

Sac-Cid-Ananda And The Svarupa Of The Jiva

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It is a subject matter of an ongoing controversy whether the *jiva* inherently possesses the qualities of *sat*, *cit* and *ananda*, or whether they are acquired by the *jiva* at the time of perfection (or at any other time). Bhaktivinoda has argued in favor of the first position, while some scholars of Gadadhara-*parivara* have argued to the contrary. I will now proceed to examine the subject matter from a number of angles of view. I request the reader to note that the essay at hand is not intended as a conclusive thesis on the subject matter. Rather, it is my hope that this examination will spark off discussions which will further shed light on the topic.

In his *Tattva-viveka* (2.4)¹ and *Tattva-sutra* (12, 13, 16)², Bhaktivinoda presents that the *jiva* has inherently the qualities of *sat*, *cit* and *ananda* (*sandhini*, *samvit* and *hladini*). To prove his thesis, Bhaktivinoda argues in favor of his view in his commentary on *Tattva-sutra*, presenting a reference³ he attributes to *sruti-sastra*, which states that the *jiva* is *sac-cid-ananda* by nature. It is regrettable that he does not provide a clear reference, as the generic expression “*sruti-sastra*” does not carry conclusive authority in a debate. The idea of inherent *sac-cid-ananda* goes together with the thesis that a particular *siddha-svarupa* is inherent in the *jiva*.⁴

For the sake of clarity, let us begin by examining the basics. The energies of the Lord are divided in three categories, namely *antaranga-sakti* (internal potency) which is further divided into three prominent aspects (*sandhini*, *samvit* and *hladini*), *tatastha-sakti* (the *jivatmas*) and *bahiranga-sakti* (the external energy of 24 categories) (CC 1.2.101-103)⁵. From this we can understand that the constitution of the living entity is not in itself identical with the *antaranga-sakti*, as they are energies of two different categories.

One may then argue that the living entities possess the qualities of *sat*, *cit* and *ananda* on the virtue of their being parts of the Lord. It is true that the living entities are separate parcels (*vibhinnamsa*) of the Lord whose very being is filled with *sat*, *cit* and *ananda* (CC 1.4.61-62)⁶. Being by nature servants of Krishna and manifestations of *tatastha-sakti*, the living entities are said to be akin to photons in a ray of sun or sparks in the flame of a fire (CC 2.20.108-109)⁷. The analogy suggests that they share qualities akin to those of the Lord. However, it is not proper to stretch the analogy beyond the context of the Lord's being simultaneously one with and different from all of His energies. It

is not that on the virtue of this analogy the living entity can be said to possess all qualities of the Lord to a minute degree, for it is well known (CC 2.9.144)⁸ that Sri Krishna has certain qualities that even Narayana doesn't possess.

Now, to properly examine whether the *jiva* inherently possesses the three aforementioned qualities, we have to consider the dynamics of these qualities. Sri Caitanya Caritamrita (1.4.64-65, 60)⁹ delineates them as follows:

“The essential aspect of sandhini is known as pure existence, which is the abode of the Lord's existence. Krishna's mother, father, place, house, bed, seat and the rest are transformations of pure existence. Awareness of Sri Krishna's godhood is the essence of samvit, and knowledge of Brahman and so forth are of the same category. Hladini causes the relish of bliss in Sri Krishna, and through hladini the devotees are nourished.”

Amidst a description of how these three aspects of the Lord's energy function in the spiritual world, the sentence that inevitably captures our attention is the definition of *samvit*, as knowledge of Brahman “and so forth” is declared to be a part of it. Sri Jiva Gosvamin further describes the function of *samvit* in Bhagavat Sandarbha (117)¹⁰ as being the energy of both knowledge and ignorance. This indicates that there is a need for a dual interpretation of the concept, one in the context of *sac-cid-ananda* that functions under the direct shelter of the inner potency of the Lord, and another in the context of existence in the material world. This dual interpretation is supported by Jiva (BS 117):

“Thus in a sequence of superiority sandhini, samvid and hladini are understood. As all pots are made by a pot maker, similarly whatever exists is the outcome of a cause. In the scriptures (Chan. Up. 6.2.1) it is said that Bhagavan exists on account of His own nature: ‘O gentle Sir, in the beginning only He existed.’

His destroying and creating, bestowing and preserving existence at all places, all times and all circumstances, is caused by sandhini. Through samvit, He knows and causes others to know. Through hladini, the foremost of all, He rejoices and causes joy, thus it is considered.”

Thus it can be understood that certainly the aspects of existence, awareness and joy exist in all living entities, in as much as the living entities exist, are aware of anything or experience any feelings. However, the question that demands our attention is whether the faculties of *sat*, *cit* and *ananda*, which were outlined by Sri Krishna Das Kaviraja earlier on (CC 1.4.64-65, 60) in the context of that which is under the auspices *antaranga-sakti*, exist inherently in

the *jiva* who resides in the material world. It is clear that the *sandhini*-aspect of the eternal associates of the Lord exists as their spiritual form, the *samvit*-aspect exists as their cognizance of a particular relationship with the Lord, and the *hladini*-aspect exists as their jubilant emotions for the Lord. Do these qualities exist inherently in the *baddha-jiva*?

In his *Bhakti-sandarbha* (Anuccheda 142)¹¹, Sri Jiva Gosvamin explains how Bhagavan manifests His own *hladini-sakti* in His devotees:

“Someone may argue: ‘If Bhagavan has a form of unlimited, eternal happiness, then how can happiness be caused for Him? This is in contradiction with His being unlimited and eternal.’

To this it is said: “From the scriptures, it is certainly known that Bhagavan has the qualities of unlimited happiness and eternity. Nevertheless, the devotees are known to be the cause of His love. This is how it happens: The supremely joy-causing, personal potency of His supremely blissful being is known as hladini, and He manifests it in an object as His own transcendental manifestation of energy. This is the shape of its divine dynamics. In this way, in His own people it is always kept. Through this relationship His pleasure is the highest.”

In other words, this potency is not inherent in the *jiva*; when the *jiva* decides to renounce his unwillingness to serve Bhagavan and desires to become His own, this *svarupa-sakti* begins to manifest in his being, and through the function of the *hladini* given to him, the devotee then pleases the Lord.

To further explain the form in which the perfected *jiva* will come to please Bhagavan, Sri Jiva Gosvamin presents the following thesis in his *Priti-sandarbha* (10)¹²:

“In the spiritual world, the Supreme Lord has unlimited spiritual forms, all are expansions of Himself illuminating that world. With each one of those forms, the Lord enjoys pastimes with a single individual liberated soul.”

Sri Kunja Vihari Das Babaji comments on this passage in his *Manjari-svarupa-nirupana* (11.1) as follows:

“These liberated souls therefore have spiritual bodies like that of the Lord.

In the Lord’s abode, there are an unlimited number of forms, all suitable for rendering service to him. Every one of those forms is non-different

from him, being expanded from his effulgence; each one is eternal, full of consciousness and bliss. They are the crowning, central jewels of the spiritual world – its very life. These unlimited spiritual bodies are the perfected forms of the liberated souls which are awarded to an individual, according to his taste, when he reaches the state of absolute liberation. This state is called attainment of the spiritual body. All these spiritual bodies are eternal for they exist even before the liberated souls enter them and will continue to exist ever afterward. However, prior to the entry of the liberated soul they are in an inactive state.

As all of the unlimited souls are servants of the Lord, each one of them has a spiritual body in the Lord’s abode just suitable for rendering service to the Lord. When an individual becomes qualified for direct service to the Lord by the grace of the Goddess of Devotion, then the Supreme Lord awards him that spiritual body.”

The conclusion of the *sadhaka’s* acquiring an appropriate spiritual body for serving the Lord is further confirmed by Raya Ramananda (CC 2.8.122)¹³:

“Whoever accepts the bhava of the residents of Vraja and engages in bhajana appropriate for that bhava, he receives a body suitable for it and attains Sri Krishna in Vraja.”

It is clearly stated here how the *jiva* receives a body from Krishna in accordance with his attraction. The body is not inherent in the *jiva*, but is given in accordance with the way in which he is attracted to serve the Lord.

Sri Rupa Gosvamin echoes the concept of the *siddha-deha’s* being eternally manifest in explaining the concept of *sadhana* (BRS 1.2.2)¹⁴:

“That bhakti which is accomplished through the function of the senses and by which bhava-bhakti is obtained is called sadhana-bhakti. The manifesting of the nitya-siddha bhava within the heart is called sadhyata, or the stage of attaining perfection.”

This is also said in Sri Caitanya’s teachings to Sri Sanatana Gosvamin (CC 2.22.107)¹⁵:

“Love of Krishna is eternally perfected, not something to be created at any time. Through hearing etc. the consciousness is purified, causing this love to arise.”

In other words, the seed-like *jiva* does not evolve from a glowing spiritual spark into a *siddha-deha*. This *siddha-deha* is not something which is

manufactured and which evolves or transforms over time. It is an eternal reality manifested by the *antaranga-sakti* of Bhagavan, not a product of *tatastha-sakti*.

Sometimes the example of a seed and a tree is given¹⁶ to demonstrate the relationship between the *jiva* and the *svarupa*. However, an analogy, though useful in demonstrating a valid theological principle, cannot be used as valid evidence to prove a thesis. The example of a seed and a tree is never used in the *acaryas'* writings to demonstrate the relationship of the *jiva* and its *svarupa*. However, it is in fact used in demonstrating the growth of *bhakti* which begins when the *jiva* receives the *bhakti-lata-bija* (seed of the creeper of devotion) by the grace of guru and Krishna (CC 2.19.151).¹⁷

“Roaming about in the universe, by the grace of guru and the Lord a fortunate living entity receives the seed of the creeper of devotion.”

Having received the seed of devotion, the living entity becomes a gardener and cultivates the seed (CC 2.19.152-155)¹⁸:

“Becoming a gardener, one plants that seed and sprinkles it with the water of hearing and chanting. The creeper grows and pierces the shell of the universe, crossing the Viraja-river and the realm of Brahman, attaining the supreme atmosphere [the realm of Vaikuntha], reaching its pinnacle, Goloka Vrindavana, and climbing to the desire tree of Sri Krishna’s feet. There it blossoms, yielding the fruit of prema. Here [in this world] the gardener always sprinkles the creeper with the water of hearing and so forth.”

It is noteworthy that the seed is to be *received* and *planted*. Receiving and planting do not indicate the presence of a specific *svarupa* prior to engagement in acts of devotion and the awakening of a particular kind of taste of service. The statement *jIvera svarUpa haya kRSNera nitya-dAsa*, “The *svarupa* of the living entity is an eternal servant of Krishna” (CC 2.20.108), cannot be applied here (contrary to what someone may propose), for the word *svarupa*, aside its occasional use in referring to a specific spiritual form, is commonly used to indicate the factual nature of an object. The fundamental purpose of the *jivas'* existence is to serve the Lord, this is well known and agreed upon by everyone.

Is the *jiva* bound to acquire a certain *svarupa* which is latent within it, or is the destination of the *jiva* influenced by association? There is certainly no lack of content in recommendations regarding befitting association for the *sadhaka* in the scriptures. The basic principle is found in the Bhagavad Gita (2.62)¹⁹: “From association desires are born.” The following verse of Hari-bhakti-

sudhodaya²⁰ is often quoted to demonstrate how one adopts qualities in accordance with his association, just like a gem, when placed before various objects, will reflect various kinds of light:

“With whomever a person associates, he adopts his qualities, just like a gem. Therefore thoughtful persons who desire abundance for their dynasty should seek refuge among those who are akin to oneself.”

Someone may object that this is not applicable when considering the attainment of a certain spiritual mood of service. However, both Sri Rupa Gosvamin²¹ and Sri Jiva Gosvamin²² quote the aforementioned verse in the context of recommending association with saints who desire to attain a goal which is in accordance with one’s own desires. The influence of association on one’s experience of *sthayi-bhava* (foundational emotion) cannot be denied. In his analysis of *sthayi-bhava* (*Bhakti Rasamrita Sindhu*, 2.5), Sri Rupa Gosvamin divides *rati* into two categories, *suddha* (unmixed) and one among the twelve particular forms of *rati*. Sri Visvanatha presents an overview of the thesis in his *Bhakti Rasamrita Sindhu Bindu* (17)²³:

“[Sthayibhava is divided into] samanya-rupa (generic), svaccha-rupa (transparent) and the five varieties beginning with santa. The neutral bhajana of a general person who has never attained the association of even a single devotee firmly situated in a certain rasa can mature into samanya-rati. Such sthayi-bhava is known to be of a generic form.

If one has routinely associated with five kinds of devotees situated in santa-rasa etc., when his bhajana matures, five kinds of rati may be manifest in him in accordance with his ongoing association at different times, sometimes santi, sometimes dasya, sometimes sakhya, sometimes vatsalya and sometimes kanta-bhava. Not being fixed in any one of them is a rati known as svaccha-rupa (of transparent nature).”

In accordance with what is thought of at the time of *sadhana*, a particular eternal and ever-existing *siddha-deha* is attained. According to Sri Narottama Das Thakura (*Prema-bhakti-candrika* 55)²⁴:

“Whatever I think of at the time of sadhana, that I will attain in siddha-deha. This is the method on the path of raga.”

Reflecting on the ontological difference between *tatastha-sakti* and *antaranga-sakti*, a thoughtful person may ask whether the *jiva* will remain a manifestation of *tatastha-sakti* after its entrance into the spiritual world. The answer is practically no, for *tatastha* is that which is situated (*stha*) on the border (*tata*) of the manifestations of *bahiranga-sakti* and *antaranga-sakti*.

Acquiring a position in an eternal spiritual identity under the auspices of *antaranga-sakti*, the marginal position disappears for good.

It was presented earlier on (CC 1.4.64) that Krishna's mother, father, place, house, bed, seat and the rest are transformations of *sandhini-sakti*, and indeed everything in the abodes of Vaikuntha and so forth consist of *antaranga-sakti* (CC 1.2.101), of which *sandhini* is a portion. More is to be known of the *svarupa* of the Vraja-devis. Sri Krishna Das Kaviraja explains (CC 1.4.79)²⁵ the diverse manifestations of Sri Radha:

“The multitude of Vraja-gopis have various natures (svabhava). They are the forms of Her bodily expansions (kaya-vyuha-rupa) and Her instruments for creating rasa.”

It would be incorrect to state that each and every *jiva* who attains *madhurya-rasa* has been a bodily expansion of Sri Radha since time immemorial, as *tatastha-sakti* is clearly a different category of manifestations from the *antaranga-sakti*. The natural conclusion is that at the time of perfection, the *mukta-jiva* unites with a particular *parsada-deha* (associate-body), a manifestation of the Lord's *antaranga-sakti* in the spiritual world, especially reserved for him.

This particular form of *antaranga-sakti*, existing eternally in the spiritual world, is known as the specific *nitya-siddha* manifestation which descends into the heart of the *sadhaka* who has become purified through the process of *sadhana*. The original qualities of *sat*, *cit* and *ananda* which are present in this *siddha*-body are also experienced in accordance with the *siddha-avesa* (absorption in the perfected form one aspires to attain) of the *sadhaka* prior to *siddhi*.

The potential for experiencing *sat*, *cit* and *ananda* under the shelter of the *antaranga-sakti* is certainly present in the *baddha-jiva*, but one who wishes to argue that *sat-cit-ananda* and *siddha-deha* themselves are eternally present in the *jiva* in a seed-like form should offer proper scriptural support for his view.

¹ so 'rkas tat-kiraNo jIvo nityAnugata-vigrahaH
prIti-dharmaH cid-AtmA saH parAnande 'pi dAya-bhAk

“He is like the sun. The jives who eternally come from him are akin to the rays of that sun. From the Lord, the the conscious living entity (cid-atma) has inherited love (priti) and supreme bliss (parananda).” (Tattva-viveka 2.4)

² *tecanadhyanantah parasaktivisesatvat (12)*

“The jiva souls are beginningless and endless as they are emanations of the Para-shakti.”

cidananda svarupa api parato bhinna nityasatyatvabhavat (13)

“The jiva is eternal consciousness and bliss. Although the intrinsic nature of the jiva is transcendental substance the jiva is quite distinct from the Supreme Reality, in as much as their existence is subject to transformation.”

vicararagau cetana dharmau svarupa pravrtti bhavat (16)

“The essential nature of the jiva is consciousness. The natural tendency of the conscious jiva is to feel love.”

³ “In the *sruti-sastra* it is said: ‘Eternity, knowledge and bliss are part of the soul's nature.’” Unfortunately I do not have the Sanskrit text for this at my disposal.

⁴ For example, Bhaktivinoda states in his *Sanmodanam Bhasya* on Sri Siksastakam (1):

*etena jIvasyANutvaM cit-svarUpatvaM zuddhAhaGkAra zuddha-citta zuddha-deha-viziStatvaJ ca
jJApitam | pareza vaimukhyAt bahirAGga-bhAvAviStatvAcca zuddhAhaGkAragata zuddha-
cittasyAvidyAmala duSaNam api sUcitam |*

“Thus it is understood that the *jiva* is minute, has a spiritual *svarupa*, pure *ahankara*, pure consciousness and pure form with specific features. It is described that because of opposition to the Lord and absorption in the external energy, the pure *ahankara* and pure consciousness are polluted.”

⁵ *cic-chakti, svarUpa-zakti, antaraGgA nAma
tAhAra vaibhava ananta vaikuNThAdi dhAma
mAyA-zakti, bahiraGgA, jagat-kAraNa
tAhAra vaibhava ananta brahmANDera gaNa
jIva-zakti taTasthAkhyA, nAhi yAra anta
mukhya tina zakti, tAra vibheda ananta*

“The spiritual energy is known as the personal, inner energy, and the unlimited abodes of Vaikuntha and so forth are manifestations of the same. The illusory energy is known as the external energy, the cause of the world, and the infinite multitudes of universes are manifestations of the same. The marginal potency, consisting of unlimited living entities, is located on the border of the two aforementioned energies. These are the three principle energies in which there is unlimited variety.” (*Caitanya Caritamrita, Adi-lila, 2.101-103*)

⁶ *sac-cid-Ananda, pUrNa, kRSNera svarUpa
eka-i cic-chakti tAGra dhare tina rUpa
AnandAMze hAdini, sad-aMze sandhini
cid-aMze samvit yAre jJAna kari' mAni*

“The being of Sri Krishna is filled with *sat*, *cit* and *ananda*. His one spiritual energy manifests in three forms. The portion of *ananda* is known as *hladini*, the portion of *sat* is known as *sandhini*, and the portion of *cit* is known as *samvit*, which is also known as *jnana*.” (*Caitanya Caritamrita, Adi-lila, 4.61-62*)

⁷ jIvera svarUpa haya kRSNera nitya-dAsa
kRSNera taTasthA-zakti bhedaAbheda-prakAza
sUryAMza-kiraNa, yaiche agni-jvAlA-caya
svAbhAvika kRSNera tina-prakAra zakti haya
kRSNera svAbhAvika tina-zakti-pariNati
cic-chakti, jIva-zakti, Ara mAya-zakti

“The constitutional nature of the *jiva* is that of an eternal servant of Krishna, and it is manifest from the marginal energy of Krishna, being a manifestation simultaneously one with Him and different from Him. It is by nature like a molecule of the sun’s ray or a spark of the flame of a fire. The energies of Krishna are threefold. By nature, His energies transform in three ways as the spiritual energy, the *jiva*-energy and the material energy.” (Caitanya Caritamrita, Madhya-lila, 20.108-109, 111)

⁸ nArAyaNa haite kRSNera asAdhAraNa guNa
ataeva lakSmIra kRSNe tRSNA anukSaNa

“Sri Krishna has more uncommon qualities than Narayana does. Therefore Laksmi-devi always longs for Him.” (Caitanya Caritamrita, Madhya-lila, 9.144)

⁹ sandhinIra sAra aMza zuddha-sattva nAma
bhagavAnera sattA haya yAhAte vizrAma
mAtA, pitA, sthAna, gRha, zayyAsana Ara
e-saba kRSNera zuddha-sattvera vikAra
kRSNe bhagavattA-jJAna saMvitera sAra
brahma-jJAnAdika saba tAra parivAra
hlAdini karAya kRSNe AnandAsvAdana
hlAdinIra dvArA kare bhaktera poSaNa

“The essential aspect of *sandhini* is known as pure existence, which is the abode of the Lord’s existence. Krishna’s mother, father, place, house, bed, seat and the rest are transformations of pure existence. Awareness of Sri Krishna’s godhood is the essence of *samvit*, and knowledge of Brahman and so forth are of the same category. *Hladini* causes the relish of bliss in Sri Krishna, and through *hladini* the devotees are nourished.” (Caitanya Caritamrita, Adi-lila, 4.64-65, 60)

¹⁰ saMvid eva jJAnAjJAna-zaktiH

“Samvit is the energy of knowledge and ignorance.”

atra kramAd utkarSeNa sandhinI-saMvid-dhlAdinyA jJeyAH | tatra ca sati ghaTAnAM ghaTatvam iva
sarveSAM satAM vastUnAM pratIter nimittam iti kvacit sattA-svarUpatvena AmnAto’py asau
bhagavAn sad eva saumyedam agra AsId ity atra sad-rUpatvena vyApadizyamAnA mayA sattAM
dadhAti dhArayati ca sA sarva-deza-kAla-dravyAdi-prAptikarI sandhinI | tathA saMvid-rUpo’pi yayA
saMvetti saMvedayati ca sA saMvit | tathA hlAda-rUpo’pi yayA saMvid utkaTa-rUpaya taM hlAdaM
saMvetti saMvedayati ca sA hlAdinIti vivecanIyam |

“Thus in a sequence of superiority *sandhini*, *samvit* and *hladini* are understood. As all pots are made by a pot maker, similarly whatever exists is the outcome of a cause. In the scriptures (Chan. Up. 6.2.1) it is said that Bhagavan exists on account of His own nature: ‘O gentle Sir, in the beginning only He existed.’

His destroying and creating, bestowing and preserving existence at all places, all times and all circumstances, is caused by *sandhini*. Through *samvit*, He knows and causes others to know.

Through *hladini*, the foremost of all, He rejoices and causes joy, thus it is considered.” (*Bhagavat Sandarbha, Anuccheda 117*) In some editions, this Anuccheda is given as Anuccheda 102.

¹¹ *nanu niratizaya-nityAnanda-rUpasya bhagavataH kathaM tayA sukham utpadyeta niratizayatva-nityatvayor virodhAt | ucyate - zAstre khalu niratizayAnandatvaM nityatvaM ca bhagavataH zrUyate | bhakter api tathA tat-prIti-hetutvaM zrUyate | tata evaM gamyate - tasya paramAnandaika-rUpasya sva-parAnandinI svarUpa-zaktir yA hlAdinI nAmnI vartate prakAza-vastunaH sva-para-prakAzana-zaktivat parama-vRtti-rUpaivaiSA | tAM ca bhagavAn sva-vRnde nikSipann eva nityaM vartate | tat-sambandhena ca svayam atitarAM prINAtIti |*

“Someone may argue: ‘If Bhagavan has a form of unlimited, eternal happiness, then how can happiness be caused for Him? This is in contradiction with His being unlimited and eternal.’

To this it is said: “From the scriptures, it is certainly known that Bhagavan has the qualities of unlimited happiness and eternity. Nevertheless, the devotees are known to be the cause of His love. This is how it happens: The supremely joy-causing, personal potency of His supremely blissful being is known as *hladini*, and He manifests it in an object as His own transcendental manifestation of energy. This is the shape of its divine dynamics. In this way, in His own people it is always kept. Through this relationship His pleasure is the highest.” (*Bhakti Sandarbha, Anuccheda 142*)

¹² *vaikuNThasya bhagavato jyotir-aMza-bhUtA vaikuNTha-loka-zobha-rUpA yA ananta mUrtayas tatra vartante, tAsAm ekayA saha muktasyaikasya mUrtir bhagavata kriyata iti vaikuNTasya mUrtir iva mUrtir yeSAm ity uktam.*

“In the spiritual world, the Supreme Lord has unlimited spiritual forms, all are expansions of Himself illuminating that world. With each one of those forms, the Lord enjoys pastimes with a single individual liberated soul.” (*Priti Sandarbha, Anuccheda 10*)

¹³ *vraja-lokera kona bhAva laJA yei bhaje bhAva-yogya deha pAJA kRSNa pAya vraje*

“Whoever accepts the *bhava* of the residents of Vraja and engages in *bhajana* appropriate for that *bhava*, he receives a body suitable for it, and attains Sri Krishna in Vraja.” (*Caitanya Caritamrita, Madhya-lila, 8.122*)

¹⁴ *kRti-sAdhya bhavet sAdhya-bhAvA sA sAdhanAbhidhA nitya-siddhasya bhAvasya prAkAtyaM hRdi sAdhyata*

“That *bhakti* which is accomplished through the function of the senses and by which *bhava-bhakti* is obtained is called *sadhana-bhakti*. The manifesting of the *nitya-siddha bhava* within the heart is called *sadhyata*, or the stage of attaining perfection.” (*Bhakti Rasamrita Sindhu, 1.2.2*)

¹⁵ *nitya-siddha kRSNa-prema sAdhya kabhu naya zravaNAdi-zuddha-citte karaye udaya*

“Love of Krishna is eternally perfected, not something to be created at any time. Through hearing etc. the consciousness is purified, causing this love to arise.” (*Caitanya Caritamrita, Madhya-lila, 22.107*)

¹⁶ Bhaktiprajnana Kesava, paraphrased in “*Acarya Kesari*” by B.V. Narayana, page 293:

“When by good fortune the *jiva* attains *sadhu-sanga* and the mercy of guru, gradually *maya* begins to go away and his *svarupa* begins to manifest. We can give a material example to illustrate this. If different types of seeds such as a mango seed, jackfruit seed and so on are sown in the same piece of land on the bank of the river, different types of plants or trees will come from the different types of seeds, even though the river gives the same water to each of them, the same wind blows on them, and the same sunlight shines on them all. When they mature, different types of fruits will grow on each of them. This shows that different types of seeds manifest their inherent natures as different types of trees with their own particular fruits and flavors, even when they are all exposed to the same association of the natural elements. These features are not directly manifest in the seed, but still the seedling and the tree with its leaves, branches, fruits, flowers, flavour and all characteristics are present in the seed in an unmanifested or latent form. This is invariably the case. We never see a deviation from this.

“In the very same way, the constitutional name, form, bodily limbs, nature and everything are present in a latent and unmanifest form in the constitution of the *jiva*. When the essence of *hladini* and *samvit* arises in the heart of the *jiva* by the association of *sad-guru* and Vaisnavas, then whatever constitutional form the *jiva* has gradually begins to manifest itself.”

¹⁷ *brahmANda bhramite kona bhAgyavAn jIva*
guru-kRSNa-prasAde pAya bhakti-latA-bIja

“Roaming about in the universe, by the grace of guru and the Lord, a fortunate living entity receives the seed of the creeper of devotion.” (*Caitanya Caritamrita, Madhya-lila, 19.151*)

¹⁸ *mAlI haJA kare sei bIja AropaNa*
zravaNa-kIrtana-jale karaye secana
upajiyA bADe latA brahmANda bhedi yAya
virajA, brahma-loka bhedi para-vyoma pAya
tabe yAya tad-upari goloka-vRNdAvana
kRSNa-caraNa-kalpa-vRkSe kare ArohaNa
tAhAG vistArita haJA phale prema-phala
ihAG mAlI sece nitya zravaNadi jala

“Becoming a gardener, one plants that seed and sprinkles it with the water of hearing and chanting. The creeper grows and pierces the shell of the universe, crossing the Viraja-river and the realm of Brahman, attaining the supreme atmosphere [the realm of Vaikuntha], reaching its pinnacle, Goloka Vrindavana, and climbing to the desire tree of Sri Krishna’s feet. There it blossoms, yielding the fruit of *prema*. Here [in this world] the gardener always sprinkles the creeper with the water of hearing and so forth.” (*Caitanya Caritamrita, Madhya-lila, 19.152-155*)

¹⁹ *saGgAt saJjAyate kAmah*

²⁰ *yasya yat-saGgatiH puMso maNivat syAt sa tad-guNaH |*
sva-kulArddhyai tato dhImAn sva-yUthyAn eva saMzrayet ||

“With whomever a person associates, he adopts his qualities, just like a gem. Therefore thoughtful persons who desire abundance for their dynasty should seek refuge among those who are akin to oneself.” (*Hari Bhakti Sudhodaya*, quoted in *Bhakti Rasamrita Sindhu, 1.2.228-229* and *Bhakti Sandarbha, Anuccheda 238*)

²¹ *Bhakti Rasamrita Sindhu (1.2.228-229):*

atha sa-jAtIyAzaya-snigdha-zrI-bhagavad-bhakta-saGgo... hari-bhakti-sudhodaye

“Then association with devotees of the Lord who are affectionate and who have a similar inclination as oneself ... as in *Hari-bhakti-sudhodaya*.” (The verse is then quoted.)

Jiva Gosvamin, Mukunda Gosvamin and Visvanatha Cakravartin all confirm in their commentaries on *Bhakti Rasamrita Sindhu* (1.2.229) that the principle presented in the verse applies to association with like-minded saints.

²² *zrI-guruvat samavAsanaH svasmin kRpAlu-cittaz ca grAhyAH |*

“[Instead of the former guru who does not have the qualities of a Vaishnava...] one should acquire a guru who has desires akin to oneself and who has a merciful heart.” (*Bhakti Sandarbha, Anuccheda 238*)

²³ *sAmAnyarUpaH svaccharUpaz ca zAntAdi paJca-vidharUpazca | ekaika-rasaniSTha bhakta saGga rahitasya sAmAnyajanasya sAmAnyabhajana paripAkeNa sAmAnyarati-rUpaz-ca sthAyI bhAvo yo bhavati sa sAmAnyarUpaH | zantAdi-paJca-vidhabhaktezv-*api avizeSeNa kRta-saGgasya tat-tad bhajana-paripAkeNa paJca-vidhA ratis-tat-tad bhakta-saGga vasati kAlo bhedena yodayate yathA kadAcit zAntiH kadAcit dAsyaM, kadAcit sakhyaM, kadAcit vatsalyaM, kadAcit kAntA bhAvaz ca, na tv-ekatra niSThatvaM tadA svaccharati rUpaH |**

“[Sthayibhava is divided into] *samanyarupa* (generic), *svaccharupa* (transparent) and the five varieties beginning with *santa*. The neutral *bhajana* of a general person who has never attained the association of even a single devotee firmly situated in a certain *rasa* can mature into *samanyarati*. Such *sthayi-bhava* is known to be of a generic form.

If one has routinely associated with five kinds of devotees situated in *santa-rasa* etc., when his *bhajana* matures, five kinds of *rati* may be manifest in him in accordance with his ongoing association at different times, sometimes *santi*, sometimes *dasya*, sometimes *sakhya*, sometimes *vatsalya* and sometimes *kanta-bhava*. Not being fixed in any one of them is *rati* known as *svaccharupa* (of transparent nature).” (*Bhakti Rasamrita Sindhu Bindu, 17*)

²⁴ *sAdhana bhAvibo yAhA siddha-dehe pAbo tAhA rAga pathera ei se upAya*

“Whatever I think of at the time of *sadhana*, that I will attain in *siddha-deha*. This is the method on the path of *raga*.” (*Prema-bhakti-candrika, 55*)

²⁵ *AkAra svabhAva-bhede vraja-devI-gaNa kAya-vyUha-rUpa tAGra raseRa kAraNa*

“The multitude of *Vraja-gopis* have various natures (*svabhava*). They are the forms of Her bodily expansions (*kaya-vyuha-rupa*) and Her instruments for creating *rasa*.” (*Caitanya Caritamrita, Adi-lila, 1.79*)