

In the following lists, we will share opposite statements about the topic of *bhakti*'s being inherent or noninherent. The first quotes (“a”) speak about the possibility of inherence, while the second ones (“b”) present the *siddhānta* of *bhakti*'s being noninherent but bestowed through *sādhusaṅga*. With this presentation, we do not intend to suggest that these *ācāryas* did not know the *siddhānta* but that they said different things in consideration of the audience's capacity to grasp such a fine topic as *bhakti-tattva* and *jīva-tattva*.

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

- a) “It is in our *svarūpa*, our original spiritual form. *Our siddha-deha* does not come from anywhere outside ourselves. In our *svarūpa* everything is perfect” (lecture, Germany, July 8, 2007).
- b) “*Bhakti* is also not the bliss inherent in the living entity's constitutional nature (*jīva-svarūpānanda*), since that bliss is extremely minute, and consequently, Bhagavān cannot become overpowered by it” (commentary to *Mādhurya-kādambinī* [New Delhi: Gaudiya Vedanta Publications, 2018], 44).
- a) “Hidden in the heart of the material body, every *jīva* possesses a beautiful, marvelous form. It is with this transcendental form (called *siddha-deha*) that the *jīva* can serve Kṛṣṇa directly. When one reaches the stage of *bhāva*, spiritual emotion (also known as *svarūpa-siddhi*), devotion that is transcendental to the modes of material nature manifests in the heart and one can awaken to the realization of his or her own divine form” (*Journey of the Soul* [New Delhi: Gaudiya Vedanta Publications, 2011], chap. 1).
- b) “It is not true that when *rati* awakens in someone's heart he will be able to taste *rasa*. The ability to taste *rasa* depends upon impressions from previous lifetimes. It is said in *Bhakti-rasāmṛta-sindhu* (2.1.6): Only the devotees who have desired pure devotion in many previous lives and also in this life can relish the mellow of devotion (*bhakti-rasa*) in their heart.

“In his commentary on this verse, Śrīla Viśvanātha Cakravartī Ṭhākura has written: ‘The existence of *rati* indeed indicates the presence of a recent aspiration for *bhakti*. However, *rati* also depends upon desiring *bhakti* for lifetimes for it to transform into *rasa*. It is then that it becomes relishable. If someone who is free from offences and who engages in *bhajana* by taking complete shelter of the lotus feet of *śrī guru* attains *rati* in this very birth, it is to be understood that it is in some future lifetime that he will be able to relish *rasa*’” (commentary to *Mādhurya-kādambinī*, 379–380).

- a) “*Prema* is there, but like a seed. Just as everything about a tree is present in its seed—the tree, its flowers, its leaves, and everything else—so Kṛṣṇa *prema* is present in the soul of the living entity” (lecture, Badger, California, June 17, 2006).

- b) “To reiterate in simple terms, the eternally perfect mood of service (*nitya-siddha-bhāva*), which resides in the heart of Śrī Kṛṣṇa’s eternal associates, is called *śuddha-sattva-viśeṣa*” (commentary to *Mādhurya-kādambinī*, 355).
- a) “The entirety of the soul’s transcendental form and qualities is present in his constitutional position” (lecture, Badger, California, June 4, 2002).
- b) “*Bhāvāpaṇa-daśā*: This is the stage of application. In its maturity, this stage is also called *svarūpa-siddhi*, when *viśuddha-sattva* descends upon the heart and *bhāva* or *rati* manifests. At first, *ekādaśa-bhāva* will be practiced by one’s own efforts and by the grace of a *rasika Vaiṣṇava*. After some time, these transcendental sentiments, coming from that *parikara* whom one has greed to follow, will manifest automatically” (commentary to *Vilāpa-kusumāñjali* [Vrindavan: Bhaktabandhav, 2020], 145).
- a) “Whatever *rasa* is in the soul will manifest. If it is *dāsyā-rasa*, then *dāsyā-rasa* will manifest. It is a fact that if someone is in *mādhurya-rasa*, he will have only a little taste for *dāsyā* or *sakhyā-rasa*. This will automatically come—it will come when our *anarthas* will disappear” (lecture, Govardhana, India, October 12, 1996).
- b) “According to his past impressions, a person may be attracted to one of the six tastes, such as sweet, sour or bitter, and not have any taste for the others. Similarly, a devotee may develop relish for one of the moods of devotional service, such as *dāsyā-bhāva*, due to his past desires and his receiving, in this life, the special mercy of a great personality who has the same *bhāva* as he has” (commentary to *Mādhurya-kādambinī*, 373).
- a) “Just as one’s face cannot be seen in a mirror that is covered with dust, the *jīva* cannot perceive his actual *svarūpa* in a heart that is covered by the dirt of ignorance. . . . When the mirror of the heart is cleansed, it is possible to truly have vision of one’s own *svarūpa*” (commentary to *Śrī Bhajana-rahasya* [New Delhi: Gaudiya Vedanta Publications, 2018], 30).
- b) “*Rati* is *viśuddha-sattva*. It does not come from the heart of the *sādhaka*. It has to come down from the heart of a *rāgātmikā-bhakta* (eternal associate of Rādhā-Kṛṣṇa). *Rati* is not in our hands. It is in the hands of devotees who are certainly Kṛṣṇa *bhaktas*, and only they can give it” (commentary to *Vilāpa-kusumāñjali*, 121).

Śrīla Gour Govinda Mahārāja

- a) “It is not that *bhakti* is not in the *jīva*. It is already present in the *jīva*. However, it is not manifest, it is covered” (lecture, Bhubaneswar, India, October 27, 1995).
- b) “*Bhakti* does not represent the *vṛtti* (the natural faculty or occupation) of the *taṭasthā-jīva-śakti*, the marginal living entities . . . since *bhakti* is the *vṛtti* of the *svarūpa-śakti*, it is not available in the *taṭasthā-jīvas*, who are the *vaibhava* emanations from Paramātmā”

(Madhavananda Das, ed., *When Good Fortune Arises: Life and Teachings of Sri Srimad Gour Govinda Swami Maharaja* [Bhubaneswar, India: Gopal Jiu Publications, 2013], 372).

- a) “Thus, *bhakti* is present although it is covered. . . . If it is not there, how will it manifest? It is there” (lecture, Bhubaneswar, India, October 27, 1995).
- b) “*Bhakti* is the *vṛtti* of Kṛṣṇa’s *svarūpa-śakti*. The *pariṇāma*, transformation or manifestation, of the *taṭasthā-śakti* is the *jīva-jagat*, the realm of the *jīvas*. The *pariṇāma* of the *māyā-śakti* is the *jaḍa-jagat*, the material world. Similarly, the *pariṇāma* of the *antarāṅgā-śakti* is the spiritual world, *bhagavad-dhāma*. In the spiritual world Bhagavān has unlimited forms, unlimited *līlās*, and unlimited associates known as *parikaras*. So *bhakti*, being the *vṛtti* of the *antarāṅgā-śakti*, the internal energy of the Lord, is only available in the *cit-jagat*, the spiritual world. [It is not available here in this material world.] . . .

“Without the mercy of the *svarūpa-śakti* no one can get *bhakti*. . . . Those who are *bhāgyavān-jīva*, who have *ajñāta-sukṛti*, who are fortunate, they get a chance to meet such *sādhus*, *premī-bhaktas*. Then they may develop *bhakti*. Otherwise no one can get *bhakti* here in this material world. It is not available here. Therefore Mahāprabhu said (*Caitanya-caritāmṛta* 2.20.120): ‘If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.’ . . .

“If the *taṭasthā-jīva* makes proper use of his minute independence then he will get the opportunity to develop *bhakti*. He will meet a pure *sādhu*. By the causeless mercy of that *sādhu* he will develop *bhakti*. . . .

“When the *jīva* doesn’t abuse his minute independence and makes proper use of it then he comes under the *svarūpa-śakti*. If he abuses his minute independence then he comes under the *māyā-śakti*. When he is under the *svarūpa-śakti* he gets the opportunity to develop *bhakti*” (introduction to *Mathura Meets Vrindavan* [Bhubaneswar, India: Gopal Jiu Publications, 2003]).