

PRIYA NARMA SAKHA SUBALA IS NOT SAMBHOGA-ICCHA-MAYI (IN SAMBHOGA-RASA). To think so is apasiddhanta.

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This statement is from Shri Krishna Balarama Mandir,
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In *madhura-rasa*, *kama-rupa-bhakti* is of two types: *sambhoga-iccha-mayi* and *tat-tad-bhava-icchatmika*.

An owl cannot see in the daytime. Does it mean that the sun is not there? The sun is there but an owl cannot see despite having eyes. Similarly, the sun of the *sastra* is giving the light of proper *siddhanta* but owls are not able to see it.

Madhuro-bhavabhavita

Madhuro-bhava is *sandhi* and not *samas*. Here the word madhura is *visesan*, the word bhava is *visesya* and the word bhavita is *kriya*. So it means that Subala-sakha is absorbed in *madhura-bhava*. This means Subala is not the doer but *madhura-bhava* is the doer. For this reason Subala is decorating the kunjās and also arranging the meetings between Radha and Krishna. This is not only *anumodana* but he is also absorbed in *madhura-bhava* and is tasting it.

Prema-prayojana Prabhu has written that *priya-narma-sakhas* are in *sambhoga-rasa*, however because he is like an owl, he cannot see the depth of the teachings of our guru-parampara. *Priya-narma-sakhas* are also absorbed in *madhura-bhava*, as Srila Rupa Goswami said –*madhuro-bhava bhavita*. This is the definition of *priya-narma-sakhas*. They are fully absorbed Sri Radhika's bhava like *manjaris*. This is called *bhava-tadatmya*. In this way they are touching the level of *mahabhava* and are tasting *madhura-rasa* according to their qualification, not exactly in the way *manjaris* do but in a similar way.

This is Srila Rupa Goswami's and Srila Gurudeva's *siddhanta*. Srila Rupa Goswami has also said: *priya narma sakhas* are Srimati Radhika's *kinkaras* but they cannot be called *kinkaris* because they are in male forms (*kinkara* or *dasa*).

Their *purusa-bhava* (male mood) is covered by *sakhi-bhava* (Srila Jiva Goswami).

Radha-Krsna-ganoddesa-dipika, Laghu-bhaga 198:

Priya-narma-sakhas are *sakhi-bhavabhavita*: it means that they are not *sambhoga-iccha-mayi*.

Maan (jealous anger): *Priya-narma-sakhas* are not separately tasting *maan* but through *tadatma-bhava* of Radhika.

Sastras are transcendental and you should not see them with material eyes.

Priya-narma-sakhas is a special category. They are serving Sri Sri Radha-Krsna both ways – in *dasa*'s and *dasi*'s mood. But they are neither *dasa* or *dasi* – they are *priya-narma-sakhas*.

Hare Krishna