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Madhurādvaita - bhakti – Its Nature and Employment in the Bhuśuṇḍi Rāmāyaṇa

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Bhakti in Indian Tradition

Indian cultural tradition has recommended three paths leading to the realization of the Supreme Reality (01) the path of Knowledge (ज्ञानमार्ग), (02) the path of Action (कर्ममार्ग) and (03) the path of Devotion (भक्तिमार्ग). These three paths are also known as ज्ञानयोग, कर्मयोग and भक्तियोग.¹

The path of knowledge requires a high level of intellect, firm determination and renunciation. The path of Action requires a large amount of means, time and money. It is obvious that many people would not possess either a high intellect or sufficient ample means, while the path of Devotion appears convenient and favourable means for Supreme Realisation, which requires more inner will and aptitude rather than any external expedients out of human control. The Devotion is thus more a matter of will rather than resources.

The word Bhakti derived from the root *bhaj*-Sevāyām भज् (भजति) भज्-सेवायाम् to worship, to serve, to attend upon with the suffix “क्तिन्”². The word Bhakti thus, primarily means ‘service’. The meaning has developed to connote the sense of ‘devotion’, in its more normal Sanskrit Literatur. Since, therefore Bhakti implies a sincere servitude of a God prompted by intense love based on a sense of Supreme faith. The devotion and faith are only two sides of a coin as the faith itself develops into devotion. The devotion does not even require a renunciation or even suppression of anybodies. It requires only the sublimation of total surrender.

¹ The BhG uses the word योगः in the sense of a chapter while Patañjali takes it in its grammatical sens of “Samādhi (Absorption)”.

² cf. स्त्रियां क्तिन्। (पा.सू. ०३/०३/९४)

Bhakti in Vedas:

The devotion is as old as human existence. In Indian tradition, the themes and thoughts are traced in the Vedas. Devotion is also found in the Vedic literature.

Devadatta Shastri writes³, “The deeper meaning of worship is Bhakti which is discussed afterwards in the upaniṣads”. We can observe the existence of devotion, presented directly in the vedic hymns. All the elements of the devotion viz. Śravaṇa, Kīrtana,⁴ etc. — all the nine types of Bhakti propounded in the Purāṇas have their roots in the Vedas also. Of course, we find them only in their germinal stage, whereas they are elaborated by the great sages in the Purāṇas.

Bhakti in the Upaniṣads:

Many of these types of devotion are also implied in the upaniṣads, but the upaniṣads propound and discuss various spiritual and philosophical ideas, and views, therefore, thoughts on devotion also have found expression in some of the ancient upaniṣads like Cāndogya, Bṛhadāraṇyaka, Kaṭha, Muṇḍaka, Śvetāśvatara, etc. However, the word Śraddhā-‘faith’ occurs many times⁵ and in various forms.

Bhakti in the Śrīmad Bhagavadgītā:

Śrīmad Bhagavadgītā (BhG) is an important book of the entire Hindu tradition. It is permitted with the scriptural wisdom culminating in the upaniṣads. It has been regarded as one of the three paths leading to the liberation (प्रस्थानत्रयी) in Indian tradition, because the philosophical ideas which are in the form of poetic revelations in

³ Kalyāṇa Bhakti Anka, P. 66.

⁴ श्रवणं कीर्तनं स्मरणं पादसेवनम्।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्॥ भा.पु. ७/५/२३॥

⁵ कठ. १/१/२, मुण्डक. १/७, तै.उ. २/३/४, छां.उप. ५/१०/१, ७/११/१, बृ.उप. १/५/३, etc.

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the upaniṣads are presented here in their practical aspect. Thus, it contains the essence of the upaniṣadic words⁶. Yet it has so deeply alloyed the element of devotion with the upaniṣadic path of knowledge that it has become a turning point in the history of Indian thought.

The BhG speaks of the Highest Lord very often as the Impersonal, Attributeless Brahman as described in the upaniṣads. But at the same time it identifies Lord Śrī Kṛṣṇa, the personal God, with it. It propounds the theory of Vāsudevah sarvam iti comparable to सर्वं खल्विदं ब्रह्म (All this verily, is Brahman) of Chāndogya upaniṣads (03/31/01). It teaches that all actions that one performs viz. sacrifices, other rituals or whatever should be performed without personal attachment and dedicated to him⁷. Bhaktiyoga is more efficacious than knowledge or action for the realization of God⁸.

The single minded, devotion pleases the Lord who confers His 'favour' upon the devotees.

The Bhāgavata cult:

All (or at least most) of the principal teachings of the Bhāgavata cult taught by the Gītā. Also some of the principles of earlier Bhāgavata cult propounded in works like Nārada-Pāñcarātra, Śāṇḍilyasūtras or the most important, the Nārāyaṇīya section of the Mahābhārata, are as follows:

⁶ सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थोवत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ भ.गी. माहात्म्य-०४ ॥

⁷ मन्मनाभव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ भ.गी. ९/३४ ॥ &
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ भ.गी. ९/२७ ॥

⁸ तपस्वीभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ भ.गी. ६/४६ ॥

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(01) Highest Lord: The Bhāgavatas believe that Hari or Nārāyaṇa (or Kṛṣṇa in Gītā) is the Highest Lord,

(02) The world: The entire world is created from this Highest Lord and shall dissolve into Him. Lord Kṛṣṇa says in the BhG (09/07):

सर्वभूतानि कौन्तेय प्रवृत्तिं यान्ति मामिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्॥

(03) Divine Forms: The evolution in BhP takes the form of Caturvyūha-Highest Lord (वासुदेव), Individual soul (सङ्कर्षण), Mind (प्रद्युम्न) and Ego (अनिरुद्ध). Lord Śrī Kṛṣṇa says in the BhG (07/04-05):

भूमिरापोनलो वायुः खं मनोबुद्धिरेव च।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत्॥

Again four types of devotees viz. Afflicted (आर्त्तः), Seeker for the knowledge (जिज्ञासु), seeker for worldly objects (अर्थार्थी) and the man of wisdom (ज्ञानी) of the BhG (07/16b).

(4) Means: The Lord can be propitiated and realized by devotion only and not by sacrifices and penances. Lord Śrī Kṛṣṇa declares in the BhG (11/53-54):

नाहं वेदैर्न तपसा न दानेन न चेज्यया।
शक्य एवं विधो द्रष्टुं दृष्ट्वानसि मां यथा॥
भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप॥

(5) Competence: He could be seen only by those on whom He confers His 'grace'. The devotees of the Lord were also called Absolutes (ऐकान्तिक) since they were devoted to the single-minded to state, as lord Kṛṣṇa in the BhG (09/22) states :

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अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥

infact, the BhG presents a blending of various elements of Indian tradition like Vedānta, Sāṁkhya, Yoga, etc., yet principal tenets of the Bhāgavata cult are prominently presented in its body.

The Śrīmad Bhāgavata Mahāpurāṇa:

ŚrīmadBhāgavatapurāṇam (= BhP) is another milestone as it occupies a very important position in the Indian Philosophy, religion and culture. Eighty one commentaries are written on the BhP. It is one of the most popular works for reasons of its poetry as well as for depicting devotion as the most important means of realizing the Supreme Truth. Hence it is included as the 4th path leading to liberation (प्रस्थानचतुष्टयी). According to the BhP, the Supreme Truth alone existed before the creation. It is beginningless, attributeless, eternal and non-dual. It is described as Brahman in its attributeless aspect, Paramātmā in its attributive aspect, Īśvara by yoga-follower, Bhagavāna by general devotees and also as Vāsudeva particularly by the followers of the Bhāgavata cult.

The common man is a bundle of urges, impulses, emotions, desires, an aspiration which again drags him down to earth and do not allow him to rise to the level of the Supreme Truth, beyond the powers of sense organs and intellect. The ordinary human impulses can be spiritualized by the path of 'devotion'. Bhāgavatas emphasized devotion without compromising the real nature of the Supreme for them. The attributeless god becomes the Attributive god. He attains a perceptible form for the pleasure of the devotees, both of them are not different. The BhP has thus achieved a transformation, a sublimation of the human emotion and in a softer way of devotion, and attained popularity larger than that of upaniṣads.

BhP was narrated by Śukadeva to Parikṣita who was destined to die on the seventh day. Śukadeva under the urgency of

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circumstances, showed him the shortest way in the path of devotion. The Supreme Person can not be realized by penance, by reciting Vedas, or by mere knowledge as through the path of Devotion.

In fact, knowledge and performance of duty without devotion are useless. The devotion or total dedication to the Lord leads the devotee to the renunciation of his own desires. The story of Ajāmila and Prahlāda also enjoin that the sole duty of a human being is to recite His names as well as glories and to cultivate an intense unflickering devotion to the Lord, to see and to realize Him everywhere. Certainly, He is Infinite and without names and forms, but to please His devotees, He assumes names and forms in accordance with their feelings of witnessing His divine sports.

The devotion is an intimate and intense love for the Lord, a total dedication, a submission of all one's desires and aims, selfless service to the Lord, a complete loving surrender to the Lord and achieves the renunciation of desires. It is a state of perpetual dedication to the Lord, merging of one's individuality into the Lord, a state of emancipation (मुक्ति).

Bhakti-sūtras:

The texts like Nārada-pāñcarātra, Śāṇḍilya-bhakti-sūtras, Nārada-bhakti-sūtras and other Bhakti-sūtras present the views with the same definitions, details, etc. The Śāṇḍilya-bhakti-sūtras discuss the nature of the devotion as, it is neither of the nature of the knowledge, nor of will nor volition resulting into action. (1) It starts with the belief in the Lord growing into faith, culminates in devotion, (2) Śāṇḍilya divides devotion into two. The Primary- being the total devotion to the Lord leading to Mukti and the Secondary- is not that intense but leads to the first one. Nārada classifies the devotion in four types depending on the nature of the devotees mentioned in the BhG⁹. Sufferer (आर्तः), Seeker for the knowledge

⁹ आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ (भ.गी. ०७/१६ब)

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(जिज्ञासु), the seeker of worldly objects (अर्थार्थी), the man of wisdom (ज्ञानी), and calls the first three as secondary and last as primary.

Nine types of devotional activities are mentioned in the BhP (07/05/23)¹⁰ while Nārada gives eleven types of 'attachment' (आसक्ति) for the Lord in his Bhakti-sūtras (82)

(1) Attachment for His virtues (गुणमाहात्म्यासक्ति). (2) Attachment for His Form (रूपासक्ति). (3) Attachment for His Worship (पूजासक्ति). (4) Attachment for His Memory (स्मरणासक्ति). (5) Attachment for His Service (दास्यासक्ति). (6) Attachment for His Friendship (सखासक्ति). (7) Attachment for His Paternal Affection (वात्सल्यासक्ति). (8) Attachment for His Amorous (कान्तासक्ति). (9) Attachment for His Self-surrender (आत्मनिवेदनासक्ति). (10) Attachment for His Merging in Him (तन्मयतासक्ति). and (11) Attachment for His Extreme Separation (परमविरहासक्ति).

One important distinction of the Sentiment of Devotion (भक्तिरस), particularly of Madhurā type. He shows that when the love of a cowherdresses directed to Lord Śrī Kṛṣṇa, it would develop into eros (शृङ्गार). This means in the case the cowherdess, her love is directed to the Lord only, aiming only at the loving service of the Lord and without any desire to gain any joy for her own self. Hence this Amorous Love (कान्तासक्तिः) is also selfless devotion, the highest kind of devotion and not the Eros (शृङ्गार) only. The distinction is subtle but fundamental and very well points at the original nature which claims devotion as a sentiment.

Pāñcarātra and Vaikhānasas:

The text of the Pāñcarātra holds an important position in the history of Vaiṣṇava devotional literature. The Śatapatha-Brāhmaṇa

¹⁰ श्रवणं कीर्तनं स्मरणं पादसेवनम्।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्॥ भा.पु. ७/५/२३॥

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syas, “the great Nārāyaṇa saw and performed the Pāñcarātra sacrifice (lasting five nights) and transcended all other beings and because one with them all”.

Possibly the पुरुषो हि नारायणः, in later literature, became Nara and Nārāyaṇa. Nārāyaṇa in later literature, becomes the Highest Lord. In Sāttvata-Saṁhitā Nārāyaṇa says to Nārada, “Vāsudeva is the Highest changeless Lord, from Him comes Saṅkarṣaṇa, the lord of all life, from him comes out Pradyumna (called mind), and from Pradyumna from which comes Aniruddha (called ego). From Aniruddha comes Brahmā who then creates universe. The stages from Vāsudeva to Brahmā are five, one step more than the theory of Caturvyūha. Again the system is said to deal with five-fold knowledge: Cosmology (तत्त्व), liberation (मुक्ति), devotion (भक्ति), yoga (योग), differentiating sense objects (वैशेषिक). Śaṅkarācārya has mentioned five-fold worship of the four-formed Supreme Reality. The are (1) Visiting to the temples (अभिगमन), (2) Collecting articles of worship (उपादान), (3) worship (ईज्य), (4) reciting the mantras (स्वाध्याय) and (5) meditation (योग:).

Bhandarkar¹¹ has noted a work called jñāna-mṛtasāra included in the famous Nārada-Pāñcarātra. It describes devotion of six types: (1) Rememberance (स्मरण), (2) Utterance of His name and glory (कीर्तनम्), (3) Salutation (प्रणाम), (4) Resorting to His feet (चरणसेवनम्), (5) constant worship of Him with devotion (निरन्तरपूजनम्) and (6) complete self-surrender (आत्मनिवेदनम्).

According to this work service (दास्य) is the best form of mukti. The complete self-surrender should be preceded by the service and friendship. But Rādhā is the highest form of feminine principle loved by Lord Kṛṣṇa. In fact, the Lord has divided Himself into two forms: Śrī Kṛṣṇa and Rādhā.¹²

¹¹ Vaiṣṇavism, Saivism etc. pune, 1928, p.57.

¹² Bhāndarkar R. G. Ibid. p. 58.

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These principles bring us quite near to the view and thoughts on devotion propounded by Lord Caitanya and codified by Roop Goswami in his work Bhakti Rasāmṛtasindhu.

The Vaikhāṇasa sect is somewhat different from the Pāñcarātra. Vaikhāṇasa are more the sect of the house-holders. The Vaikhāṇasa text ascribed to sage Mārīca enjoins the worship of Nārāyaṇa as the Highest and Eternal Brahman. Nārāyaṇa can be worshipped in two ways: either as the formless through sacrifices, etc. or the 'In-formed' one through the worship of idols. The Vaikhāṇasa text treats of varied topics like the quality of worshipper, aspects of temple-building, expiating rituals, some places of Vṛndāvana, rebirth and the theory of two post death paths, concept of māyā subduing human beings, fruits of human actions and so on, But for our purposes, it has described four forms of worship: Reciting His names and epithets of glory (जप), maintaining household fire for ritualistic purposes (अग्निहोत्र), worship of idols (अर्चनम्) and meditation (ध्यानम्).

Under this discussion of the nature and types of devotion, some names must be cited.

(1) Ādi Śaṅkarācārya (788-820 AD)¹³ composed a large number of devotional hymns in honour of Ganesh, Viṣṇu, Śrī Rāma, Śiva, the mother goddess Pārvatī and so on, though his goal is to worship the diety in the form of the Supreme Reality (परंब्रह्म) for the realization of the Self. Many of the hymns bespeak the sense of the total surrender.

(2) Rāmānujacārya (1037-1137 AD)¹⁴, the famous commentor on the Brahmasūtras and the propounder of the doctrine of specified monism has proposed the knowledge of the Self to be combined with the path of devotion to Lord Viṣṇu.

¹³ Is the foremost Ācārya gives the concept of personal devotion.

¹⁴ Bharatiya Darshana, upadhyay Baldev, p/- 23

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(3) Madhvācārya (1199 AD)¹⁵ the propounder of the Dualism follows Rāmānujacārya to some extent and the authors of the Bhakti sūtras.

(4) Bopadeva (1250 AD)¹⁶ wrote Mukṭāphalam which is a type of the summary of the BhP.

(5) Nimbārkācārya (12th AD)¹⁷, the propounder of the doctrine of Different-Non-differential (भेदाभेदवाद or द्वैताद्वैतवाद) mainly aims at Lord Śrī Kṛṣṇa's form of a preceptor or a preceptor of the BhG.

The most effulgent star in the Bhakti literature is none but Caitanya Mahāprabhu, the propounder of the Differential Non-differentialism beyond the mind (अचिन्त्यभेदाभेद) which is codified later on by his disciples Sanātana Goswamī, Rūpa Goswamī and Jiva Goswamī. It is quite clear that Caitanya Mahāprabhu gives a logical furtherance to the doctrine of Ācārya Nimbārka, though Caitanya Mahāprabhu has many more independent views such as:

(1) Śrīti (esp. upaniṣads) are authorities in themselves, (2) They should be interpreted in their primary meaning to reveal their true spirit, (3) The Omkāra is the Supreme Brahman¹⁸ according to the Upaniṣads and according to BhG Lord Śrī Kṛṣṇa is the Omkāra as well as the Supreme Reality and therefore the term Supreme (परं ब्रह्म) consists of the powers (शक्ति), (4) These powers are two: Supernatural (परा) and inseparable (स्वभाविकी), which are infinite in number, in their magnitude and activities, (5) The Supreme Reality is Existence, Consciousness and Bliss. (6) His powers are three: (a) power of science (चित्), (b) Power of inscience (अचित्) and (c) Impartial तटस्थ, (7) This Kṛṣṇa or Brahman is the Supreme Reality.

¹⁵ Upadhyay Baldev: Bhāgavata Sampradāya, P. 221.

¹⁶ Belvelkar S. K.: Systems of Sanskrit Grammar, P. 221.

¹⁷ Upadhyay Baldev, Bhāgavata Sampradāya, P. 87.

¹⁸ तस्य वाचकः प्रणवः ॥ यो.सू. ०१/२७ ॥

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कुष्णस्तु भगवानस्वयम् to be realized by the devotees on the famous upaniṣadic passage – रसो वै सः।¹⁹ He is both the relishable sentiment (रसः) as well as the relisher of the sentiment-rasika, (8) Lord Kṛṣṇa being the Bliss only, is immensely delightful, (9) The Devotional Love (प्रेम) is delightful to His devotees relishing His all-round sweetness (मधुराद्वैत), (10) He has manifested Himself eternally as well as these, only to enjoying the rasa in all varieties, (11) Nārāyaṇa is another form of Svarūpa of Śrī Kṛṣṇa, His abode called परमव्योम or महावैकुण्ठ where His Supremacy (ऐश्वर्य) is prominent over His sweetness (माधुर्य), (12) The sweetness and the Supremacy are equally evolved in Dvārakā and Mathurā both, (13) The sweetness is always so prominent over aiśvarya in Vṛndāvana, (14) The devotional love in the amorous sports in much more intensified with a profound sense of ‘mineness’, (15) The mind engrossed in Śrī Kṛṣṇa does not generate lust (काम) just like the fried or boiled paddy not germinating any crop, (16) The love of the cowherdesses manifested in different phases, with infinitely superior manifestations, exist in their chief Śrī Rādā who is a complete consort (पूर्णशक्ति) and therefore not essentially different from Śrī Kṛṣṇa, yet they two exist separately from eternity for enjoyment of the bliss of the sports, (17) The enjoyment of the sentiment is fullest only when relished not only as a object but also a subject of love.

The Bengal school of Vaiṣṇava devotion believes that Lord Caitanya is the embodiment of Śrī Rādā and Śrī Kṛṣṇa conjoined. The divine sports of Śrī Kṛṣṇa have thus continued and formed another and complementary expression in the sport of Śrī Caitanya.

Thus, it can be seen that the concept of devotion passes through various layers of Indian tradition and in various branches of its philosophical, religious, ritualistic, literary thought-processes, etc.

¹⁹ Taittirīyopaniṣad 02/07.

Madhurādvaita-bhakti in the Bhuṣuṇḍi Rāmāyaṇa

The Bhuṣuṇḍi Rāmāyaṇa(= BhR) in its available form is thus a text of Śrī Rāma saga blended with Śrī Kṛṣṇa saga and the main purpose, it seems is to be introduced and propagate the Nine-fold Devotion (नवधाभक्ति), among the followers of the Rāmāites (one of the sect of Vaiṣṇavism). The author of the present text is very much interested in introducing the devotional love (प्रेमलक्षणाभक्ति)²⁰ leading to the Monism of sweetness (माधुर्य). The preliminaries of the competent student (अधिकारी) also differ in this philosophy of Madhurādvaita. The competent persons are the devotees. The subject matter (विषय) is the child sports that are divine and beyond the reach of speech and mind. The purpose (प्रयोजन) is to make devotees qualified or competent to visualise and to take part in all events and episodes of Śrī Rāma's child sports²¹.

Sage Nārada says,²² “without love the association would be like that of illicit lovers. In the explicit love there can never be happiness, while in the Supreme love or devotion to the Lord there is no merely offering everything to the Lord but also a sense of self-forgetfulness. The devotee proceeds in the task of adopting any one of the sentiments²³ according to his proness and competence. The cowherdesses attain the state of Highest Love and ths they are possessed with these all attachments”²⁴.

²⁰ Bopdev calls it Kāmānjuā Advaita Bhakti, Nārada calls it premalakṣaṇābhakti and Rūpa Gosvāmī calls it parābhakti (Veda Purāṇa Pārijāta, Dr. Vidyā, p. 121)

²¹ The devotees of this sect worship Śrī Rāma as child Śrī Rāma known as श्रीरामलला or बालराम (like that of Bālakṛṣṇa).

²² See. Sharma umeshcandra, p.12-13.

²³ The 11 Attachments (आसक्ति) are: गुणमाहृत्यसक्ति रूपासक्ति पूजासक्ति स्मरणासक्ति दास्यासक्ति सख्याकान्तासक्ति वात्सल्यासकृत्यात्म निवेदनासक्ति तन्मयासक्ति परमविरहासक्तिरूपा एकधाप्येकदशधा भवति॥ ना. भ. सू. ८२॥

²⁴ Cp. यथाव्रजगोपिकानाम्॥ ना.भ.सू. २॥

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Dr. Suvirā Rainā notes in her book *Nārādīya Evam Śāṇḍilyasūtra Bhakti sūtro kā vivecana*²⁵, “In the devotion the *kāntābhāva* is the best emotion towards Lord”. Sage Nārada says,²⁶ “the devotee should love Lord with *kāntābhāva* leaving the *Dāsyā* and *Svāmībhāva*.”

The *Bhāgavatakāra* puts emphasis on the *Mādhurya* (i.e. *Gopībhāva*) as the best means among all kinds of emotions. He considers that the situation is the highest devotion when the devotee shatters the fetters of the worldly bondages. He further states that a devotee should long for Lord like a wingless bird to his mother, the calf for milk, the separated wife for her husband.²⁷

Padma Purāṇa states that the woman should worship Lord engrossing their mind, speech and action in Him with observance of fasts.²⁸

This love is divine and all embracing. It works as the force of attraction. It functions as the force of aspiration in spirit. Finally, it expresses itself in divine subtlety, fineness, radiance, beauty, power and majesty. There is a gradation in the growth of love. Ardour is both from the cultivation of *bhakti* when the ardour becomes intense it is called “love” or “prema”. The ‘prema’ initially is called *sneha*, which changes to *prāṇaya*, then it converts to *Anurāga*, then *Bhāva* arises and ultimately transforms into *manobhāva* that love is called ‘Rati’.

It assumes the different forms in different devotees viz. *Śānta*, *Dāsyā*, *Sakhya*, *Vātsalya* and *Madhura*.

²⁵ Eastern book linkers, Delhi/1989, p. 165.

²⁶ त्रिरूपभङ्गपूर्वकं नित्यदास नित्यकान्ता भजनात्मकं वा प्रमेव कार्यं प्रमेव कार्यम्॥ ना.भ.सू.६६॥

²⁷ अजातपक्षा इव मातरं खगाः स्तन्यं यथा वत्सराः क्षुधार्ताः।

प्रियं प्रियेव व्युषितं विषण्णा मनोरविन्दाक्ष दिदृक्षते त्वाम्॥ भा. पु. ६/११/२६॥

²⁸ पतिरूपो हिताचारैर्मनोवाक्कायसंयमैः।

ब्रतैराराध्यते स्त्रीभिर्वासुदेवो दयानिधिः॥ ४-पातालखण्ड ८४/४९॥

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The doctrine of Madhurābhakti holds unique position in the history of Indian Philosophy, as well as its influence is dominantly pervades in, religious aspect. The word 'Madhura' means beautiful or attractive or sweet.

In the Bhakti literature the term 'mādhurya' or 'madhurā' is introduced in Bhaktirasāmṛtasindhu (= BhRS) by Rūpa Gosvami, the disciple of Caitanya. The Vṛndāvana Gosvamins have contributed in the field of Bhakti Sandarbha and Prīti sandarbha of Jīva Gosvami, the BhRS as well as Ujjvalanīlamanī of Rūpa Gosvamin and the Hari bhakti vilāsa of Gopal Bhatta. Where as the Haribhaktivilāsa is concerned mainly with the ritualistic aspects of Kṛṣṇabhakti, the other works mentioned above deal with bhakti on a broader scale and concentrate more upon its emotion dimensions.

Rūpa Gosvamin has not only tried to establish the technical validity of Bhakti-Rasa but has also declared it as the one and only sentiment (रस).

Life, Date and works of Rūpa Gosvamin

Rūpa Gosvamin (RG) is one of the six Vaiṣṇava-Goswamins, who was born in a Brahmin family of Bhārdwāja of Yajurvediyaśākhā. His ancestor originally hailed from Karṇāṭa country (modern Karṇāṭaka), but had migrated and settled in Bengal. He is the third son of Kumāradeva and Revatī, the daughter of Śrī Harinārāyaṇa Viśārad of the village Sākūrmā.²⁹ Previously His name was Saṁtoṣa.

In the later time of his life when he came into contact with Caitanya Mahāprabhu, he renamed his as Rūpa.

The sons of Kumāradeva acquired the education at Sākūrmā living at the place of the maternal grandfather higher qualifications in various languages like Sanskrit, Hindi, Bengali, Arabic, Persian, Urdū, etc. and also gained the knowledge of social and political

²⁹ Caitanya caritāvalī is written-madhaipur village part-4, p.42.

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sciences and became great scholars. The minister called both the brothers and appointed them on the high official posts in the Mudammadan court of Garuḍa country. Afterwards on getting the wealth they settled at the village Rāmakeli where Lord Caitanya came to see them. Caitanya suggests them to give up the Muslim titles. Rūpa Anūpama and joined Caitanya at prayaga Caitanya instructed Rūpa about the philosophy of his sect.³⁰ He preached Rūpa the ultimate truth about Lord Kṛṣṇa, the devotional service to Him and the essence of the transcendental experience of the consummation of conjugal love of Rādhā and Kṛṣṇa. He directed Rūpa to go to Vṛndāvana where he spreaded the doctrine of Vaiṣṇavism.

Date:

The date of the birth and death of RG is not certain. According Ācārya Baldev Upādhyāya, RG was born in 1491 AD and died in 1591 AD³¹. Prabhu datta Brahmācārī believes him to be born in 1488 AD and dead in 1563.³²

Works:

Rūpa Gosvamin has composed many types of work analytical, creative and devotional. The list of works are given below:

(01) Bhaktirasāmṛtasindhu, (02) Ujjvalnīlamanī, (03) Nāṭak-candrikā, (04) Vidagdha-mādhavam, (05) Lalitā-mādhava, (06) Dānakelikaumadī, (07) Haṁsadūta, (08) Uddhava-sandēśam, (09) Stavamālā, (10) Padyāvalī, (11) Nikuñja-Rahasya-Stava-‘Hymns secret of bower, (12) Smaraṇa-maṅgalaikādaśa, (13) Śrī Rādhā-Kṛṣṇa-Gaṇoddeśa-Dīpikā, (14) Mathurā-mahātmya, (15) Kṛṣṇābhiṣeka, (16) Saṁkṣepa-bhāgavatāmṛtam, (17) Birudāvlī-lakṣṇam, (18) Śrī-Kṛṣṇa-Caitanya-divya Sahasranāma stotram, (19) Rūpaśikṣā and (20) Govinda-hutāsa-nāṭaka.

³⁰ cc. ch. 19/05/135.

³¹ Bhāgavata Sampradāya, p. 500-506.

³² Caitanya caritāvalī p.242 1 245.

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The Bhaktirasāmṛtasindhu and the Ujjvalnīlamanī are the books composed by Rūpa Gosvamin establishing the Bhakti-Rasa. The distinction between the two is that BhRS deals with the theoretical aspects of Bhakti-Rasa where bhakti-Rasa is propounded as the highest and the principal Rasa with all its sub types and paraphernalia whereas Ujjvalnīlamanī deals only with the highest types of bhakti Rasa the Madhura rasa its characters and components (i.e. vibhāvas, anubhāvas, etc.). The two works – Ujjvalnīlamanī and BhRS – are thus complementary each other. Here both the texts are used stating the characteristics of Madhurābhakti: The BhRS is divided into four sections named Pūrva, Dakṣina, Paścima and Uttara.

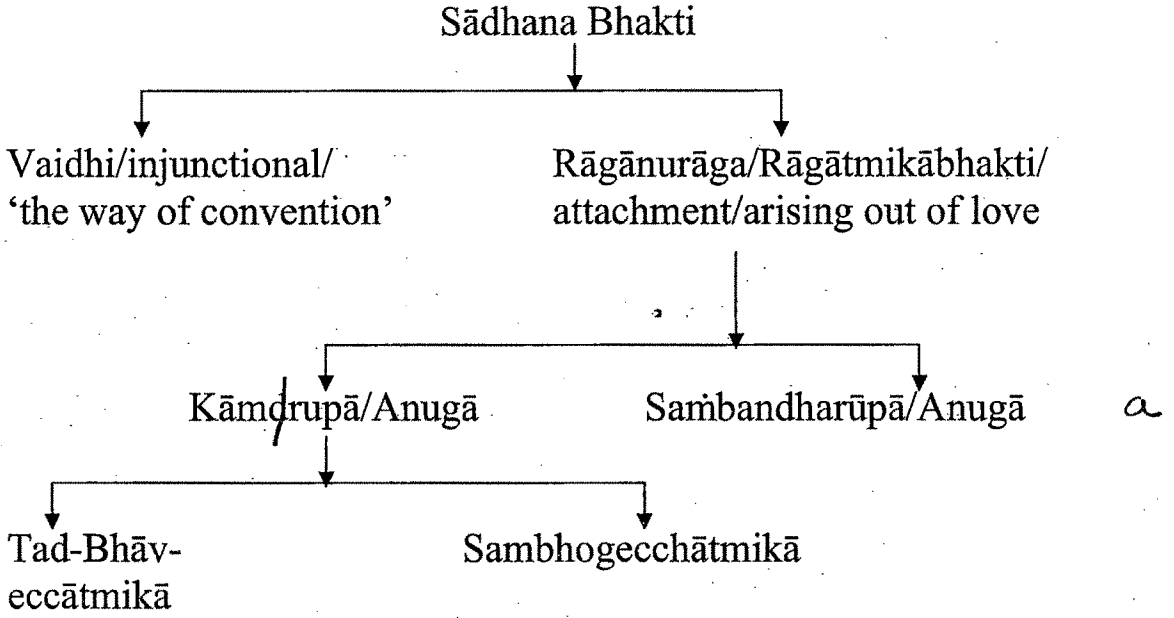
In the first Eastern section (1/9)³³ Rūpa Gosvamin lays down two broad categories of Bhakti: (1) Sāmānya and (2) Uttama which again divided into three divisions:

- (1) Sādhana Bhakti (devotion attainable by special external effort)
- (2) Bhāva Bhakti (devotion resulting from spontaneous inward emotion)
- (3) Prema Bhakti (devotion repened into a sentiment of Love).

These are further classified and sub-classified by him in great detail without going into the intricacies of the entire table of these classifications, sub-classifications and the allied stages, the following may be stated here in regard to the Gauḍīya view of Sādhana bhakti and Bhāva Bhakti. The types and sub-types of bhakti is given below in the table form:

³³ आद्या सामान्यभक्त्याख्या द्वितीया साधनाङ्किता ।
भावाश्रिता तृतीया च तुर्या प्रेमनिरूपिका ॥

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Vaidhi bhakti means which performed according to the injunction of the scriptures (शास्त्राः) and for the same reason it is sometime called Maryādā-mārga- 'the way of convention'³⁴.

Having thus discussed the Vaidhi Bhakti Rūpa Gosvamin, in the last part of 1st section, describes the topic of Rāgānurāga bhakti. This kind of emotional devotion is very visibly shining forth in the persons living in Vraja (with Kṛṣṇa Himself) and the devotion in other bhaktas which follows or imitates this emotional devotion is called Rāgānurāga-bhakti³⁵.

One's natural and inherent absorbing attachment for the loved one is called 'Rāga'-love and the devotion which is infused with it

³⁴ शास्त्रोक्त्या प्रबलया तत्तन्मर्यादयाऽन्विता ।

वैधी भक्तिरियं कैश्चिन्मर्यादामार्ग उच्यते ॥ भक्तिरसामृतसिन्धुः १/२/६८ ॥

³⁵ विराजन्तमतीमभिव्यक्तं ब्रजवासिनादिषु ।

रागात्मिकामनुसृता या सा रागानुरागोच्यते ॥ भक्तिरसामृतसिन्धुः १/२/६९ ॥

will be called loving devotion³⁶. It could be twofold- Passionate and relational by logic³⁷.

Employment of Rāgānurāga bhakti in the BhR:

Dr. Sharma Umeshcandra states in his book *Sāṅkara Vedānta me Bhakti kā svarūpa*³⁸ that *Rāgātmikā* or *Rāgānurāgā bhakti* is also called *Mādhurya bhakti* or *Madhurā bhakti* which further divided into two parts:

(01) Kāmarūpa bhakti:

Kāmarūpa bhakti is divided in two: (a) Tadbhāva Eccātmikā: The cowherdesses of Vraja get Rāma-formula from sage Durvasā and chant them devotedly. They also perform the Kātyāyanī vow in order to get Śrī Rāma³⁹ as a result Śrī Rāma reveals before them. Cowherdesses while sporting with Śrī Rāma experience the touch of Supreme Reality with the words “Not this” “Not this” (नेति नेति). When the cowherdesses overjoyed with pride Śrī Rāma suddenly disappears. Due to His operation they inact as Śrī Rāma like one cowherdesses becomes Pūtanā and feeds Śrī Rāma, etc. They become Śrī Rāma in the separation.

The cowherdesses while playing Rāsa-dance attain Śrī Rāma's form⁴⁰ Śabarī, the low cast woman is the great devotee of Śrī Rāma. She is waiting for Śrī Rāma for many years. She wishes to behold Śrī Rāma and Sītā together to whom Śrī Rāma graces⁴¹ with His vision.

³⁶ (भक्तिरसामृतसिन्धुः १/२/७१)

37 तत्तऽभावादिमाधुर्ये श्रुते धीर्यदपेक्षते।

नात्र शास्त्रं न याक्तिं च तल्लोभोत्पत्तिलक्षणम् ॥ भक्तिरसामृतसिन्धुः १/२/७१ ॥

³⁸ Rādhā publication, New Delhi, 1988, p.12-13.

³⁹ BhR 01/56/05-14.

40 यावन्तस्ता मण्डले गोपनार्यस्तावद्रूपो राघवेन्द्रो बभूव ।

अन्योन्यं चालक्ष्य लीलाविनोदं रेमे ताभिर्भूरी दाक्षिण्यशाली ॥ भू.रा. ०१/३४/६२ ॥

41. BhR 02/168/7-31.

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Śrī Rāma confers His vision on the Brahmins' wives who even stopped by their husbands offer food to Śrī Rāma and His friends. Because they are also eager to meet Śrī Rāma as per the past fruition.⁴²

(b) Sambhogeccātmikā: Sahajā along with her family comes to mt. Citrakūṭa where she wishes to sport with Śrī Rāma. Śrī Rāma taking support of His Illusory power sports amorously with Sahajā and cowherdresses⁴³.

Sītā before the Rāsa-dance wishes to do love-making with Śrī Rāma who makes her satisfied.⁴⁴

In the third Laharī of Eastern Section Rūpa Gosvamin describes the second type of Uttama bhakti viz. Bhāvabhakti which has not reached at the stage of 'Love'. It may arise out of Sādhana-bhakti. bid
B/

In the forth Laharī of Eastern division author describes the third kind of devotion named 'Prema-bhakti'. The same called Mahurābhakti. It is defined like thus: that bhāva-'emotion' which is marked by an intense feeling of 'My-ownness' and which properly is it self soaked by nature is called Prema 'love'.

In the third Western Section (पश्चिमविभाग) Rūpa Gosvamin describes five major types of Bhakti Rasa with their excitants, consequents, transitory mood, permanent moods, etc.

He treats all the rasas other than Bhakti Śṛṅgāra as subordinate rasas. He adds the term 'Rati' to their permanent moods and calls them rasa arising out of these is Quietistic Devotion (शान्तभक्तिरस) (BhRS 3/11/4), Affectionate Devotion (प्रीतभक्तिरस) (BhRS 3/2), Amicable Devotion (Devotion as friendship) (प्रेयोभक्तिरस) (BhRS 3/2), Paternal Devotion (वात्सल्य भक्तिरस) (BhRS 3/4/2), Sweet

⁴² BhR 01/23/01-31.

⁴³ BhR 02/75.

⁴⁴ BhR 01/28.

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Devotion-Devotion as the Erotic sentiment (मधुरभक्तिरस) (BhRS 3/5).

In the fifth Laharī of the Western Section of the BhRS, the author discusses the topic of Madhurābhakti as the Erotic Sentiment. Its determinants are divided into two parts: (01) The Substantial (आलम्बन) and (02) The enhancing (उद्दीपन).

Rūpa Gosvami in the Southern Division (दक्षिणविभाग) presents systematically the vibhāvas, Anubhāvas, Sattvikabhāvas, Vyabhicaribhāvas and the Sthāyi bhavas in relation to Bhakti conceived as Rasa⁴⁵.

Thus it is clear that the Madhurābhakti depends on the determinants (विभाव) (esp. Ālambana and Uddipana) which are systematically explained below as per BhRS of Rūpa Gosvami:

The Ālambana vibhāva of Śrī Rāma's sport is either Śrī Rāma or His devotees. They both are the object of Love⁴⁶. Lord Śrī Rāma, the crest jewel among the heroes in whom all the qualities always shine is Ālambana vibhāva for the amorous sports.

Rūpa Gosvami describes Lord Kṛṣṇa's Āvṛta and Prakata forms under which He often conceals Himself which are as under⁴⁷ (few qualities are present here): (A) Possessing fine symmetrical limbs (सुरम्यङ्ग) – Śrī Rāma's beautiful body parts like head, lips, navel, chest, eyes, nose, etc. are described nicely in the BhR⁴⁸ 01/01/03, 01/36/11ab, 01/36/5ab, etc.

⁴⁵ BhRS 02/01/01-04.

⁴⁶ Cp. BhRS 01/03/15.

⁴⁷ Cp. BhRS 02/01/36-74.

⁴⁸ रत्नावलीयुतसुवर्णसुदिव्यमौलि

मुक्तास्त्रगद्भुतसुलभ्य विशालवक्षः ।

श्रीवत्सलक्ष्म सुभगोत्तमदिव्यगात्रं

रासस्थितं रघुपतिं सततं भजामः ॥ भु.रा. ०१/३६/०४॥

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(B) Good Looking (रुचिर) – Śrī Rāma's handsomness is presented as the epithet of Śṛṅgāra⁴⁹.

(C) Powerful and Shining (तैजस) – Śrī Rāma shows His Divine form to the cowherdesses consisting of thousand eyes, ears, etc.⁵⁰

(D) Speaker of Truth (सत्यवक्ता) – Śrī Rāma remembering His oath, coronates Sugrīva on Kiṣkindā.⁵¹

(E) Wellversed in Arts (विदग्ध) – Śrī Rāma is skilled in dance (नृत्यम्) and hence at the time of Rāsa-dance He assumes one lakh forms and plays with the cowherdesses.⁵² He is presented as the expert in the amorous sports - कोककलैकपटुः (BhR 01/33/25).

(F) Possessing a knowledge of proper time, proper place and proper object (देशकालसुपात्रज्ञः).

Before accepting Sugrīva's friendship Śrī Rāma narrates the merits and demerits of friendship and then accepts it.⁵³

(G) Forgiving the faults (क्षमाशीलः) – Śrī Rāma forgiving the thousand of follies of a person who comes to His refuge.⁵⁴

⁴⁹ नखात् समारभ्य शिखावधीदं शृङ्गारसारं भवतः सुभागे।
धैर्याणि नो लुण्ठति रामचन्द्र स्वभाव सौन्दर्य समूहजुष्टम्॥ भु.रा. ०१/८३/२३॥

⁵⁰ इत्युक्त्वा दर्शयामास स्वं रूपं रामचन्द्रमाः।
कोटिब्रह्माण्डसंस्थानामाश्रमं दिव्यविग्रहम्॥
सहस्रमूर्द्धानिनकर्णचक्षुर्नासौष्ठगण्डादिकपाणिपादम्।
सहस्ररोचिः प्रकरप्रकाशप्रत्यस्तदिग्भूमिनभस्तमिश्रम्॥ भु.रा. ०१/५०/०२-०३॥

⁵¹ BhR 02/41/25-29.

⁵² इत्थं शतं सहस्रं च मूर्त्तिः कृत्वा निजात्मनः।
रेमे रामो रमोन्मादचलच्चरण तालदृक्॥ भु.रा. ०१/३५/०३॥

⁵³ BhR 02/175.

⁵⁴ अपराध सहस्रेऽपि सद्य एव प्रसादिने॥ भु.रा. ०१/०७/१५अब॥

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(H) Profound (गम्भीरः)- During the stay at mt. Mālyavant Śrī Rāma sends Lakṣmaṇa to Sugrīva because He became very anxious about Sītā⁵⁵. It focuses on affectionate and sincere nature of Śrī Rāma.

(I) Capable of Sufferings (दान्तः)- Śrī Rāma, while ruling over Ayodhyā declares, “If I suppose to abandon Sītā, I would not be perturbed (मुञ्चतो नैव बाधितः).⁵⁶

(J) Righteous (धार्मिकः)- Śrī Rāma presented as (बहुधार्मिकः)⁵⁷ as well as uplifts the devotees with dutiful conduct.⁵⁸

(K) Friend of the devotee (भक्तसुहृद्)- Śrī Rāma behaves friendly with their devotees viz. Guha (02/12), Sugrīva, Vibhīṣaṇa (02/205/22-23), Sūriśarmā (01/134).

(L) Charmer of women (नारीगणमनोहारी)- Śrī Rāma with playing flute deludes the cowherdresses who abandoning all the things rush toward Śrī Rāma.⁵⁹

(M) Īśvara (ईश्वरः)- Śrī Rāma presented as Supreme Person with and without attribute as well as free from difference-not difference⁶⁰. He is described as ईश्वरः whose Illusory Power deludes all⁶¹.

(N) Śrī Rāma being Self-existent, Self-conciant, Blissful compact form (सच्चिदानन्द), declares Himself to the same in the BhR (01/06/11 & 42/06-08).

⁵⁵ BhR 02/194/04-05.

⁵⁶ BhR 01/97 refrain.

⁵⁷ BhR 01/83/16-17.

⁵⁸ BhR 01/10/53.

⁵⁹ BhR 01/31.

⁶⁰ BhR 01/03/06.

⁶¹ BhR 01/92/08cd-09ab.

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(O) Substratum of infinite worlds (कोटि ब्रह्माण्ड विग्रह)- Śrī Rāma shows consisting of various Brahmāṇḍas and the worlds.⁶² This shows that He is the Substratum of the worlds.

In the second section Rūpa Gosvamin describes the types of Kṛṣṇa bhaktas as the Ālambana vibhāva of Śrī Kṛṣṇa-rati:

(1) Sādhaka: The devotees proceed for the attainment creating Love Śrī Kṛṣṇa in them⁶³. They are fit to be realize the Lord.

The BhR⁶⁴ describes the nature of Sādhaka that a devotee whose mind is purified through the selfless actions, self knowledge and practicing the path of Nine-fold devotion of hearing, etc.⁶⁵

The cowherdesses worship Sahajānandī⁶⁶. They chant the Rāma-formula, observe. Kātyāyanī vow in order to get Śrī Rāma. They are proceed for the attainment.

The BhR⁶⁷ describes the sould of two types (a) Bound ones (बद्धाः) and (b) Liberated ones (मुक्ताः) which further divided into two: (i) Liberation-wisher and (ii) Enjoyment-wisher (बुभुक्षवः).

The Sādhakas (described in the BhRS) can compared with the Liberation wisher i.e. (मुमुक्षवः).

(2) Siddha: The Siddhas are those who have become free from the afflictions and are engaged in Śrī Kṛṣṇa's activity. This again are of two types: (a) Sāmprata siddha and (ii) Nityasiddha.

The BhR (02/77/05-41) describes the Liberated ones (मुक्ताः) which can be compared with siddha devotees because it has also two

⁶² BhR 01/19.

⁶³ BhR 02/01/37.

⁶⁴ BhR 01/46/16cd-18.

⁶⁵ Cp. BhR 07/05/23.

⁶⁶ BhR 01/139/61-92.

⁶⁷ 02/17/05-41.

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types: (a) Eternally liberated ones (नित्यमुक्ताः) and (b) Occasionally liberated (कादाचित्क मुक्ताः).

The Sāmprata-siddha achieves the siddhi through either Sādhana or grace of the Lord. This sāmprata siddha is similar to Nityamukta (of BhR) e.g. Hanūmāna, Vibhīṣaṇa, etc.

The Nitya siddha loves the Lord crores of times more than their own selves and possessed of the qualities like eternal Bliss.

This Nityasiddha bhakta can be compared with the occasionally Liberated ones of the BhR where cowherdesses love Śrī Rāma more than themselves.

The author of the BhR states that⁶⁸, “The devotee who have merged in Śrī Rāma experiences the joy of His form (स्वरूपानन्द). He further explains the types of occasionally liberated ones (कादाचित्कमुक्ताः) under two heads as per the type of devotion: (a) the warm-like devotee means a warm contemplating on the bee becomes bee (कीटभ्रमरन्याय) and (b) Iron-like devotee means Iron becomes gold by the touch of the philosopher’s stone but both of these states are difficult to be achieved without God’s grace.

The BhR (01/10/17) describes that Śrī Rāma’s form can not be visualized by the persons endowed with demonial qualities (असुरभावम्), the god however can visualize through their unattached intellect.

He further describes (BhR 01/46/21-22ab) the condition of a devotee that “A devotee after drinking Lord’s nectar-like-love, dances, sings, runs here and there, etc.”⁶⁹

⁶⁸ BhR 01/44/22-23.

⁶⁹ The activities of a devotee can be compared with the BhP 07/04/39-40:

क्वचिद् रुदति वैकुण्ठचिन्ताशबल चेतनः ।

क्वचिद्वसति तच्चिन्ताह्लाद उद्गायति क्वचित् ॥

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Śrī Rāma declares that He confers the devotional love to one as per one's own fruition of the previous actions⁷⁰.

(02) Sambandharūpa bhakti:

King Daśaratha, Kauślyā, Sukhita, Māṅgalyā, cowherds are the examples of this devotion.

King Daśaratha being unaware about Śrī Rāma's Supremacy sends the four brothers on the other bank of river Sarayū due to Rāvaṇa's fear. There Sukhita, the cowherd leader and his wife Māṅgalyā look after them. Māṅgalyā pampering Śrī Rāma like that of Yaśodā to Śrī Kṛṣṇa.

Once Śrī Rāma in His mere play eats Berry fruits (बदरीफलानि). Kauślyā being totally unaware about Śrī Rāma's Supremacy, wishes to check His mouth. At that time Śrī Rāma shows His Universal Form to Kauślyā⁷¹ later than He makes Kauślyā out of the delusion and behaves normally.

Śrī Rāma brings back Sukhita, the foster father from the death-god⁷².

The cowherd friends of Śrī Rāma love Him very much as well as have faith in Śrī Rāma. Once Brahmā testing Śrī Rāma's supremacy takes away the cowherds to his abode. Śrī Rāma comes to know and assuming the form of cowherd boys reveals His supremacy to Brahmā⁷³.

⁷⁰ BhR 01/46/15-16ab.

⁷¹ एवमुक्त्वा व्यात्तमुखस्तु रामः

प्रदर्शयामास मुखे समस्तम्।

सजङ्गमं स्थावरमेतदुच्चै-

र्यद् दृश्यजातं वरिवर्तिलोके॥ भु.रा. ०१/१९/२२॥

⁷² कदाचित् गोपतिं रामो माङ्गल्यायाः पतिं विभुः।

नीतं यमेन संस्नेहदानयत् सकलेश्वरः॥ भु.रा. ०१/२३/३३॥

⁷³ ततोऽतिविस्मयं प्राप्य वेधाः संजातसंभ्रमः।

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Rāvaṇa sends different demons in order to kill Śrī Rāma who every one of them, but he is invincible. In that way the mother Māṅgalyā and the cowherdresses innocently pray to the God with the recitation of Śrī Sūktam in order to protect Śrī Rāma and pamper Him as a normal child⁷⁴.

Māṅgalyā loves Śrī Rāma as His own child and she being unaware of His Supremacy tries to tie Supreme Person with a rope who is beyond the reach of mind and speech. But the anger of Māṅgalyā shows her motherly affection towards Śrī Rāma⁷⁵.

Śrī Rāma, the Ocean of Mercy always ready to protect His devotees which is seen in the episode of Śrī Rāma holding umbrella named Medhāvarodhaka protects the vraja from heavy rain.⁷⁶

Śrī Rāma at the time of departure assures that He is not able to bear their separation as He is not reside in Vaikuṇṭha but in the mansion of Sukhita⁷⁷.

Śrī Rāma coronates Sugrīva⁷⁸ on the throne of Kiṣkindhā as Sugrīva is His friend and helps Him in return Sītā back.

Śrī Rāma also coronates Vibhīṣaṇa who comes to His shelter⁷⁹ as a friend.

एकादशेऽहि पदयोरपतज्जातकौतुकः ॥ भु.रा. ०१/२१/३७ ॥

⁷⁴ BhR 01/07/41-44.

⁷⁵ तस्यापराधान् विविधान् विजनती
बद्धुं समारब्धवती तमीश्वरम्।
तत्पाणियुग्मं स्वकरे गृहीत्वा
नेत्रेण यावत् प्रकरोति बन्धम् ॥ भु.रा. ०१/२०/१३ ॥

⁷⁶ BhR 01/22/28.

⁷⁷ नाहं वसामि वैकुण्ठे न वै गोलोकसंज्ञके।
मथुरायां द्वारकायां श्वेतद्वीपालये न वा ॥
अहं वसामि सततं सुखितस्यैव मन्दिरे।
माङ्गल्यकाकरानीतं मृदु हैयङ्गवीनकम् ॥ भु.रा. ०१/४१/६-७ ॥

⁷⁸ BhR 02/189.

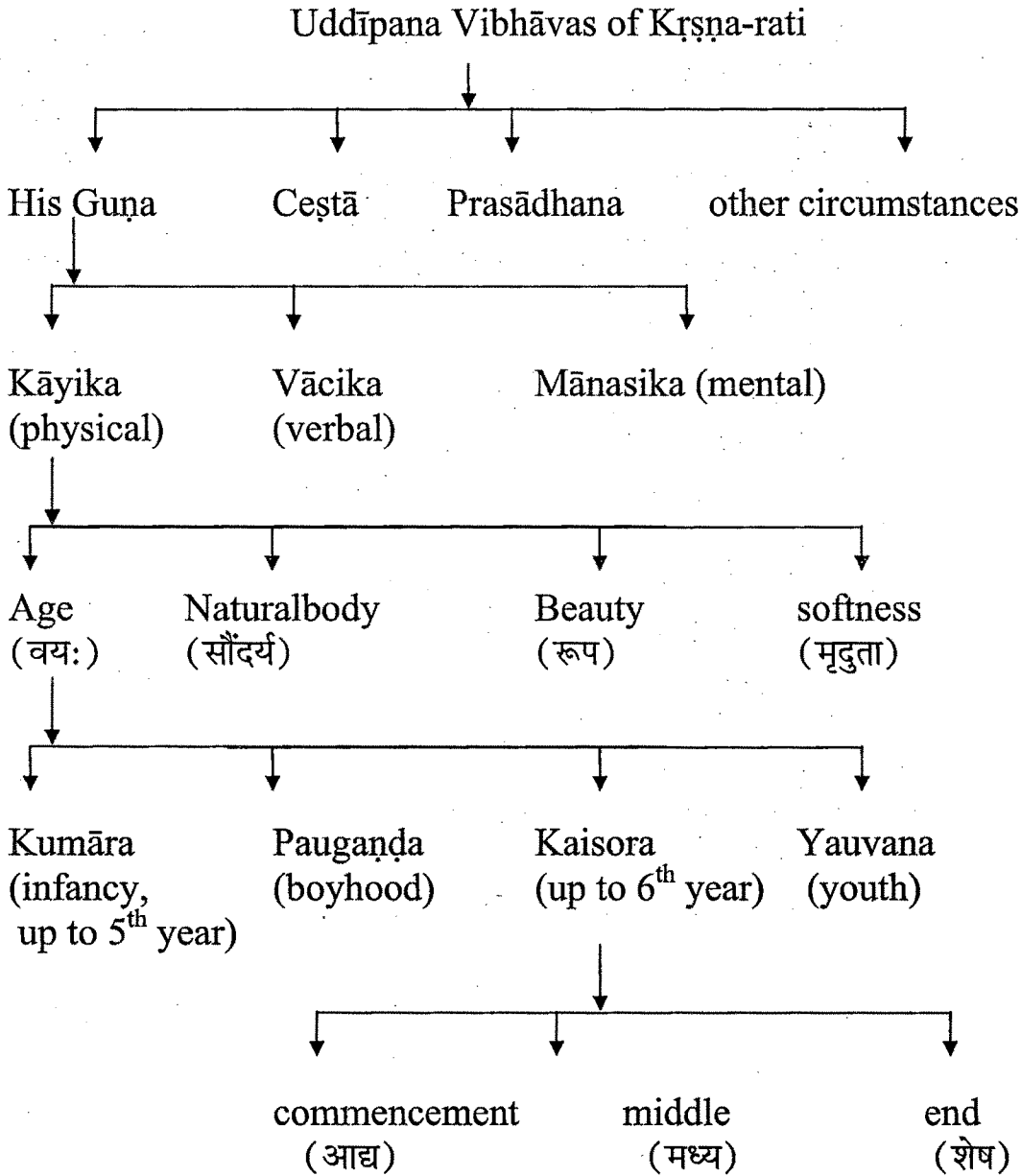
⁷⁹ BhR 02/205/22-27.

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Thus merciful Śrī Rāma graces all His devotees who relate with any type of imotions with Him.

Uddipan Vibhāva: 'Enhancing excitant'

Those things that arouse or enhance the love emotions are called Uddipana-Vibhāvas. They are fourteen in numbers: It is presented below in the tabular form.⁸⁰



⁸⁰ The tabular forms taken from Vaiṣṇava Faith and movement by S.K. De., p. 186, 188.

Uddipana Vibhāvas or Śrī Rāma rati:

(A) Qualities (गुणाः) are of three types:

- (1) Physical (कायिक),
- (2) Verbal (वाचिक), and
- (3) Mental⁸¹.

Kāyika includes Age, Natural body, beauty (रूप) and softness (मृदुता), etc.⁸²

The age of Kṛṣṇa also may be in the three stages भ.र.सि. ०२/०१/१५७:

(i) Infancy (कौमार) up to five years, accepted into the Vatsala rasa.

Śrī Rāma's childish pranks become the excitants for the parents. When Rāvaṇa sends different demons and demonesses like Pūtana (BhR 01/17), Viṣaṇa (BhR 01/18/01-06ab), Tṛṇāvarta (BhR 01/18/06cd-16), and others in order to kill Śrī Rāma, the parents become worried. They give charity to the Brahmins and chanting different hymns of protection.⁸³

The daily activities or routine for the follower of Śrī Rāma (expresses vatsalarasa) given in the BhR (01/113/241-243).

(ii) Boyhood introduced in the preyaśa rasa.

Śrī Rāma along with His cowherd friends wanders in Gokul playing flute, etc. He goes leading the cows for grazing with them.⁸⁴

⁸¹ गुणास्तु त्रिविधाः प्रोक्ताः कायवाङ् मानसाश्रयाः॥ भ.र.सि. ०२/०१/१५२॥

⁸² Ibid. 02/01/153.

⁸³ The hymn of protection (BhR 01/17/41-44ab) contains 14 names (Govinda occurs 02 times) of Lord Viṣṇu as well as of Lord Śrī Kṛṣṇa.

⁸⁴ BhR 01/21.

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For the sake of His friends He kills demon in the form of a crane (BhR 01/21/21cd-22), bringing back them from Brahmā abode (BhR 01/21/29cd-64) which result Preyasa rasa.

(iii) Adolescence (कैशोर)- under this all the rasas arise yet mainly it excites ujjvala or Madhura rasa. It may be in the three stages: (a) Early (आद्य)- An indescribable glow of complexion, appearance, limbs, moment, are seen in the early stage.

Śrī Rāma's appearance is nicely described in the BhR.⁸⁵

(b) Middle (मध्य)- In this middle stage the describe lusture of limbs and physical charm, smartness are included.⁸⁶

In the BhR (01/27/16) Śrī Rāma is presented as दिव्यकेलीविशारदः means experts in performing Divine sports. Śrī Rāma's form is attracted like cupid god⁸⁷. Śrī Rāma described as 'Rasika' (BhR 01/05/12, 71/18).

(c) Late (शेष)- This stage is marked by fresh youth with more beautiful grace of limbs where in three folds of stomach, etc. are apparent⁸⁸.

In Rāsa-dance Śrī Rāma's postures of dance is nicely described⁸⁹. He is in the age of 16 possessing with the sweetnees⁹⁰.

⁸⁵ कस्तूरीतिलकविराजिभालदेशो
मुक्तास्रङ्गमणिगलचारुकण्ठहारः ।
नासाग्रे पृथुगजमौक्तिकं दधानो
बिभ्राणः करकमलेन मञ्जुवेणुम् ॥
श्रीखण्डद्रमकरी विरोचिगात्रः
गोपालमनसि विविर्धयन् मनोजं
कुर्वाणो दधिनवनीतचौर्यलीलाम् ॥ भु.रा. ०१/१९०८-०९ ॥

⁸⁶ BhR 02/01/165-167.

⁸⁷ निर्मञ्छनत्वमुपयन्ति ननु त्वयीश ।

पारे परार्द्धमपि सुन्दर पञ्चबाणाः ॥ भु.रा. ०१/८३/२२-२३ ॥

⁸⁸ BhRS 02/01/165-167

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(B) Cestā – sports and Rāsa, etc.⁹¹

Śrī Rāma while playing Rāsa-sports dances on different Tala⁹² and relishes the Madhurarasa there.

(C) Embelishments (प्रसाधन)- The dress (वसनम्), decoration (आकल्प) and ornament (मण्डन), etc. are the embelishments of Śrī Kṛṣṇa⁹³.

The cowherdresses see Śrī Rāma's foot marks with sign of flag. The mark of the right foot is having the conch under toe, lotous under the index (मध्यम), thunderbolt under the last finger (कनिष्ठिका), the mark of goad in the middle of heel, barley-corn below the toe⁹⁴. These auspicious foot marks fall under the category of decoration (आकल्प).

Rūpa Gosvamin after describing Uddipan Vibhāvas, asserts that the stupor (स्तम्भ), sweat (स्वेद), etc. are the sattviaka bahāvas and except indolence and streness all the remaining transitory moods are accepted in the BhRS. Its permanent mood is madhurā rati.

The Madhura rasa is divided into two types: (1) Love in Union (सम्भोग) and (2) Love in separation.

⁸⁹ वामपादसमाक्रान्त दक्षपाद प्रियाकृतिः ।

त्रिभङ्गीललिताश्यामवामकामदविग्रहः ॥

⁹⁰ भूय षोडशवर्षेण वयो माधुर्यमंझिमा ।

नित्यलीलाचमत्कारि श्रीविग्रहविराजितः ॥ भु.रा. ०१/३४/१६ ॥

⁹¹ BhRS 02/01/177.

⁹² एकद्वयत्रिचतुरादिभृतकृत्तालप्रबन्धरचनानयनाभिराम् ॥ भु.रा. ०१/३६/०७ ॥

⁹³ BhRS 02/01/178.

⁹⁴ BhR 01/32/27-35ab.

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Love in Union:

Dr. Agrawal Deepa notes in her book Sanskrit Sahitya me Bahkti rasa, "Rūpa Gosvamin interpretes Madhurā Rati by two aspects"⁹⁵.

- (a) on the basis of emotion and
- (b) on the basis of Heroine (नायिका).

The Madhurā Rati again is classified in three types according to the beauty of heroine. They are: (01) This Rati, i.e. Permanent sentiment or Sthāyībhāva is not very much deep and is generally aroused by the sight of Śrī Kṛṣṇa alone. It is pregnant with a thirst for love-sports with the Lord is called Sādhārāṇi Rati. It climax is up to prema only. It is very rare and valued like a jewel (मणि).

(A) bid.
sādhārā
ṇi Rati

(B) Samanjasā Rati:

The Rati is very rare like the fabulous gem that grants the possessor whatever may be wished for (चिन्तामणि). Here the Rati is deep in the feeling of married wifhood, as in the case of queens of Dwārakā, such as Rukminī, Satyabhāmā, Jambavatī and others in their relation with the Supreme Lord. This samanjasā Rati is awakened in the heart on listening to the glories and qualities of Śrī Kṛṣṇa. there is also occasional desire for love-sports with the Lord.

In the BhR (01/05/06) Sītā is described as Śrī Rāma's Natural power (शक्ति), His bliss aspect called Sahajānandini and Rādhā, Rukminī, etc. are only her other forms:

या ते शक्तिः सहजानन्दिनीयं
सीतेति नाम्नी जगतां शोकहन्त्री ।
तस्या अंशा एव ते सत्यभामा-
राधा-रुक्मिण्यादयः कृष्णदाराः ॥ ०१/०५-०६ ॥

She is the creeper of knowledge or the storehouse of wisdom (BhR 33/38). The cowherdresses are her portions.

⁹⁵ Dr. Gupta Aruna, Ānanda Rāmāyaṇa – A cultural study also gives three classification of Madhurā rati, p. 109-110.

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Sītā will reveal herself in the form of devotion and knowledge if Śrī Rāma would uplift the devotee with dutifulness (मर्यादया) and she will reveal herself in the form of Devotional love (प्रेमभक्तिस्वरूपा) if Śrī Rāma would uplift the devotee without any dutiful conduct⁹⁶.

Thus Sītā as the queen of Ayodhyā directly related to Śrī Rāma, the Supreme Lord. In their relation the love-sports are occasional. The ch. 01/28 of the BhR is the best example of their love sports (i.e. Śrī Rāma and Sītā).

Another example of Samanjasārati is the creepers, the daughters of Brahmā who love Śrī Rāma by mere hearing His greatness and wish to marry Śrī Rāma. As a result Śrī Rāma accepts them⁹⁷ uplifts them from the curse.

(C) Samarthā Rati:

This rati is possible only for the cowherdesses of Vraja alone and nobody else. It is supremely one without second like the kaustubhamāṇi, the jewel that adorns the breast of Śrī Kṛṣṇa. Here in this rati there is no possible gap for any thirst for union with the Lord, because both Lord and devotee merged into one.

In the BhR (03/31) Śrī Rāma taking support of divine power enlightens all the subjects mere by divine play. When He starts to play the beautiful notes, the cowherdesses leaving every thing aside rush to the grove⁹⁸.

⁹⁶ BhR 01/30/24-25.

⁹⁷ एतावज्जसाफल्यं यत् त्वदाननदर्शनम्।

प्रश्नसंस्पर्शभोगाद्यैः कुमुवाच्यो महोत्सवः॥ भु.रा. ०१/८६/१९॥

⁹⁸ आकर्ण्य तन्मुरलीकानुरवं मनोऽभूत्

प्रोत्साहवर्द्धनकरं व्रजवामनेत्राः।

श्रीरामचन्द्रकरमुष्टिनिबद्धचित्ता

दीयुः प्रमोदवनमस्तिस यत्र कामी॥ भु.रा. ०१/३१/३१/०५॥

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Śrī Rāma persuades them to return as the forest region is not trustworthy but they deny and rebuke Śrī Rāma for showing His heard heartedness. So Śrī Rāma allows to stay them.

Śrī Rāma suddenly disappears in order to test their feelings of separation. He then reveals before them with Sītā on His left portion⁹⁹.

One of the cowherdesses places her cheeks in His lotus-like palm, the other looks at him steadily, some place His hand on her chaste and the other on her deep navel (नाभिहृदे), and some on her shoulder while the other on her head, one of them hugs Śrī Rāma the other holds the spitting (चर्वितम्) of the betel leaf in her palm, some places His feet on her breasts, some one clinging up to a tree, stares at Him with love and hence she looks as if painted in a pictures, some one keeps Him in her heart and meditates deeply like a yogi in meditation, some kisses Him on His mirror like temples while the other embraces Him tightly and feel ecstasy¹⁰⁰.

Now they do not envy His consort because they realize His ever association with Sītā. The cowherdesses requests Sītā to be merciful on them.

Śrī Rāma in order to grace the cowherdesses, arrises His inborn love (सहजानन्दलक्षणा) which covers Sītā¹⁰¹. Actually Śrī Rāma and Sītā though appear two constitute one entity¹⁰² thus Sītā has taken a separate form for the benefit of the devoted cowherdesses.

They all go on the bank of river Sarayū where the cowherdesses become free from the pangs of separation and enjoy the union with

⁹⁹ ततआवरभूद्रामस्तासां विरहकातरः।

वामभागसमासक्त सीतालङ्घितविग्रहः॥ भु.रा. ०१/३४/०१॥

¹⁰⁰ BhR 01/34/17-27.

¹⁰¹ BhR 01/26/07cd-08.

¹⁰² रामस्य चापि सीतायाः मिथस्तादात्म्यसूचकम्।

यथा रामस्तथा सीता तथा श्री सहजा मता॥ भु.रा. ०१/०५/२६-२७॥

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Śrī Rāma who admits that He has done all this sports in order to exhibit their innocent love¹⁰³.

Now the cowherdesses able to meet the Supreme Reality, not accessible (अलभ्यः) to the gods. Śrī Rāma is purchased in the exchange of their sublime love and plays with them whole heartedly in Pramodavana on the bank of river Sarayū.

In the sport Sītā some times possesses the cowherdesses and some times gets merged into the portions. Some times she assumes one form or hundred of forms and sports with Śrī Rāma¹⁰⁴.

Then Śrī Rāma shines in the posture in which He has placed His hands on the sholders joined hands of cowherdesses are on His back¹⁰⁵. Śrī Rāma assumes 1,00,000 (शतसहस्रम्) forms amongst the cowherdesses and plays Rāsa-dance¹⁰⁶. Then cowherdesses experience the delligence and experience onness in Śrī Rāma¹⁰⁷.

Śrī Rāma's intimate circle can never be affected by Time, Illusory power, etc.¹⁰⁸ as well as the Time-Power (कालशक्तिः) sustains their bodies from decay (म्लानम्).

¹⁰³ BhR 01/34.

¹⁰⁴ क्वचित् साक्षात् स्वयं सीता रमते प्रभुणा सह।
सैव रासेश्वरी तेन रमते रासमण्डले॥ भु.रा. ०१/२५/३५॥

¹⁰⁵ Among these cowherdesses 16 are chief ones. They are: (०१) सीता, (०२) शीताम्बु, (०३) सुधा, (०४) श्रीः, (०५) कमला, (०६) कला, (०७) कामिनी, (०८) कामदा, (०९) कामा, (१०) कमानीया, (११) कलावती, (१२) राधा, (१३) कृष्णा, (१४) अनुराधा, (१५) सुधाराधा and (१६) मणोरमा। In this way all of them skillfully relish (पुपुषः) their individual sentiments.

¹⁰⁶ इत्थं शतं सहस्रं च मूर्त्तिः कृत्वा निजात्मनः।
रेमे रामो रमोन्मादचलच्चरणतलदृक्॥ भु.रा. ०१/३५/०३॥

¹⁰⁷ यावद्विजहार भगवान् तावत्काल रजनीशः संस्थितोऽभूत्।
चन्द्रेण स्वस्यां गतौ विस्मृतायां स्वस्व स्थाने खेचराश्चापि तस्थुः॥
यावन्तस्ता मण्डले गोपनार्यस्ताद्रूपो राघवेन्द्रो बभूव।

अन्योन्यं चालक्ष्य लीलाविनोदं रेमे ताभिर्भूरि दाक्षिण्यशाली॥ भु.रा. ०१/३४/६१-६२॥

¹⁰⁸ BhR 01/21/55.

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The devotion leads one to the final goal i.e. Śrī Rāma, after which there remains no contact with Sāṃkhya, yoga, austerity, knowledge of Science¹⁰⁹.

The cowherdesses merged in Śrī Rāma where they do not think of the heaven and the other rewards. In the state of union with Śrī Rāma they attain the world of light therefore there is no question of separation.

Śrī Rāma confers the boon to the sages practised in the Daṇḍaka forest that they will behold and enjoy His Rāsa sports¹¹⁰, the Vedas experiencing the state of women¹¹¹.

Śrī Rāma accepts the daughters of Gandharva.

Sahajā is presented as the consort of Śrī Rāma who with her support plays with the cowherdesses.

The cowherdesses again enjoy Śrī Rāma's union during stay at mt. Citrakūṭa¹¹².

The celestial damsels and princess imprisoned by Rāvaṇa in Laṅkā are experienced Śrī Rāma's union by His grace¹¹³.

Śrī Rāma has the vow (प्रतिज्ञा) of “not loving another woman” is welknown. Śrī Rāma's dutiful conduct (मर्यादा) is famous as the author states many times His dutifulness in the BhR (01/93/34) as मर्यादा संस्थितात्मनाम्, (01/93/20) मर्यादापरिपालनैकनिपुणः, (01/92/69)

¹⁰⁹ सांख्यस्य योगतपसोर्ज्ञानविज्ञानयोस्तथा।

परेण ब्रह्मणा कोऽपि संबन्धो घटते नहि॥ भु.रा. ०१/३०/२७॥

¹¹⁰ BhR 01/25/01-10ab.

¹¹¹ कन्दर्पकोटिलावण्ये त्वयि दृष्टे मनांसि नः।

कामिनीभावमासाद्य स्मरक्षुब्धान्यसंशयम्॥ भु.रा. ०१/५४/४५॥

¹¹² BhR 02/75.

¹¹³ BhR 02/195/01-12.

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पितुराज्ञामनुलङ्घ्य नीतिधर्मानुशासकः, etc. Hence Śrī Rāma cannot fulfill their wish of playing Rāsa-sports. He confers them a spell of Jānakī and instructs to chant it by Her grace he can fulfill their wish.

Thus Śrī Rāma in His abode Ayodhyā (चिल्लोक) ¹¹⁴ unites with cowherdesses and uplifts them. The complete union (मधुराद्वैत) makes them free from the bondage of rebirths. The cowherdesses experience the joy of His form (स्वरूपानन्द). Their union reaches till to immersion (अद्वैत) in Supreme Reality.

Thus Śrī Rāma is accessible by the sweet devotion as BhR (01/07/20) states :

लीलामाधुर्यं मात्रं तु स्वमास्वाद्यं रसोत्तरैः ।

भक्तैः परमहंसैश्च साधुभीर्हृदयालुभिः ॥

Love in separation:

Seperation is of many types like Pūrvarāga, māna, prema-vaicitti, pravāsa, etc. i.e. affection before meeting, pride, the ever present mutual fear of losing the dearone, journey, etc.

Due to Śrī Rāma's sudden disappearance cowherdesses feel separation. They inact as Śrī Rāma feel oneness in Him ¹¹⁵.

They ask different trees and the creepers about Śrī Rāma ¹¹⁶. They assumpt about Śrī Rāma's foot marks and feel pain.

In the separation they sometime laugh, sometime sing, sometime runaway, look at the cloud.

They sing a song in order to rejoice Śrī Rāma and rebuke Him due to love. They request Śrī Rāma to quench the thirst of separation

¹¹⁴ सीतालोकं परं स्थानं चिन्मयानन्दलक्षणम् ।

कोसलाख्यं पुरं नित्यं चिल्लोक इति कीर्तितम् ॥ भु.रा. ०१/०५/२२ ॥

¹¹⁵ BhR 01/32/05-06, 61.

¹¹⁶ BhR 01/32/10-26.

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caused from the extensive desire for seeing and meeting Him. Thus the ch. 01/33 is the best example of love in separation.

In the separation they remember strongly the pleasure of His embrace. They become Śrī Rāma and behave like Him.

Thus in the BhR the all types of separation found that (1) In the commencement of the Rāsa-sport Sītā wishing the respect from Śrī Rāma hides herself.

(2) The cowherdesses who are the form of Vedas, damsels, sages and others due to their Pūrv rāga towards Śrī Rāma born in the Vraja near the bank of river Sarayū and play Rāsa-sport with Him after experiencing the separation.

(3) When Śrī Rāma garaced them they all feel pride that they please Śrī Rāma in response and hence Śrī Rāma disappears in order to remove their pride.

(4) Śrī Rāma's sudden disappearance get them disappointed and they have fear of losing the dear one search Him every where.

(5) When Śrī Rāma returns to Ayodhyā at that time they feel pang of separation and ask Śrī Rāma for its remedy. In order to free them from separation Śrī Rāma preaches them Śrī Rāma Gītā (BhR 01/44-59).

These all above references show the love of cowherdesses even in the separation towards Śrī Rāma.
