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LOVE IN SEPARATION

LORD RAMCHANDRA RULES THE WORLD
Srila Sukadeva Goswami

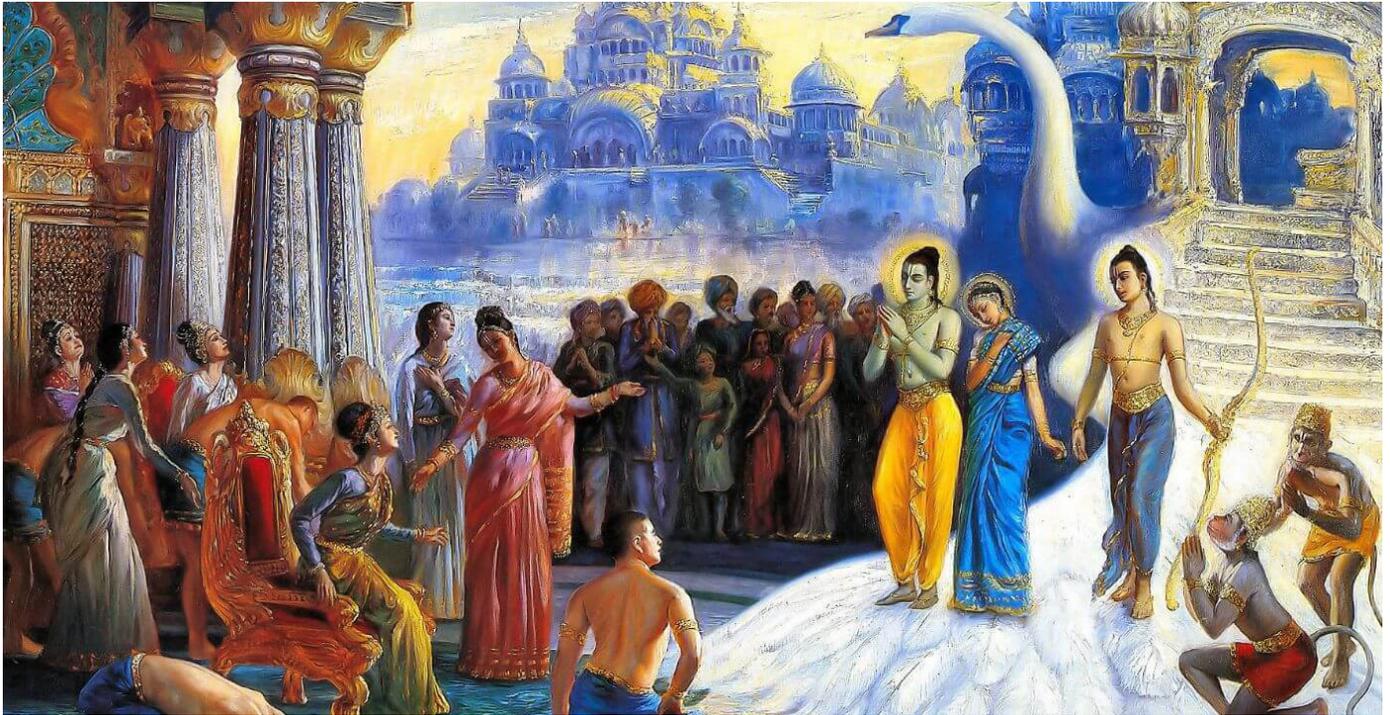
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LORD RAMACHANDRA RULES THE WORLD

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Sukadeva Goswami said: Thereafter, the Supreme Personality of Godhead, Lord Ramacandra, accepted an *ācārya* and performed sacrifices [yajñas] with opulent paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods. Lord Ramacandra gave the entire east to the *hotā* priest, the entire south to the *brahmā* priest, the west to the *adhvaryu* priest, and the north to the *udgātā* priest, the reciter of the *Sāma Veda*. In this way, He donated His kingdom. Thereafter, thinking that because the *brāhmaṇas* have no material desires they should possess the entire world, Lord Ramacandra delivered the land between the east, west, north and south to the *ācārya*. After thus giving everything in charity to the *brāhmaṇas*, Lord Ramacandra retained only His personal garments and ornaments, and similarly the Queen, mother Sita, was left with only her nose ring, and nothing else.

All the *brāhmaṇas* who were engaged in the various activities of the sacrifice were very pleased with Lord Ramacandra, who was greatly affectionate and favorable to the *brāhmaṇas*. Thus with melted hearts they returned all the property received from Him and spoke as follows. O Lord, You are the master of the entire universe. What have You not given to us? You have entered the

core of our hearts and dissipated the darkness of our ignorance by Your effulgence. This is the supreme gift. We do not need a material donation. O Lord, You are the Supreme Personality of God-head, who have accepted the *brāhmaṇas* as Your worshipable deity. Your knowledge and memory are never disturbed by anxiety. You are the chief of all famous persons within this world, and Your lotus feet are worshiped by sages who are beyond the jurisdiction of punishment. O Lord Ramacandra, let us offer our respectful obeisances unto You.

Sukadeva Goswami continued: Once while Lord Ramacandra was walking at night incognito, hiding Himself by a disguise to find out the people's opinion of Himself, He heard a man speaking unfavorably about His wife, Sitadevi. [Speaking to his unchaste wife, the man said] You go to another man's house, and therefore you are unchaste and polluted. I shall not maintain you any more. A henpecked husband like Lord Rama may accept a wife like Sita, who went to another man's house, but I am not henpecked like Him, and therefore I shall not accept you again.

Sukadeva Goswami said: Men with a poor fund of knowledge and a heinous character speak nonsensically. Fearing such rascals, Lord Ramacandra abandoned His wife, Sitadevi, although she was pregnant. Thus Sitadevi went to the *āśrama* of Valmiki Muni. When the time came, the

pregnant mother Sitadevi gave birth to twin sons, later celebrated as Lava and Kusa. The ritualistic ceremonies for their birth were performed by Valmiki Muni. O Maharaja Pariksit, Lord Laksmana had two sons, named Angada and Citraketu, and Lord Bharata also had two sons, named Taksa and Puskala. Satrugna had two sons, named Subahu and Srutasena. When Lord Bharata went to conquer all directions, He had to kill many millions of *Gandharvas*, who are generally pretenders. Taking all their wealth, He offered it to Lord Ramacandra. Satrugna also killed a *Rākṣasa* named Lavana, who was the son of Madhu *Rākṣasa*. Thus He established in the great forest known as Madhuvana the town known as Mathura. Being forsaken by her husband, Sitadevi entrusted her two sons to the care of Valmiki Muni. Then, meditating upon the lotus feet of Lord Ramacandra, she entered into the earth. After hearing the news of mother Sita's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of mother Sita, He could not check His grief in transcendental love. The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahma and Lord Siva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.

After mother Sita entered the earth, Lord Ramacandra observed complete celibacy and performed an uninterrupted *Agnihotra-yajña* for thirteen thousand years. After completing the sacrifice, Lord Ramacandra, whose lotus feet were sometimes pierced by thorns when He lived in *Dandakaranya*, placed those lotus feet in the hearts of those who always think of Him. Then He entered His own abode, the *Vaikuntha* planet beyond the *brahmajyoti*.

Lord Ramacandra's reputation for having killed Ravana with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Ramacandra, whose spiritual body is always engaged in various pastimes. Lord Ramacandra has no equal or superior, and therefore He had no need

to take help from the monkeys to gain victory over Ravana.

Lord Ramacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Markandeya Rsi still glorify His characteristics in the assemblies of great emperors like Maharaja Yudhisthira. Similarly, all the saintly kings and all the demigods, including Lord Siva and Lord Brahma, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet. Lord Ramacandra returned to His abode, to which *bhakti-yogīs* are promoted. This is the place to which all the inhabitants of *Ayodhya* went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him. O King Pariksit, anyone who aurally receives the narrations concerning the characteristics of Lord Ramacandra's pastimes will ultimately be freed from the disease of envy and thus be liberated from the bondage of fruitive activities.

Maharaja Pariksit inquired from Sukadeva Gosvami: How did the Lord conduct Himself, and how did He behave in relationship with His brothers, who were expansions of His own self? And how did His brothers and the inhabitants of *Ayodhya* treat Him?

Sukadeva Gosvami replied: After accepting the throne of the government by the fervent request of His younger brother Bharata, Lord Ramacandra ordered His younger brothers to go out and conquer the entire world, while He personally remained in the capital to give audience to all the citizens and residents of the palace and supervise the governmental affairs with His other assistants. During the reign of Lord Ramacandra, the streets of the capital, *Ayodhya*, were sprinkled with perfumed water and drops of perfumed liquor, thrown about by elephants from their trunks. When the citizens saw the Lord personally supervising the affairs of the city in such opulence, they appreciated this opulence very much. The palaces, the palace gates, the assembly houses, the platforms for meeting places, the temples and all such places were decorated with golden waterpots and



bedecked with various types of flags. Wherever Lord Ramacandra visited, auspicious welcome gates were constructed, with banana trees and betel-nut trees, full of flowers and fruits. The gates were decorated with various flags made of colorful cloth and with tapestries, mirrors and garlands. Wherever Lord Ramacandra visited, the people approached Him with paraphernalia of worship and begged the Lord's blessings. "O Lord," they said, "as You rescued the earth from the bottom of the sea in Your incarnation as a boar, may You now maintain it. Thus we beg Your blessings." Thereafter, not having seen the Lord for a long time, the citizens, both men and women, being very eager to see Him, left their homes and got up on the roofs of the palaces. Being incompletely satiated with seeing the face of the lotus-eyed Lord Ramacandra, they showered flowers upon Him.

Thereafter, Lord Ramacandra entered the palace of His forefathers. Within the palace were various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of *vaidūrya-maṇi*, the floor was made of highly polished *marakata-maṇi*, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining with a celestial effulgence. The palace was fully decorated with pearls and surrounded by lamps and incense. The men and women within the palace all resembled demigods and were decorated with various ornaments, which seemed beautiful because of being placed on their bodies. Lord Ramacandra, the Supreme Personality of Godhead, chief of the best learned scholars, resided in that palace with His pleasure potency, mother Sita, and enjoyed complete peace. Without transgressing the religious principles, Lord Ramacandra, whose lotus feet are worshiped by devotees in meditation, enjoyed with all the paraphernalia of transcendental pleasure for as long as needed.

- *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter Eleven » Verses: 1-36 » Translations by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.*

nityaṁ bhāgavata-sevayā

FEELINGS OF SEPARATION

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

Lord Ramacandra's grief at the news of Sitadevi's entering the earth is not to be considered material. In the spiritual world also there are feelings of separation, but such feelings are considered spiritual bliss. Grief in separation exists even in the Absolute, but such feelings of separation in the spiritual world are transcendently blissful. Such feelings are a sign of *tasya prema-vaśyatva-svabhāva*, being under the influence of *hlādinī-śakti* and being controlled by love. In the material world such feelings of separation are only a perverted reflection.

As explained above, when the feelings of love and transcendental bliss from the spiritual world are pervertedly reflected in this material world, they are certainly the cause of bondage. As long as men feel attracted to women in this material world and women feel attracted to men, the bondage of repeated birth and death will continue. But in the spiritual world, where there is no fear of birth and death, such feelings of separation are the cause of transcendental bliss. In the absolute reality there are varieties of feeling, but all of them are of the same quality of transcendental bliss.

- *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 9: Liberation » Chapter ELEVEN » Verse:16 & 17 » Purport by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.*

DEVELOPMENT OF RASA

Srila Bhaktivinoda Thakura

*yugāyitaṁ nimeṣeṇa
caksuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-virahena me*

My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.

When *rati-bhakti* reaches the state of *sthayi-bhāva*, or constancy in spiritual emotions, then in mixing together with the other four *bhāvas*—*vibhāva*, *anubhāva*, *sāttvika* and *vyabhicāri*—it

becomes transformed into *bhakti-rasa*, or the sweet mellow of devotional service. In this stage, the ecstatic symptoms of *anubhāva* and *sāttvika-vikāra* find their full expression. Srila Rupa Gosvami, in describing *prema*, writes in the *Bhakti-rasāmṛta-sindhu*:

“*Bhāva-bhakti* which, from its very first stages, so excessively affects the heart that it melts and becomes a sublime salve of love, bringing the highest feelings of divine bliss within easy reach, and generates an intense desire for Krishna. The fully perfected souls term this over-vaulting ecstasy as *prema*.”

From this statement it is obvious that extreme attraction, deep affection, and spontaneous dedication to Lord Krishna is synonymous with *prema*, love of God.

Rasa—ecstatic relationship with Krishna

The relationship between the *viśaya*, or object of love (Krishna), and the *āśraya*, or the abode of that love (the devotee), is exchanged through five principal *rasas*, or mellows namely, neutral, servitor, friendly, parental and conjugal. When the relationship is cursory, there are seven subsidiary mellows: laughter, wonder, pity, chivalry, anger, fear and ghastliness. Of the principal *rasas*, the conjugal or *mādhurya-rasa* is the most excellent. As *madhurya-rasa* increases in intensity it becomes *prema*, *praṇaya*, *māna*, *sneha*, *rāga*, *anuraga*, *bhava* and *mahā-bhāva*, manifesting different features and excellences of divine love one after another.

Development of *rasa*

Śānta-rasa, or neutral love of Godhead, is marked by excessive exultation. Attachment to brahman is quint essential in *śānta-rasa*, coupled with an air of disregard and unconcern for everything and all other *rasas*. With the increase of *mamatā*, or affection, this attraction deepens and is then known as *dāsyā-rasa*, or love in servitorship. In awe and reverential worship, there is a lack of *praṇaya*. But such *praṇaya* ecstasy, in a mature state turns mischievous and introduces a crooked mood which, due to a plethora of affection, is very unusual in texture. This is known as *māna*. The mood of *māna* becomes active when the devotee expresses

loving resentment. Even the Supreme Lord, desires to relish this particular emotional exchange, and especially enjoys the mood of reconciliation with His devotee that follows resentment.

The super-abundance of love that completely melts the heart to a state of unimaginable liquidity is known as *sneha*, which is indicated by profuse, unchecked tears. It is in this stage that the devotee's yearning to see Krishna never admits fulfillment. Although Krishna is admittedly the master of everyone and everything, in *vatsalya-rasa* or parental love, the devotee anxiously hopes that no harm befall Him. These are the peculiar symptoms of the mellow of parental love.

Sneha supplemented by intense craving becomes *raga*, and in this stage of pure love, even a moment's separation from the beloved is unbearable, while in union, even extreme grief feels exhilarating. *Raga* is disposed in such a manner that the object of worship is made to appreciate His own ever-fresh, perennial form. This ever-new *raga* transforms itself into *anuraga*, where the sense of lover and beloved enrapturing each other into the state of complete compliance increases. In the rapture of *anuraga*, there are longings to be born as animals and other lower species that have a direct connection with Krishna. This is known as *prema-vaicitra*, or varied love. Even in separation, Krishna begins to manifest Himself as only the lover knows and loves Him, giving the lover excessive bliss.

Mahā-bhāva—the last word in ecstasy

When *anuraga* is filled with unsurpassable and matchless magnificence of love, reaching the plateau of madness, it becomes *mahā-bhāva*. In this stage, even the blinking of an eyelid veiling the view of the beloved for less than a moment, becomes intolerable, and seconds stretch to eons. Separation for even a moment seems to expand to timeless eternity. In *mahā-bhāva*, both in union and in separation, all the symptoms of *sāttvika-bhāva* and *sancari-bhāva* find their fullest expression. In this *śloka*, Lord Caitanya has very succinctly given us, like an ocean bottled in a pitcher, a synopsis of the elaborate dissertation on the different gradations of the most sublime loving relationship with the Supreme Lord, as found in the *Pṛiti-Sandarbhā* by Srila Jiva Gosvami.

Deep feelings of separation

The word *yugayitam* is simple and direct. The phrase *govinda virahena* expresses deep feelings of separation. Self-realized *rasika* devotees have divided *vipralambha*, or the mood of separation, into *purva-raga*, *mana*, *pravasa*, and so on. Yet the recondite import lodged deep within this *śloka* composed by Lord Caitanya is that the devotee living in this world need only relish the separation of *purva-raga*. The scriptures also say that the mood of *viraha*, or separation, has ten attendant conditions: pondering, sleeplessness, perturbation, emaciation, pallor, incoherent speech, being stricken, madness, delusion, and death (or unconsciousness).

In *Caitanya-caritāmṛta* [Antya-līla 20.40-41] Lord Caitanya says,

“In My agitation a day never ends, for every moment seems like a millennium. Pouring incessant tears, My eyes are like clouds in the rainy season. The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a slow fire.”

Śrī Sanmodana Bhāṣyam of Śrīla Bhaktivinoda Thakura on Śrī Śikṣāṣṭaka
Translated by Sarvabhavana dasa.

PURE DEVOTEES TAKE SHELTER OF SEPARATION

Śrīla Bhaktisiddhanta Saraswati Thakura

“O Govinda, the world is simply an immense void in Your absence. My eyes are raining tears like monsoon-laden clouds, each batting of an eyelid seems to last a millennium.” This is an excellent example of *vipralambha-rasa*. The *śloka* intends to point out that for the *jata-Rati* devotee, it is absolutely essential that he seek to experience *vipralambha-rasa*, and not care for *sambhoga*, or enjoyment.

Spiritual separation causes ecstasy

In material life *viraha*, or separation causes only grief, whereas on the transcendental plane it produces exultant ecstasy even though it seems like acute anguish. *Vipralambha* nourishes *sambhoga*, or enjoyment. As a matter of fact in *prema-vaicitra*, or variegatedness of love within the *vipralambha-rasa* there is *sambhoga*, but only externally. *Vipralambha* is marked by incessant and intense recollections of Krishna and His pastimes, and in fact one never

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forgets Krishna. This is the super-excellent stage of *bhajana*.

Gaura-nagaris are sense enjoyers

The over-indulgence in *sambhoga* exhibited by the pretentious group known as the *gaura-nagari*, who are not actually sincere followers of Lord Krishna, is due to hypocrisy; it simply causes obstacles on the path to pure devotion. Their *sambhoga* is nothing more than self-aggrandizement and self-serving pleasure. It is bereft of pure devotion to Krishna. If one understands the meaning of the following *śloka*, then he will not allow himself to be goaded into enjoying his senses, and hereby as an excuse try to present Lord Caitanya as a pleasure-seekers, or *nagari* [*Caitanya-caritāmṛta*, *Adi-līla* 4.165]:

“The desire to gratify one's own senses is *kama* (lust), but the desire to please the senses of Lord Krishna is *prema* (love).”

Pure devotees take shelter of separation

The esoteric import of Lord Caitanya's pastimes is that although Lord Krishna has accepted the sentiments of an *asraya-tattva*, or a pure devotee, He is always situated in the mood of *vipralambha*. *Jīva* is *asraya-tattva*; for him to fully relish *sambhoga-rasa* and give it full expression he must take shelter of *vipralambha*, or the mood of love in separation. To propagate and exhibit this truth Lord Krishna appeared as Lord Caitanya who is eternally the embodiment and incarnation *vipralambha-rasa*. Devotees should discard any notions of endeavoring for *sambhoga-rasa*, since such an attempt will certainly end in failure.

Śrī Sanmodana Bhāṣyam on Śrī Śikṣāṣṭaka, Purport by Śrīla Bhaktisiddhanta Saraswati Thakura Translated by Sarvabhavana dasa

TWO KINDS OF PREMA

Śrīla Bhaktivinoda Thakura

Prema, love of Godhead, is of two kinds: *kevala-prema* (unalloyed love) and *mahīm-jnāna-yukta-prema* (love mixed with knowledge, awe and reverential worship). The goal of *rāgānuga-bhakti-sādhana* is primarily *kevala-prema*. Devotees on the path of *vaidhi-bhakti-sādhana* attain such liberations as *sārūpya* (equal bodily feature), *sālokya*

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(equal facility to live on the same planet with the Lord), *sārṣṭi* (equal possession of opulence like the Lord), and *sāmīpya* (equal association with the Lord). According to Sri Caitanya Mahaprabhu's teachings, *kevala-prema*, unalloyed devotional surrender is the pinnacle of all attainments and goals. *Kevala-prema* is further sub-divided as: *bhāvottha* (sprung from *bhāva*) and *prāsadotha* (sprung directly from mercy). Further sub-divisions of *bhāvottha* are: *vaidhi* and *rāgānuga*. *Prāsadotha* is extremely rare. *Bhavottha-prema* is more common and is described in the *Caitanya-caritāmṛta* (Cc. *Madhya* 23.9-13, 39):

*kona bhāgye kona jīvera śraddhā yadi haya
tave sei jīva sādhu saṅga karaya
sādhu saṅga haite haya śravaṇa kīrtana
sādhana bhaktye haya sarvānārtha nivartana*

*anārtha nivṛtti haile bhakti niṣṭha haya
niṣṭha haite śravaṇādye ruci upajaya
ruci bhakti haite haya aśakti pracura
aśakti haite citte janme kṛṣṇe prīty aṅkura*

*sei rati gādha haila dhare prema nāma
sei prema prayojana sarvānanda dhāma
yānra citte kṛṣṇa prema karaye udaya
tānra vākya, kriyā, mudrā vijneha na bujhaya*

"If, by good fortune, a living entity develops faith in Krishna he begins to associate with devotees. Inspired by devotee association he begins the process of devotional service by hearing and chanting which cleanses his heart of all unwanted contamination. Freed from all contamination, his devotion advances to the stage of firm, undeviating faith. When firm faith awakens, taste for hearing and chanting blossoms. From taste for devotional service arises deep attachment, leading to the appearance in the heart of the seed of love Godhead, which begins to grow. When that stage of ecstasy intensifies, it is called love of Godhead, *prema*. It is the prime human necessity, life's ultimate goal and the reservoir of all pleasure. Even the most learned man could not understand the words, activities and symptoms of a person situated in love of Godhead."

The *Kārikā*, Explanatory Verse

*ākarṣa sannidhau lauhaḥ pravṛtto dṛṣyate yathā
aṅor mahati caitanye pravṛttiḥ prītir eva sā*

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*pratiphalana-dharmatvāt baddha-jīve nisargataḥ
itareṣu ca sarveṣu rāgo'sti viṣayādiṣu
liṅga-bhaṅgottarā bhaktiḥ śuddha-prītir anuttamā
tat pūrvam ātmānikṣepāt bhaktiḥ prītimayī satī*

"When a magnet is placed at a proper distance from iron, the iron, acting according to its properties, is drawn to the magnet. Similarly, the infinitesimal living entity when it comes in front of Krishna, the infinite Supreme Being, exhibits its innate characteristics—the inherent symptoms of unalloyed spiritual love. This spontaneous spiritual emotion is self-perfected and self-manifesting in the transcendental realm. This material world is merely a perverted reflection of the spiritual abode. The living entity, *jīva*, has had to accept an alien nature in this material world, contrary to its original spiritual nature, and has developed an aberrant attachment for the base and gross material things—this becoming his second nature.

"As long as the *jīva*'s subtle material body (consisting of mind, intelligence and false-ego) is not purified, pure spiritual emotions, which are transcendental and self-perfected, cannot awaken. The symptoms of *bhakti* exhibited after the dismantling of the *jīva*'s subtle material form are indeed pure love of Godhead. Preceding this stage, the *jīva* attempts to discard his material identity. He acknowledges his transcendental nature as a rarely attained gift and offers himself in full surrender. At this point, devotion can at best be affectionate, but not profound spontaneous love."

These matters described by Srila Krishna dasa Kaviraja in his immortal *Caitanya-caritāmṛta* (*Madhya* 22.149, 153, 156-157, 159):

*rāgatmikā bhakti mukhya vrajavāsī jane
tā'ra anugata bhaktira rāgānuga nāme
lobhe vrajavāsīra bhāve kare anugati
śāstrayukti nahi māne rāgānugāra prakṛti
bāhya, abhyantara, ihāra dui ta'sādhana
bahye sādha dehe kare śravaṇa kīrtana
māne nija siddha deha kariya bhāvan
ratri dine kare vraje kṛṣṇera sevana
nijābiṣṭha kṛṣṇa preṣṭha pāche ta' lāgiyañ
nirantara sevā kare antarmanā hañā*

"The original inhabitants of Vrindavana are attached to Krishna spontaneously in devotional service. Nothing can compare to their devotional

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service, which is called *rāgātmikā-bhakti*. When a devotee follows in the footsteps of the devotees of Vrindavana his devotion is called *rāgānuga-bhakti*. If one is a follower of an eternal inhabitant of Vrindavana and develops covetousness (*lobha*) for his mood of surrender then he does not care for the injunctions and reasoning of the *śāstras*. That is the way of spontaneous love. One may execute this *rāgānuga-bhakti* by two processes—external and internal. The self-realised, advanced devotee externally remains like a neophyte and executes all the *śāstric* injunctions, especially hearing and chanting. However, within his mind, in his original purified self-realised position, he serves Krishna in Vrindavana in his particular way. He serves Krishna ceaselessly, throughout the day and night. Actually, the inhabitants of Vrindavana are very dear to Krishna. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vrindavana and constantly engage in devotional service within his mind.

The *Kārikā*, Explanatory Verse

*kṛṣṇa-bahirmukhe sā ca viṣaya-prītir eva hi
sā caiva kṛṣṇa-sammukhyāt kṛṣṇa-prītiḥ sunirmalā
raty ādi-bhāva-paryantaṁ svarūpa-lakṣaṇaṁ smṛtam
dāsya-sakhyādi-sambandhāt sa caiva rasatām vrajet*

"The difference between love of Godhead, Krishna, and love of matter is profound. As soon as the loving propensity is withdrawn from matter and dovetailed towards Krishna, it becomes love of Godhead (*prema*). On the other hand, when the *jīva* turns his back to Krishna and observes matter with the intent of enjoyment, he develops material attachment and love for matter. When the symptoms of the soul's original identity begin to manifest, they start on the level of *Rati* and can reach the heights of *mahābhāva*. The *sthāyi-bhāva* is the steady constitutional emotion and evokes the individual spiritual moods of *dāsya*, *sakhya*, *vātsalya* and *mādhurya*. It becomes a catalyst, helping the ecstatic symptoms to manifest, creating *rasa*, spiritual relish."

The Development of *Prema*

Srila Jiva Gosvami writes in his *Prīti-sandarbhā* commenting on the *Śrī Śikṣāṣṭaka*:

"Budding unblossomed love, *prīti*, in its beginning stages is *ullāsamayī*, primarily ecstatic. This

stage is called *rati*. This type of *rati* is a symptom of *śānta-rasa*, the spiritual relish of neutrality. *Rati* elicits a mood of neglect towards anything that is not connected to Krishna. When *ullāsamayī rati*, attachment characterised by the feelings of extreme exultation, is infused with overvaulting possessiveness (*mamatā*), it then becomes *prema*, love of Godhead. It is experienced in *dāsya-rasa*, the spiritual relish of servitorship. Upon this development, any cause for ending the relationship disappears. When *prema* becomes *viśvāsamayī*, affection laced with unflinching trust and faith, it grows to the level of *praṇaya*. At this stage, all the factors that cause the incessant flow of love to be interrupted are removed. These symptoms are the hallmarks of *sakhya-rasa*, spiritual relish in friendship. In *praṇaya*, reverential awe and worship are absent even in situations where such a mood is seemingly appropriate. When love intoxicates, even making the devotee insolent towards Krishna, causing contrariness to enter the relationship, then the many-faceted loving propensity of *praṇaya* becomes *māna*. Even the Supreme Lord himself, out of love, exhibits fear in response to the *māna* of his beloved devotee.

As the heart, filled with *prema*, reaches a condition where it melts with love, such pure emotion is known as *sneha*. In the stage of *sneha*, the ecstatic symptom of tears in the eyes of the beloved afflicts the heart. Although capable of pacifying and satisfying the beloved Lord, fearfully the lover refrains from doing so and succumbing to fright thinks the worst has overcome the relationship with the beloved. When *sneha* is infused with desire, it becomes *rāga*. In *rāga*, a moment's separation from the beloved is intolerable. Bliss is experienced in union and suffering in separation. However, the pain of separation is also the cause for exultation.

In *anurāga*, *rāga* constantly fills the heart with ever-fresh emotions towards the beloved and bestows ever-fresh enthusiasm to the relationship. When *anurāga* blossoms, it spellbinds the lovers in submission to each other, and due to its variety of loving emotions, it even inspires the lover to yearn for birth as an inanimate object if it be dear so to the beloved Lord. The lovers become mutual submissive. The pangs of separation send the lovers into trembling bouts. Amidst the pain of separation, Krishna appears in response. But when

anurāga soars to incomparable heights of splendour and wonder, touched with madness, then it is known as *mahābhāva*. In this paramount stage of love, even in the union of the lovers, moments sometimes become unbearable and every aeon is gone like a flash. In separation, every moment stretches to aeons of intolerable pain. In *anurāga* and *mahābhāva*, the ecstatic symptoms (*sāttvikā bhāvā*) are exhibited unlimitedly and with blinding brilliance."

Further *Kārikā*, Explanatory Verses, elucidate

*tarāṅga-rāṅgiṇī prītiś cid-vilāsa-svarūpiṇī
viśaye sac-cid-ānande rasa-vistāriṇī matā
praudānanda-camātkara-rasaḥ kṛṣṇe svabhāvataḥ
kṛṣṇeti nāmadheyas tu janākaṛṣa-viśeṣataḥ
cid-ghanānanda-sarvasvaṁ rūpaṁ cāmṛtaṁ priyam
ananta-guṇa-sampūrṇo līlādhyo gopī-vallabhah
ebhir līngair hariḥ sāksād dṛśyate preṣṭham ātmānah
tena vṛndāvane ramye tad-vane ramate tu yah
sa dhanyah śuddha-buddho hi kenopaniṣadam mate*

"Love, in this way becomes an unlimited ocean producing endless waves of ecstasy, embodying transcendental pastimes which continuously emanate the ambrosial relish of Krishna, the icon of eternity, absolute knowledge and bliss. By the innate nature of *prema*, it generates extraordinary sublimely blissful *rasa*, spiritual relish, for Sri Krishna. The Holy Name of Krishna is the manifestation and embodiment of his all-attractive energy. The form of His Holy Name is the dark complexioned, concentrated form of pure bliss, the ambrosia of immortality and the perennial spring of love. Krishna, the beau of all the exquisite damsels of Vrindavana, is endowed with absolute unlimited compassion that is solely for the benefit of others, and He always remains the boundless reservoir of sublime relish and wonderful pastimes. Krishna, the darling of every entity's heart, is directly perceived through His manifestation as the Holy Name, His form, qualities and pastimes. That person who enjoys with Krishna in His forest of Vrindavana is, according to the *Kena Upaniṣad*, an extremely fortunate and super-intelligent being."

The *Kārikā* says

pañcāṅge sad-dhiyām anvaya-sukṛti-matām sat-kṛpaika-prabhāvāt

*rāga-prāpteṣṭa-dāsyē vraja-jana-vihite jāyate laulyam addhā
vedātītā hi bhaktir bhavati tad-anugā kṛṣṇa-sevaika-rūpā
ksipraṁ prītir viśuddhā samudayati tayā gaura-sikṣaiva gūdhā*

"There are five prime limbs in devotional practice: associating with pure devotees, chanting the Holy Name, relishing the *Śrīmad Bhāgavatam*, residing in *Vṛndavana-dhāma*, and worshipping the Deity. Immense good fortune accrues from offenselessly performing these limbs of devotion, bestowing the immeasurable treasure of the Lord's causeless mercy. Within the heart, awakens greed (*lobha*) for the loving service of Sri Krishna following the moods of the eternal residents of Vrindavana. Thus, one enters the brilliant path of *rāgānuga-sādhana-bhakti*, which quickly awakens unalloyed love of Godhead. These are the esoteric teachings of Sri Caitanya Mahaprabhu."

- Daśa-mūla-tattva Translated by Sarvabhāvana dās



!! Sri Sri Nitai Gaurchandra Jayati !!

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