Chapter 06

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

(pp. 305 - 342)
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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 “सिन्नू”². The word Bhakti thus, primarily means ‘service’. The meaning has developed to connote the sense of ‘devotion’, in its more normal Sanskrit Literature. 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 योग in the sense of a chapter while Patañjali takes it in its grammatical sens of “Samādhi (Absorption)”.
² cf. क्रिया सिन्नूः (पा.सू. ०३/०३/९४)
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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 upanisads”. We can observe the existence of devotion, presented directly in the vedic hymns. All the elements of the devotion viz. Sravana, Kirtana,⁴ etc. — all the nine types of Bhakti propounded in the Puranas 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 Puranas.

Bhakti in the Upanisads:

Many of these types of devotion are also implied in the upanisads, but the upanisads propound and discuss various spiritual and philosophical ideas, and views, therefore, thoughts on devotion also have found expression in some of the ancient upanisads like Cândogya, Brihadāraṇyaka, Kaṭha, Muṇḍaka, Śvetāsvatara, 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 upanisads. It has been regarded as one of the three paths leading to the liberation (prāprthi) in Indian tradition, because the philosophical ideas which are in the form of poetic revelations in

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³ Kalyāṇa Bhakti Anka, P. 66.
⁴ śravana kīrtana śmṛti śravaṇa pādaśeṣu
⁵ भ.प. ७/५/२३।। भ.प. ७/५/२३।।
⁶ क.प. १/१/२, मुन्दक. १/७, तै.उ. २/१/५, छ.उ. ५/१०/१, भ.उ. ७/१२/९, भ.उ. १/५/३, etc.
the upaniṣads are presented here in their practical aspect. Thus, it contains the essence of the upaniṣadic words. Yet it has so depthly 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 सर्वेन खलिद 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 him. Bhaktiyoga is more efficacious than knowledge or action for the realization of God.

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:

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6 सन्निष्ठो गावे दोष्या गोपलनन्दनः।
पार्थोऽवस्तु सुविभोक्तारु गुर्भगृहारु महात्।। भ.गी. माहात्म्य-०४।।

7 मन्नाभव मद्दलो महाजी मा नयं कुरु॥
मामेवेष्वरिः युक्तवैविवालयां मतस्तायम्।। भ.गी. ९/३४।। &
यत्रहर्षि यददनाशि यत्निहर्षिष्टि ददस्यि यत्।।
यत्नानि कौन्तेय तच्चुत्वमु भदर्मणृ॥ भ.गी. ९/२७।।

8 तत्स्विभोर्षिविनेको योगी ज्ञातीयोऽपि मतत्परिकः।
कर्मिन्याक्षापिको योगी तस्माद्योगीभवातुः॥ भ.गी. ६/७६।।
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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 प्रवृत्ति यातिन्म ममिकाम्।
कल्पक्षे पुनःतानि कल्पादां विसृज्जनायः।

(03) Divine Forms: The evolution in BhP takes the form of Caturvyuha-Highest Lord (बाङ्दे), Individual soul (संस्करण), Mind (प्रेण्म) and Ego (अनिम्व). Lord Śrī Kṛṣṇa says in the BhG (07/04-05):

भूमिरापोनलो वायुः खं मनोबुद्धिरेव च।
आह्वःतः इतीयं मे भिष्म प्रकृतिरङ्ग्या।
अपरेयमितस्तव्यं प्रकृति विभद्ध मे पराम।
जीवभूतां महाबोधो यथेऽर्थं धार्यते जगत।।

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

(04) 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 चेदैनं तपस्वा न दानेन न च चेत्यया।
शक्यं एवं विभो व्रतं दृष्टव्यास्तिः मां यथा॥

भवत्या त्वान्याय शक्यां अहमेवं विधौर्जुन।
ज्ञातं द्रष्टं च तत्चेत्र प्रवेष्टं च परंतप॥

(05) Comentence: He could be seen only by those on whom He confers His ‘grace’. The devotees of the Lord were also called Absolutes (एकान्तिक) since they were devoted to the single-minded to state, as lord Kṛṣṇa in the BhG (09/22) states :
infact, the BhG presents a blending of various elements of Indian tradition like Vedanta, Sāmkhya, Yoga, etc., yet principal tenets of the Bhāgavata cult are prominently presented in its body.

The Śrīmad Bhāgavata Mahāpurāṇa:

Śrīmad-Bhāgavatapurāṇam (= 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 (प्रस्थानन्तरक्षणी). 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, Paramātman 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
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.

**Bhakti-sūtras:**

The texts like Naradapāṇcarātra, Śāṅḍilyabkati-sūtras, Naradabhaktisūtras and other Bhakti-sūtras present the views with the same definitions, details, etc. The Śāṅḍilyabkati-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) Śāṅḍilya 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. Narada classifies the devotion in four types depending on the nature of the devotees mentioned in the BhG. Sufferer (आर्त:), Seeker for the knowledge

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9 आर्त: ज्ञातानुसारत्वाष्ट्री ज्ञानी च भरतर्षां (भ.गी. ०७/१६ब)
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(निर्वाण), 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) while Nārada gives eleven types of ‘attachment’ (आसक्ति) for the Lord in his Bhakti-sūtras (82)

1. Attachment for His virtues (गुणमाहत्यासक्ति).
2. Attachment for His Form (रूपासक्ति).
3. Attachment for His Worship (पूजासक्ति).
4. Attachment for His Memory (स्मरणासक्ति).
5. Attachment for His Service (दान्यासक्ति).
6. Attachment for His Friendship (स्वाभाविक).
7. Attachment for His Paternal Affection (बातलायासक्ति).
8. Attachment for His Amorous (कान्तासक्ति).
9. Attachment for His Self-surrender (आत्मनिवेदनासक्ति).
10. Attachment for His Merging in Him (तन्मयासक्ति).
11. Attachment for His Extreme Separation (परमविरहासक्ति).

One important distinction of the Sentiment of Devotion (भक्तिपर), particularly of Madhura type. He shows that when the love of a cowherdesses directed to Lord Śrī Kṛṣṇa, it would develop into eros (शृङ्ग). 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 (कान्तासक्ति:) is also selfless devotion, the highest kind of devotion and not the Eros (शृङ्ग) 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 श्रवण कीर्तिकं स्मरणं पादसेवनम्।
अर्जुनं वनं दशस्यं स्वयं मालानिवेदनम्।। भा.पु. ७/५/२३॥
syas, “the great Nārāyaṇa saw and performed the Pāṇcarātra sacrifice (lasting five nights) and transcended all other beings and because one with them all”.

Possibly the पुरुषो महानारायण:, in later literature, became Nara and Nārāyaṇa. Nārāyaṇa in later literature, becomes the Highest Lord. In Śāttvata-Sarīhitā 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). Saṅkaracārya has mentioned five-fold worship of the four-formed Supreme Reality. The are (1) Visiting to the temples (अभिमन्य), (2) Collecting articles of worship (उपादान), (3) worship (ईण्य), (4) reciting the mantras (स्वाध्याय) and (5) meditation (योग:).

Bhandarkar\textsuperscript{11} has noted a work called jñāna-mṛtasāra included in the famous Nāradap-Pāṇcarātra. It describes devotion of six types: (1) Rememberance (स्मरण), (2) Utterance of His name and glory (कीर्तन), (3) Salutation (प्रणाम), (4) Resorting to His feet (चरणपूजनम्), (5) constant worship of Him with devotion (निर्लक्ष्यपूजनम्) and (6) complete self-surrender (आत्मनिवेदनम).

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.\textsuperscript{12}

\begin{footnotes}
\footnote{\textit{Vaisnavaism, Saivism etc.} pune, 1928, p.57.}
\footnote{Bhandarkar R. G. \textit{Ibid.} p. 58.}
\end{footnotes}
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 Rasāmrta sindhu.

The Vaikhānas sect is somewhat different from the Pāñcarātra. Vaikhānas are more the sect of the house-holders. The Vaikhānas 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 ‘Informed’ one through the worship of idols. The Vaikhānas text treats of varied topics like the quality of worshipper, aspects of temple-bulding, 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 (प्रत्येक), maintaining household fire for ritualistic purposes (अन्नहोत्र), worship of idols (अच्छन्न) and meditation (ध्यानम).

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

(1) Ādi Saṅkarācārya (788-820 AD) 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 deity in the form of the Supreme Reality (परमहम्म) for the realization of the Self. Many of the hymns bespeak the sense of the total surrender.

(2) Rāmānujacārya (1037-1137 AD), the famous commentator on the Brahmaśūtras 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.

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13 Is the foremost Ācārya gives the concept of personal devotion.
14 Bharatiya Darshana, upadhyay Baldev, p. 314.
(3) Madhvācārya (1199 AD) the propounder of the Dualism follows Rāmānujacārya to some extent and the authors of the Bhakti sūtras.

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

(5) Nimbārkācārya (12th AD), the propounder of the doctrine of Different-Non-differential (भेदभेदवाद or भेदभेदवाद) mainly aims at Lord Śrī Kṛṣṇa’s form of a preature 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 (अचित्तयभेदभेद) which is codified later on by his disciples Sanātana Goswamī, Rūpa Goswamī and Jīva 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) Śrītis (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 Brahman 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 (तः त्र्यो) consists of the powers (शक्ति), (4) These powers are two: Supernatural (परा) and inseperable (स्वभाविकी), which are infinite in number, in their magnitude and activites, (5) The Supreme Reality is Existence, Consciousness and Bliss. (6) His powers are three: (a) power of science (द्विचित्र), (b) Power of inscence (अचित्र) and (c) Imparatial तत्तत्र, (7) This Kṛṣṇa or Brahman is the Supreme Reality.

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15 Upadhyay Baldev: Bhāgavata Sampradāya, P. 221.
17 Upadhyay Baldev, Bhāgavata Sampradāya, P. 87.
18 तत्तत्र वाचकः प्रणवः।। यो.पृ. ०१/२७।।
The Bengali 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 Taitirīyopaniṣad 02/07.
Madhurādvaita-bhakti in the Bhusundi Rāmāyaṇa

The Bhusundi 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 (नवधार्मिकता), among the followers of the Rāmaites (one of the sect of Vaiṣṇavism). The author of the present text is very much interested in introducing the devotional love (प्रेमलक्षणाभक्ति) leading to the Monism of sweetness (माधुर्य). The preliminaries of the competent student (अष्टकारी) 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 sports.

Sage Nārada says, “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 sentiments according to his proness and competence. The cowherdesses attain the state of Highest Love and they are possessed with these all attachments.”

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20 Bopdev calls it Kāmānjuā Advaita Bhakti, Nārada calls it premalakṣanābhakti 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 Śrīrāmālā or Baḷārām (like that of Bālākṛṣṇa).
23 The 11 Attachments (आसन्ति) are: गुणमाहत्यासन्ति रूपासन्ति पूजनासन्ति स्मरणासन्ति दास्यासन्ति सहकारनासन्ति वातस्यासन्ति निवेदनासन्ति तन्त्रयासन्ति परमविकृतासन्तिरूपा एकधार्याध्यक्षताध्यक्षताभवति। ना. भ. सू. ८२।।
24 Cp. यथाब्रजगोपिकानाम्। ना.भ.सू. २।।
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Dr. Suvirā Rainā notes in her book Nārādiya Evam Śāṇḍilyasūtra Bhakti sūtro kā vivecana\textsuperscript{25}, “In the devotion the kāntābhāva is the best emotion towards Lord”. Sage Nārada says,\textsuperscript{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 fatters 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.\textsuperscript{27}

Padma Purāṇa states that the woman should worship Lord engrossing their mind, speech and action in Him with observance of fasts.\textsuperscript{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 pranaya, then it converts to Anurāga, then Bhāva arrises 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.

\textsuperscript{25} Eastern book linkers, Delhi/1989, p. 165.
\textsuperscript{26} अनातप्ता इव मातरं ख्यातं: सत्यं यथा बलसरा: भुवालशां।
\textsuperscript{27} प्रियं प्रियेव व्युहितं विषयं मनोरथिन्दर दिदीशते त्वाम्। भ. प. ६/१७/२६।।
\textsuperscript{28} पतिश्रुपी हिताचरित्मोनोवाकायसंयं।

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The doctrine of Madhurabhakti 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 Ujjvalānīlāmaṇi 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 Bhārīdwāja 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 Saṅtoṣa.

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, Urdu, etc. and also gained the knowledge of social and political

29 Caitanya caritavali 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. Afterwords 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 Vaishnavism.

Date:

The date of 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 Brahmacārī believes him to 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:


30 cc. ch. 19/05/135.
31 Bhāgavata Sampradāya, p. 500-506.
32 Caitanya caritāvali p.242 l 245.
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) 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 सामान्यभक्तयाह्या द्वितीया साधनाधिक्षिता।
भावाधिकर्ता तृतीया च तृत्या प्रेमनिरूपिका॥
Sādhana Bhakti

Vaidhi/injunctional/ 'the way of convention'

Rāgānurāga/Rāgātmikābhakti/ attachment/arising out of love

Kāmrupā/Anugā

Sambandharūpā/Anugā

Tad-Bhāv-eccātmikā

Sambhogacchātmikā

Vaidhi bhakti means which performed according to the injunction of the scriptures (शास्त्रः) 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-bhakti[^35].

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 तत्तन्मयंदयासन्निविता।
वैची भक्तिरियं कैशिकमयंदयार्थं उच्यते।। भक्तिरसामृतसिद्धां: १२/६८॥

[^35]: विराज-नमीमभिव्यक्तं ब्रजपविनि निदिष्।
रागाल्पकामनुपुता त्य ता रागानुरागात्म्यं।। भक्तिरसामृतसिद्धां: १२/६९॥
will be called loving devotion\(^{36}\). It could be twofold: passionate and relational by logic\(^{37}\).

Employment of Rāgānurāga bhakti in the BhR:

Dr. Sharma Umeshcandra states in his book Śāṅkara Vedanta me Bhakti kā svarūpa\(^{38}\) that Rāgātmikā or Rāgānurāgā bhakti is also called Madhurya 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 Rāma\(^{39}\) 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 separation they inact as Śrī Rāma like one cowherdesses becomes Pūtānā and feeds Śrī Rāma, etc. They become Śrī Rāma in the separation.

The cowherdesses while playing Rāsa-dance attain Śrī Rāma’s form\(^{40}\) Śaṅkara, the low cast women is the great devotee of Śrī Rāma. She waiting Śrī Rāma for many years. She wishes to behold Śrī Rāma and Śītā together to whom Śrī Rāma graces\(^{41}\) with His vision.

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\(^{36}\) (भक्तिसामायिकतिप्रत्येकः: १/२७१)

\(^{37}\) तत्त्वदार्शनिधाने श्रुते धीर्यदेशकोति।

\(^{38}\) Rādhā publication, New Delhi, 1988, p.12-13.

\(^{39}\) BhR 01/56/05-14.

\(^{40}\) यथावस्तु मण्डले गोपायरस्तावत्रूपी राधावत्री चक्षुष।

\(^{41}\) 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 cowherdesses\(^{43}\).

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 Ṣādhana-bhakti.

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 bhava-'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 (पद्धमविभाग) 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 (वातसल्य 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 Erratic sentiment (मधुरभक्तिकर्स) (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. It determinates 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 Sthāyī bhavas in relation to Bhakti conceived as Rasa45.

Thus it is clear that the Madhurābhakti depends on the determinants (विभाज) (esp. Ālambana and Uddipana) which are systematically explain 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 Āvrta and Prakata forms under which He often conceals Himself which are as under47 (few qualities are present here): (A) Possessing fine symmetrical limbs (सूर्यंकस) — 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 रचनाविदुत्सौवरणमुदित्वामौलि
मुख्तःमहम्मदुलभविशालवक्षः।
श्रीकास्तलम् सुभाषितमदिविवागृः
रससिद्धर्थं रसुपीवि सततं भजाम्: ॥ भु.रा. ०१/३६/०४॥
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(B) Good Looking (रूचि) – Śrī Rāma’s handsomness is presented as the epithet of Śrṅgāra⁴⁹.

(C) Powerful and Shining (तैलस) – 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 (विदर्श) – Śrī Rāma is skilled in dance (नृत्य) and hence at the time of Rāṣa-dance He assumes one lakh forms and plays with the cowherdesses.⁵² He is presented as the expert in the amorous sports - कोपकलैकपदः (BhR 01/33/25).

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

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 नखात समारथ्य शिखावधीवें शृण्फरसांर भवत: सुभोगे।।
पैणाणां नो लुप्तति रामचन्द्र स्वभाव सौन्दर्य समूलाशुम्।। भ.र. ०१/८३/२३।।

⁵₀ इत्युक्तता दर्शभावास स्वरुपर रामचन्द्रमा।।
कोटिमहाण्डसस्वयनात्राणं दिव्यविष्णुम।।
सहस्रसूलाननकर्ण चित्रातुभिः शोभाधिकाशिपादाम्।।
भ.र. ०१/२०/०३।।

⁵¹ BhR 02/41/25-29.

⁵² इत्य सत धर्मते च मूल्य: केताव निजातम:।।
रेशे रामो रमोनादचलवरण तालदृढः।। भ.र. ०१/३५/०३।।

⁵³ BhR 02/175.

⁵⁴ अपराध सहस्रशः संध एव प्रसादिते।। भ.र. ०१/०७/२६अव।।
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(H) Profound (गम्भीर:) - During the stay at mt. Mālyavant Śrī Rāma sends Laksmana to Sugrīva because He became very anxious about Sītā. It focuses on affectionate and sincere nature of Śrī Rāma.

(I) Capable of Sufferings (दान्त:) - Śrī Rāma, while ruling over Ayodhyā declares, “If I suppose to abandon Sītā, I would not be perturbed (विराजित).”

(J) Righteous (धार्मिक:) - Śrī Rāma presented as (बहुधार्मिक:) as well as uplifts the devotees with dutiful conduct.

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

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

(M) Īśvara (ईश्वर:) - Śrī Rāma presented as Suprme Person with and without attribute as well as free from difference-not difference. He is described as Īśvar: whose Illusory Power deludes all.

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

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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 Ṛmā 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 Bhṛ64 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 Sahajanandini66. They chant the Rāma-formula, observe Kātyāyanī vow in order to get Śrī Rāma. They are proceed for the attainment.

The Bhṛ67 describes the soul of two types (a) Bound ones (वंडः:) and (b) Liberated ones (मुक्तः:) which further divided into two: (i) Liberation-wisher and (ii) Enjoyment-wisher (बुधवचः:).

The Sādhakas (described in the Bhṛs) can compared with the Liberation wisher i.e. (मुक्तवचः:).

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

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62 Bhṛ 01/19.
63 Bhṛ 02/01/37.
64 Bhṛ 01/46/16cd-18.
65 Cp. Bhṛ 07/05/23.
66 Bhṛ 01/139/61-92.
67 02/17/05-41.
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types: (a) Eternally liberated ones (नित्यमुक्तता:) and (b) Occassionally liberated (कादन्तिक मुक्तता:).

The Sāmprata-siddha achieves the siddhi through either Sādhanā 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 (स्वरूपान्तर). He further explains the types of occasionally liberated ones (कादन्तिकमुक्तता:) under two heads as per the type of devotion: (a) the warm-like devotee means a warm contemplating on the bee becomes bee (कीर्तिग्रामर्याय) and (b) Iron-like devotee menas 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 (असुरभावन), 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:

梵志्दर्दति वैकुण्ठाविन्दावधाल वेदतां ||

वैवचिप्रजाजीति तत्चित्तावृत्तान्तावृत्तविधाति क्रियादेह त्वमिचित्।।
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Śrī Rāma declares that He confers the devotional love to one as per one’s own fruition of the previous actions\(^{70}\).

(02) Sambandharūpa bhakti:

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

King Daśaratha being unaware about Śrī Rāma’s Supremecy 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 (ददरीफलाला). Kauśīṭyā being totally unaware about Śrī Rāma’s Suprmecy, wishes to check His mouth. At that time Śrī Rāma shows His Universal Form to Kauśīṭyā\(^{71}\) later than He makes Kauśīṭyā out of the delusion and behaves normally.

Śrī Rāma brings back Sukhita, the foster father from the death-god\(^{72}\).

The cowherd friends of Śrī Rāma love Him very much as well as have faith in Śrī Rāma. Once Brahmā testing Śrī Rāma’s Suprmecy takes away the cowherds to his abode. Śrī Rāma comes to know and assuming the form of cowherd boys reveals His suprmecy to Brahmā\(^{73}\).

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\(^{70}\) BhR 01/46/15-16ab.

\(^{71}\) एतमुक्तः व्याक्रमेऽक्षुस्तु रामः प्रदशःयामास मुखे समस्तम्।

समज्मभूमेघामेतुर्वते-

येन दूरस्यनात्ते बरिचिताः ताः। भु.र. ०१/१९/२२।।

\(^{72}\) कदाचितुः गोपिनः रामो माहुल्याः परिः विषुः।

नीति यथे च संस्तेयमायतुः सकलेऽेऽः। भु.र. ०१/२३/३३।।

\(^{73}\) ततोःतितिस्मयं प्राय: वेदाः संजातसः।।

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Rāvana 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 cowherdesses innocently pray to the God with the recitation of Śrī Sūktam in order to protect Śrī Rāma and pamper Him as a normal child.74

Māṅgalyā loves Śrī Rāma as His own child and she being unaware of His Supremecy 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 vrāja 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 Vaikunṭha but in the mansion of Sukhīta77.

Śrī Rāma coronates Sugrīva78 on the throne of Kīṣkindhā 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.
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.

<table>
<thead>
<tr>
<th>Uddipana Vibhāvas of Kṛṣṇa-rati</th>
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<td>His Guṇa</td>
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<tr>
<td>Age (वय:)</td>
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<tr>
<td>Kumāra (infancy, up to 5th year)</td>
</tr>
<tr>
<td>commencement (आदि)</td>
</tr>
</tbody>
</table>

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80 The tabular forms taken form Vaiṣṇava Faith and movement by S.K. De., p. 186, 188.
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Uddipana Vibhāvas or Śrī Rāma rati:

(A) Qualities (गुण:) are of three types:
   (1) Physical (कायिक),
   (2) Verbal (चरिक), and
   (3) Mental.

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

The age of Kṛṣṇa also may be in the three stages भ.र.सि. ०२/०१/१५५:

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

Śrī Rāma’s childish pranks become the excitants for the parents. When Rāvana sends different demons and demonesses like Pūtanā (BhR 01/17), Vikāta (BhR 01/18/01-06ab), Trāṅvarta (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.

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 preyasa rasa.

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

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81 गुणास्तु त्रिविषय: प्रोक्तत: कायवाद्य मानसाश्रयः। भ.र.सि. ०२/०१/१५५
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) Adolescene (कैशोर)- under this all the rasas arise yet mainly it excites ujjvala or Madhura rasa. It may be in the three stages: (a) Early (आदि)- 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 describle 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 god 87. 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 apparent 88.

In Rāsa-dance Śrī Rāma’s postures of dance is nicely described 89. He is in the age of 16 possessing with the sweetnees 90.

85 कस्तुरीतिलकस्यानिगुणाल्पदेशं
   मुक्तासर्वप्रणालचालसकुण्डलाः।
   नासाये पुषुण्मोक्षिकं दधानो
   विभ्राण: करकमलेन महुवेणुम्।।
   श्रीखण्डकसे विरोधविग्रहः
   गोपालमनसि विनिर्धचयन मनोजः
   कुब्जणो दधिवर्गीताचैर्तीलाम्।। भु.रा. ०१/१९०८-०९।।

86 BhR 02/01/165-167.
87 निर्मचन्द्रपुपुषवत्तति नमु लव्यस।
   परे परदशमि सुन्दर पद्मवाणः।। भु.रा. ०१/८३/२२-२३।।
88 BhRS 02/01/165-167
(B) Cēṣṭā – sports and Rāsa, etc.\textsuperscript{91}

Śrī Rāma while playing Rāsa-sports dances on different Tala\textsuperscript{92} and relishes the Madhurārasa there.

(C) Embellishments (प्रसाधन) - The dress (वसन्मू), decoration (अकल्प) and ornament (मण्डन), etc. are the embellishments of Śrī Kṛṣṇa\textsuperscript{93}.

The cowherdesses see Śrī Rāma’s foot marks with sign of flag. The mark of the right foot is having the conch under toe, lotus under the index (मद्यम), thunderbolt under the last finger (कन्धिलक), the mark of goad in the middle of heel, barley-corn below the toe\textsuperscript{94}. These auspicious foot marks fall under the category of decoration (अकल्प).

Rūpa Gosvamin after describing Uddipan Vibhāvas, asserts that the stupor (सम्भ), sweat (स्वेद), etc. are the sattviaka bahāvās 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.
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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: (a) This Rati, i.e. Permanent sentiment or Sthāyībhava 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 Sādhāraṇī Rati. It climax is up to prema only. It is very rare and valued like a jewel (मणि).

(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 wifehood, as in the case of queens of Dwārkā, such as Rukmini, 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) Śitā is described as Śrī Rāma’s Natural power (शक्ति), His bliss aspect called Sahajānandini and Rādhā, Rukmini, etc. are only her other forms:

या ते शक्ति: सहजानन्दनीयं
सीतेति नामिन जगतां शोकहनी।
तस्या अंशा यथा ते सत्यभामाः—
राधा-रक्षितमयादयः कृष्णदारः।। 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.
Sītā will reveal herself in the form of devotion and knowledge if Śrī Rāma would uplift the devotee with dutifulness (पर्यादय) and she will reveal herself in the form of Devotional love (प्रेमपक्तिस्वरूप) if Śrī Rāma would uplift the devotee without any dutiful conduct.  

Thus Sītā as the queen of Ayodhya 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 them 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 kaustubhamaṇī, 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 grove.

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96 BhR 01/30/24-25.
97 एवं कर्मासादस्फलस्य यते महत्त्वम्।
प्रकृतिसंस्कृतारथा: कुमुदवंधियो महोत्सवः।। भ.ग. ०५/८६/१९।।
98 आकृत्वं तनुभोजकं कुर्व मनोभूत।
प्रत्यावर्त्तनां कर्तं वन्यवान्मन्त्रा:।
श्रीमत्वेगकुमुदनिबद्धचित्रा।
दीपः प्रमोदनमस्तिस्य यत्र कामी।। भ.ग. ०५/३१/३१/०५।।
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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 showns 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 portion 99.

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 (नाभिहंद), and some on her shoulder while the other on her head, one of them hugs Śrī Rāma the other holds the spitting (चवितम) 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 ecstasy 100.

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 (सहजान्दलक्षण्य) which covers Sītā 101. Actually Śrī Rāma and Sītā though appear two constitute one entity 102 thus Sītā has taken a separate form for the benefit of the devoted cowherdesses.

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

99 तताधवर्ण्यवात्रामस्याविरहकारतः
सामान्यास्मातः सीतालिङ्कितविग्रहः। भु.रा. ०१/३४/०९।।

100 BhR 01/34/17-27.
101 BhR 01/26/07cd-08.
102 रामलोक्यापि सीतायः। निजसंहास्यसूचकम्।
यथा रामस्य सीता तथा श्री सहजा मताः। भु.रा. ०१/०५/२६-२७।।
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Sri Rama who admits that He has done all this sports in order to exhibit their innocent love

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

In the sport Sita 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 Sri Rama.

Then Sri Rama shines in the posture in which He has placed His hands on the sholders joined hands of cowherdesses are on His back. Sri Rama assumes 1,00,000 (शतसहस्रम्) forms amongst the cowherdesses and plays Rasa-dance. Then cowherdesses experience the delligence and experience onness in Sri Rama.

Sri Rama’s intimate circle can never be affected by Time, Illusory power, etc. as well as the Time-Power (कालशक्ति:) sustains their bodies from decay (म्लानम्).

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103 BhR 01/34.
104 वाचितः साक्षात् स्वयं सीता रमते प्रभुणा सह।
   सेव रासेश्वरी तेन रमते रासमण्डले।। भु.रा. ०१/२५/३५।।
105 Among these cowherdesses 16 are chief ones. They are: (०१) सीता, (०२) शीतां, (०३) सुधा, (०४) श्री.; (०५) कमला, (०६) कला, (०७) कामिनी, (०८) कामदा, (०९)
   कामा, (१०) कामानीया, (११) कलावती, (१२) राधा, (१३) कृष्णा, (१४) अनुराधा, (१५)
   सुधाराधा and (१६) मणीराधा। In this way all of them skillfully relish (पुषु:) their individual sentiments.
106 इत्यं सत्त सहस्ता च मूर्ति: कृत्या निजाभान।।
   रेमे रामो रघुमादवलच्चरणातिवृक्षः।। भु.रा. ०१/२५/३३।।
107 वाचितः भगवानु तात्त्वकाल रजनीशः संस्कृतीतोभूतृ।
   चंद्रेण स्वर्गस्था गती विश्वतायां स्वर्ग स्थाने ब्रह्माश्रापि तस्य:।।
   याबन्तरस भूण्डे गोपनायत्तान्द्रो राजस्वेन्द्रो भूवृ।
   अन्नोऽयं चालक्ष्य सीताविनोदं रेमे तात्भुदृयी दानमण्डदातली।। भु.रा. ०१/२४/६१-६३।।
108 BhR 01/21/55.

The devotion leads one to the final goal i.e. Śrī Rāma, after which there remains no contact with Śāmkhya, yoga, austerity, knowledge of Science\textsuperscript{109}.

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 sports\textsuperscript{110}, the Vedas experiencing the state of women\textsuperscript{111}.

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. Citrakūṭa\textsuperscript{112}.

The celestial damsels and princess imprisoned by Rāvana in Laṅkā are experienced Śrī Rāma’s union by His grace\textsuperscript{113}.

Śrī Rāma has the vow (प्रतिज्ञा) of “not loving another woman” is wellknown. 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) मर्यादापरिपालनेकतनिपुणः (01/92/69)

\textsuperscript{109} ‘सांख्ययोगात्मकसौजन्यबिज्ञाननिष्ठाः। परेण ब्रह्माण्ड कोण्मि संवन्धो घटते नही॥ भु.रा. ०९/३०/२७।।

\textsuperscript{110} BhR 01/25/01-10ab.

\textsuperscript{111} कन्दर्ककोटिकालयवेद्यवच्च दृढ़े मन्दिनि न। कामिनिभावमासाद्वस्मरसुभवसंसंस्थयम्। भु.रा. ०१/५४/४५।।

\textsuperscript{112} BhR 02/75.

\textsuperscript{113} BhR 02/195/01-12.
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 (चिल्लोकः) unites with cowherdesses and uplifts them. The complete union (मधुरप्रदेहत) makes them free from the bondage of rebirths. The cowherdesses experience the joy of His form (स्वरूपानन्द). Their union reaches till to immersion (अहृत) in Supreme Reality.

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

लीलामधुर्य मात्रे तु स्वामस्वायं रसोत्तरः।
भक्ते: परमहंसेष्ठ साधुभीहदयालुभि:।।

Love in separation:

Separation 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 dear one, journey, etc.

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

They ask different trees and the creepers about Śrī Rāma. 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.

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114 स्त्रीलोकः परं स्थानं चिन्यमपणंदलश्रयम्।
कोशलाग्रं पूरं नित्यं चिल्लोकं इति कौतितम्।। भु.रा. ०१/०५/२२।।
115 BhR 01/32/05-06, 61.
116 BhR 01/32/10-26.
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 dissaperars in order to remove their pride.

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

(5) When Śrī Rāma returns to Ayodhya 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.