

CHAPTER-III

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Śrīkṛṣṇa Caitanya's Bhākti Movement

Part-I

The main sources of the cult of Bhākti or devotional love for God are the Nārāyaṇīya section of the Mahābhārata, Śrīmadbhāgavadgītā, Bhāgvatapurāna, Nārādīya Bhākti Sūtra and Śāṅḍilya Sūtra, of course, the germs of the Bhākti-cult are found in the Vedic hymns and the upaniṣads. The Vedic hymns to Varuṇa, Savitr and uṣas are replete with the sentiment of devotion. The doctrine of Bhkti is evidently traced in the later upaniṣads. In the M.U. it is said that the self cannot be realised by the study of the Vedas, nor by wisdom nor by through learning. It can be realised by him only whom it chooses or favours. To him the self-reveals its own nature-

Nāyamātmā prvacanena labhyo na medhayā na vahunā śrutena |

Yamevaiṣa Vṛnute tena labhāstasyaiṣa ātmā vivṛṇute tanum svām||¹

Certainly this is the doctrine of grace. The term Bhākti occurs for the first time in the Upaniṣad. In the Śvetāśvatara Upaniṣad the doctrine of Prapatti or self-surrender is emphasized-

Yasya deve parā Bhāktiryathā deve tathā gurau |

Tasyaite kathitā hyarthāḥ prkaśante mahātmanah ||

In the Bṛhadāranyakopaniṣad Brahman is described as the nature of supreme bliss and the source of all human joys-

Salila eko draṣṭā dvaito Bhāvatyeṣa brahmalokaḥ samrāḍiti
hainamanuśāsā yajñavalkya eṣāsya Paramā gatieṣāsya paramā
sampadeṣoya paramo loka eṣoya parama ānanda
etasyaivānandasyānyāni bhūtani mātrāmupajīvanti ||

In the teachings of the Gītā complete resignation to God (Śaraṇāgati) is emphasized-

Sarva dharmān Paritajya māmekam Śaraṇam Vraja |

ahaṃ tvam sarvapāpebhyo mokṣayiṣyāmi mā śocaḥ ||⁴

i.e. Relinquishing all duties, come to Me alone for refuge. Be not grieved for I shall deliver thee from all evils.

In the Bhā.purāna also complete surrender to Lord Kṛṣṇa with unalloyed devotion is emphasized for attaining liberation since liberation depends entirely upon the grace of God.

However, with this preface relating to the sources of Bhākti as found in the Indian tradition we are now going to launch a discussion on the doctrine of Bhākti as revealed in the Gauḍiya Vaiṣṇavism. But before

entering into the discussion proper we wrote a few words about the nature of Bhākti as defined in the Nārādīya Bhākti Sūtra. Nārada defines Bhākti in the following terms- ‘Sātvasmin Pramapremarūpā.’⁵ i.e. Bhākti is of the nature of intense love for God. It is of the nature of love which reaches its acme of perfection. It is the highest end. Love for God is similar to the love for near and dear ones. This Bhākti is not only of the nature of love that reaches its acme of perfection but it is also of the form of nectar- ‘amṛtasvarūpā ca’.⁶ According to Śāṅḍilya the most perfect attachment to God is Parā Bhākti or Parā anurakti says Śāṅḍilya ‘ātmaratyavirodhena’.⁷

Rūpa Goswamī, one of the six Goswāmīs of Vṛdāvana defines Bhākti in his Bhāktirasāmṛtasindhu in the following stanza-

anyābhilāṣitaśūnyam jñānakarmādyanāvṛtam |

ānukūlyena Kṛṣṇāśīlanam Bhāktiruttamā ||⁸

i.e. in pure devotion there should not be any desire except the ardent wish for one’s own upliftment for the sake of rendering service to lord Kṛṣṇa, nor there should be any sacred rite except the worship to Kṛṣṇa, nor there should be knowledge and action in their respective forms. Being devoid of all these, rendering service to Lord Kṛṣṇa with all the sense organs

accepting only those which are conducive to devotion, is called pure devotion or Śuddhā Bhākti.

Kṛṣṇadas Kavirāj Goswāmī also says-

Anyā vanchā, anyā puja chāḍi, 'jñāna karma'

Ānukūlye sarvendriye kṛṣṇānuśīlan||

Ei 'śuddhaBhākti' ihā haite 'premā' hay|

Pañcarātre bhāgavate ei lakṣaṇ Kay||⁹

Narottamthākur also defines Bhākti in his 'Premabhākticandrikā' repeating almost the same expression of C.C.-

Anyā abhilās chāḍi, jñānkarma parihari

Kāymane kariva Bhājan |

Sādhusange Kṛṣṇasevā nā pūjiva devīdevā

Ei Bhākti param Kāraṇ ||¹⁰

In the Śrīnāradapañcarātra Bhākti is defined in the following manner-

Sarvopādhivinirmuktam tatparatvena nirmalam|

hṛṣīkeṇa hṛṣīkeśasevanam Bhāktirucyate||¹¹

i.e. to serve Hṛṣīkeśa (Kṛṣṇa) with all the sense-organs is called Bhākti. There are two characteristic features of this service, viz. (i) this pure devotion should be free from all sorts of denotations and (ii) it must be pure (clear) since it is devoted only to Kṛṣṇa.

According to Rūpa Goswāmī, the pure devotion (Śuddhā Bhākti) by nature is of six categories, such as (i) Kleśaghñī, (ii) Śubhādā, (iii) mokṣalaghutākṛt, (iv) Sudurlabhā, (v) Sāndrānandaviśeṣa svarūpā and (vi) Śrīkṛṣṇākarṣiṇī.

Kleśaghñī śubhādā mokṣa laghutākṛt sudurlabhā|

sāndrānandaviśeṣātmā Śrī Kṛṣṇākarṣiṇī ca sā ||¹²

- i. Kleśaghñī- Pure devotion delivers from all sorts of toils and evils.
- ii. Śubhādā- The thought of Kṛṣṇa gives delight and is full of benediction.
- iii. Mokṣalaghutākṛt- Pure devotion excels even the conception of salvation.
- iv. Sudurlabhā- Pure devotion is very difficult to attain.
- v. Sāndrānandaviśeṣa svarūpā- Pure devotion is of the nature of bliss and replete with joys.
- vi. Śrī Kṛṣṇā Karṣiṇī- Pure devotion attracts even Śrī Kṛṣṇa attracts all, but pure devotion attracts Him even.

In different circumstances Bhākti is again of three kinds, such as, Sādhana Bhākti, Bhāva Bhākti and Premabhākti, Rūpa Goswamī writes in this Bhākti rasāmṛtasindhu-

Sā bhāktiḥ sādhanam bhāvaḥ premā ceti tridhoditā |¹³

These three types of Bhākti are again sub-divided into different classes. Generally Sādhana Bhākti has two features, Bhāva Bhākti four while Prema Bhākti has six distinguishing features.

According to Rūpa Goswāmī the Sādhyā Bhāva Bhākti when performed by sense organs, is called Sādhana Bhākti. He says-

kṛtisādhyā Bhāvet Sādhybhāvā

sā sādhanābhidhā |¹⁴

Therefore, the mind should be fixed to Kṛṣṇa by any means. This is Sādhana Bhākti. Thus it is said in the seventh Skandha of the Bhā.-

tasmāt kenāpyupāyena manaḥ

krṣṇe niveśayet |¹⁵

the Sādhana Bhākti is of two kinds viz. vaidhi (formal) and rāgānugā (loving attachment). Says Rūpa Goswāmī-

Vaidhī rāgānugā ceti sā dvidhā sādhanābhidhā |¹⁶

The devotion which arises by complying the direction of the scriptures (Śāstras) is called vaidhi (formal) śādhan Bhākti. One should always recollect. Viṣṇu- this is injunction; one should never forget Him- this is prohibition. All other injunctions and prohibitions are included within the basic injunction and prohibition. Thus says Rūpa Goswāmī in his Bhāktirasāmṛtasindhu-

Smartavyam satatam Viṣṇurvisamartavyo na jātucit |

Sarve vidhiniṣedhāḥ syuretayoreva kiṅkarāḥ ||¹⁷

The person who have regard for devotion being guided by the direction of scriptural injunctions have only right to Bhākti (devotion). A devotee is neither attached to formal life nor detached in it. He maintains only nundance duties for leading his life but being devoted he engages himself to perform the tasks of pure devotion. As a result of the piety generating devotion of numerous births, ones regard for pure devotion originates. All actions are done if one devotes to Kṛṣṇa) – this deep faith is otherwise called Śraddha (or regard).

Hence, the devotee who is completely resigned to Kṛṣṇa, has no necessity to perform religious rites as enjoined by ritualistic scriptures in order to free from debts to divinities, ancestors (manes) and others. The devotees who are competent to unalloyed devotion to Kṛṣṇa, are not

bound to ritualistic and spiritual injunctions as enjoyed by the respective scriptures. They derive all success by the practice of devotion.

Rupa Goswāmī also says in his Bhāktirasāmṛtasindhu-

yaḥ kenāpyatibhāgyena jātaśraddhosya sevane |

nātīsakto na vairāgyabhāgasyāmadhikāryasau ||¹⁸

In this context we may quote here Bhāgavatā also-

yadṛchayā matkathādaḥ jātaśraddhastu yaḥ pumān|

na nirvinno nātīsakto Bhāktiyogo'sya siddidaḥ ||¹⁹

We also respect the caitanyacaritānṛta for our reference-

Śraddhā śabde viśvās Kahe sudṛḍa niśeay |

Kṛṣṇe Bhākti kaile sarvakarma kṛta hay ||²⁰

According to the disparity of regard, the devotees are of three categories, such as Prākṛta or Kaniṣṭha (inferior), madhyam (moderate) and Uttama (superior). Compare Bhāktirasāmṛtasindhu-

Uttamo madhyamaśca syāt Kaniṣṭhaśceti sa tridhā |²¹

The person who worships the image of Kṛṣṇa devotedly, but has no regard for the other devotees of Kṛṣṇa or other things related to Kṛṣṇa is

an inferior devotee. His devotion may be slackened by the adverse criticism of the opponent groups. Says Rupa Goswāmī-

Yo Bhāvet Komalaśraddhaḥ sa Kaniṣṭho nigadyate.²²

Yānhār kolmal-śraddha, se Kaniṣṭhajan |

Krame kyame tīho bkakti haive uttam ||²³

Gradually that inferior devotee may turn to be a superior one.

But the person, who is not thoroughly conversant but has deep-rooted devotion, is a mediocre devotee. Rupa Goswāmī writes-

yaḥ śāstrādiśvanipuṇaḥ śraddhāvān satu madhyamaḥ²⁴

We may compare here Caitanyacaritamṛta in this respect-

Śāstrayukti nāhi jāne dṛḍa śraddhāvān |

Madhyam adhikārī sei mahābhāgyavān ||²⁵

And the person who is both greatly devoted and through conversant in the Śāstras is a superior devotee. Thus says Rūpa Goswāmī-

Śāstre yuktau ca nipuṇaḥ sarvatha dṛḍānīścayaḥ |

Praudaśrodhikāeī yeh Sa Bhāktāvuttamo mataḥ ||²⁶

There are nine marks of devotion or Bhākyanga and these are (i) Śravan or listening to the name of God, (ii) Kīrtan or chanting His name, (iii) Smaran or recollection of Him, (iv) Pādasevan or serving Him, (v) arcan or worshipping Him, (vi) Vandan or saluting Him, (vii) dāsya or servitude, (viii) sakhya or friendship and (ix) ātma-nivedan or self-surrender to Him. These are aspects of secondary devotion. Primary devotion is disinterested and unobstructed devotion to God. This devotion alone leads to the realization of God.

Listening to the name, form, activities etc. of Śrī Kṛṣṇa is called Śravan Chanting the name, form etc. of Śrī Kṛṣṇa is called Kīrtan. Kīrtan or chanting the name of Śrī Kṛṣṇa is the best form of worship. Recollection of the name, form etc. of Śrīkṛṣṇa is known as Smaran. Smaran is of five types, viz. Smaran or Recollection Dhāranā or fixing the mind, Dhyāna or meditation, Dhruvānusmṛti or constant concentration and Samādhi or absorptive concentration.

Listening or Śravan, chanting or Kīrtan and recollecting or Smaran the name of Kṛṣṇa are the main marks of devotion. Other marks are included within the purview of these three.

However, Rūpa Goswāmī in his Bhāktirasāmṛtasindhu mentions sixty-four marks (aṅgas) of devotion. Among them (i) resorting to the feet of Guru (gurupādāśraya), (ii) begetting lores being initiated into Kṛṣṇa

mantra from Guru (Kṛṣṇadīkṣādi-śikṣaṇam) (iii) serving Guru (guru sevā) (iv) pursuing noble path (Sādhuvartmānuvartanam), (v) inquisitiveness to know religious doctrine (Saddharma- pṛcchā), (vi) sacrificing any worldly object for pleasing Śrīkrṣṇa (Bhogādi tyāga Kṛṣṇasya), (vii) residing at holy places like Dvārakā etc. or in the vicinity of the Ganges (nivāsa vārakādhāme ca Gangātirthe), (viii) living plainly not impeding devotion (Vyavahāra viṣaye yāvadarthānuvartitā), (ix) observing Ekādaśī (Śrīharivasara- Sammāna), (x) glorification of the banian and other holy trees considering their divinities (dhatri aśvatthādi gaurava)- are the tenfold marks of Sāadhan-Bhākti which are to be observed primarily by a devotee.

Gurupādāśrayastasmāt kṛṣṇadīkṣādiśikṣaṇam |

Visrambeṇa guroḥ sevā sādhuvartnānuvartanam ||

saddharmapṛcchā bhogādi-tyāgaḥ Kṛṣṇasyahetave |

nivāso dvārakādaḥ ca gaṅgāderapi sannidhau ||

Vyavahareṣu sarveṣu yāvadarthānuvartitā |

Harivāsarasammāno dhātryaśvatthādigauravam

eṣāmatra daśāṅgānām Bhāvet prāramBhārūpata ||²⁷

We may deduce these ten primary marks of devotion (Bhākti Aṅga) in a simple language thus-

1. To take refuge to a noble Guru.
2. After being initiated a devotee has to learn from Guru how to practice devotion to God;
3. To obey the instructions of Guru faithfully and devotedly;
4. To follow the path of acāryas in accordance with the advice of Guru;
5. To enquire sincerely from Guru how to proceed on the way of devotion;
6. To remain ready to give up any worldly object in order to please almighty;
7. To reside at holy places like Dwāraka, Vṛndāvana etc.;
8. To receive as much thing as is necessary from the mortal world;
9. To observe the vow of Ekādaśī; and
10. To worship the holy trees like āmlakī, Aśvattha etc.

The other marks of devotion are-

11. To keep aside the persons who are not devoted Kṛṣṇa (Sangatyāgo vidūreṇa Bhāgavadvimukhairjanaiḥ);
12. Not to make any person disciple who is incompetent (Śiṣyādyananuvandhitvam);

13. Not to undertake any great effort in the form of erecting monastery etc. (mahārambhādyanudyamaḥ);
14. To give up partial reading of various scriptures –or explanation thereof (Vahugranthakalābhāsa-vyakhyā-vāda-vivar-jjanam);
15. To give up mental agony for the destruction or scarcity of necessary articles (vyavahāre pyakarṇyam)
16. Not to be overpowered by the sorrows of the death of the relatives or separation from near and dear ones. (Śokādyavaśa-vartitā);
17. Not to neglect other Gods (anyadevānavajñā);
18. Not to do any work to trouble the living beings (bhutānudvegadāyitā);
19. Not to do any work that may be offensive in servitude or in chanting His name sevānāmāparadhānāmudBhāvābhāvākārita.
20. Not to tolerate disregard or jealousy regarding Kṛṣṇa or devotee of Kṛṣṇas (KṛṣṇatadBhāktavidveṣa-vinindādyasahiṣṇuta).

These are the tenfold marks of devotion as mentioned by Rūpa Goswāmi and every one of these is very important. These are like the doors for the entrance of Bhākti. Says Rūpa Goswāmi in his Bhāktirasāmṛtasindhu-

Sangatyago vidūreṇa Bhāgavadvimukhairjanaiḥ |

siṣyādyananuvandhitvam mahārambhādyanudyamaḥ ||

bahagranthakalābhāsa-vyakhyā-vāda-vivarjjanam |

vyavahāre-pyakārpaṇyam śokādyavaśavartitā ||

anyadevānavajñā ca bhūtānudvegadāyitā |

sevānāmāparādhānāmudBhāvābhāva Kāritā ||

Kṛṣṇa tadBhāktvidveṣa-Vinindādyasahiṣmetā |

vyatirekatayāneīṣām daśānām syādanuṣṭhitih ||

asyāstatra praveśāya dvāratve' pyaṅgaviṃśateḥ |²⁸

among these twenty marks of devotion, the first three viz. (i) Gurupādāśraya (to take refuge to the feet) (ii) Srīkṛṣṇadikṣādīśiksanān (After being initiated one should learn from Guru how to practice devotion) and (ii) viśrambheṇa guroḥ seva (Servitude) are the most important.

In the eleventh Skandha of the Bhā. it is said that one should take refuge to a guru who is thoroughly conversant in the scriptures, known of Brahman and clam or equipoise.

Tasmādgurum prapadyeta jijñāsuḥ śriya uttaman|

Śabde pore ca niṣnātam brahmaṇyupaśamāśrayam ||²⁹

About learning the religion of Bhā. after being initiated in the Kṛṣṇamantra, it is said in the eleventh Skandha of the Bhā. that a devotee

should regard his Guru as God. Himself and learn the religion of the Bhā. under his guidance.

Tatra bhāgavatān dharmān śikṣed gurvātmadaivataḥ|

amāyayānuvṛtṭyā yaistuṣyedātmātmndohariḥ||³⁰

Besides, about servitude to Guru, Śrī Kṛṣṇa instructed to uddhava to consider Guru as His own form. A Guru should not be ignored as a mere human being. In a Guru all Gods resort to.

Ācāryam mām vijānīyānnāvamanyeta Karhicit |

Na martya-buddhyāsūyeta sarvadevamayo guruḥ ||³¹

The following are the other marks of devotion-

21. holding the marks of Vaiṣṇava on the body (Vaiṣṇava- cinha-dhāraṇa);
22. decorating the letters of Hari on the body (Harināmākṣara-dhāraṇa);
23. carrying the garland of flowers etc. offered to Śrī Kṛṣṇa (nirmālyādīdhāraṇa);
24. Dancing in front of the image of Śrī Kṛṣṇa (Kṛṣṇāgre nṛtya);
25. saluting by prostration (daṇḍavat nati)

26. standing with devotion seeing the ratha-yātrā of –God (abhyu thāna);
27. following victorious march of Śrīvigraha (anuvrajyā);
28. visiting the temple of God Śrī Kṛṣṇa (Kṛṣṇasthāne gamman);
29. circumambulation Śrīvigraha (Parikraman);
30. Worship (arcan);
31. Cleansing the utensils of God (Paricaryā);
32. Singing lonely the name of God (Gana)
33. Singing the name of God along with other devotees (Samkīrtan);
34. Chanting mentally the name of God (japa)
35. Announcing vocally and –mentally own thinking to Śrīhari (Vijñapti);
36. Reading eulogy (Stavapāṭha);
37. Tasting offerings to God (naivedya āsvādan);
38. Drinking water of the feet of God (Pādyāswādan);
39. Smelling the fragrance of incense and garland etc.
(dhūpamālyādisacurabhya)
40. Touching Śrīmuti (Śrīmūrtisparśan);

41. Seeing śrīmūrti (Śrīmūrtiīkṣan);
42. Seeing the ceremony and greeting of śrīmurti by waving lamps before Him (ārātrik utsavādi darśan);
43. listening His name; form and merits (śravan);
44. Waiting with faith that Śrīkṛṣṇa would favour me (tatkṛpa īkṣaṇam)
45. Recollecting the name of Śrīkṛṣṇa (Smaran);
46. Meditation (dhyān);
47. Servitude (dāsya);
48. Friendship (sakhya);
49. Offering himself to Śrīkṛṣṇa (ātmanivedan);
50. Offering the most favourite thing to Śrīkṛṣṇa (Priyavastu samarpana);
51. endeavouring everything for Śrīkṛṣṇa (Kṛṣṇoddeśe akhil prayās);
52. Resignation to Śrī Kṛṣṇa in all ways (sarvabhāve śaraṇāpatti);
53. Serving talasi which is dear to Śrī Kṛṣṇa (tadīyajñāne talasi sevan);
54. Studying the Bhā. śāstva etc. (Bhāgavadādi Pāṭha);
55. Staying at Mathurā, the birth place of Śrī Kṛṣṇa (Mathurādi Sevan);

56. Serving vaiṣṇava (Vaiṣṇava-sevā);
57. performing ceremonies according to one's means along with noble-minded people (yathāvaiBhāva sāmāgrī-sadgoṣṭhibhramahotsava);
58. Observing the vow in the month of Karttika (Kārttika-vrata-pālana);
59. Observing janmāṣṭamī (janmāṣṭamī pālan);
60. serving the feet of Śrīmurti with devotion (Prītiḥ Śrīmurterñgrisevā);
61. discussing the meaning of ŚrīmadBhā. with devoted persons (śrīmadBhā. āswādana);
62. association with like-minded persons (sādhu sanga);
63. singing the name of God (nāma samkirtanam);
64. residing at Mathurā, the birth place of God Śrīkṛṣṇa, (Mathuramaṇḍly sthiti)

Among these sixty four marks (angas) the following five are the most important viz. (i) association with noble minded people; (ii) singing the name, (iii) listening the meaning of the Bhā., (iv) residing at Mathura and (v) serving the Śrīmurti. As these marks (aṅgas) are the most important, they are repeated again. Among these five aṅgas, singing His

name is the most important. We are citing the saying of Rūpa Goswāmī herein below-

dhṛtirvaiṣṇavacihnānām harernāmākṣarasya ca |
nirmālyādeśca tasyāgre tāṇḍavam daṇḍavaṇṇatiḥ |
abhyūthhānamanuvrajyā gati sthāne parikramaḥ ||
arcanam paricaryā ca gitam samkīrtam japaḥ
vijñaptiḥ stavapāṭhaśca svādo naivedya pādyayoḥ ||
dhūpamālyādisaurabhyam Śrīmurteḥ sprṣṭirī Kṣaṇam |
ārātrikotsavādeśa śravaṇam tatkrpekṣanam ||
smṛtirdhyānam tathā dāsyam sakhyamātmanivedanam |
nijapriyopaharaṇam tadarthe khilaceṣṭitam ||
sarvathā śaraṇāpttistadīyānāñca sevanam |
tadīyāstulasī-śāstra-mathurā-vaiṣṇavādayaḥ ||
yathāvaiBhāvasāmagrī-sadgoṣṭhībhirmahotsavaḥ |
hrjādaro viśeṣeṇa yātrā-janmadinādiṣu ||
Śraddhā viśeṣataḥ prītiḥ śrīmurterñghrisevam |

Śrīmadbhāgavatārthānāmāsvādo rasikai saha||

Sajātīyaśaye snigdhe sādhou sangah svatovare|

Nāmasamkīrtanam śrīmanmathuramandalesthīḥ ||

Angānām pancakasyāsyā purvam vilikhitasya ca |

Nikhila-śraiṣṭhyabodhāya purnarapyatra kīrtanam ||³²

These marks of devotion and their significance are stated herein below in a nut shell-

1. To paint the body or on the fore head with Vaiṣṇava tilaka- sectarian marks of Vaiṣṇava). The purpose of these marks is to remind the people about Kṛṣṇa. Hence a Vaiṣṇava should decorate his body with the marks of Vaiṣṇava.

2. To write on the body the name of 'Harekṛṣṇa' along with the Vaiṣṇava tilaka.

3. To hold the flowers and garlands which are offered to Śrīkṛṣṇa or Gurudeva.

4. To dance in front of the image of Śrī Kṛṣṇa, since one who dances before Kṛṣṇa is released from sins. Thus it is said in Dvārakāmāhatmya-

Yo nṛtyati prahr̥ṣṭātma bhārvahusu Bhāktitaḥ |

Sa nirdahati papani manvantaraśateṣvapi ||³³

5. To salute by prostration then and there at the sight of the image of Kṛṣṇa Gurudeva since one who bows before Śrīvigraha, does not take birth again- ‘Kṛṣṇapranāmī na Punarbhāvāya’.
6. To remain standing in the temple of Kṛṣṇa.
7. To participate in the procession when the image of Kṛṣṇa is carried with pomp and ceremony on the way.
8. It is the duty of a devotee to go in the temple once or twice in the morning and in the evening.
9. To circumambulate the temple of God at least thrice.
10. To worship the Śrīvigraha of God according to Śāstric injunction.
11. To cleanse the utensils of God and to decorate the image with beautiful dresses.
12. To sing loudly the eulogy of God.
13. To sing the name, form, merits, and activities of God loudly along with other devotees.
14. To chant mentally the Kṛṣṇa- mantra.
15. To announce own thought to Kṛṣṇa by words or by mind.

16. To recite eulogy (stave-pāṭha)
17. To taste the offerings of God.
18. To Drink the washing water of the feet of God (caraṇamṛtapān) since one attains supreme bliss by drinking the water of the feet of God. Compare to pi pādodakam pītvā prayānti paramām gatim |³⁴
19. To smell the fragrance of incense or garlands offered to God.
20. To touch God's Śrīmurti.
21. To have a sight of Śrīmurti with devotion.
22. To wave lamps before Śrīmurti at the scheduled time.
23. To listen devotedly the name, form, virtues, activities etc. of Śrīkṛṣṇa from the scriptures like ŚrīmadBhā., Bhāgavadgītā etc.
24. To pray to Him seeking His favour.
25. To recollect Śrī Kṛṣṇa's name, form, virtues and activities.
26. To meditate upon Śrī kṛṣṇa's name, form, virtues, activities etc. accordingly.
27. To serve God at one's own accord.
28. To have faith in Śrī kṛṣṇa as a friend.

29. To surrender all activities to Śrī Kṛṣṇa.
30. To offer one's favourite thing to Śrī Kṛṣṇa.
31. To be ever ready to serve all works for Śrī Kṛṣṇa.
32. To resignate lender all circumstances to Śrī Kṛṣṇa.
33. To serve tulais, which is very favourite to Śrī Kṛṣṇa.
34. To listen regularly the vaiṣṇava scriptures like ŚrīmadBhā. etc. Thus it is said in the Skandha purāṇa that the persons who listen or read the vaiṣṇavite scriptures regularly, Kṛṣṇa becomes very pleased with them.

vaiṣṇavāni tu śāstrāni ye śṛnvanti paṭhantica |

dhanyāste mānavā loke teṣām Kṛṣṇa prasīdati ||³⁵

It is further said in the Skandha purāna that the persons who worship the vaiṣṇavite scriptures, are praised even by Gods. Besides, they become free from sins.

Also it is said that God Nārāyaṇa resides in that house where the Vaiṣṇavite scriptures are kept with devotion.

tiṣṭhate vaiṣṇavam śāstram likhitam yasya mandire|

tatra nārāyṇo devaḥ svayam vasati nārada||³⁶

Besides, the essence of all vedāntas is Bhā.. One who is satisfied with the nectar of its sentiment, does not become addicted to other śāstras.

Sarvavedāntasāram hi śrīBhā.misyate|

tadrasāmṛtatṛptasya nānyatra syādratiḥ kvacit||³⁷

35. To reside at Mathūra or at Vṛndavana. The sublimity of Mathurā is mentioned in different purānas. In the Varāha puraṇa it is said that the person who is attracted to other places leaving Mathurā, will be revolved in the circle of birth and death being infatuated by His illusion (māyā).

Mathurāñca partityajya yo'nyatra kurute ratim |

muḍo bhramati samsara mohito mama māyayā ||³⁸

In the Brahmāṇḍa Purāṇa also it is said that the person who does not attain bliss after going round all the holy places of the world, will get this by touching simply the piety soil of Mathurā.

Trailokyavartitīrthānām sevaṇāddhurlabhāhi yā |

Paramānandamayī siddhirmathurāsparśamātrataḥ ||³⁹

36. To serve the devotees of Śrīkṛṣṇa.

In the Padmapurāṇa the mobility of rendering service to Vaiṣṇava is stated. Siva says to Pārvati that among the austerities the service rendered to God is the best. But the service to a devotee of God is greater than even the service of God.

Ārādhānānām sarveṣām viṣṇorārādhānam param |

Tasmāt parataram devi! Tadīyānām samarcanam ||⁴⁰

So also says in the Ādipurāṇa-Śrīkrṣṇa says to Arjuna that the person who declares himself as my devotee, is not a devotee of mine. But the person who is a devotee of my devotee, is really a devotee.

Ye me Bhāktajanāḥ pārtha! Na me Bhāktāch te janāḥ |

MadBhāktānām ye Bhākti momo Bhāktās te narāḥ ||

37. To perform ceremonies of God according to one's own capacity.

38. To observe ūrjāvratā i.e. Kartikavratā specially since it is the most important element of devotion.

39. To observe the 'Janmāṣṭamī tithi with ceremonies God becomes pleased with him who observe the aforesaid tithi (day)- says Bhāviṣyautar Purāna-

Yasmin dine prasūteyam devakī tām janārdana |

Tadddinam brūhi vaikuṅṭha kurmaste tatra cotsavam ||⁴²

40. To show delight and devotion in serving the feet of Śrīkṛṣṇa.

41. To discuss the significance of the meaning of ŚrīmadBhā.
alongwith devoted persons.

42. To associate with pure and simple devotees to God.

43. To sing (Samkīrtan) the name of Śrīhari.

Hare Kṛṣṇa mahāmantra, as stated in the second skandha of the śrīmad
bhāgvata runs thus-

Hare Kṛṣṇa hare Kṛṣṇa Kṛṣṇa Kṛṣṇa hare hare |

Hare Rāma hare Rāma Rāma Rāma hare hare ||

(Śrīman mahāprabhu said to Tapan Misra ‘There is no other way than
chanting His name in Kali.’

Harernāma harernāma harernāmaiva kevalam|

Kolau nāstyeva nāstyeva nāstyeva gatiranyathā||⁴³

Kṛṣṇadās Kaviraj Goswamī explains this verse in the C.C. in the
following manner-

Kalīkāle nāmrupe Kṛṣṇa avatār|

Nām haite hay sarva jagat nistār||
dārḍya lāgi ‘harernāma’ ukṭi tinvār|
jaḍa lok vujhāite punaḥ ‘eva’ Kar||
‘Keval’ śabde punarapi niśeay Karan|
Jñān-yog tapa ādi Karma nivāran||
Anyathā ye mane, tār nāhik nistār|
Nāhi, nāhi, nāhi- tini ukṭi ‘eva’ kār||⁴⁴

44. To reside at Mathurā. Since Mathurā is greater than even Vaikuṅṭha. If any person stays there (Mathura) even a single day, he attains the HariBhākti (devotion to Hari). Bhāktirasāmṣtasindhu.

Aho madhupurī dhanyā vaikuṅṭhācca garīyasī|
Dinamekam nivvāsena haran Bhāktiḥ prajāyate||⁴⁵

In this manner, 64 (sixty four) marks of devotion are mentioned by Rūpa Goswāmī. As stated earlier the first ten are the initial marks of devotion and the succeeding ten are the middling injunctions and thereafter another forty four additional marks of devotion are added to them. Thus for the practice of Sādhan Bhākti sixty four marks are directed. Among these sixty four marks the five viz. (i) to sprinkle water

into Tulasi (ii) listening the recitation of ŚrīmadBhā. (iii) association with devotees (iv) Samkīrtana and (v) residing at Mathurā are the most important.

Therefore, all the physical, vocal and mental activities should be made successful by these sixty-four marks of devotion.

As stated earlier all the sense-organs should be employed in the service of God and this is possible by means of these sixty-four marks of devotion. Śrī Rūpa Goswāmī has proved the justification of these marks of devotion by citing proofs from different purnāṇas.

As stated earlier sādhan-Bhākti is of two types, viz. (i) Vaidhi (formal) and (ii) rāgānugā (loving attachment) we have already discussed the Vaidhi-Bhākti in detailed. Now the characteristics of Rāgānugā Bhākti will be narrated. Intense absorption of mind in respect of the desired object is called ‘Rāga’ or attachment, Rūpa Goswāmī writes-

iṣṭe svārasikī rāgali paramāviṣṭatā Bhāvet.⁴⁶

when the devotion towards Kṛṣṇa (Kṛṣṇa Bhākti) is replete with loving attachment, it is termed ‘Rāgatmikā Bhākti’ or devotion imbued with loving attachment. Rūpa Goswāmī says-

tanmayī yā BhāvedBhāktiḥ sātra rāgātmikoditā |⁴⁷

in a simple language, the loving thirst towards Kṛṣṇa is Rāgātmikā Bhākit. The devotion which is noticed among the dwellers of Braja is Rāgātmikā Bhākti and the devotion which is in conformity with the Rāgātmikā Bhākti is known as Rāgānugā Bhākti or the devotion of loving attachment. Thus says Rūpa Goswāmī-

Virājantīmabhivvyaktam brajavāsijanādiṣu |

rāgātmikāmanuṣṛtā yā sā rāgānugocyate ||⁴⁸

The bright examples of the Rāgānugā Bhākti are seen among the associates of Śrī Kṛṣṇa in Vṛndāvana. The spontaneous attachment of the inhabitants of Braja towards Kṛṣṇa is called Rāgānugā Bhākti. They should not learn about Bhākti. The lads of the cowherd class who played with Kṛṣṇa did not learn how to play with Kṛṣṇa by means of severe austerities or through yaugic practices. In their previous birth they secured all these eligibilities and consequently they obtained the friendship with Kṛṣṇa. Their spontaneous loving attachment with Kṛṣṇa is known as Rāgānugā Bhākti.

Rāgānugā Bhākti is again of two categories, such as, Kāmarūpa or of erotic nature and Sambandharūpa or of the nature of relation.

In the seventh Skandha of the Bhā., sage Nārāda says to Yudhiṣṭhira that a devotee at first is attracted to Śrīkṛṣṇa by the influence

of lust, hatred, fear or affection; but in the long run his attraction is released from all sorts of defilement and gradually there arises in his mind the pure devotion towards God and finally he attains supreme bliss the pure love for God Kṛṣṇa.

Kāmād dveṣād Bhāyāt snehād yathā Bhāktyeśvare manah|

Āveśya tadagham hitvā vahavastad gatim gatāḥ||⁴⁹

The Braja-gopis being lustful secure spontaneous love for God. The Brajagopis are the young damsels and Śrī Kṛṣṇa is a young boy. Apparently it seems that the Braja-gopis being enamoured were attracted to Kṛṣṇa. likewise, Kamsa was attracted to Kṛṣṇa out of fear. Kamsa was always afraid of Kṛṣṇa since he heard the arcrial voice that Kṛṣṇa, the son of his sister would assassinate him. Śiśupāl was envious of Kṛṣṇa and the Yādavas were attracted to Kṛṣṇa thinking Him as their relative. Though these devotees were attracted to Kṛṣṇa in different ways spontaneresly, never-the-less, they all attained the supreme brahma at the end of life ultimately.

The attraction of Braja-gopis and the affection of the yādavas for Kṛṣṇa are both recognized as spontaneous attachment or in other words, devotion of loving attachment. The sentiment of lust of the attachment. The sentiment of last of the Brajagopis was not originated from sexual

feeling. Rūpa Goswāmī has explained that this amorous sentiment is some sort of eagerness of the devotees to have accompaniment with Kṛṣṇa.

Sā kāmarupā sambhogatṛṣṇām yā nayati svatām |

Yadasyām Kṛṣṇasaukhyārthameva kevalamudyamaḥ ||⁵⁰

Kṛṣṇadās Kavirāj in his C.C. has shown the difference between the sentiment of lust of the gopis and the common amorous sentiment. He writes-

Ātmendriyaprī-vañchā-tāre vali, ‘Kām’|

Kṛṣṇendriyaprīti-icchā dhare ‘prem’ nām||⁵¹

That is, one’s desire for cardinal pleasue is called ‘Kām’, whereas one’s wish for getting Kṛṣṇa’s for favour or delight by sense organs is called ‘prem’ (love)

Sambandharūpa Bhākti-

From the feeling of parenthood of Kṛṣṇa, there arises the devotion in the form of relation Nanda and yośodā have this type of Rāgātmikā Bhākti, Rūpa Goswāmī writes-

Samvandharūpa govinde piṭṛavādyabhimāmitā |

atropalakṣṇatayā vṛṣṇīnām vallavā matāḥ|

yadaiśyajñānaśunyatvādesām rage pradhānatā⁵²

In fact, nobody is Kṛṣṇa's father or mother. This feeling of the devotee is called 'Kṛṣṇaprem' resorting to the sentiment of parental love or vātsalya. The yādavas, the relatives of Śrī Kṛṣṇa of Dvārakā and the dwellers of Braja are also attracted to Śrī Kṛṣṇa by this feeling. Practically in the sentiments of parental love, friendship and servility there occurs devotion of loving attachment in the form of relation or Sambandha rūpā-Rāgātmikā Bhākti.

Rāgānugā Sādhan Bhākti is again of two types, such as, Kāmānugā and sam-bandhānugā.

Kāmānugā-

The devotion which is in conformity with the devotion of loving attachment in the form of lust is called Kāmānugā. It is two kinds, viz. (i) Sambhogecchāmayī or the devotion having desire for enjoyment and (ii) tattadbhāvecchāmayī or the devotion having desire for attaining the feelings of the most favourite devotees of Kṛṣṇa. thus says Rūpa Goswāmī-

Kāmānygā Bhāvetṛṣṇā kāmārūpānugāminī |

Sambhogecchāmayī tattadbhāvecchātmeti sā dvidhā ||

Kelitatparyavatyeva sambhogecchāmayī Bhāvet |

Tadbhāvecchātmikā tāsām bhāvamādhuryakāmitā ||⁵³

Sambandhānugā Bhākti-

That is called sambandhānugā Bhākti wherein the devotee in his own form thinks his parental relation etc. with Kṛṣṇa. (Besides, this devotion is in the nature of supreme position. So says Rūpa Goswāmī-

Sā sambandhānugā Bhāktiḥ procyate sadbhirātmani|

Yā pitṛtvādi sambvandhamananāropaṇātmikā||⁵⁴

The devotee who are devoted to Kṛṣṇa by the sentiment of parental love or by the sentiment of friendship, they have to follow the footsteps of Nanda-Mahānāj or of Suvala. Nanda Mahārāj was the foster father of Śrī Kṛṣṇa and Suvala was the intimate friend of Śrī Kṛṣṇa in Vṛndāvana. Anyway, the devotees of these sentiments should devote Kṛṣṇa with the efforts and feelings of Śrī Nanda, Suvala and so on. Says Rūpa Goswāmī-

Luvdhairvātsalyasakhyādau karyātra sādhakaiḥ|

Vrajendrasuvalādīnām bhāvacestitamudrayā||⁵⁵

We are closing our discussion of this chapter here by writing a few words again of Mahāmantra- the Nāma Sankīrtana since it is the most important aṅga or mark of devotion.

The sublimity of Nāma-mantra is praised in all the sāvata-śāstra. If any person free from sin sings His name, he attains love of Kṛṣṇa (Kṛṣṇa premā); but if any person being in a state of sin, sings His name, there occurs sin of taking name, technically called nāmāparādha. There is immense divine grace of Kṛṣṇanāma (singing the name of Kṛṣṇa) than that of Kṛṣṇa mantra. Says Kṛṣṇadas Kavirāj in the Ādiparva of the Caitanyacaritāmṛta-

Kṛṣṇa hoite hove sansar mochan |

Kṛṣṇanam haite pāve Kṛṣṇer charaṇ ||⁵⁶

The worship is done by Kṛṣṇamantra. The offence of service is removed by taking the name of Kṛṣṇa. But the offence of taking name is never removed by worship. Kṛṣṇadās Kavirāj writes-

Bhājaner madhye śreṣṭha navavidhā Bhākti|

‘Kṛṣṇaprem’, ‘Kṛṣṇa’ dite dhare mahāśakti||

Tar madhye sarvaśreṣṭha nām-sankīrtan|

Niraparādhe nām laile pāy premadhan||⁵⁷

A devotee being devoid of sin should sing the name of Kṛṣṇa incessantly alongwith noble devotees. The offence of taking name is of ten kinds viz. (i) censuring a noble (Sādhunindā), (ii) conception of separate God other than Kṛṣṇa (iii) neglect of Guru (iv) neglect of Śruti-Śāstra, (v) explanation (Arthavāda) in the name of Śrīhari (vi) conception of fancy in Śrīnāma (vii) thought of sin in the strength of Nāma, (viii) Taking Śrīnāma is considered as par with other benedictory work by error, (ix) offering His name to a faithless person and (x) displeasure to Śrīnāna due to self-conceit though hearing the sublimity of Nāma.

Śrīnāma is both to be recited silently and to be sung. But singing is better than its chanting. There is also direction to chant Śrīnāma by counting upto a certain number in order to augment the inclination to take Śrīnām. It is just so, the Mahāmantra is to be chanted by counting upto a certain number; but there is no bar to chant the Name beyond the fixed number. Śrīmanmahā-prabhu has directed to chant the Name incessantly whether in taking food, or at the time of sleeping or in wakefulness. In the CaitanyaBhā. also the direction of Śrīmanmahāprabhu is depicted in this manner-

Hare Kṛṣṇa hare Kṛṣṇa Kṛṣṇa hare hare |

Hare Rāma hare Rāma Rāma Rāma hare hare ||

Prbhu kahe kahilām ei mahāmantra |

iha jēpa giyā save kariya nirvandha

Ihā haite sarvasiddhi haive savār |

sarvakṣan vala ithe vidhi nāhi āṛ ||⁵⁸

In the Bhā. also it is said-

Sanketyam panhāhāsyam ba stoBhām Helomeba ba

baikunthanamagrahmoṣṣāgaharam biduḥsa

i.e. there is hint of Nāma by means of the four ways viz. (i) significant of beckoning, (ii) parihas jest (iii) stove motion less and Hela despite. Scholars know such hints of name are the removers of all sorts of sin.

Avoidable sins

In the doctrine of Bhākti as many as 32 (thirty two) offences service to God are mentioned. These offences are to be carefully shunned. These are-

1. One should not enter into the temple of God in a car or in a palanquin or with footwear.
2. On should not neglect in celebrating ceremonies like Janmāṣṭamī, Rathayātra etc. for propitiating God;

3. One should not neglect in bowing down before the image of God;
4. After taking food one should not enter into the temple of God without washing hands and feet.
5. One should not enter into the temple of God in impure state.
6. One should make obeisance to God by one hand;
7. One should not stroll before God. One should go round the temple keeping the image of God at the right side daily at least three times;
8. One should not sit before the image of God spreading legs;
9. One should not sit before the image of God holding the knee or elbow or heels of the feet;
10. One should not lie before the image of God;
11. One should not eat food before offering;
12. One should not speak lie before the image of God;
13. One should not speak loudly before the image of God;
14. One should not speak with others before the image of God;
15. One should not cry or shout before the image of God;
16. One should not pick a quarrel with others before the image of God;
17. One should not rebuke others before the image of God;
18. One should not give alms to a beggar before image of God;

19. One should not speak harsh words to other before the image of God;
20. One should not go clad with leather garment before the image of God;
21. One should not praise any one before the image of God;
22. One should not use obscene language before the image of God;
23. One should not release intestinal wind before the image of God;
24. One should not desist from performing worship to God according to one's capacity;
25. One should not eat anything without offering to God;
26. One should offer seasonal fresh fruits and grains to God;
27. After preparing food one should not give it to any one without offering to God;
28. One should not take one's seat keeping the image of God behind;
29. One should not make obeisance to the feet of Guru without uttering words;
30. One should not neglect to praise Guru when he comes in the vicinity;
31. One should not praise oneself in presence of Guru;
32. One should not censure other Gods and Goddesses before the image of God.

A part from these, there are also about 29 offences in respect of devotion which are mentioned in the Varāha Purāna,⁶⁰ and they are as follows-

1. One should not touch the image of God in a dark room;
2. One should not neglect to perform all the religious observances with firm conviction while worshipping the image of God;
3. One should not enter into the temple of God without making any sound of arrival;
4. One should not offer edible food to God which is seen by a dog or by some other lower animals;
5. One should not break the silence during the time of worship;
6. One should not make water or release intestinal wind at the time of worship;
7. One should not offer incense to God before offering flowers;
8. One should not offer scentless flowers to God;
9. One should not neglect to brush teeth daily.
10. One should not enter into the temple after sexual intercourse;
11. One should not touch a menstruous woman;
12. One should not enter into the temple after touching a dead body;
13. One should not enter into the temple of God wearing a red or blue or unclean garment;

14. One should not enter into the temple of God after seeing a dead body;
15. One should not discharge intestinal wind in the temple;
16. One should not be enraged in the temple;
17. One should not enter into the temple after going to cremation ground;
18. One should not eructate (belch) in front of the image of God;
19. One should not smoke hemp;
20. One should not take intoxicating substance like onium etc.
21. One should not enter the temple or touch the image of God after anointing oil on the body;
22. One should not show disrespect to the scriptures which have ascertained the supreme divinity of omnipotent God;
23. One should not introduce an scripture preaching antagonistic view;
24. One should not chew betal-roll in front of the image of God;
25. One should not offer flowers kept in a dirty container;
26. One should not worship God sitting on bare ground (without seat);
27. One should not touch the image of God without taking bath;
28. One should not hold marks of sandal paste drawing three streaks on the forehead;

29. One should not enter into the temple of God without washing hands and feet.

Love for Kṛṣṇa prem and sentiments of devotion Bhāktiras

All works are done if any person devotes himself to Kṛṣṇa- this firm belief is called devotion. The heart of the devoted person is always eager to associate with other likeminded persons for the service of Kṛṣṇa and by repeated adoration and chanting the name of Kṛṣṇa all his evils are removed. After that there arises allegiance, inclination and attraction respectively in him for adoration. When attraction for adoration becomes intense, it is called emotion or love, and in turn when emotion or love becomes deep, it is called prema or love. In other words, when the emotion becomes intense, the wise call this state 'prema'. It makes the heart completely soft or melted and rouses exceeding fondness for the pivot of love.

samyānmasṛṅtasvānto mamatvātiśayāṅkitaḥ |

bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate ||⁶²

the anubhāvas or ensuants or external manifestations like forbearance, infallibility of time except service to Hari, apathy, devoid of pride, tie of hope, eagerness to achieve goal, inclination to chant the name of Kṛṣṇa, attachment to narrate the virtues of Kṛṣṇa, fondness for the abode of

Kṛṣṇa are noticed to him in whose heart there arises emotion. If the marks of these attachment are really seen in the heart of a devotee, it should be presumed that he has become worthy to meet with Kṛṣṇa.

Sometimes these marks are noticed in the persons desirous for liberation. But by these marks one should not consider that they have become worthy to get the love of Kṛṣṇa. These marks are not their devoted attachment. These are simply the reflection of emotion or semblance of emotion or semblance of love. Again, if this emotion is noticed to an unworthy for his association with devotees, shadow of emotion. The perfectly matured state of emotion or feeling is prema. when the heart being completely pure, gets attachment to venerable Kṛṣṇa, there awakes prema (love). The mark of prema is such that it never diminishes even slightly by the impediments. For the gradual intensity of fondness, prema (love) gets some successive states as affection, attachment, love etc. Melting of heart is 'sneha', deep affection is rāga (attachment) and profound faith is praṇay (love).

The permanent feeling Sthayibhāv is the love for Kṛṣṇa. The sentiment of devotion Bhāktiras reveals itself through the combination of bivaba (the elements which excite), anushav ensuants or external manifestaions of the permanent feeling, pious feeling and or transient subordinate feeling with permanent feeling of love for Kṛṣṇa compare-

Vibhāvairanubhāvaiśca sāttvikair vyabhicāribhiḥ |

Svādyatvam hṛdi Bhāktānāmānīta śravaṇādibhiḥ |

eṣā Kṛṣṇaratiḥ sthāyī bhāvo Bhāktiraso Bhāvet ||⁶³

the permanent feeling such as love for Kṛṣṇa is of five types, viz. clam śanta, servitude dāsya friendship, sakya tenderness bātsalya and pleasant, madur or excitant means the condition which evokes or develops a particular state of mind. In other words, Vibhāva means the condition by which love for Kṛṣṇa is developed as relishing. Vibhāva is of two types ālamvama and uddīpana categories, such as, viṣya ālamvama and the person relating to whom the love is evoked is substantial and the devotees, the receptacles of love are āsraya-ālamvana. The objects which excite the feeling of love are uddīpana vibhāva or enchancers. All the memorial objects of sports of Kṛṣṇa like garments, ornaments, kadamva-tree, peacock etc. are Uddīpana or Enhances. The external manifestations by which emotion is indicated are called anubhāvas Dancing singing, laughing etc. are Anubhāvas. Heart agitating emotions are Pious feelings sattvikbhāvas.

In the Bhāktirasāmṛtasindhu eight sāttvikabhāvas are mentioned in the following stanza-

Te stamBhā-sveda-romāñcāḥ svarabhedothavepathuh|

vaivarṇyamaśru-pralaya ityaṣṭau sāttvikāḥ samṛtāḥ||

These sāttvikabhāvas or pious feelings are stambhā or dwellness, sveda or sweating, romāñca or horripilation, svarabheda or hoarseness of voice; vepatha or trembling; vivarmya or paleness; aśru or tears and pralaya or perplexity. These pious feelings are of five classes, such as dhūmāyita or smoky, jvalita or kindled; dīpta or radiant, Uddīpta or inflamed; and sudīpta or illuminated. The rising of one or two pious feelings (Sāttvikabhāvas) which are to be concealed but slightly displayed are called dhūmāyita-sattvika-bhāva or smoky pious feeling. Two or three hidden feelings which are revealed at the same time though worthy to be concealed with great are known as jvalita or kindled feeling. Three, four or even five feelings which are exposed simultaneously though not fit to be kept hidden are called dīpta or lighted feelings. Increased six, seven or even eight pious feelings which are exposed at a time are called uddīpta or inflamed feeling. This uddīpta bhāvas is designated as Sudīpta in mahābhāva or in great feeling.

This pious feeling is called snigdha or cool if it is seen in an ever accomplished devotee and it is digdha if it is seen in a digdha devotee having in-born emotion. It is called ruksa if it is risen in a person without emotion. When it is risen in a person desirous of liberation it is called ratyābhāsaja or arisen as a semblance of emotion. If it is risen in a worldly

men, it is called attvābhāsaja or arisen as a semblance of entity. If the reflection of joy or amazement does not touch even the interior or exterior it is called niḥsattva or non-entity; and if this emotion is noticed to a malicious person, it is called pratīpa-bhāva or antagonistic feeling.

The transitory feelings (vyabhicāribhāvas or sancāribhāvas are 33 (thirty-three) in number and they are (i) nirveda or self-disparagement, (ii) Viṣāda or repentance, (iii) dainya or humbleness (iv) glāni or debility (v) Śram or fatigue due to dancing (vi) mada or intoxication (vii) garva or egotism (viii) Śankā or apprehension (ix) trāsa or fear (x) āvega or passion, (xi) unmād or madness, (xii) Apasmṛti or a kind of disease called epilepsy (xiii) vyādhi or disease (xiv) moha or fainting, (xv) mṛti death, (xvi) ālsya or idleness (xvii) jāḍya or inactivity, (xviii) vrīḍā or bashfulness, (xix) avahithā or artificial feeling, (xx) smṛti or recalling, (xxi) vitark or inference, (xxii) cintā or anxiety, (xxiii) mati or determination of the meaning of Śāstras, (xxiv) dhṛti or patience, (xxv) harṣa or joy, (xxvi) utsukya or impatience, (xxvii) augrya or sharp disposition, (xxviii) amarṣa or impatience, (xxix) asuyā or malice, (xxx) cāpalya or fickleness, (xxxi) nidrā or profound sleep, (xxxii) supti dreaming, (xxxiii) bodha or wakefulness and removal of ne-science.

Sthāyi-bhāva or permanent emotion is of three categories, such as, sāmānya or common, svaccha or clear and Śāntādi (i.e. Śānta etc.). The

five principal permanent feelings are Śānta, dāsya, sakhya, Vātsalya and madhura or ujjvala. So there are five sentiments of devotion viz. Śānta, Dāsya, Sakhya, Vātsalya and madhura.

To a devotee that type of sentiment of devotion is the best as is entitled to have the love of that particular sentiment. But in an impartial consideration the gradual eminence of the five feelings is noticed. The attribute of Śānta is the wisdom relating to Kṛṣṇa. in Dāsya there is the virtue of affection over and above that particular attribute. Beside, servitude predominates. In Sakhya there is the feeling of confidence apart from the attributes of Śānta and Dasya. In Vātsalya there is excess of tender feeling in addition to three virtues of the three sentiments viz. Śānta, Dāsya and Sakhya. In Madhura there is service by all the limbs without any hesitation besides being attributes of the aforesaid Rasas. Therefore, the Madhura-rasa is the best.

Śānta-Bhākti rasa- The viṣaya-ālamBhāna or the person relating to whom the love is called is Nārāyana, supreme self assuming the form of a human being called Śrīkṛṣṇa endowed with the attributes like clam (Śānta), subdued (dānta), pure (Śuci), self-restrained (Vaśi) etc.

The sages like Sanaka and others who are devoted to God and devoid of attachment are āśraya-ālamvana. Besides, the wise and the devotees who have no desire for salvation but who are only endowed with

the feeling of devotion are also the āśraya ālamvanas of the sentiment of quietistic devotion. The association with the noble men who reside in the forests of the hilly and also the holy places are the uddīpana vibhāva or enhancers of this sentiment. And the Anubhāvas or insuants or external manifestations of this sentiment are sight at the tip of the nose, efforts like a saint, devoid of attachment, profound attention to the devotional literatures etc. The sāttvikabhāvas or pious feelings of this sentiment are stambhā (dullness), sveda (sweating), roāñca (horerrpilation), svarabheda (hoarseness of voice), vepathu (rembling), Vaivarṇya (paleness), aśru (tears). In this sentiment pralaya or embrarrsment is not seen.

Dāsyabhākti-rasa- Sentiment of servitude.

The viṣaya-ālamvana (or the person relating to whom the love is evoked) of this sentiment is Śrīkṛṣṇa who is endowed with the attributes like divinity, omniscience, kindness etc.

Engaged devotee faithful to servitude adhikṛta Bhākti, dependent devotee āśritaBhākta, attendant devotee pāriṣad and follower anugamī these four types of devotee, are the āśraya-ālamvana of the Dāsyabhākti sentiment.

Favour of Śrīkṛṣṇa dust of foot, food-offering to God etc. are the enhancers or faithful uddīpana Vibhāvas. Obedience to Śrīkṛṣṇa or faithful to Śrīkṛṣṇa is the anubhāva of the Dāsyarasa.

Sakhya-Bhākti-rasa- Visaya-ālamvana of the sentiment of devotion of the nature of friendship is Śrīkṛṣṇa who is learned, wise, well-dressed, blissful etc. four types of friends are the āśraya-ālamvana and they are affectionate, faithful, devoted to God, and helpful to others by their conduct. These four categories of friends are designated respectively as Suhr̥d, Sakhā, priyasakhā and prīnar̥mma sakhā.

Anubhāvas of Sakhya rasa are playful hand to hand fight, lying on the same bed etc. and all the pious feelings like stambhā svada etc. are the Sāttvika-bhāvas of this sentiment. The transitory feelings of this sentiment of friendship are joy (harṣa), pride (garva) etc.

Vātsalya ālambana of this sentiment is Śrīkṛṣṇa having the attributes like softness of limbs, modesty, and all good features etc. Āśyaya-ālamvanas of this sentiment are Nanda, Yaśodā, Rohiṇī, Upānanda at Braja and also Vasudeva, Devakī and others at Mathurā and Dwāraka. They have affection for Śrīkṛṣṇa. Uddīpana-vibāvas or enhancers are smile, soft and sweet expressions and playful efforts of childhood etc. And anubhāvas or external manifestations are smelling of head (mastakāghrān), blessing, rearing and nurturing etc. while

sāttvikabhāvas or pious feelings are all the eight pious feelings like dullness etc. The sthāyibhāva or permanent feeling is filial love (vātsalya-rati). In this sentiment also there are ten stages (daśa-daśā) in separation. (Madhura-rasa) or pleasant sentiment-

Viṣaya-ālamvana of this sentiment is Śrīkṛṣṇa of the ocean of the sweetness of beauty, melodious note of flute;, glaze fullness of sportive activities, and suavity or gance of love premmādhanya. Aśraya-ālamvans of this sentiment are lady-loves and the enhancers or uddīpana-vibhāvas are sound of flute, vernal season, notes of cuckoos, monsoon cloud and the crying of peacocks etc. Anubhāvas are glancing (Kaṭākṣapāt, smile etc. All the transitory feelings except idleness and haughtiness are there in this Madhura or pleasant sentiment. The permanent feeling is sweet love. In this sentiment all the stages of love are present.

There are also seven subordinate sentiments in the doctrine of Bhākti and these are mirth (Hāsya), wondrous (atbhuta), heroic (Vīra), pathos (Karūṇa), dreadful terrific (raudra), deedful (Bhāyānaka) and odious (BīBhātsa). The visaya-ālamvans of the aforesaid first six subordinate sentiments are Śrīkṛṣṇa and His devotees and also the other individuals relating to Him. The objects (Viṣayas) of the Odious sentiment are contemptible person, impure flesh and blood etc. the individuals despising Śrīkṛṣṇa or inimical towards Him are viṣaya-

ālamvanas of the terrific and dreadful sentiments. The anubhāvas or external manifestations of these sentiments are expansion of checks, trembling of eyes etc. The sāthikabhāvas or pious feelings may be two or three as possible. The transitory feelings are laughter (harṣa), wrath (Krodha) etc.

The basic emotions (Sthāyibhāvas) laughter (hāsa), wonder, or astonishment (Vismaya), enthusiasm (utsāha), Sorrow (Śoka), anger (Krodha), fear (Bhāya) and abhorrence (jugupsā) are connected respectively to the sentiments viz. Mirth (hāsya), the wonderful (Adbhuta), heroism (vira), Pathos Karuna, The terrific (Raudra), The horrible (Bhāyānaka) and the odious (BīBhātsa).

Nāyaka- Nāyikā of the sentiments of devotion-

Śrī Kṛṣṇa, the hero (Nāyaka) of the pleasant sentiment (Madhura-rasa or Ujjala-rasa) is complete at Dwārakā, more complete at Mathurā and the most complete at Braja. In the characteristic of his frolic activities He is Dhīrodātta (2) Dhīralalita (3) Dhīrodhata and (4) Dhīraprasānta.

Śrīmatī Rādhikā is the crest-jewel of the heroin. She is endowed with many attributes. She is lovely (Madhurā), tender-aged (Kīśorī), beautiful-eyed (cancalnetrā), beaming faced, blooming with youth, meek,

shy, affectionate, sublime, foremost amongst the lady-loves of Kṛṣṇa and so on.

We are not proceeding any further about the discussion of the principle of love (prematattva) considering the authority of the mass people. But one should remember the distinction between lust and love as stated by Kṛṣṇadās Kavirāj Goswāmī-

Ātmendriyaprīti-vañchā-tāre vali ‘Kām’|

Kṛṣṇendriyaprīti-icchā dhare prem nām||⁶⁵

That is, one’s desire for sensual pleasure is called ‘Kām’ whereas one’s wish for securing Kṛṣṇa’s favour by senses is called ‘prem’ (love).

Kṛṣṇa is the image of ever cheerfulness God of all Gods. Hence, in the context of the discussion of Rasas (sentiments) we should remember the advice of Śrī Śukadeva Goswāmī that if any person, except Rudra (Siva) takes poison, he will die. Likewise, except Almighty God, if any person thinks the Rāsa-līlā of Kṛṣṇa, not to speak of imitating it, will fall into disaster inevitably. Therefore, keeping aside enjoyment of pleasure and covetousness, if any devotee desirous to worship according to the instructions of a preceptor practices the frolic of Kṛṣṇa, he will be released from lust fullness of the heart and will be entitled to spiritual love.