

|| śrī-śrī-gaura-gadādharau vijayetām ||

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

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QUALITIES OF KṚṢṆA (53-56)

posted by New Śrī Haridās Nivās, Spain

(53) *nitya-nūtanah*: [ever fresh](#)

*sadānubhūyamāno'pi karoty ananubhūtavat
vismayaṁ mādhurībhīr yaḥ sa prokto nitya-nūtanah*

“He who astonishes by appearing as if he had never been relished through his sweetness before, even though continually being relished, is called **ever fresh**.”

*yadyapy asau pārśva-gato raho-gatas
tathāpi tasyāṅghri-yugaṁ navaṁ navam
pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit*



Bhakti Dharma das

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An example from the First Canto of Śrīmad-Bhāgavatam (1.11.33):

“Although Śrī Kṛṣṇa was by their sides, and alone with them, His feet appeared to the Queens to be newer and newer at every moment. If Lakṣmī, although by nature restless, could not leave His feet, what woman could give them up then?”

*kula-vara-tanu-dharma-grāva-vṛndāni bhindan
sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhīḥ
yugapad ayam apūrvah kaḥ puro viśvakarmā
marakata-maṇi-lakṣair goṣṭha-kakṣām cinoti*

Another example from Lalita-Mādhava (1.52):

“O beautiful-faced friend! Who is this excellent craftsman Viśvakarma standing in front of us, breaking the stones of *dharma* in all the young women with the tips of the long, sharp, chisel-like corners of His eyes and at the same time building a *gośālā* wall with millions of sapphires?”

śrī-jīvaḥ: muhuḥ śrī-kṛṣṇam anubhūtavatyāḥ śrī-vṛndāvaneśvaryaḥ kuleti vākyam idam | tatas tatritya-prakaraṇa-balān nava-navatvaṁ gamyate, ato'trāpy udāharaṇam kṛtam |

Jīva Gosvāmī: This was said by the queen of Vṛndāvana, Śrī Rādhā, who was relishing Śrī Kṛṣṇa at every moment. Because of the strength of this particular situation, it is understood that She experienced Kṛṣṇa in an ever-fresh way, hence the verse serves as an example of His ever-freshness.

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(54) *sac-cid-ānanda-sāndrāṅgaḥ*: has a body made of condensed sac-cid-ānanda

sac-cid-ānanda-sāndrāṅgaś cid-ānanda-ghanākṛtiḥ

“He whose form is absolutely full of consciousness and bliss has a **body made of condensed sac-cid-ānanda.**”

*kleśe kramāt pañca-vidhe kṣayaṁ gate
yad-brahma-saukhyam svayam asphurat param
tad vyarthayan kaḥ purato narākṛtiḥ
śyāmo'yam āmoda-bharaḥ prakāśate*

“Who is this person standing before us, revealing a human form blackish in color and full of bliss, Who covers even the happiness of Brahman which appears after the five types of suffering have gradually been destroyed?”



*yasya prabhā prabhavato jagad-aṅḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam aham bhajāmi*

Another example from Brahma-Saṁhitā (5.40):

“I worship the original person Śrī Govinda Whose effulgence is the source of Brahman, which is indivisible, infinite and limitless, and which is a *vibhūti* (manifestation of the Lord’s power) that is different from the innumerable *vibhūtis* such as earth found in millions and millions of universes.”

*ataḥ śrī-vaiṣṇavaiḥ sarva-śruti-smṛti-nidarśanaiḥ
tad brahma śrī-bhagavato vibhūtir iti kīrtyate*

“Thus the Śrī Vaiṣṇavas who have taken into account all the statements of *śruti* and *smṛti*, say that this Brahman is the *vibhūti* of Bhagavān.”

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*yad-aṅḍāntara-gocaram ca yad
daśottarāṇy āvaraṇāni yāni ca
guṇāḥ pradhānaṁ puruṣaḥ param padaṁ
parātparam brahma ca te vibhūtayah*

Thus it is stated in the Yāmunācārya-Stotra (14):

“O Bhagavān! The universe, all the elements within the universe, coverings of the universe which are each ten times thicker than the previous one, the three *guṇas*, *prakṛti*, the totality of *jīvas*, Vaikuṅṭha and Brahman are all Your *vibhūtis*.”

(55) *sarva-siddhi-niṣevitaḥ*: served by all siddhis
sva-vaśākhila-siddhiḥ syāt sarva-siddhi-niṣevitaḥ

“He who has all mystic powers under control is called **served by all siddhis.**”

*daśabhiḥ siddha-sakhībhīr vṛtā
mahā-siddhayaḥ kramād aṣṭau aṇimādayo
labhante nāvasaram dvāri kṛṣṇasya*

“*Aṇimā* and the other seven great *siddhis*, together with the ten secondary *siddhis*, do not even have the opportunity to enter the door of Kṛṣṇa’s place.”

(52) *avicintya-mahā-śaktiḥ*: possessor of great inconceivable powers

*divya-sargādi-kartṛtvaṁ brahma-rudrādi-mohanam
bhakta-prārabdha-vidhvamsa ity ādy acintya-śaktitā*
Inconceivable powers are seen in acts such as creating supernatural phenomena, bewildering Brahmā, Śiva and others, destroying the *prārabdha-karmas* of the devotee, and other such feats.

--*tatra divya-sargādi-kartṛtvaṁ, yathā—*

*āsic chāyā-dvītiyaḥ prathamam atha vibhur
vatsa-ḍimbhādi-dehān amśenāmśena cakre
tad anu bahu-catur-bāhutām teṣu tene vṛttas
tattvādi-vītair atha kamala-bhavaiḥ
stūyamāno' khilātmā tāvad
brahmāṅḍa-sevyaḥ sphuṭam ajani
tato yaḥ prapadye tam īsam*

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--An example of creating supernatural phenomena:

"I surrender to that Lord, the soul of all, Who first was alone, then produced forms of the calves and boys by a portion of a portion of Himself, then expanded Himself in those forms as four-handed Viṣṇu, and then was surrounded by Brahmās and others along with the elements, being praised and served in all the material universes."



--brahma-rudrādi-mohanam, yathā—

**mohitaḥ śiṣu-hṛtau pitāmaho
hanta śambhur api jṛmbhito raṇe
yena kamsa-ripuṇādyā tat-purah
ke mahendra vibudhā bhavad-vidhāḥ**

--An example of His ability to bewilder Brahmā, Śiva and others:

"Brahmā was bewildered by Kṛṣṇa, the enemy of Kamsa, when he stole the boys and calves. In battle with Kṛṣṇa, Śiva was put to sleep. O Indra, compared with Kṛṣṇa, who are you *devatās* now?"

viśvanāthaḥ : mohita iti bāṇa-yuddhānantaram kadācit pārijāta-pratyānayanāya kṛta-praudhi-pralāpam indram prati śrī-nāradasya hāsya-vacanam ||196||

Viśvanātha: This was jokingly said by Śrī Nārada after the battle of arrows when Indra was talking boldly in order to retrieve his *pārijāta* tree.

--bhakta-prārabdha-vidhvamso, yathā śrī-daśame (10.45.45)—

**guru-putram ihānītam nija-karma-nibandhanam
ānayasva mahārāja mac-chāsana-puraskṛtaḥ**

--An example of destroying the *prārabdha-karma* of the devotee (10.45.45):

Kṛṣṇa said to Yamarāja: "Because of his *karma*, My spiritual master's son was brought here to you. O great King, obey My command and bring this boy to Me."

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viśvanāthaḥ: nanu he bhagavan! tena prārabdham bhujyate, katham tad bhogam vinātrānayanam sambhavati? tatrāha—mac-chāsana-puraskṛta iti | tathā ca mad-ājñāyaiva sa bhakto jātaḥ | atas tasyānayanane na ko'pi doṣaḥ | ata eva guru-putrasya sādhanādikam vināpi bhagavat-kṛpā-siddhatvena bhaktatvam iti bhāvah ||197||

Viśvanātha: Yamarāja could object, 'O Bhagavān! He is experiencing his *prārabdha-karma*. How can I bring him here if he has not yet undergone it?' Therefore, Bhagavān says, 'Obey My command. By My authority he has become a devotee, therefore there is no defect in bringing him here.'

Hence, although he did not perform any *sādhana*, the guru's son became a devotee through the mercy of Bhagavān.

--ādi-śabdena durghaṭa-ghaṭanāpi—

**api jani-parihīnaḥ sūnur ābhīra-bhartur
vibhur api bhujā-yugmotsaṅga-paryāpta-mūrtiḥ
prakaṭita-bahu-rūpo'py eka-rūpaḥ prabhur me
dhiyam ayam avicintyānanta-śaktir dhinoti**

--'Other such feats' in the definition (of His possessing inconceivable powers) also refer to accomplishing acts that are most difficult or impossible:

"My master Kṛṣṇa, Who is full of infinite inconceivable powers, delights my heart. Though without birth, He became the son of Nanda, the leader of the cowherds; though all-pervading, He appeared in the arms and lap of Yaśodā; and though manifesting many forms, He only has one form."



--Śrī Bhakti-Rasāmṛta-Sindhu 2.1.184-198;--images from ygopala.blogspot.com.es, harekrsna.de, nektemple.org, theharekrishnamovement.org & vigsha.com

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ŚRĪ BHAKTI-SANDARBHA: PREFACE (3)

posted by New Śrī Haridās Nivās, Spain

A 66: In the conversation between Śrī Bhagavān and Uddhava it is written that serving items related to Śrī Hari such as *nirmālya*, and singing about and remembering the *līlā* of Śrī Hari, a devotee easily wins over *māyā* and can attain Śrī Hari

A 68: One should not study Vedic statements if they are devoid of Śrī Hari's *līlā*

A 70: It is through *bhakti* that *jñāna* gets accomplished

A 80: One experiences Bhagavān's *svarūpa*, qualities, pastimes and sweetness to the extent the mind gets purified through the performance of ninefold *bhakti*

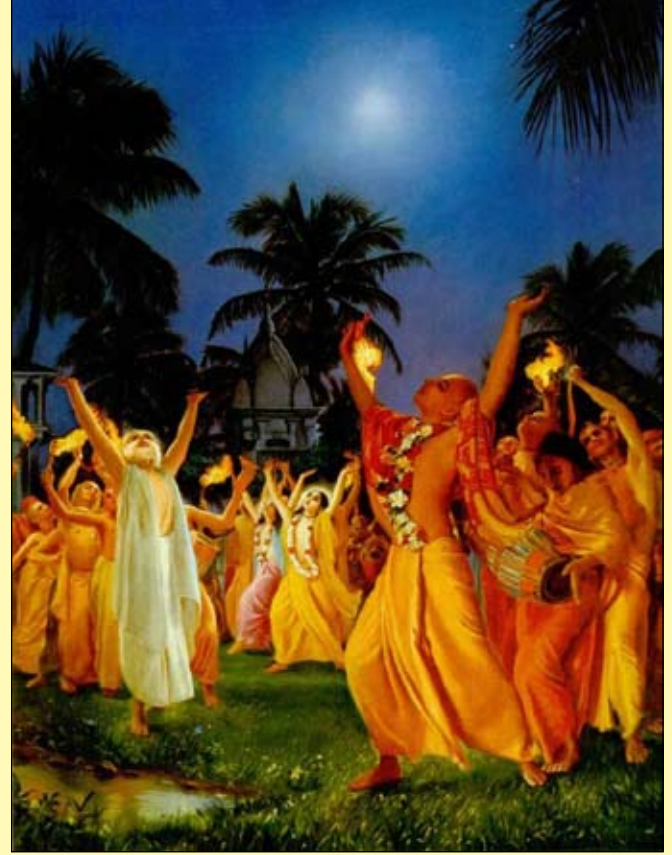


A 84: It is not necessary to practice *jñāna* and *vairāgya* on the path of *prema-bhakti*, the king of all results; everything that is attainable by *jñāna* and other processes is easily achieved simply by performing *bhakti*; the fulfillment of desires such as those for heavenly planets, those by Citraketu for liberation, those by Śukadeva (for removing the influence of *māyā*), or those by devotees desiring association with the Lord in Vaikuṅṭha gets accomplished only by service full of *prema*

A 85: Achieving Śrī Hari with the present human body indicates intelligence and cleverness; examples of this are Śrī Hariścandra and others

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A 86: It is also written in the concluding statements by Śrī Śukadeva that *bhakti* characterized by hearing etc must indeed be performed; among different *aṅgas* of pure *bhakti*, hearing the *līlā-kathā* of the Lord indeed is the (best) means towards the supreme good



A 87-91: At the end of Śrī Sūta's instructions it is also said (12.12) that it is necessary to have respect for *kīrtan* of Śrī Bhagavān and other devotional practices; through the *smaraṇa* of Śrī Kṛṣṇa one obtains purification of one's existence, *jñāna*, *vairāgya* and *prema-bhakti*; it is through *bhajana* of Śrī Hari that austerities and other practices become successful

A 93-98: Also, all the historical statements in Śrīmad-Bhāgavatam are there only for the sake of *bhakti*; when talking to his servants, Yamarāj said that the supreme *dharma* for all *jīvas* is *Śrī-Hari-bhakti* alone performed through the *kīrtan* of His names etc;

by listening about the qualities etc of a devotee one obtains the result of listening to Vedas; indeed, remembering Śrī Hari is always the highest duty – in *vedārpaṇa-mantra* the *prīti* towards Śrī Janārdana is also mentioned

A 95: Also Śrī Uddhava said to Śrī Vrajadevīs (*gopīs*) that the purpose of all prescribed actions within *varṇāśrama* is to attain *Śrī-Kṛṣṇa-bhakti* alone

A 96: Brahmā said to Śrī Bhagavān that *jñāna* is included in *bhakti*; in the 10th chapter of Śrīmad-Bhagavad-Gītā pure *bhakti* is taught

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A 97: It is also revealed in the words of *brāhmaṇa Śrīdama* that the *sādhanas* that lead to other goals of human life are also based on *bhakti*; *bhakti* is the life of all *siddhis* while *bhakti* is effective even without all those *siddhis*;

all *sāstras* describe *bhakti* as the process (to attain the highest goal); also the ignorant persons worship Śrī Viṣṇu as part of their fruitive activities;

when the *devatās* talked with each other they mentioned that only *bhakti*, after granting to the worshipper his desired fruit, gives him the supreme fruit in form of *premā*

A 99: It is shown through *vyatireka* that contrary to fruitive activities, *bhakti* is to be trusted and is always blissful; *bhakti* gives the supreme goal and does not require a lot of effort or wealth

A 100: There is nothing else which can please Śrī Hari apart from *bhakti*; a dog-eater who offered his life to Śrī Hari is superior to a *brāhmaṇa* endowed with twelve qualities but devoid of *bhakti* – this is because a person who

does not have *bhakti* is made proud by those qualities, and his mind does not get purified

A 102: It is shown in the account about the king of Coladeśa and a pure *bhakta* that actions offered to Śrī Bhagavān are inferior (to *bhakti*); in 12th chapter of Śrī Gītā it is prescribed to offer one's actions (to the Lord) only if one is unable to perform *bhakti*

A 103: In contrast to *yoga*, there is no hard labor in the path of *bhakti*; also, it bestows an unprecedented fruit in that it conquers the Lord

A 105: *Jñāna* never arises without *bhakti*

A 106: *Bhakti* is also contrasted with independently taking shelter (of other *devatās*); thus, the *devas* such

as the first person *Brahmā* as well *Śiva* must be worshipped as *Vaiṣṇavas*; a genuine *Vaiṣṇava* will not obtain *bhakti* if he sees *Viṣṇu* and other *devatās* in the same category, rather, it is offensive; the statements that show *Brahmā*, *Viṣṇu* and *Śiva* as one are meant for *śānta-bhaktas* and *jñānī-bhaktas*;

Śrī Śiva worships pure *Vaiṣṇavas* such as *Mārkaṇḍeya*; Śrī Śiva himself said that Śrī Hari is the Lord,

hence it is proper to worship Śrī Śiva as *Vaiṣṇava*;

pure *Vaiṣṇavas* consider Śrī Śiva to be *Vaiṣṇava*; some people consider Śrī Śiva to be the seat of Śrī Bhagavān; by worshipping Śrī Śiva as an independent Lord one incurs the curse of *Bhrgu*;

all the different *devatās* should be known as *vibhūtis* of *Bhagavān*; one can never attain Śrī Hari by worshipping other *devatās* in an independent manner;

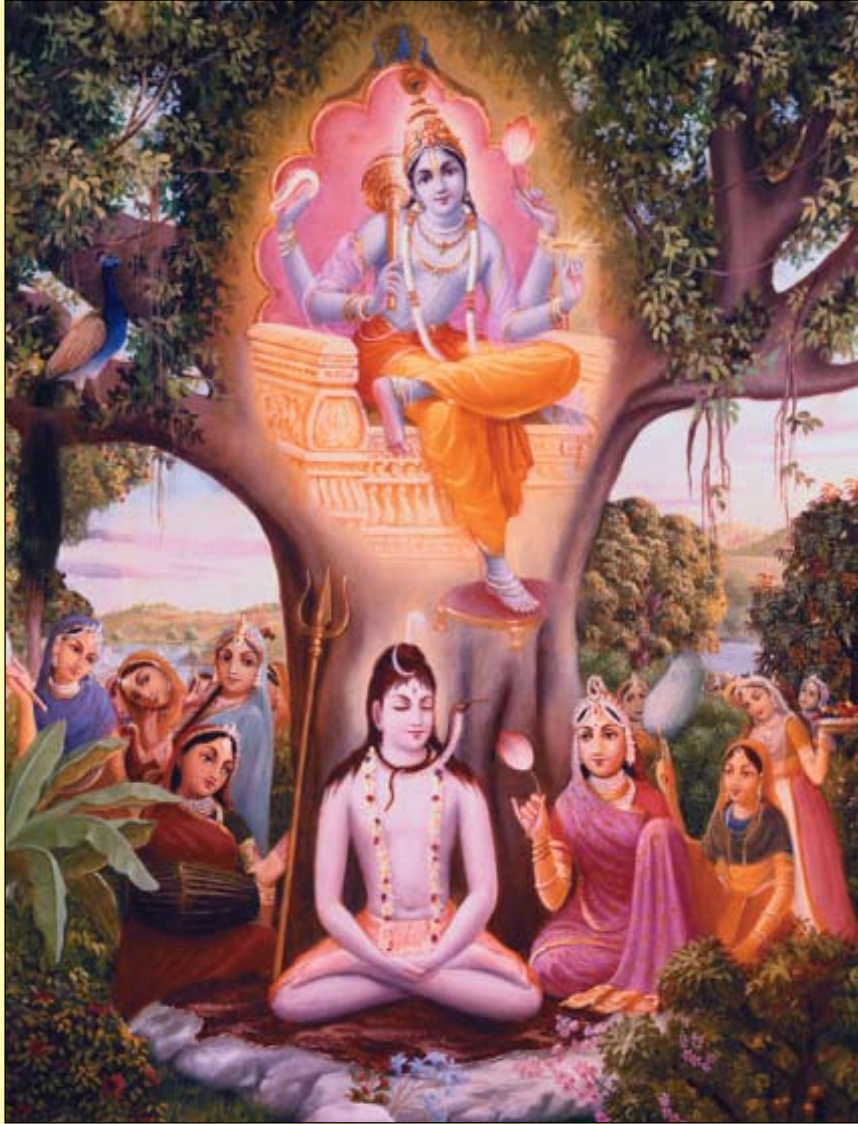
it is absolutely faulty to insult, disrespect and criticize other *devatās*, because by that also one's previously performed *dharma* gets destroyed; if a

Vaiṣṇava who is single-mindedly devoted to *Viṣṇu* criticizes Śrī Śiva, he will go to hell, just as was the case with *Citraketu*;

according to Śrī *Kapiladeva*, if it is prohibited to insult a common living being, what to say then about insulting Śrī Śiva; a neophyte devotee indeed goes to hell if he sees the deity as a stone;

Śrī *Bhagavān* gets quickly pleased by him who, similarly to a father who affectionately behaves towards his son, lovingly treats all living beings;

it is necessary for the person who does not yet have faith in *bhakti* to perform adoration of deities along with the actions suited to his qualification – from



that *jñāna* is born; however, the person who does have faith in *bhakti* must perform pure adoration during all his life;

adoration cannot be accomplished without having compassion for living beings; it is a must to be compassionate by giving suitable donations according to capacity, or if impossible, by giving respect;

among all the *jīvas* the one-pointed devotee is the best; it is necessary to give special respect to a devotee, and to give respect according to one's capacity to others;

in the beginning, it is prescribed for the worshipper to give respect to all living beings; for the *sādhaka* endowed with *śraddhā* this is natural; for him who has reached *bhāva* it is his characteristic nature to be non-violent towards all living beings and to desist from wordly actions; for *parama-siddha* it is natural to have *premā* towards all living beings;

it is necessary to give respect to all living beings and other *devatās*, seeing them in relation to Śrī Bhagavān, because by that one can quickly give up material attraction and aversion; giving respect to all living beings without seeing them in relation to Śrī Bhagavān creates problems, as in the case of Bharata;

for the sake of Śrī Bhagavān's worship some violence is allowed, like plucking flowers or leaves.



--taken from Preface to Śrī Bhakti-Sandarbha, written by Śrī Haridās Śāstrī Mahārājī;

--images from everything-krishna.com, antaryamin.wordpress.com (2x) & iskcondesiretree.net

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BHAKTI COMES FROM BHAKTI

posted by New Śrī Haridās Nivās, Spain

*sa vai puṁsām paro dharmo yato bhaktir adhokṣaje
ahaituky apratihātā yayātmā suprasīdati*

ŚB 1.2.6

The supreme *dharma* for all human beings (*sādhana-bhakti*) is that by which *prema-bhakti* to the Lord arises, which is not caused by anything other than itself, cannot be obstructed, and which satisfies the mind completely.

*viśvanāthaḥ: sarva-śāstra-sāram aikāntikam śreyo
brūhīti praśna-dvayasyottaram āha—sa vai puṁsām
puṁ-mātrāṇām eva dharmah paraḥ paramah śrava-
kīrtanādi-lakṣaṇaḥ |*

Viśvanātha: This verse answers two questions asked by the sages (in the First Canto): what is the essence of all the scriptures and what is the ultimate good.



(The answer for both is) the highest or supreme *dharma* for all human beings, characterized by hearing, chanting, singing and other devotional practices.

*yad uktam—etāvān eva loke'smin puṁsām niḥśre-
yasodayaḥ | tivreṇa bhakti-yogena mano mayy arpitam
sthiram || ity atah para-śabda-viśeṣyo dharmo bhakti-
yogaḥ | eva bhaved iti tathātra vatup-pratyayenaiva-
kāreṇa caitad anyasya para-dharma-pada-vācyatvaṁ
niśiddham | yato bhaktiḥ prema-lakṣaṇā bhaved ahai-
tuki hetuṁ vinaivotpadyamānā iti saḡuṇā vyāvṛtta |*

As it is said in ŚB 6.3.22:

*etāvān eva loke 'smin puṁsām dharmah paraḥ smṛtaḥ
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ*

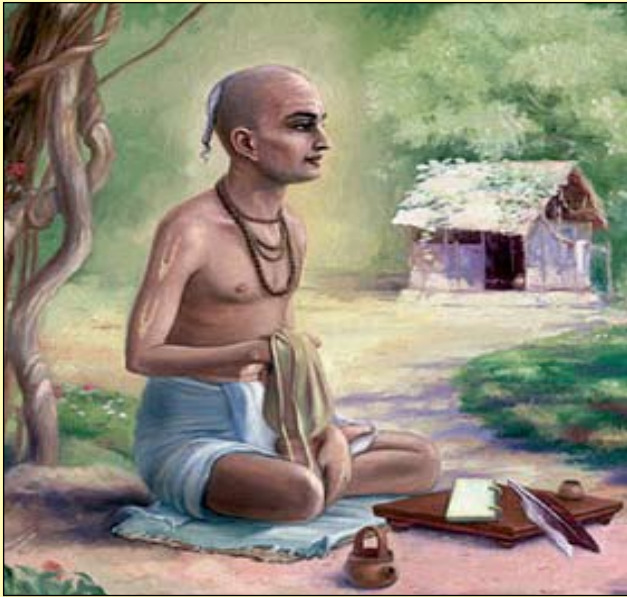
"This very *bhakti-yoga* unto Bhagavān, characterized by taking His name and other devotional activities, is considered the supreme *dharma* for human beings on this Earth."

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Therefore, the *dharma* distinguished with the word *para* ('supreme') refers to *bhakti-yoga*. Words *etāvān eva* ('this very') indicates that the expression *para-dharma* cannot be used to describe other processes. Through this *dharma* appears *bhakti* characterized by *premā*. It appears but without cause (*ahaitukī*), which excludes *bhakti* connected with the material *guṇas* (which does have a cause).

nanu mahān ayam apalāpaḥ kriyate, maivam | śravaṇa-kīrtanādi-rūpo yo dharmah sa bhaktir eva sādhanā-nāmnī | saiva pāka-daśāyām prema-nāmnī | te dve api bhakti-śabdenaivocyate | tad api bhaktyā sañjātayā bhaktyā bibhraty utpulakām tanuṁ [bhā.pu. 11.3.31]

If it be objected that I am not saying the truth, it is not like that. *Dharma* consisting of hearing and chanting about the Lord (and similar devotional practices) is called *sādhana-bhakti*, and that very *dharma* in the mature state is called *prema-bhakti*. Both of them are called by the word *bhakti* indeed, for it is said in ŚB 11.3.31 that the devotee possesses a body marked with ecstatic symptoms which appear due to (*prema*-)*bhakti* that originates from (*sādhana*-)*bhakti*.



iti yato bhaktir adhokṣaje ity ādiṣu uttarasyā bhakteḥ pūrvā bhaktiḥ kāraṇam pakvāmrasya kāraṇam āmāmrām itivat | svāda-bheda-nibandhanam eva tasya kāraṇatvam bāla-bodhanārtham kālpanikam eva, na tu vāstavam | na hy ekasyaiva puruṣasya bālya-yauvanādy-anekāvasthāvato hetu-hetumad-bhāvas tāttvika iti | ghaṭa-pāṭaudanādiṣu mṛt-tantu-taṇḍulādīnām nāma-rūpa-lopa iveti | na tatra tādr̥ṣatvam vyākhyātum śakyam ity avaseyam |

In the verse being discussed, the former *bhakti* (*para dharmo*, or *sādhana-bhakti*) is the cause of the latter type of *bhakti* (*yato bhaktir adhokṣaje*, or *prema-bhakti*), just as an unripe mango is the cause of a ripe mango. Considering one to be the cause of the other

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because of the difference in taste is simply a conception for ease of understanding, though in reality *sādhana-bhakti* and *prema-bhakti* are not two different phenomena.

The cause and effect relationship in various states such as infancy, youth or adulthood in one person is actually not genuinely real (since the person remains). On the other hand, when pots, cloth and cooked rice come into existence, the original names and forms of mud, thread and raw rice disappear. It should be understood that such cannot be the case with *sādhana-bhakti* and *prema-bhakti*.

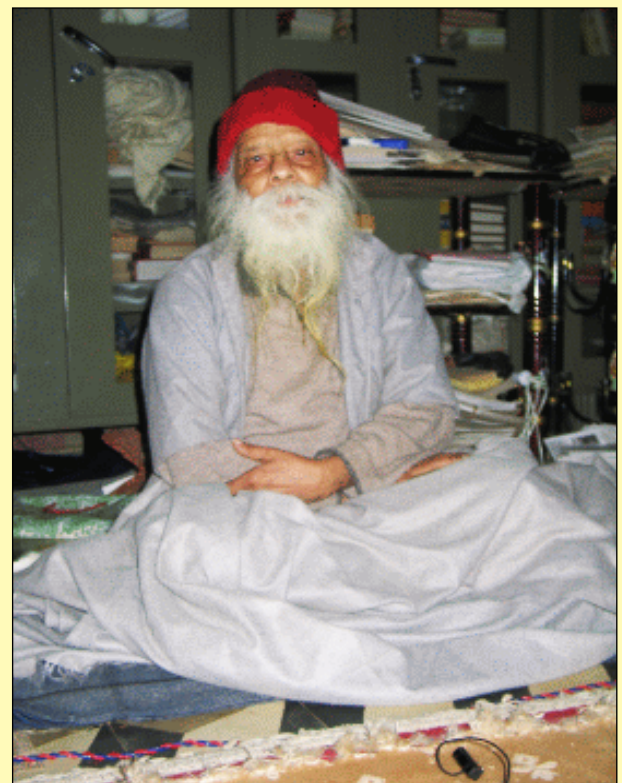
na ca bhakteḥ prasiddho hetuḥ sādhu-saṅga evāstīti vācyam | tasyāpi ādau śraddhā tataḥ sādhu-saṅgo'ṭha bhajana-kriyā [bha.ra.si. 1.3.11] ity ādau bhakter diviṭiā-bhūmikātvenoktatvād bhaktitvam eva | syān mahat-sevayā vipra [bhā.pu. 1.2.16] ity agre'pi vyākhyāyamānatvāc ca |

It should also be noted that one can neither say that the famous cause of *bhakti* be simply association of devotees, because *sādhu-saṅga*, described in BRS 1.3.11 as the second stage of *bhakti*, is itself *bhakti* as well.

It will also be said later on (ŚB 1.2.16):

śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevanāt

“O sages! By serving elevated souls, which comes by chance through their great mercy, a person endowed with faith attains shelter of the lotus feet of a *sad-guru*. By that, being eager to serve and learn, he develops liking for hearing *Vāsudeva-kathā*.”



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kiṁ ca, dāna-vrata-tapo-homādi-niṣkāma-karma-yogaś ca jñānāṅga-bhūtāyāḥ sātṭvikyā eva bhakteḥ kathañcid dhetur bhavati, na tu nirguṇāyāḥ |



Such activities as charity, vows, austerity, sacrifices, or selfless performance of duties (*niṣkāma-karma*) are to some degree causes of *bhakti* in *sattva-guṇa*, practiced as an *aṅga* of *jñāna*. However, they are not causes of pure *bhakti*, because it is said in ŚB 11.12.9:

yañ na yogena sāñkhyena dāna-vrata-tapo-'dhvaraiḥ vyākhyā-svādhyāya-sannyāsaḥ prāpnuyād yatnavān api

“Even though one engages with great endeavor in *aṣṭāṅga-yoga*, *sāñkhya*, charity, vows, penances, sacrifices, teaching of the Vedas, study of the Vedas, or *sannyāsa*, still one cannot achieve Me.”

ity ekādaśokteḥ | na ca nirguṇāyā bhakter bhagavat-kṛpaiva hetur ity api vācyam | tasyāpi hetāv anviṣyamāṇe anavasthānāt | na ca sā nirupādhir eva kevalā hetur ity api vācyam | tasyā asārvatrikatvena bhagavati vaiṣamyā-prasakteḥ |

Nor can it even be said that the cause of *nirguṇa-bhakti* is the mercy of the Lord, because that would be a non-final cause, making one seek yet further cause.

Neither can one say that the Lord's mercy is absolute, without any further cause, because then it would mean that the Lord makes distinctions (in choosing to give mercy to certain individuals and not to others, and is thus unjust.)

kiṁ ca, bhakta-kṛpaiva hetur ity ukter na kiñcid asāmañjasyam | uttama-bhaktānāṁ vaiṣamyābhāve'pi prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ [bhā.pu. 11.2.46] iti madhyama-bhakta-lakṣaṇe vaiṣamyasya darśanāt | tataś ca bhagavato bhaktādhīnatvāt bhakta-kṛpānugāminī bhagavat-kṛpā hetur iti siddhāntaḥ |

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However, if one says that the cause of *bhakti* is the mercy of the devotee alone, that is not incorrect. Though the *uttama-bhaktas* do not make distinctions, still we can see that the *madhyama-bhakta* makes distinctions between the Lord, the devotee, the innocent and the envious (ŚB 11.2.46).

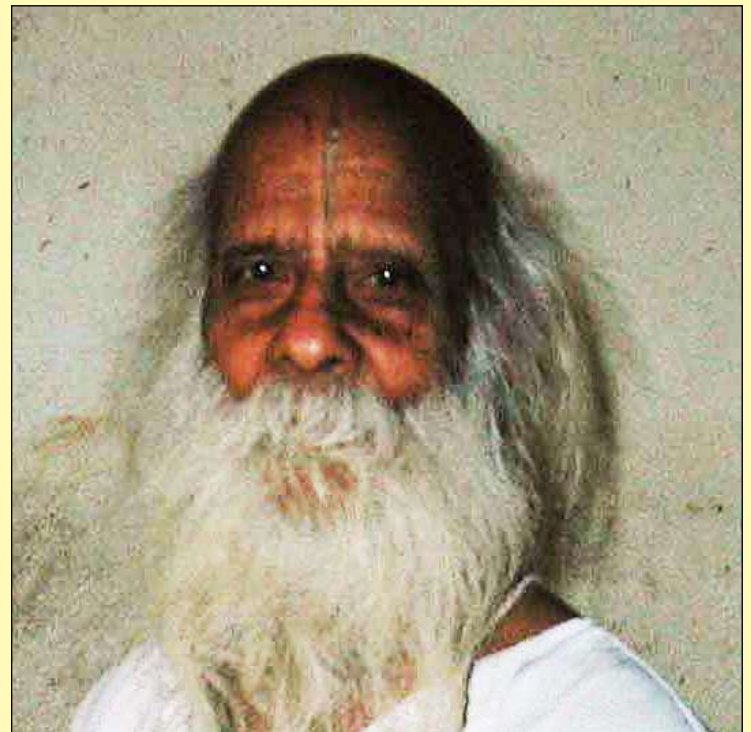
Therefore, because the Lord is dependent on the devotee, the cause of *bhakti* is Lord's mercy that follows after the mercy of the devotee. This is the correct *siddhānta*.

nanu, tarhi katham bhakter ahaitukatvam abhūt ? ucyate | bhagavat-kṛpāyā bhakta-kṛpāntarbhūtāt vād bhakta-kṛpāyāś ca bhakta-saṅgāntarbhūtāt vād bhakta-saṅgasya bhakty-aṅgatvād ahaitukatvam eva siddham |

But then how is *bhakti* said to be without cause (*ahaitukī*) in this verse? It is answered that since the Lord's mercy is included in the mercy of the devotee, and because that mercy is included in association with devotees, and because devotee association is an *aṅga* of *bhakti*, *bhakti* is proved to be without cause (since an *aṅga* of *bhakti* causes *bhakti*).

kiṁ ca, bhakta-kṛpāyā hetur bhaktasyaiva tasya hṛdaya-vartinī bhaktir eva tāṁ vinā kṛpodaya-sambhāvābhāvāt | sarva-prakāreṇāpi bhakter bhaktir eva hetur iti nirhetukatvam siddham |

Moreover the cause of devotee's mercy is but the *bhakti* present in the heart of the devotee, because without that *bhakti* it is not possible for his mercy to manifest. In all ways, therefore, *bhakti* is the cause of *bhakti*, and the causelessness of *bhakti* is thus established.



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bhakti-mate bhakti-bhakta-bhajaniya-tat-krpādīnām
na pṛthag-vastutvam iti bhakteḥ svaprakāśakatvena
bhakti-prakāśyatve'pi bhagavataḥ svaprakāśakatvam
nānupapannam iti |

From the point of view of *bhakti*, the devotee, *bhakti*, the Lord, and His mercy are not separate items. Even though *bhakti* manifests due to its self-manifesting nature, it does not negate the fact that *bhakti*'s self-manifesting nature comes from the Lord.

apratihatā kenāpi nivārayitum aśakyā | tathā hi tal-
lakṣaṇe | mano-gatir avicchinnā yathā gaṅgāmbha-
so' mbudhau [bhā.pu. 3.29.12] iti vakṣyate |

This *bhakti* cannot be obstructed by anything (*apratihatā*). This is mentioned in ŚB 3.29.11:

*mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye
mano-gatir avicchinnā yathā gaṅgāmbhaso 'mbudhau*

"Simply by hearing about My qualities, the mind flows continuously towards Me, the Supreme Lord Who reside in the hearts of all beings, just as the Gaṅgā flows to the ocean."



(ambudhinā sva-laharībhiḥ parāvartitasyāpy am-
bhaso yathā ambudhāv eva gatis tathā mayy api
pārameṣṭhya-sārṣṭi-sālokyādi-phalaiḥ pralobhitas-
yāpi tasya mayy eva gatir iti | evaṁ ca bhakta-ma-
naso gaṅgā-jala-drṣṭāntena drautya-śaitya-pāvitrīya-
jagat-pūjyatvādīny uktāni

Viśvanātha ŚB 3.29.11-12: Just as the water of the Gaṅgā, even though turned back by the ocean's waves, flows into the ocean, the mind flows only to Me, though allured by Me with offerings of kingdom or different types of liberation. Also, the example of the Gaṅgā suggests that the mind of the devotee, like the stream of Gaṅgā, is swift, cooling, pure and worthy of worship.)

jñāna-karmādibhir apāvṛteti vā |

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Apratihata can also mean that this *prema-bhakti* is not contaminated by *jñāna* (impersonal knowledge) or *karma* (fruitive activities).

yayā bhaktyā ātmā manaḥ samyag eva prasīdatīti kā-
manā-mālinye sati manaḥ prasāda-hetutvāsambhavād
asyā bhakter niṣkāmatvaṁ svata evāyātam

By that *bhakti* the mind (*ātmā*) becomes completely satisfied. Because it is impossible for the mind to be satisfied when material desires are present, it automatically follows that this *bhakti* is without any material desires.

uktaṁ ca śrī-rūpa-gosvāmi-caraṇaiḥ | sarvathā dhvaṁ-
sa-rahitaṁ saty api dhvaṁsa-kāraṇe iti |

Śrī Rūpa Gosvāmī has also said that *premā* remains always constant and unbroken, even if there are causes to break it, illustrating it with these two examples (Ujjvala-Nīlamanī 14.63-5):

*śape tubhyaṁ dharma-sthitim anusarantya sakhi mayā
visuddhām ugrābhir muhur api nirasto bhaṇitibhiḥ
sa mugdhe śyāmātmā tyajati na hi me vartma bata mān
jagārāpad-ghorā viracayatu śāntim grha-patiḥ ||64||*

Rādhā says to Nāndīmukhī: "O *sakhī*! If you don't believe me, I swear to you that I followed the limits of the pure *dharma*. Listen! When He blocked my path, I repeatedly rebuked Him with many harsh words, such as: 'O lusty one! If you touch my bodice, I will set aside all my shame and will yell for my mother-in-law Jaṭilā right away.' But even though I expressed this kind of prohibitions, He would not leave the path at all. O beautiful one! In this way I was swallowed by great calamity. Now let my husband punish me – what can I do?"



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atra gr̥hapati-kartṛka-śānti-rūpa-prema-dhvaṁsa-
kāraṇasya vidyamānatve'pi premā na dhvastaḥ |
tathogrābhir bhaṇitibhir nirasto' pīti śrīkṛṣṇasyāpi
svasmin premā vyañjitaḥ |

In this example it is seen that although there is a possible cause for breaking Her *premā*, expressed through the punishment by Her husband, Rādhā's *premā* remains constant. And the fact that Kṛṣṇa does not leave the path, even though rebuked by many harsh words, indicates the (constant) *premā* in Him.

yathā vā—

rādhāyāḥ sakhi sad-guṇair anudinam
rūpānurāgādibhiḥ sāndrām labdhavator api
vyasanitām vyākṣipta-kāntāntaraiḥ
prāpa kvāpi parasparopari yayor na mlānatām
yas tayos taṁ candrāvali-candrakābharaṇayoḥ
ko vetti bhāva-kramam ||65||

The second example:

Vṛndā says to Kundalatā: "My friend, who can understand the power of *premā* that exists between Candrāvalī and Kṛṣṇa ornamented with a peacock-feather? Their mutual love does not wilt in any condition, even though every day Rādhā's beauty, love and other virtues cause Candrāvalī profound distress by making Kṛṣṇa feel great attachment to Rādhā and chasing away from Him all other prospective lovers."



atra candrāvalyāḥ śrī-kṛṣṇe prema-dhvaṁsa-kāraṇam
tasya śrī-rādhāyām atyāsaktiḥ, tathā śrī-kṛṣṇasyāpi
candrāvalyām prema-dhvaṁsa-kāraṇam śrī-rādhāyā
rūpānurāgādyādhikyam

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Here the possible cause for breaking Candrāvalī's *pre-mā* for Kṛṣṇa is the excessive attachment of Śrī Kṛṣṇa to Śrī Rādhā, and the possible cause for breaking Śrī Kṛṣṇa's *premā* for Candrāvalī is the superiority of Śrī Rādhā's beauty, love and other qualities.



--all the verses in the article have been translated according to the commentaries by Śrīla Viśvanātha Cakravartī Ṭhākura;--images from indiaonline.in, japagroup.com, indianvedicfoundation.com, sbpinstitute.in, ajitvadakayil-1.blogspot.com, srihamsadutta.com & harekrishnaz.wordpress.com

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