When it is held that the attainment of liberation is the final aim of life, a philosopher is required to speak about the means for the attainment of this liberation. Generally, four means of liberation are spoken of in Indian philosophy. These are karman, jñāna, bhakti and yoga. Of these four, jñāna or knowledge of identity between the self and the Absolute has been regarded by Śaṅkara as the only means for liberation. For the attainment of these knowledge, there are internal means like śravaṇa, manana and nididhyāsana. There are some external means like yajña, dāna, tapa etc. Devotion is also looked upon as helping jñāna in the attainment of liberation. For Śrī Caitanya, devotion is the highest or the only means for the attainment of liberation. Jñāna without bhakti can not bring forth liberation. In both the cases, however, the common requirements is the purity of the mind i.e. the mind should be free from the six internal Ripus or enemies, namely kāma or lust, krodha or anger, lobha or greed, mohā or fascination, mada or conceit and mātsarya or malice. In other words, the mind should acquire the qualities of śāma or the control of internal sense organs, dama or the control of the external
sense organs, uparati or the withdrawal of the senses from their objects, 
titikṣā or endurance of such opposite as heat and cold, pleasure and pain 
etc., samādhi or concentration and śraddhā or faith.

Śaṅkara’s view:

According to Śaṅkara, the root cause of jīva’s bondage is the avidyā or ajñāna about his own real nature. It is the account of avidyā or ajñāna, that the jīva imagines itself to be limited, to be transmigrating from one 
life to another, to be different from Brahman, the ultimate reality. This 
avidyā conceals the real nature of the jīva, as a result of which the jīva 
identifies itself with mind, body, senses etc. Liberation consists in the 
removal of this avidyā and the revelation of the real nature of the self as 
the identical with Brahman. This avidyā or ajñāna can be destroyed 
through knowledge alone. When avidyā is destroyed by knowledge; there 
is release or liberation.

In the view of Śaṅkara, since there is no difference between the jīva 
and Brahman, everyone is entitled to attain the knowledge of Brahman. 
However, not all persons are equally capable of such realization. Four 
indispensable qualifications are prescribed for making one to pursue this 
path, known as the sādhana-catuṣṭaya, namely, (i) nityānitya-vastu-viveka
i.e. discrimination between the eternal and non-eternal; (ii) ihāmutra-phalabhoga-virāga i.e. non attachment to the enjoyment of fruits either of this world or the other world; (iii) śāma-damādisādhanasampat i.e. possession of six virtues ---śāma or internal sense control, dama or restraining of the external sense organs, uparāi or withdrawal of the senses from their objects, titikṣā or endurance of such opposite as heat and cold, pleasure and pain etc., samādhi or concentration, śraddhā or faith and (iv) mumukṣutva or strong desire for liberation. These four qualifications make a person fit for the study of the Vedānta and enquiry into the nature of Brahman.

1. Nityāntyavastuviveka means the discrimination between things that are permanent i.e. eternal and things that are impermanent i.e. non-eternal. It consists in acquiring the knowledge that Brahman is the only eternal thing, while all other things are non-eternal. In other words, it consists in obtaining the knowledge that I am eternal, but the objects of my knowledge are of opposite nature. Such discrimination between the eternal and non-eternal things is the first qualification.

2. Ihāmutra-phalabhogavirāga means absence of all desire for the enjoyment of the fruits either of this world or of the other world. All the enjoyments of the worldly objects are the products of Karman or action,
which are perishable. Thus, all the enjoyable objects are non-eternal, which end is suffering alone. When one can concentrate on the reality only, he is no more attached to worldly enjoyment and prosperity.

3. The third pre-requisite qualification for an advaita sādhaka consists in cultivation of six virtues, namely śama or internal sense control, dama or restraining of the external sense organs, uparati or withdrawal of the senses from their objects, titikṣā or endurance of such opposite as heat and cold, pleasure and pain etc., samādhi or concentration and śraddhā or faith.

Śama means the control of the internal sense organs. It means a constant attempt to give up one’s craving for objects. In other words, śama means taking the mind away from the all worldly objects other than śravaṇa, manana and nididhyāsana.

Dama means the control of the external sense organs. A seeker of the knowledge of Brahman must take away his senses from the worldly objects other than śravaṇa, manana etc. as the tortoise draws in its limbs.

Uparati consists in keeping the sense organs, which are controlled by śama and dama away from their object of enjoyment. A person is called
uparata when he is free from all desires for worldly objects. In the view of Viveka-cuḍāmani, “not taking shelter in the objective world is called uparati”. In other words, uparati means the abstention from the performance of the rites enjoyed by the Vedas including the obligatory and the occasional ones.

Tiṭṭikṣa is the stoic endurance of dualities such as pleasure and pain, heat and cold etc.. The stoic endurance of the troubles confronted in ones worldly life, without being moved by worries and sorrow, is called titikṣā.

Samādhi or samādhāna is the continuous concentration of the mind on sravana, manana etc. and on such other objects which are helpful to them. Śraddhā is feeling of respect for sastra and the advices of spiritual guru.

4. The fourth pre-requisite qualification is mumuṣutva or the strong desire for liberation. Mumuṣutva is deep seated and steady active attitude of mind which is desirous of knowing about the means of one’s liberation from one’s bondage in the world. When these four requisites are fulfilled, a person is qualified to pursue self-knowledge through the study of Vedānta.
Śaṅkara prescribed three limbs of Śādhan: (1) Śravaṇa or hearing or learning of the Upaniṣads and understanding their meaning, (2) manana or synthesizing the meaning of the Upaniṣadic texts and (3) nididhyāsana or meditation of the real nature of Brahman and the self. These are the means by which a person realizes its identity with Brahman.

The Śruti prescribed śravaṇa, manana and nididhyāsana for the realization of Brahman. The main teaching of the upanisads hinges round the idea that reality is one and it is identical with the self or Ātman. The ultimate aim of man's life is the realization of this self. Thus, the Upaniṣads exhort us to know this. This truth is expressed by the mahāvākyas like "I am Brahman; thou art that; This self is Brahman". This renunciation prepares the ground for attaining self-knowledge. The knowledge, which the Śruti speak of, is brought about by śravaṇa, manana and nididhyāsana. The Śruti says: ātmā va’re draṣṭavyaḥ śrotavyaḥ mantavyo nididhyāsityavah i.e. the self is to be seen, is to be heard, is to be thought and is to be meditated upon. Further, it is said, by the realization of self or Ātman, through seeing, hearing and thinking all this is known. Here the expression ‘draṣṭavyaḥ’ implies the goal i.e. the object of realization and the other three expressions, namely, śrotavya, mantavya and nididhyāsitya indica the means of reaching this goal.
By śravaṇa or hearing the Upaniṣads mean that a sādhaka or an aspirant should listen to great mahāvākyas from a competent guru, who, has realized the highest truth by long penance and meditation. After śravaṇa comes the stage of manana. In this stage, the sādhaka is required to synthesis the meaning of the Upaniṣadic texts. Here, the sādhaka is called upon to exercise his independent thinking in order to convince himself that what the teacher has taught is the ultimate reality. After, receiving the instruction from the competent teacher, the sādhaka has to achieve intellectual conviction by making use of his power of reasoning.

Nididhyāsana is the final stage in the discipline. It means continued and uninterrupted meditation with a view to realizing the truth of the instruction received from the guru or teacher. The aim of all these limbs of sadhana is to lead the aspirant to the knowledge of the non-dual reality. Hence, Śaṅkara prescribed these three limbs of sādhana i.e. śravana, manana and nididhyāsana for the realization of Brahman. These three are the means by which a sādhaka realizes its identity with Brahman. These three limbs of sādhana give rise to jñāna or realization of Brahman as identical with the self, and this jñāna is the direct and immediate cause of liberation. In the attainment of liberation karman or action may help in the beginning but it has no part to play in the final attainment of liberation.
Śaṅkara never denies the relative value of devotion. He himself in a high moment of devotion has composed so many verses in praise of goddess Durgā, Viṣṇu and Śiva etc. These hymns speak of his devotional attitude par excellence. In reality, Śaṅkara had a strong inclination towards devotion. His hymns to Śrī Kṛṣṇa, Kāli, Śiva etc. are replete with such deep feelings of devotion. The hymn of Bhaja-govinda is one of these types. In his Vivekucudāmani, Śaṅkara says, ‘mokṣa kāraṇasāmagrayaṁ bhaktireva garīyastī svasvarūpanusandhānāṁ bhaktirity abhidhiyate’ i.e. chief among the causes of liberation is bhakti or devotion, the intentness of the self on its own nature or devotion may be called intentness on the reality of the self. In his commentary on Brahma-sūtra and the Gītā, Śaṅkara recognizes the value of devotion. But since Śaṅkara is a follower of path of jñāna, he has not dealt with the concept of bhakti or devotion in detail. Thus, according to Śaṅkara jñāna is the only means for the attainment of liberation.

Though the Advaita Vedāntins do not accept the instrumentally of karman or action in the attainment of liberation, it never means that they discredit the relative value of karman altogether. Like devotion, karman is also given a secondary place in the attainment of liberation. In the view of Advaita Vedāntins, karman or action also helps a sādhaka to attain
liberation, but it cannot directly lead to liberation. The utmost that can be said in favour of karman is that it helps a sādhaka or spiritual aspirant as a remote aid for the attainment of liberation through the purification of the mind. Saṅkara has definitely recognized the value of those karmans which prescribed for the four stages of life i.e. varṇāśrama dharma. Varṇāśrama dharmas are the common duties of man irrespective of his cast, creed and social status. The Śruti says: the term ‘vedānvacana’ indicates the duties of a Brahmacārin, the term yajña and dāna indicate the duties of a grhastha; and the term ‘tapas’ suggests the duties of a bānapraṣthīn. These duties are binding on all person alike. The performance of these duties is a necessity of good human life itself. Thus, all the karmans of all the āśramas are helpful in the path of liberation.

However, among these rites, only the nityakarmans or the obligatory rites are to be performed, while the kāmyakarmans or the optional rites are to be given up as these rites are performed with some desire. In the view of Saṅkara, only those karmans which destroy sins are to be performed. Accordingly, on the nityakarmans are to be performed as they can destroy sins. These karmans are helpful in purifying the mind through destroying sins. Further, the naimittika or the causal rites are accepted by the Advaita Vedāntins as helpful in the path of liberation. For like the nityakarmans, the naimittika karmans are also considered as capable of destroying sins. Cittasuddhi or purification of mind is essential condition for knowledge
and this purification of mind can be affected only through the performance of one’s duties for their own sake or for the sake of God. Thus, disinterested performance of these duties has been considered as remote cause of the rise of the desire to acquire the self-knowledge but it does not lead the aspirant to that destination. Śaṅkara says that one must follow karmayoga before one gets ātmajñāna or self-knowledge. The sādhaka performs action for the purification of inner self.

REFUTATION OF JÑĀNA-KARMA-SAMUCCAYA-VĀDA

In the view of jñāna-karma-samuccaya-vāda, jñāna or knowledge combined with Karman or action leads to liberation. The upholders of this theory like Bhāskarācārya, Maṇḍanamisṭha, Nyāya- Vaiśeṣika, the Vaiṣṇava Vedāntins and some others, who do not agree with the view that jñāna or knowledge is the only means of liberation.

Śaṅkara has denied the theory that for the realization of liberation knowledge should be accompanied by action. While commenting on Bhagavad Gītā and Śikṣāvali of the Taittriya Upaniṣad, Śaṅkara examines the claims of Karman or action and the view of the co-ordination of knowledge with action as the means of liberation. And he establishes that liberation is possible by knowledge alone, and neither by action nor by
knowledge combined with action. The followers of Sankara like Suresvara, Vidyaranya, Prakasatman and others have leveled strong arguments to refute the theory of the co-ordination of knowledge and action.

The Advaita Vedantins give the following arguments to refute the theory of the co-ordination of knowledge and action is not possible, because in the first stage knowledge and action are opposed to each other as regards their cause, nature and effect (svarupa-phala-virodat) and secondly because like the knowledge and ignorance of rope, their co-ordination is not possible (sahasaambhavananupatthe). In reality, action being the effect of ignorance cannot co-exist with knowledge to bring forth liberation. The real nature of knowledge is to reveal the ultimate reality, Brahman, while action by nature bereft of consciousness. Not only in nature but also in function they are different. Action binds man in the world, while knowledge liberates him. The cause of knowledge is non-attachment and its effect is the destruction of the world. On the other hand, action is caused by raga or attachment, avidya or ignorance etc. and its effect is to create the world or samsara. The fruits or effects of some actions lead the door to svarga or heaven, while some actions bring forth lordship in heaven. But knowledge itself also does not require any direct help of karman or action or anything in liberating since the fruit of
knowledge is definite and certain as such darkness cannot help light in
doing its work.

According to Śureśvarācārya, knowledge and action can never
combine with each other. If they are to constitute the whole cause both of
them must be exist at the same time. But in reality, action and knowledge
cannot be available at the same time, because knowledge, being the effect
of action, can come into existence only when action is over. Again he
argues that knowledge cannot be combined with action even as an equally
important fact because knowledge and action being incompatible with
each other, cannot be found in one place. Action can co-exist with
knowledge, since they are contradictory to each other as light and
darkness. It is clear from the fact that action is the effect of ajñāna or
ignorance, and ignorance cannot stand before knowledge, because
knowledge destroys ignorance. There can be no combination of light and
darkness. In the view of Śaṅkara, jivas incur bondage by action and
liberation by knowledge; hence it is clear from this fact that there is
contradiction between knowledge and action. The knowledge of Brahman
is not endowed with any other means for puruṣārtha. It is contradictory to
all other means, it is the sole means for purusarth. Thus, Śaṅkara says,
action, which arises from ignorance, cannot co-exist with a true
knowledge of the self.
Knowledge combined with action cannot lead to liberation, since they are antagonistic to each other. Action is ajñānamaya while knowledge is jñānamaya. Action necessarily involves the feeling of all primal egoistic desires like desire for son, desire for wealth and desire for enjoyment here and here after on the part of the doer while knowledge is accompanied by the absence of such feeling. Again, knowledge depends upon its object, Brahman while an action depends upon its doer since it may be performed or not performed or performed otherwise. Action is the subject of ajñāna while the subject of jñāna or knowledge is jñānaniśṭhā. Hence, the samuccaya or co-ordination of knowledge and action is not possible.

The upholders of the theory of samuccaya do not see any contradiction in respect of combination between knowledge and action. They refer, in support of their view, to the Śruti text; "vidyāṁ cāvidyāṁ ca yastadvedobhayāṁ saha/avidyāyā mṛtyum tīrtvā vidyayāṁrtam aśnute/!", which is interpreted by them as meaning that: he, who knows that both knowledge and action are to be performed together, crosses death through ignorance and attains immorality through knowledge. In the view of the upholders of this theory, vidyā means knowledge through which the ultimate reality, Brahman is attained and avidyā means action through which mṛtya or saṁsāra or the world is overcome. But the Advaita
Vedāntins have not accepted this argument. According to them, the aforesaid Śruti text does not mean the co-existence of knowledge and action. Here, vidyā means the knowledge of the Lords and avidyā means action like the sacrificial rites of agnihotra etc; mṛtya denotes the worldly knowledge and action and amṛta denotes the attainment of godship. 45

Thus, this Śruti text speaks only to the co-ordination of ‘action’ ‘knowledge of the gods’ and not of ‘action’ and ‘knowledge’.

JÑĀNA OR KNOWLEDGE AS THE ONLY MEANS OF LIBERATION

In the view of Śaṅkara, jñāna or knowledge is the only means for the attainment of liberation. In the attainment of liberation, karman or action and bhakti or devotion may help in the beginning but they have no part to play in the final attainment of liberation. The word ‘jñāna’ generally means knowledge, which is a matter of the thinking process. But when the word is used in connection with the means for liberation, it means the realization of the nature of Brahman by the self. Except knowledge there is no other means leading to the highest goal of human existence. Thus, knowledge is the highest means as well as only means for the attainment of liberation according to Śaṅkara.
Śaṅkara says that Liberation is attainment only through the destruction of ajñāna. It is only knowledge, which destroys ajñāna and sublates the duality of jīva and Brahman, since knowledge is contradictory to ajñāna. It is due to ajñāna about the true nature of Brahman that jīva roams in the world and when he comes to realize the real nature of Brahman, he attains liberation. For, the Advaita Vedāntins refer Śruti texts like “He who knows Brahman attains the Supreme”. “Only by knowing Him does one cross over death”. “The knower of the self overcomes sorrow” etc. Hence, these passages declare that the direct cause of liberation is only knowledge.

Knowledge, according to Suresvara also, is the sole means of liberation, because bondage is due to ignorance or ajñāna and it can be destroyed by knowledge. Sarvajñātman also maintains that the bondage of the jīva is due to the ajñāna or ignorance about the self and liberation from this bondage is attained by the knowledge of the self only. Upadeśa-sāhasri declares, “The cause is ignorance, knowledge brings it to an end, when ignorance will be destroyed, you will be liberated from transitory existence. Thus, karman which is a product of ignorance cannot destroy its parent. Ajñāna or ignorance can be destroyed only by knowledge. Accordingly, Śaṅkara maintains that knowledge and not karman or action is the only means of liberation.
MEANS FOR LIBERATION IN ŚRĪ CAITANYA’S PHILOSOPHY

Generally, there are four principal means of liberation. These are Karman, yoga, jñāna and bhakti. Of these four, jñāna has been recognized by Śaṅkara as the only means for the attainment of the Absolute or Brahman or liberation, while bhakti has been recognized by Śrī Caitanya as the highest or even the only means for the attainment of Bhagavat or Puruṣottama Śrī Kṛṣṇa or the supreme lord. Kṛṣṇadāsa Kavirāj clearly states that jñāna or knowledge, karman or action and yoga do not lead to the same goal as bhakti does which is the only means for attainment of Śrī Kṛṣṇa. The same idea has been effectively brought out by Jīva Gosvāmi in the Bhakti-Sandarbha where bhakti has been described as the most desirable path in so far it brings fulfillment within it and by itself, while jñāna, Karman and yoga depend on bhakti for bringing about their end.

Śrī Caitanya does not simply treat bhakti as the only means for the attainment of the Supreme Lord but also consider the same in its developed form as preman as the end of itself, for devotion matures in preman which is nothing but the bliss aspect of the Absolute. Accordingly, the attainment of preman is the realization of the bliss
aspect of the Brahman or the Lord. This preman is called the pañcama-
puruṣārtha or the fifth end of life which is regarded as much higher than
the bliss attained by jñāna or knowledge. The path of jñāna, Karman and
yoga are not regarded by Śrī Caitanya as the proper means, as they do not
lead the spiritual aspirants to the same goal as is done by bhakti, the only
means for attainment of Śrī Kṛṣṇa. Jñāna consists in discriminating
between truth and falsity and in contemplating on what is truth. Jñāna
leads the spiritual aspirant to the realization of nirvīṣēṣa or differenceless
Brahman, the end of which lies in the self's merger in the former. In the
view of Śrī Caitanya nirvīṣēṣa-brahman is the lowest manifestation of the
Absolute. Karman consists in the performance of nitya or compulsory and
naimittika or occational duties enjoyed by scriptures. This path leads the
spiritual aspirant to the attainment of heaven which is not eternal, since
an aspirant is to stay there till the fruits of their actions are exhausted.
Yoga consists of the eightfold disciplines of-(1). Yama or restraint, (2).
Niyamā or culture, (3). Āsana or posture, (4). Prāṇāyama or control of
breath, (5). Pratyāhāra or withdrawl of senses, (6). Dhyāna or attention
(7) dhyāna or meditation, and (8). Samādhi or concentration. These are
known as yogāṅga. Yoga leads the spiritual aspirants to the realization of
Paramātman, which is the next higher reality after Brahman and is lower
than Bhagavat or the Absolute. In the view of Śrī Caitanya, none of these
ways led the aspirant to the attainment of Bhagavat; while bhakti can lead
the aspirant directly to the realization of Bhagavat. The superiority of the path of bhakti over Karman, jñāna and yoga is defended by the Vaiṣṇavas on the following grounds.

1. The paths of jñāna and yoga are not meant for all persons and for all times, as it is not possible to pursue them under all circumstances. The paths of yoga can not be practiced by a person who has not attained complete control over his mind and senses and who has no physical fitness. It can be pursued only in a sacred place and in a special posture of the body. The path of jñāna cannot be pursued by persons who are free from attachment to the objects of senses and who do not possess philosophical understanding, self-control and tranquility of mind. But bhakti is meant for everyone, at all times and under all circumstances.

2. The fullest realization of Bhagavat is not possible through the paths of jñāna and yoga. The paths of jñāna and yoga are, of course, helpful in leading the aspirant to the realization of the partial manifestations of Bhagavat and also liberation. Karman, on the other hand, leads neither Bhagavat nor to liberation. Karman leads to liberation only indirectly by simply preparing the way for the attainment of liberation. But the practice of bhakti can directly lead the aspirant to the realization of Bhagavat, the supreme end.
3. The ways of jñāna and yoga can not be accepted as eternal, as they cease to function as soon as the goal is attained; bhakti, on the other hand, is eternal, since it, being the function of the highest essence of Bhagavat, exists for ever. Bhakti is, therefore, both the ways and the end. Bhakti is the means of attainment of Bhagavat, since Bhagavat can be attained directly by pursuing the path of bhakti. It is end in the sense that bhakti ultimately reveals itself as preman which is an essential aspect of Bhagavat; a devotee ultimately wants to attain or realize this aspect of Bhagavat. Accordingly, bhakti is in its revelation as preman is the end of the followers of the path of devotion. Thus, bhakti being both a means as well as an end in itself has been recognized by the Caitanya School to be occupying the highest place in order of realization.

4. Bhakti is independent, i.e. nirapekṣa as compared to jñāna, Karman and yoga which are absolutely dependent on bhakti i.e. bhakti sāpekṣa for realizing their end, they cannot lead the aspirant to liberation without the aid of bhakti. Yoga cannot even begin without the aid of bhakti. The aim of yoga is to realize the partial manifestation of Bhagavat as Paramatman. But the yogic exercises and practices will be fruitless, if the aspirant has no faith or devotion to the Paramātman.

5. The realization of nirviśeṣa or differenceless Brahman through
jnana is not permanent without the aid of bhakti. In the view of Śrī Caitanya, the followers of jñānamārga are divided into two groups: one group does not have faith in Bhagavat and seeks to realize nirviśeṣa Brahman independently. Another group has faith in Bhagavat, but they desire to attain liberation. The former group may attain liberation and merge into nirviśeṣa Brahman after great deal of effort, but there is every possibility of their falling under the grip of māyā again. The later group, on the other hand, may attain liberation and merge into Brahman more easily than former group through the grace of Bhagavat. Again, Bhagavat allows them to enjoy this state for some time, but ultimately uplifts them to His own divine land where they are allowed to stay with Him eternally and enjoy the highest bliss. In other words, bhakti is the ultimate object of attainment. A devotionist has no need to undergo troubles for self-concentration; because the very devotion would by itself produce self-concentration in an easy and natural way through the grace of the Lord. The position of bhakti is so high that, even those who have attained the stage of jīvanmukti and whose sins have been washed may face downfall under the grip of māyā and their sins may appear through the will of the Lord, if they have no respect for the Lord.

6. In the view of Śrī Caitanya, the various ends, which jñāna, Karman and yoga seek to bring forth, come to the devotee as a natural
consequence of devotion. Liberation or Brahman-jñāna, which a jñānin attains after a long and great deal of sādhanā, being a part of the knowledge of Bhagavat, is easily realized by the bhakta by virtue of his devotion or bhakti to Bhagavat. In the same manner, vairāgya or indifference to the objects of the world is a natural consequence of pinpointed devotion to Bhagavat, but it is attained by a jñānin after a long and arduous course of sādhanā. The more intense the loving service for Bhagavat is, the less is attachment for worldly objects. As the loving service to Bhagavat becomes stronger, the desire for worldly enjoyment becomes naturally insignificant and ultimately disappears. Thus, both jñāna and vairāgya are recognized as arising naturally from devotion.

7. The aim of yoga is to attain the tranquil state of the mind and finally, to attain samādhi. A yogin tries to attain this state of the self through the arduous practices of eight fold paths, while for a devotee it is a natural outcome of the devotion to Bhagavat.

Thus, from the above discussions it may be concluded that according to Śrī Caitanya, the path of bhakti or devotion is superior to all the other paths-jñāna, karman, and yoga. These paths are also free from all the desires for the objects of worldly enjoyment. Again, these paths may be helpful to the path of bhakti only in the earlier stages; but not in the later
stages wherein they are inferior to suddha bhakti because the later rules out all the motives of selfish desire and solely contributes to the pleasure of Bhagavat. But even in the earlier stages jñāna, Karman, vairāgya cannot be regarded as essential parts of bhakti. It is to be noted that liberation or freedom from the worldly sufferings or from the cycle of birth and death is not the end of the devotionist; a devotee thinks that such a desire for liberation is selfishness. For, in the eye of a devotee, the attainment of Śrī Kṛṣṇa or the realization of preman is the end of the aspirant, though, of course, this attainment necessarily brings about liberation.

THE CONCEPT OF BHAKTI

Bhakti or devotion has been recognized in Śrīmad-Bhāgavata as the highest and the most satisfying function of the self. In the view of Bhāgavata, devotion is an act of dedication to the Lord and objectively the duty of a man lies in the performance of all his actions in complete dedication to the Lord. Śāṇḍilya defines Bhakti as parānurakti or highest attachment to the Lord. Here anurakti is same as rāga; so the ‘parānuraktir īśvare’ means highest attachment to the object of worship (ārādhya-viṣayaka-rāgatvam). This attachment is associated with pleasure. The Nārada-bhakti-sūtra defines bhakti as parama-prema-rūpā
or of the nature of deep attachment to the Lord. Further, Nārada describes bhakti as amṛta-svarūpa or eternal, anirvacaniya or indescribable and guṇa-rahitā or free from three guṇas i.e. sattva, rajas and tamas. Madhusūdana Sarasvatī defines bhakti as follows: When the mind liquefied by hearing the qualities of the Lord continuously thinks upon him, then the flow of continuous thought upon Lord is called Bhakti. In the view of Śrī Caitanya, bhakti is the only way of attainment of supreme Lord. Jīva Goswāmi states that bhakti implies a loving service of the Lord who remains the most cherished object of love.

**THE CHARACTERISTICS OF BHAKTI**

In the view of Śrī Jīva, bhakti or devotion is said to be sarvakāmaprada, aśubha-hārinī, sarva-vighna-nāśinī, sarva-bhaya-kleśa-nāśinī, pāpa-hārinī and so on and so forth. These characteristics further establish the superiority of the path of bhakti over jñāna, Karman and yogā.

Bhakti as sarvakāmaprada leads to the fulfillment of all desire. By quoting from the Skanda-purāṇa Jīva is able to substantiate that bhakti being highest duty in human life is infinitely more fruitful than any other religious exercises like yajña or sacrifice, tapas or meditation. Further, it
is said to be even more powerful than the performance of a thousand-
horse sacrifice.

Bhakti is asubha-harini i.e. it destroys all evil. Again, bhakti has
been characterized as sarva-vighna-nasini, that is, bhakti removes all
impediments. The Bhāgavata testifies that a person devoted to the Lord is
never distracted from the path of devotion and while remaining protected
by Him, and is able to win over all kinds of impediments. Bhakti is sarva-
bhaya-kleśha-nāśinī, which implies that bhakti instantly removes all fears
and anxieties just as the sun instantly removes darkness. In
Vṛhannārādiya, we find Nārada saying to Yudhiṣṭhira, where resides the
devotee of Viṣṇu, that place remains free from all kind of external
dangers. Bhakti also acts as papa-harini i.e. it counteracts sinful acts
prārabdha as well as aprārabdha. Bhakti not only destroys sinful acts but
also eliminates all desires for sinful acts. Bhakti is, therefore, called pāpa-
vāsanā-tāriṇī. It also removes avidya or ignorance of the jīva which arises
from such false notions of I and mine.

Further, Bhakti satisfies everyone that is sarvatośinī. Just as a person
by watering the root of a tree feeds its branches and leaves, by serving to
the Lord one serves the entire creations since the Lord is the sole reality.
Again, bhakti is parama-sukha-svarūpa i.e. it is identical with supreme
bliss. It is not only delightful as an end but also as a means and therefore, it makes the mind of devotee indifferent toward mukti or liberation. In the view of Rūpa Gosvāmi, bhakti is a particular type of compact happiness, which is infinitely superior to the bliss of Brahmā-sākṣātkāra.

Bhakti not only enables the devotee to attain the supreme bliss but also is capable to subjugate the Lord (bhagavadvaśakārī). The devotee's love for his Lord attracts Him towards the lover, and Rūpa Gosvāmi calls this as Śrī Kṛṣṇākarṣatvā.

CLASSIFICATION OF BHAKTI

In the view of Rūpa Gosvāmi, bhakti has been classified into three stages, namely, sādhana bhakti, bhāva-bhakti and prema-bhakti. Each of these three kinds represents graded stages of realization. In commenting on this passage Jīva Gosvāmi says that bhakti is of two kinds, namely sādhana and sādhya. Sādhana bhakti is the means; sādhya bhakti is the end. Of these, the second, i.e. sādhya bhakti is of pure emotionalism and consists of five varieties, namely, bhāva, prema, praṇaya, sneha and rāga. The author of Ujjvalanīla-maṇi adds three more, mana, anurāga and mahābhāva. Rūpa Gosvāmi has not mentioned these last because they are but variant kind of prema.
The sādhana-bhakti means devotion performed by senses. It is that form of devotion which is realized by the senses (kṛiti-sādhyā), and not by the inward emotion. The sādhana bhakti stands for the different means whose adoption enables the mental emotion to emerge in a natural way as bhāva-bhakti, which is also called sādhyā-bhakti. But Rūpa Gosvāmī further says that the natural devotional emotion cannot be created by the devotee through any course of conduct or any effort; for bhakti is the highest good and as such as eternal. Nothing that is eternal can be created; the real devotional emotion, therefore, cannot be produced—it already exists in the heart, and the function of the sādhana-bhakti is merely to manifest it in the heart in the enjoyable form. Sādhana bhakti is attainable by the senses, such as, hearing the Lord’s name, singing His kīrtan and seeing His beauty. By means of such bhakti, there arises bhāva and prema in the heart of a devotee. Any method or means by which a spiritual aspirant can be successfully diverting his mind towards Śrī Kṛṣṇa is, therefore, generally reckoned under sādhana bhakti.

In the view of Rāmānuja, sādhana-bhakti is a stage wherein the spiritual aspirant tries to purify the mind through self-control, and it remains more of the nature of the knowledge than of love and longing.
Nimbārka holds that sādhana-bhakti is jñāna-miśra bhakti i.e. devotion mixed with knowledge; because in this stage of sādhana bhakti, love and attraction towards the Lord remain a subsidiary position and on the other hand, thought on nature and qualities of the Lord is predominant.

According to Bhāgavata-Purāṇa, Sādhana-bhakti may be nirguṇa or free from all the guṇas i.e. sattva, rajas and tamas and saguṇa or associated with the three guṇas. The sādhana-bhakti in which devotees mind is liquefied by the manifestation of the Lord’s svarūpa-sākṣī or essential power or sūdha sattva and is not influenced by the three guṇas is called nirguṇa-sādhana-bhakti. Bhāgavata-Purāṇa focuses upon the nirguṇa-bhakti as representing the highest type of devotion. This is marked by a desireless state of mind of the devotee, which is directed towards the Lord. Such a direction of devotees mind flows continuously without any interruption towards the Lord. This bhakti is described as svābhāvika or natural, avyavahita i.e. not vitiated by either jñāna or Karman, and ahaitukī i.e. not prompted by the desire for any other thing including mokṣa or liberation.

The Bhāgavata thus views bhakti or devotion as an act of dedication to the Lord and objectively, the duty of man lie in the performance of all his action in complete dedication to the Lord.
Such nirguṇa-sādhana bhakti has been considered as uttama-bhakti or the highest devotion also. Rūpa Gosvāmi defines uttama-bhakti in his ‘Bhakti-rasamṛta-sindhu’ as the harmonious pursuit of Śrī Kṛṣṇa which is free from any other desire other than that for the service of Śrī Kṛṣṇa and is unenveloped by jñāna, karman etc. This uttama-bhakti is also a form of the svarūpa-śakti of the Lord. The tatāstha-lakṣaṇa or secondary definition of uttama-bhakti is that it destroys māyā-śakti or ignorance and gives rise to prema.

It is no doubt true that sometimes bhakti is described as saguṇa i.e. being endowed with three guṇas of prakṛti; but in all such cases such a characterization of bhakti can only be on account of its association with intellectual and emotional qualities of the mind. When sādhana-bhakti of a devotee is endowed with the three guṇas i.e. sattva, rajas, tamas, is called saguṇa-bhakti. In reality bhakti means ‘to live with the Lord’; since the Lord Himself is free from all three guṇas, residence with or in the Lord must necessarily mean a state beyond three guṇas. Accordingly, bhakti is nirguṇa by nature; it appears to be saguṇa only when the qualities of the mind of the spiritual aspirant are reflected in or mixed with it. In other words, when the love for the Lord is free from every kind of desire except service to the Lord, is called nirguṇa-sādhana bhakti, on the other hand, when love for the Lord is endowed with some sorts of
desire, it is called saguna-sādhana bhakti.

(a). VAIDHĪ BHAKTI AND RAGĀNUGĀ BHAKTI

There are two stages of Sādhana bhakti, namely, vaidhī bhakti and rāgānugā bhakti.

Vaidhī Bhakti: The vaidhī sadhana bhakti put greatest importance to the scriptural injunctions i.e. it consists in pursuing the scriptural injunctions that means vaidhī bhakti thinks that external acaras or practices are the central point of devotion. It is said to be vaidhī bhakti when a devotee practices sādhana bhakti, being in inspired by the rules and regulations or the rituals as laid down in the scriptures. It is conditioned by the fear of transgression of the rules and is, therefore, more formal and mechanical than spontaneous. In other words, if a devotee pays devotion to Śrī Kṛṣṇa, the Lord, because of the injunctions or vidhis in the śāstras to the effect, is called vaidhī bhakti. The followers of vaidhī mārga adopt it with a view to be freed from the sufferings of life and the cycle of birth and death. They adopt it after knowing from the scriptures that devotion to the Lord is the best means for attaining mukti or liberation. As a matter of fact, here, vaidhi mārgins have no love for Śrī Kṛṣṇa and they follow this path only for the removal of the sufferings
of the life and for the attainment of liberation, since they know that devotion is the only means for the attainment of this goal.

One is within the sphere of vaidhī bhakti only so long as natural attachment to the Lord does not reveal itself within one’s heart. It is said that a person who has a logical mind and is well read in the scriptures, and is also a man of firm conviction with a great faith in the Vaiśṇavism, is best fitted for vaidhī bhakti.

**Rāgānugā Bhakti:** Rāgānugā bhakti consists in the pursuance of the behaviours of the intense love of the Vrajavāsīs for the Lord. Rāgānugā bhakti is said to be an imitation of the rāgātmikā. The rāgātmikā bhakti is the natural attachment. Rāgānugā bhakti presupposes rāgātmikā bhakti and follows the later. Here, rāga means attachment or intense love for or deep attraction towards one’s object of love, that is, Śrī Kṛṣṇa, the Lord. As a result of this deep attachment to the Lord there arises a natural and deep engrossment in Him. The svarūpa-lakṣaṇa or essential definition of rāga is ‘strong thirst’ itself is the rāga. Here, rāga consists in the feeling of the devotee that he cannot live without the objects of his love i.e. Śrī Kṛṣṇa.

The tāṭāstha-lakṣaṇa or secondary definition of rāga is ‘deep
engrossment', which implies pinpointed thought on Śrī Kṛṣṇa, the Lord and in attention to all other objects. When bhakti is associated with the raga as its essence, it is called rāgātmikā bhakti. It is a combination of Lord’s svarūpa-śaktis of samvit or will-to-know and hlādinī or will-to-enjoy which is another name of prema or love. Rāgātmikā bhakti is natural or it is eternally reflected in Śrī Kṛṣṇa’s nitya parikaras or eternal attendants. The eternal attendants of Śrī Kṛṣṇa, in whom alone the rāgātmikā bhakti is manifest, are drawn by the charming features i.e. mādhurya and the affectionate nature of Śrī Kṛṣṇa and remains deeply attached to him. This attachment of parikaras is known as rāga which implies a passionate love for the object of desire, i.e. Śrī Kṛṣṇa, in whom the mind is completely absorbed.

The parikaras or companions of Śrī Kṛṣṇa in Vraja are the embodiments of the different aspects of the divine energy of bliss, which exists in them in the form of different personal relationship with Śrī Kṛṣṇa by virtue of their various devotional sentiments or rasas. Generally, the rasa of devotion are described to be five in number, namely, śānta or tranquility, dāsyya or servitude, sakhya or friendship, vātsalya or affection like that by a parent and madhura or love like that by a beloved. Actually, however, of these five, three namely sakhya, vātsalya and madhura are prominent among the Parikaras of Śrī Kṛṣṇa, while dāsyya is in the lowest
position among the Parikaras and santa has no place in Vrindhavana; it is an essential factor for entering into the spiritual life. These three sentiments sakhyā, vātsalya, madhura reflected upon in the Parikaras become the different kinds of rāgātmikā bhakti and the devotee following the path of rāgānugā bhakti accept these three devotional sentiments as their ideals.

Rāgānugā bhakti is spontaneous and remains unconditioned by fear of transgression of the rules of the scriptures. In other words, rāgānugā bhakti means the continuous flow of attachment or rāga towards the Lord; such a love remains free from any sense of ‘ought’, which the devotee follows in vaidhī bhakti.

In rāgānugā bhakti, the devotees have a deep and natural feeling towards Śrī Kṛṣṇa, the Lord. In this state, the current of devotion which flows from the heart of a devotee, spontaneously and ceaselessly, over runs, on its course, all barriers of scriptural rules and regulations, that guide and regulate the course of vaidhī bhakti. Rāgānugā bhakt is, therefore, said to be superior to vaidhi bhakti, even if it is adverse or imitative. But even through rāgānugā bhakti is so natural and spontaneous; it remains still a means or sādhana bhakti like vaidhī bhakti.
Rāgānugā bhakti is said to be only an imitation of rāgātmikā bhakti. In rāgānugā bhakti, the devotee cannot attain the state of a Parikara and have direct personal relationship with the Lord, because of his finiteness. The devotee only imitates the behaviours of rāgātmikā bhakti which suits his natural inclination. Though the devotee is not able to attain the state of a Parikara of the Lord, he is able to attain this state mentally through rāgānugā bhakti. Since, in rāgānugā mārga or the path of attention, the devotee always follows the natural emotional ways of the Parikaras in his sādhana. He, therefore, imagines himself to be in the transcendental body i.e. siddha deha like them and serves Śrī Kṛṣṇa day and night through that body.

Rūpa-Mañjarī, Anaṅga-Mañjarī and others, who are in the forms of the svarūpa-śaktis of samvit and hlādinī combined, are regarded as the eternal and beginningless resorts of natural rāgānugā bhakti. Worldly jivas, who have attraction toward the Lord, are to serve Him in pursuance of eternal resorts of rāgānugā bhakti. As a matter of fact, since the jiva is intrinsically a manifestation of the taṭasthā-śakti of the Lord and not His svarūpa-śakti, he may obtain eligibility for serving the Lord, only when svarūpa-śakti favours him. The devotee can obtain that favour to serve Śrī Kṛṣṇa, the Lord, in Vṛndāvana, the eternal divine land by the rāgānugā
bhakti.

(b). ANGAS OR LIMBS OF SĀDHANA-BHAKTI

Śrī Caitanya has described the aṅgas or limbs of sādhana-bhakti under sixty-four general heads. At a later stage Śrī Jīva Gosvāmi reduced the number to eleven, which are: śaraṇāpattiḥ, guru-sevā, śravaṇa, kīrtana, smaraṇa, pādasevāna, arcana, vandana, dāsyā, sakhya and ātma-nivedana. Almost all the thinkers on bhakti maintains in common that vaidhī sādhana bhakti consist of nine aṅgas or limbs which are: śravaṇa, kīrtana, smaraṇa, pāda-sevāna, arcana, vandana, dāsyā, sakhya and ātma-nivedana. The sixty-four limbs of sādhana-bhakti mentioned above are, subsumed under these nine limbs.

Śravaṇa or hearing the glories of the Lord means listening to the names, beauty, qualities and līlā or divine sports of Śrī Kṛṣṇa as found in the scriptures like Bhāgavata, Gītā etc. Though there is no definite rule as to whether one should stick to one or more of these different kinds of sravana, yet Jīva Gosvāmi considers listening to the Bhāgavata as the best type of sravana. One can even realize the end of sadhana by listening only to names, or beauty or qualities or Līlas of Śrī Kṛṣṇa.

Kīrtana consists in chanting the names and glories of the Lord, and
relating what one has heard in sravana about His name, form, qualities and divine sports to others. In the view of Śrī Caitanya, kīrtana is the most important and the most effective of all the devotional practices. Kīrtana has a special importance especially for the age of kāli; He goes even to say that it is the only means for the realization of the Lord in this age. Kṛṣṇadāsa Kavirāj holds by virtue of kīrtana it is possible to attain the desired result easily, which, in other ages, could be attained through arduous practices like meditation, sacrifice etc. Meditation etc. require the fulfillment of specific conditions, but the chanting of the name of the Lord is devoid of all such conditions. Kīrtana can be chanted by any one, at any time and place and under all circumstances.

Smarāṇa means the act of remembering the glories or beauty and qualities of the Lord. In smarāṇa the mind is fixed on the beauty, glories and Līlās of Śrī Kṛṣṇa, the Lord. In reality, smarāṇa means meditation of Śrī Kṛṣṇa uninterrupted by any other thought. Smarāṇa consists of five stages, namely, (1) smarāṇa-śāmāṇya (2) dhāraṇā (3) dhyāna (4) dhruvānusmṛti, and (5) samādhi. Smarāṇa-śāmāṇya means fixing the mind slightly on the object of meditation; dhāraṇā is a mental discipline which consists in fixing the mind on the object of thought in a general way by withdrawing it from all other objects; dhyāna means the minds concentration on the name, form, qualities and divine sports of the Lord.
without any break or disturbance; dhruvānusmṛti means uninterrupted flow of the mind towards the goal like a stream of nectar and samadhi means complete absorption of the mind in the object of concentration and the exclusive appearance of the object of thought in the mind.96

Pāda-sevana consists of devotional activities like seeing, touching going round (parikramā) the image and worshiping it with the waters of holy rivers like the Gaṅgā and the Yamuna.97

Arcana or worshiping the lord implies ceremonial worship of the Lord in the form of Śrī Mūrti or image. A devotee adopts arcana as a method, must follow rules and regulations as laid down in the Vaiṣṇava scriptures very strictly.

Vandana or saluting the Lord includes salutation by prostrating at full length (dandavat praṇāmaḥ).

Dāsya is the feeling of servitude towards Śrī Kṛṣṇa. At this stage, the devotee realizes that he is in eternal servitude of the Lord. He prays to the Lord as a servant prays to his master. Such a feeling is said to be present in all acts of bhakti. All devotional practices attain superiority because of such relations.98
Sakhya means considering the Lord as a friend. At this stage, the devotee feels himself to be intimate with the Lord. He loves the Lord just as a man loves his friend. Just as two friends exchange their good or bad ideas so a devotee expresses his good or bad ideas to the Lord so that the Lord is convinced about the close relation with the devotee. Both dāśya and sakhyā follow from the very nature of the relation between jīva and the Lord.

Ātma-nivedana means surrendering oneself to the Lord. It is complete self-surrender to the Lord where the devotee feels that his body, mind, senses and the self are all meant only for the service of the Lord.

Now, above mentioned limbs of sādhanā-bhakti are interrelated and as such one may practice either one or all of these limbs. Each of these limbs of sādhanā-bhakti is typified in the śāstras to be present in some great devotee as the ideal; for example, śravaṇa is typified in Parīkṣit, kīrtana in Śukadeva, smaraṇa in Prahlāda, pada-sevā in ŚrīLakṣmi, dāśya in Hanumāna etc.

2. SĀDHYA-BHAKTI

The sādhanā-bhakti stands for the different means, the adoption of
which enables the mental disposition of the devotee to develop in a natural way into bhāva-bhakti, the first stage of sādhyā-bhakti. Sādhyā-bhakti is a matured form of sādhanā-bhakti. It may also develop independently by the grace of Lord Śrī Kṛṣṇa. In other words, when the devotion reaches a stage which does not originate from the scriptural injunctions or personal motives, as in the case of sādhanā-bhakti, but arises spontaneously from an inward emotion of intense love towards Śrī Kṛṣṇa, the Lord; it is called sādhyā-bhakti.

The svarūpa-lakṣaṇa or essential definition of sādhyā-bhakti is that ‘it is a state of the hlādinī-śakti—an aspect of the svarūpa-śakti of Bhagavat—which is free from the three guṇas i.e. sattva, rajas and tamas, and which makes the mind of the devotee liquefied by arousing deep love for the Lord. It is the unit of hlādinī-śakti transmitted to the devotee’s heart that forms the real essence of bhakti. The jīva, being different from the svarūpa-śakti of Bhagavat is distinguished from the hlādinī-śakti also. A person with impure mind can not have this hlādinī-śakti or the real essence of bhakti.

The tāṭastha-lakṣaṇa or secondary definition of sādhyā bhakti is that ‘it clears the mind, makes it liquefied and wards off all desires except the desire for the service to the Lord.'
Sādhya bhakti has been described as jñāna-sūnya or free from the knowledge of the greatness of the Lord. In other words, when the spiritual aspirant attains sādhya-bhakti, he forgets the greatness of the Lord and looks upon Him as his nearest and dearest one. Before the advent of jñāna-sūnya-bhakti or devotion mixed with knowledge which exists outside the bhakti of Vṛndāvana. In the conversation between Śrī Caitanya and Rāmānanda Rāya, it has been shown that the true sādhya-bhakti is that which is devoid of the knowledge. The Nārada-bhakti-sūtra also mentions that this love or prema towards the Lord is jñāna-sūnya or devoid of knowledge. Nārada, however, clarifies that in this love also the knowledge of the greatness of the Lord exists, though it sinks into insignificance because of the predominance of love.

The first stage of natural attachment towards the lord as love is endowed with such physiological effects as sending tears, the rising of the hair on the body and the like. This type of emotion of the devotee is of a transcendental nature, which is the power of the lord, involving cit or consciousness and ānanda or bliss. It is, therefore, svapraṅkāsā or self-manifesting and self-enjoying, and manifests the nature of the lord, who is endowed with these powers. Being powers of the lord, they appear in the mind of the devotee and become identified with the philosophical effects and also manifest itself in identify with them. Bhakti or devotion,
as it appears in the devotee is, therefore, an identity of the transcendent and the phenomenal, and manifests the double function of enjoying the sweetness of the nature of the lord and the self-manifesting sweet enjoyable nature of its own.

As a result of intense practice of vaidhi-bhakti and rāgānugā-bhakti, there develops niṣṭhā or firm devotion in the heart of a devotee. That niṣṭhā or firm devotion creates a taste or natural liking for devotional activities i.e. ruci, which further develops into a strong inclination i.e. asakti for them. Then sprouts up the seed of unalloyed devotion in the devotee’s heart in the form of spiritual emotion, called bhāva or rati or enjoyment through attachment or inclination which ultimately turns into pṛiti or preman. Subsequently, that nistha gives rise to ruci or taste for bhakti, and this develops in its turn into rati, which is the internal essence of bhāva, in the heart of a devotee. In the first stage of bhāva bhakti, when bhāva or emotion sprouts in a devotees heart, he develops forbearance and ensures that not a moment is spent in a vain, becomes unassuming and indifferent to worldly enjoyment, firm in his determination of receiving the grace of the lord, constantly longs for the lord, ever relishes and chants the divine name and grows attachment for his eulogies and love for his abode. The devotees of this stage are also always extremely anxious to attain his end and always find pleasure in the
The essential characteristics of bhāva as rati, is extreme smoothness and liquidity of heart. In other words, it is a state of the hlādinī-śakti, an aspect of the svarūpa-śakti of Bhagavat which is free from the three guṇas and which makes the mind of the devotee liquefied by arousing deep love for the lord. But, whenever, such a state is endowed with other desires including the desire of mokṣa or liberation, it is not considered as rati but is called as ratyābhāsa or an appearance of rati. Rati is, therefore, a state of absolute self-contentment and it cannot be endowed with any other desire of any kind. The emotion called Bhāva or Rati is not like the ordinary psychological emotion. It is trans-psychological concept. It is a manifestation of the svarūpa-śakti of Bhagavat himself. Rati is the first ray of the rising sun of transcendental love on the spiritual horizon that penetrates the heart of the devotee.

3. PREMA-BHAKTI

Prema-Bhakti is regarded as the last stage or culminating point of all forms of devotion. When the bhāva bhakti reaches a still higher stage; when the emotion of the love towards the lord has taken the form of a firm sentiment, it is called Prema-Bhakti or Prīti-Bhakti. It is associated
with sense of possession in the lord and absolute detachment from all other things. In the view of Vaiṣṇavism, it is the summum bonum of human life.

In the Ujjvalanīlāmani, Rūpa Goswāmi describes preman as bhāva-bandhana i.e. tie of affection that does not break under any circumstances. According to the Vaiṣṇavism, preman or pṛiti represents an intense love for the lord. By virtue of preman, the devotee not only realize the true nature of the lord as sat, cit and ānanda, but also realizes himself as a part of the Ultimate Reality. The devotee also realizes his own essence of being a part lord’s spiritual essence. In the view of Bhakti-rasāmṛta-sindhu, the sequence of the development of preman as follows: śraddhā or faith, sādhu-saṅga or association with saints devoted to the lord, bhajana kriyā or acts of worship, anartha-nivṛiti or removal of all evils, niṣṭhā or firm devotion, ruci or natural liking or taste, āsakti or attachment, bhāva or emotional feeling and preman. Again, when preman grows more and more intense, it develops into sneha, māna, praṇaya, rāga, anurāga, bhāva and mahābhāva. These are the emotional states representing higher stages of divine love. The perfect examples of these stages are, however, not visible in a living being, they manifest with the attainment of the divine body after the fall of gross body.
References

1. sa ca jñānaikasādhyah-VP,p.246.
2. bhakti vinā keval jñāne mukti nahe hay-
   ČC,2.24.
3. BSŚ, 1.1.1.
4. cf. Ibid.2.1.4, also 2.1.11
5. nityānityavastuvivekaḥ ihāmutrātha bhoga
   virāgaḥ, samadamādisādhanaśaṃpat
   mumukṣutvam ca-BSŚ,1.1.1
6. nityātmasvarūpāṃ hi
dṛṣyaṁtadviparītagam evaṁ yo niścayaḥ
   samyag viveka vastunaḥ sa vai-Apa,5; also
   VC,20
7. aihikānām...viśayabhogānām karma-
   janyatayā anityatvavat āmuskīkānāmapi
   anityatayā tebhyāḥ nitarāṁ viraktiḥ-
   VS,p.37; Br.Up. 2.4.2.
8. antarindriya nigrahāḥ śamaḥ-SDS,p.435;
sadaiva vāsanā tyāgaḥ śamo’yamiti
   śabdītaḥ-Apa.,6.
9. cf. asya vairāgyahetuko manovijayaḥ śama
   iti...cākhyāyate-Bhāmaṭṭ on BSŚ,1.1.1
10. damo bhāyendriyopasaṃaḥ
    -BG.ŚB,10.4; nigraho bayavṛttīnām dama
      ityabhidhiyate-Apa.6, bahirindriya nigraho
      damaḥ-SDS, p.435.
11. viśayebhyaḥ parāvṛttiḥ paramoparātīri sā-
    Apa; vikṣepabhāva uparatiḥ-SDS.
12. bāhyyānālambanam vṛttereo paratirūttamā-
    VC,24.
13. nivartitānāṃ etesāṁ tadvyatiriktvīśayabhyaḥ
    uparaṃṣaṃ upaṇaḥ; athava vihitānāṁ
    karmāṅāṁ vidhīnā parityagaḥ.
14. see Br.Up.ŚB., 4.4.23; Apa,7; VC,25.
15. satvadā sthāpanām buddheḥ āuddhe bramane sarvathā.
    ātatsamādhaṅnamityuktaṃ-VC,27; cittaikāgyarāṁ
    samādhanam-SDS.
16. Śāstrasya guruvākyasya satya buddhyāvaddhāraṇam
    sā śraddhākathito-VC,26.guruvedānta-vākya viśvāsaḥ
    śraddhā-SDS
17. See Apa. 9 and VC, 28.
18. Cf. Sravanadipurvika hi vidya-BSS, 3.4.51 and Br.Up.ŚB.2.4.5.
23. Br. Up. 2.4.5.
24. Ibid, 4.5.6
25. Ibid, 4.4.2; Mun. Up. 1.1.4-5.
28. VC. 32
29. ārādupakāraṇakatvāt karmanām yajñādīnāṁ-Bhāmatī on BSS, 1.1.1.
30a. Vide, SLS, 564
32. SLS, p. 565.
33. sattva suddhayā karma kurvanti-BG.ŚB., 2.10; karmanāṁ viśuddhihetutvāt, Br. Up. ĢB., 4.4.2; yajñā dānam tapasčaiva pāvanāni maniśṣiṣṭām-BG. 18.5.
34. cf. NS, 1.56 and 1.35
35. BG.ŚB., 2.10.
36. cf. Kārma brahma vidya phalayor vilakṣanyāt- BSS, 1.1.4.
37. nanu dhruva phalā vidyānāyatiḥ kīcchadekeṣate
38. NS. 1.55
39. ibid, 1.56.
40. Br. Up. ŚB., 2.4.1.
42. Karmavidyāśvarūpayor vidyāvidyātmakayoh pratiṭūlavartanaṃ virodhaḥ, ibid 2.4.1.
43. BG.ŚB., 18.66.
44. Vide ŚB. on Īśa. Up., 11
45. Samaviṣamasamuccayo na yukta kathamiva tatra samuccayopapattih-ŚSa., 4.9.
46. cf nānyā panthā vidyate'yanaya-Śvet. Up. 3.8.
47. cf. BSS, 1.1.4.
48. ibid, 3.2.26.
50. tameva viditvātīmṛtyyumeti-Śvet. Up. 3.8.
51. tarati śokam ātmavit-Ch. Up. 7.1.3.
52. cf. NS, 1.8 and 2.103.
53. svātmaṁjñānaṁ kāraṇaṁ bandhane’sya
   svātmaṁjñānaṁ tannivṛttiścā muktiḥ-SSa, 1.50.
54. see Śvet.Up. 3.8; Tait.Up. 2.1.1; Ātmabodha, 2.
55. Karma gyān joga tyāji bhakti kṛṣṇa vas hay bhakte tāre
   bhaji-CC.2.20
56. kṛṣṇa bhakti haya abhidheya pradhāna, bhakti-
   mukha-nirīkṣaka-karma-joga-gyān-CC.2.22
56a. pańcam puruśārtha premānandamārtta
   sindhu, brahmānandādi ānanda jār nahe
   eka bindu-CC, 1.7.
57. nirviśeṣ brahma sei kebal jyotirmay. Sājujyer
   adhikāri tāhā pāy lay-CC.1.5.; gyān-mārga nirviśeṣ
   brahma prakāśe. joga-mārga antaryāmī-svarūpete
   bhāse-CC.2.24; kebal gyān mukti dite nāre bhakti
   bine-CC.2.22
58. see, BG, 5.6.; asarṇyatātmanā yoga duṣprāpa iti me
   matiḥ-ibid, 6.36.
59. nityānitya-vastu-vivekaḥ ihāmutra-phala-bhoga-
   virāga śama-damādi-sādhana-sampat
   mumukṣutvarāṁ ca. tesa hi satsu...sakyate brahma
   jijñāsitum jñātum ca na tad viparyaye-BSS, 1.1.1
60. see, 55 and 56 above ; yad advaitvaitāṁ
   brahmopaniṣadī tad asya tanubhā. ya
   ātmāntaryāmī puruṣa iti sosvaṁśa-vibhāvaḥ-CC.1.1
61. pańcama puruśārtha premānandamārtta-sindhu-
   CC.1.7.
62. see, 2.20; 2.22; 2.24 and 1.5.
63. jībānmuṅkta seo due bhed māṇi . bhakte jībānmuṅkta
   gyāne jībānmuṅkta māṇi-CC.2.24.;jībānmuṅkta api
   punar bandhanāṁ yānti karmabhikṣasana-bhāsyā
cited in Bhakti-sandarbha; see CC.1.4.; BG, 12.5.
and BP. 10.2.26.
64. sab phal dey bhakti svatantra prabal-CC.2.24;
   bhakti-mukha-nirīkṣaka karma-joga-gyān. Kebal
   gyan mukti dite nāre bhakti bine-CC.2.22
65. kṛṣṇa bhakta niṣkāma ataeva śānta. bhuktī mukti
   siddhi kāmi sakali aśānta. bhuktī-mukti ādi bāṅchā
   jadi mane hay. sādan karile prem utpana . nā hay-
   CC.2.19
66. gyān vairāgyādi bhaktir kabhu nahe āmga-CC.2.22
67. Skanda-purāṇa as quoted by Jīva Gosvāmi in
   Bhakti-sandarbha, p. 130
68. tathā na te: madhava tāvakaḥ kvacidbhrasyanti mārgātvayi badha saurdaḥ. tvayabhiguptā vicaran ti nirbhaya vināyakā nākapa-murdhasu prabho-BP. 10.2.27.; see also Bhakti-sandarbha, 120

69. yatra pūjā paro viśno tatra vighno na vādhate-
Vṛhannāradīya-7.5.

70. BP, 4.11.29
71. ibid, 4.31.16
72. Rūpa Gosvāmi, BRS, Purva, I, 25-26
73. Ibid, 27.
74. Sā bhakti sādhanair bhāva premā ceti tridhodita-
ibid, 1.2.1.
75. kṛtisādhyā bhavet sādhyā-bhāva sā sādhanābhidha.
nitya-siddhyasya bhāvasya prākrtyam hṛdi sādhyatā-ibid, 1.2.2
76. Śruti-prakāśikā on Śrī-bhāṣya, 1.1.1 and Bhattacharya. A.P. Śrī Nimbārka o Dvaitādvaita Darśan, p 495.

77. BP, 3.29,11-12 and 11.25,26.
78. ibid, 11.2.36.

81. yat tu śrī kapila-devena-bhakter api nirguṇa-saguṇāvasthaḥ kathitās tat punah puruṣāntaka-vidma-guna-eva tasyāṁ upacaryante iti sthitam-Bhakti-sandarbha
82. vaidhī rāgaṇugā ceti sā dividha sādhanabhidha-
BRS, 1.2.4; eito sādhan bhakti dui to prakār, ek vaidhi bhakti rāgaṇugā bhakti ār-CC.2.22
83. rāgāhīna jana bhaje śāstrera ajīhaya-Caitanya-Bhagavata, Antya, 7.68
84. BRS, 1.2.131; CC.2.22.
85. śāstre yuktam ca niṣṭhāsarvathā drḍha-niścayaḥ prauḍha śraddho’dhiśaṁ yaḥ sa bhaktavuttamaḥ mattaḥ-BRS, 1.2.11.
86. virājantim abhivyaktām vraja-vāsi-janādiṣu rāgātmikā anūṣṭā ya sa rāgānugocysted-ibid, 1.2.131; also see, CC.2.22
87. Ibid.
88. je karaye prabhu ēnuśa pālana tomāra, sei jana haya vidhi niṣedhera pūra-Caitanya-Bhāgavata, 3.7.68.
89. bāhya antara niśāra duś ta सādhan. bāhya सādhak dehe kare śravaṇa-kīrtan. mane niṣa siddha deha kariyā bāhvan. rātri dine kare vrajera kṛṣṇera sevan-
CC.2.22.

90. CC.2.22


92. śravaṇam kīrtanam viśnōh smaraṇam pāda sevanaṁ. arcanam vandanam dāsyam saṁhyam ātmāvedanaṁ-BP. 7.5.23.

93. kṛṣṇanāṁ samkīrtana kalīyuge dharma-CC.2.20

94. ār tin yuge dhyanādite jai phal hay kalīyuge kṛṣṇāme sai phal pay-CC 2.20

95. khāite śūite jathā tathā nāma laya. deśa-kāla-
niyama-nāhi sarvasiddhi haya-CC.3.20.


97. Gosvāmi, op cit. p.304

98. ibid., p.337.

99. CC.2.22.

100. CC. 2.8.

101. tatrāpi na māhāmya-jñāna-vismṛty apavādaḥ-Nārada-bhakti-sūtra, 22

102. premās tu prathamāvastha bhāva ityabhidīyate sattvikāḥ svalpa mātra suryatrāśrū-pulakādāyāḥ- BRS, 1.3.3.

103. CC.2.23.

104. BRS, 1 3.5. and CC, 2.23.

105. BRS, 1.3.11-16.

106. Ibid, 1.3.1.

107. Ibid, 1 4.15., See also, CC. 2 23.

108. vide, Pr.S, pp. 414-415 ; CC 2.19 ; BRS - 1.1.11

109. Viśvanātha on Ujjvala-nilamaṇi, Kṛṣṇa-vallabha prakaraṇa