

Rasa or Realization of the Service

Svami Sadananda Dasa

Into English and within square brackets: Kid Samuelsson;

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[...] *Rasa or realization of the service* – here [in Bha.X.29 ff.] with feelings, thoughts, words and arguments; often by using the art of rhetoric in a tremendously artistic way – this is what gladdens Krishna so much here. This incessant whipping, in anxiety, excitement; challenges, compulsions to achieve new heights of perfection in [the art of] serving – and for one’s own part, the great despair at the threatened or factual separation – this is what the great happiness is, the happiness of serving at the highest stage.

This is what constitutes the greatness of nirguna-bhakti, the bhakti that is free from Maya’s guna-s, on the whole: despair, argumentation, humility, the feeling of being unworthy; and then again the feeling of justification, that one has done the right thing – for Krishna’s sake, i.e. for the sake of Krishna’s joy. What constitutes its greatness is that the joy is not experienced or “enjoyed” consciously, that happiness and serving are a unity, that – during the incessantly increasing, dramatic excitement of service – there is no time or place to experience, to think of, to become aware of, that this service is happiness. The bhakta-s and especially the gopi-s are so dear to Him because their service totally absorb, so to say, their awareness of the happiness of serving; it is here that the rasa, the realization of service, reaches its peak.

If you listen to or read these and other things with the eyes [the attitude] *of someone who is experiencing a course of events*, then you are kept out from every possibility to understand this, because this means that you are enjoying an *image*, a *scene*, and these things are not told with this purpose in mind. That is the purpose of the filthy mayic poetry. Here it is about creating an idea – be it ever so far away – in the BHAKTA-listener, of what service and its realization, i.e. rasa, actually is in the fifth rasa; and the result of this can only be – as Uddhava says – that one hardly considers oneself worthy, in any life yet to come, to put the dust of the earth that has been touched by the gopi-s’ feet on one’s head; and if one does not, like Uddhava, since eternity already belong to the realm of God, urgently pray for the moment when, in spite of my unworthiness, the strong desire or greed will capture me, to be allowed to serve these eternal bhakta-s of Krishna as a female servant of their female servants. [...]

(Sadananda, Corrections, page 222 ff.)