

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 5

Prema- Love of God

Text 228

yato vivektum na hi śakyate 'ddhā
bhedah sa sambhoga-viyogayor yah
tathedam ānanda-bharātmakam vā-
tha vā mahā-śoka-mayam hi vastu

BCs are Great
Clearly tell the difference
blw Sambhoga & viyogayor
→ :- Prema is full of both the
greatest ecstasy & the
worst of anguish.

Indeed (hi), because (yatah) one cannot (na śakyate) clearly tell (addhā vivektum) between (bhedah) ~~coming together with~~ the object of prema (sambhoga hi vastu) and being separated from it (viyogayor yah), prema is full of both the greatest ecstasy (tathā idam ānanda-bhara ātmakam) and the worst of anguish (atha vā mahā-śoka-mayam).

A devotee under the influence of prema loses the power to discriminate between ecstasy and misery.

Synonym of
deepest state of
ignorance

For example, in the final chapter of Śrīmad-Bhāgavatam's Tenth Canto we find that Kṛṣṇa's queens, after enjoying water sports with Kṛṣṇa, lamented the pain of their separation from Him even though He was still present with them.

The nature of bhakti is such that it generates all varieties of emotions, especially as it develops towards its extreme limits.

Even in ordinary life, things taken to their extremes can seem to change into their opposites; the coldest ice may feel hot to the touch like fire.

Devotees advanced in prema enjoy the company of the Personality of Godhead, the embodiment of supreme bliss.

They delight in the special joy derived from taking part in His wonderful pastimes.

But by the extraordinary nature of bhakti, in the very midst of
that enjoyment ~~appears the pain of separation.~~

The ecstasy of separation, indeed, is the ripe fruit of fully
developed prema and is one of its essential components, just
as ~~hunger is an essential part of the complete enjoyment of~~
eating.

ansursh.

However it may appear superficially, the happiness of prema
in separation is the rarest treasure.

In previous chapters of Brhad-bhāgavatāmṛta this has already
been discussed, and in the last two chapters it will be clarified
still further.

Text 229

bhavanti sampatty-udayena yasya
sadā mahonmatta-viceṣṭitāni
na yad vinā sañjanayet sukhaṁ sā
nava-prakārāpi mukunda-bhaktiḥ

Pinnacle of
MoI

When prema
matures → one acts
like a madman
↓
without preme → even bring
na yad vinā sañjanayet
REAL happiness.

When prema matures (yasya sampatty-udayena), one inevitably acts (bhavanti) from time to time (sadā) in the ways of an utter madman (mahā unmatta-viceṣṭitāni). And without such prema (na yad vinā) not even the nine kinds (nava-prakārāpi) of devotional service to Lord Mukunda (mukunda-bhaktiḥ) can bring real happiness (sā sukhaṁ sañjanayet).

The purpose of devotional service in regulative practice is to bring one to the stage of prema.

Only by realizing the fullness of prema can one truly become happy.

The symptoms of this prema are obvious and altogether different from those of any other kind of success:

evam-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ

Regulated with such devotion (evam-vrataḥ), chanting the name of
his dear Kṛṣṇa (sva-priya-nāma-kīrtyā), he develops prema
(jātānurāgo). His heart melts (druta-citta) and he laughs loudly
(uccaiḥ hasaty), weeps, wails and sings (atho roditi rauti gāyaty). He
dances like a madman (unmāda-van nṛtyati) without regard for the
public (loka-bāhyaḥ). (Bhāgavatam 11.2.40)

