is Brahma-jnana, or slight appreciation of the infinite self, the Supreme Person and the relation between both. Also the vairagya which has slight utility is the detachment from non-devotional influences and activities).

### Two Important Points Mentioned

- 1) Jnana and vairagya harden the heart whereas bhakti is tender by nature.
- 2) Bhakti is actually the only cause of bhakti (proof: Bhaktosime sakaceti verse).

Evidence: SB.11.20.31, Kṛṣṇa to Uddhava:

tasmān mad-bhakti-yuktasya yogino vai mad-ātmanah  
na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha

Translation

“Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.”

### A Devotee Automatically Attains the Results of Jnana and Vairagya

SB.1.2.7

vāsudeve bhagavati  
bhakti-yogaḥ prayojitaḥ  
janayaty āśu vairāgyaṁ  
jñānaṁ ca yad ahaitukam

“By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.”

SB.11.20.32-33, Kṛṣṇa to Uddhava:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat  
yogena dāna-dharmena śreyobhir itarair api  
sarvaṁ mad-bhakti-yogena mad-bhaktō labhate 'ñjasā  
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Translation

“Everything that can be achieved by fruitive activities, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.”

### Yukta Vairagya – Renunciation through Utilization

One should not give up anything, which can be utilized in the service of the Lord.



anāsaktasya viṣayān yathārham upayūñjataḥ  
 nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate  
 prāpañcikatayā buddhyā hari-sambandhi-vastunah  
 mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate

#### Translation

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

The acceptance and rejection of things should be in pursuance of the devotional principles; not that one can independently manufacture some idea of what should be accepted or rejected. The spiritual master as the visible manifestation of Kṛṣṇa is necessary, therefore, to direct the devotee on the behalf of the Supreme Personality of Godhead.

## Bhakti Practiced through Wealth and Disciples Due to the Intervening Distance is Rejected as an Anga of Bhakti

‘The spiritual master must never be carried away by an accumulation of wealth or a large number of disciples... He is not a very high grade of devotional service ..., then his devotional service becomes stacked.’

## A Devotee Need not Practice Anything Other Than Kṛṣṇa Consciousness

‘A Kṛṣṇa conscious person, being naturally purified, has no need of developing any other process of thought or action.’

(Note: This implies separate cultivation of Viveka or conscious power of discrimination or knowledge that distinguishes good from bad. Also yama and niyama (restraint) and Saucha purification of personal defilement and other such good qualities).

Evidence: Skanda Purana, Narada Muni to Mrigari: “My dear hunter, your unwillingness to kill even an ant is not very astonishing. Any person who develops the devotional attitude has all the good qualities automatically manifested in his person. A devotee is never a cause of distress to anyone”.

‘Sṛila Rupa Goswami affirms herein that purification of consciousness, purification of bodily activities, austerities, peace of mind, etc..., all become manifested in the person who is engaged in devotional service.’

## Ekanga and Anekanga

Ekanga, the performance of one of the nine kinds of devotional service.

‘There are concrete examples of how a devotee discharged one of these services and achieved perfection: King Parikṣit, Sukadeva Goswami, Prahlada Maharaja, Lakṣmi, King Prithu, Akrura, Hanuman, Arjuna, Bali Maharaja.’

Anekanga, the performance of more than one or all of the nine devotional activities.

‘There are also examples of devotees who discharged all the different items together:’  
 SB.9.4.18-20, Sukadeva Goswami to Maharaja Parikṣit:

sa vai manaḥ kṛṣṇa-padāravindayor vacāmsi vaikuṇṭha-guṇānuvarṇane  
 karau harer mandira-mārjanādiṣu śrutiṁ cakārācyuta-sat-kathodaye  
 mukunda-liṅgālaya-darśane dr̥ṣau tad-bhr̥tya-gātra-sparśe 'nga-saṅgamam  
 ghr̥ṇam ca tat-pāda-saroja-saurabhe śrīmat-tulasyā rasanām tad-arpite  
 pādaḥ hareḥ kṣetra-padānusarpāne siro hr̥ṣikeśa-padābhivandane  
 kāmam ca dāsyē na tu kāma-kāmyaya yathottamaśloka-janāśrayā ratih

#### Translation

“Maharaja Ambarisa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord’s temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa’s temples and Kṛṣṇa’s places like Mathura and Vrindavan, he engaged his sense of touch in touching the bodies of the Lord’s devotees, he engaged his sense of smell in smelling the fragrance of tulasi offered to the Lord, and he engaged his tongue in tasting the Lord’s

prasada. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Maharaja Ambarisa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.”

### Evidence in Support:

SB.11.20.9

tāvat karmāṇi kurvīta  
na nirvidyeta yāvata  
mat-kathā-sravaṇādau vā  
śraddhā yāvan na jāyate

“As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kīrtanam viṣṇoh, one has to act according to the regulative principles of the Vedic injunctions.”

## Chapter Fifteen

### Spontaneous Devotional Service (Raganuga-Bhakti)

Due to some editing particulars, clarification is given herein using the original sanskrit text.

### Raganuga Sadhana Bhakti Defined

virājantīma bhivyaktam brajavāsi – janādiṣu  
rāgātmikamanusrta yā sā rāgānugocyate

Translation

“Bhakti that is distinctly and uniquely and spontaneously manifest in the brajavasis is called Ragatmika Bhakti, and bhakti that arises in the wake of this Ragatmika Bhakti is called Raganuga Bhakti.”

rāgānugā-vivekārthamādaḥ ragatmikocyate

Translation

“Ragatmika is first described, as Raganuga Bhakti presupposes Ragatmika and follows in its wake.”

CC Madhya 22.149-150

rāgātmikā-bhakti—‘mukhyā’ vraja-vāsi-jane  
tāra anugata bhaktira ‘rāgānugā’-nāme

“The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called rāgātmikā bhakti. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called rāgānugā bhakti.”

lobhe vraja-vāsīra bhāve kare anugati  
śāstra-yukti nāhi māne—rāgānugāra prakṛti

“If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of śāstra. That is the way of spontaneous love.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee is attracted by the service of the inhabitants of Vṛndāvana—namely the cowherd men, Mahārāja Nanda, mother Yaśodā, Rādhārāṇī, the gopīs, and the cows and calves. An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord. This attraction is called spontaneous attraction. Technically it is called svarūpa-upalabdhi. This

stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and spiritual master. By continuously rendering service through the process of vaidhī bhakti, one's natural inclination is gradually awakened. That is called spontaneous attraction, or rāgānugā bhakti.

An advanced devotee situated on the platform of spontaneity is already very expert in śāstric instruction, logic and argument. When he comes to the point of eternal love for Kṛṣṇa, no one can deviate him from that position, neither by argument nor by śāstric evidence. An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others.

## Ragatmika Bhakti Defined

iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet  
tanmayī yu bhaved bhaktiḥ sātra rāgātmikoditā

Translation

“Raga is complete absorption in the Deity of one's heart's choice: that absorbing devotion is here described as Ragatmika bhakti.”

CC Madhya 22

rāgamayī-bhaktira haya 'rāgātmikā' nāma  
ta-hā śuni' lubdhā haya kona bhāgyavān

SYNONYMS

rāga-mayī—consisting of attachment; bhaktira—of devotional service; haya—is; rāgātmikā—spontaneous love; nāma—the name; tāhā śuni'—hearing this; lubdhā—covetous; haya—becomes; kona bhāgyavān—some fortunate person.

TRANSLATION

“Thus devotional service which consists of rāga [deep attachment] is called rāgātmikā, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

NOD, p.119:

“Spontaneous attraction for something while completely absorbed in thoughts of it, with an intense desire of love.”

## Ragatmika Bhakti of Two Kinds

sā kāmarūpā sambandharūpā ceti bhaveddviddha (273)

Translation

“Ragatmika bhakti is of two kinds – Kamarupa (sensual attraction) and Sambandharupa (relationship).”

This is shown in SB.7.1.30, Narada Muni to Maharaja Yudhisthira:

kāmad dvesād bhayāt snehād yathā bhaktyeśvare manah  
āveśya tad-aghāṁ hitvā bahavas tad-gatiṁ gatāḥ

Translation

“Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him.”

## Examples of Persons with Spontaneous Feeling

- 1) Kama (sensual attraction) – Gopis.
- 2) Sambandha (relationship) – Yadus.
- 3) Bhaya (fear) – Kamsa.
- 4) Dvesa (envy) – Sisupala.

- All attained perfection, but the demons only attain Brahma sayujya.

Evidence:

- Brahmanda Purana: "Those who have achieved liberation from material contamination and those who are demons and are killed by the Supreme Personality of Godhead become absorbed in the Brahman concept of life and reside in the spiritual sky of the brahmajyoti."

- SB.10.87.23, Vedas to Kṛṣṇa:

nibhṛta-marun-mano-‘kṣa-dṛḍha-yoga-yujo hṛdi yan  
munaya upāsate tad arayo ‘pi yayuḥ smaraṇāt  
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo  
vayam api te samāḥ sama-dṛṣo ‘nghri-saroja-sudhāḥ

Translation

"Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. Similarly, we srutis, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way."

Example: Sun, Sun globe.

## Evidence in Support:

SB.7.1.30

gopyaḥ kāmād bhayāt kaṁso  
dveṣāc caidyādayo nṛpāḥ  
sambandhād vṛṣṇayaḥ snehād  
yūyaṁ bhaktyā vayaṁ vibho

"My dear King Yudhiṣṭhira, the gopis by their lusty desires, Kamsa by his fear, Śiṣupāla and other kings by envy, the Yadus by their familial relationship with Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees, by our devotional service, have obtained the mercy of Kṛṣṇa."

Warning: The 'lusty attitude' of the Gopis does not refer to any sort of sex indulgence. Srila Rupa Goswami explains that this 'lusty desire' refers to the devotee's particular attitude of association with Kṛṣṇa. Every devotee in his perfectional stage has a spontaneous attraction to the Lord. This attraction is sometimes called the 'lusty desire' of the devotee. The lust is the devotee's excessive desire to serve the Lord in a particular capacity. Such a desire may seem to be a desire for enjoying the Lord, but actually the endeavor is to serve the Lord in that capacity.

## Kamarupa – Sensual Attraction

'This extreme desire to serve the Lord is manifest in the transcendental land of Vraja. And it is specifically manifested among the gopis. This Gopis' love for Kṛṣṇa is so elevated that for our understanding it is sometimes explained as being "lusty desire" (kama).'

Caitanya-Caritamrita: "Lusty desire refers to the desire to glorify one's personal sense, and transcendental desire refers to the desire for serving the senses of the Lord".

Great souls such as Uddhava and Lord Caitanya aspire for such a standard of devotion, which only goes to show it's not some material affair.

## Kama-Praya – 'Almost Lusty Desire'

Kubja herself wanted to enjoy Kṛṣṇa, whereas as the Gopis wanted only Kṛṣṇa to enjoy. Therefore Kubja's love is almost like the Gopis.

# Chapter Sixteen Spontaneous Devotion Further Described

## Sambandharupa – Relationship

The devotion which is inspired by the identification as being a parent or friend of Kṛṣṇa is known as Sambandha Rupa.

Warning: 'In the stage of devotional service where regulative principles are followed, there is no necessity of discussing this love, for it must develop of itself at a more advanced stage.'

# Eligibility for Spontaneous Devotional Service (Raganuga Bhakti)

## The Adhikara is Intense Longing

rāgātmikanistha ye braja-vāsi-janādayah  
teṣām bhāvāptaye lubdho bhavedatrādhikāravān (291)

Translation

“Those who have eager craving or longing for following in the wake of the Vrajabasis, possessing one pointed attachment for Ragatmika bhakti are alone eligible.”

‘These raganuga devotees do not follow the regulative principles of devotional service very strictly, but by spontaneous nature they become attracted to some of the eternal devotees such as Nanda or Yasoda, and they try to follow in their footsteps spontaneously.’

Warning: ‘It is not possible unless one is freed from material contamination.’

‘Only after the stage of liberation from material contamination can one actually aspire to follow in the footsteps of the devotees in Vrindavan.’

## Symptoms of an Eligible Person

tattadbhāvādi-mādhurye śrute dhīryadapeksate  
nātra śāstra na yuktiṅca tallobhotpatilakṣaṇam (292)

Translation

“The longing has arisen in one who after hearing about the various bhavas of the residents of Vrindavan becomes no longer guided by scriptural prescriptions or dependent on reason and argument.”

‘Such a person should always think about life in Vraja dhama and about following in the footsteps of a particular devotee in the service of the Lord.’ (NOD)

CC Madhya 22

tat-tad-bhā' vādi-mādhurye  
śrute dhīr yad apekṣate  
nātra śāstram na yuktim ca  
tal lobhotpatti-lakṣaṇam

“When an advanced realized devotee hears about the affairs of the devotees of Vṛndāvana—in the mellows of śānta, dāsyā, sakhyā, vātsalya and mādhurya—he becomes inclined in that way, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When such covetousness is awakened, one's intelligence no longer depends on the instruction of śāstra, revealed scripture, logic or argument.”

## Sadhaka Rupa and Siddha Rupa

Sadhaka Rupa means one's physical body and Siddha Rupa means one's mentally conceived eternal spiritual body.

• In the Sadhaka Rupa we always follow regulative bhakti:

‘He should always continue to act as a neophyte as long as his material body is there.’

• Only in the Siddha Rupa do we engage in the service of Kṛṣṇa under the guidance of Radha, Lalita, Visakha, etc. in accordance with their sentiments and feelings:

‘But when he realized his actual position in relationship with the Lord, he can, along with the discharging of regulative service, think within himself of the Lord, under the guidance of a particular associate of the Lord; and develop his transcendental sentiments in following that associate.’

CC Madhya 22

bāhya, antara,—ihāra dui ta' sādhana  
'bāhye' sādha-dehe kare śravaṇa-kirtana  
'mane' nija-siddha-deha kariyā bhāvana  
rātri-dine kare vraje kṛṣṇera sevana



“There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, all day and night.”

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

“The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.”

• The Siddha Pranali process, as practiced by prakṛiti sahajīya, is rejected:

‘They imagine themselves to be associates of the Lord simply by thinking of themselves like that. This external behavior is not at all according to the regulative principles.’

• ‘Sri Rupa Goswami says learned acaryas recommend that we follow the regulative principles even after the development of spontaneous love for Kṛṣṇa.’ (‘Regulative principles in this case indicate Nava Bhakti, or the nine processes of devotional service. And one will choose as Prabhupada says ‘according to his particular taste’.)

Notes: So far in these chapters on Raganuga we have studied that Raganuga is the bhakti which follows in the footsteps of the Ragatmika devotees. Therefore, naturally, we then studied the definition of Ragatmika Bhakti, and its two divisions – Kamarupa and Sambandharupa.

Next we had the qualifications required for taking up the practice of Raganuga, a little about that practice and now we shall go on to study that just as Ragatmika bhakti has two divisions so does Raganuga. And they are called Kamanuga and Sambandhanuga.

## Kamanuga – Conjugal Love

Devotional service following in the footsteps of the Gopis of Vindavan or the Queens of Dwaraka is called devotional service in conjugal love.

## Two Categories of Kamanuga

1. Sambhogecchamayi – direct.

The desire to independently enjoy with Kṛṣṇa (Yutheswari).

‘Thus keli performance means to directly join the Supreme Personality of Godhead’.

2. Tad-tad bhavecchatmika – indirect.

The desire of a hand maid to relish the bhavas of her Superior (Yutheswari).

‘There are others who do not wish direct contact with the Supreme Person, but who relish the conjugal love affairs of the Lord with the Gopis.’

‘In both of these categories one has to follow the particular Gopi who is engaged in such service in Goloka Vrindavan.’

## Two Classifications in Kamanuga

1. Svakiya – wedded (Queens of Dwaraka).

2. Parakiya – not wedded, between paramours (Gopis of Vrindavan).

## The Adhikara for Kamanuga Raganuga

‘The development of conjugal love can be possible only with those who are already engaged in following the regulative principles of devotional service, specifically in the worship of Radha and Kṛṣṇa in the temple. Such



devotees gradually develop a spontaneous love for the Deity, and by hearing of the Lord's exchange of loving affairs with the Gopis, they gradually become attracted to these pastimes. After this spontaneous attraction becomes highly developed, the devotee is placed in either of the above-mentioned categories.'

Note: The essential point is 'tad bhava kanksino' or the intense longing to develop that 'bhava' or sentiments. This longing arises when there has been 'sri murti mudhurim preksya' appreciation of the sweetness of Krsna in the form of His murti, picture or pastimes with the Gopis etc.

Jiva Goswami notes: 'This all depends on having first heard the pastimes of Krsna and the Gopis in the Bhagavatam. Further even to hear the pastimes is sufficient in itself.'

Men Can Also Develop Raganuga.

## Parakiya

Evidence: Padma Purana: "In days gone by there were many sages in Dandakaranya. Dandakaranya is the name of the forest where Lord Ramacandra lived after being banished by His father for fourteen years. At that time there were many advanced sages who were captivated by the beauty of Lord Ramacandra and who desired to become women in order to embrace the Lord. Later on, the sages appeared in Goloka Vrindavan when Krsna advented Himself there, and they were born as Gopis, or girl friends of Krsna. In this way they attained the perfection of spiritual life."

## Svakiya

riraṅsām suṣṭhu kurvam yo vidhi-mārgena sevate  
kevalenaiva sa tadā mahisitvamīyat pure

Translation

"One with the desire for amorous relationship but who is continually guided by Vaidhi bhakti attains the position as a queen in Dwaraka."

Evidence: Maha-kurma Purana: "Great sages who were the sons of fire-gods rigidly followed the regulative principles in their desire to have conjugal love for Krsna. As such, in their next lives they were able to associate with the Lord, the origin of all creation, who is known as Vasudeva, or Krsna, and all of them got Him as their husband."

## Sambandhanuga – Parenthood or Friendship

'Devotees who are attracted to Krsna as parents or as friends should follow in the footsteps of Nanda Maharaja or Subala respectively.'

## Two Methods

One method is trying to become that associate and the other is to follow in the footsteps. Of the two the first is rejected.

## Evidences for Sambandhanuga

'In the Skanda Purana there is a story of an old man residing in Hastinapura, capital of the kingdom of the Pandus, who desired Krsna as his beloved son. This old man was instructed by Narada to follow in the footsteps of Nanda Maharaja, and thus he achieved success.'

'There is a statement in the Narayana-vyuha-stava prayers that persons who are always engaged in thinking of the Lord as their husband, friend, father or well-wisher are always worshipable by everyone. This spontaneous love for Krsna can be developed only by the special mercy of Krsna or His pure devotee.'

Note: • Raganuga bhakti is called Pusti marg by the Vallabha sect.  
• Vaidhi they call maryad marg.

CC Madhya 8.70

kṛṣṇa-bhakti-rasa-bhavitā matiḥ  
kṛiyatām yadi kuto 'pi labhyate  
tatra laulyam api mūlyam ekalaṁ  
janma-kōṭi-sukṛtair na labhyate

“Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.”

## Chapter Seventeen

### Bhava Bhakti – Ecstatic Love

#### Defined

śuddha-sattva-viśeṣātmā prema sūryāṁsu sāmyabhāk  
rucibhiś-citta maṣṇyakṛd-asau bhāva ucyate

Translation

“Bhava bhakti is a special manifestation of suddha sattva (svarupsakti). It is like a ray of the sun of Prema and it softens the heart by various tastes. Bhava is the first stage of Prema (Premasuryamsa).”

#### Evidences:

Tantra Sastra: “Bhava is the first symptom of pure love for the Personality of Godhead, and in this stage one is sometimes found shedding tears or shivering.”

Padma Purana: “When king Ambarisa was put into difficulty by Durvasa, he began to think of the lotus feet of the Lord, and there were some changes in his body, and tears were falling from his eyes.”

#### The Appearance of Bhava is Due to:

1) Sadhanabhinivesajah – intense spiritual practices.

‘The purport is that one should execute devotional service rigidly in the association of devotees so that there will be certainty in raising oneself to that ecstatic position.’

2) Sri kṛṣṇa tadbhakta-prasadajah – due to the causeless grace of Kṛṣṇa and His devotees.

‘While elevation to that stage by the special mercy of Kṛṣṇa or His devotees is very rare.’

• Our approach should be – ‘one should devoutly execute the regulative principles of devotional service and at the same time hope for Kṛṣṇa’s favor or for His devotee’s favor.’

Warning: Don’t sit around waiting for an honorary degree!

#### Two Types of Sadhanabhinivesajah

1. In Vaidhi Bhakti.

2. In Raganuga Bhakti.

#### In Vaidhi Bhakti

Evidence: SB.1.5.26, Narada Muni to Vyasadeva:

tatrānvaham kṛṣṇa-kathāḥ pragāyatam anugraheṇāśṛṇavam manoharāḥ  
tāḥ śraddhayā me ‘nupadam viśṛvataḥ priyaśravasy aṅga mamābhavad rucih

Translation

“O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.”

SB.1.5.28, Narada Muni to Vyasadeva:

ittham śarat-prāvṛṣikāv ṛtū harer viśṛvato me ‘nusavam yaśo ‘malam  
sankīrtymānam munibhir mahātmabhir bhaktiḥ pravṛttātma-rajās-tamopahā

## Translation

“Thus during two seasons – the rainy season and autumn – I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As the flow of my devotional service began, the covering of the modes of passion and ignorance vanished.”

SB.3.25.25, Lord Kapila to Devahuti:

satām prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ  
taj-joṣaṇād āśv apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati

## Translation

“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.”

## Emphasis on Association by Srila Prabhupada

In the first instance Srila Prabhupada simply called sadhanabhinivesajah ‘constant association with pure devotees’, again then he referred to it as ‘through association of devotees’. Then he mentioned the literal translation but still emphasized association – ‘the purport is that one should execute devotion service rigidly in the association of devotees’. Again after quoting the evidences from Narada’s experience he states ‘these are practical examples of how one can develop to the stage of ecstatic love simply by the association of pure devotees’. Therefore it is essential ...’.

Summing up the subject Prabhupada gives the clear point of conclusion – ‘one should therefore seek the association of such pure, unalloyed devotees, and by such association and service a neophyte devotee will certainly develop attachment, love and devotion for the Supreme Personality of Godhead.’ Therefore clearly the emphasis is that the rigid sadhana must be done in the association of pure devotees.

## In Raganuga Bhakti

Evidence: “In the Padma Purana there is a story of a neophyte who, in order to raise herself to the ecstatic platform, danced all night to invoke the Lord’s grace upon her.”

## Sri Krsna Tadbhakta Prasadajah

‘Sometimes, however it is found that without undergoing any devotional process, one all of a sudden develops devotion for Lord Krsna’.

‘This must be understood to be a special mercy of Krsna or of His devotee’.

## Krsna's Grace Received in Three Ways

1) Vacika – simply by speaking (Lord speaks).

Evidence: Naradiya Purana, Lord Krsna to Narada Muni: “O best of the brahmanas, I wish that you may develop unalloyed devotional service to Me, which is full of transcendental bliss and all auspiciousness”.

2) Darsana dana – simply by glancing (Lord appears in person).

Evidence: Skanda Purana: “When the inhabitants of Jangala Province saw the Personality of Godhead, Krsna, they were so stricken with feeling that they could not withdraw their glance from Him.”

3) Harda – simply by good wishes (just manifests in the heart).

Evidence: Suka Samhita, Narada Muni to Vyasadeva: “You have a son who is the greatest devotee of the Personality of Godhead, and I can observe that without any following of the regulative principles of devotional service, he is already enriched with many of the symptoms achieved by the execution of devotional service after many, many births.”

## Grace of the Devotees

Evidence: SB.7.4.36, Narada to Yudhisthira:

guṇair alam asaṅkhyeyair mahātmyam tasya sūcyate  
vāsudeve bhagavati yasya naisargiki ratih

## Translation

“Who could list the innumerable transcendental qualities of Prahlada Maharaja? He has unflinching faith in Vasudeva, Lord Krsna (the son of Vasudeva), and unalloyed devotion to Him. His attachment to Lord Krsna was natural because of his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul (mahatma).”

Skanda Purana, Parvata Muni to Narada Muni: “My dear Narada, of all saintly persons you are so great and glorious that simply by your good wishes a lowborn hunter also has become a great, elevated devotee of Lord Krsna.”

## Chapter Eighteen

### Character of One in Ecstatic Love

### Nine Symptoms Found in a Person Who Has Developed Bhava

Bhakti-Rasamrita-Sindhu, 1.3.25-26:

kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā  
āśā-bandhaḥ samutkanthā nama-gāne sadā ruciḥ  
āsaktis tad-guṇākhyāne prītis tad-vasati-sthale  
ity ādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jāne

#### Translation

“When the seed of ecstatic emotion for Krsna fructifies, the following nine symptoms manifest in one’s behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides – that is, a temple or a holy place like Vrindavan. These are all called anubhava, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.”

1) Ksanti – Perseverance, when a person is undisturbed even in the presence of various causes of disturbance, he is called reserved and perseverant.

Evidence: SB.1.19.15, Maharaja Pariksit to the brahmanas:

taṁ mopayātaṁ pratiyantu viprā gangā ca devī dhṛta-cittam iṣe  
dvijopasṛṣṭaḥ kuhakas takṣako va daśatv alaṁ gāyata viṣṇu-gāthāḥ

#### Translation

“O brahmanas, just accept me as completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird – or whatever magical thing the brahmana created – bite me at once. I only desire that you all continue singing the deeds of Lord Visnu.”

2) Avyārtha-kalatvam – Utilizing of time.

Evidence: Haribhaktisudhodaya.

3) Virakti – Detachment.

Evidence: SB.5.14.43, Sukadeva Goswami to Maharaja Pariksit:

yo dustyajān dāra-sutān suhrd rājyaṁ hr̥di-spr̥ṣṭaḥ  
jahau yuvaiva malavad uttamaśloka-lālasaḥ

#### Translation

“While in the prime of life, the great Maharaja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead, Uttamasloka. He gave up his beautiful wife, nice children, great friends and an enormous empire. Although these things were very difficult to give up, Maharaja Bharata was so exalted that he gave them up just as one gives up stool after evacuating. Such was the greatness of His Majesty.”

4) Manasunyata – Pridelessness.

Evidence: In Padma Purana it is stated that King Bhagiratha was the emperor above all other kings, yet he developed such ecstatic love for Krsna that he became a mendicant and went out begging even to the homes of his political enemies and untouchables. He was so humble that he respectfully bowed down before them.

Example: About two hundred years or less, one big landlord known as Lal Babu, a Calcutta landholder, became a Vaisnava and lived in Vrindavan. He was also begging from door to door, even at the homes of his political enemies.

5) Asabandha – Great Hope.

Evidence: Rupa Goswami: "I have no love for Krsna, nor for the causes of developing love for Krsna – namely, hearing and chanting. And the process of bhakti-yoga, by which one is always thinking of Krsna and fixing His lotus feet in the heart, is also lacking at me. As far as philosophical knowledge or pious work are concerned, I don't see any opportunity for me to execute such activities. But above all, I am not even born of a nice family. Therefore I must simply pray to You, Gopijana-vallbha (Krsna, maintainer and beloved of the gopis). I simply wish and hope that some way or other I may be able to approach Your lotus feet, and this hope is giving me pain, because I think myself quiet incompetent to approach that transcendental goal of life."

6) Samutkantha – Eagerness for achieving desired success.

Evidence: Krsna Karnamrita, Bilvamangala Thakura: "I am eagerly waiting to see the boy of Vrindavan whose bodily beauty is captivating the whole universe, whose eyes are always bounded by black eyebrows and expanded like lotus petals, and who is always eagerly glancing over His devotees and therefore moving slightly here and there. His eyes are always moist, His lips are colored like copper, and through those lips there comes a sound vibration which drives one madder than a mad elephant. I want so much to see Him at Vrindavan!"

7) Nama-gane sada ruci – Attachment to chanting the holy names of the Lord.

Evidence: Krsna Karnamrita, Bilvamangala Thakura: "O Lord Govinda, the girl who is the daughter of King Vrisabhvanu is now shedding tears, and she is anxiously chanting your holy name – 'Krsna! Krsna!'"

8) Tad-guna khyane asakti – Eagerness to describe the Lord's transcendental qualities.

Evidence: Krsna Karnamrita, Bilvamangala Thakura: "What shall I do for Krsna, who is pleasing beyond all pleasurable conceptions, and who is naughtier than all restless boys? The idea of Krsna's beautiful activities is attracting my heart, and I do not know what I can do!"

9) Tad-vasatistale priti – Attraction for living in a place where Krsna has His pastimes.

Evidence: Padyavali: "In this place of Vrindavan the son of Maharaja Nanda used to live with His father, who was king of all cowherd men. In this place Lord Krsna broke the cart in which the Sakatasura demon was concealed. At this place Damodara, who can cut the knot of our material existence, was tied up by His mother, Yasoda."

## Ratyabhasa – Semblance of Rati (Bhava)

- Softening of the heart, which is characteristic of Rati, when found in a salvationist, impersonalist, etc. is not a true sign of Rati.
- Even ordinary devotees cannot have such pure attachment for Krsna, therefore it's certainly unachievable by karmis and jnanis.
- When real devotees see such ecstatic symptoms in such persons they know it's imitative only.

## Two Types of Ratyabhasa

- 1) Pratibimba Ratyabhasa – The reflection of Rati.
- 2) Chaya Ratyabhasa – The shadow of Rati.

### Pratibimba Ratyabhasa

Signs: • Offers desired objects without strain.

- Where ecstatic symptoms are seen as expressions of the desire for elevation or salvation.

Cause: 'Sometimes it is found that a person actually attached to material enjoyment or salvation has the good future to associate with pure devotees while they are engaged in chanting the holy name of the Lord. By the good grace of the Lord one may also cooperate and join in the chanting. At that time, simply by the association of such pure devotees, the moonlike rays from their hearts their Rati reflects on him ....'

### Chaya Ratyabhasa

- Signs: • Excited curiosity or inquisitiveness.
- Cancal, flickering.
  - Removes agonies of material suffering.
  - In a very small way resembles Rati.

Cause: Hari-priya-kriya-kala dasa patradi-sangamat, basically if an undeserving person performs some activity dear to Hari, observes a time dear to Hari, visits a place which is dear to Hari or associates with His dear devotees, he attains chaya rati-abhasa.



## Important Points about the Bhava Stage

- By association and blessings of pure devotees Ratyabhasa may develop with Bhava.
- By committing offences to the feet of such devotees even the best Ratyabhasa will dwindle and disappear.
- By commission of serious offence – Bhava will be destroyed.

In offences of medium nature – Bhava will turn to Abhasa.

Mild offences will simply produce Bhava of inferior quality (Jiva Goswami).

- Attachment to staunch monists will cause Bhava to dwindle to Abhasa, ultimately one will end up identifying himself with the object of his worship.
- A person seen to have Bhava without undergoing spiritual practices must have achieved the status in his previous life.
- A person who has developed Bhava, if seen to accidentally deviate, he should not show any malice towards him – he should still be counted among the pure.

Evidence: Nrsinha Purana: “If a person has completely engaged his mind, body and activities in the service of the Supreme Godhead, but externally he is found to be engaged in some abominable activities, these abominable activities will surely be very quickly vanquished by the influence of his staunch devotional force.”

## Chapter Nineteen

### Prema Bhakti – Devotional Service in Pure Love of God

#### Prema Bhakti Defined:

samyarimasṛñitasvanto mamatvātiśayārikitaḥ  
bhava sa eva sāndratmā budhaiḥ premā nigadyate

Translation

“When Bhava deepens to the maximum, softens the heart completely and develops into an exceeding ‘myness’ feeling for Kṛṣṇa making one extremely attached, then the wise designate it as Prema.”

Evidence: Narada Pancaratra: “When lust is completely transferred to the Supreme Godhead and the concept of kinship is completely reposed in Him, such is accepted as pure love of God by great authorities like Bhīṣma, Prahlaḍa, Uddhava and Narada.”

Great authorities like Bhīṣma have explained that love of Godhead means completely giving up all so-called love for any other person. According to Bhīṣma, love means reposing one’s affection completely upon one person, withdrawing all affinities for any other person.

#### Prema Arises in Out of Two Causes

1. Bhavottha-prema-bhakti – Arising out of Bhava (ecstasy).
2. Harerati-prasadottah – Extraordinary mercy of Kṛṣṇa.  
(This pure love can be transferred to the Supreme Personality of Godhead under two conditions – out of ecstasy and out of the causeless mercy of the Supreme Personality of Godhead Himself.)

#### Bhavottha Prema Bhakti of Two Types

1. Vaidhi bhavottha – From the Bhava which has arisen from regulative bhakti.

Evidence: SB.11.2.40, Yogendras to Maharaja Nimi:

evaṁ-vrataḥ sva-priya-nāma-kīrtya jātanurāgo druta-citta uccaiḥ  
hasaty atho roditi rauti gāyaty unmāda-van nṛtyati loka-bāhyaḥ

Translation

“By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.”



2. Raganugiya bhavotta – From the Bhava arisen from spontaneous devotion.

Evidence: Padma Purana: “Candrakanti, a celebrated fair-faced girl, rigidly observed celibacy in order to obtain Kṛṣṇa as her husband. She always engaged herself in meditating on the transcendental form of the Lord and always chanted the glories of the Lord. She did not desire to accept anyone else as her husband. She had firmly decided that only Lord Kṛṣṇa would be her husband.”

## Harerati Prasadottah, Causeless Mercy

Evidence: SB.11.12.7, Kṛṣṇa to Uddhava:

te nādhita-śruti-gaṇā nopāsita-mahattamāḥ  
avratātapta-tapasāḥ mat-saṅgān mām upāgataḥ

Translation

“The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.”

## Two Kinds of Prema

1. Mahatmya-jnana Prema – associated with the knowledge of greatness and majesties of God.

Reference: Narada Pancaratra: “If on account of profound veneration for the greatness of the Supreme Lord one attains a great affection and steady love for Him, one is certainly assured of attaining the four kinds of Vaiṣṇava liberation – namely achieving the same bodily features as the Lord, achieving the same opulence as the Lord, dwelling on the planet where the Lord is residing, and attaining eternal association with the Lord. The Vaiṣṇava liberation is completely different from the Mayavada liberation, which is simply a matter of being merged into the effulgence of the Lord.”

2. Keval Prema – one pointed, associated only with the all-beauteous form of the Lord.

Reference: “In the Narada-Pancaratra pure, unalloyed devotional service is explained as being without any motive for personal benefit. If a devotee is continuously in love with Lord Kṛṣṇa and His mind is always fixed upon Him, that devotional attitude will prove to be the only means of attracting the attention of the Lord. In other words, a Vaiṣṇava who is incessantly thinking of the form of Lord Kṛṣṇa is to be known as a pure Vaiṣṇava.”

Note: Those, whose Prema was aroused by Vaidhi Bhavottah attain Mahatmya-jnana Prema. And then those, whose Prema was aroused by Raganugiya Bhavottah attain Keval Prema.

## The Different Stages, Leading to the Appearance of Prema

Evidence: Bhakti-rasamrita-sindhu, 1.4.15-16:

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā  
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ  
athāsaktis tato bhāvas tataḥ premābhyañcati  
sādhakānām ayaṁ premaḥ prādurbhāve bhavet kramah

Translation

“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sadhana-bhakti, the execution of devotional service according to regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”

## Scriptural Scholars Cannot Understand the Inner Movement of Prema

• Only the most fortunate persons can achieve such success in life. Those who are simply academic students of the Vedic scripture cannot appreciate how such a development takes place.

Reference: Narada-Pancaratra, Lord Siva to Parvati: “My dear Supreme Goddess, you may know from me that any person who has developed the ecstasy of love for the Supreme Personality of Godhead, and who is always

merged in transcendental bliss on account of this love, cannot even perceive the material distress or happiness coming from the body or mind.”

- The development of Prema is not discussed herein. (Sneha, mana, etc.)
- Sanatana Goswami has explicitly described the philosophy of Bhakti in Brihad Bhagavatamrita even though it is very esoteric.

Concluding Sri Rupa Goswami prays that Gopal Krsna will be pleased with this Purva-Vibhaga. The prayer in sanskrit can also be translated as a prayer to Srila Sanatana Goswami.