

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 5

Prema- Love of God

Dainya @ its
most exalted state
comes forth when preme
reaches full maturity.
as it does in the Gopis in Vrindavan

Text 224

dainyaṁ tu paramaṁ premṇaḥ
parīpākeṇa janyate
tāsāṁ gokula-nārīṇāṁ
iva kṛṣṇa-viyogataḥ

Dainya at its most exalted ^{state} (dainyaṁ tu paramaṁ) comes forth (janyate) when prema, pure love of God (premṇaḥ), reaches full maturity (parīpākeṇa), as it did in the women of Gokula (tāsāṁ gokula-nārīṇāṁ) when they were separated from Kṛṣṇa (kṛṣṇa-viyogataḥ iva).

Ordinary dainya can be developed by human effort, but there
is also a type of dainya, beyond the mundane, that comes
from receiving the Supreme Lord's favor. ❌ ❌ ❌ ❌

The word tu in this verse contrasts these distinct kinds of
dainya.

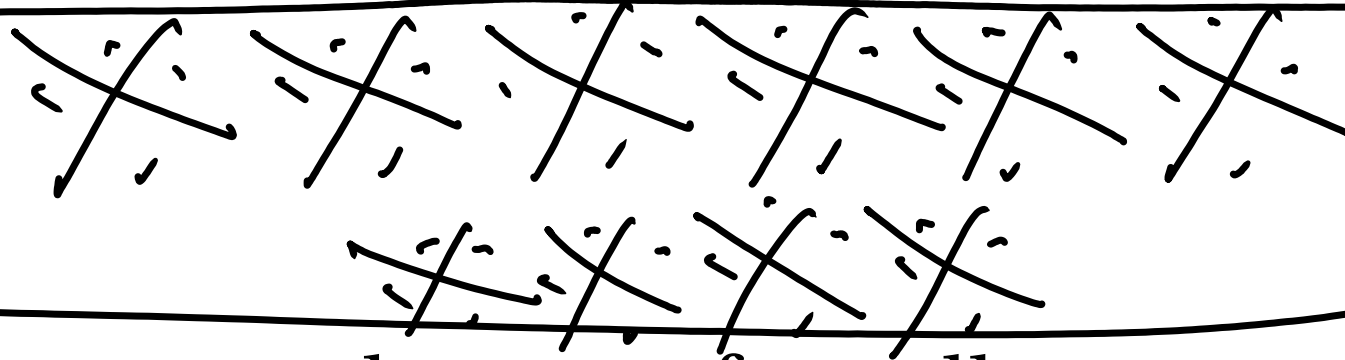


Almost everyone in the material world is separated from
Kṛṣṇa, but most people never experience dainya because they
have no prema.

Therefore they can never become free from suffering and attain true happiness.

To achieve transcendental dainya, one must learn to love Kṛṣṇa in the mood felt by the gopīs, led by Śrī Rādhā, when Kṛṣṇa left them to go to Mathurā.

We can understand from the example of the gopīs' viraha-
bhāva, their feelings of love in separation, that this special
dainya arises only when, by Śrī Kṛṣṇa's exceptional mercy, a
devotee who has realized Kṛṣṇa's sweetness develops
extraordinary prema in his heart in the mood of separation.



As prema appears in degrees of excellence, so does dainya.

Text 225

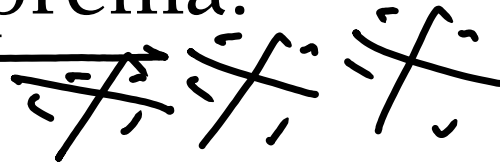
paripākeṇa dainyasya
premājasram vitanyate
parasparam tayor ittham
kārya-kāraṇatekṣyate

When dainya
unfolds → Prema
effluent limit.
∴ Dainya & Prema get
R & relationship where
each is both the cause &
effect.

When dainya fully matures (dainyasya paripākeṇa), prema (prema) unfolds (vitanyate) without limit (ajasram). And so (ittham) we see (īkṣyate) dainya and prema (tayor) acting in a relationship (parasparam) in which each is both cause and effect (kārya-kāraṇatā).

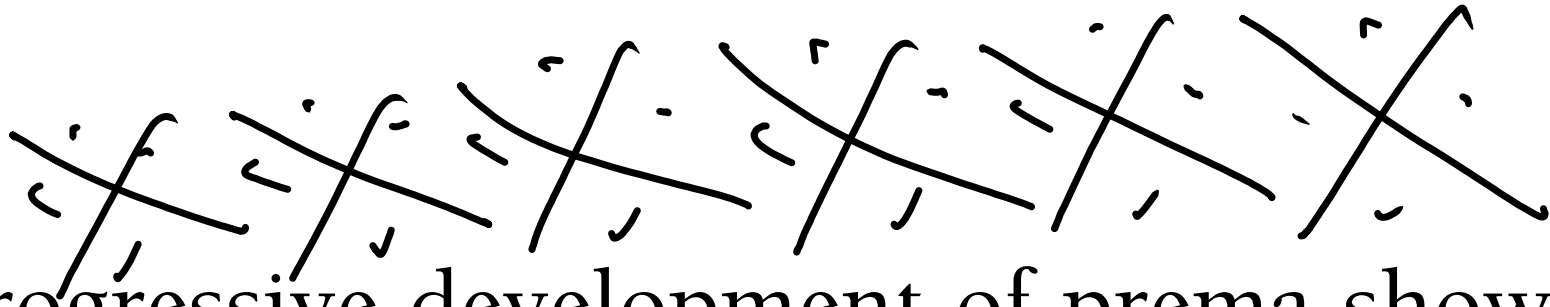
If prema is supposed to be the final result of all devotional endeavors, how can dainya be a consequence of prema?

In answer: Yes, prema is the final goal, but dainya is not altogether different from prema.



Dainya is an integral component of prema, and both foster one another.

It is a misunderstanding to think that because there is always another level of perfection to achieve, one can never reach the supreme goal of life.



What the progressive development of prema shows is not that there is no goal but that in spiritual life there is endless variety.

This endless sequence is not a fault but simply the unfolding of spiritual variety.

Even in Vaikuntha, what to speak of Goloka, the bliss of devotional service unfolds in an infinite variety that puts the happiness of liberation to shame.

Knowers of
the essence of prema
the melting of a devotee's
heart gives rise to the
seth-vike vikareṣu.

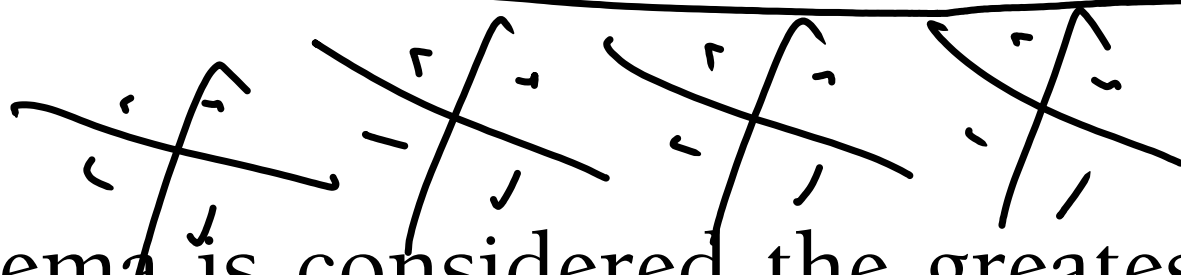
Text 226

bhrātaḥ premaṇaḥ svarūpaṁ yat
tad dhi jānanti tad-vidah
yasya cittārdratā-jātam
bāhyaṁ kampādi-lakṣaṇam

Dear brother (bhrātaḥ), those who know (yat dhi jānanti) the essence of prema (tad premaṇaḥ svarūpaṁ) recognize its presence (tad-vidah) when the melting of a devotee's heart (yasya citta ārdratā) gives rise (jātam) to trembling and other such outward signs (bāhyaṁ kampādi-lakṣaṇam).

This statement settles a possible doubt over the nature of prema.

Since prema develops from feelings of utter helplessness (dainya), is prema a mood of wretchedness?



Or since prema is considered the greatest of all goals, is it a special mood of bliss that comes from getting free from all causes of wretchedness?

According to Nārada, only those who have realized prema can distinguish its real nature.

The essence of prema cannot be defined in mere words.

At best it can be recognized by its secondary characteristics (tatastha-lakṣaṇa).
→ characteristics → Sattvika qualities.

Thus we can understand the presence of prema by its external symptoms like trembling, floods of tears, and standing erect of the bodily hair.

Softening of the heart (cittārdratā) also counts as an external symptom because it is knowable by the mind, even though it is also said to be internal because it is not a directly visible object.

Text 227

davānalārcir yamunāmṛtaṁ bhavet
tathā tad apy agni-śikheva yadvatām
viṣaṁ ca pīyuṣaṁ aho sudhā viṣaṁ
mṛtiḥ sukhaṁ jīvanam ārti-vaibhavam

For those who love prema
Agony ↓ like nectarean
Yamunā water & also like
blazing fire.
↓
To the devotee is like nectar
& nectar like poison.

→ death is happiness & life but an expansion of misery.

For those who have prema (yadvatām), the blazing conflagration of their agony (davānala arciḥ) is like the nectarean water of the Yamunā (yamunāmṛtaṁ bhavet) and yet like the burning flames of a fire (tathā tad apy agni-śikhā iva). To them poison is like nectar (viṣaṁ ca pīyuṣaṁ aho), and nectar like poison (sudhā viṣaṁ), death is happiness (mṛtiḥ sukhaṁ), and life but an expansion of misery (jīvanam ārti-vaibhavam).

In the intoxication of prema, sources of pleasure seem like those of pain, and vice versa.

In other words, the difference between pleasure and pain becomes blurred.

Things one should accept as auspicious and beneficial one abhors because they remind one of the very beloved one is trying to forget; and things that help one forget one's beloved one welcomes as auspicious.