

Srila Gurudeva relates to our Srila Prabhupada as a manjari in madhurya-rasa

Part 2: Priya-narma-sakhas are always in sakhya-rasa, even when they also develop madhurya-rasa. Terms such as "madhurya-rasa", "gopi-bhava" and "maidservant" can never be applied to them.

Now we come to the second key question. "Can priya-narma-sakhas enter into madhurya-rasa so deeply that terms such as "madhurya-rasa", "gopi-bhava" and "maidservant" can legitimately be applied to them?"

Damodara Maharaja puts forward the following scenario: "When priya-narma-sakhas become absorbed in tadatmika-bhava with Srimati Radhika, they enter in madhurya-rasa because She is madhurya-rasa-siromani. They taste something of Her mahabhava. At that time, they have gopi-bhava. They completely lose their sakha mood and male identity, and experience tadatmya with Radhika like manjaris. This is tat-tad-bhava-icchamayi, nothing like a sambhogamayi relation with Sri Krsna!!"

Bhakti-rasamrita-sindhu-bindu gives detailed instruction about this mixing or combining of rasas. It is true that when priya-narma-sakhas associate with the gopis, they develop some madhurya-rasa in addition to their sakhya-rasa. However, the sakhya-rasa always remains predominant. Their intrinsic sakhya-rasa never becomes subordinate to the madhurya-rasa, and certainly never disappears. On the contrary, the appearance of madhurya-rasa nourishes their mood of friendship (BRS 4.8.48,49,50, A). (The letters refer to Appendices at the end of the paper). In other words, the priya-narma-sakhas remain as sakhas in sakhya-rasa. Rupa Goswami and Jiva Goswami state clearly that the additional rasa (madhurya-rasa) ****must nourish the main rasa**** (sakhya-rasa), or else the appearance of the madhurya-rasa is "useless" (their word) (BRS 4.8.51,52, B). This whole sequence is summarised in Bhakti-rasamrita-sindhu-bindu (BRSB 259,260, C). The principle is completely clear, and admits of no exceptions. Priya-narma-sakhas ****never**** become so absorbed in madhurya-rasa that they forget their intrinsic sakhya-rasa. On the contrary, whenever madhurya-rasa appears in sakhya-rasa, it ****must actually increase and enhance the sakhya-rasa****. Otherwise, it is "useless". Any theory that differs from this point of view must also be "useless" according to our rupanuga acaryas.

Furthermore, priya-narma-sakhas ****cannot**** have madhurya-rasa ****as part of their permanent relationship**** (sthayi-bhava), because the sakhya-rasa of the priya-narma-sakhas is not mixed with any other rasa (BRS 3.3.36-37). (It is kevala-sakhya-rasa.) , and there is this in (from Bhakti-rasamrita-sindhu)

The main evidence in Bhakti-rasamrita-sindhu-bindu and Jaiva-dharma shows that priya-narma-sakhas are in sakhya-rasa, and that their mood cannot become like that of the manjaris. Damodara Maharaja has systematically avoided this evidence. His idea that priya-narma-sakhas are in madhurya-rasa defies the basic principles that our rupanuga acaryas have given us. Since his main thesis is incorrect, we can predict that any evidence he puts forward to support his incorrect main thesis must itself also be incorrect.

Quote Damodara Maharaja: <<<"dvayor milana-naipunyo madhuro bhava-bhavitah... (Subala) is most expert in arranging meetings between the Divine Couple, and he is absorbed in madhurya-bhava (amorous love)." (Rkgd,Lb 46) In other words, "nikunja-yuno-rati-keli-siddayai.">>>

Comment: This is an incorrect translation. "He is absorbed in madhurya-bhava" would be "madhura-bhava-bhavitah", not "madhuro bhava-bhavitah", which means "he is sweet and charming and is absorbed in bhava". Damodarar Maharaja's asserts here that priya-narma-sakhas can take part in the intimate nikunja pastimes, where even priya-narma-sakhis cannot enter. REALLY strange!!

Quote Damodara Maharaja: <<<"The special prerogative of the priya narma sakhas is to assist in Krsna's madhura-lila." (Jaiva-dharma, 5th ed, chapter 29, pg. 621). They do not participate in

madhurya-lila like nakayas, but "assist" like manjaris.!>>

Comment: This is false information. All sorts of personalities "assist" in the pastimes, for example, Vrinda-devi, Purnamasi, forest goddesses and parrots (even snakes, sometimes). That does not mean that they are like the manjaris. The priya-narma-sakha do not assist in the same way as the manjaris. The priyanarma-sakhas act as messengers and mediators between Krishna and the various groups of gopis (BRSB 224). The manjaris have a completely different set of activities.

Quote Damodara Maharaja: <<"The priya narma sakhas are eligible for srngara-rasa to some extent." (Jaiva-dharma chapter 30, 625).!>>

Comment: Well, to what extent? "To some extent" obviously implies "they are not very eligible". In this passage from Jaiva-dharma, Goswami Maharaja is addressing Vrajanatha, who is following Subala. Goswami Maharaja explains a few very basic technical points, and says, "I will say no more about madhura-rasa. Those sadhakas qualified for madhura-rasa should learn its confidential mysteries by studying Sri Ujjvala-nilamani." Vrajanatha does not read Ujjvala-nilamani, which means that he is not qualified for madhura-rasa. Immediately after this, we read, "Vijaya pondered deeply, "Sri Guru Goswami has given us shiksha about madhura-rasa, but it was just a very brief summary. Let Vrajanatha remain submerged in sakhya-rasa."" (Remember that Vrajanath is following Subala.) After this, Sri Guru Goswami explains madhurya-rasa to Vijaya Kumara (only) and Vrajanath is not mentioned further. This shows that, as a follower of Subala, Vrajanath is hardly eligible for madhurya-rasa.

Quote Damodara Maharaja: <<"His priya narma sakha, srngara-rasa himself, reigns splendidly, fully manifest in Vraja" (Jaiva-dharma, chapter 34, pg 707).>>

Comment: Srila Bhaktivinoda Thakura has already said in Jaiva-dharma that priya-narma-sakhas are in sakhya-rasa, so he cannot contradict himself immediately afterwards (JD 679, D). Goswami Maharaja poetically refers to srngara-rasa as a priya-narma-sakha (which priya-narma-sakha is he?), but that does not in any way prove that Subala (for example) is in srngara-rasa.

Quote Damodara Maharaja: <<"Sakhya is also of two types: siddha sakhya and unnatigarbhasakhya. In unnatigarbhasakhya there is a sprout of vatsalya and kanta(madhurya) bhava... When sakhya rasa is nourished then it will become either vatsalya rasa or madhurya rasa." (Premapradipa).>>

Comment: Damodara Maharaja does not give any shastric evidence to explain what unnatigarbhasakhya is, or to show that it refers to priya-narma-sakha. Actually, it can only refer to sadhakas who have developed a taste for sakhya-rasa, but whose svarupa is either in vatsalya or madhurya.

Quote Damodara Maharaja: <<In Radha-krsna-ganoddesadipika, Srila Rupa Goswami includes priya-narma-sakhas in his list of "Sri Radha's maidservants – sri-radha-bhrtyah"!>>

Comment: This is more false information. "Bhrtyah" means "servant in general", not "maidservant". Further, that list of "bhrtyah" includes barbers, sweepers, sakhas in sakhya-rasa, cows, parrots, a peahen, a calf, and a female monkey (SRKGD 194-202). According to Damodara Maharaja's argument, they would all be counted as Radha's maidservants.

Damodara Maharaja's secondary evidence is faulty, and fails to support his faulty main thesis.

****There is no such thing as "a priya-narma-sakha in madhurya-rasa."**** This is very relevant to the ongoing exchange of points of view. Damodara Maharaja maintains that Srila Prabhupada is a priya-narma-sakha. If that were so, then he would be in sakhya-rasa (and not in madhurya-rasa). If Srila Prabhupada is in madhurya-rasa, then he can only be a manjari, because there are no priya-narma-sakhas in madhurya-rasa. Our Srila Prabhupada is either a ****sakha in sakhya-rasa****, or a ****manjari in madhurya-rasa****. There is no other possibility, according to Rupa and Jiva Goswamis, Visvanatha Cakravarti Thakura and Srila Bhaktivinoda Thakura. Srila Gurudeva, of course, completely accepted their authority. Thus, when he used terms such as "madhurya-rasa", "gopi-bhava" and "maidservant" in relation to our Srila Prabhupada, ****he could only have meant that Srila Prabhupada is a manjari in madhurya-rasa****. There is no other alternative, because these terms do not apply to any kind of sakha in sakhya-rasa, and there is no such thing as "a priya-narma-sakha in madhurya-rasa". Hence, Srila Gurudeva did not hide anything from us because there was nothing to

hide.

We have tried to follow the proper procedure for understanding siddhanta and rasa-tattva. First, we have defined the main issue on which everything else rests ("can priya-narma-sakhas be in madhurya-rasa?"). We have then gone straight to the main, basic sources of shastric information regarding this issue. We have then discussed relevant evidence within that framework. We have not started from a preconceived opinion, and searched for shastric references that seem to support it, avoiding the basic shastric principles that might contradict our idea.

In our next instalment, we will review the strong evidence (including the Jaladuta prayers) for our Srila Prabhupada's position as a manjari. We will show how Srila Gurudeva relished and supported Srila Prabhupada's position as a manjari. We will also show that, according to Srila Gurudeva, only manjaris can be rupanuga.

Appendix A -

Translation: However, the primary rasa for a particular devotee, which manifests in the heart of a devotee by the power of beginningless previous experiences, does not disappear, as the vyabhicari-bhavas or secondary rasas do. In a combination of rasas, the primary rasa which is main angi-rasa, by strengthening itself through supportive bhavas, which may be of the same variety or differing (but not enemies), remains independent. The primary rasa which is revealed as one's own, for which the particular devotee is the constant asraya, remains predominant in that devotee (angi), and other primary rasas become angas. (BRS 4.8.48, 49, 50)

Appendix B -

Translation: Moreover, the other rasas assume the role of anga only in order to increase the taste. Except for this, their appearance would be useless.

Srila Jiva Goswami's commentary

Other rasas assuming the role of anga in relation to the main rasa is for the purpose of increasing taste, and for no other purpose. This is explained in the next line: without that purpose, their appearance becomes useless. [BRS 4.8.51]

Translation: Useless anga-rasas are like sweet nectar in which grass has accidentally fallen. In taking the nectar, one also must eat the grass (and experience distaste). [4.8.52]

Appendix C -

[In this section "angi" means the main rasa, and "anga" means subsidiary rasas that appear to augment or nourish the main rasa.] An angi-rasa that is one of the primary rasas expands itself by its anga-rasas and thus shines forth independently. The devotees who are the asraya of a mukhya-rasa that becomes the prominent rasa in the development of a particular pastime, are always the asraya of that rasa. For those devotees, whenever there is a mixture of different mukhya-rasas, that particular mukhya-rasa will always be the angi-rasa and the other mukhya-rasas will be component parts.

Only when an anga-rasa increases the relish of the angi-rasa does it serve any purpose as a component part. Otherwise its mixture with the angi-rasa is fruitless. In this case it actually presents some obstacle in relishing the taste of rasa like a blade of grass that accidentally falls into a drink of nectar. [BRSB 259, 260]

Appendix D - Among these five – ceta, vita, vidusaka, pitha-mardda and priya-narma-sakha – the cetas are in dasya-rasa, the pitha-marddas are in vira-rasa, and the rest are in sakhya-rasa. The cetas are servants (kinkara) and the other four are sakhas. [JD 679]

