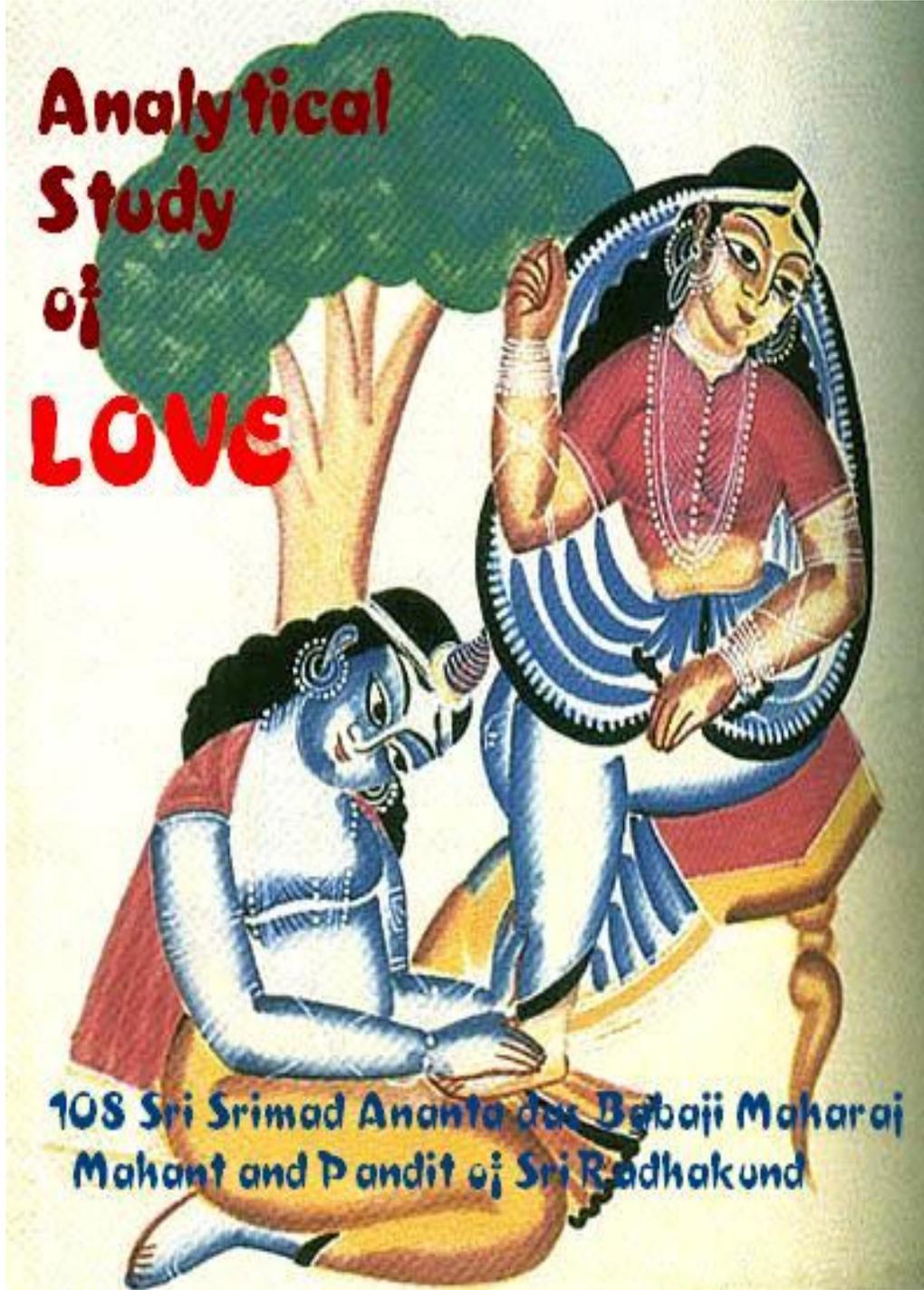


**Analytical
Study
of
LOVE**

108 Sri Srimad Ananta das Babaji Maharaj
Mahant and Pandit of Sri Radhakund



Analytical Study of Love

By

108 Sri Srimad Ananta dâs
Bâbâji Mahârâj

(Mahant and Pandit of Sri Radhakund)

Translated from Bengali to English by Madhumati dasi

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Prem-Tattva-Vigyaan

What is prem?

'Prem' ordinarily means 'love'. We find this word overused in the material world. But what is really meant by *prem* or love?

"*hlâdinir sâr prem*"

Meaning - "Love is the essence of *Hlâdini shakti*." – (C.C.)

Love is the topmost manifestation of *Hlâdini Shakti*. *Hlâdini* is pure goodness and love is its characteristic. When we perform *bhajan* and we get Sri *Bhagavân's* blessing then our heart becomes clean. It is now ready to receive pure goodness. Then Sri Krishna flings *Hlâdini Shakti* into our heart. When we put an iron rod in fire, it gains the property of the fire – that is – it becomes red in color and hot to touch. Similarly our heart becomes one with pure goodness and gets its characteristics. Now pure goodness starts expressing its qualities through our mind. Its main quality is 'a desire to please Sri Krishna's senses'. This is love.

"*krishnendriya-priti-ichchâ dhore prem nâm*."

Meaning - "Love is the desire to please Sri Krishna's senses." – (C.C.)

Sri Krishna's eternal associates always express the desire to please His senses. This means love is eternally present in them. When the *sâdhak's* heart is cleansed by hearing, chanting etc. then the same love flows into this material world like the river Mandâkini. It rushes down through the channel of devotees and manifests in our hearts.

"We can never get the everlasting love for Sri Krishna that His eternal associates possess by means of any spiritual practice. When our heart becomes clean due to hearing etc. it manifests itself." – (C.C.)

Now we can understand that although love does express itself in this world it is never worldly. Love is the characteristic of the transcendental inherent potency of Sri *Bhagavân – Hlâdini Shakti*. Therefore when we call worldly affection as 'love' – such as 'brotherly love', 'love for the society', 'love for the nation', 'love between men and women' – we are inflicting a grievous insult on the word 'love' – we can easily understand this.

In fact -

"Lust and love are distinct from each other just as iron and gold. Lust indicates a desire to satisfy one's own senses, while love wants to please Sri Krishna's senses only. Lust wants only sexual satisfaction for own self, while love's strongest desire is to delight Sri Krishna."- (C.C.)

We can define 'lust' as the living being's material affection for each other. It is as cheap as a piece of iron for it is self-centered. On the other hand love is brilliant like gold because it wants to satisfy Sri Krishna. Lust stinks like hell for it smacks of sense-gratification, while love is fragrant like the celestial garden Nandan-kânan because it is aromatic with the wish to please Sri Krishna. Lust is as dark as the New Moon night for it is so selfish, whereas love is self-luminous and as bright as daylight because it seeks to make Sri Krishna happy.

"Hence we see that lust is very much different from love - lust is pitch dark, while love shines like the brilliant sun." - (C.C.)

Srila Rupa Goswâmpâd has written -

"When a *sâdhak* who is in the advanced stage of *bhâv-bhakti* - his heart is much more melted or serene as compared to when he was in the primary stage of *bhâv-bhakti* - and now he feels the topmost supreme bliss - and he also feels strongly that Sri Krishna belongs to him - the wise call such a *bhâv* as *prem*."

- (B.R.S.)

Difference between *bhâv* and *prem*

In the stage of *bhâv*, our *chitta* becomes clean while when we reach *prem* we are absolutely spotless. In *bhâv* we have profound interest in Sri Krishna, whereas in *prem* we are extremely possessive about Sri

Krishna. Srila Rupa Goswâmpâd has quoted in Sri Nârâd-Pancharâtra to prove this point -

"When we feel that our body, house and every other physical possession does not belong to us - and in stead consider Sri Vishnu alone as our sole possession - great saints such as Bhishma, Prahâlâd, Uddhav and Nârâd call this stage as '*prem*'."

Srimat Jiva Goswâmpâd has explained this verse as follows -

"*Prem* is a characteristic of *Hlâdini shakti*. Therefore *prem* is intensely blissful. This is its primary characteristic. *Prem* also has two secondary characteristics - a) our *chitta* is squeaky clean and b) we feel extremely possessive about Sri *Bhagavân*."

"Character and nature are the primary characteristics (of anything) and the secondary characteristic, by which we recognize it - is how it acts." - (C.C.)

Lets us now examine *prem* using the above principle.

What is the character and nature of *prem*?

Prem is '**very intense**' - this is its character and this is how we distinguish *prem* from *bhâv*. In the stage of *bhâv* we have lukewarm love for Sri *Bhagavân* while

in *prem* it becomes extremely passionate. What is *prem* made of? The nature of *prem* is that it is the essence of *samvit* and *samvit* is the essence of *Hlâdini Shakti*. We have already mentioned it.

We can recognize something by its action. *Prem* has two secondary characteristics –

- it is spotlessly clean and
- it gives us a sense of possessiveness.

When we gain intense passion – that is we gain *prem* – our *chitta* becomes completely clean and melts. Our desires regarding Sri Krishna increases. We express external symptoms such as tears, goose flesh etc. when we gain *prem*.

“If the heart does not melt, how come there is goose flesh? Without goose flesh how come there are tears of joy? Without tears of joy how is it possible that our *chitta* is cleansed?” – (S.B.11.14.23)

Srimat Jiva Goswâmpâd has written in Priti-Sandarbha (69th chapters) –

“So we see that love results in melting of the heart which leads to goose flesh etc. Although our heart may melt somewhat and we may express some signs of ecstasy such as goose flesh and joy - yet if our *chitta* does not become clean, we should realize that Sri Krishna-*prem* has not manifested itself completely.”

These statements prove that when we perform *sâdhanâ*, our heart becomes pure. Then *bhakti* appears in our heart. When *bhakti* appears in our heart then we become exceedingly eager for Sri *Bhagavân's darshan*. It is like a blazing fire while the *sâdhak's* heart is like gold. The fire (*bhakti*) melts the especially pure gold (heart) – “*darshanotkanthâgnidrutikritachittajâmbunadah*” (Srimat Jiva Goswâmpâd) – in this manner when *prem* arises, the *chitta* melts completely and the *premik* cries, sings and dances in ecstasy.

Srimad-Bhâgavatam says (11.3.31 – 32) –

“When love for Sri *Bhagavân* appears in the devotees' hearts, he remembers Sri Hari Who destroys all sins. The devotees also remind each other of Sri Hari. Their *sâdhan-bhakti* ultimately results in *prem-bhakti* and they express goose flesh. They remember *Achyuta* Sri *Bhagavân* and sometimes they laugh and at other times they cry. Every now and then they speak of things that are out-of-this-world and at other times they dance and sing. By following in the path of Sri *Bhagavân* Who is without birth, they become supremely blissful and remain silent.”

Sri Krishna-*prem* has another secondary characteristic - intense possessiveness about Sri Krishna. Srimat Jiva Goswâmpâd has explained in Priti-Sandarbha (84th chapter) –

“Love results in extreme possessiveness. Although numerous circumstances arise that threaten to destroy love, it does not diminish and there is no decrease in loving behavior. Love is rich with possessiveness. We can see it in other scriptures as well. Mârkandeya Purân says – ‘We feel so sad when a cat

eats up our hen, since the hen belongs to us, whereas if a *chatak*¹ devours a mouse, we do not grieve, since it does not belong to us.' Therefore possessiveness is the sign of love. Nârâd-Pancharâtra says – 'We can say we have *bhakti* when we feel that nothing belongs to us other than Lord Vishnu.'"

A discussion about the characteristics of love

Srimat Jiva Goswâmpâd has discussed the characteristics of love in Priti-Sandarbha, 78th chapter. He has written –

"Now let us discuss the characteristics of love and what we conclude from them. Love for Sri *Bhagavân* is like a full moon that radiates the moon rays of all supreme bliss, it is the essence of all good fortune in the creation and is the source of all goodness in the material world. It is full of ecstasy that constantly arises out of transcendental especially pure goodness. It has insurmountable pleasure. Sri *Bhagavân* is so sweet – one can neither equal nor surpass His sweetness. Yet love can madden Him completely and make Him dizzy with happiness. Circumstances cannot diminish Divine love and it cannot bear any change in the relation. It is a characteristic of condensed *Hlâdini*. Love only wants what is favorable for Sri Krishna and desires only Him. Love resides in the heart of such a devotee. Love is more *ras*-full than condensed *Amritam* and conceals its excellences from everyone, except the devotees. It is decorated with the pearl like tears² and contains all good qualities. Every single goal of life – how much ever precious or important it may be – is reduced to nothing in front of divine love. In fact when we accomplish love, nothing else remains to be attained. Love is entirely absorbed in serving Sri *Bhagavân* like a chaste wife. Its only job is to steal His heart. Love is the sovereign ruler because it serves Sri *Bhagavân* to the fullest extent."

Let us scrutinize Srimat Jiva Goswâmpâd's description. It reveals the primary as well as secondary characteristics of love. We have already mentioned that primary characteristic comprises character and nature. They indicate what this substance is actually.

Character of love

Srimat Jiva Goswâmpâd says that love's character is – "*bhagavad-ânukulyâtmak-tad-anugata-tat-sprihâdimay-gyâna-visheshâkârâ*". It means that love is knowledge. What sort of knowledge? We should

have the knowledge of what is favorable for Sri *Bhagavân* – that is – what pleases Him and we should also know what *sevâ* we should perform so as to make Him happy. He has further clarified this point with "*tâdrishabhaktamanovrittivisheshadehâ*" – this means – when a devotee gains love he strongly yearns to please Sri *Bhagavân* and love is made up of such extreme longing.

¹ Name of a bird

² When a devotee has divine love, he sheds tears of love. These tears arise from extremely pure feelings and hence they are compared to pearls.

Nature of love

Love is – “*hlâdinisâravrittivishesharupâ*” – a characteristic of condensed *Hlâdini shakti*.

Now Srimat Jiva Goswâmpâd is describing the secondary characteristics of love – *kârjyadwârâ gyân ei tatasthâ lakshan* – we learn the secondary characteristics of anything from the way it acts. Following are the activities of love.

1. *anapekshitavidhih* – Love for Sri *Bhagavân* (Divine love) does not depend on whether or not the scriptures instruct us to do so. Love is self-manifested.
2. *swarasata eva samullasanti* – Divine love is pleasurable due to its own *ras*. It is sweet on its own and does not require any external sweetener. This is because it is a characteristic of *Hlâdini*.
3. *vishayântarairanavachchedyâ* – Divine love desires only to please Sri *Bhagavân* – nothing can deter it – the temptation for heaven, liberation or any other attraction.
4. *tâtparyântaramasahamânâ* – A devotee who has love always stays away from all desires other than Sri *Bhagavân's sevâ*.
5. *peeyusha-purato'pi sarasena swenaiva swadeham sarasayanti* – It is sweeter than a sweet with *Amritam*-filling; this means sweetness is at its zenith in Divine love. Also it keeps its sweetness intact on its own. It is blissful by itself. A loving devotee enjoys its taste and so this characteristic too is secondary.
6. *bhakta-kritâtma-rahasya-sangopana-gunamaya-rasanâ, vâshpamuktâdivyakta-parishkârâ* – This statement mentions a few ornaments of Divine love. A loving devotee always tries to conceal himself – he never reveals to anyone the fact that he has gained love. This excellent quality is like precious necklace dazzling around his neck. Srimat Jiva Goswâmpâd has compared the tears of love shed by a loving devotee as gems and pearls. These ornaments make Divine love all the more attractive. Love makes the devotee want to conceal himself and makes him shed tears. This is a secondary characteristic of love.
7. *sarva-gunaika-nidhâna-swabhâvâ* – Divine love is naturally a repository of excellent qualities. Srimad-Bhâgavatam (5.18.12) says – “When Divine love manifests in a devotee’s heart, he gains all good qualities.”
8. *dâsi-kritâshesha-purushârtha-sampattikâ* – Even the most important goals of life seem like maidservants of love – the topmost achievable goal – and they wish to serve love.
9. *bhagavat-pâtivratya-vrata-varyâ-paryâkulâ* – A chaste wife always longs to please her husband by her *sevâ*. Similarly when Divine love manifests in someone he constantly strives to perform *sevâ* and please Sri *Bhagavân*.
10. *bhagavân-manoharanaikopâyahârirupâ* – Divine love has only one function – to steal Sri *Bhagavân's* heart.

If we only know the course of divine love we will be able to realize how remarkable love is. This is why Srimat Jiva Goswâmpâd has written – ‘*nikhila paramânanda-chnadrikâ-chandram*’ and ‘*ananta-vilasamayâ-mâyika-vishuddha-sattvânnavaratollasâd-asamorddha-madhure bhagavati*’ – Sri *Bhagavân* is the only Object of love. Love is like a moon that scatters supreme bliss like the moon rays. In fact love is the source of all that is joyous. Love is a rumbling ocean of incomparable sweetness.

Srila Vishwanâth Chakravartipâd has described the symptoms of love in his Mâdhurya-Kâdambini (8th shower of nectar¹). Let us discuss in brief.

When we perform *sâdhanâ* we are attached to body, home and wealth. Love easily breaks these bonds and converts our material tendencies into transcendental. Thus love fixes our heart in the sweet name, beauty and excellences. Love is like a dazzling sun while all the goals of life are like the twinkling stars. When love rises suddenly it forces other goals to disappear. Love verily intoxicates the devotee. Then he becomes dynamic like a valorous warrior. He forgets himself like an extremely greedy dacoit who is all set to plunder. Then the devotee just keeps on relishing, and the more he relishes the greedier he becomes. His thirst is ever-increasing. The more he drinks this nectar the more thirsty he becomes. Love and divine sweetness enhance each other extremely. Love takes the heart of the devotee in a realm of immeasurable relish.

Love creates an extraordinary strong agitation in the *premik's* heart, while he also experiences the peace of sweetness. The two feelings are contrary to each other. The devotee who wishes to meet Sri *Bhagavân* – his heart is torn apart due to these simultaneous opposite feelings. Then he is no more satisfied with Sri *Bhagavân's* beauty and sweet pastimes. Then his relatives seem like dry and dark well, his home appears like a thorny forest and little food as a good beating. Even if a good person praises such a devotee (which means it is true and not flattery) it stings him like a snake, he performs his daily duties like death, he carries his body like a burden. When his friends console him it stings him like poison. When he is awake he is immersed in an ocean of repentance and sleep like it is tearing his life apart. He thinks he is alive because Sri *Bhagavân* has no mercy on him. He feels his life like repeatedly fried grains. What's more, earlier when he was a *sâdhak* he used to wish dearly to meditate on Sri *Bhagavân* – and now he finds that same meditation suicidal.

After this, love draws Sri Krishna like a magnet and reveals Himself to the *premik*. Sri *Bhagavân* too divulges His beauty, fragrance, sweet voice, handsome youth, sweet *ras*, magnanimity, munificence and all other auspicious qualities to His devotee. His excellences are extremely nectarine. When the devotee relishes these excellences he feels a great longing that increases every moment and ultimately such a colossal bliss appears in his heart that no poet can describe it.²

Sriman-Mahâprabhu has stated briefly the original form and activity of love in very simple terms –

“Love is a precious wealth and it is the fifth *purushârtha*³. It enables us to relish Sri Krishna's sweet *ras*. Love subjugates Him to His devotee and love gives us the pleasure of serving Sri Krishna.” – (C.C.)

Love is the fifth *purushârtha* – the crest-jewel of all *purushârthas*. It is the greatest treasure. When we have a treasure we enjoy – similarly whether a *premik* experiences *viraha* or *milan* – he uninterruptedly relishes sweetness. Love is the essence of Hlâdini or the Blissful Potency, hence it is most delicious. Love alone enables us to relish Sri Krishna's beauty, excellences, and sweet pastimes since “we can relish Sri Krishna's sweetness only if we

¹ chapter

² We can study this topic in detail in Mâdhurya-Kâdambini

³ Goal of a living entity

have love” – (Srimat Jiva Goswâmpâd). Sri Krishna becomes subordinate to His devotee because of love. Just as a chaste wife subjugates a faithful husband, although Sri *Bhagavân* is independent, He becomes subordinate to his devotee on His Own. To become love-subjugated is His greatest quality. We can enjoy serving Sri Krishna when we love Him. In fact love is the only way we can gain His service. Love is the best ingredient of Sri Krishna-sevâ. Love appears in our heart in two ways –

- By the mercy of Sri *Bhagavân* and the devotees
- By practicing *sâdhanâ*.

Love through mercy is very rare; it is better we perform *sâdhanâ* to gain this treasure.

Different types of devotional practice leads to different types of love

Depending on what type of *sâdhanâ* we perform we can get two types of love –

- Love that contains the knowledge that Sri *Bhagavân* is almighty
- Simply love

Srila Rupa Goswâmpâd states the same in B.R.S. –

“mâhâtmya-gyâna-yuktashcha kevalashcheti sâ dwidhâ”

Devotional practice is of two types –

1. *Vaidhi*
2. *Râgânugâ*

Love gained by following the *vaidhi* path

When a *sâdhak* follows the *vaidhi* path he has a strong feeling that Sri *Bhagavân* is majestic. Therefore when he gains love, it is mixed with a sensation of glory. When a *sâdhak* practices the path of *vidhi* (or

vaidhi path) then he gains love, however this love results in either *sâlokya*, *sârshiti*, *sârupyâ* or *sâmpiyâ*. These are four types of liberation or *mukti* that a devotee can get. Then he goes to Vaikuntha.

*“aishwarya-gyâne bidhi-marge bhajan koriyâ,
boikunthete jây chaturbidha mukti pâiyâ”*

Meaning - "When we practice *bhajan* in the path of *vidhi* by considering Sri *Bhagavân* as majestic, we attain liberation and go to Vaikuntha."

– (C.C.Âdi.3.17.)

Love gained by following *Râgânugâ*

The *Râgânugâ* devotee worships Sri Krishna as the Son of Vrajendra (King of Vrajadhâm, that is, Nanda Mahârâj). It is devoid of a sense of majesty. Hence such

a devotee gains simply love (*keval' prem*). The devotional practice in *Râgânugâ* path is without a hint of opulence or *aishwarya-gyân*. Srila Rupa Goswâmpâd states this in B.R.S. –

“râgânugâshritânâncha prâyashah kevalo bhavet”

Meaning - "The devotees who practice *Râgânugâ* almost always (*prâyashah*) gain *keval prem*."

Srimat Jiva Goswâmpâd has explained the word '*prâyashah*' (almost always) as - "Although a devotee may follow *Râgânugâ* if his devotion is tainted with *vaidhi bhakti* then he will not attain simply love."

This means that not necessary that all *Râgânugâ* devotees will attain *keval prem*. However we should note that we can taste the pure sweetness of *Vraja-ras* only when we possess *keval prem*.

Love is extremely difficult to comprehend

"The devotee who gains the new-found love is indeed blessed. Even the Vedic scholars are unable to comprehend his speech and actions." - (B.R.S.)

"The devotee who has achieved love - even the wise cannot understand his speech and actions." - (C.C.Madhya.23.21.)

Ordinary people feel joy and sorrow related with their body and material conditions. Although a *premik* devotee too expresses such feelings, it is entirely different from those expressed by materialistic people. A devotee who has gained love is absorbed in bliss all day and night. His joy and sorrow depends on whether he has attained Sri *Bhagavân* or is in *viraha* from Him. These are divine joy and sorrow. They are realizations that are always *ras*-full and supremely sweet. We can never compare these realizations with any happiness or suffering of this world. The loving devotee rides on the waves of transcendental pleasure and pain that whatever feelings he may express externally - forget ordinary mortals - even Vedic scholars who may be inexperienced in the mysteries of love - are incapable of understanding. When they see the *premik* laughing, weeping, singing and dancing, they simply think he is a lunatic. Of course those who know the mysteries of love can understand such a devotee.

Love depends on your relation with Sri *Bhagavân*

We already know what is love - "when we feel that only Sri Krishna belongs to me and I possess nothing else". Now, this possessiveness depends on our relation with Him. It is possible for us to feel like this only when we have established some sort of bonding with Him, for instance, that of a servant, friend, parent or sweetheart. Therefore love is of four types - depending on the bond - namely -

- *Dâsya-prem* - love in servitude
- *Sakhya-prem* - friendly love
- *Vâtsalya-prem* - parental love
- *Madhur prem* - conjugal love

The *shânta* devotees are happy just to get His *darshan*. They never feel He belongs to them. Their idea is - Sri Krishna is *âtmârâm* and *âptakâm*; He does not require any *sevâ*. Therefore a *shânta* devotee does not wish to perform

sevâ, yet *bhakti* means '*sevâ*'. Srimat Jiva Goswâmpâd has called the *shânta* devotee as a borderline case due to two reasons –

- He does not feel that Sri *Bhagavân* belongs to him and
- He does not wish to do *sevâ*

"The *shânta* devotee has absolutely no sense of possessiveness regarding Sri Krishna. His head is crammed with the knowledge that He is the Supreme Brahman and *Paramâtmâ*. When a devotee is in *shânta-ras* he can only realize the true form of Sri Krishna and nothing else." – (C.C.Madhya.19.177-178)

"A *shânta* devotee has only two qualities –

1. he has firm belief in Sri Krishna
2. he has no desire for anything not pertaining to Sri Krishna."

– (C.C.Madhya.19.175)

dâsya-prem

A devotee who is bound to Sri Krishna as a servant has the qualities of a *shânta* devotee – that is – he is a firm believer of Sri Krishna and has no desire for anything not pertaining to Sri Krishna. Moreover he longs to perform *sevâ*. Eg. Sri Krishna's servants in Dwâraka, such as, Dâruk.

"The servant is completely in awe of Him and thinks of Him as a Master. He considers Sri Krishna as Almighty God and reveres Him highly. He pleases Sri Krishna by constantly serving Him. He has all the qualities of a *shânta* devotee and also one more - and that is – '*sevâ*'." – (C.C. Madhya.19.178-180)

The Vrajavâsis have *keval prem* for Sri Krishna since none here considers Him God. The servants in Vrajadhâm such as Raktak and Patrak do consider Him a prince (the Son of Nanda Mahâraj), but they never feel He is God. Hence Srimat Jiva Goswâmpâd has called their love 'sweet'.

sakhya-prem

The *Gopa* boys such as Shridâm, Subal etc have pure friendly love. True, Sri Krishna has friends such as Uddhav and Arjun in Dwâraka; however they are in *aishwarya-gyân*.

"Love decreases when a devotee senses opulence (*aishwarya*), however when a devotee has *keval prem*, even though he may behold Sri Krishna's majesty he does not accept it." – (C.C.)

When Arjun saw Sri Krishna's majestic Universal Form, he was astounded, and his love diminished. He had begged forgiveness from Sri Krishna for his earlier behavior in a friendly mood. We find this in Bhagavad-Gita. On the other hand see how the *sakhâs* in Vrajadhâm behave. They were seeing Sri Krishna killing terrible *asurs* nearly everyday, yet they never thought He is God. They only thought – "Oh! Our friend is so strong!" and they loved Him all the more. They rejoiced when they defeated Him in sports and climbed on His shoulder to punish Him; they merrily bit into fruits before feeding Him. They say –

"As if you are better than any of us! We are all equals." – (C.C.)

"The *sakhâs* have the qualities of a *shânta* devotee and wish to serve like the servants. The difference between the *sakhâ* and the servant is that while the servant respects Him, the *sakhâ* has no such feeling. He climbs on Sri Krishna's shoulders, play and fight with Him. He serves Sri Krishna and also makes Him serve. A friend has great faith in Sri Krishna and is without any respect. Hence *sakhya-ras* has three qualities by which you can recognize it –

1. plenty of possessiveness for Sri Krishna
2. considers Sri Krishna non-different from himself
3. he has subjugated Sri *Bhagavân*" – (C.C.Madhya.19.181-184)

In Vrajadhâm Sri Nanda Mahârâj and Mother Yashomati has pure parental love. Vasudev and Devaki too have parental love, but they are in *aishwarya bhâv*. When Sri Krishna had appeared before them they had fallen at His feet and eulogized Him. Later on also we see that they have reverently stated that Sri Krishna and Baladev are not their sons; rather they are the Supreme controllers. However Sri Nanda-Yashomati were very happy to receive Sri Krishna and they performed *pujâ* that was appropriate for a new-born baby. They arranged this to protect Him from all inauspiciousness that any ordinary parent would do. They donated huge wealth, gems and cattle seeking His welfare. Mother Yashodâ, in spite of seeing Baby Krishna kill Putanâ with her own eyes, tried to protect Him in everyway by performing some or the other ritual. She never thought for a moment whether one who can kill such a ferocious demoness at such a tender age really needs any protecting ritual or not. She has constantly prayed for His well-being. When she saw her son stealing butter and curds, she even beat Him and scolded Him so that He should grow up to be a good man. When Sri Krishna carried his sandals on His head and brought them to him, Nanda Mahârâj was immersed in the ocean of bliss. So Sri Chaitanya-Charitâmrita states –

"A devotee in *Vâtsalya*-love has the qualities of a *shânta* devotee and *sevâ* that is present in *dâsya prem* also. However here we call that *sevâ* as '*pâlan*'¹. A devotee in parental mood has no awe and reverence for Sri Krishna – same like a friend. He has more sense of possessiveness and so he beats and chastises Him. He considers himself as Sri Krishna's protector and feels that He depends on him for survival. A devotee in this mood is full of nectar since he has the qualities of the four sentiments (*shânta*, *dâsya*, *sakhya* and *vâtsalya*). Therefore he drowns in ocean of nectarine bliss. Even the scholars who are in *aishwarya-gyân* admit that Sri Krishna is subjugated by His devotees." – (C.C.Madhya.19.185-188)

Madhur prem or sweet love is special because the devotees in this sentiment serve Sri Krishna with their bodies in the mood of sweethearts. The Vrajabeauties are the zenith of sweet love and they are headed by Sri Râdhâ. They are in the mood of extra-marital relationship with Sri Krishna and possess pure sweet love for Him. The queens such as Rukmini and Satyabhâmâ too possess sweet love, but they are in *aishwarya bhâv* and are within the confinement of marriage. They hold Sri Krishna in awe and serve Him as a wife. On the other hand the Vrajabeauties have pure sweet knowledge and serve Sri Krishna taking Him as a lover and not as a husband. All the devotees – whether they have *dâsya*, *sakhya*, *vâtsalya* or *madhur prem* in the mood of the queens of Dwârakâ – have a bond with Sri Krishna and serve Him according to that relation. However the *Gopis* are not bound to Him by any relation, yet serve Him as a lover with pure sweet love. They do

¹ Upbringing, caring and protection.

not love Him because they have a relation with Him; rather they are bound to Him because they love Him.

“The *Gopis* love Sri Krishna accepting Him as a lover – this is the height of *ras*-exultation, and it does not exist anywhere other than in Vraja.” – (C.C.Ādi.4.117)

As a result, the *Gopis* pure sweet love is replete with all the *rasas* to the fullest extent. And the relish is incomparable.

“A devotee in the sweet *ras* (*madhur ras*) is –

- 1) Firmly established in Sri Krishna and
- 2) Performs plentiful *sevâ*.
- 3) She cares for Him without any inhibition and
- 4) Very strongly feels that Sri Krishna belongs to her.
- 5) She serves Him with her body in the mood of a consort.

Thus a devotee in the sweet *ras* has five qualities, just as the five elements have the qualities of the previous ones starting with the sky. Ultimately earth has all the five properties.¹ In this way, a devotee in the sweet *ras* possesses all the *bhâvs* and as a result, it is so delicious that it makes one wonderstruck!” – (C.C.Madhya.19.189-192)

The Specialty of Gopi-prem

From the point of view of *tattva*, The Vrajabeauties are Sri Krishna’s own potency. Hence they are His wives. Yet Sri Krishna’s *aghatan-ghatan-patiyasi*² Yogmâyâ made them eternally feel *parakiyâ*.³ Actually they never got married to any other cowherd man. Yogmâyâ simply made them feel this as if in a dream, to strengthen their *parakiyâ* belief. A *parakiyâ* sweetheart faces many obstacles to meet her lover. She has to meet Him secretly without the knowledge of her friends and relatives. Sometimes she succeeds in her endeavor and at other times does not. Due to this she has to shroud her erotic desires and uniting with her lover is an extremely rare phenomenon. This lends immense color and charm to their love-affair. Therefore Yogmâyâ has made the *gopis* feel a sense of *parakiyâ*.

There is another reason for this. When our goal is fraught with impediments, our longing increases. We feel strong agitation. Also we feel it is priceless. Then when we get the object of our desire, we relish it maximum - Just like one enjoys the taste of water when one is dying of thirst. The reverse is also true – if we are not thirsty, even if we get water it is useless. Thus relish is directly proportional to desire. Stronger the desire, more the pleasure. The *Vraja gopis* constantly feel new undaunted desires to serve Sri Krishna. These cravings surge in their ocean like hearts akin to gurgling waves! When a river reaches the sea, we see that the tides are stronger. The *Vraja gopis* are very close to *Shyâm-sâgar*⁴, hence they experience remarkable high tide (bliss of

¹ The five elements are – sky, air, fire, water and earth. Sound can echo in the sky. The air can reverberate sound; in addition it has another quality – touch. Fire can transmit sound; we can touch it as well as see it. Water transmits sound, has the quality of touch, is visible and also has taste. The earth has all these characteristics and also smell.

² One who is expert in making the impossible possible.

³ An extra-marital relationship.

⁴ *Shyâm* – Sri Krishna; *Sâgar* = sea. *Shyâm-sâgar* = Sri Krishna Who is like the blue sea.

meeting) and low tide (the pang of *viraha*) in their hearts. This results in variegated love-sports and ever new *leelâs*.

The *Gopis* suffer *viraha* from Sri Krishna as if each moment is like millions of *yugas*, similarly when they meet Him; even one *Brahma-râtri*¹ passes in a trice. Their eyes are like *chakors* that survive by drinking the immensely sweet nectarine beauty (like moonbeams) radiating from the moon like face of *Shyâm-chând*². They insult the creator for making eyelids.

"Not only did the creator give us millions of eyes, he gave us only two – and that too he covered with eyelids! The creator only knows to perform dry austerity and is a big fool! He has no inkling of *ras* and does not know the art of creation at all. Imagine giving only two eyes to one who will behold Krishna's face! He is the creator, yet he is so unjust! If he accepts my suggestion and give me one crore eyes then I will consider him a worthy creator." – (C.C.>C.Madhya.21.112-113)

Only the *Gopis* who are rich with *mahâbhâv* can possess such precious sentiments. Such great love-longing can arise only out of *parakiyâ bhâv*. This is why they relish Sri Krishna's sweetness to the greatest degree.

The highest specialty of *Gopi-prem* is 'lack of a desire for sense-gratification'. They feel blessed simply to serve Sri Krishna. They never ever think of their own happiness. If they wish to make love to Sri Krishna it is only to please Him. Only a *Gopi* can make statements such as –

"I do not consider my own sorrow and I only desire His happiness for I am happy if He is happy. If He feels joy in making me suffer then that sorrow is the greatest joy for me." – (C.C.Antya.20.43)

"*kânta-sebâ sukhapur, sangam hoite sumadhur*³" – this is a statement made by a *Vraja*-damsel. A desire for sense gratification never arises in a *Gopikâs*

heart. They are lost in finding out new means to serve Sri Krishna every time. No lover has been able to sacrifice their own dreams to make their beloved happy like the *Gopis* have done.

"The *Gopi* never considers her own happiness and sorrow. All her endeavors are directed towards making Sri Krishna joyous. She forsakes all for Him and offers pure deep love to make Him blissful." – (C.C.Âdi.4.174-175)



We may question – "In the beginning of *Râs-leelâ* Sripâd Shukamuni has mentioned that the *Gopis* clean and decorate themselves – *limpantyahpramrijantyo'nyâ anjantyah kâshcha*

¹ 72 *chatur-yugas* (a cycle of four *yugas*).

² The moon-like Sri Krishna.

³ "Serving my Beloved is extremely joyous and is much sweeter than love-making."

lochane - (S.B.10.29.7) – then can we say that the *Gopis* do not desire sense gratification?” The reply is –

“When we see the *Gopis* dressing up nicely, know for sure, it is to please Sri Krishna. A *Gopi* feels –I have surrendered this body to Him and now it is His property for Him to enjoy. He will touch it and feel happy, so she keeps it clean and adorns it.” – (C.C.4.181-183)

Now we have another doubt. Since the *Gopikâs* do not aim for happiness, they will be bereft of joy; yet the scriptures state that happiness is the only goal for any living being. Whatever a living entity does, it is ultimately to gain pleasure, is it not? Then what is the use of such colossal *Gopi-prem*? Since it does not culminate in joy?

Sri Chaitanya-Charitâmrita answers –

“The *Gopis* have an extraordinary mood and it is inconceivable. When the *Gopis* see Sri Krishna, they do not wish for happiness, yet their joy is infinite. Their pleasure is millions of times greater than the joy that Sri Krishna feels on seeing them. Although they do not desire happiness it increases manifold. Is this not contradictory? We have only one solution of this riddle – The *Gopikâs* joy lies in pleasing Sri Krishna; when He sees them His exultation increases and this makes Him incomparably sweet. When the *Gopikâ* sees that Sri Krishna is joyous on seeing her, she feels all the more blissful, which makes her prettier. This in turn makes Sri Krishna jubilant and thus He looks more handsome than ever. In this manner both start competing with one another. However Sri Krishna is pleased with the beauty and excellent qualities of the *Gopis*, while the *Gopis* are happy simply to give Him pleasure. This is the reason why the love of the *Gopis* is not tainted with lust.” – (C.C.Âdi.4.185-195)

Thus we discover that the *Gopis* love is absolutely flawless. Even though they may wish to make love to Sri Krishna it is only with the intention to please Him. Their love is unobstructed. Their love reveals all about Sri Krishna. Therefore He has admitted to Arjun –

“O *Pârtha*, only the *Gopikâs* truly know my glory, my *sevâ*, my wish and my deepest moods; no one else knows like they do.”

This is why Sri Krishna is completely subjugated by the conjugal love of the *Gopis*.

“Sri *Bhagavân* states that *Gopi-prem* subjugates Sri Krishna completely and this love makes Sri Krishna available to the devotee in His most complete form.”

– (C.C.Madhy.8.88)

“Sri Krishna told the *Gopikâs* on the night of the *râs*-dance – My dear *Gopis*, the chords that bind a woman to the house is unbreakable, yet you have cut it asunder and have adored me selflessly. I will never be able to repay your debt. Your goodness is alone is the reward for your love.” – (S.B.10.32.22)

The *Gopikâs* have *mahâbhâv* and Srimati Râdhârâni is the best of them.

Srila Vishwanâth Chakravartipâd has written – “Based on the amount, we can classify love into 4 categories –

1. minute
2. relatively little more than minute,
3. great,
4. extremely great

A *sâdhak* has minute love and he is able to subjugate Sri Krishna to a minute degree. Sages such as Nârada and Vyâsa have little more love than this and they subordinate Sri Krishna proportionally. The Vrajavâsis have great love while Srimati Râdhârâni has extremely great love. Thus Srimati Râdhârâni binds Him the most."

Conjugal Love and its height

"When a young couple are bound to each other by a feeling that is not destroyed in spite of immense threat (unfavorable conditions) we call it 'love',"

– (U.N. Sthâyi-63)

Example – Srimati Râdhârâni is infinitely greater than Chandrâvali in all respects – beauty, qualities, sweetness, expertise, charm etc. Chandrâvali is well aware of this fact and Sri Krishna too knows it. She also knows that He has extreme *anurâg* for Srimati Râdhârâni. Yet the bond of *bhâv* between Sri Krishna and Chandrâvali never fades.

Here, Srimati Râdhârâni's extreme beauty and excellences and Sri Krishna's tremendous love for Her are the causes that can sever Chandrâvali's love for Sri Krishna; yet their love does not die. This is the true nature of love. Why? Because both the lovers are completely without any desire for sense gratification.

This sort of love is of three types –

1. *manda* (feeble)
2. *madhya* (intermediate)
3. *proudha* (mature)

"Mature love is the one in which the lovers cannot bear separation" – (U.N.)

"When the lovers tolerate separation with great sorrow we call it intermediate love" – (U.N.)

"When the lovers may forget each other sometimes, it is feeble love."– (U.N.)



Leelâ-shakti creates such different types of love to enhance the *ras* of love and make it variegated. Of course, we should realize that Sri Krishna's love is proportional to the type of love that the sweetheart feels for Him.

"Love increases gradually from *sneha*, *mân*, *pranay*, *râg*, *anurâg*, *bhâv* and *mahâbhâv*. Just as the taste is increasingly sweet from the

seed of sugarcane, sugarcane, sugarcane juice, jaggery, lump sugar, sugar, refined sugar, double refined sugar and pure sugar, similarly the enjoyment increases from one level of love to the next." – (C.C.Madhya.23.22-24)

The chemical analysts say that once we get the product, the reactant disappears – for instance – when the sugarcane is squeezed, we get the juice, however the sugarcane stick is no more; and when we thicken this juice to obtain jaggery, the juice disappears. Similarly when love deepens and reach the level of *mân*, we will not get the previous stage. When *sneha* turns into *mân*, *sneha* will vanish. This logic does not hold well in the case of love. Love has inconceivable power. It arouses the pleasure of all the levels in the heart of a lover.

Sneha

"When love deepens, it makes us realize the object of love and melts our sub-consciousness. Then we call it '*sneha*'. When a lover reaches this stage he never feels satisfied on simply seeing his beloved."– (U.N.)

Who is the object of love? Sri Krishna. To realize the object of love means 'to become conscious of Sri Krishna'. *Sneha* dazzles such realization. Love (*prem*) too makes the lover realize Sri Krishna; however this consciousness shines brilliantly when he reaches *sneha*. His *chitta* too melts more than when he was in the stage of *prem*. Srimat Jiva Goswâmpâd has written in his Lochan-Rochani purport –"This definition of '*sneha*' indicates that it is indestructible. The definition of *prem* states that one cannot annihilate *prem*. In *sneha* this quality becomes greater. When the devotee reaches *sneha*, in spite of getting Sri Krishna's *darshan*, he is not satisfied. His thirst keeps on increasing."

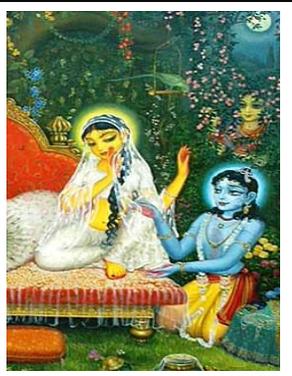
*"janam abadhi ham,
roop nehârinu nayana nâ tirapita bhelo".*

Meaning - "I have been seeing Him since birth, yet my eyes remain thirsty for more."– (Vidyâpati).¹

Mân

"When *sneha* increases and makes the lover relish novel sweetness and itself becomes crooked, and then we call it '*mân*'." – (U.N.)

When *sneha* become deep, the lover relishes a sweetness that is greater and new than what he has relished earlier. Yet, he behaves crookedly and does not show any interest. When a river gushes with great speed and comes across a giant barrier, this water surges. Unable to proceed in the normal course, it divides into hundreds of streams that flow in a curved manner. Similarly, the Vraja *gopis*, who are naturally crooked – when their love faces a barricade of *mân*, their love twists all the more and it rushes speedily through hundreds of courses. Hence U.N. says –



"The lover and the beloved are together; they are also attached to one another; they wish to see and embrace one another as well; yet the mood that stops them from doing so is called '*mân*'."

¹ *Prem* and all the higher stages are present in Srimati Râdhârâni to the maximum extent in amount as well as quality.

Although *mân* apparently troubles the lovers, it enhances their love and becomes new each moment. *Mân* serves to revitalize love, heightens the pulse and maintains novelty. *Mân* makes love that is already enjoyable, more relishing, sweeter and more tempting. Truly, *mân* is a wonderful rejuvenator in the empire of *prem* – an amazing miracle! The lover starts yearning to drink the nectar of his beloved’s lotus-like lips just like a black bee tempted by a lotus full of honey. He prays to the beloved to dispel the darkness of his heart by flashing her sparkling white teeth (that is – by smiling at him). Ultimately He rolls at her feet crying - “*dehi-pada-pallavamudâram*” – and feels blessed in doing so! Actually the lover feels immense joy internally, he /she expresses disinterest, crooked behavior, sarcasm etc. outside. This is the true nature of *mân*. Hence Sri Chaitanya-Charitâmrita has stated –

“The *Gopis’ mân* creates *ras* in *Vraja dhâm*.”

Pranay

“When *mân* deepens to become *vishrambha* then we call it ‘*pranay*’.” – (U.N.)

Srimat Jiva Goswâmpâd has explained ‘*vishrambha*’ as – “*Vishrambha* is a state when we consider ourselves non-different from our dear one.’

We should note the point that ‘we are non-different from each other’ is not at all like the feeling of the brahma-yogis who think they are non-different from Brahman. *Pranay* is a very high stage of love. And love means to serve Sri Krishna and please Him. So the devotee serves more when he attains the level of *pranay*. If Sri Krishna and the devotee think they are non-different from each other, how will the devotee serve Sri Krishna and how will He accept the *sevâ*? Then what does ‘feeling non-different from each other’ imply here? Srila Vishwanâth Chakravartipâd has cleared our doubt in his *Ânanda-Chandrikâ* purport –

“‘*Vishrambha*’ means ‘to have faith’ or ‘without awe and reverence’. The lovers consider each other’s life, mind, intellect, body and belongings to be the same. Whatever belongs to Him is mine; whatever is mine belongs to Him. This is the feeling. In spite of this, sometimes they do get angry with one another – this is only to create *ras*. We should understand this. If we touch our body with our feet, do we apologize? We do not hesitate to wipe our face with our garments, do we? Similarly when the sweetheart touches Sri Krishna with her feet, she is not embarrassed; neither does she seek permission to wipe her face with His golden yellow robe. In brief, lack of self-consciousness is the main sign of *pranay*. The height of *pranay* is – ‘*nâ so ramana nâ ham ramani, duhu mana manobhava peshala jâni*.¹”

True, we have mentioned that *mân* deepens to become *pranay*. However this rule does not hold good all the time. Sometimes *pranay* turns into *mân*. Thus *pranay* and *mân* give rise to each other. Srila Rupa Goswâmpâd says –

“Sometimes *sneha* deepens to form *pranay* and then the lover attains *mân*; and in some cases, *sneha* matures into *mân* and then the lover reaches the stage of *pranay*. Thus we see that *mân* and *pranay* are interconvertible. Therefore we are specifying that when the love deepens so much that the lovers express *vishrambha* (lose self-consciousness) we call it *pranay*.” – (U.N.)

¹ He is not the lover, neither am I the beloved, our hearts have merged to become one.

Srimat Jiva Goswâmpâd has explained his statement in his Lochan-Rochani purport as follows –

“Crookedness is the specialty of *mân* and crookedness is possible only when the lover attains the stage of *pranay*. So it is logical that *mân* should appear after *pranay*. However love travels in a twisted course; the sweetheart’s love is naturally warped. Hence she can feel *mân* because she has a reason and *mân* may arise in her heart for no rhyme or reason. Hence it is Srila Rupa Goswâmi’s personal opinion that *mân* deepens so that the lovers lose self-consciousness and they graduate onto the level of *pranay*.”

Râg

“When *pranay* reaches its maximum height, the lover feels happy in extreme sorrow; we call this stage as ‘*râg*.’” – (U.N.)

Srimat Jiva Goswâmpâd explains – “When a lover sees that if he accepts a sorrowful situation he will get Sri Krishna, he joyously welcomes that state; on the other hand if a happy situation does not result in obtaining Sri Krishna he feel sad. This indicates that the lover has reached the state of *râg*.”

Sneha, *maan*, *pranay* and *râg* – all have variety. For instance, there are two kinds of *sneha* –

- *Ghrita-sneha*¹ (*sneha* resembling clarified butter)
- *Madhu-sneha*² (*sneha* that is akin to honey)

Maan is also of two types –

- *Udâta-maan*³
- *Lalito-maan*⁴

Pranay is of two types –

- *Maitra-pranay*⁵
- *Sakhya-pranay*⁶

There are further classifications of these moods. *Râg* too has various categories.

Srimati Râdhârâni expresses the second of all the above-mentioned qualities. These attributes are higher than the first ones. The first qualities express – “I belong to you” (the sweetheart thinks she belongs to Sri Krishna), while the second qualities show – “You belong to me” or Sri Krishna belongs to me. Chandrâvali displays all the first qualities while Srimati Râdhârâni has the

¹ *Ghrita-sneha* – This *sneha* is full of loving care; however *ghee* tastes well only when you add it with some other ingredient like sugar etc. Similarly this *sneha* gives Sri Krishna pleasure when the lover also expresses other *bhâvs* along with *sneha* – like envy, pride etc.

² *Madhu-sneha* – Honey is relishing on its own. It is thick. Hence this *sneha* is much deeper than the *ghrita-sneha*.

³ *Udâta-maan* – The sweetheart possessing ‘*ghrita-sneha*’ express this sort of *maan*. She is generous externally, but adverse internally. E.g. Chandrâvali

⁴ *Lalito-maan* – The sweetheart possessing ‘*madhu-sneha*’ express this sort of *maan*. She has no barrier and expresses vary sweet sarcasm and witty remarks. E.g. Srimati Râdhârâni

⁵ *Maitra-pranay* – Here the *vishrambha* is mingles with some degree of hesitation. E.g. When Sri Krishna reappeared in the *Râs-leelâ* (after His disappearance), a *Gopi* joyously caught His hand, while another one placed His arm around her shoulder. The One who caught His hand is the one with *maitra-pranay*, while the second *Gopi* has asserted more right, so she belongs to ‘*sakhya-pranay*’ that is absolutely without any respect for Sri Krishna and the sweetheart asserts her freedom completely.

⁶ *Sakhya-pranay* – Explained above.

second ones. All the qualities of Srimati Râdhârâni are present in the *sakhis* belonging to Her group since they are Her expansions.

Sri Krishna's eternal associates (*nitya-siddha*) are the embodiments of His *swarup shakti*. The above-mentioned qualities are present in them since eternity. The devotees who become His associates after attaining success in *sâdhanâ* gain the necessary qualities only after accomplishment. We call them *sâdhan-siddha*. When the *sâdhak*-body breaks up, he is born in the home of a cowherd (*âhiri-gop*) wherever Sri Krishna is performing His divine pastimes at the moment. There he gains transcendental body. He associates with the eternal associates who are in the same mood as he is in. Their mood transmits into him.

Anurâg

"When a lover is at the height of *râg* and expresses newer and newer colorful moods and he experiences his beloved in novel manners each moment, we call that stage as '*anurâg*'." - (U.N.)

This means that *anurâg* is "deep *râg*". When the lover attains the stage of mature *râg*, his moods become all the more colorful, variegated and gains novel hues. Although he did realize his beloved Sri Krishna's sweet beauty and excellence earlier too, now he relishes them afresh - as if he had never relished them before. As a result the devotee's temptation to relish Sri Krishna's sweetness increases tremendously. Then "the thirst is not satiated, the thirst increases constantly" - (C.C. Aadi.4.149). The devotee reaches such a state. It is true that *anurâg* makes us realize Sri Krishna Whom we were relishing constantly earlier as if we are seeing Him or hearing about Him for the first time!!

Sri Ujjwal-Neelmani describes the characteristics of *anurâg* as follows -

"(1) The lovers are subjugated to each other. (2) Their love attains '*prem-vaichittya*'. (3) We extremely crave even to become inanimate objects to relish Sri Krishna's sweetness and (4) We get His *visphurti* in *viraha*."

(1) The lovers are subjugated to each other

Srimat Jiva Goswâmpâd explains the above statement -

"In *prem* too the lovers are subjugated to each other, yet the subordination is distinct in *anurâg*; it is newer and newer each moment."

Srila Vishwanâth Chakravartipâd says - "In *prem*, clearly the lovers are subordinate to each other. However, the sweetheart maiden is not much subjugated since she feels shy and is reluctant to make any overture. On the other hand, in *anurâg*, we see that the sweetheart is so thirsty for Sri Krishna that she is rid of all feminine bashfulness and is completely overpowered. Thus the subjugation in *anurâg* is distinct from that in *prem*."

(2) Their love attains '*prem-vaichittya*'.

When a devotee reaches the stage of *anurâg*, he expresses a certain mood called '*prem-vaichittya*'. Srila Rupa Goswâmpâd explains -

"When love surges high, even though the lover is very close to the beloved, she yearns and grieves for him thinking he is far from her - this is '*prem-vaichittya*'." - (U.N.)

The lover craves for Sri Krishna so much in *anurâg*, that in spite of lying on His lap she feels the pangs of *viraha*. This is a remarkable miracle in the Empire of Love.

*"rasabati boithi rasikoboro pâsh,
ro-i koho-i dhani biroho hutâsh,
âr ki milobo mohe roshomoy shyâm,
biroho jaladhi koto pourobo ham.*

*nikotohi nâho nâ hero-i rai,
sahachari koto parabodhai tâ-i.
kânu chamaki tobo rai koru kor,
gobinda dâsa heri bhelo bhor."*

Meaning - "Rasavati¹ Râdhârâni sat close to Sri Krishna Who is the greatest of all *rasiks*. And just see what my Precious Darling did – She wept and said sighing heavily writhing in the pangs of separation – 'Will I ever get Shyâm Who is full of *ras*?' Although She was so close to Him She could not see Him. The *sakhis* were trying their level best to console her and make Her see reason. Kânu was shocked and drew Her onto His lap, and when poet Gobinda dâs saw this he was immersed in joy."

(3) We extremely
crave even to
become inanimate
objects to relish Sri
Krishna's sweetness

When our *anurâg* reaches a dizzy height, we yearn tremendously to meet Sri Krishna – so much so – if we learn that by becoming some inanimate object we can obtain Sri Krishna we crave for it. Example, Srimati Râdhârâni wants to perform *tapasyâ* to become a flute. Sriman-Mahâprabhu has expressed in Srimati Râdhârâni's *bhâv* –

"Dear *gopis*, please ponder and tell me - what austerity did this flute perform in his past life, in which holy place and what great *mantra* did he chant? How else does he get the opportunity to drink the nectar of Krishna's lips that puts even *Amritam* to shame? That *Amritam* – for which the *gopis* cling to their lives (hoping they will get it in some distant future). The flute has no qualification at all, moreover it belongs to the male community, yet it drinks such nectar constantly!" – (C.C. Antya.16.133-134)

"I want to find out what austerity the flute performed so that I too may follow suit. After all he has no qualification, while we are worthy women (so we shall certainly get easily what he has obtained). I cannot bear the grief of not getting what this worthless flute is drinking to its heart's content! Therefore I am seriously contemplating austerity." – (C.C. Antya.16.139)

(4) We get His
visphurti in *viraha*

When we reach the zenith of *anurâg*, even though we may be separated from Sri Krishna we feel as if we are seeing Him. This is *visphurti*. Firstly, the *anurâgini* (the devotee who is in *gopi-bhâv* and has reached the stage of *anurâg*) does not consider such meeting as illusion. She thinks it is real and rushes to take Him in her arms. When she fails to touch Him she thinks it is *sphurti*. Such are the symptoms of *anurâg*.

¹ The one who is full of *ras*.

Mahâbhâv

When the lover's *anurâg* reaches its height and attains a special state, we call it *mahâbhâv*. To understand *mahâbhâv* we first need to learn a few facts about *anurâg*. Srila Vishwanâth Chakravartipâd has written in his Ānanda-

Chandrikâ purport –

"*Anurâg* has 3 aspects –

- *bhâv*
- *karan* (instrument)
- *karma* (action)

Bhâv - When a lover reaches the height of *anurâg*, she loses herself completely in relishing Sri Krishna's sweetness – so much so – that she fails to distinguish between Sri Krishna and herself. All she experiences is – 'relish'. This is the *bhâv* of the lover in *anurâg*.

Karan – '*Karan*' means 'instrument' – an object by which we can do some work. A lover can relish Sri Krishna's sweetness with the help of *anurâg*. Hence *anurâg* is an instrument. When the lover reaches the zenith of *anurâg*, he relishes Sri Krishna's sweetness of the highest degree. Thus we see that maximum *anurâg* causes maximum relish.

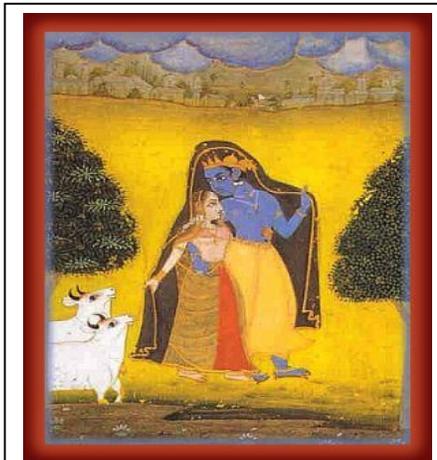
Karma – It means 'action'. *Anurâg* performs an action – it makes us relish Sri Krishna's sweetness. When we reach the height of *anurâg*, we relish the greatest sweetness and when we relish maximum sweetness, we experience *anurâg* in its most brilliant form. Therefore in this case, 'relishing' is the action and *anurâg* performs this action.

When the lover reaches the highest point of *anurâg*, she expresses it to the utmost level. *Anurâg* reveals maximum *bhâv*, becomes the best instrument to relish Sri Krishna's sweetness and makes her relish the sweetness to the highest degree. When she experiences these aspects of *anurâg*, she feels the most complete bliss. We call this state of *anurâg* as '***swa-samvedya-dashâ***'.

Srimat Jiva Goswâmpâd has stated in Lochan-Rochani purport–

"When a lover experiences *anurâg*, she expresses ecstasy. There are eight symptoms of ecstasy. When the lover reaches the height of *anurâg*, she may express five, six or all the symptoms simultaneously and that also in to the greatest extent. Then we call such *anurâg* as '***prakâshito***' or 'expressive'.

Srimat Jiva Goswâmpâd has also stated in the same purport –



"When *anurâg* increases the lover expresses her love to the greatest degree. After all love is – when she considers immense pain as pleasure if it makes Sri Krishna happy. So we deduce that her love has reached the zenith when she considers the greatest pain as the highest pleasure. When the lover attains this stage of *anurâg*, we call such *anurâg* as '***yâvad-âshraya-vritti***'.

The brides of honorable families find nothing more painful than forsaking the noble path of life. They are ever ready to bear the fire or consume poison to guard their honor. They can very easily and happily give up their lives for this purpose. The Vrajabeauties have forsaken their near and dear ones and the noble path effortlessly to serve Sri Krishna. Giving up righteous conduct is the pinnacle of sorrow, yet they have experienced supreme bliss in doing so. Therefore this proves that their *anurâg* is showing '*yâvad-âshraya-vritti*'."

Now let us decipher the definition of *mahâbhâv* from the above mentioned facts.

Srila Rupa Goswâmpâd has defined *mahâbhâv* as –

"When *anurâg* attains –

1. *swa-samvedya-dashâ*
2. *prakâshito* (is expressive)
3. shows *yâvad-âshraya-vritti*

We call it '*mahâbhâv*.' – (U.N.)

"Even the queens of Lord Mukunda (such as Rukmini and Satyabhâmâ) cannot attain this *mahâbhâv*; we can find it only in the Vrajadevis." – (U.N.)

Variety of *mahâbhâv*

"In the ascending order, *mahâbhâv* is of two types –

1. *rudha* (heightened)
2. *adhirudha* (very much heightened)" – (U.N.)

Rudha mahâbhâv - It is the first stage of *mahâbhâv*.

"When a lover in *mahâbhâv*, expresses tears, goose flesh and other symptoms of ecstasy, we call this stage as '*rudha mahâbhâv*'. The lover should express five, six or all the symptoms simultaneously and to the maximum extent". – (U.N.)

The *gopikâs* are *mahâbhâv-vati*¹. When they feel *rudha-bhâv*, they express the following characteristics –

1. They cannot tolerate the eye-lids (can also mean – a time span as short as the blinking of an eye) and
2. Even the nearby people experience agitation in the heart;
3. They consider a *kalpa* as a moment
4. Are sad because they apprehend sorrow even when Sri Krishna is in great joy;
5. Although the *gopis* are not in illusion or ignorance, they forget everything including themselves,
6. They consider a moment as long as a *kalpa*.

¹ One who is full of *mahâbhâv*.

Now Let us understand each point in detail.

They cannot tolerate
the eye-lids

When the *mahâbhâv-vati gopis* feel *rudha-bhâv*, they cannot stand the eye-lids during Sri Krishna-*darshan*! The *gop-sundaris* curse the creator for making eye-lids. They feel –“Ohh! It would have been so much better if he had not created eye-lids, for them we could have seen our Beloved uninterruptedly, to our heart’s content.” Of course, the *gopis* are not created by Brahmâji, yet they consider themselves as cowherd women made by Lord Brahmâ. This enables them to relish Sri Krishna’s sweetness more nicely. When they curse Brahmâji in the mood of an ordinary milk-maid, we can comprehend how much they yearn for Sri Krishna’s *darshan*.

Even the nearby
people experience
agitation in the heart

When the lover expresses *rudha-bhâv*, even the people present nearby experience an agitation in the heart due to the immense impact of *rudha-bhâv*. When the *gopis* took *darshan* of Sri Krishna during the solar- eclipse in Kurukshetra, everybody present there had experienced an agitation in their hearts. This was the effect of the *rudha-bhâv* of the *gopis*. This is just like the surging waves of the sea that make all nearby objects oscillate.

They consider a *kalpa*
as a moment

When the *gopis* unite with Sri Krishna they experience supreme bliss and even a *kalpa* passes so quickly that they feel they had seen Him only for a moment. Although the *gopis* had danced with Sri Krishna for one Brahma-*râtri* (during the *râs-leelâ*), they had felt as if it was shorter than the blink of an eye. This is due to their *rudha-bhâv* that arouses in them an extremely intense longing to sport with Shyâmsundar. They are so much absorbed in His divine loving pastimes that they find now *kalpa* equal to one *nimesh*¹.

They are sad because
they apprehend
sorrow even when
Sri Krishna is in great

When Sri Krishna is greatly happy, they are sad because they expect something bad to happen.

“When we see our dear one in trouble, we fear for him.” – (Ancient Indian Proverb)

No one fears when one sees our dear one rejoicing. However the Vraja-beauties who are in *rudha-bhâv* grieve when they see Sri Krishna in a very happy mood, since they apprehend sorrow. When Sri Krishna places His foot on the bosom of the *gopis*, He is immensely happy, yet the *gopis* are sad, because they think that their breasts are hard while His feet are so soft, and they fear that He may be hurt. Fearfully they place His foot very slowly on their boom. The last verse of Gopi-Geet proves this point.

Although the *gopis* are
not in illusion or
ignorance, they forget
everything including
themselves

Material people may forget their belongings when they are in illusion, however although the *gopis* are free of such negative factors,

they forget everything including themselves. This is a remarkable characteristic of *rudha-bhâv*. It happens because the *gopis* are entirely lost in Sri Krishna's beauty and excellences.

The *gopis* suffer the pangs of *viraha* so much that even one moment of separation from Sri Krishna seems like one *kalpa* to them. It is the characteristic of *rudha-bhâv* that the lover feels one *kalpa* equal to one moment when she unites with Sri Krishna and one moment as one *kalpa* when she is separated from Him.

They consider a
moment as long as a
kalpa

Now let us discuss *adhirudha-mahâbhâv*.

Adhirudha-mahâbhâv

"*Adhirudha-bhâv* is a state of love in which the lover has all the characters of *rudha-bhâv*, but expresses inconceivable symptoms of ecstasy." – (U.N.)

We have already mentioned that when a lover reaches *rudha-bhâv*, she expresses five, six or all the eight symptoms of ecstasy simultaneously.

"In *adhirudha-mahâbhâv* the lover expresses all the symptoms of ecstasy and they are much more beautiful. However her expressions do not shine so brilliantly as they do in another higher stage of love called '*mohan*'." – (Aananda-Chandrikâ purport)

Later on we shall discuss '*mohan*'. Now let us learn the classification of *adhirudha-mahâbhâv*.

Classification of
adhirudha-
mahâbhâv

"*Adhirudha-mahâbhâv* is of two types –

- *Modan*
- *Mâdan*" – (U.N.)

Srimat Jiva Goswâmpâd says – "*Modan* and *mâdan* arise during conjugation only. '*Modan*' comes from the root '*mud*'. It means 'joy'. Hence '*modan*' indicates the bliss of union. '*Mad*' is the root for '*mâdan*'. It means 'intoxication'. Thus '*mâdan*' signifies the intoxication caused by exquisite hone-wine. Here *mâdan* refers to the blissful intoxication caused by meeting Sri Krishna.

Modan

"When Sri Krishna and Sri Râdhâ meet one another, They express brilliant ecstasy that is very beautiful. Then we call such a *bhâv* as *modan*". – (U.N.)

In the stage of *rudha-bhâv* too the lover expresses ecstasy; however we should remember that the symptoms of ecstasy are inconceivably special in *adhirudha-mahâbhâv*. When both Sri Krishna and Srimati Râdhârâni express these symptoms as they are extraordinarily beautiful, then we can say it is *modan*. Sri Ujjwal-Neelmani says –

"*Modan* is a supremely rich *bhâv*. It is present only in the *gopis* of Srimati Râdhârâni's group. It does not exist elsewhere. *Modan* is the topmost character or function of *hlâdini shakti*. It is extremely sweet and lovable. It is

also very great. Only Srimati Râdhârâni and Her group-members have this *bhâv*. It is not possible in Chandrâvali or any other group. This proves that Srimati Râdhârâni and Her *sakhis* are the greatest of all the *Vraja-gopis*.

Mohan

When a lover feels separation her *modan-bhâv* turns into *mohan*. She is overcome by the pangs of *viraha* and cannot help but express symptoms of ecstasy that are exceptionally brilliant (*suddipta*).

This signifies that only in *mohan*, a lover expresses all the signs of ecstasy in a '*suddipta*' manner. When the lover exhibits each and every ecstatic symptom very brilliantly, that is she displays each sign of ecstasy to the utmost degree, then alone we can call it '*suddipta*' (prominently brilliant).

"Almost only one person exhibits *mohan-bhâv* – and She is Srimati Râdhârâni – the Supreme Controller of Vrindâvan." – (U.N.)

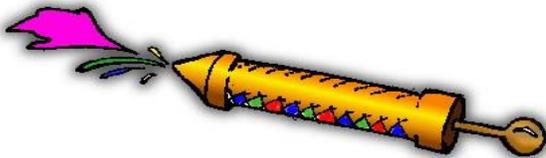
Sri Chaitanya-Charitâmrita describes the *suddipta* signs of ecstasy as displayed by Sriman-Mahâprabhu when He relished the *mohan-bhâv* of Srimati Râdhârâni in Neelâchal –

"Lord Goursundar's flesh sprouted pimples all over and His hair stood at their ends. He resembled a *Shimuli*¹ tree full of thorns. It was scary the way His each tooth rattled and you would think all His teeth will fall off. Perspiration flowed all over His body and on top of that it was oozing blood (All the more why He looked like a *Shimuli* tree). He could utter only '*ja ja ga ga*' since His voice was choked. Tears sprang from His eyes like water from a *pichkaari*² that wet everyone around Him. His complexion would sometimes be golden, and pink the next moment. At other times He would be as radiant as the

¹ Silk-cotton tree found in Bengal, India. Its botanical name is *Bombax Malabaricum*.



² A large syringe-like instrument used to throw water in Holi.



*Mallikâ*¹ flowers. Sometimes He would be stupefied and the next moment He would be rolling on the earth; at other times He would lie like a stiff dry log. He would fall on the earth and lie without breathing – seeing this devotee would nearly die.” – (C.C.Madhya.102-108)

Symptoms of *mohan*

“The signs of *mohan* as glorified by the wise are as follows –

1. Sri Krishna faints in spite of being embraced by His consorts.
2. The lover bears intense pain and still desires only Sri Krishna’s happiness.
3. It agitates the entire universe.
4. Even the animals weep.
5. The lover is ready to accept death and wants to quench her thirst for Sri Krishna with the remnants of Her bodily elements.
6. Divine lunacy”. – (U.N.)

We shall now discuss these points in detail.

1. Sri Krishna faints in spite of being embraced by His consorts

“When Srimati Râdhârâni Who is in Vraja, feels *mohan-bhâv*, Sri Krishna Who is in Dwârakâ, faints in spite of being embraced by His queens such as Rukmini and Satyabhâmâ.” – (Aananda-Chandrikâ purport)

This shows the impact of *mohan* on the object of love (in this case, Sri Krishna).

2. The lover bears intense pain and still desires only Sri Krishna’s happiness

In spite of suffering from unbearable pain the lover wishes to please Sri Krishna. When Sri Uddhav asked Srimati Râdhârâni before departing from Vrajadhâm – “Dear Radhe, what message shall I gift Sri Krishna on Your behalf?” Then Srimati Râdhârâni replied – “O Uddhav, if Mukunda would have come to this cattle-field, we would be extremely happy – it is true. However if this causes even the slightest loss to Him, then He should never come.”

3. It agitates the entire universe

Mohan bhâv has such a powerful impact on the material and divine worlds that Sri Ujjwal-Neelmani describes –

“When Srimati Râdhârâni Who was in *mohan-bhâv prem*-exhaled, the love-smoke pervaded the universe and humankind yelled in pain, the *Nâgas* (celestial serpents) are agitated, the heavenly beings perspire profusely and even Kamalâ *devi* in Vaikuntha, shed abundant tears. In this manner, all universes, although joyous, was extremely miserable.”

4. Even the animals weep



When Srimati Râdhârâni heard that Sri Krishna had gone to Dwâarakâ, She was seated in a *kunja* on the banks of the Kâlindi. Hearing this terrible news She covered Herself with His golden yellow robe and embraced a beautiful creeper. Then She let out such a heart-rending cry that even the fish and other aquatic animals of the Kâlindi wailed with Her.

5. The lover is ready to accept death and wants to quench her thirst for Sri Krishna with the remnants of Her bodily elements

The Mahâjan has described -

*"jâhân pohuaruno charane choli jâto,
tânhâ tânhâ dharani hoie mojhu gâto.
jo sarobare pohu niti niti nâho,
mojhu anga salilo hoi tathi mâho.
e sakhi biroho morono nirodondo,
oichhe milobo jobo gokulochando.
jo darapane pohu nijo mukho châho,
mojhu anga-jyoti hoi tathi mâho.
jo beejane pohu beejoi gâto,
mojhu anga tânhi hoi mridu bâto.
jânhâ pohu bharamoi jaladhara shyâmo,
mojhu anga gagano hoi tochhu thâmo.
gobinda dâso oho kâchano gori,
so rasamoy tonu tohe kiye chhori."*

Meaning - "Wherever His rosy feet tread, I wish my body to mingle with the earth there. May my body turn into water of the lake my Beloved bathes everyday. Dear *sakhi*, I do not hesitate to die in *viraha* if I can get the Moon of Gokul (Sri Krishna) by doing so. When my Beloved looks at Himself in the mirror, may my radiance illuminate that room (to enable Him to gaze at Himself). When my Beloved is fanned, may my body be the soft breeze blowing on Him. When I mistake the dark clouds as Shyâm, may my body become the sky that holds such clouds. Poet Gobinda dâs says - O golden maiden, Your body is so full of *ras* - why do you want to give it up?"

6. Divine lunacy -

It is the topmost symptom of *mohan-bhâv*. Sri Ujjwal-Neelmani says -

"Divine lunacy has an aura of illusion. It is an inexpressible characteristic of *mohan-bhâv*".

True, divine lunacy is an extraordinary event in the realm of *bhâv*. It has an aura of illusion. However the lover, who experiences this *bhâv*, is not really in any illusion. A delusion appears in the lover's heart only because she is immersed in extreme *bhâv*! Due to this when Srimati Râdhârâni experiences divine lunacy; She mistakes the clouds and the *Tamaal* to be Sri Krishna! When Srimati Râdhârâni is overwhelmed by *viraha* She has so many hallucinations. Her sweet lamentations form an incomparable priceless treasure in the empire of Vaishnav literature. Her expressions of grief are the highest truth and the topmost relish for all devotees who have entered the sphere of *bhajan*.

Divine lunacy is extremely difficult concept. This craziness is transcendental or beyond the material world. When someone in the material world goes mad, he

is in illusion, however divine lunacy has an aura of delusion, yet it is the supreme truth, since the lover has only one person in Her sub-consciousness – and He is none other than Sri Krishna – Who is '*satyam shivam sundaram*'¹. Srimad-Bhâgavatam (11.2.40) describes divine lunacy as follows –

*"evam vratah swapriya-nâma-kirtyâ jâtânurâgo drutachitta uchchaih,
hasatyatha roditi routi gâyâtyunmâdavannarityati lokabâhyah."*

Meaning and explanation - "When one gains *anurâg*, sometimes he laughs loudly like a madman², and at other times he weeps. He screams, sings and dances. Although this devotee appears to be crazy like a material lunatic, he is far from it. An ordinary madman suffers from a miserable illness, while an *anurâgi* devotee is verily liberated from the dreadful disease of material desires and is wandering in the transcendental empire of *ras*! A mentally retarded person is immersed in the darkest hallucinations, while *prem*-crazy devotee is advancing towards the transcendental abode called 'Golok-dhâm' – the divine place of eternal bliss! One is ignorant while the other is intoxicated with divine joy!"

However divine lunacy is far above the description in Srimad-Bhâgavatam. In this stage the lover constantly relishes revelations of Sri Krishna and incessantly wanders in the realm of *ras*. She sees Vrindâvan everywhere and beholds Sri Krishna's divine pastimes wherever she gazes.

We see that the mesmerizing flute forces the maidens of Vraja to forsake self-control, righteousness and bashfulness – they ramble through the woods of Vrindâvan like ones possessed. They ask the trees, creepers and shrubs about Sri Krishna. **Undoubtedly, a colossal maddening-*shakti* is working on them, yet their madness is nothing as compared to divine lunacy.** It is not all that special. Srimati Râdhârâni alone has the monopoly over this priceless gem called 'divine lunacy'. And we are fortunate that we belong to this *Kaliyug*, when Sri Goursundar has relished the sweet *ras* of this divine lunacy. Srila Krishnadâs Kavirâj Goswâmi has written –

"During the last twelve years of His divine pastimes, Lord Goursundar constantly expressed *sphurti* in Sri Krishna's *viraha*. He manifested the same symptoms as Srimati Râdhârâni did when She met Uddhav. The Lord incessantly displayed divine lunacy in Sri Krishna's *viraha*. He manifested such ecstatic symptoms all day and night. It was as if He was in illusion and He only lamented. Blood oozed from His pores and His teeth rattled. At one moment He would become thin and the very next moment His body would bloat up. He did not sleep a wink in *Gambhirâ*. He would rub his face and head on the walls and get wounded. The house had three gates, yet the Lord would go out! Sometimes He fell near the Lion-gate and at other times, in the sea.

Sometimes He would mistake the Chatak hill as Govardhan and rush towards it wailing piteously. When He saw a garden He would think it was Vrindâvan. He would go there and start singing and dancing. The next moment He would faint. The Lord expressed such symptoms of *bhâv* that no one has even heard before. The joints of His hands and legs would come loose; the bones would separate from each other, although the skin remained in place.

¹ Truth, Pure and Beauty Personified

² Please note that Srimad-Bhâgavatam has called a devotee who has gained *anurâg* as 'like a madman' and not 'mad'.

At times the Lord's head, legs and hands would enter inside the body and He would resemble a turtle. In this manner the Lord exhibited remarkable signs of ecstasy. His heart was empty and He would only grieve. He wailed –'O what do I do? Where do I go? How do I get Vrajendranandan? Where is my Beloved Murali-vadan? To whom do I express my sorrow and who can understand my grief? My heart is breaking without Vrajendranandan!!' The Lord lamented continuously in this piteous manner." – (C.C.Madhya.2.3-17)

Types of divine lunacy

"Divine lunacy is of various types, such as, *udghurnâ*, *chitrajalpa* etc." – (U.N.)

Srila Rupa Goswâmpâd has described Srimati Râdhârâni's *udghurnâ* in the 3rd act of the drama 'Lalit-Mâdhâv'. When the lady-love meets a dear one of her Beloved, She expresses extreme yearning that stems from deep anger. She talks animatedly with plenty of *bhâv*. This is '*chitra-jalpa*'. In the 47th chapter of the 10th *skandha* of Srimad-Bhâgavatam Srimati Râdhârâni displayed various *bhâvs* on meeting Sri Uddhav. These ten verses that make up *Bhramar-geet* contain the ten types of *jalpanâ* and it is '*chitrajalpa*'.¹

Now let us study the second type of *mahâbhâv* that is – *mâdan*.

Mâdan

"*Prem* is the essence (or the most condensed form) of *hlâdini shakti*. When this *prem* enhances all the *bhâvs* (from *rati* to *mahâbhâv*) – we call it *mâdan*. It is a *bhâv* that is superior to the supreme. It exists only in Srimati Râdhârâni" – (U.N.)

When *Swayam Bhagavân* Sri Krishna appears, then all divine forms come and appear in Him. Similarly, when Srimati Râdhârâni expresses *mâdan*, all the levels of love sparkle brilliantly through this *bhâv*. *Mâdan* is the best of all *bhâvs* and is supremely exultant – therefore we call it 'superior to the supreme'.

Mâdan is present only in Srimati Râdhârâni; even Her soul mate Lalitâ who is a prominent member of Her group, does not possess *mâdan*. Thus we discover that Srimati Râdhârâni reigns supreme in the empire of Love. *Mâdan* existed in Srimati Râdhârâni since time infinite. Srimat Jiva Goswâmpâd has written –

"Although *mâdan* is ever-residing in Srimati Râdhârâni, sometimes it remains concealed in Her heart, and is revealed at other times."

– (Lochan-Rochani purport)

Mâdan never disappears from Srimati Râdhârâni's sub-consciousness. Thus we learn that *mâdan* is Her original nature. This makes Her more remarkable and extraordinary than other lovers who possess *mahâbhâv*. Thus we accept the fact that where the height of love is concerned, Srimati Râdhârâni has no competition what so ever.

¹ Dear devotees, you may relish it in Sri Krishna-Karnâmrîtam edited by me.

Let us analysis the word *mâdan* for some further relish. It stems from the root '*mad*'. Although the root word '*mad*' indicates 'joy', it is generally used to mean 'intoxicate'.

"mâdayati harshena unmâdâtiti mâdanah"

Meaning - "We call this *bhâv* as '*mâdan*' because it has the same effect of exquisite honey-wine – it exhilarates the lover with intoxicating joy."

Symptoms of *mâdan*

"When a lover has the *bhâv* '*mâdan*' –

♦ She feels extremely jealous of something that does not warrant resentment at all. Example –When Srimati Râdhârâni saw the garland of wild flowers oscillating on Sri Krishna's bosom, She was jealous, although the garland is lifeless and is surely no competing with Her.

♦ Also, although She is always united with Sri Krishna, She pays obeisance to anything that simply carries His perfume." – (U.N.) Example – Once the saffron from Her bosom had got transferred onto Sri Krishna's feet. When He had walked away from there, the saffron smeared the grass. While collecting woods from the forest, a tribal lass had been attracted by the sweet fragrance of that saffron; she had taken it and dabbed it on her face and bosom. Srimati Râdhârâni and copiously praised that tribal girl and had sung a hymn unto her. We see this in Srimad-Bhâgavatam (10.21.17) in the verse '*puṇnâh pulindya*'.

Sri Ujjwal-Neelmani describes the extraordinary specialty of *mâdan-bhâv* as –

"Only during *milan*, this *mâdan-bhâv* arises. Its impact is strangely inconceivable. It assists in the eternal pastimes in thousands of artistic ways. *Mâdan* is very much Sri Krishna Himself. Just as He is the transcendental youthful Love-God, and you cannot comprehend Him, similarly the ways of *mâdan* too are impossible to understand. This is why, neither Srila Bharat Muni nor Sripâd Shuka Muni (the descriptor of *râs-leelâ* in Srimad-Bhâgavatam) have succeeded in describing clearly the characteristics of *mâdan*."

Srila Vishwanâth Chakravartipâd has explained this statement in his Ananda-Chandrikâ purport as follows –

"*Mâdan bhâv* arises in Srimati Râdhârâni only when She is in *milan* with Sri Krishna, and never during *viraha*. Although *mâdan* is ever-existent in Srimati Râdhârâni, it is expressed in *milan* and remains concealed in *viraha*."

Now we have a question – "Do you remember the example of the symptoms of *mâdan*, when we spoke about the tribal girl? Well, when Srimati Râdhârâni felt *mâdan* and spoke that verse, She was nowhere near Sri Krishna. Then how does the tribal-girl-example fit in, since *mâdan* occurs only during *milan*?"

The reply is – "When *mâdan* expresses itself, the lover experiences kissing and embracing (or conjugal bliss) and within this experience she also realizes the pangs of *viraha*. She undergoes two experiences – of *milan* and *viraha* in one situation itself. In fact this is the strange specialty of *mâdan*."

The question may arise – “How can the sweetheart cry out in longing of *viraha* when she is actually making love to Sri Krishna?”

We answer – “This is why Srila Rupa Goswâmpâd has used the word ‘strange’ to explain the nature of *mâdan*. There are innumerable types of conjugation and innumerable types of *viraha*-lamentations during such love-making – this is extremely remarkable! We cannot explain how it happens – this is the wonder of *mâdan*!”

How *mâdan* differs from *anurâg*

We have mentioned that *anurâg* has a characteristic – *visphurti* during *viraha*. However when the sweetheart experiences *viraha* in *mâdan*, it is not like the ‘*visphurti* in *viraha*’ of *anurâg*; since it is not a *sphurti* – it is real. What happens in *anurâg*? The lady-love experiences *viraha*, then as she remembers her Beloved repeatedly, she gets his *sphurti*; in *sphurti* she embraces Sri Krishna. Then she is happy and she does not cry out in longing. We know in *mâdan* it is not like this. Hence the simultaneous *milan* and *viraha* that occurs in *mâdan* distinguishes it from *anurâg*.

True, the behavior of *mâdan* is entirely incomprehensible. Just as the glory of Sri Krishna, Who is the transcendental youthful Love-God Whom we worship with *Kâm-beej* and *Kâm-Gâyatri* is inconceivable, so is *mâdan*! As a result, Srila Bharat Muni who is the preceptor of the ‘primeval *ras*’ or the erotic *ras* and Srila Shukadev Muni – the orator of Srimad-Bhâgavatam too have failed in describing the characteristics of *mâdan*. When *mâdan* is so wonderful, then how much more wonderful, incomparable, inexpressible and inconceivable is the glory of the One Who is always full of *mâdan-âkhya mahâbhâv*¹ - Srimati Râdhârâni?

Jai Sri Radhe!!

¹ The mahâbhâv called mâdan