

Śrī Bhakti-rasāmṛta-sindhu

“The Eternal Ocean of Nectar of Devotion”

Part 1

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Preface: About Śrīla Rūpa Gosvāmī

Even though there are so many great *ācāryas*, Śrīla Rūpa Gosvāmī has been given honor of being that person who has established the *mano-bhiṣṭam*, the innermost heart's desire, of Lord Śrī Caitanya Mahāprabhu. When Mahāprabhu came to the village of Rāmakelī-grāma, He met with Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī and told them, "You should leave your homes and be with Me."

After a short time they left their homes, and Lord Śrī Caitanya Mahāprabhu came from Vrndavana and met with Śrīla Rūpa Gosvāmī at Prāyag, the confluence of the rivers Yamunā and Gaṅgā. The Lord told him:

*pārāpāra-śūnya gabhīra bhakti-rasa-sindhu
tomāya cākhāite tāra kahi eka 'bindu'*

"The ocean of the transcendental mellows of devotional service is so large that no one can estimate its length and breadth. However, just to help you taste it, I am describing one drop." [*Sri Caitanya-caritamṛta, Madhya 19.137*]

Lord Caitanya gave one drop of the ocean of *rāsa* to Śrīla Rūpa Gosvāmī, and that one drop was sufficient to inundate millions upon millions of universes. Later, He instructed Śrīla Sanātana Gosvāmī in Varānasī. Therefore, Śrīla Rūpa Gosvāmī's and Sanātana Gosvāmī's understanding of the mellows of devotional service, and specifically the mellow of conjugal love, was extremely exalted. When Śrīla Rūpa Gosvāmī was in Purī with Lord Śrī Caitanya Mahāprabhu, the Lord was dancing at the Ratha-yatra festival and uttering a verse from a book of mundane poetry called *sahitya-dārpaṇa*:

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetah samutkaṅṭhate*

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of *malati* flowers is there,

and the same sweet breezes are blowing from the *kadamba* forest. In our intimate relationship, I am also the same lover, yet my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire." [Śrī Caitanya-caritāmṛta, Madhya 1.58]

No one could understand why Lord Śrī Caitanya Mahāprabhu was uttering this verse and in what mood He was absorbed. There was one young boy there, however, named Rūpa, who later on became Śrīla Rūpa Gosvāmī. There and then, upon hearing this verse from Mahāprabhu, another verse appeared in his own heart, and he wrote down that verse:

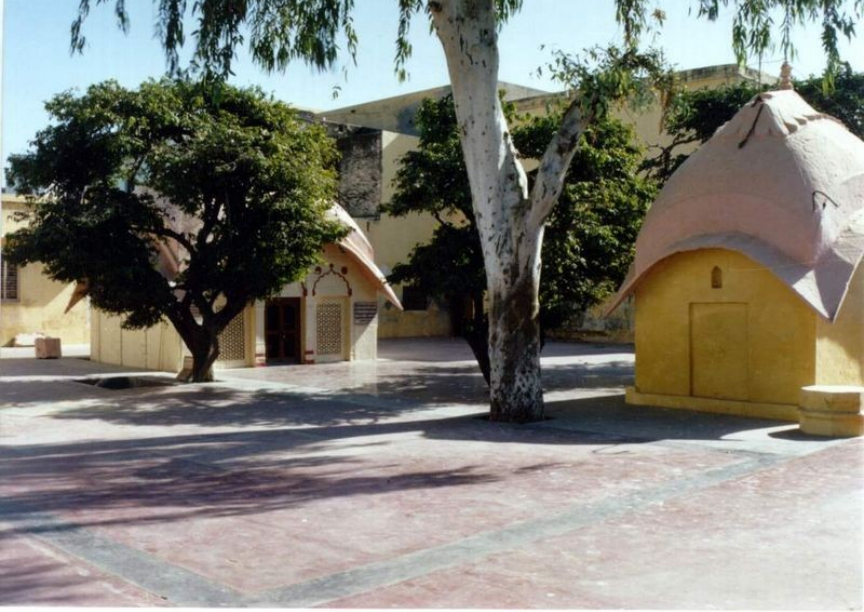
*priyaḥ so 'yam kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāham sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya sprḥayati*

(This is a verse spoken by Śrīmatī Rādhārāṇī.) "My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana." [Śrī Caitanya-caritāmṛta, Madhya-līla 1.76]

In this verse Śrīla Rūpa Gosvāmī has clarified Lord Śrī Caitanya Mahāprabhu's inner meaning and thus he revealed to the world the importance of *pāraṅkīya-rāsa*, the mood of paramour love between Lord Kṛṣṇa and the *gopīs*. Therefore Śrīla Rūpa Gosvāmī is the very person who established within this world the innermost heart's desire of Lord Śrī Caitanya Mahāprabhu.

These deliberations and philosophical conclusions are extremely deep, and very difficult to understand. It is therefore essential that one come under the guidance of a self-realized *guru*, associate with advanced pure devotees, and give one's full time, energy and enthusiastic work in service and in chanting the Holy Names of Kṛṣṇa. One should also make a great effort to understand

and realize the reason for which Śrīla Rūpa Gosvāmī appeared in this world, and why he wrote so many wonderful transcendental books like *Śrī Bhakti-rasāmṛta-sindhu*, *Śrī Ujjvala-nīlamaṇi*, *Śrī Vidagdha-mādhava* and *Śrī Lalītā-mādhava*.



The sacred Samādhi (tomb) of Śrīla Rūpa Gosvāmī at Rādhā-Damodāra Temple in Vṛndāvana

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitam yena
tasmai śrī-gurave namaḥ*

*śrī-caitanya-mano-'bhīṣṭam
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam*

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my

respectful obeisances unto him. When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?" [*Bhagavad-gītā*, Introduction]

We have chanted this prayer many times in our presentations; now by studying the ontological position of Śrīla Rūpa Gosvāmī, we start to really comprehend its meaning. Lord Śrī Caitanya Mahāprabhu appeared in this world for two principal reasons: the external, public presentation of the *yuga-dharma*, *harināma-saṅkīrtan*, and the internal, confidential reason of relishing the ecstatic moods of Śrīmatī Rādhārāṇī.

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitah
sadā hrdaya-kandare sphuratu vaḥ śacī-nandanah*

"May the Supreme Lord who is known as the son of Śrīmatī Śacī-devī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love." [*Śrī Caitanya-caritāmṛta*, Ādi 1.4]

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakātam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

"The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself." [*Śrī Caitanya-caritāmṛta*, Ādi 1.5]

*śrī-rādhāyāḥ praṇaya-mahimā kīdr̥śo vānayaivā-
svādyo yenādbhuta-madhurimā kīdr̥śo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīdr̥śam veti lobhāt
tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harīnduh*

"Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appeared from the ocean." [*Śrī Caitanya-caritāmṛta, Ādi 1.6*]

The fact that Śrīla Rūpa Gosvāmī was able to understand the confidential heart's desire of Lord Śrī Caitanya Mahāprabhu, and even express it in Sanskrit poetry at an early age, indicates that he is an eternal associate of the Lord, specifically empowered to reveal this great teaching to the denizens of Kali-yuga. Whenever the Lord descends, He brings His eternal associates with Him, because factually only they can understand and help Him in His pastimes.

"When we speak of a king it is naturally understood that the king is accompanied by his confidential associates, like his secretary, private secretary, aide-de-camp, ministers and advisers. So also when we see the Lord we see Him with His different energies, associates, confidential servitors, etc. So the Supreme Lord, who is the leader of all living entities, the Lord of all devotee sects, the Lord of all opulences, the Lord of sacrifices and the enjoyer of everything in His entire creation, is not only the Supreme Person, but also is always surrounded by His immediate associates, all engaged in their loving transcendental service to Him." [*Śrīmad-Bhāgavatam 2.9.15, Purport*]

So Śrīla Rūpa Gosvāmī, as an eternal confidential associate of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, was able to understand His deepest intentions and also explain them in logical and highly poetic *śloka*s. This is the transcendental significance of *Śrī Bhakti-rasāmṛta-sindhu*; therefore, all sincere devotees in the line of Lord Śrī Caitanya Mahāprabhu must study it carefully and

scrutinizingly to understand His real mission. That is why we are taking up this great study, and all of our students should follow along, not missing anything, and get the incomparable benefit of transcendental confidential loving service to the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu.

Introduction: The importance of *Bhakti-rasāmṛta-sindhu*

*tad aśma-sāram hṛdayam batedam
yad grhyamāñair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalam gātra-ruheṣu harṣaḥ*

"Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end." [*Śrīmad-Bhāgavatam* 2.3.24]

Sometimes devotees question why we have chosen to focus on the study of *Śrī Bhakti-rasāmṛta-sindhu*. After all, Śrīla Prabhupāda preached mostly from *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*; his classes on *Śrī Bhakti-rasāmṛta-sindhu* are comparatively rare. The short answer is that without a deep understanding of *Śrī Bhakti-rasāmṛta-sindhu*, our knowledge of *bhakti* is insufficient to attain the higher stages of the path chalked out by Lord Śrī Caitanya Mahāprabhu.

Śrīla Prabhupāda gave great mercy to the fallen inhabitants of the West, bringing them to the authentic Vaiṣṇava path and revealing the confidential methods that lead to the highest attainments of *bhakti*. However, very few of his disciples have trod that path to its ultimate conclusion. Many of them have become attached to management and politics; too much dollars and not enough good sense. Thus many have fallen down, if not into sinful activities then into the misconception that Kṛṣṇa consciousness is just another mundane religion. Thus their spiritual lives remain incomplete.

If, however, Kṛṣṇa consciousness is understood properly as a transformation of consciousness and meaning from the mundane to the transcendental ontological platform, then *anārthas* (polluted desires in the heart), even subtle ones like *pratiṣṭhā* (attachment to religious honor and position) are easily vanquished and the stage of ecstatic devotional service described in the *śloka* above is easily reached. *Śrīmad-Bhāgavatam* is not just a collection of stories;

it is an ontological literature designed to lift us from the mundane to the transcendental platform of consciousness.

"The human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts of life, education and economic development of the entire world. But it suffers a pin-prick somewhere in the social body at large and therefore there is large scale quarrel even on less important issues. Therefore there is the want of the clue as to how they can become one in peace, friendship and prosperity by the common cause. **Srimad Bhagwatam will fill up this gap by ontological aspect of human education.** It is therefore a cultural presentation for re-spiritualisation of the entire human society."
[*Śrīmad-Bhāgavatam*, original Delhi edition, Preface]

Śrī Bhakti-rasāmṛta-sindhu is the ontological analysis of *Śrīmad-Bhāgavatam*. Śrīla Rūpa Gosvāmī shows how all the categories of ecstatic spiritual consciousness are described in *Śrīmad-Bhāgavatam*, and backs up all of his points by extracting authoritative quotations from *Śrīmad-Bhāgavatam* and other Vedic literatures. His style of presentation, which he himself called "quiet conviction" is very powerful, and is also the manner of exposition followed in Śrīla Prabhupāda's books and our own writings.

Śrī Bhakti-rasāmṛta-sindhu details all the steps from ordinary material consciousness through the highest perfection of *prema-bhakti*. Therefore every devotee who sincerely wants to attain the highest perfectional stage of Kṛṣṇa consciousness must study this great transcendental literature. My concern has always been that devotees do not give enough attention to *Śrī Bhakti-rasāmṛta-sindhu*. The fact is, it is very difficult to understand *Śrīmad-Bhāgavatam* properly without it. The fact that so few of my Godbrothers have attained the authentic transcendental consciousness is proof of this.

Hopefully, this detailed program of studying *Śrī Bhakti-rasāmṛta-sindhu* will bring some balance to the devotional society. As usual, all the videos from this series will be posted on YouTube and anyone will be able to see them. But the members of this site will have the additional advantage of being able to post questions on this forum. Please take full advantage of this discussion group to clarify your understanding of *uttama-bhakti*, pure devotional service

as described in *Śrī Bhakti-rasāmṛta-sindhu*. This will certainly provide a powerful impetus to make your life and consciousness perfect.

Lord Śrī Caitanya Mahāprabhu

Generally devotees concentrate on Kṛṣṇa, chant the Holy Name of Kṛṣṇa, think of Kṛṣṇa and consider Kṛṣṇa as the Supreme Personality of Godhead. But many devotees, especially in India, do not realize the importance of Lord Śrī Caitanya Mahāprabhu.

Lord Śrī Caitanya Mahāprabhu reveals Kṛṣṇa to the aspiring devotee. In fact, were it not for Lord Śrī Caitanya Mahāprabhu we would not even know the places of Kṛṣṇa's earthly pastimes in Vṛndāvana, because they had become covered over by the passage of time (over 4,000 years) since His appearance. Lord Śrī Caitanya Mahāprabhu went to Vṛndāvana, remembered and rediscovered the locations of Kṛṣṇa's pastimes and instructed His disciples to renovate them. Thus today we are able to visit these places and experience the transcendental bliss of Vṛndāvana-dhāma.

More than that, Lord Śrī Caitanya Mahāprabhu also revealed the inner moods of Kṛṣṇa and His devotees to an unprecedented extent. Normally the transcendental pastimes of the Lord and His intimate devotees are very confidential. When Kṛṣṇa was present on this planet, not even the Yadu dynasty, Kṛṣṇa's family members, knew of them in detail. But Lord Śrī Caitanya Mahāprabhu revealed these pastimes, explaining their deep meaning through His disciples like Śrīla Rūpa Gosvāmī, thus opening these pastimes to all sincere devotees.

*sei pañca-tattva mili' pṛthivī āsiyā
pūrva-premabhāṅḍārera mudrā ughāḍiyā
pañce mili' luṭe prema, kare āsvādāna
yata yata piye, tṛṣṇā bādhe anukṣaṇa*

"The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste

transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew." [*Śrī Caitanya-caritāmṛta, Ādi 7.20-21*]

Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself:

*yad advaitam brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntar-yāmī puruṣa iti so 'śyāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaīḥ pūrṇo ya iha bhagavān sa svayam ayam
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha*

"What the *Upaniṣads* describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him." [*Śrī Caitanya-caritāmṛta, Ādi 1.3*]

Although Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He has appeared in the mood of His greatest devotee, Śrīmatī Rādhārāṇī:

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam*

"The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself." [*Śrī Caitanya-caritāmṛta, Ādi 1.5*]

Kṛṣṇa appears in the form of Lord Śrī Caitanya Mahāprabhu to understand Himself from Śrīmatī Rādhārāṇī's point of view:

*śrī-rādhāyāḥ praṇaya-mahimā kīdrśo vānyaivā-
svādyo yenādbhuta-madhurimā kīdrśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīdrśam veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ*

"Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appeared from the ocean." [*Śrī Caitanya-caritāmṛta*, Ādi 1.6]

All of these important concepts are explained in detail in the first few chapters of *Śrī Caitanya-caritāmṛta*; I am only giving a summary here. But before beginning our detailed study of *Śrī Bhakti-rasāmṛta-sindhu*, we must understand the ontological significance of this book. For *Śrī Bhakti-rasāmṛta-sindhu* is the ocean of immortal nectar itself, issuing from the lotus mouth of Lord Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead Himself. He is giving the esoteric key to unlocking the mysteries of *Śrīmad-Bhāgavatam* and relishing the sweetness of *rasa* ourselves.

Therefore it is stated in the *śloka* quoted above, "...when Śrī Caitanya Mahāprabhu came with His associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa." If we follow the process of pure devotional service (*uttama-bhakti*) with the understanding of *rāsa-tattva* given in *Śrī Bhakti-rasāmṛta-sindhu*, then we shall certainly be successful in reaching the highest spiritual perfection.

Pure Devotional Service

The most important *śloka* in *Bhakti-rasāmṛta-sindhu*, which Śrīla Prabhupāda summarized in the *Nectar of Devotion*, gives the definition of *uttama-bhakti*: pure devotional service, which is the subject of the work.

*anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam*

*ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

"When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires." [*Śrī Bhakti-rasāmṛta-sindhu* 1.1.11]

Each word in this definition is significant in describing the characteristic of pure devotional service. The characteristics given in this *śloka* are divided into *svarūpa-lakṣana*, essential or primary characteristics, and *tatastha-lakṣana*, secondary characteristics.

Svarūpa-lakṣana

There are three primary characteristics of pure devotional service:

- Pure devotional service is for Kṛṣṇa.
- Pure devotional service is an active engagement.
- Pure devotional service is executed with positive intent.

Tatastha-lakṣana

There are two secondary characteristics of pure devotional service:

- Pure devotional service is free from ulterior motive.
- Pure devotional service is not covered by *jñāna* or *yoga*.

Kṛṣṇa—Pure devotional service is for Kṛṣṇa

The most essential of the attributes of pure devotional service is that it is performed only for the benefit of Kṛṣṇa, and no one else. In other words, only Kṛṣṇa and His direct expansions (*viṣṇu-tattva*) are appropriate objects of our devotional service. Other living entities may also be Kṛṣṇa's expansions, but those expansions are indirect. His differentiated parts and parcels (*jīva-tattvas*) and various energies (*śakti-tattva*) are also servants of Kṛṣṇa and as such, not eligible to receive our devotional service. Pure devotional service can be offered only to the Supreme Personality of Godhead, because He is constitutionally the beneficiary of all kinds of sacrifices.

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā mām śāntim ṛcchati*

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

[*Bhagavad-gītā* 5.29]

Anuśīlanam—**Pure devotional service is an active engagement**

Anuśīlanam means ‘cultivation by following the previous teachers.’ There are two aspects to this following: *pravṛtti*, or activities favorable to Kṛṣṇa consciousness, and *nivṛtti*, avoidance of activities unfavorable to Kṛṣṇa consciousness. Pure devotional service is possible only by the mercy of Kṛṣṇa and His pure devotees; thus in the *śloka* under discussion, the prefix *anu* (by following) links *śīlanam* (activities) to Kṛṣṇa. Thus initiation by a bona fide spiritual master is an indispensable feature of the spiritual path.

All the activities in Kṛṣṇa’s service are directly under the control of His internal pleasure potency. Therefore the spiritual masters of the lineage descending from Kṛṣṇa are all servants of Śrīmatī Rādhārāṇī. To reach success in attaining pure devotional service, we must connect ourselves with Her by accepting initiation into the *guru-paramparā*. In this way all our life energy can become spiritualized by connection with the original source.

Ānukūlyena—**pure devotional service is executed with positive intent**

Sometimes Kṛṣṇa derives pleasure from fighting with demons, but the activities of the demons is not considered devotional service because of their inimical intent. Therefore Śrī Rūpa Gosvāmī qualifies his definition of pure devotional service with *ānukūlyena*, positive intent. It indicates that a favorable attitude toward Kṛṣṇa is an essential attribute of pure devotional service.

Whereas the demons’ activities sometimes please Kṛṣṇa, they are not accepted as devotional service because of lack of positive intent; yet sometimes Kṛṣṇa’s devotees perform activities that apparently displease Him, yet are accepted as

devotional service because they are performed with love. For example, Mother Yaśodā sometimes chastises her son, but this is accepted as pure devotional service because it is done out of love for Him.

Anyābhilāṣitā-sūnyam—**pure devotional service is free from ulterior motive**

Anyābhilāṣitā-sūnyam means ‘devoid of any other desire.’ Any desire except for the devotional service of the Lord is material desire, even if it is apparently spiritual, such as the desire for liberation, because the motive of such desire is selfish benefit and not devotional love. Ordinary desires such as the instinct for self-preservation, to eat or take reasonable care of the body are not out of the range of devotional service, as long as they do not become the main motivational focus of our life. The body must be kept fit to engage in meaningful service to Kṛṣṇa. The point here is that the objective even of ordinary desires must ultimately be the pleasure of the Lord.

Jñāna-karmādy-anāvṛtam—**pure devotional service is not covered by jñāna or yoga**

It is not that we must completely abstain from all philosophical speculation or rational thought, as long as the aim of such reasoning is to confirm the conclusions of the *śāstra* and the instructions of the spiritual master and other great souls. Philosophical defeat of opposing systems of thought is also valuable in preaching, although not necessary for pleasing Kṛṣṇa Himself.

Similarly we can engage in ordinary social and religious activities (*karma*), as long as these engagements do not become more prominent than our direct engagements in *bhakti*. One should not be a full-time fruitive worker, philosopher or speculator and a part-time devotee, but a devotee who occasionally engages in karmic activity to maintain himself and his family responsibilities.

In conclusion, Śrī Rūpa Gosvāmī’s definition of *uttama-bhakti* is perfect. Each word is so precise and exact that once we understand it, we cannot mistake anything else for pure devotional service. His definition is neither overly exclusive nor overly inclusive, and it applies perfectly to all stages of devotion, from the neophyte stage of practice to the exalted stage of *prema-bhakti*. The entire content of *Bhakti-rasāmṛta-sindhu* is based upon this scientific definition of pure devotional service. Every bona fide student of the

Esoteric Teaching must be completely familiar with it and also be able to apply it in practice.

Qualities of Pure Devotional Service

In Chapter 1 of *Śrī Bhakti-rasāmṛta-sindhu*, Śrī Rūpa Gosvāmī explains that there are three categories of pure devotional service:

- *Sādhana-bhakti*: devotional service in practice
- *Bhāva-bhakti*: devotional service in ecstasy
- *Prema-bhakti*: devotional service in pure love of Godhead

It is also described that pure devotional service displays six transcendental qualities:

- *Kleśaghñī*: pure devotional service brings immediate relief from all kinds of material distress.
- *Śubhadā*: pure devotional service is the beginning of all auspiciousness.
- *Sudurlabhā*: pure devotional service is rarely achieved.
- *Mokṣa-laghutākṛta*: Those in pure devotional service deride even the conception of liberation.
- *Śāndrānanda-viśeṣātmā*: pure devotional service automatically puts one in transcendental pleasure.
- *Śrī kṛṣṇākaraṣiṇī*: pure devotional service is the only means to attract Kṛṣṇa.

Each category of devotional service displays two of these transcendental qualities. *Sādhana-bhakti* displays the qualities of *kleśaghñī* and *śubhadā*. *Bhāva-bhakti* displays the same qualities as *sādhana-bhakti*, plus *sudurlabhā* and *mokṣa-laghutākṛta*. *Prema-bhakti* displays all the previous qualities, with the addition of *śāndrānanda-viśeṣātmā* and *śrī kṛṣṇākaraṣiṇī*. This explains the statement of Śrīla Prabhupādain *Nectar of Devotion*, "Generally it is understood that in the category of devotional service in practice there are two different qualities, devotional service in ecstasy has four qualities, and devotional service in pure love of Godhead has six qualities."

Earlier we introduced the definition of pure devotional service. *Bhakti-rasāmṛta-sindhu* 1.1.11 defines pure devotion, *uttama-bhakti*, thus:

*anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

The Lord fulfills the desires of everyone. Pure devotees are interested in achieving the transcendental service of the Lord, which is nondifferent in quality from Him. Therefore, the Lord is the only desire of the pure devotees, and devotional service is the only perfect spiritual process for achieving His favor. Śrīla Rūpa Gosvāmī says in *Bhakti-rasāmṛta-sindhu* 1.1.11 (quoted above) that pure devotional service is *jñāna-karmādy-anāvṛtam*: pure devotional service is without any tinge of speculative knowledge and fruitive activity. Such devotional service is able to award the pure devotee the highest result, namely direct association with the Supreme Personality of Godhead, Lord Kṛṣṇa.

According to the *Gopāla-tāpanī Upaniṣad*, after Brahmā's extensive *tapasya*, the Lord showed him one of the many thousands of petals of His lotus feet. It says:

*brāhmaṇo'sāv anavaratam me
dhyātaḥ stutaḥ parārdhānte
so 'budhyata gopa-veśo me
purastāt āvirbabhūva*

"After penetrating meditation for millions of years, Lord Brahmā could understand the original form of the Lord, Śrī Kṛṣṇa as a transcendental cowherd boy, and thus he recorded his experience in the famous prayer *Brahma-saṁhitā*, *govindam ādi-puruṣam tam aham bhajāmi*."

Devotees whose objective is to associate personally with the Lord have no desire to accept the activities of *karma-kāṇḍa* or *jñāna-kāṇḍa*, for pure

devotional service is above both. *Anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam* [*Bhakti-rasāmṛta-sindhu* 1.1.11]. In pure devotional service there is not even a pinch of *jñāna* or *karma*. The devotees accept only the *upasana-kāṇḍa* process of pure devotional service.

*iti bhāgavatān dharmān
śikṣan bhaktyā tad-utthayā
nārāyaṇa-paro māyām
añjas tarati dustarām*

"Thus learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Nārāyaṇa, the devotee easily crosses over the illusory energy, Māyā, which is extremely difficult to cross." [*Śrīmad-Bhāgavatam* 11.3.33]

Simply executing the duties of the regulative principles of the scriptures, all the *varṇas* and *āśramas* of external religious duty, is not as good as offering all the results of one's activities to the Lord. When one gives up all fruitive activity and fully surrenders to the Lord, he attains *sva-dharma-tyāga*, wherein he abandons the social order and takes to the renounced order. That is certainly better. However, better than the renounced order is cultivation of knowledge mixed with devotional service. Yet all these activities are external to the activities of the spiritual world. There is no touch of pure devotional service in them.

Pure devotional service is the highest transcendental platform. It cannot be attained by empiric philosophy, nor can perfection be attained simply by good association. Devotional service by self-realization is a different subject matter. It is untouched by fruitive activity, for one surrenders the results of activities to the Lord, abandons prescribed duties and accepts the renounced order of life. Such devotional service is situated on a higher platform than that of empiric philosophical speculation with a mixture of *bhakti*.

Without coming to the stage of *prema-bhakti*, pure love of Godhead, the whole process is a failure. Therefore the path of devotional service must not be reduced to an external religious process based on the rules and regulations of the scriptures; although it may begin from regulated *vaidhī-bhakti*, it must

help the aspiring devotee advance to *rāgānugā-bhakti*, spontaneous loving service, and ultimately reach the perfectional stages of *bhāva* and *prema*. *Bhakti-rasāmṛta-sindhu* gives this progressive path, beginning from the regulative principles of scriptural injunction up to the highest platform of pure devotional service. Therefore it is unique, even among the Vedic literature, for it educates the devotee in the highest and most esoteric science of *rāsa-tattva*, or how to satisfy Lord Śrī Kṛṣṇa.

The importance of *Bhakti-rasāmṛta-sindhu*

In *Jaiva-Dharma* by Śrīla Bhaktivinod Ṭhākura, Chapter 31, it is stated:

Now I can truly realize the importance of these wonderful words composed by Śrīla Rūpa Gosvāmī in the Southern Division, Fifth Wave, Verses 78-79, of the *Bhakti-rasāmṛta-sindhu*:

*sarva thaiva durūho 'yam abhaktair-bhagavad-rasaḥ
tat pādāmbuja-sarvasvair bhaktair evānurasyate
vyatītya bhāvanā-vartma yaś camatkāra-bhāra-bhuḥ
hṛdi sattvojjvale bāḍham svadate sa raso mataḥ*

"Those who are convinced that the lotus feet of Śrī Kṛṣṇa are the summum bonum of life are the purest of devotees, and they alone are capable of relishing *bhakti-rasa*. Those whose hearts are bereft of *bhakti* and rampant with mundane emotion are generally contaminated by impure habits and are fond of logic and argumentation. They can never perceive this transcendental *rasa*. The person who has transcended the noumenal plane and whose consciousness and heart have been enlightened by the brilliance of pure goodness that ushers the dawn of magnificent transcendental *bhāva* is alone able to experience *rasa*."

True *rasa* is not available upon the material plane; it is of the spiritual world. As the *jīva* is *cit-kaṇa*, a spark of spiritual energy, *rasa* manifests within his consciousness. *Rasa* appears only in deep *bhakti-samādhi*, devotional meditation. Those who have received the grace of Śrī Gurudeva and have realized the distinction between *śuddha-sattva*, pure goodness, and *miśra-sattva*, mixed goodness, are free from all doubts.

There is a profound difference between the ordinary goodness in the material world and the pure goodness of the transcendental plane of consciousness. The root of this difference has to do with our intentions. When the root of our intention is to benefit ourselves, we are capable of action in the mode of goodness, but such action is still contaminated with the conception of selfishness. Pure goodness, on the other hand, is bereft of all sense of self-benefit, and seeks only to benefit the beloved or object of service, namely Śrī Kṛṣṇa Himself.

We cannot understand this subtle distinction, nor purify ourselves from the desire for self-benefit, by any other process than pure *bhakti*. *Karma*, *jñāna* and *yoga* are all predicated on the assumption of activity for the purpose of benefiting oneself. Only pure *bhakti* is the platform of actions performed in pure loving service without any desire for oneself. One only desires more and more service for the beloved, and Śrī Kṛṣṇa reciprocates this service by arranging more and more facility for the devotee to engage in His transcendental loving service.

This process of pure devotional service is the subject of *Bhakti-rasāmṛta-sindhu*. Although it is mentioned in *Śrīmad-Bhāgavatam*, it is not explained in detail there. But *Bhakti-rasāmṛta-sindhu* discusses *uttma-bhakti*, pure devotional service, more elaborately than any other Vedic literature.

Vaidhi-bhakti is devotion inspired by following scriptural rules, whereas *rāgānugā-bhakti* is devotion inspired by *lobha*, or greed. While there is ample explanation of *vaidhī-bhakti* (regulated devotional service) in other works, spontaneous devotion (*rāgānugā-bhakti*) and the higher stages of devotional service such as *bhāva-bhakti* and *prema-bhakti* are discussed in detail only in *Bhakti-rasāmṛta-sindhu*.

To be inspired towards *bhakti* means to be single-minded in executing all the different processes of *bhakti*. Therefore the two ways to foster *bhakti* are first by strictly following scriptural rules, and second, through developing intense greed (*lobha*) to serve the Lord. Of these two methods, Śrīla Rūpa Goswami gives more importance to *lobha*, as he expresses in his *Bhakti-rasāmṛta-sindhu*:

*tat tat-bhava-ādi-mādhurye śrute dhīr-yad-apekṣate
nātra śāstraṁ na yuktim-ca tallobhotpatti-lakṣaṇam*

"After the devotee has heard the detailed descriptions of the sweetness of Lord Kṛṣṇa's loving spiritual sentiments (*bhava-mādhurya*) with His associates, he is spontaneously drawn towards those sentiments of Kṛṣṇa's beloved associates. Such a devotee, desiring to possess those feelings, shakes free the shackles of logic and scriptural bindings. Liberating himself from these bonds is the devotee's first symptom of *lobha*."

When a devotee becomes greedy for Kṛṣṇa while hearing about the different ecstatic emotions displayed by a *parikāra* (confidante) participating in Kṛṣṇa's Vraja pastimes, the devotee thinks, "Let this spiritual emotion also bloom in my heart." Such meditations are never interrupted by a need to seek consent from either the scriptures or logic. If by chance a devotee feels any uncertainty, then his desire to possess the spiritual emotions of a Parikāra cannot be called *lobha*. No one can ever develop *lobha* from following scriptural injunctions, nor can one obtain the desired spiritual object if the mind is endlessly analyzing whether or not one is eligible. Real *lobha* appears spontaneously when one sees or hears about Kṛṣṇa.

Lobha has two divisions according to the two sources from which it may develop: the pure devotee's mercy and the Supreme Lord's mercy. The first division of *lobha*, that which is owing to the devotee's mercy, is of two kinds: ancient and modern. Ancient *lobha* appears by the mercy of pure devotees steeped in the same sweet, eternal devotional mellows the constant associates of Lord Kṛṣṇa relish. When *lobha* originates from the grace of pure devotees in the present time it is known as contemporary, or modern. When *lobha* starts from the previous birth and begins to bloom in the present life then the devotee must take shelter of a *guru* who is a *rāgānugā* pure devotee. The second kind of *lobha*, or *modeni-lobha*, is developed only after the devotee takes shelter of his spiritual master. *Bhakti-rasāmṛta-sindhu* confirms:

*kṛṣṇa tat-bhakta kārūṇya-mātra lobhaika hetukā
puṣṭi-mārga-tayā kaiścid iyaṃ rāgānugocyate*

"*Lobha* is produced solely by the mercy of Kṛṣṇa and His pure

devotees. Devotion initiated by such *lobha* is defined as *rāgānugā-bhakti*; sometimes it is termed *puṣṭi-mārga-bhakti*."

When both kinds of devotees, the one yearning for ancient *lobha*, the other for modern *lobha*, hear how to acquire the devotional mellows possessed by Kṛṣṇa's eternal associates, or *nitya-parikāra*, they seek guidance from the proper scriptures. This is because the authorized method for attaining *bhāva* is delineated in scriptural injunctions and purports; no other sources for receiving this information are indicated anywhere.

The following analogy illustrates this point: A person becomes greedy for milk and its products, but first he must want to know how to procure milk. He then has to seek advice from a trustworthy person conversant with the subject who will tell him how to purchase a cow and how to take care of her properly. In other words, knowledge on a subject cannot be simply invented—proper guidance is necessary. As Lord Brahma explains in the *Śrīmad-Bhāgavatam* 8.6.12:

*yathāgnim edhasy amṛtaṁ ca goṣu
bhuvy annam ambūdyamane ca vṛttim
yogair manuṣyā adhiyanti hi tvām
guneṣu buddhyā kavayo vadanti*

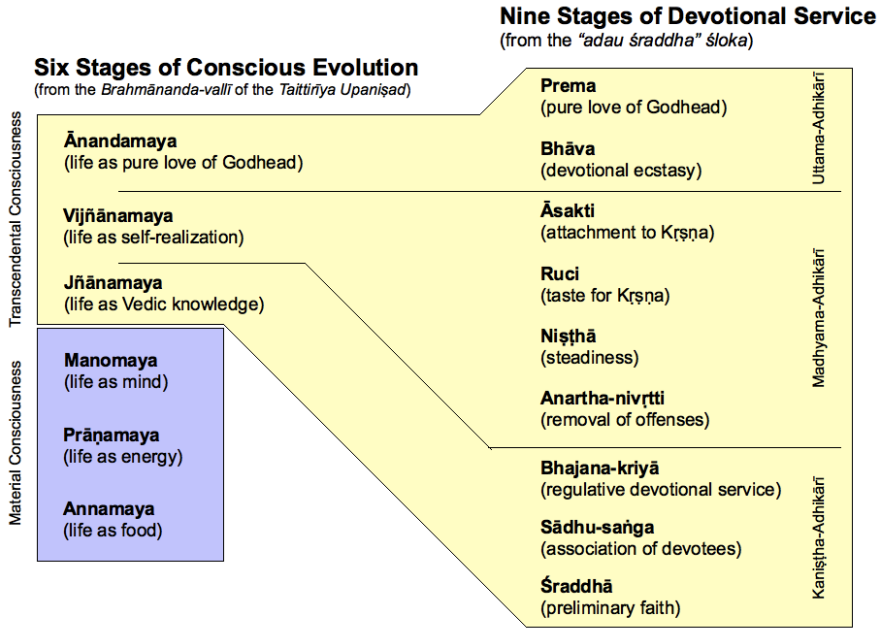
"As one can derive fire from wood, milk from the milk-bag of the cow, food grains and water from the land, and prosperity in one's livelihood from industrial enterprises, so by practice of *bhakti-yoga*, even within this material world, one can achieve Your favor or intelligently approach You. Those who are pious all affirm this."

For a *rāga-bhakta* (the devotee who is following the path of *rāgānugā-bhakti*) this intense eagerness for hearing and chanting about the all-purifying qualities and activities of Kṛṣṇa begins with the *rāga-bhakta's* surrender to the lotus feet of his *guru*, and continues to flourish until he attains his spiritual goals. The more a devotee is purified by hearing and chanting, the more spiritual realizations he will have; just as medicine applied correctly to diseased eyes cures them, so hearing and chanting cures the devotee of material ignorance.

The formula for this concentrated medicine is found in *Śrī Bhakti-rasāmṛta-sindhu*, and nowhere else. It is described very nicely in the five Waves of the Southern Ocean as a combination of five *bhāvas*: *vibhāva*, *anubhāva*, *sāttvika-bhāva*, *vyabhicārī-bhāva* and *sthāyi-bhāva*. This transcendental prescription coming from the original physician, Lord Śrī Caitanya Mahāprabhu, is powerful enough to cure all our material diseases and restore us to full spiritual health.

Stages of Devotional Service in Terms of Consciousness

It is interesting to contemplate the correlation between the nine stages of progressive devotional service given in *Śrī Bhakti-rasāmṛta-sindhu* and their relation to the six stages of evolution of consciousness, so I made a diagram:



A person identified with the material body, life energy or mind is in material consciousness, under the three modes of nature: ignorance, passion or goodness respectively. Once one enters the path of devotional service, he is in spiritual consciousness and on the transcendental platform. Then he becomes authorized (*adhikāra*) to cultivate progressively higher stages of devotional service as described in the "ādau śraddha" śloka:

*ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nārtha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ*

*athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayam premaḥ
prādurbhāve bhavet kramaḥ*

"In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa. This taste leads one further forward to attachment for Kṛṣṇa consciousness, which is matured in *bhāva*, or the preliminary stage of transcendental love of God. Real love for God is called *prema*, the highest perfectional stage of life."

[*Bhakti-rasāmṛta-sindhu* 1.4.15-16]

We hope you find this edition of Śrīla Rūpa Gosvāmī's *Śrī Bhakti-rasāmṛta-sindhu* useful and enlightening.

Structure of *Śrī Bhakti-rasāmṛta-sindhu* compared with Śrīla Prabhupāda's *Nectar of Devotion*

This table compares the chapter structure of *Śrī Bhakti-rasāmṛta-sindhu* with Śrīla Prabhupāda's summary study, *Nectar of Devotion*, first published in 1967. This is to assist devotees who are familiar with *Nectar of Devotion* to find the corresponding sections in *Śrī Bhakti-rasāmṛta-sindhu*.

Ocean	Wave	Title	Translation	NOD Chap.
Eastern Ocean		<i>Bhagavad-bhakti-bheda</i>	Varieties of Devotional Service	Intro–19
	First	<i>Sāmānya-bhakti</i>	Overview of Devotional Service	Intro–1
	Second	<i>Sādhana-bhakti</i>	Devotional Service in Practice	2–16
	Third	<i>Bhāva-bhakti</i>	Devotional Service in Ecstasy	17–18
	Fourth	<i>Prema-bhakti</i>	Devotional service in Love of God	19
Southern Ocean		<i>Sāmānya-bhagavad-bhakti-rasa</i>	General Symptoms of Transcendental Mellow	20–34
	First	<i>Vibhāva</i>	Ecstatic Excitants	20–26
	Second	<i>Anubhāva</i>	Ecstatic Expressions	27
	Third	<i>Sāttvika-bhāva</i>	Involuntary Ecstatic Expressions	28
	Fourth	<i>Īyabhicārī-bhāva</i>	Transient Ecstatic Disturbances	29–31
	Fifth	<i>Sthāyī-bhāva</i>	Permanent Ecstatic Mood	32–34
Western Ocean		<i>Mukhya-bhakti-rasa</i>	Primary Loving Relationships	35–44

Ocean	Wave	Title	Translation	NOD Chap.
	First	<i>Śānta-rasa</i>	Neutral Love of God	35
	Second	<i>Dāsya-rasa</i>	Affection and Service	36–40
	Third	<i>Sakhyā-rasa</i>	Fraternal Devotion	41–42
	Fourth	<i>Vātsalya-rasa</i>	Parenthood	43
	Fifth	<i>Mādhurya-rasa</i>	Conjugal Love	44
Northern Ocean		<i>Gauna-bhakti-rasa</i>	Indirect Loving Relationships	45–51
	First	<i>Hāsya-rasa</i>	Laughing Ecstasy	45
	Second	<i>Adbhuta-bhakti-rasa</i>	Astonishment	46
	Third	<i>Vīra-bhakti-rasa</i>	Chivalry	46
	Fourth	<i>Karuṇa-bhakti-rasa</i>	Compassion	47
	Fifth	<i>Raudra-bhakti-rasa</i>	Anger	47
	Sixth	<i>Bhayānaka-bhakti-rasa</i>	Dread	48
	Seventh	<i>Vībhatsa-bhakti-rasa</i>	Ghastliness	48
	Eighth	<i>Maitrī-Vaira-Sthiti</i>	Compatible & Incompatible Mixing of Mellows	49–50
	Ninth	<i>Rasābhāsa</i>	Incomplete Expression of Mellows	51

Śrī Bhakti-rasāmṛta-sindhu

Eastern Ocean:
Defining the Different Types of *Bhakti*

First Wave: General Overview of Bhakti

*akhila-rasāmṛta-mūrtiḥ prasṛmara-ruci-ruddha-tārakā-pāliḥ |
kalita-śyāmā-lalito rādhā-preyān vidhur jayati ||1.1.1||*

First Translation:

“Kṛṣṇa, the destroyer of all sin and the bestower of all bliss, the very form of the highest bliss, filled with all *rasas*, excels all others in glory. He brings Tārakā and Pālikā under His control by the diffusion of His beauty; He accepts Śyāmālā and Lālītā as His equals; and gives pleasure to Rādhā with His excellent qualities.”

Second Translation:

“The full moon, which destroys suffering and creates happiness by its cooling rays, shines everywhere by its excellent qualities and beauty. It is the very form of nectar, filled with all tastes. It eclipses the host of stars by its light, accepts the playful gestures of the night, and fondly enters the *nakṣatra* Śākhā in the spring season.”

*hṛdi yasya preraṇayā pravartito 'ham varāka-rūpo 'pi |
tasya hareḥ pada-kamalam vande caitanya-devasya ||1.1.2||*

“I offer my respects unto the lotus feet of the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu. Though I am a vile person by nature, I have undertaken this work by His inspiration within my heart.”

*viśrāma-mandiratyā tasya sanātana-tanor mad-īśasya |
bhakti-rasāmṛta-sindhur bhavatu sadāyam pramodāya ||1.1.3||*

“May this work named ‘the ocean of nectar composed of *bhakti-rasa*’ always serve as the recreation hall of my Lord manifested in the form called Sanātana (Gosvāmī) for His pleasure.”

bhakti-rasāmṛta-sindhau carataḥ paribhūta-kāla-jāla-bhiyaḥ |

bhakta-makarān aślīta-mukti-nadīkān namasāmi ||1.1.4||

“I offer my respects to the devotees who are like *makaras*, kings among fishes, frolicking in the sweet ocean of devotional *rasa*; who disregard the insignificant rivers of liberation, and who are free from fear caused by the net of time.”

mīmāṃsaka-ḥaḍavāgneḥ kaṭhinām api kuṅṭhayann asau |
sphuratu sanātana suciram tava bhakti-rasāmṛtāmbhodhiḥ ||1.1.5||

“O Sanātana, may your ocean of *bhakti-rasa* remain for a long time, restricting the harsh arguments of the proponents of *karma* and *jñāna*, just as the ocean restricts the flame of the *vaḍabā* fire.”

bhakti-rasasya prastutir akhila-jagaṅ-maṅgala-prasaṅgasya |
ajñenāpi mayāsyā kriyate suhṛdām pramodāya ||1.1.6||

“Although I am ignorant, I have undertaken this work concerning *bhakti-rasa* related to Kṛṣṇa, who is auspicious for the whole world, for the joy of my friends.”

etasya bhagavad-bhakti-rasāmṛta-payonidheḥ |
catvārah khalu vakṣyante bhāgāḥ pūrvādayaḥ kramāt ||1.1.7||

“In this sweet ocean of *bhakti-rasa* offered to the Lord, four sections will be expounded one at a time, starting with the eastern section.”

tatra pūrve vibhāge smin bhakti-bheda-nirūpake |
anukrameṇa vaktavyam laharīṅām catuṣṭayam ||1.1.8||

“The Eastern Ocean defines the different types of *bhakti*. This will be discussed in four successive waves (chapters).”

ādyā sāmānya-bhakti-ādhyā dvitīyā sādhanānvitā |
bhāvāśritā tṛtīyā ca turyā prema-nirūpikā ||1.1.9||

“The First Wave of the Eastern Ocean is concerned with *bhakti* in general. The Second Wave describes *sādhana-bhakti*. The Third Wave describes *bhāva-bhakti*. The Fourth Wave describes *prema-bhakti*.”

tatrādaṁ suṣṭhu vaiśiṣṭyam asyāḥ kathayituṁ sphuṭam |
lakṣaṇaṁ kriyate bhakter uttamāyāḥ satāṁ matam ||1.1.10||

“In the First Wave, to clearly describe the superiority of *bhakti* to other processes, the unique characteristics of *uttama-bhakti*, as approved by the *ācāryas*, will be related.”

anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam |
ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā ||1.1.11||

“The highest *bhakti* is defined as continuous service or emotions directed towards Kṛṣṇa, His expansion forms or others related to Him, with a pleasing attitude towards Kṛṣṇa. It should be devoid of desires other than the desire to please the Lord, and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts.”

yathā śrī-nārada-pañcarātre —
sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam |
hr̥ṣīkeṇa hr̥ṣīkeśa-sevanam bhaktir ucyate ||1.1.12||

Thus, the *Nārada-pañcarātra* says:

“*Bhakti* is defined as service to the Lord using the senses. It should be done with the intention of pleasing the Lord, free from other desires, and unobstructed by other processes.”

śrī-bhāgavatasya tṛtīya-skandhe ca (3.29.12-14) —
ahaituky avyavahitā yā bhaktiḥ puruṣottame
sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta |
dīyamānam na gr̥hṇanti vinā mat-sevanam janāḥ
sa eva bhakti-yogākhyā ātyantika udāhṛtaḥ ||1.1.13-15||

This is also stated in the Third Canto of *Śrīmad-Bhāgavatam* [3.29.12-14]:

“These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead. It is without other desires, and it is not contaminated by karma or *jñāna*. In this type of *bhakti*, My devotees do not accept *sālokya*, *sārṣṭi*, *sārūpya*, *sāmīpya* or oneness with Me—even if I offer these liberations—in preference to serving Me. This is called *bhakti-yoga*, and it is declared as the highest object of human pursuit.”

sālokyetyādi-padyastha-bhaktotkarṣa-nirūpaṇam |
bhakter viśuddhatā-vyaktyā lakṣaṇe paryavasyati ||1.1.16||

“The description of the excellence of the devotee in the above verse amounts to describing the characteristics of *bhakti* by revealing its purity.”

kleśa-ghnī śubhadā mokṣa-laghutā-kṛt sudurlabhā |
sāndrānanda-viśeṣātmā śrī-kṛṣṇākarṣiṇī ca sā ||1.1.17||

“The unique characteristics of *bhakti* are: its ability to destroy suffering; its bestowal of auspiciousness; its disregard for liberation; its rarity of attainment; its manifestation of concentrated bliss; and its ability to attract Kṛṣṇa.”

tatrāsyāḥ kleśaghnatvam —
kleśās tu pāpaṁ tad-bījam avidyā ceti te tridhā ||1.1.18||

“Now we will discuss the first characteristic, its ability to destroy suffering. Suffering is threefold: sinful reaction, the seed of sin and ignorance.”

tatra pāpam —
aprārabdham bhavet pāpam prārabdham ceti tad dvidhā ||1.1.19||

“First we will discuss sinful reactions. There are two types of sinful reactions (effects of sinful acts): effects that are experienced in this lifetime (*prārabdham*) and effects that will be experienced in future lives (*aprārabdham*).”

tatra aprārabdha-haratvam, yathā ekaḍaśe (11.14.19) —
yathāgniḥ susamiddhārciḥ karoty edhāṁsi bhasmasāt |

tathā mad-viṣayā-bhaktir uddhavaināmsi kṛtsnaśaḥ ||1.1.20||

Here is an example of destroying all *aprārabdha* reactions from the 11th Canto of *Śrīmad-Bhāgavatam* [11.14.19]:

“My dear Uddhava, devotional service in relationship with Me is like a blazing fire that can burn to ashes all the fuel of sinful activities supplied to it.”

prārabdha-haratvam, yathā tṛtīye (3.33.6) —
yan-nāma-dheya-śravaṇānukīrtanād
yat-prahvaṇad yat-smaraṇād api kvacit |
śvādo’pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt ||1.1.21||

Here is proof of destroying *prārabdha* reactions from the Third Canto of *Śrīmad-Bhāgavatam* [3.33.6]:

“To say nothing of the spiritual advancement of persons who see the Supreme Personality of Godhead face-to-face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the Holy Name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.”

durjātir eva savanāyogyatve kāraṇam matam |
durjāty-ārambhakaṁ pāpaṁ yat syāt prārabdham eva tat ||1.1.22||

“It is understood that his low birth as a dog-eater is the cause of his disqualification from performing sacrifices. The sinful reaction by which he attains such low birth in this life is called *prārabdha* sin.”

padma-purāne ca —
aprārabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham |
krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām ||1.1.23||

Also in the *Padma Purāṇa* it is said:

“For those engaged in *bhakti* to Viṣṇu, the *aprārabdha*, *kūṭa*, *bīja* and *prārabdha-karmas* are destroyed step-by-step.”

*bīja-haratvam, yathā śaṣṭhe (6.2.17) —
tais tāny aghāni pūyante tapo-dāna-vratādibhiḥ |
nādharmajam tad-hṛdayam tad apīśāṅghri-sevayā ||1.1.24||*

An illumination of *bhakti* destroying the seed of sin, namely material desires, is found in the Sixth Canto of *Śrīmad-Bhāgavatam* [6.2.17]:

“Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one’s heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations.”

*avidyā-haratvam, yathā caturthe (4.22.39) —
yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayam grathitam udgrathayanti santah |
tadvan na rikta-matayo yatayo ’pi ruddha-
sroto-gaṇās tam araṇam bhaja vāsudevam ||1.1.25||*

Next *bhakti*’s ability to destroy *avidyā* (ignorance) is illustrated [in *Śrīmad-Bhāgavatam* 4.22.39]:

“The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the *jñānīs* and *yogīs*—although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.”

*pādme ca —
kṛtānuyātrā-vidyābhir hari-bhaktir anuttamā |
avidyām nirdahaty āśu dāva-jvāleva pannagīm ||1.1.26||*

Padma Purāna says the following:

“As the forest fire burns up the female snake demon, supreme devotion to the Lord quickly burns up *avidyā* completely by the knowledge (*vidyā*) which accompanies it.”

śubhadatvam —

śubhāni prīṇanaṁ sarva-jagatām anuraktatā |

sadguṇāḥ sukham ity-ādīny ākhyātāni manīṣibhiḥ ||1.1.27||

“Next, the second unique characteristic of *uttama-bhakti*, namely its bestowal of auspiciousness, is discussed. The wise explain that there are four kinds of *śubha* (auspiciousness): affection for all living entities, being attractive to all living entities, possession of good qualities, and happiness, as well as other items.”

tatra jagat-prīṇanādidvaya-pradatvam, yathā pādme —

yenārcito haris tena tarpitāni jaganty api |

rajyanti jantavas tatra jangamāḥ sthāvarā api ||1.1.28||

The first two types of auspiciousness are illustrated in the *Padma Purāṇa*:

“He who worships the Lord is pleasing to all living entities; and all the inhabitants of the world, both moving and non-moving, are pleasing to him.”

sad-guṇādi-pradatvam, yathā pañcame (5.18.12) —

yasyāsti bhaktir bhagavaty akiñcanā

sarvair guṇais tatra samāsate surāḥ |

harāv abhaktasya kuto mahad-guṇā

manorathenāsati dhāvato bahiḥ ||1.1.29||

That bhakti bestows good qualities and other things is discussed in the Fifth Canto of *Śrīmad-Bhāgavatam* [5.18.12]:

“One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications, that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy.”

sukhapradatvam —

sukhaṁ vaiṣayikaṁ brāhman aiśvaraṁ ceti tat tridhā ||1.1.30||

“*Bhakti* bestows happiness. There are three types of happiness: from material things, from realization of *brahman* and from the Lord.”

yathā tantrē —

siddhayaḥ paramāścaryā bhuktir muktiś ca śāśvatī |
nityam ca paramānando bhaved govinda-bhaktitaḥ ||1.1.31||

Thus it is said in the *Tantras*:

“Astounding mystic powers, material enjoyment, eternal happiness in the realization of *brahman*, and eternal bliss from service to the Lord all appear from *bhakti* to Govinda.”

yathā hari-bhakti-sudhodaye ca —

bhūyo 'pi yāce deveśa tvayi bhaktir dṛḍhāstu me |
yā mokṣānta-caturvarga phaladā sukhadā latā ||1.1.32||

It also says in the *Hari-bhakti-sudhodaya*:

“O Lord of the *devas*! I again pray to You that I may have firm devotion to You. That *bhakti* is a creeper that bestows *artha*, *dharma*, *kāma*, *mokṣa* and also the happiness of realization of the Lord.”

mokṣa-laghutākṛt —

manāg eva prarūḍhāyām hṛdaye bhagavād-ratau |
puruṣārthās tu catvārās tṛṇāyante samantataḥ ||1.1.33||

Bhakti causes total disregard for liberation:

“When even a little attraction for the Lord grows in the heart, the four objects of human attainment—*artha*, *dharma*, *kāma* and *mokṣa*—become like grass, shameful to appear before *bhakti*.”

yathā śrī-nārada-pañcarātre —

hari-bhakti-mahā-devyāḥ sarvā mukty-ādi-siddhayaḥ |
bhuktyaś cādbhutās tasyāś ceṭikāvad anuvratāḥ ||1.1.34||

Thus the *Nārada-pañcarātra* says:

“All the *siddhis* headed by liberation and all astonishing material pleasures follow after the great goddess called *Hari-bhakti* like fearful maidservants.”

sudurlabhā —

*sādhanaughair anāsangair alabhyā sucirād api |
hariṇā cāśvadeyeti dvidhā sā syāt sudurlabhā ||1.1.35||*

“*Bhakti* is rarely attained. *Bhakti* is difficult to attain in two ways: if undertaken in great quantity but without attachment (*āsakti*), *bhakti* cannot be attained even after a long time; and even if practiced with attachment, Kṛṣṇa does not give *bhakti* to the practitioner immediately.”

*tatra ādyā, yathā tāntre —
jñānataḥ sulabhā muktir bhuktir yajñādi-puṇyataḥ |
seyaṁ sādhana-sāhasrair hari-bhaktiḥ sudurlabhā ||1.1.36||*

The first type of rarity is illustrated in one of the *Tantras*:
“Liberation is easily attained by *jñāna* and material enjoyment is easily attained by *puṇyas* such as sacrifice, after attaining dedication to those goals by thousands of attempts. But *bhāva-bhakti* to the Lord cannot be attained if one practices thousands of different *sādhana*s (because *āsakti* will not appear).”

*dvitīyā, yathā pañcama-skandhe (5.6.18) —
rājān patīr gurur alaṁ bhavatām yadūnām
daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ |
astv evaṁ aṅga bhajatām bhagavān mukundo
muktim dadāti karhicit sma na bhakti-yogam ||1.1.37||*

The second type of rarity is described in the *Śrīmad-Bhāgavatam* [5.6.18]:
“My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.”

*sāndrānanda-viśeṣātmā —
brahmānando bhaved eṣa cet parārdha-guṇīkṛtaḥ |
naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api ||1.1.38||*

“*Bhakti* is composed of a special condensed bliss. The bliss of *brahman* realization accumulated by *samādhi* lasting half a lifetime of *Brahmā* cannot be compared to one drop of the ocean of happiness of *bhakti*.”

yathā, hari-bhakti-sudhodaye —
tvat-sākṣāt-karaṇāhlāda-viśuddhābdhi-sthitasya me |
sukhāni goṣpadāyante brāhmāṇy api jagad-guro ||1.1.39||

Therefore the *Hari-bhakti-sudhodaya* says:

“O *guru* of the universe, on seeing You directly, I am situated in a pure ocean of bliss. All the happiness of impersonal *brahman* is as insignificant as the water in the hoofprint of a cow.”

tathā bhāvārtha-dīpikāyām (10.88.11) ca —
tvat-kathāmṛta-pāthodhau viharanto mahā-mudaḥ |
kurvanti kṛtinaḥ kecit catur-vargaṃ tṛṇopamam ||1.1.40||

Also, it is said in the *Bhāvārtha-dīpikā* [10.88.11]:

“Some fortunate people play in the sweet ocean of Your topics and enjoy the greatest bliss. They consider the happiness from *artha*, *dharma*, *kāma* and *mokṣa* to be as insignificant as grass.”

śrī-kṛṣṇākarsīṇī —
kṛtvā hariṃ prema-bhājaṃ priya-varga-samanvitam |
bhaktir vaśīkarotīti śrī-kṛṣṇākarsīṇī matā ||1.1.41||

“*Bhakti* attracts *Kṛṣṇa* and His associates. *Bhakti* is called *śrī-kṛṣṇākarsīṇī* because it makes the Lord addicted to *prema* and brings Him under control, along with His associates.”

yathaikādaśe (11.14.20) —
na sādhyati mām yogo na sāṅkhyam dharma uddhava |
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā ||1.1.42||

Thus *Śrīmad-Bhāgavatam* says in the Eleventh Canto [11.14.20]:

“My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic *yoga*, Sāṅkhya philosophy, pious work, Vedic study, austerity or renunciation.”

*saptame (7.10.48) ca nāradoktau—
yūyaṁ nṛloke bata bhūri-bhāgā
lokaṁ punānā munayo'bhiyanti |
yeṣāṁ grhān āvasatīti sāksād
guḍhaṁ paraṁ brahma manuṣya-liṅgam ||1.1.43||*

Similarly Nārada says in the Seventh Canto of *Śrīmad-Bhāgavatam* [7.10.48]: “My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.”

*agrato vakṣyamāṅāyās tridhā bhakter anukramāt |
dviśaḥ ṣaḍbhiḥ padair etan māhātyaṁ parikīrtitam ||1.1.44||*

“The three types of *bhakti* will be explained later, one after the other. The greatness of *bhakti* is uniquely glorified by the six qualities just mentioned, two qualities appearing in each type of *bhakti*.”

*kiṁ ca —
svalpāpi rucir eva syād bhakti-tattvābodbhikā |
yuktis tu kevalā naiva yad asyā apratiṣṭhatā ||1.1.45||*

“Furthermore it should be stated that even if one has just a little taste for the topic of *bhakti*, he can understand it. He who tries to understand *bhakti* by dry logic cannot understand it, because logic is insubstantial.”

*tatra prācīnair apy uktam —
yatnenāpādito 'py arthaḥ kuśalair anumātrbhiḥ |
abhiyuktatarair anyair anyathai vapapādyate ||1.1.46||*

“Concerning this topic it is said by the ancient authorities: ‘A person more skillful at logic can bring about a conclusion different from what was carefully proven previously by another skillful logician.’ ”

*iti śrī śrī bhakti-rasāmṛta-sindhau
pūrva-bhāge bhakti-sāmānya laharī prathama*

“Thus ends the First Wave in the Eastern Ocean of Śrī Bhakti-rasāmṛta-sindhu, concerning the general overview of bhakti.”

Second Wave: Sādhana-Bhakti

sā bhaktiḥ sādhanam bhāvaḥ premā ceti tridhoditā ||1.2.1||

“There are three types of *bhakti*: *sādhana*, *bhāva* and *prema*.”

tatra sādhana-bhaktiḥ —

kṛti-sādhyā bhavet sādhyā-bhāvā sā sādhanābhidhā |
nitya-siddhasya bhāvasya prākāṣyaṁ hṛdi sādhyatā ||1.2.2||

“Now we will define *sādhana-bhakti*: Action of the senses that produces the state of *bhāva* is called *sādhana-bhakti*. The state of *bhāva-bhakti* that is attained (*sādhyata*) is an eternal *sthāyi-bhāva* which is not created, but simply manifests within the soul by the spiritual energy of the Lord.”

sā bhaktiḥ saptama-skandhe bhaṅgyā devarṣiṇoditā ||1.2.3||

“Nārada speaks of *sādhana-bhakti* along with items that seem to be *bhakti* in the Seventh Canto of *Śrīmad-Bhāgavatam*.”

yathā saptame [7.1.31] —

tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet ||1.2.4||

There it is also said:

“Therefore, somehow one must think of Kṛṣṇa by any of the favorable methods.”

vaidhī rāgānugā ceti sā dvidhā sādhanābhidhā ||1.2.5||

“There are two kinds of *sādhana-bhakti*: *vaidhī* and *rāgānuga*.”

tatra vaidhī —

yatra rāgānavāptatvāt pravṛttir upajāyate |
śāsanenaiva śāstrasya sā vaidhī bhaktir ucyate ||1.2.6||

“Now here is the definition of *vaidhī-bhakti*: Where the actions of *bhakti* arise, not from the attainment of *rāga* but by the teachings of the scriptures, it is called *vaidhī-bhakti*.”

yatha, dvitīye (2.1.6) —

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ |
śrotavyaḥ kīrtitavyaś ca smartavyaś cechatābhayaṃ ||1.2.7||

This is illustrated in the Second Canto of *Śrīmad-Bhāgavatam* [2.1.5]:

“O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.”

pādme ca —

smartavyaḥ satataṃ viṣṇur vismartavyo na jātucit |
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ ||1.2.8||

In the *Padma Purāṇait* is said:

“One should always remember Viṣṇu and never forget Him. All injunctions and prohibitions are based upon these two principles.”

ity asau syād vidhir nityaḥ sarva-varṇāśramādiṣu |
nityatve ’py asya nirṇītam ekādaśy-ādivat-phalam ||1.2.9||

“Thus, everyone within and outside the *varṇāśrama* system should always follow this rule concerning worship of the Lord. Though it is always to be followed as a daily duty according to the scriptures, the scriptures also ascribe attractive material results from observing it, as in the case of the *Ekādaśī-vrata*.”

yathā, ekādāśe (11.5.2-3) *tu vyaktam evoktam*—

mukha bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha |
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak ||1.2.10||
ya eṣāṃ puruṣaṃ sākṣād ātma-prabhavam īśvaram |
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ ||1.2.11||

In the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.5.2-3] it is expressed clearly that *vaidhī-bhakti* should be followed by all *varṇas* and *āśramas*: “Each of the four social orders, headed by the *brāhmaṇas*, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated. If any of the members of the four *varṇas* and four *āśramas* fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.”

tat phalaṁ ca, tatraiva (11.27.49) —
evaṁ kriyā-yoga-pathaiḥ pumān vaidika-tāntrikaiḥ |
arcann ubhyataḥ siddhiṁ matto vindaty abhīpsitām ||1.2.12||

The results of *vaidhī-bhakti* are stated [in *Śrīmad-Bhāgavatam* 11.27.49]: “By worshiping Me through the various methods prescribed in the *Vedas* and *Tantras*, one will gain from Me his desired perfection in both this life and the next.”

pañcarātre ca —
surarṣe vihitā śāstre harim uddīśya yā kriyā |
saiva bhaktir iti proktā tayā bhaktiḥ parā bhavet ||1.2.13||

The *Nārada-pañcarātra* says:

“O Devarṣi, all activities with the Lord as the object prescribed in the scriptures are called *vaidhī-bhakti*. By this performance of *bhakti*, one attains *prema-bhakti*.”

tatra adhikārī —
yaḥ kenāpy atibhāgyena jāta-śraddho 'sya sevane |
nātisakto na vairāgya-bhāg asyām adhikāry asau ||1.2.14||

“The qualified candidate is described as follows: The person who has developed faith in serving the Lord by the impressions arising from previous association with devotees, who is not too attached to material objects, and who is not too detached, is qualified for *vaidhī-bhakti*.”

yathaikādaśe (11.20.28) —

*yadrcchayā mat-kathādau jāta-śraddho 'stu yaḥ pumān |
na nirviṇṇo nātisakto bhakti-yogo 'sya siddhidah ||1.2.15||*

In the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.20.8] it is said:

“If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me.”

uttamo madhyamaś ca syāt kaniṣṭhaś ceti sa tridhā ||1.2.16||

“There are three types of persons qualified for *vaidhī-sādhana-bhakti*:
uttamādhikārī, *madhyamādhikārī* and *kaniṣṭhādhikārī*.”

tatra uttamaḥ —

*śāstre yuktau ca nipuṇaḥ sarvathā drḍha-niścayaḥ |
prauḍha-śraddho 'dhikārī yaḥ sa bhaktāv uttamo mataḥ ||1.2.17||*

“The *uttamādhikārī* is defined as follows: The person who is skillful in scripture and logic, completely firm in his belief, with deep faith, is considered qualified as *uttama* in *vaidhī-bhakti*.”

tatra madhyamaḥ —

yaḥ śāstrādiṣv anipuṇaḥ śraddhāvān sa tu madhyamaḥ ||1.2.18||

“The *madhyamādhikārī* is defined as follows: The person who is not fully conversant with the scriptures like the *uttamādhikārī*, but has firm conviction in them, is known as *madhyamādhikārī*.”

tatra kaniṣṭhaḥ —

yo bhavet komala-śraddhaḥ sa kaniṣṭho nigadyate ||1.2.19||

“The definition of the *kaniṣṭhādhikārī* is as follows: He who has weak faith because of even less knowledge of the scriptures than the *madhyamādhikārī* is called the *kaniṣṭha*.”

*tatra gītādiṣūktānām caturṇām adbhikāriṇām |
madhye yasmin bhagavataḥ kṛpā syāt tat-priyasya vā ||1.2.20||
sa kṣīṇa-tat-tad-bhāvaḥ syāc chuddha-bhakti-adbhikāravān |
yathebhaḥ śaunakādiś ca dhruvaḥ sa ca catuḥsanah ||1.2.21||*

“Among the four types of persons qualified for *bhakti* mentioned in the *Bhagavad-gītā*, when they receive the mercy of the Lord or His devotee and eradicate those tendencies, they become qualified for pure *bhakti*. Examples of this are Gajendra, Śaunaka and the sages, Dhruva and also the four Kumāras.”

*bhukti-mukti-sprhā yāvat piśācī hr̥di vartate |
tāvad bhakti-sukhasyātra katham abhyudayo bhavet ||1.2.22||*

“How can the happiness of *bhakti* arise in the heart when the witch of desire for enjoyment and liberation remains there?”

*tatrāpi ca viśeṣeṇa gatim aṅvīm anicchataḥ |
bhaktir hr̥ta-manah-prāṇān premṇā tān kurute janān ||1.2.23||*

“By *prema*, the *bhakti* processes such as hearing take possession of the mind and senses of persons who do not desire the goal of liberation at all.”

*tathā ca, tṛtīye (3.25.36) —
tair darśanīyāvayavair udāra-
vilāsa-hāseṣita-vāma-sūktaiḥ |
hr̥tātmano hr̥ta-prāṇānś ca bhaktir
anicchato me gatim aṅvīm prayunkte ||1.2.24||*

In the Third Canto of *Śrīmad-Bhāgavatam* [3.25.36] it is said:

“Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor.”

śrī kṛṣṇa-caraṇāmbhoja-sevā-nirvṛta-cetasām |

eṣām mokṣāya bhaktānām na kadācit sprhā bhavet ||1.2.25||

“Devotees who are absorbed in the bliss of service to the lotus feet of Kṛṣṇa should never desire liberation.”

yathā tatraiva, śrīmad-uddhavoktau (3.4.15) —
ko nv īsa te pāda-saroja-bhājām
sudurlabho rtheṣu caturṣv apīha |
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevanotsukaḥ ||1.2.26||

Uddhava also states this [in *Śrīmad-Bhāgavatam* 3.4.15]:

“O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.”

tatraiva, śrīkapila-devoktau (3.25.35) —
naikātmatām me sprhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ |
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauraṣāṇi ||1.2.27||

And Kapila states the same [in *Śrīmad-Bhāgavatam* 3.25.34]:

“A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.”

tatraiva (3.29.13) —
sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta |
dīyamānam na grhṇanti vinā mat-sevanam janāḥ ||1.2.28||

Kapila also says [in *Śrīmad-Bhāgavatam* 3.29.13]:

“A pure devotee does not accept any kind of liberation—*sālokya*, *sārṣṭi*, *sāmīpya*, *sārūpya* or *ekatva*—even though they are offered by the Supreme Personality of Godhead, if they are not accompanied by service.”

caturthe śrī-dhruvoktau (4.9.10) —
yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |
sā brahmaṇi sva-mahimany api nātha mā
bhūt kiṃ tv antakāsi-lulitāt patatām vimānāt ||1.2.29||

In the Fourth Canto of *Śrīmad-Bhāgavatam* [4.9.10], Dhruva says:
“My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of *brahmānanda*, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since *brahmānanda* is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.”

tatraiva śrīmad-ādirājoktau (4.20.24) —
na kāmaye nātha tad apy ahaṃ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ |
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ ||1.2.30||

Concerning this, Mahārāja Pṛthu also says [in *Śrīmad-Bhāgavatam* 4.20.24]:
“My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.”

pañcame śrī-śukoktau (5.14.44) —
yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyām śriyam sura-varaiḥ sadayāvalokām |

*naicchan nṛpas tad-ucitaṁ mahatām madhudviṭ-
sevānurakta-manasām abhavo 'pi phalguh* ||1.2.31||

In the Fifth Canto [of *Śrīmad-Bhāgavatam* 5.14.44] Śrī Śuka says,
“My dear King, the activities of Bharata Mahārāja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.”

śaṣṭhe śrī-vṛtroktau (6.11.25) —
*na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ
na sārva-bhaumaṁ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṁ vā
samañjasa tvā virahayya kāṅkṣe* ||1.2.32||

In the Sixth Canto of *Śrīmad-Bhāgavatam* [6.11.25] Vṛtra says:
“O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic *yoga*, nor do I want liberation if I have to give up Your lotus feet.”

tatraiva śrī-rudroktau (6.17.28) —
*nārāyaṇa-parāḥ sarve na kutaścana bibhyati |
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ* ||1.2.33||

Lord Śiva also speaks on this subject in *Śrīmad-Bhāgavatam* [6.17.28]:
“Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.”

tatraiva indroktau (6.18.74) —

ārāadhanam bhagavata īhamānā nirāśiṣaḥ |

ye tu necchanty api param te svārtha-kuśalāḥ smṛtāḥ ||1.2.34||

Concerning this, Indra has also said in *Śrīmad-Bhāgavatam* [6.18.74]:

“Although those who are interested only in worshipping the Supreme Personality of Godhead do not desire anything material from the Lord and do not even want liberation, Lord Kṛṣṇa fulfills all their desires.”

saptame prahlādoktau (7.6.25) —

tuṣṭe ca tatra kim alabhyam ananta ādye

kim tair guṇa-vyatikarād iha ye sva-siddhāḥ |

dharmādayaḥ kim aguṇena ca kāṅkṣitena

sāram juṣām caranayor upagāyatām naḥ ||1.2.35||

Prahlāda speaks in the Seventh Canto [of *Śrīmad-Bhāgavatam*, 7.6.25]:

“Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of *dharmā, kāmā, arthā* and *mokṣā*.”

tatraiva śakroktau (7.8.42) —

pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā

daityākṛāntāḥ hṛdaya-kamalaḥ tad-gṛhaḥ pratyabodhi |

kāla-grastāḥ kiyad idam aho nātha śūsṛṣatām te

muktis teṣām na hi bahumatā nārasimhāparaiḥ kim ||1.2.36||

Indra also speaks in the Seventh Canto of *Śrīmad-Bhāgavatam* [7.8.42]:

“O Supreme Lord, You are our deliverer and protector. Our shares of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiranyakaśipu was most fearsome, our

hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of *kāma*, *artha* and *dharma*.”

aṣṭame śrī-gajendroktau (8.3.20) —
ekāntino yasya na kañcanārtham
vāñchanti ye vai bhagavat-prapannāḥ |
aty-adbhutam tac-caritam sumāngalam
gāyanta ānanda-samudra-magnāḥ ||1.2.37||

In the Eighth Canto of *Śrīmad-Bhāgavatam* [8.3.20], Gajendra speaks: “Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss.”

navame śrī-vaikuṅṭhanāthoktau (9.4.67) —
mat-sevayā pratītam te sālokyādi-catuṣṭayam |
necchanti sevayā pūrṇāḥ kuto 'nyat kāla-viplutam ||1.2.38||

In the Ninth Canto of *Śrīmad-Bhāgavatam* [9.4.67], the Lord of Vaikuṅṭha speaks: “My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [*sālokya*, *sārūpya*, *sāmīpya* and *sārṣṭī*], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?”

śrī-daśame nāgapatnī-stutau (10.16.37) —
na nāka-prṣṭham na ca sārva-bhaumaṁ
na pārameṣṭhyaṁ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṁ vā
vāñchanti yat-pāda-rajah-prapannāḥ ||1.2.39||

In the Tenth Canto of *Śrīmad-Bhāgavatam* [10.16.37] the wives of Kāliya speak:

“Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahmā or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself.”

tatraiva śrī-veda-stutau (10.87.21) —
duravagamātma-tattva-nigamāya tavātta-tanoś
carita-mahāmṛtābधि-parivarta-parīśramaṇāḥ |
na parilaṣanti kecid apavargam apīśvara te
carāṇa-saroja-haṁsa-kula-saṅga-visṛṣṭa-grhāḥ ||1.2.40||

The personified *Vedas* pray as follows [in *Śrīmad-Bhāgavatam* 10.87.21]:
“My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of Your pastimes, which You enact when You manifest Your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of Your feet.”

ekādaśe śrī-bhagavad-uktau (11.20.34) —
na kiñcit sādhave dhīrā bhaktā hy ekāntino mama |
vāñchanty api mayā dattaṁ kaivalyam apunar-bhavam ||1.2.41||

In the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.20.34] the Lord declares:
“Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.”

tathā (11.14.14) —
na pārameṣṭhyam na mahendra-dhiṣṇyam
na sārva-bhaumam na rasādhipatyam |
na yoga-siddhīr apunar-bhavam vā
mayy arpitātmecchati mad vinānyat ||1.2.42||

Also in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.14.14] the Lord says: “One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahmā or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of *yoga*, nor liberation from birth and death. Such a person desires Me alone.”

dvādaśe śrī-rudroktau (12.10.6) —

*naivecchaty āśiṣaḥ kvāpi brahmarṣir mokṣam apy uta |
bhaktim parām bhagavati labdhavān puruṣe ’vyaye ||1.2.43||*

In the Twelfth Canto [of *Śrīmad-Bhāgavatam*, 12.10.6] Lord Śiva speaks: “Surely this saintly *brāhmaṇa* does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.”

padma-purāṇe ca kārttika-māhātmye (dāmodarāṣṭake) —

*varam deva mokṣam na mokṣāvadhim vā
na cānyam vṛṇe ’ham vareśād apīha |
idaṁ te vapur nātha gopāla-bālam
sadā me manasy avirāstām kim anyaiḥ ||1.2.44||
kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-baddhau kṛtau ca |
tathā prema-bhaktim svakām me prayaccha
na mokṣe graho me ’sti dāmodareha ||1.2.45||*

In the *Padma Purāṇa*, *Kārttika-Māhātmya* (*Śrī Dāmodarāṣṭakam* 4 & 7) it is said:

“O Lord, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor the highest liberation of eternal life in *Vaikuṅṭha*, nor any other boon [which may be obtained by executing the nine processes of *bhakti*]. O Lord, I simply wish that this form of Yours as *Bāla Gopāla* in *Vṛndāvana* may ever be manifest in my heart, for what is the use to me of any other boon besides this? O Lord *Dāmodara*, just as the two sons of *Kuvera*—*Manigrīva* and *Nalakūvara*—were delivered from the curse of *Nārada* and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give

to me Your own *prema-bhakti*. I only long for this and have no desire for any kind of liberation.”

*hayaśīrṣīya-śrī-nārāyaṇa-vyūha-stava ca —
na dharmā kāmam artham vā mokṣam vā varadeśvara |
prārthaye tava pādābje dāsyam evābhikāmaye ||1.2.46||*

*tatraiva —
punaḥ punar varān ditsur viṣṇur muktim na yācitah |
bhaktir eva vṛtā yena prahlādam taṁ namāmy aham ||1.2.47||*

In the *Nārāyaṇa-vyūha-stava* of the *Hayaśīrṣīya-pañcarātra* it is stated:
“O Lord, bestower of benedictions! I do not pray for *dharmā, arthā, kāmā* or *mokṣa*. I desire only service to Your lotus feet.”

And: “I offer my respects to Prahlāda, who asked only for devotion. He did not pray to Viṣṇu for liberation even though the Lord wanted to give many benedictions.”

*yadrcchayā labdham api viṣṇor dāśarathes tu yaḥ |
naicchan mokṣam vinā dāsyam tasmai hanumate namaḥ ||1.2.48||*

“I offer my respects to Hanumān, who did not want liberation, which Rāma could easily give, but instead wanted servitude.”

*ataeva prasiddham śrī-hanumad-vākyam —
bhava-bandha-cchide tasyai sprhayāmi na muktaye |
bhavān prabhur aham dāsa iti yatra vilupyate ||1.2.49||*

Hanumān’s statement is also famous:

“I do not desire liberation that cuts the bondage of material life, because in that state of liberation, awareness that You are the Master and I am the servant disappears.”

*śrī-nārada pañcarātre ca jitante-stotre —
dharmārtha-kāma-mokṣeṣu necchā mama kadācana |
tvat-pāda-pañkajasyādho jīvitam dīyatam mama ||1.2.50||
mokṣa-sālokya-sārūpyān prārthaye na dharādharma |*

icchāmi hi mahābhāga kārūnyam tava suvrata ||1.2.51||

In the *Jitanta-stotra* of the *Nārada Pañcarātra* it is said:

“I do not at all desire *dharma*, *artha*, *kāma* or *mokṣa*. Please make my life completely dependent upon Your lotus feet. I do not pray for liberation, *sālokyā* or *sārūpya*, O upholder of the earth. Most distinguished Lord, true to Your vows, I desire only Your mercy.”

ataeva śrī-bhāgavate śaṣṭhe (6.14.5) —
muktānām api siddhānām nārāyaṇa-parāyaṇaḥ |
sudurlabhaḥ prasāntātmā koṭiṣv api mahā-mune ||1.2.52||

In the Sixth Canto of *Śrīmad-Bhāgavatam* [6.14.5] it is said:

“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”

prathame ca śrī-dharmarāja-mātuḥ stutau (1.8.20) —
tathā paramahaṁsānām munīnām amalātmanām |
bhakti-yoga-vidhānārtham katham paśyema hi striyaḥ ||1.2.53||

In the First Canto of *Śrīmad-Bhāgavatam* [1.8.20], Mother Kuntī prays:
“You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?”

tatraiva śrī-sūtoktau (1.7.10) —
ātmārāmāś ca munayo nirgranthā apy urukrame |
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ ||1.2.54||

Suta also speaks on this subject in *Śrīmad-Bhāgavatam* [1.7.10]:

“All different varieties of *ātmārāmas* [those who take pleasure in *ātmā*, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord

possesses transcendental qualities and therefore can attract everyone, including liberated souls.”

*atra tyājayatayaivoktā muktiḥ pañca-vidhāpi cet |
sālokyādis tathāpy atra bhaktyā nātivirudhyate ||1.2.55||*

“Although the five types of liberation have been described as worthy of rejection, *sālokyā*, *sārṣṭi*, *sāmīpya* and *sārūpya* are not completely contradictory to *bhakti*.”

*sukhaiśvaryottarā seyaṁ prema-sevottarety api |
sālokyādir dvidhā tatra nādyā sevā-juṣaṁ matā ||1.2.56||*

“There are two varieties of these four types of liberation: one, predominated by the desire for happiness and power; and the other, predominated by the desire for *prema*. The first variety is not accepted by those who are inclined to serve the Lord.”

*kintu premaika-mādhurya-juṣa ekāntino harau |
naivāṅgīkurvate jātu muktiṁ pañca-vidhāṁ api ||1.2.57||*

“But the devotees solely attached to the Lord who relish the sweetness of *prema* never accept the five types of liberation at all, even *prema-uttara*.”

*tatrāpy ekāntinām śreṣṭhā govinda-hṛta-mānasāḥ |
yeṣāṁ śrīśa-prasādo'pi mano hartuṁ na śaknuyāt ||1.2.58||*

“Among the devotees who are dedicated solely to serving the Lord in *prema*, the devotees whose hearts have been stolen by Govinda are the best. Even the kindness of Nārāyaṇa or other forms of Kṛṣṇa cannot steal their hearts.”

*siddhāntatas tv abhede'pi śrīśa-kṛṣṇa-svarūpayoḥ |
rasenotkṛṣyate kṛṣṇa-rūpam eṣā rasa-sthitiḥ ||1.2.59||*

“Though the forms of Viṣṇu and Kṛṣṇa are nondifferent according to the statements of scripture, Kṛṣṇa’s form is shown to be superior because of His

rasas, which are endowed with the highest kind of *prema*. The very nature of His *rasas* shows Kṛṣṇa’s form to be superior.”

kim ca |
śāstrataḥ śrūyate bhaktau nṛ-mātrasyādhikāritā |
sarvādhikāritām māgha-snānasya bruvatā yataḥ |
dr̥ṣṭāntitā vaiṣiṭhena hari-bhaktir nṛpaṁ prati ||1.2.60||

“Furthermore, the following should be understood: The scriptures say that any human being is qualified to take a bath during the month of Māgha. Vaiṣiṭha has given that example concerning devotion to the Lord while speaking to the King.”

yathā pādme —
sarve’dhikāriṇo hy atra hari-bhaktau yathā nṛpa ||1.2.61||

In the *Padma Purāṇa* it is stated:
“All are qualified for *hari-bhakti*, O King.”

kāśī-khaṇḍe ca tathā —
antyajā api tad-rāṣṭre śaṅkha-cakrāṅka-dhāriṇaḥ |
samprāpya vaiṣṇavīm dīkṣām dīkṣitā iva sambabhuḥ ||1.2.62||

In the *Kāśī-khaṇḍa* [of *Śrī Mahābhārata*] it is said:
“In that country the outcastes, receiving Vaiṣṇava initiation, wearing the marks of the conch and disc, shine like sacrificial priests.”

api ca —
ananuṣṭhānato doṣo bhakty-aṅgānām prajāyate |
na karmaṇām akaraṇād eṣa bhakty-adhikāriṇām ||1.2.63||
niṣiddhācārato daivāt prāyaścittam tu nocitam |
iti vaiṣṇava-śāstrāṅgām rahasyam tad-vidām matam ||1.2.64||

And it is said:
“The person qualified for *bhakti* is at fault if he fails to perform all the important *aṅgas* of *bhakti*. But he is not at fault for failing to perform the duties of *varṇa* and *āśrama*. If he, by chance, happens to perform some sin,

there is no atonement prescribed for him. This is the opinion of those who know the secret of the Vaiṣṇava scriptures.”

yathaikādaśe (11.20.26, 11.21.2) —
sve sve'dhikāre yā niṣṭhā sā guṇaḥ parikīrtitaḥ |
viparyayas tu doṣaḥ syād ubhayor eṣa niścayaḥ ||1.2.65||

Thus, in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.20.26, 11.21.2] it is said:

“It is firmly declared that the steady adherence of transcendentalists to their respective spiritual positions constitutes real piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who adopts this standard of piety and sin, sincerely desiring to give up all past association with sense gratification, is able to subdue materialistic activities, which are by nature impure.”

“Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained.”

prathame (1.5.17) —
tyaktvā svadharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi |
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ ||1.2.66||

In the First Canto of *Śrīmad-Bhāgavatam* [1.5.17] it is said:

“If someone gives up his occupational duties and works in Kṛṣṇa consciousness, and then falls down on account of not completing his work, what loss is there on his part? Moreover, what can one gain if he performs his occupational duties perfectly but does not worship the Lord?”

ekādaśe (11.11.37)—
ājñāyaiva guṇān doṣān mayādiṣṭān api svakān |
dharmān santyajya yaḥ sarvān mām bhajet sa ca sattamaḥ ||1.2.67||

In the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.11.32] it is said:

“He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.”

tatraiva (11.5.41) —

*devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇī ca rājan |
sarvātmanā yaḥ śaraṇam śaraṇyaṁ
gato mukundaṁ parihṛtya kartam* ||1.2.68||

It is also stated there [*Śrīmad-Bhāgavatam* 11.5.41]:

“O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately.”

śrī-bhagavad-gītāsu (18.66) —

*sarva-dharman parityājya mām ekaṁ śaraṇam vraja |
aham tvām sarva-pāpēbhyo mokṣayiṣyāmi mā sucaḥ* ||1.2.69||

Kṛṣṇa says in *Bhagavad-gītā* [18.66]:

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.”

agastya-saṁhitāyām —

*yathā vidhi-niṣedhau tu muktaṁ naivopasarpataḥ |
tathā na sprṣato rāmopāsakaṁ vidhi-pūrvakam* ||1.2.70||

In the *Agastya-saṁhitā* it is said:

“Just as the rules and prohibitions of the *smṛti* scriptures do not approach a liberated person, the rules and prohibitions applicable to *vaidika* or *tāntrika* worship do not touch the worshiper of Rāma.”

ekādaśe eva (11.5.42) —
svapāda-mulam bhajataḥ priyasya
tyaktāny abhāvasya hariḥ pareśaḥ |
vikarma yac cotpatitam kathañcid
dhunoti sarvaṃ hṛdi sanniviṣṭaḥ ||1.2.71||

And in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.5.42] it is said:
“One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin.”

hari-bhakti-vilāse 'syā bhakter aṅgāni lakṣaśaḥ |
kintu tāni prasiddhāni nirdiśyante yathāmati ||1.2.72||

“Innumerable *aṅgas* of *bhakti* are explained in the *Hari-bhakti-vilāsa*. Among those, the most famous ones to the best of my judgment will be explained herein.”

atra aṅga-lakṣaṇam —
āśritāvāntarāneka-bhedam kevalam eva vā |
ekaṃ karmātra vidvadbhir ekaṃ bhakty-aṅgam ucyate ||1.2.73||

“The characteristics of an *aṅga* of *bhakti* are as follows: The learned define an *aṅga* of *bhakti* as a complex of devotional actions that have internal divisions, or only one action of *bhakti* that does not have clearly defined internal differences.”

atha aṅgāni —
guru-pādāśrayas tasmāt kṛṣṇa-dīkṣādi-śikṣaṇam |
viśrambheṇa guroḥ sevā sādhu-vartmānuvartanam ||1.2.74||
sad-dharma-pṛcchā bhogādi-tyāgaḥ kṛṣṇasya hetave |

nivāso dvārakādau ca gaṅgāder api sannidhau ||1.2.75||
vyāvahāreṣu sarveṣu yāvad-arthānuvartitā |
hari-vāsara-sammāno dhātry-aśvatthādi-gauravam ||1.2.76||

“The list of *aṅgas* is as follows: taking shelter of *guru*; then after initiation, acquiring knowledge; service to *guru* with respect; following the rules and regulations of the scriptures as approved by the *ācāryas*. Inquiry about the real duties of life; renunciation of enjoyment to gain Kṛṣṇa’s mercy; residing in Dvārakā or other holy places, or near the Gaṅgā. Accepting only what is necessary in relation to the body; observing the Ekādaśī-vrata; giving respect to the *āmalakī*, *aśvattha* and other items.”

eṣāṃ atra daśāṅgānām bhavet prārambha-rupatā ||1.2.77||

“Preliminary *bhakti* should consist of these ten items.”

saṅga-tyāgo vidūreṇa bhagavad-vimukhair janaiḥ |
śiṣyādy-ananubandhitvaṃ mahārambhādy-anudyamaḥ ||1.2.78||
bahu-grantha-kalābhyāsa-vyākhyā-vāda-vivarjanam ||1.2.79||
vyāvahāre ’py akārpanyam śokādy-avaśa-vartitā ||1.2.80||
anya-devān avajñā ca bhūtānudvega-dāyitā |
sevā-nāmāparādhānām udbhavābhāva-kāritā ||1.2.81||
kṛṣṇa-tad-bhakta-vidveṣa-vinindādy-asahiṣṇutā |
vyatirekatayāmīṣāṃ daśānām syād anuṣṭhitīḥ ||1.2.82||

“Giving up the association of those opposed to the Lord; not being attached to making disciples; not being enthusiastic for huge undertakings; avoiding the study of useless books just to make a living or to defeat others in useless arguments; not feeling miserable in any material circumstances; not being subject to lamentation or other extreme emotions; not showing disrespect to the *devatās*; giving disturbance to other living entities; not committing *sevā-aparādha* or *nāma-aparādha*; not tolerating criticism of Kṛṣṇa and His devotees by those who hate them. These ten *aṅgas* should be observed by avoidance.”

asyās tatra praveśāya dvāratve ’py aṅga-vimśateḥ |
trayām pradhānam evoktam guru-pādāśrayādikam ||1.2.83||

“These twenty *aṅgas* serve as the door for entering *bhakti*. The first three *aṅgas*—taking shelter of the feet of *guru*, receiving teachings after initiation, and serving the *guru* with respect—are said to be the principal ones.”

dhṛtir vaiṣṇava-cihṇānām harer nāmākṣarasya ca |
nirmālyādeś ca tasyāgre tāṇḍavam daṇḍavan-natih ||1.2.84||
abhyutthānam anuvrajyā gatiḥ sthāne parikramah |
arcanaṁ paricaryā ca gītaṁ saṅkīrtanaṁ japah ||1.2.85||
vijñaptiḥ stava-pāṭhaś ca svādo naivedya-pādyayoḥ |
dhūpa-mālyādi-saurabhyam śrī-mūrteḥ sprṣṭir īkṣaṇam ||1.2.86||
ārātrikotsavādeś ca śravaṇam tat-kṛpekṣaṇam |
smṛtir dhyānam tathā dāsyam sakhyam ātma-nivedanam ||1.2.87||
nija-priyopaharaṇam tad-arthe 'khīla-ceṣṭitam |
sarvathā śaraṇāpattis tadīyānām ca sevnam ||1.2.88||
tadīyās tulasī-śāstra-mathurā-vaiṣṇavādayaḥ |
yathā-vaibhava-sāmagrī sad-goṣṭhībhir mahotsavaḥ ||1.2.89||
ūrjādaro viśeṣeṇa yātrā janma-dinādiṣu |
śraddhā viśeṣataḥ prītiḥ śrī-mūrter aṅghri-sevane ||1.2.90||
śrīmad-bhāgavatārthānām āsvādo rasikair saha |
sajātīyāśaye snigdhe sādhou saṅgaḥ svato vare ||1.2.91||
nāma-saṅkīrtanaṁ śrī-mathurā-maṇḍale sthitiḥ ||1.2.92||

“Other limbs of *bhakti* include the following:

- Marking the body with the Vaiṣṇava symbols
- Marking the body with the syllables of the Lord’s Holy Names
- Wearing the garlands, flowers and sandalwood offered to the Deity
- Dancing before the Deity
- Offering respects on the ground (*daṇḍabats*)
- Standing up to see the Lord
- Following behind the Lord’s procession
- Going to the Lord’s residence
- Circumambulating the Lord or His *dhāma*
- Performing arcana
- Performing menial service to the Deity
- Singing for the Deity
- Singing in a group

- Performing *japa*
- Offering words or sentiments
- Reciting prayers
- Tasting food offered to the Lord
- Tasting the foot water of the Lord
- Smelling the incense and flowers offered to the Lord
- Touching the Deity
- Seeing the Deity
- Seeing *ārati* and festivals
- Hearing about the name, form, qualities and pastimes of the Lord
- Accepting the mercy of the Lord
- Remembering the Lord
- Meditating on the Lord
- Acting as the servant of the Lord
- Thinking of the Lord as a friend
- Offering oneself to the Lord
- Offering the best items to the Lord
- Making full efforts for the Lord
- Surrendering to the Lord
- Serving *tulasī*
- Studying the scriptures
- Living in Mathurā
- Serving the devotees
- Holding festivals according to one's means with the devotees
- Observing Kārtika-vrata
- Observing Janmāṣṭamī and other special occasions
- Having faith and great affection for serving the Deity
- Relishing *Śrīmad-Bhāgavatam* in association of devotees
- Associating with like-minded, affectionate superior devotees
- *Nāma-saṅkīrtana*
- Living in the district of Mathurā"

aṅgānām pañcakasyāsyā pūrvam vilikhitasya ca |
nikhila-śraīṣṭhya-bodhāya punar apy atra kīrtanam ||1.2.93||
iti kāya-hṛṣīkāntaḥ-karaṇānām upāsanāḥ ||1.2.94||
catuḥṣaṣṭiḥ prthak sāṅghātika-bhedāt kramādināḥ ||1.2.95||
athārṣānumatenaiṣām udāharaṇam īryate ||1.2.96||

“The last five items were mentioned previously; they have been mentioned again to show their superiority among all the āngas of *bhakti*. Thus 64 methods of worship involving the body, senses and internal organs [of intelligence and consciousness] have been presented sequentially, some being separate items and others containing additional items within them. Next, examples of each item will be cited according to traditional Vedic authority.”

1 - *tatra gurupādāśrayo, yathā ekādaśe*(11.3.21) —
tasmād guruṃ prapadyeta jijñāsuḥ śreya uttamam |
śābde pare ca niṣṇātāṃ brahmaṇy upaśamāśrayam ||1.2.97||

Taking shelter of the lotus feet of the *guru*, from *Śrīmad-Bhāgavatam* 11.3.21:
“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”

2 - *śrī-kṛṣṇa-dīkṣādi-śikṣaṇaṃ, yathā tatraiva*(11.3.22) —
tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ |
amāyayānuvṛtyā yais tuṣyed ātmātma-do hariḥ ||1.2.98||

Acquiring knowledge after initiation, from *Śrīmad-Bhāgavatam* 11.3.22:
“Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.”

3 - *viśrambheṇa guroḥ sevā, yathā tatraiva*(11.17.27) —
ācāryaṃ mām vijānīyān nāvamanyeta karhicit |
na martya-buddhyāsūyeta sarva-deva-mayo guruḥ ||1.2.99||

Serving the *guru* with reverence, from *Śrīmad-Bhāgavatam* [11.17.27]:
“One should know the *ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”

4 - *sādhu-vartmānuvartanam, yathā skānde—*
sa mṛgyaḥ śreyasām hetuḥ panthāḥ santāpa-varjitah |
anvāpta-śramam pūrve yena santah prastashire ||1.2.100||

Following the scriptural rules, from the *Skanda Purāṇa*:
“One should follow the scriptural rules which give the highest benefit and are devoid of hardship, by which the previous devotees easily progressed.”

brahma-yāmale ca —
śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā |
aikāntikī harer bhaktir utpātāyaiva kalpate ||1.2.101||

Also, evidence from the *Brahma-yāmala*:
“Even if a person seems to have attained steadiness in practicing pure *bhakti* to the Lord, that *bhakti* is a misfortune if it rejects the rules of *śruti*, *smṛti*, *purāṇa* and *pañcarātra* due to lack of faith in them.”

bhaktir aikāntikī veyam avicārāt pratīyate |
vastutas tu tathā naiva yad aśāstrīyatekṣyate ||1.2.102||

“This type of *bhakti* appears to be pure only because of misjudging the facts. Actually, it is not *aikāntiki* (undiverted) *bhakti* at all, because lack of scriptural obedience is seen in it.”

5 - *sad-dharma-ṛcchā, yathā nārādīye —*
acirād eva sarvārthaḥ sidhyaty eṣām abhīpsitah |
sad-dharmasyāvabodhāya yeṣām nirbandhinī matiḥ ||1.2.103||

Inquiry into *bhakti*, from *Nārādīya Purāṇa*:
“Those whose minds are attached to understanding *bhakti* to the Lord quickly attain all their desired goals.”

6 - *kṛṣṇārthe bhogādi-tyāgo, yathā pādme —*
harim uddiśya bhogāni kāle tyaktavatas tava |
viṣṇu-loka-sṭhitā sampad-alolā sā pratīkṣate ||1.2.104||

Renouncing enjoyment to please Kṛṣṇa, from *Padma Purāṇa*:
“When you give up enjoyable objects at the time of enjoying, aiming at the pleasure of the Lord, the permanent wealth situated in Viṣṇu-loka awaits you.”

7 - *dvārakādi-nivāso, yathā skānde —*
saṁvatsaram vā ṣaṅmāsān māsam māsārdham eva vā |
dvārakā-vāsinaḥ sarve narā nāryas caturbhujāḥ ||1.2.105||

Living in Dvārakā or other holy places, from the *Skanda Purāṇa*:
“Anyone who lives in Dvārakā for one year, six months, one month or even half a month, whether man or woman, attains a four-armed form in the spiritual sky.”

ādi-padena puruṣottama-vāsaś ca, yathā brāhme —
aho kṣetrasya mātmyam samantād daśa-yojanam |
diviṣṭhā yatra paśyanti sarvān eva caturbhujān ||1.2.106||

The word *ādi* indicates Purī as well, as illustrated in the *Brahmā Purāṇa*:
“The glory of Purī with its surrounding area of 80 square miles is inconceivable. The *devatās* see everyone residing there as having four arms.”

gaṅgādi-vāso, yathā prathame (1.19.6) —
yā vai lasac-chrī-tulasī-vimīśra-
kṛṣṇāṅghri-reṇv-abhyadhikāmbu-netrī |
punāti seśān ubhayatra lokān
kas tām na seveta mariṣyamāṇaḥ ||1.2.107||

Living near the Gaṅgā, from the First Canto of *Śrīmad-Bhāgavatam* [1.19.6]:
“The river Ganges, by which the King sat to fast carries the most auspicious water, which is mixed with the dust of the lotus feet of the Lord and *tulasī* leaves. Therefore that water sanctifies the three worlds inside and outside and

even sanctifies Lord Śiva and other demigods. Consequently everyone who is destined to die must take shelter of this river.”

8 - *yāvad-arthānuvartitā, yathā nāradīye —
yāvataḥ syāt sva-nirvāhaḥ svīkuryāt tāvad artha-vit |
ādhikye nyūnatāyām ca cyavate paramārthataḥ* ||1.2.108||

Living with minimal material needs, from the *Nāradīya Purāṇa*:

“The person with wisdom concerning material objects accepts as much as is necessary for the maintenance of *bhakti*. By accepting more or less than that, the person will fail to attain the highest goal.”

9 - *hari-vāsara-sammāno, yathā brahma-vaivarte —
sarva-pāpa-praśamanam puṇyam ātyantikam tathā |
govinda-smāraṇam nṛṇām ekadaśyām upoṣaṇam* ||1.2.109||

Respecting the day of the Lord, from the *Brahmā-vaivarta Purāṇa*:

“By fasting on Ekādaśī, a person destroys all sins, gains abundant pious credits and attains remembrance of the Lord.”

10 - *dhātry-aśvatthādi-gauravam, yathā skānde —
aśvattha-tulasī-dhātrī-go-bhūmisura-vaiṣṇavāḥ |
pūjitāḥ pranatāḥ dhyātāḥ kṣapayanti nṛṇām agham*||1.2.110||

Respecting the *āmalakī*, *aśvattha* and other things, from the *Skanda Purāṇa*:

“Human beings destroy sin by worshipping, respecting and contemplating the *aśvattha* tree, *tulasī* tree, *āmalakī* tree, the cow, the *brāhmaṇa* and the Vaiṣṇava.”

11 - *atha śrī-kṛṣṇa-vimukha-jana-saṁtyāgo, yathā kātyāyana-saṁhitāyām —
varam huta-vaha-jvālā-pañjarāntar-vyavasthitih |
na śauri-cintā-vimukha-jana-saṁvāsa-vaiśasam* ||1.2.111||

Giving up the association of those opposed to Kṛṣṇa, from the *Kātyāyana-saṁhitā*:

“It is preferable to remain within a cage of blazing fire than to have the misfortune of living in association with persons who are opposed to thinking of the Lord.”

viṣṇu-rahasye ca —

*ālīnganam varam manye vyāla-vyāghra-jalaukasām |
na saṅgaḥ śalya-yuktānām nānā-devaika-sevinām ||1.2.112||*

Also, from the *Viṣṇu-rahasya*:

“I consider it preferable to embrace a snake, tiger or crocodile than to associate with those who worship *devatās*. They are bearers of spears piercing me with their deviant desires.”

12-14 - *śiṣyānanubanddhitivādi-trayaṁ, yathā saptame*(7.13.8) —

*na śiṣyān anubadhnīta granthān naivābhyased bahūn |
na vyākhyāṁ upayuñjīta nārambhān ārabhet kvacit ||1.2.113||*

Attachment to disciples and the following two items are illustrated in the Seventh Canto of *Śrīmad-Bhāgavatam* [7.13.8]:

“A *sannyāsī* must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read books that disrespect the Lord, or give discourses as a means of livelihood. He must never engage in big projects that distract him from his spiritual goals.”

15 - *vyāvahāre ’py akārpaṇyaṁ, yathā pādme —*

*alabdhe vā vinaṣṭe vā bhakṣyācchādana-sādhane |
aviklava-matir bhūtvā harim eva dhīyā smaret ||1.2.114||*

Not feeling miserable and not performing degrading acts in distressing circumstances, illustrated in the *Padma Purāṇa*:

“Being undisturbed when one does not obtain food or clothing or when these things are lost, one should remember the Lord with one’s intelligence.”

16 - *śokādy-avaśa-vartitā, yathā tatraiva —*

*śokāmarṣādibhir bhāvair ākrāntaṁ yasya mānasam |
katham tatra mukundasya sphūrṭi-sambhāvanā bhavet ||1.2.115||*

Not being controlled by lamentation or other emotions, also illustrated in the *Padma Purāṇa*:

“How is it possible for Mukunda to appear in the mind of a person whose mind is afflicted with lamentation, anger or other emotions?”

17- *anya-devānājñā, yathā tatraiva —
harir eva sadārādhyah sarva-deveśvareśvarah |
itare brahma-rudrādyā nāvajñeyāḥ kadācana* ||1.2.116||

Not disrespecting the *devatās*, illustrated in the *Padma Purāṇa*:

“One should always worship Hari, the Lord of the masters of all the *devatās*. On the other hand, one should not disrespect Brahmā, Śiva and other [*devatās*].”

18- *bhūtānudvega-dāyitā, yathā mahābhārata —
pīteva putram karuṇo nodvejayati yo janam |
viśuddhasya hr̥ṣīkeśas tūrṇam tasya prasīdati* ||1.2.117||

Not inflicting pain on other living entities, from the *Mahābhārata*:

“That pure person who does not inflict pain on others, being merciful like a father to his son, quickly pleases the master of the senses.”

19 - *sevā-nāmāparādhānām varjanam, yathā vārāhe —
mamārcanāparādhā ye kīrtiyante vasudhe mayā |
vaiṣṇavena sadā te tu varjanīyāḥ prayatnataḥ* ||1.2.118||

Avoiding *seva-* and *nāma-aparādhas*, illustrated in the *Varāha Purāṇa*:

“The devotees should avoid the offenses in Deity worship I described, O Earth planet, at all times and with great care.”

*pādme ca —
sarvāparādha-kṛd api mucyate hari-saṁśrayah |
harer apy aparādhān yaḥ kuryād dvipadapāmsulah* ||1.2.119||
*nāmāśrayah kadācit syāt taraty eva sa nāmataḥ |
nāmno hi sarva-suhrdo hy aparādhāt pataty adhaḥ* ||1.2.120||

This is also described in the *Padma Purāṇa*:

“A person who commits all offenses is freed from all those offenses by taking complete shelter of Hari. But a two-legged animal who commits offenses against Hari is freed from those offenses by taking shelter of Hari’s Holy Name. However, although the Holy Name is the friend of all, by committing an offense against the Holy Name a person falls to the lower regions.”

20- *tan-nindādy asahiṣṇutā, yathā śrī-daśame*(10.74.40) —
nindām bhagavataḥ śrṇvaṃs tat-parasya janasya vā |
tato nāpaiti yaḥ so 'pi yāty adhaḥ sukṛtāc cyutaḥ ||1.2.121||

Not tolerating criticism of the Lord or His devotee, shown in the Tenth Canto of *Śrīmad-Bhāgavatam* [10.74.40]:

“Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit.”

21 - *atha vaiṣṇava-cihṇa-dhṛtiḥ, yathā pādme* —
ye kaṅṭha-lagna-tulasī-nalinākṣā-mālā
ye bāhu-mūla-paricihṇita-śaṅkha-cakrāḥ |
ye vā lalāṭa-phalake lasad-ūrdhva-puṅdrās
te vaiṣṇavā bhuvanam āśu pavitrayanti ||1.2.122||

Wearing the marks of a Vaiṣṇava, shown in the *Padma Purāṇa*:

“Those Vaiṣṇavas who have *tulasī* beads, lotus-seed beads and *japa* beads around their necks, who have their shoulders marked with the signs of conch and *cakra*, and who have *tilaka* on their foreheads quickly purify the earth.”

22 - *nāmākṣara-dhṛtiḥ, yathā skānde* —
hari-nāmākṣara-yutaṃ bhāle gopī-mṛḍaṅkitam |
tulasī-mālikoraskam sprṣeyur na yamodbhaṭāḥ ||1.2.123||

Wearing the syllables of the Holy Name, from the *Skanda Purāṇa*:

“The servants of Yama will not touch those who have the names of Hari on their bodies, who have *gopī-candan tilaka* on their foreheads and who have *tulasī* beads on their chests.”

pādme ca —

kṛṣṇa-nāmākṣarair gātram aṅkayec candanādinā |
sa loka-pāvano bhutvā tasya lokam avāpnuyāt ||1.2.124||

It is also said in the *Padma Purāṇa*:

“He who has the syllables of Kṛṣṇa’s name marked on his body with *candana*, after purifying this world, attains the planet of the Lord.”

23 - *nirmālya-dhṛtiḥ, yathā ekādaśe* (11.6.46)—
tvayopayukta-srag-gandha-vāso'laṅkāra-carcitāḥ |
ucchiṣṭa-bhojino dāsās tava māyām jayemahi ||1.2.125||

Wearing the garlands used by the Lord, shown in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.6.46]:

“Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.”

skānde ca —

kṛṣṇottīrṇam tu nirmālyaṁ yasyāṅgam sprśate mune |
sarva-rogais tathā pāpair mukto bhavati nārada ||1.2.126||

Also in the *Skanda Purāṇa*:

“O sage Nārada, whoever touches the garlands offered to Kṛṣṇa with his body becomes freed from all diseases and all sins.”

24 - *agre tāṇḍavam, yathā dvārakā-māhātmye—*
yo nṛtyati prahrṣṭātmā bhāvair bahuṣu bhaktitāḥ |
sa nirdahati pāpāni manvantara-śateṣv api ||1.2.127||

Dancing before the Deity is shown in the *Dvārakā-mahātmya*:

“He who joyfully dances with many emotions before the Lord burns up sins which have been produced during many hundreds of *manvantaras*.”

tathā śrī-nāradoktau ca —

nṛtyatām śrī-pater agre tālikā-vādanair bhṛśam |
uḍḍīyante śarīra-sthāḥ sarve pātaka-pakṣiṇaḥ ||1.2.128||

It is also said by Nārada:

“All the birds of sin situated in the body fly away for those who dance before the Lord with vigorous clapping of hands.”

25 - *daṇḍavan-natiḥ, yathā nāradīye —*
eko 'pi kṛṣṇāya kṛtaḥ praṇāmo
daśāśvamedhāvabhṛthair na tulyaḥ |
daśāśvamedhī punar eti janma
kṛṣṇa-praṇāmī na punar-bhavāya ||1.2.129||

Offering obeisances, from the *Nāradīya Purāṇa*:

“The purificatory rites performed during ten horse sacrifices cannot equal even one *praṇāma* offered to Kṛṣṇa. A person who performs ten horse sacrifices takes birth again; but the person offering *praṇāmas* to Kṛṣṇa does not take birth again.”

26 - *abhyūtthānaṁ, yathā brahmāṇḍe —*
yān ārūḍhaṁ puraḥ prekṣya samāyāntaṁ janārdanam |
abhyūtthānaṁ naraḥ kurvan pātayet sarva-kilbiṣam ||1.2.130||

Rising when the Deity approaches, from the *Brahmāṇḍa Purāṇa*:

“The person who stands up when seeing the Lord approaching on a palanquin will have all sins destroyed.”

27 - *anuvrajyā, yathā bhaviṣyottare —*
rathena saha gacchanti pārśvataḥ pṛṣṭhato 'grataḥ |
viṣṇunaiva samāḥ sarve bhavanti śvapaḍādayaḥ ||1.2.131 ||

Following after the Lord’s procession, from the *Bhaviṣyottara Purāṇa*:

“All the outcastes who go along with the [Lord’s] chariot—beside, behind or in front of it—become similar to Viṣṇu.”

28 - *sthāne gatiḥ —*
sthānaṁ tīrthaṁ grhaṁ cāsyā tatra tīrthe gatiḥ yathā ||1.2.132 ||

Going to the places of the Lord:

Sthānam means *tīrtha* or temple. First going to the *tīrtha* is illustrated.

purāṇāntare —

saṁsāra-maru-kāntāra-nistāra-karaṇa-kṣamau |
slāghyau tāv eva caraṇau yau hares tīrtha-gāminau ||1.2.133 ||

In another *Purāṇa* it is stated:

“The two feet that go to the *tīrtha* of the Lord are praiseworthy, since they enable one to cross over the dangerous desert of *saṁsāra*.”

ālaye ca, yathā hari-bhakti-sudhodaye —

pravīṣann ālayaṁ viṣṇor darśanārthaṁ subhaktimān |
na bhūyah praviṣen mātuḥ kuṣi-kārāgrhaṁ sudhīḥ ||1.2.134 ||

Going to the temple is illustrated in the *Hari-bhakti-sudhodaya*:

“The intelligent person who enters the temple of Viṣṇu to see the Lord in a mood of devotion does not again enter the prison of a mother’s womb.”

29 - *parikramo, yathā tatraiva —*

viṣṇuṁ pradakṣiṇī-kurvan yas tatrāvartate punaḥ |
tad evāvartanaṁ tasya punar nāvartate bhava ||1.2.135||

Circumambulation, from the *Hari-bhakti-sudhodaya*:

“If a person circumambulates [the Deity of] Viṣṇu and returns to the same spot, that returning guarantees that he does not return to another birth.”

skānde ca caturmāsya-māhātmye —

catur-vāraṁ bhramībhis tu jagat sarvaṁ carācaram |
krāntaṁ bhavati viprāgrya tat-tīrtha-gamanādikam ||1.2.136||

In the *Skanda Purāṇa*, *Caturmāsya-māhātmya* it is said:

“O best of the *brāhmaṇas*, those who circumambulate the Lord four times surpass the world of moving and non-moving creatures. This surpasses going to *tīrthas*.”

30 - *atha arcanam —*

śuddhi-nyāsādi-pūrvāṅga-karma-nirvāha-pūrvakam |
arcanam tūpacārāṇām syān mantreṇopapādanam ||1.2.137||

“Deity worship: *ārcana* means offering items with *mantras* after introductory activities such as *bhūta-śuddhi* and *nyāsa*.”

tad, yathā daśame (10.81.19) —

*svargāpavargayoḥ puṁsām rasāyām bhuvī sampadām |
sarvāsām api siddhīnām mūlaṁ tāt-caraṇārcanaṁ ||1.2.138||*

This is illustrated in the Tenth Canto of *Śrīmad-Bhāgavatam* [10.81.19]:
“Devotional service to His lotus feet is the root cause of all the perfections a person can find in heaven, in liberation, in the subterranean regions and on earth.”

viṣṇurahasye ca —

*śrī-viṣṇor arcanaṁ ye tu prakurvanti narā bhuvī |
te yānti śāśvataṁ viṣṇor ānandaṁ paramaṁ padam ||1.2.139 ||*

Also in the *Viṣṇu-rahasya* it is said:

“Those men who perform *arcana* of Viṣṇu on this earth go to the eternal, supreme abode of Viṣṇu, which is full of bliss.”

31 - *paricaryā* —

*paricaryā tu sevopakaraṇādi-pariṣkriyā |
tathā prakīrṇaka-cchatra-vāditrādyair upāsanaḥ ||1.2.140||*

“Service to the Deity: *paricārya* consists of decorating the Lord with different items and worshiping the Lord with *cāmara*, umbrella, music and other items.”

yathā nāradīye —

*muhūrtaṁ vā muhūrtārdhaṁ yas tiṣṭhed dhari-mandire |
sa yāti paramaṁ sthānaṁ kim u śuśrūṣaṇe ratāḥ ||1.2.141 ||*

It is said in the *Nāradīya Purāṇa*:

“If one remains in the temple of the Lord for one *muhūrta*, or even half a *muhūrta*, he goes to the supreme abode. What then to speak of the person engaged in the *paricārya* of the Lord?”

*yathā caturthe (4.21.31) —
yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ |
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padānguṣṭha-viniḥsṛtā sarit ||1.2.142 ||*

It is stated in the Fourth Canto of *Śrīmad-Bhāgavatam* [4.21.31]:
“By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Kṛṣṇa consciousness gradually increases.”

*aṅgāni vividhāny eva syuḥ pūjā-paricaryayoḥ |
na tāni likhītāny atra grantha-bāhulya-bhūtitaḥ ||1.2.143 ||*

“There are various *aṅgas* of Deity worship and *paricārya*. These have not been described here for fear of making the book too long.”

32 - *atha gītāṁ, yathā laiṅge —
brāhmaṇo vāsudevākhyāṁ gāyamāno ’niśāṁ param |
hareḥ sālokyam āpnoti rudra-gānādhikāṁ bhavet ||1.2.144 ||*

Next singing, illustrated in the *Liṅga Purāṇa*:
“Even the *brāhmaṇa* who sings continuously in front of Vāsudeva attains the planet of Viṣṇu. This singing is greater than Śiva himself singing.”

33 - *atha saṅkīrtanam —
nāma-līlā-guṇādīnām uccair-bhāṣā tu kīrtanam ||1.2.145||*

“Next chanting: *kīrtan* is defined as the loud chanting of the Holy Names, pastimes and qualities of the Lord.”

*tatra nāma-kīrtanam, yathā viṣṇu-dharme —
kṛṣṇeti maṅgalaṁ nāma yasya vāci pravartate |*

bhasmībhavanti rājendra mahā-pātaka-koṭayah ||1.2.146||

Chanting of the Holy Name of the Lord is illustrated in the *Viṣṇu-dharma*:
“O King, he who chants the auspicious Holy Name of Kṛṣṇa turns to ashes ten million of the worst sins.”

līlā-kīrtanam, yathā saptame (7.9.18) —
so 'ham priyasya suhrdaḥ paradevatāyā
līlā-kathās tava nṛsimha viriñca-gītāḥ |
añjas titarmy anugṛnan guṇa-vipramukto
durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ ||1.2.147||

Līlā-kīrtan is illustrated in the Seventh Canto of *Śrīmad-Bhāgavatam* [7.9.18]:

“O my Lord Nṛsimhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [*haṁsas*], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahmā and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience.”

guṇa-kīrtanam, yathā prathame (1.5.22) —
idaṁ hi puṁsas tapasaḥ śrutasya
vā sviṣṭasya sūktasya ca buddhi-dattayoḥ |
avicyuto 'rthaḥ kavibhir nirūpito yad
uttamaśloka-guṇānuvarṇanam ||1.2.148||

Guṇa-kīrtan is illustrated in the First Canto of *Śrīmad-Bhāgavatam* [1.5.22]:
“Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the *Vedas*, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry.”

34 - *atha japaḥ*—
mantrasya sulaghūccāro japa ity abhidhīyate||1.2.149 ||

“Next, *japa* is defined: *japa* is defined as very soft chanting of a *mantra*.”

yathā pādme —

kṛṣṇāya nama ity eṣa mantraḥ sarvārtha-sādhakaḥ |
bhaktānām japatām bhūpa svarga-mokṣa-phala-pradaḥ ||1.2.150||

Padma Purāṇa illustrates this:

“Chanting very softly the *mantra* ‘*kṛṣṇāya namaḥ*’ produced all benefits. O King, *svarga* and liberation are bestowed upon devotees who perform *japa* of this *mantra*.”

35 - *atha vijñaptiḥ, yathā skānde—*

harim uddiśya yat kiñcit kṛtam vijñāpanam girā |
mokṣa-dvārārgalān mokṣas tenaiva vihitas tava ||1.2.151 ||

Entreaty is illustrated in the *Skanda Purāṇa*:

“By making entreaties to the Lord with words, the bolt on the door of liberation is released.”

samprārthanātmikā dainya-bodhikā lālasāmayī |
ity ādir vividhā dhīraiḥ kṛṣṇe vijñaptir īritā ||1.2.152 ||

“The wise have explained that there are varieties of entreaty to Kṛṣṇa, such as prayers, admission of incompetence and expressions of longing.”

tatra samprārthanātmikā, yathā pādme —

yuvatīnām yathā yūni yūnām ca yuvatau yathā |
mano ’bhiramate tadvan mano ’bhiramatām tvayi ||1.2.153 ||

Prayer is illustrated in the *Padma Purāṇa*:

“Just as the minds of young women are attracted to a young man, and the minds of young men are attracted to young women, may my mind be attracted to You!”

dainya-bodhikā, yathā tatraiva —

mat-tulyo nāsti pāpātmā nāparādhī ca kaścana |
parihāre ’pi lajjā me kiṁ brūve puruṣottama ||1.2.154 ||

Admission of worthlessness is shown in the *Padma Purāṇa*:

“O Supreme Lord! There is no one as sinful as me, no one who has committed as many offenses. What can I say? I am very ashamed to ask You to remove these sins.”

*lālasāmayī, yathā śrī-nārada-pañcarātre —
kadā gambhīrayā vācā śriyā yukto jagat-pate |
cāmara-vyagra-hastaṁ mām evaṁ kurv iti vakṣyasi ||1.2.155||*

Longing is illustrated in the *Nārada-pañcarātra*:

“O Master of the Universe, when will You, accompanied by Lakṣmī, say with a deep voice to me, eager to serve you with *cāmara*, ‘Please come here.’”

*yathā vā —
kadāhaṁ yamunā-tīre nāmāni tava kīrtayan |
udbāṣpaḥ puṇḍarikākṣa racayiṣyāmi tāṇḍavam ||1.2.156||*

Another example is presented:

“O lotus-eyed Lord, when will I dance on the bank of the Yamunā with tears in my eyes while singing Your Holy Names?”

*36 - atha stava-pāṭhaḥ —
proktā maṇiṣibhir gītā-stava-rājādayaḥ stavāḥ ||1.2.157||*

“Reciting compositions of praise: the wise consider that the *Bhagavad-gītā* and the *stava-rāja* contained in the *Gautamanīya-tantra* are examples of *stavas*.”

*yathā skānde —
śrī-kṛṣṇa-stava-ratnaughair yeṣāṁ jihvā tv alaṅkṛtā |
namasyā muni-siddhānām vandanīyā divaukasām ||1.2.158||*

The *Skanda Purāṇa* says:

“The perfected sages and *devatās* respect those whose tongues are ornamented with an abundance of jewel-like verses in praise of Kṛṣṇa.”

nārasimhe ca —

*stotraih stavaś ca devāgre yaḥ stauti madhusūdanam |
sarva-pāpa-vinirmukto viṣṇu-lokam avāpnuyāt ||1.2.159 ||*

In the *Nārasimha Purāṇa* it is said:

“He who praises Madhusūdana with *stotras* and *stavas* in front of His Deity is freed from all sins and attains the planet of Viṣṇu.”

37 - *atha naivedyāsvādo, yathā pādme —*

*naivedyam annam tulasī-vimiśram vīśeṣataḥ pāda-jalena siktam |
yo 'śnāti nityam purato murāreḥ prāpṇoti yajñāyuta-koṭi-puṇyam ||1.2.160||*

Tasting the food remnants of the Deity, from *Padma Purāṇa*:

“He who always eats outside the inner sanctum, the remnants of of the Lord’s food sprinkled with water from the Lord’s feet and mixed with *tulasī*, achieves the result of one hundred billion sacrifices.”

38 - *atha pādyāsvādo, yathā tatraiva —*

*na dānam na havir yeṣām svādhyāyo na surārcanam |
te 'pi pādodakam pītvā prayānti paramām gatim ||1.2.161 ||*

Tasting the foot water of the Lord, from *Padma Purāṇa*:

“Those who drink the foot water of the Lord achieve the supreme goal, even if they have not performed charity, sacrifices, Vedic study or Deity worship.”

39 - *atha dhūpa-saurabhyam, yathā hari-bhakti-sudhodaye —*

*āghrāṇam yad dharer datta-dhūpocchiṣṭasya sarvataḥ |
tad-bhava-vyāla-daṣṭānām nasyam karma viṣāpaham ||1.2.162 ||*

Smelling incense offered to the Lord, from *Hari-bhakti-sudhodaya*:

“The action of the nose—smelling the incense offered to the Lord—fully destroys the poison of *karma* inflicted on those bitten by the snake of material existence.”

atha mālya-saurabhyam, yathā tanre —

*praviṣṭe nāsikā-randhre harer nirmālya-saurabhe |
sadyo vilayam āyāti pāpa-pañjara-bandhanam ||1.2.163 ||*

Smelling the garlands offered to the Lord, from a *tantra*:
“When the fragrance of the garlands of the Lord enters the nostrils,
immediately the bondage created by piles of sins is destroyed.”

agastya-saṁhitāyām ca —
āghrāṇaṁ gandha-puṣpāder arcitasya tapodhana |
viśuddhiḥ syād anantasya ghrāṇasyehābhidhīyate ||1.2.164 ||

From *Agastya-saṁhitā*:
“It is said that the nose smelling flowers and *gandha* offered to the infinite
Lord is the cause of complete purification in this world.”

40 - *atha śrī-mūrteḥ sparśanam, yathā viṣṇu-dharmottare —*
spṛṣtvā viṣṇor adhiṣṭhānaṁ pavitraḥ śraddhayānvitaḥ |
pāpa-bandhair vinirmuktaḥ sarvān kāmān avāpnuyāt ||1.2.165||

Touching the Deity, from *Viṣṇu-dharmottara*:
“The pure, faithful person who touches the Deity of Viṣṇu becomes freed
from the bondage of sin and attains all desires.”

41 - *atha śrī-mūrter darśanam, yathā vārāhe —*
vṛndāvane tu govindam ye paśyanti vasundhare |
na te yama-puram yānti yānti puṇya-kṛtām gatim ||1.2.166||

Seeing the Deity, from *Varāha Purāṇa*:
“O Earth! Those who see Govinda in Vṛndāvana do not go to the city of
Yāma, but achieve pure *bhakti*, the goal of all *puṇya*.”

42 - *ārātrika-darśanam, yathā skānde —*
koṭayo brahma-hatyānām agamyāgama-koṭayaḥ |
dahaty āloka-mātreṇa viṣṇoḥ sārātrikaṁ mukham ||1.2.167||

Seeing the *ārātrika* of the Lord, from *Skanda Purāṇa*:
“The face of Viṣṇu lit by the *ārātrika* lamp burns up ten million sins of killing
brāhmaṇas and ten million sins committed in the past and to be committed in
the future.”

*utsava-darśanaṁ, yathā bhaviṣyottare —
ratha-sthaṁ ye nirīkṣante kautikenāpi keśavam |
devatānām gaṇāḥ sarve bhavanti śvapacādayaḥ ||1.2.168||*

Seeing the festivals of the Lord, from *Bhaviṣyottara*:
“The dog-eaters and other low persons who joyfully see Keśava on His chariot all become associates of the Lord.”

*ādi-śabdena pūjā-darśanaṁ, yathāgneye —
pūjitaṁ pūjyamānaṁ vā yaḥ paśyed bhaktito harim ||1.2.169||*

The word *ādi* in verse 87 refers to seeing the worship, as illustrated in *Agni Purāṇa*:

“He who sees the Lord with devotion, faith and joy, after He is worshiped or while He is being worshiped, attains eternal service to the Lord.”

43 - *atha śravaṇam śravaṇam
nāma-carita-guṇādīnām śrutir bhavet ||1.2.170||*

“Next, hearing: Hearing means listening to the Holy Name, pastimes and qualities of the Lord.”

*tatra nāma-śravaṇam, yathā gāruḍe —
saṁsāra-sarpa-daṣṭa-
naṣṭa-ceṣṭaika-bheṣajam |
kṛṣṇeti vaiṣṇavam mantraṁ
śrutvā mukto bhaven naraḥ ||1.2.171 ||*

Hearing the Holy Name of the Lord, from *Garuḍa Purāṇa*:
“Hearing the Vaiṣṇava *mantra* ‘Kṛṣṇa’, which is the only effective medicine to counteract the bite of the snake of *saṁsāra*, a man becomes liberated.”

*caritra-śravaṇam, yathā caturthe (4.29.41) —
tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti |
tā ye pibanty avitrṣo nṛpa gāḍha-karnais*

tān na sprśanty aśana-tṛḍ-bhaya-śoka-mohāḥ ||1.2.172 ||

Hearing the pastimes, from the Fourth Canto of *Śrīmad-Bhāgavatam* [4.29.40]:

“In that assembly, excellent streams of nectar of the pastimes of the Lord, emanating from the mouths of the saintly devotees, flow everywhere. Those who drink that nectar with eager ears, with constant thirst, O King, will forget the necessities of life like hunger and thirst, and become immune to all kinds of fear, lamentation and illusion.”

guṇa-śravaṇam, yathā dvādaśe (12.3.15) —
yas tūttamaḥśloka-guṇānuvādaḥ
saṅgīyate ’bhīkṣṇam amaṅgala-ghnaḥ |
tam eva nityam śṛṇuyād abhīkṣṇam
kṛṣṇe ’malām bhaktim abhīpsamānaḥ ||1.2.173 ||

Hearing the qualities of the Lord, from the Twelfth Canto of *Śrīmad-Bhāgavatam* [12.3.15]:

“The person who desires pure devotional service to Lord Kṛṣṇa should hear the narrations of Lord Uttamaḥśloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.”

atha tat-kṛpekṣaṇam, yathā daśame (10.14.8) —
tat te ’nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtam vipākam |
hṛḍ-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk ||1.2.174 ||

Expecting the Lord's mercy, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.14.8]:

“My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.”

atha smṛtiḥ —

yathā katham cin-manasā sambandhaḥ smṛtir ucyate ||1.2.175||

“Remembrance: Connecting the mind to the Lord somehow or other is called remembrance.”

yathā viṣṇu-purāṇe (5.17.17) —

smṛte sakala-kalyāṇa-bhājanam yatra jāyate |

puruṣam tam ajam nityam vrajāmi śaraṇam harim ||1.2.176||

This is illustrated in the *Viṣṇu Purāṇa* [5.17.17]:

“I surrender to the unborn, eternal person Hari, by remembrance of Whom one takes possession of all auspiciousness.”

yathā ca pādme —

prayāṇe cāprayāṇe ca yan-nāma smaratām nṛṇām |

sadyo naśyati pāpaughō namas tasmai cid-ātmane ||1.2.177||

Remembrance is also illustrated in the *Padma Purāṇa*:

“I offer my respects to the omniscient Lord. Remembrance of His Holy Name, while living or dying, immediately destroys heaps of sins committed by men.”

atha dhyānam —

dhyānam rupa-guṇa-krīḍā-sevādeḥ suṣṭhu cintanam ||1.2.178||

“Meditation: Meditation means to contemplate with absorption upon the Lord’s form, qualities, pastimes and service.”

tatra rūpa-dhyānam, yathā nārasimhe —

bhagavac-caraṇa-dvandva-dhyānam nirdvandvam īritam |

pāpino ’pi prasaṅgena vihitam suhitam param ||1.2.179 ||

Meditation on the form, from the *Nārasimha Purāṇa*:

“Meditation on the two feet of the Lord is considered the means of attaining freedom from the dualities of this world. Even a sinner who meditates casually obtains the highest benefit.”

*guṇa-dhyānam, yathā viṣṇudharme —
ye kurvanti sadā bhaktyā guṇānusmaranam hareḥ |
prakṣiṇa-kaluṣaughās te praviśanti hareḥ padam ||1.2.180||*

Meditation on the qualities of the Lord, from *Viṣṇu-dharma*:
“Those who constantly meditate on the qualities of the Lord with devotion,
having destroyed all contamination, enter the abode of the Lord.”

*krīdā-dhyānam, yathā padme —
sarva-mādhurya-sārāṇi sarvādbhutamayāni ca |
dhyāyan hareś caritrāṇi lalitāni vimucyate ||1.2.181 ||*

Meditating on the pastimes of the Lord, from the *Padma Purāṇa*:
“He who meditates on the most sweet, most astonishing, most charming
pastimes of the Lord obtains liberation.”

*sevā-dhyānam, yathā purāṇāntare —
mānasenopacārena paricarya hariṃ sadā |
pare vān-manasā ’gamyam taṃ sākṣāt pratipedire ||1.2.182 ||*

Meditation on one’s service, from another *Purāṇa*:
“Constantly serving the Lord with items produced in the mind, some devotees
have directly attained the Lord, who is not approachable for others by words
or mind.”

*atha dāsyam —
dāsyam karmārpaṇam tasya kaiṅkaryam api sarvathā ||1.2.183 ||*

“Acting as a servant: *dāsyam* is defined as offering the result of prescribed
duties and acting as a menial servant of the Lord.”

*tatra ādyaṃ yathā skānde —
tasmin samarpitaṃ karma svābhāvikam apīśvare |
bhaved bhāgavato dharmas tat-karma kimutārpitam ||1.2.184 ||*

The first type, offering prescribed duties, is described in the *Skanda Purāṇa*:

“Prescribed duties according to one’s nature (*varṇāśrama-dharma*), offered to the Lord become *bhāgavata-dharma*. What to speak then of actions of *bhakti* offered to the Lord alone?”

karma svābhāvikaṁ bhadraṁ japa-dhyānārcanādi ca |
iīdam dvividhaṁ kṛṣṇe vaiṣṇavair dāsyam arpitaṁ ||1.2.185||

“There are two categories of this *varṇāśrama-dāsyam* offered to the Lord by the Vaiṣṇavas: Offering the auspicious among the prescribed actions according to one’s nature, and offering only actions such as *japa*, meditation and Deity worship.”

mṛdu-śraddhasya kathitā svalpā karmādhikāritā |
tad-arpitaṁ harau dāsyam iti kaiścid udīryate ||1.2.186||

“Some persons say that this offering of duties by a person with weak faith in *bhakti* and a slight qualification for prescribed duties is called *dāsyam*.”

dvitīyaṁ, yathā nāradīye —
īhā yasya harer dāsyē karmaṇā manasā girā |
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate ||1.2.187||

The second type of *dāsyam* is illustrated in the *Nāridīya Purāṇa*:

“He who has the desire to serve the Lord in this world with actions, mind and words is called a liberated *jīva* in all circumstances.”

atha sakhyam —
viśvāso mitra-vṛttiś ca sakhyaṁ dvividham īritam ||1.2.188||

“Friendship: There are two types of *sakhyam*: trust and being friendly.”

tatra ādyaṁ, yathā mahābhārate —
pratijñā tava govinda na me bhaktaḥ praṇaśyati |
iti saṁsmṛtya saṁsmṛtya prāṇān saṁdhārayāmy aham ||1.2.189 ||

The first type, trust, is described in *Mahābhārata*:

“O Govinda, remembering again and again Your promise that Your devotee will never perish, I maintain my life.”

*tathā ekādaśe (11.2.53) ca—
tri-bhuvana-vibhava-hetave 'py akuṅṭha-
smṛtir ajitātma-surādibhir vimṛgyāt |
na calati bhagavat-padāravindāl
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ ||1.2.190||*

Trust in the Lord is also illustrated in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.2.53]:

“The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahmā and Śiva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment—indeed, not for half a moment—even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaiṣṇavas.”

*śraddhā-mātrasya tad-bhaktāv adhikāritva-hetutā |
aṅgatvam asya viśvāsa-viśeṣasya tu keśave ||1.2.191 ||*

“The cause of the qualification for *bhakti* is *śraddhā* alone. The particular element *viśvāsa* to Keśava may be considered an *aṅga* of that.”

*dvitīyaṁ, yathā agastya-saṁhitāyām —
paricaryā parāḥ kecit
prāsādeṣu ca śerate |
manuṣyam iva taṁ draṣṭuṁ
vyāvahartuṁ ca bandhuvat ||1.2.192 ||*

The second type of friendship is illustrated in the *Agastya-saṁhitā*:

“A person who is dedicated to serving the Lord, and out of friendship sees and treats Him as a human, lies down in the Lord’s temple.”

rāgānugāṅgatāsya syād vidhi-mārgānapekṣatvāt |

mārga-dvayena caitena sādhyā sakhya-ratir matā ||1.2.193||

“The last example should be classed as *rāgānuga-sādhana*, because of disregard for *vaidhī-sādhana*. However, attraction for feelings of friendship is cultivated in both *rāgānuga-sādhana* and *vaidhī-sādhana*.”

atha ātma-nivedanam, yathā ekādaśe (11.29.34) —
martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me |
tadāmṛtatvaṁ pratipadyamāno
mayātmā-bhūyāyā ca kalpate vai ||1.2.194 ||

Offering the self, as illustrated in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.29.34]:

“A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences.”

artha dvidhātma-śabdasya paṇḍitair upapāyate |
dehy-ahantāspadam kaiścīd dehaḥ kaiścīn mamatva-bhāk ||1.2.195||

“The learned say that *ātmā* has two meanings: some say that *ātmā* refers to the soul having the identity of ‘I’, while others say that *ātmā* refers to the body, since it belongs to the soul.”

tatra dehī, yathā yāmunācārya-stotre (49) —
vapurādiṣu yo 'pi ko 'pi vā
guṇato śāni yathā tathā-vidhaḥ |
tad ayaṁ tava pāda-padmayor
aham adyaiva mayā samarpitaḥ ||1.2.196||

Offering the soul is considered in a *stotra* of Yamunācārya:

“Whoever I may be, either a soul inhabiting the body and other material elements, or a *deva* or a human body made of *guṇas*, today I offer that ‘I’ to Your lotus feet.”

deho, yathā bhakti-viveke —

cintām kuryān na rakṣāyai vikrītasya yathā paśoḥ |
tathārpayan harau dehaṁ viramed asya rakṣanāt ||1.2.197||

Offering the body as *ātmā* is illustrated in *Bhakti-viveka*:

“Just as one does not worry about an animal that has been sold, one should offer this body to the Lord and be disinterested in its maintenance.”

duṣkaratvena virale dve sakhyātma-nivedane |
keṣāmcid eva dhīrānām labhate sādhanārhatām ||1.2.198||

“Friendship and offering the self and body are rare because of the difficulty of execution during the process of *sādhana*. However some wise men have considered that these two qualify as part of *sādhana*.”

atha nija-priyopaharaṇam, yathā ekādaśe (11.11.41) —
yad yad iṣṭatamaṁ loke yac cāti-priyam ātmanaḥ |
tat tan nivedayen mahyaṁ tad ānantyāya kalpate ||1.2.199 ||

Offering articles dear to oneself, illustrated in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.11.41]:

“Whatever is most desired by one within this material world, and whatever is most dear to oneself—one should offer that very thing to Me. Such an offering qualifies one for eternal life.”

atha tad-arthe 'khila-ceṣṭitam, yathā pañcarātre —
laukikī vaidikī vāpi yā kriyā kriyate mune |
hari-sevānukūlaiva sā kāryā bhaktim icchatā ||1.2.200||

Making full efforts for the Lord, illustrated in the *Pañcarātra*:

“O sage! Among all the Vedic and routine actions that are performed, the person desiring *bhakti* should perform those which are favorable for service to the Lord.”

atha śaraṇāpattiḥ, yathā hari-bhakti-vilāse (11.677) —
tavāsmīti vadan vācā tathaiva manasā vidan |
tat-sthānam āśritas tanvā modate śaraṇāgataḥ ||1.2.201 ||

Accepting the Lord’s protection is illustrated in the *Hari-bhakti-vilāsa* [11.677]:

“He who, while saying ‘I am Yours’, accepts the protection of the Lord, feels bliss.”

śrī-nārasimhe ca —

*tvām prapanno ’smi śaraṇam deva-deva janārdana |
iti yaḥ śaraṇam prāptas taṁ kleśād uddharāmy aham ||1.2.202 ||*

Also it is stated in the *Narasimha Purāṇa*:

“I deliver from suffering that person who takes shelter of Me, saying ‘Lord of lords, exciter of all beings, I have taken You as my protector.’”

*53 - atha tadīyānām sevanam | tulāsyah, yathā skānde—
yā dṛṣṭā nikhilāgha-saṅga-samanī sprṣṭā vapuḥ-pāvanī
rogāṇām abhivanditā nirasani siktāntaka-trāsinī |
pratyāsatti-vidhāyinī bhagavataḥ kṛṣṇasya samropitā
nyastā tac-caraṇe vimukti-phaladā tasyai tulasyai namaḥ ||1.2.203 ||*

Service of things related to the Lord and service to *tulasī*, from *Skanda Purāṇa*:

“Seeing *tulasī* destroys all sins. Touching her purifies the body. Bowing to her destroys all sufferings. Sprinkling her with water delivers one from death. Planting her bestows attachment of the mind to Kṛṣṇa. Offering her to Kṛṣṇa’s lotus feet bestows special liberation in the form of *prema*. I offer my respects to *tulasī*.”

tathā ca tatraiva —

*dṛṣṭā sprṣṭā tathā dhyātā kīrtitā namitā stutā |
ropitā sevitā nityam pūjitā tulasī śubhā ||1.2.204 ||
navadhā tulasīm devīm ye bhajanti dine dine |
yuga-koṭi-sahasrāṇi te vasanti harer grhe ||1.2.205||*

Also from *Skanda Purāṇa*:

“Those who worship auspicious *tulasī* daily by nine processes—seeing, touching, meditating, glorifying, offering obeisances, praising, planting, serving and worshipping—live in the Lord’s house for ten billion *yugas*.”

54 - *atha śāstrasya, śāstram atra samākhyātam yad bhakti-pratipādakam* ||
1.2.206||

“Service to the scriptures: Scripture here refers to those scriptures that present *bhakti*.”

yathā skānde —

vaiṣṇavāni tu śāstrāṇī ye śṛṅvanti paṭhanti ca |
dhanyās te mānavā loke tesām kṛṣṇaḥ prasīdati ||1.2.207||

vaiṣṇavāni tu śāstrāṇī ye ’rcayanti gr̥he narāḥ |
sarva-pāpa-vinirmuktā bhavanti sura-vanditāḥ ||1.2.208||

tiṣṭhate vaiṣṇavam śāstram likhitam yasya mandire |
tatra nārāyaṇo devaḥ svayaṁ vasati nārada ||1.2.209 ||

From the *Skanda Purāṇa*:

“O Nārada, fortunate are the people in this world who hear and read the Vaiṣṇava scriptures. Kṛṣṇa is pleased with them. Those who worship the Vaiṣṇava scriptures in their homes become free from all sins and are praised by the *devatās*. The Supreme Lord Nārāyaṇa Himself lives in the house where the Vaiṣṇava scriptures have appeared in writing.”

tathā śrī-bhāgavate dvādaśe (12.13.15) *ca*—

sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate |
tad-rasāmṛta-tr̥ptasya nānyatra syād ratih kvacit ||1.2.210||

This is also illustrated in the Twelfth Canto of *Śrīmad-Bhāgavatam* [12.13.15]:
“*Śrīmad-Bhāgavatam* is declared to be the essence of all *Vedānta* philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.”

55 - *atha mathurāyāḥ, yathā ādi-vārāḥe* —

mathurām ca parityajya yo ’nyatra kurute ratim |
mūḍho bhramati saṁsāre mohitā mama māyayā ||1.2.211 ||

Serving Mathurā and other holy places, illustrated in the *Varāha Purāṇa*:

“The fool who gives up Mathurā and develops attraction for some other place wanders in the material world birth after birth, bewildered by My Māyā.”

brahmāṇḍe ca —

trailokya-varti-tīrthānām sevanād durlabhā hi yā |
parānanda-mayī siddhir mathurā-sparṣa-mātrataḥ ||1.2.212 ||

This is also illustrated in the *Brahmāṇḍa Purāna*:

“The bliss at the stage of *prema*, which is rarely obtained even by serving all the holy places in the three worlds, is available just by touching Mathurā.”

śrutā smṛtā kīrtitā ca vāñchitā prekṣitā gatā |
sprṣtā śritā sevitā ca mathurābhīṣṭadā nṛṇām |
iti khyātaṁ purāṇeṣu na vistāra-bhiyocyate ||1.2.213 ||

“Hearing about, remembering, glorifying, desiring, seeing, visiting, touching, taking shelter and serving Mathurā fulfills all the desires of human beings. This has been described in all the *Purāṇas*. I have not elaborated this here for fear of increasing the volume of this book.”

56 - *atha vaiṣṇavānām sevanam, yathā pādme(6.253.176) —*
ārādhanānām sarveṣām viṣṇor ārādhanam param |
tasmāt parataram devi tadīyānām samarcanam ||1.2.214 ||

Service to Vaiṣṇavas, from *Padma Purāna*:

“Of all types of worship, worship of Viṣṇu is supreme. O Devī, worship of His devotees, however, is even superior to that.”

trīye (3.7.19) ca—

yat-sevayā bhagavataḥ kūṭa-sthasya madhu-dviṣaḥ |
rati-rāso bhavet tīvraḥ pādayor vyasanārdanaḥ ||1.2.215 ||

In the Third Canto of *Śrīmad-Bhāgavatam* [3.7.19], it is said:

“By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses.”

skānde ca —

*śaṅkha-cakrāṅkita-tanuḥ śirasā mañjarī-dharah |
gopī-candana-liptāṅgo dṛṣṭaś cet tad-aghāṁ kutaḥ ||1.2.216||*

Also, the *Skanda Purāṇa* says:

“Where is sin for the person who has seen a Vaiṣṇava whose body is marked with conch and disc, who has *tulasī mañjarīs* on his head and whose limbs are smeared with *gopī-candana*?”

prathame (1.19.33) ca—

*yeṣāṁ saṁsmaraṇāt puṁsāṁ sadyaḥ śuddhyanti vai grhāḥ |
kiṁ punar darśana-sparśa-pāda-śaucāsanādibhiḥ ||1.2.217||*

The First Canto of *Śrīmad-Bhāgavatam* [1.19.33] says:

“Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?”

ādī-purāṇe —

*ye me bhakta-janāḥ pārtha na me bhaktāś ca te janāḥ |
mad-bhaktānām ca ye bhaktāś te me bhaktatamā matāḥ ||1.2.218||*

Ādi-purāṇa says:

“Those who claim to be My devotees are not My devotees; Those who are the devotees of My devotees, I consider them to be the best of My devotees.”

*yāvanti bhagavad-bhakter aṅgāni kathitānīha |
prāyas tāvanti tad-bhakta-bhakter api budhā viduḥ ||1.2.219 ||*

“All the *aṅgas* of *bhakti* in relation to the Lord are also *aṅgas* of *bhakti* in relation to the devotees of the Lord. This is the conclusion of the wise.”

*57 - atha yathā-vaibhava-mahotsavo, yathā pādme —
yaḥ karoti mahīpāla harer gehe mahotsavam |
tasyāpi bhavati nityaṁ hari-loke mahotsava ||1.2.220||*

Observing festivals according to one's wealth, illustrated from the *Padma Purāṇa*:

“O King, he who performs a festival for the temple of the Lord experiences for eternity a festival in the planet of the Lord.”

58 - *atha ūrjādaro, yathā pādme —
yathā dāmodaro bhakta-vatsalo vidito janaiḥ |
tasyāyaṁ tādr̥śo māsaḥ svalpam apy uru-kāraḥ ||1.2.221 ||*

Observing Ūrja-vrata, from the *Padma Purāṇa*:

“Just as men know that Dāmodara is affectionate to His devotee, the Dāmodara month is also affectionate to the devotee. Even a little service performed during that month yields great results.”

*tatrāpi mathurāyāṁ viśeṣo, yathā tatraiva —
bhuktim muktim harir dadyād arcito 'nyatra sevinām |
bhaktim tu na dadāty eva yato vaśyakarī hareḥ ||1.2.222 ||
sā tv añjasā harer bhaktir labhyate kārttike naraiḥ |
mathurāyāṁ sakṛd api śrī-dāmodara-sevanāt ||1.2.223 ||*

Respecting the Dāmodara-vrata in Mathurā is glorified in the *Padma Purāṇa*:

“The Lord, being worshiped elsewhere, awards material enjoyment and liberation to those worshipers. He does not give *bhakti*, because *bhakti* controls the Lord. However, men can achieve *bhakti* very easily by serving Dāmodara during Kārtika month in Mathurā just once.”

59 — *atha śrī-janma-dina-yātrā, yathā bhaviṣyottare —
yasmin dine prasūteyaṁ devakī tvāṁ janārdana |
tad-dinaṁ brūhi vaikuṅṭha kurmas te tatra cotsavam |
tena samyak-prapannānāṁ prasādaṁ kuru keśavaḥ ||1.2.224 ||*

Observing the appearance day of the Lord, from *Bhaviṣyottara Purāṇa*:

“O Janārdana, tell us the day that Devakī gave birth to You. O Vaikuṅṭha, we will perform a festival on that day. O Keśava, may You be pleased with that festival performed by those who are completely surrendered to You.”

60 — *atha śrī-mūrter-anghri-sevane prītiḥ, yathā ādi-purāṇe —*

mama nāma-sadāgrāhī mama sevā-priyaḥ sadā |
bhaktis tasmai pradātavyā na tu muktiḥ kadācana ||1.2.225||

Attachment to serving the lotus feet of the Deity, from *Ādi Purāṇa*:
“I give *bhakti*, and never liberation, to the person who is always engaged in chanting My Holy Name and serving Me as the goal in his life.”

61 — *atha śrī-bhāgavatārthāsvādo, yathā prathame*(1.1.3) —
nīgama-kalpa-taror-galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam |
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvī bhāvukāḥ ||1.2.226||

Relishing *Śrīmad-Bhāgavatam*, from the First Canto [1.1.3]:
“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”

tathā dviṭīye (2.1.9) *ca* —
pariniṣṭhito 'pi nairguṇye uttamaḥśloka-līlayā |
gṛhita-cetā rājarṣe ākhyānaṁ yad adhītavān ||1.2.227||

Similarly, it is said in the Second Canto of *Śrīmad-Bhāgavatam* [2.1.9]:
“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”

62 - *atha sa-jātīyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo,*
yathā prathame (1.18.13) —
tulayāma lavenāpi na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānām kimutāśiṣaḥ ||1.2.228||

Association with like-minded, affectionate devotees, from the First Canto of *Śrīmad-Bhāgavatam* [1.18.13]:
“The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from

matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.”

*hari-bhakti-sudhodaye ca —
yasya yat-saṅgatiḥ puṁso
maṇivat syāt sa tad-guṇaḥ |
sva-kūlarddhyai tato dhīmān
sva-yūthyān eva saṁśrayet ||1.2.229 ||*

It is also said in the *Hari-bhakti-sudhodaya*:

“A man will attain the qualities of the person with whom he associates, just as a crystal takes up the color of the object next to it. Therefore, the wise man will take shelter of those who have qualities similar to his own for the prosperity of his family.”

63 — *atha śrī-nāma saṁkīrtanam, yathā dviīye(2.1.11) —
etan nirvidyamānānām icchatām akuto-bhayam |
yoginām nrpa nirṇītam harer nāmānukīrtanam ||1.2.230||*

Chanting the Holy Name of the Lord, from *Śrīmad-Bhāgavatam* [2.1.11]:

“O King, constant chanting of the Holy Name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.”

*ādi-purāṇe ca —
gītvā ca mama nāmāni vicāren mama sannidhau |
iti bravīmi te satyaṁ krīto ’haṁ tasya cārjuna ||1.2.231 ||*

Kṛṣṇa says in the *Ādi Purāṇa*:

“By singing My Holy Names, a person will attain a position close to Me. I make this promise. That person, O Arjuna, purchases Me.”

*pādme ca —
yena janma-sahasrāṇi vāsudevo niṣevitaḥ |
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata ||1.2.232 ||*

In the *Padma Purāṇa*, it is said:

“The Holy Names of the Lord remain continuously in the mouth of that person who serves Vāsudeva for a thousand births.”

*yatas tatraiva ca —
nāma cintāmaṇiḥ kṛṣṇas caitanya-rasa-vigrahaḥ |
pūrṇaḥ śuddho nitya-mukto bhinnatvān nāma-nāminoḥ ||1.2.233 ||*

It is also said in the *Padma Purāṇa*:

“The Holy Name of the Lord fulfills all desires like *cintāmaṇi*. It is the very form of Kṛṣṇa. It is full of consciousness and *rasa*. It is complete, pure and eternally liberated. This is because of the non-difference of the Holy Name and Kṛṣṇa.”

*yathā tatraiva—
ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyaṃ indriyaiḥ |
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ ||1.2.234 ||*

Also from the *Padma Purāṇa*:

“Kṛṣṇa and His Holy Names cannot be grasped by the material senses, but when a person develops the tendency to accept the Lord’s Holy Name and transcendental form, Kṛṣṇa then spontaneously appears on the tongue and in the other senses.”

64 - *atha śrī-mathurā-maṇḍale sthitiḥ, yathā pādme —
anyeṣu puṇya-tīrtheṣu muktir eva mahā-phalam |
muktaiḥ prārthyā harer bhaktir mathurāyām tu labhyate ||1.2.235||
tri-vargadā kāminām yā mumukṣūṇām ca mokṣadā |
bhaktīcchor bhaktidā kas tām mathurām nāśrayed budhaḥ ||1.2.236||
aho madhu-purī dhanyā vaikuṅṭhāc ca garīyasī |
dinam ekaṃ nivāsena harau bhaktiḥ prajāyate ||1.2.237||*

Residing in Mathurā, illustrated in the *Padma Purāṇa*:

“Liberation is the greatest result that can be obtained at other holy places, but devotion to the Lord, which is desired by the liberated souls, can be attained at Mathurā. Mathurā bestows *dharma*, *artha* and *kāma* to those who have

material desires. It awards liberation to those desiring liberation. It awards *bhakti* to those desiring *bhakti*. What intelligent person will not take shelter of Mathurā? Oh, Mathurā is most auspicious, and greater than Vaikuṅṭha! By staying only one day in Mathurā, *bhakti* to the Lord appears.”

durūhādbhuta-vīrye śmin śraddhā dūre śtu pañcake |
yatra svalpo 'pi sambandhaḥ sad-dhiyām bhāva-janmane ||1.2.238||

“The last five items have inconceivable and astonishing power. What to speak of having faith in these items, if there is a just a little relationship with these items, persons who are devoid of offenses can attain the level of *bhāva*.”

tatra śrī-murtiḥ yathā —
smerām bhaṅgī-traya-paricitām sāci-vistīrṇa-dṛṣṭim
vaṁśī-nyastādharma-kīśalayām ujjalām candrakeṇa |
govindākhyām hari-tanum itaḥ keśi-tīrthopakaṅṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-sange śti raṅgaḥ ||1.2.239 ||

The power of serving the Deity:

“O my friend, if you desire to enjoy with your friends and relatives, then do not look upon the form of the Lord called Govinda, wandering near Keśī-tīrtha on the bank of the Yamunā river, with a slight smile on His lips, posed in His threefold-bending posture, eyes glancing everywhere in a crooked fashion, flute placed on His red lower lip like a tender bud, and shining gloriously with a peacock feather.”

śrī-bhāgavatam yathā —
śanke nītāḥ sapadi daśama-skandha-padyāvalīnām
varṇāḥ karṇādhvani pathi katāmānupurvyād bhavadbhiḥ |
hañho dīmbhāḥ parama-śubhadān hanta dharmārtha-kāmān
yad garhantaḥ sukhamayam amī mokṣam apy ākṣipanti ||1.2.240||

The power of hearing *Śrīmad-Bhāgavatam*:

“O idiots, how unfortunate you are! I think that you must have been hearing, one by one, the syllables of the verses of the Tenth Canto of *Śrīmad-Bhāgavatam*, because your ears are now denouncing the most auspicious

goals of *dharma*, *artha*, *kāma*, and even decrying the fourth goal of *mokṣa*, which is most blissful.”

kṛṣṇa-bhaktō yathā —
dṛḡ-ambhobhir dhautāḥ pulaka-patalī maṇḍita-tanuḥ
skhalann antaḥ-phullo dadhad atipṛthum vepathum api |
dṛśoḥ kakṣām yāvan mama sa puruṣaḥ ko 'py upayayau
na jāne kiṁ tāvan matir iha gr̥he nābhiramate ||1.2.241 ||

The power of association with the devotee of Kṛṣṇa:

“Ever since I saw a certain person whose body was washed with his own tears, whose hairs were standing on end, and who stumbled around with a joyous heart, while quivering to the extreme, my mind has for some reason become so attached to the form of Kṛṣṇa that I have no attachment to my family.”

nāma yathā —
yadavadhi mama śītā vaiṇikenānugītā
śruti-patham agha-śator nāmā-gāthā prayātā |
anavakalita-pūrvām hanta kām apy avasthām
tadavadhi dadhad-antar-mānasam śāmyatīva ||1.2.242 ||

The power of chanting the Holy Name of the Lord:

“Ever since I heard Nārada singing the Holy Names of Kṛṣṇa, which pacify the ears, my heart has become completely blissful, fixed in an unprecedented state of *prema*.”

śrī mathurā-maṇḍalam yathā—
taṭa-bhuvi kṛta-kāntiḥ śyāmalā yās taṭinyāḥ
spḥuṭita-nava-kadambālambi-kūjad-dvirephā |
niravadhi-madhurimṇā maṇḍiteyaṁ katham me
manasi kam api bhāvaṁ kānana-śrīs tanoti ||1.2.243 ||

The power of residing in the district of Mathurā:

“The splendor of Mathura’s forest, made beautiful by being situated on the bank of the Yamunā, where buzzing bees take shelter of newly blossoming

kadamba trees, ornamented with unlimited sweetness, produces and extraordinary state of *bhāva* in my mind.”

alaukika-padārthānām acintyā śaktir īdṛśī |
bhāvaṁ tad-viṣayaṁ cāpi yā sahaiva prakāśayet ||1.2.244 ||

“The inconceivable power of these five extraordinary *aṅgas* is that they will manifest the state of *bhāva* and its object, Kṛṣṇa, at the same time.”

keṣāṁcit kvacid aṅgānām yat kṣudraṁ śrūyate phalaṁ |
bahir-mukha-pravṛttyaitat kintu mukhyaṁ phalaṁ ratiḥ ||1.2.245||

“In some of the verses quoted from the scriptures, material results are attributed to the *aṅgas* for attracting persons possessing material consciousness. However, the main result of these *aṅgas* is *rati* (*bhāva*).”

saiṁmataṁ bhakti-vijñānām bhakty-aṅgatvaṁ na karmaṇām ||1.2.246||

“The consensus of those knowledgeable in *bhakti* is that *karma* (*varṇāśrama* duties) is not an *aṅga* of *bhakti*.”

yatha caikādaśe (11.20.9) —
tāvāt karmāṇi kurvīta na nirvidyeta yāvatā |
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate ||1.2.247||

In the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.20.9] it is explained:
“As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by hearing and chanting about Viṣṇu, one has to act according to the regulative principles of the Vedic injunctions.”

jñāna-vairāgyayor bhakti-praveśāyopayogitā |
īṣat prathamam eveti nāṅgatvaṁ ucitaṁ tayoh ||1.2.248||

“*Jñāna* and *vairāgya* are suitable for entering *bhakti*, being somewhat useful in the beginning of *bhakti*, but they are not considered *aṅgas* of *bhakti*.”

yad ubhe citta-kāṭhinya-hetū prāyaḥ satām mate |

sukumāra-svabhāveyaṁ bhaktis tad-dhetur īritā ||1.2.249 ||

“Because *jñāna* and *vairāgya* generally make the heart harsh, the authoritative devotees have concluded that *bhakti* alone, whose nature is very tender, is the cause of entering into *bhakti*.”

yathā tatraiva (11.20.31) —

*tasmān mad-bhakti-yuktasya yogino vai mad-ātmanah |
na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha* ||1.2.250||

In the *Śrīmad-Bhāgavatam* [11.20.31], it is also said:

“Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.”

kintu jñāna-virakty-ādi-sādhyam bhaktyaiva sidhyati ||1.2.251 ||

“However, the goals of *jñāna*, *vairāgya* and other processes are indeed achieved by *bhakti* alone.”

yathā tatraiva (11.20.32-33) —

*yat karmabhir yat tapasā jñāna-vairāgya taś ca yat |
yogena dāna dharmeṇa śreyobhir itarair api* ||1.2.252 ||
*sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'njasā |
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati* ||1.2.253 ||

Thus, it is said in the *Śrīmad-Bhāgavatam* [11.20.32-33]:

“Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic *yoga*, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.”

*ruciṁ udvahatas tatra janasya bhajane hareḥ |
viṣayeṣu gariṣṭho 'pi rāgaḥ prāyo vilīyate* ||1.2.254 ||

“If a person has a taste for worshiping the Lord, even if he has strong material attachments, those attractions will for the most part be destroyed during *sādhana* without resorting to *vairāgya*.”

anāsaktasya viṣayān yathārham upayuñjataḥ |
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate ||1.2.255||

“The *vairāgya* of that person who employs objects suitable for devotional development, while remaining detached from them, is said to be suitable for *bhakti*. The objects should be persistently related to Kṛṣṇa.”

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ |
mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate ||1.2.256||

“Rejection of things related to the Lord by persons desiring liberation, who think that these things are simply material objects, is called useless *vairāgya*.”

proktena lakṣaṇenaiva bhaktir adhikṛtasya ca |
aṅgatve suniraste 'pi nityādy-akhila-karmaṇām ||1.2.257||
jñānasyādhyātmikasyāpi vairagyasya ca phalgunah |
spaṣṭatārtham punar api tad evedaṁ nirākṛtaṁ ||1.2.258||

“The daily and periodic duties of *varṇāśrama* and the impersonal aspect of *jñāna* (the obstructive portions of *karma* and *jñāna*) have already been rejected as *aṅgas* of *bhakti* by using the stated definition of *uttama-bhakti* obtained through the *bhakti* scriptures. However, to make the point clear, the false type of *vairāgya* (the obstructive portion) has again been rejected as an *aṅga* of *bhakti*.”

dhana-śiṣyādibhir dvārair yā bhaktir upapādyate |
vidūratvād uttamatā-hānyā tasyās ca nāṅgatā ||1.2.259 ||

“*Bhakti* that is accomplished by dependence on wealth, followers or other objects cannot be considered as an *aṅga* of *uttama-bhakti* because it destroys the pure nature of *uttama-bhakti*. It is situated far away from *uttama-bhakti*.”

viśeṣaṇatvam evaiṣāṁ saṁśrayanty adhikāriṇām |

vivekāḍīny ato 'mīṣām api nāṅgatvam ucyate ||1.2.260||

“Discrimination and other material qualities cannot be considered as *aṅgas* of *uttama-bhakti*, since they spontaneously take shelter of the excellent condition of persons practicing *uttama-bhakti*.”

kṛṣṇonmukhaṁ svayaṁ yānti yamāḥ śaucādayas tathā |
ity eṣām ca na yuktā syād bhakty-aṅgāntara-pātitā ||1.2.261 ||

“Basic rules of conduct, rules of cleanliness, and other desirable qualities and actions appear automatically in those who are extremely dedicated to Kṛṣṇa. Thus, they also are not included as *aṅgas* of *bhakti*.”

yathā skānde —
ete na hy adbhutā vyādha tavāhimsādayo guṇāḥ |
hari-bhaktau pravṛttā ye na te syuḥ para-tāpinaḥ ||1.2.262 ||

Thus in the *Skanda Purāṇa* it is said:

“O hunter! These qualities such as nonviolence are not astonishing, because the persons who engage in devotion to the Lord will never cause affliction to others.”

tatraiva —
antaḥ-suddhir bahiḥ-suddhis tapaḥ-śānty-adayas tathā |
amī guṇāḥ prapadyante hari-sevābhikāminām ||1.2.263 ||

Also in the *Skanda Purāṇa* it is said:

“Internal and external purity, austerity (sense control), peacefulness and other desirable qualities take shelter of persons who desire to serve the Lord.”

sā bhaktir eka-mukhyāṅgāśritānaikāṅgi kātha vā |
svavāsanānusāreṇa niṣṭhātaḥ siddhi-kṛd bhavet ||1.2.264 ||

“*Bhakti*, taking shelter of one principal *aṅga* or many *aṅgas* according to one’s desire, and practiced with steadiness, brings about the desired result (*bhāva* and *prema*).”

*tatra ekāṅgā, yathā granthāntare —
 śrī viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane
 prahlādaḥ smarane tad-aṅghri-bhajane lakṣmīḥ pṛthuh pūjane |
 akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ
 sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ parā ||1.2.265||*

Examples of practicing one *aṅga* are illustrated in another work [*Padyāvalī*, 53]:

“Parīkṣit is an example of hearing about the Lord and Śukadeva is an example of chanting about the glories of the Lord. Prahlāda is an example of remembering the Lord and Lakṣmī is an example of serving the lotus feet of the Lord. Pṛthu is an example of performing Deity worship of the Lord. Akrūra is an example of attaining perfection by offering prayers to the Lord. Hanumān is an example of service with an attitude of a servant of the Lord. Arjuna is an example of friendship with the Lord. Bali is an example of offering oneself to the Lord. They achieved Kṛṣṇa by following principally one *aṅga*.”

*anekāṅgā, yathā navame (9.4.18-20) —
 sa vai manaḥ kṛṣṇa-padāravindayor
 vacāṁsi vaikunṭha-guṇānuvarṇane |
 karau harer mandira-mārjanādiṣu
 śrutim cakārācyuta-sat-kathodaye ||1.2.266||
 mukunda-liṅgālaya-darśane dṛṣau
 tad-bhr̥tya-gātra-sparśe 'ṅga-saṅgamam |
 ghrāṇam ca tat-pāda-saroja-saurabhe
 śrīmat-tulasyā rasanām tad-arpite ||1.2.267||
 pādau hareḥ kṣetra-padānusarṇe
 śiro hṛṣīkeśa-padābhivandane |
 kāmam ca dāsye na tu kāma-kāmyayā
 yathottamaḥśloka-janāśraya ratih ||1.2.268||*

An example of following many *aṅgas* equally is found in the Ninth Canto of *Śrīmad-Bhāgavatam* [9.4.18-20]:

“Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by

Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of *tulasī* offered to the Lord, and he engaged his tongue in tasting the Lord's *prasāda*. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.”

*śāstroktayā prabalayā tat-tan-maryādayānvitā |
vaidhi bhaktir iyaṁ kaiścan maryādā-mārga ucyate ||1.2.269 ||*

“Some people call *vaidhī-bhakti* the path of rules (*maryādā-mārga*) since it is bound by strong limitation of the rules mentioned in the scriptures.”

*atha rāgānugā — virājanīm abhivyaktām vraja-vāsī janādiṣu |
rāgātmikām anusṛtā yā sā rāgānugocyate ||1.2.270||*

“*Rāgānuga-bhakti* is defined as that *bhakti* which follows after the spontaneous *rāgātmika-bhakti* found distinctively in the inhabitants of Vraja.”

rāgānugā-vivekārtham ādau rāgātmikocyate ||1.2.271 ||

“To define *rāgānuga-bhakti*, first we must discuss *rāgātmika-bhakti*.”

*iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet |
tan-mayī yā bhaved bhaktiḥ sātra rāgātmikoditā ||1.2.272 ||*

“*Rāga* is defined as spontaneous, deep thirst for the object of love. *Bhakti* that is impelled exclusively by such a thirst is called *rāgātmika-bhakti*.”

sā kāmarūpā sambandha-rūpā ceti bhaved dvidhā ||1.2.273 ||

“There are two types of *rāgātmika-bhakti*: impelled by conjugal feelings (*kāma-rūpa*) and impelled by other relationships (*sambandha-rūpa*).”

tathā hi saptame (7.1.29-30) —

kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manaḥ |
āveśya tad agham hitvā bahavas tad-gatiṁ gatāḥ ||1.2.274 ||

These two types of *rāgātmika-bhakti* are illustrated in the Seventh Canto of *Śrīmad-Bhāgavatam* [7.1.31]:

“My dear King Yudhiṣṭhira, the *gopīs* by their lusty desires, Kāṁsa by his fear, Śiśupāla and other kings by envy, the Vṛṣṇis of Vraja by their familial relationship with Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees, by our devotional service in *vaidhī-bhakti*, have obtained the mercy of Kṛṣṇa.”

gopyaḥ kāmād bhayāt kaṁso dveṣāc caidyādayo nṛpāḥ |
sambandhād vṛṣṇayaḥ snehād yūyaṁ bhaktyā vayaṁ vibho ||1.2.275||
ānukūlya-viparyāsād bhīti-dveṣau parāhatau |
snehasya sakhyā-vācivād vaidhā-bhakty-anuvartitā ||1.2.276||
kiṁ vā premābhidhāyivān nopayogo 'tra sādhanē |
bhaktyā vayaṁ iti vyaktam vaidhī bhaktir udīritā ||1.2.277||

“Because fear and hatred are not favorable, they are rejected as modes of *bhakti*. Affection (*sneha*) of the Pāṇḍavas, if it means friendliness (*sakhya*), belongs to *vaidhī-bhakti* (because *sakhya* is predominated by veneration). If *sneha* means *prema* or a stage of *prema*, it still could not be admitted here, as the topic is *sādhana-bhakti*. In the phrase *bhaktyā vayaṁ*—“and we, the sages attained befitting goals by *bhakti*”—*bhakti* refers to *vaidhī-bhakti*.”

yad-arīṇāṁ priyāṇāṁ ca prāpyam ekam ivoditam |
tad brahma-kṛṣṇayor aikyāt kiraṇārkoopamā-juṣoḥ ||1.2.278||

“When it is said that the enemies and dear friends of the Lord attained the same end, it means only in the sense that *brahman* and the personal form of the Lord are one entity, as the rays of the sun and the sun are one.”

brahmaṇy eva layaṁ yānti prāyeṇa ripavo hareḥ |

kecit prāpyāpi sārūpyābhāsam majjanti tat-sukhe ||1.2.279 ||

“The enemies of the Lord generally merge into the impersonal brahman. Some of them, even though they attain semblance of a form similar to the Lord’s (*sārūpyābhāsam*), remain absorbed in the happiness of *brahman*.”

tathā ca brahmāṇḍa purāṇe —
siddha-lokas tu tamasaḥ pāre yatra vasanti hi |
siddhā brahma-sukhe magnā daityāś ca hariṇa hatāḥ ||1.2.280||

Moreover, it says in the *Brahmāṇḍa Purāṇa*:

“*Siddha-loka* (the spiritual world) is beyond *prakṛti*. There, demons killed by the Lord and some sages dwell, merged in the happiness of *brahman*.”

rāga-bandhena kenāpi tam bhajanto vrajanty amī |
aṅghri-padma-sudhāḥ prema-rūpās tasya priyā janāḥ ||1.2.281 ||

“Those persons most devoted to the Lord, who are the very form of *prema* and worship Him with intense, spontaneous absorption, attain the nectar of His lotus feet.”

tathā hi śrī-daśame (10.87.23) —
nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hr̥di yan
munaya upāsate tad-arayo 'pi yayuḥ smaraṇāt |
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛśo 'ṅghri-saroja-sudhāḥ ||1.2.282 ||

Thus, it says in the Tenth Canto of *Śrīmad-Bhāgavatam*[10.87.23]:

“Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. Similarly, we *śrutis*, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.”

tatra kāmarūpā —
sā kāmarūpā sambhoga-tṛṣṇām yā nayati svatām |

yad asyām kṛṣṇa-saukhyārtham eva kevalam udyamaḥ ||1.2.283 ||

Here is the definition of *kāmarūpa-rāgātmika-bhakti*:

“That type of *bhakti* with full absorption in the Beloved which produces an intrinsic thirst for a conjugal relationship with the Lord is called *kāmarūpa-bhakti*. It is called *bhakti* because in that condition there is only eagerness for giving pleasure to Kṛṣṇa.”

iyam tu vraja-devīṣu suprasiddhā virājate |
āsām prema-viśeṣo 'yam prāptaḥ kām api mādhurīm |
tat-tat-kṛīḍā-nidānatvāt kāma ity ucyate budhaiḥ ||1.2.284 ||

“This very famous *kāmarūpa-bhakti* appears with brilliance in the women of Vraja. They have a particular type of *prema* that has a special sweetness. It is called *kāma* by the wise because it is the cause of various amorous actions.”

tathā ca tantra —
premaiva gopa-rāmāṇām kāma ity agamat prathām ||1.2.285||

Thus, in a *Tantra* it is said:

“The *kāma-rūpa-bhakti* of the *gopīs* has become famous simply as *prema*.”

ity uddhavādayo 'py etaṁ vāñchati bhagavat-priyāḥ ||1.2.286||

“And because it is a form of exalted *prema*, persons very dear to the Lord such as Uddhava desire that aspect of it.”

kāma-prāyā ratiḥ kintu kubjāyām eva sammatā ||1.2.287||

“But the wise agree that the attraction to Kṛṣṇa seen in Kubjā is essentially due to *kāma* only.”

tatra sambandha-rūpā —
sambandha-rūpā govinde pitṛtvādy-ābhimānitā |
atropalakṣaṇatayā vṛṣṇīnām vallavā matāḥ |
yadaiśya-jñāna-śūnyatvād eṣām rāge pradhānatā ||1.2.288||

“Next *sambandha-rūpa-rāgātmika-bhakti* will be discussed: *sambandha-rūpa-rāgātmika-bhakti* is that *bhakti* inspired by direct absorption arising from identifying oneself as the parent, friend or servant of Govinda. This refers to the *bhakti* of the cowherd people, indicated by the term *sambandha-vṛṣṇayaḥ* in verse 275, as an example of *sambandha*. This is because these other relationships in Vraja also have a predominance of intense affection (*rāga*) caused by a lack of awareness of Kṛṣṇa as the Supreme Personality of Godhead.”

kāma-sambandha-rūpe te prema-mātra-svarūpake |
nitya-siddhāśrayatayā nātra samyag vicārite ||1.2.289 ||

“Since *kāma-rūpa-bhakti* and *sambandha-rūpa-bhakti* which are caused by *prema* alone, take shelter of the *nitya-siddhas*, they have not been discussed thoroughly in this section.”

rāgātmikāyā dvaividhyād dvidhā rāgānugā ca sā |
kāmānugā ca sambandhānugā ceti nigadyate ||1.2.290||

“From these two types of *rāgātmika-bhakti* (*siddha-bhakti*), two types of *rāgānuga-sādhana-bhakti*, called *kāmānuga-bhakti* and *sambandhānuga-bhakti*, are derived.”

tatra adhikārī —
rāgātmikāika-niṣṭhā ye vraja-vāsi-janādayaḥ |
teṣāṃ bhāvāptaye lubdho bhaved atrādhikāravān ||1.2.291 ||

“The qualification for *rāgānuga-bhakti* is as follows: That person who is greedy for attaining a *bhāva* similar to that of the inhabitants of Vraja—who are fixed solely in *rāgātmika-bhakti*—is qualified for *rāgānuga-bhakti*.

tat-tad-bhāvādi-mādhurye śrute dhīr yad apekṣate |
nātra śāstraṃ na yuktim ca tal-lobhotpatti-lakṣaṇam ||1.2.292 ||

“The appearance of that greed is indicated when the intelligence does not depend on rules of scripture and logic, after realizing to some degree the

sweetness of the love of the Vraja-vāsīs through the process of hearing from the scriptures.”

*vaidha-bhakti-adhikārī tu bhāvāvirbhavanāvadhi |
atra śāstram tathā tarkam anukūlam apekṣate* ||1.2.293 ||

“Those qualified for *vaidhī-bhakti* are dependent on the rules of scripture and favorable use of logic until the appearance of *bhāva-bhakti*.”

*kṛṣṇam smaran janam cāsya preṣṭham nija-samīhitam |
tat-tat-kathā-rataś cāsau kuryād vāsam vraje sadā* ||1.2.294 ||

“Remembering the Vṛndāvana form of Kṛṣṇa and His dear associates who have inclinations for service similar to one’s own, absorbing oneself in hearing topics related to them, one should always live in Vraja.”

*sevā sādḥaka-rūpeṇa siddha-rūpeṇa cātra hi |
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ* ||1.2.295||

“Following after the inhabitants of Vraja, one should perform service in one’s physical body and in one’s *siddha* body, with a desire for a particular *bhāva*.”

*śravaṇotkīrtanādīni vaidha-bhakti-uditāni tu |
yāny aṅgāni ca tāny atra vijñeyāni manīṣibhiḥ* ||1.2.296||

“The discriminating practitioners should accept the *aṅgas* that were mentioned in *vaidhī-bhakti*, such as hearing and chanting, as *aṅgas* of *rāgānuga-bhakti*.”

*tatra kāmānugā —
kāmānugā bhavet tṛṣṇā kāma-rūpānugāminī* ||1.2.297||
sambhogecchā-mayī tat-tad-bhāvecchātmēti sā dvidhā ||1.2.298||

“The elements of *kāmānuga* will be described: That *rāgānuga-sādhana-bhakti* which is filled with longing and follows after the *kāma-rūpa-rāgātmika-bhakti* of the *siddha-bhaktas* is called *kāmānuga-bhakti*. There are two types: *sambhogecchā-mayī* and *tad-tad-bhāvecchātmā*.”

*keli-tātparyavatya eva sambhogecchā-mayī bhavet |
tad-bhāvecchātmikā tāsām bhāva-mādhurya-kāmitā ||1.2.299 ||*

“*Sambhogecchā-mayī-bhakti* is characterized by enjoying conjugally with Kṛṣṇa. *Tad-bhāvecchātmā-bhakti* is characterized by desiring the sweet mood of love of the *kāma-rūpa-siddha* devotees.”

*śrī-mūrter mādhurīm preksya tat-tal-līlām niśamya vā |
tad-bhāvākāṅkṣiṇo ye syus teṣu sādhanatānayoḥ |
purāṇe śrūyate pādme puṁsam api bhaved iyam ||1.2.300||*

“Those who develop longing for the *bhāva* of the *gopīs* after seeing the sweetness in the Deity of Kṛṣṇa and the *gopīs*, or after hearing about His pastimes with the *gopīs*, are qualified for *sādhana* in either of these types of *kāmānuga-bhakti*. In the *Padma Purāṇa*, it is said that even men can attain this type of *bhakti*.”

*yathā —
purā maharṣayaḥ sarve daṇḍakāraṇya-vāsinaḥ |
dṛṣṭvā rāmaṁ hariṁ tatra bhoktum aicchan suvighrahaṁ ||1.2.301 ||
te sarve strītvam āpannāḥ samudbhūtāś ca gokule |
hariṁ samprāpya kāmena tato muktā bhavārṇavāt ||1.2.302 ||*

Examples of males becoming *gopīs* are as follows:

“Previously, all the sages living in the Daṇḍakāraṇya Forest, who after seeing Lord Rāma desired enjoyment with His form, attained forms of women and appeared in Gokula. Attaining the Lord by that *kāma*, they became liberated from the ocean of the material world.”

*riraṁsām suṣṭhu kurvan yo vidhi-mārgeṇa sevate |
kevalenaiva sa tadā mahiṣītvam iyāt pure ||1.2.303 ||*

“A person who serves on the path of *vaidhī-bhakti* with a desire for a conjugal relationship with the Lord and a high position, but without desire for the *gopīs*’ type of love, after some time becomes a queen in Dvārakā. ”

*tathā ca mahā-kaurme —
agni-putrā mahātmānas tapasā strītvam āpire |
bhartāram ca jagad-yoniṁ vāsudevam ajam vibhum ||1.2.304 ||*

Thus, it says in the *Mahā-kūrma Purāṇa*:
“The saintly sons of Agni attained the bodies of women by the path of *vaidhī-
bhakti*, and attained as their husband the unborn, powerful Vāsudeva, the
source of the universe.”

*atha sambandhānugā —
sā sambandhānugā bhaktiḥ procyate sadbhir ātmani |
yā piṭṛtvādi-sambandha-mananāropanātmikā ||1.2.305||*

“*Sambandhānugā-bhakti* is defined as follows: The devotees define
sambandhānugā-bhakti as *bhakti* in which there is constant contemplation of
oneself as a parent, friend or servant of Kṛṣṇa, and identification with that
role.”

*lubdhair vāsalya-sakhyādaḥ bhaktiḥ kāryātra sādhakaiḥ |
vrajendra-subalādīnāṁ bhāva-ceṣṭita-mudrayā ||1.2.306||*

“Practicing devotees greedy for paternal, friendly or servant relationships
perform this *bhakti* with indications of the behavior and mood of Nanda
(parent), Subala (friend) or others (servants).”

*tathā hi śrūyate śāstre kaścit kurupurī-sthitaḥ |
nanda-sūnor adhiṣṭhānaṁ tatra putratayā bhajan |
nāradasyopadeśena siddho 'bhūd vṛddha-varadhakiḥ ||1.2.307||*

“It is said in the scriptures that some old carpenter living in Hastināpura, on
the instructions of Nārada worshiped a Deity form of Kṛṣṇa as his son, and
attained the perfection of having Kṛṣṇa as his son.”

*ataeva nārāyaṇa-vyūha-stave —
pati-putra-suhṛd-bhrātṛ-piṭṛvan maitravad dharim |
ye dhyāyanti sadodyuktās tebhyo 'pīha namo namaḥ ||1.2.308||*

It is said in the *Nārāyaṇa-vyūha-stava*:

“I pay my respects repeatedly to those who constantly and eagerly meditate upon the Lord as their husband, son, well-wisher, brother, father or friend.”

kṛṣṇa-tad-bhakta-kāruṇya-mātra-lābhaika-hetukā |
puṣṭi-mārgatayā kaiścid iyaṁ rāgānugocyate ||1.2.309 ||

“The mercy of Kṛṣṇa and His devotees is the only cause of attaining *rāgānuga-bhakti*. Some call this type of devotion *puṣṭi-mārga*.”

iti śrī-śrī-bhakti-rasāmṛta-sindhau
purva-vibhāge sādhana-bhakti-laharī-dvitiyā ||

“Thus ends the Second Wave in the Eastern Ocean of *Śrī Bhakti-Rasāmṛta-sindhu*, concerning *sādhana-bhakti*.”

Third Wave: *Bhāva-Bhakti*

atha bhāvaḥ —

*śuddha-sattva-viśeṣāt mā prema-sūryāṃśu-sāmya-bhāk |
rucibhiś citta-māsr̥ṇya-kṛd asau bhāva ucyate ||1.3.1||*

“*Bhāva-bhakti* is that part of *bhakti* whose essence is *saṁvit-* and *hlādinī-* *śakti*, that is one ray of the sun of *prema* soon to rise in the heart, and that softens the heart with desires to meet, serve and exchange love with the Lord.”

tathā hi tanre —

*preṇṣas tu prathamāvasthā bhāva ity abhidhīyate |
sāttvikāḥ svalpa-mātrāḥ syur atrāśru-pulakādayaḥ ||1.3.2||*

In a *Tantra* it is said:

“The preliminary stage of *prema* is called *bhāva*. There are a few *sāttvika-* *bhāvas* such as tears in the eyes and hairs standing on end.”

sa yathā padma-purāṇe —

*dhyāyaṃ dhyāyaṃ bhagavataḥ pādāmbuja-yugaṃ tadā |
īśad-vikriyamāṇāt mā sārḍra-dṛṣtir abhūd asau ||1.3.3||*

An example of *sāttvika-bhāvas* appearing at this stage, from *Padma Purāṇa*:

“Continually meditating on the lotus feet of the Lord, Ambarīṣa developed slight transformations of heart and tears in his eyes.”

āvīrbhūya mano-vṛttau vrajanti tat-svarūpatām |

svayam-prakāśa-rūpāpi bhāsamānā prakāśyavat ||1.3.4||

vastutaḥ svayam āsvāda-svarūpaiva ratis tv asau |

kṛṣṇādi-karmakāsvāda-hetutvaṃ pratipadyate ||1.3.5||

“Appearing in the mental functions, *bhāva* becomes the mental state itself. Though *bhāva* is self-revealing, it appears to become manifest by the mind.

Though in its essential nature it is taste itself, it also acts as a cause of tasting the pastimes of Kṛṣṇa, His associates, His form and His qualities.”

*sādhanaḥbhīniveśena kṛṣṇa-tad-bhaktayoḥ tathā |
prasādenātidhanyānām bhāvo dvedhābhijāyate |
ādyas tu prāyikas tatra dvitīyo viralodayaḥ ||1.3.6||*

“*Bhāva* appears in very fortunate persons in two ways: by absorption in *sādhana*, or by the mercy of Kṛṣṇa or His devotee. Its appearance by *sādhana* is normal; its appearance by mercy is rare.”

*tatra sādhanaḥbhīniveśa-jah vaidhī-rāgānugā-mārga-bhedena parikīrtitaḥ |
dvividhaḥ khalu bhāvo'tra sādhanaḥbhīniveśajah ||1.3.7||
sādhanaḥbhīniveśas tu tatra niṣpādayan ruciḥ |
harāv āsaktim utpādya ratiḥ samjanayaty asau ||1.3.8||*

“First *bhāva* arising from *sādhana* will be discussed. *Bhāva* arising from *sādhana* is of two types: arising from *vaidhī-sādhana* and arising from *rāgānuga-sādhana*. Steady absorption in *sādhana* (*niṣṭhā*) produces taste (*ruci*), then attachment (*āsakti*), and then *rati* or *bhāva* for the Lord.”

*tatra ādya (1.5.26) —
tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavaṁ manoharāḥ |
tāḥ śraddhayā me 'nupadam viśṛṇvataḥ
priya-śravasy aṅga mamābhavad ratiḥ ||1.3.9 ||*

Bhāva arising from *vaidhī-bhakti-sādhana* is illustrated in *Śrīmad-Bhāgavatam* [1.5.26]:

“O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the activities of Lord Kṛṣṇa. These became very attractive (*ruci*), my taste for hearing of the Personality of Godhead increased at every step. Thus listening attentively (*āsakti*), *rati* for the Supreme Personality of Godhead appeared.”

*ratyā tu bhāva evātra na tu premābhidhīyate |
mama bhaktiḥ pravṛtteti vakṣyate sa yad agrataḥ ||1.3.10||*

“The word *rati* in the *Śrīmad-Bhāgavatam* indicates *bhāva*, not *prema*, because two verses later the appearance of *prema* is indicated with the words, ‘My (*prema*)-*bhakti* then appeared.’ ”

yathā tatraiva (1.5.28) —
itthaṁ śarat-prāvṛṣikāv ṛtū harer
viśṛṅvato me ’nusavaṁ yaśo ’malam |
saṅkīrtyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma rajas-tamopahā ||1.3.11 ||

It is also said in the First Canto of *Śrīmad-Bhāgavatam* [1.5.28]:
“Thus during two seasons—the rainy season and autumn—I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of Lord Hari. As the flow of my (*prema*)-*bhakti* appeared, the coverings of the modes of passion and ignorance vanished.”

ṛtīye ca (3.25.25) —
satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati ||1.3.12 ||

There is a similar usage of the word *bhakti* in the Third Canto of *Śrīmad-Bhāgavatam* [3.25.25]:
“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually develops faith, *rati* and *prema* for Kṛṣṇa.”

purāṇe nātya-śāstre ca dvayos tu rati-bhāvayoḥ |
samānārthatayā hy atra dvayam aikyena lakṣitam ||1.3.13 ||

“In the *Purāṇas* and *Nātya-śāstra*, *rati* and *bhāva* have the same meaning. Thus they will have the same meaning in this work also.”

dvitīyo, yathā pādme —

*ittham manoratham bālā kurvatī nṛtya utsukā |
hari-prītyā ca tām sarvām rātrim evātyavāhayat ||1.3.14 ||*

Bhāva arising from *rāgānuga-sādhana* is described in the *Padma Purāṇa*:
“A young girl, having great joy in her heart and being very enthusiastic to dance, danced all night to please the Lord.”

*atha śrī-kṛṣṇa-tad-bhakta-prasādajah —
sāadhanena vinā yas tu sahasaivābhijāyate |
sa bhāvaḥ kṛṣṇa-tad-bhakta-prasādaja itīyate ||1.3.15||*

“Now, *bhāva* arising from the mercy of Kṛṣṇa or His devotee is defined:
Bhāva that appears suddenly without performance of *sādhana* is known as
bhāva arising from the mercy of Kṛṣṇa or His devotee.”

*atha śrī-kṛṣṇa-prasādajah —
prasādā vācikaloka-dāna-hārdādayo hareḥ ||1.3.16||*

“*Bhāva* arising from Kṛṣṇa’s mercy is now considered. This mercy arises from the words of the Lord, the presence of the Lord, or just appears in the heart.”

*tatra vācika-prasādajah, yathā nārādīye —
sarva-maṅgala-mūrdhanyā pūrṇānanda-mayī sadā |
dvijendra tava mayy astu bhaktir avyābhicāriṇī ||1.3.17||*

Verbal mercy is shown in the *Nārādīya Purāṇa*:

“O best of the *brāhmaṇas*, may you have undeviating *bhakti* (*bhāva*) for Me.
That *bhakti* is the crest jewel of all auspiciousness and is full of eternal bliss.”

*āloka-dānajah, yathā skānde —
adr̥ṣṭa-pūrvam ālokya kṛṣṇam jāṅgala-vāsinaḥ |
vikliadyad-antarātmano dr̥ṣṭim nākraṣṭum īsire ||1.3.18||*

Giving mercy by showing Himself is illustrated in the *Skanda Purāṇa*:

“When they saw Kṛṣṇa, who appeared like nothing they had seen before, the hearts of the residents of Jāṅgala melted and they could not take their eyes away from His form.”

hārdah —

prasāda āntaro yaḥ syāt sa hārda iti kathyate ||1.3.19 ||

“The definition of *hārda* is given: Mercy that arises from within is called *hārda*.”

yathā śuka-saṁhitāyām —

*mahābhāgavato jātaḥ putras te bādarāyaṇa |
vinopāyair upeyābhūd viṣṇu-bhaktir ihoditā* ||1.3.20||

Thus it is said in the *Śuka-saṁhita*:

“O Bādarāyaṇa, you have given birth to a great devotee as your son. Without *sādhana*, which brings about the goal, *viṣṇu-bhakti* has appeared within his heart.”

atha tad-bhakta-prasādajaḥ, yathā saptame (7.4.36) —

*guṇair alam asaṅkhyeyair mahātmyaṁ tasya sūcyate |
vāsudeve bhagavati yasya naisargikī ratiḥ* ||1.3.21 ||

Bhāva arising from the devotee’s mercy is described in the Seventh Canto of *Śrīmad-Bhāgavatam* [7.4.36]:

“Who could list the innumerable transcendental qualities of Prahāda Mahārāja? He had unflinching faith in Vāsudeva, Lord Kṛṣṇa, and unalloyed devotion to Him. His *rati* to Lord Kṛṣṇa was *naisargikī*, through mercy. Although his good qualities cannot be enumerated, they prove that he was a great soul [*mahātmā*].”

nāradasya prasādena prahlāde śudha-vāsanā |

nisargaḥ saiva tenātra ratir naisargikī matā ||1.3.22 ||

“Favor or *nisarga* was granted to Prahāda by Nārada and this created devotional impressions. Thus his *rati* is called *naisargikī* (through mercy).”

skānde ca —

aho dhanyo 'si devarṣe kṛpayā yasya tat-kṣaṇāt |
nīco 'py utpulako lebhe lubdhako ratim acyute ||1.3.23 ||

Bhāva arising out of a devotee's mercy has also been explained in the *Skanda Purāṇa*:

“O Nārada, you are noble. By your mercy the hunter, though low in nature, immediately developed goosebumps and attained *rati* for Lord Acyuta.”

bhaktānām bhedataḥ seyaṁ ratiḥ pañca-vidhā matā |
agre vivicya vaktavyā tena nātra prapañcyate ||1.3.24 ||

“According to the different types of devotees with five different *sthāyi-bhāvas*, there are five different types of *rati*. These will be considered and explained later, and thus will not be discussed here.”

kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā |
āśā-bandhaḥ samutkaṇṭhā nāma-gāne sadā ruciḥ ||1.3.25||
āsaktis tad-guṇākhyāne prītis tad-vasati-sthale |
ity ādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane ||1.3.26||

“The *anubhāvas* or characteristics of a person who has developed the bud of *bhāva* are as follows: tolerance, not wasting time, detachment from enjoyment, pridelessness, confidence in the Lord's mercy, longing for the Lord, taste for chanting the Lord's Holy Name, attachment to discussing the Lord's transcendental qualities, and attachment to living in the abode of the Lord.”

tatra kṣāntiḥ —

kṣobha-hetāv api prāpte kṣāntir akṣubhitātmatā ||1.3.27||

“Tolerance is defined as follows: being undisturbed, even when there is cause for disturbance.”

yathā prathame (1.19.15) —

taṁ mopayātaṁ pratiyantu viprā gaṅgā ca devī dhṛta-cittam īśe |
dvijopasṛṣṭaḥ kuhakas takṣako vā daśatv alaṁ gāyata viṣṇu-gāthāḥ ||1.3.28||

Tolerance of the *bhāva-bhakta* is illustrated in the First Canto of *Śrīmad-Bhāgavatam* [1.19.15]:

“O *brāhmaṇas*, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird, or whatever magical thing the *brāhmaṇa* created, bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.”

atha avyārtha-kālatvaṁ, yathā hari-bhakti-sudhodaye —
vāgbhiḥ stuvanto manasā smarantas
tanvā namanto 'py anīsaṁ na tṛptāḥ |
bhaktāḥ sravan-netra-jalāḥ samagram
āyur harer eva samarpayanti ||1.3.29 ||

Not wasting time is illustrated in *Hari-bhakti-sudhodaya*:

“The devotees continually praise the Lord with words, remember Him with their minds and offer respects with their bodies. Still they are not satisfied, With tears flowing from their eyes, they offer their complete lives to the Lord.”

atha viraktiḥ —
viraktir indriyārthānām syād arocakatā svayam ||1.3.30||

“Detachment is defined as follows: having a natural distaste for the objects of the senses.”

yathā pañcame (5.14.43) —
yo dustyajān dāra-sutān suhṛd rājyaṁ hṛdi-sprśaḥ |
jahau yuvaiva malavad uttamaḥśloka-lālasaḥ ||1.3.31 ||

Detachment is illustrated in the Fifth Canto of *Śrīmad-Bhāgavatam* [5.14.43]:

“While in the prime of life, the great Mahārāja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead, Uttamaśloka. He gave up his beautiful wife, nice children, great friends and an enormous empire. Although these things were very difficult to give up,

Mahārāja Bharata was so exalted that he gave them up just as one gives up stool after evacuating. Such was the greatness of His Majesty.”

atha māna-sūnyatā —

utkr̥ṣṭatve 'py amānitvaṁ kathitā māna-sūnyatā ||1.3.32 ||

“Pridelessness is defined as follows: despite having a high position, remaining humble.”

yathā pādme —

*harau ratim vahann eṣa narendrāṇām śikhā-maṇiḥ |
bhikṣām aṭann ari-pure śvapākam api vandate ||1.3.33 ||*

Pridelessness is illustrated in *Padma Purāṇa*:

“King Bhagirātha, though the crest jewel among kings, went out begging at the house of his enemies and offered respects to the dog-eaters, because he had *rati* for the Lord.”

atha āśā-bandhaḥ —

āśā-bandho bhagavataḥ prāpti-sambhāvanā dṛḍhā ||1.3.34 ||

“Confidence is defined as follows: firm assumption that one will attain the Lord.”

yathā śrīmat-prabhupādānām —

*na premā śravaṇādi-bhaktir api vā yogo 'thavā vaiṣṇavo
jñānam vā śubha-karma vā kiyad aho saj-jātir apy asti vā |
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām ||1.3.35||*

An example of confidence is the following statement of Sanātana Gosvāmī:

“I do not have *prema* or the practices of hearing and chanting in *bhakti*. I have no practice of meditation on Viṣṇu in the *aṣṭāṅga-yoga* process, nor do I have practices of *jñāna* or *varṇāśrama* duties. I do not even have the good birth to execute these processes properly. But since You are most merciful to the least qualified, O dear Lover of the *gopīs*, though I have impure desires, my aspiration for You continues to agitate me.”

atha samutkaṅṭhā —

samutkaṅṭhā nijābhīṣṭa-lābhāya guru-lubdhataḥ ||1.3.36||

“Longing is now defined: longing means to have intense greed for attaining service to the Lord.”

atha kṛṣṇa-karṇāmṛte (54) —

*ānamrām asita-bhruvor upacitam akṣīṇa-pakṣmāṅkureṣv
ālōlām anurāgiṇor nayanayor ādrām mṛdau jalpate |
ātāmṛām adharāmṛte mada-kalām amlāna vaṁśī-svaneṣv
āśāste mama locanaṁ vraja-śīṣor-mūrtim jagan-mohinim ||1.3.37||*

An example of longing for the Lord is given in the *Kṛṣṇa-Karṇāmṛta*:

“I long to see that young Kṛṣṇa who enchants the universe with His curved black eyebrows, thick eyelashes, with His attractive, shifty eyes, with His soft words that melt the heart, with His sweet red lips, and with the intoxicating sound emanating from the clear notes of His flute.”

atha nāma-gāne sadā ruciḥ, yathā —

*rodana-bindu-maranda-syandi-dṛg-indīvarādya govinda |
tava madhura-svara-kaṅṭhī gāyati nāmāvalīm bālā ||1.3.38||*

Taste for chanting the Holy Name of the Lord is illustrated as follows:

“O Govinda! Today the young girl with the sweet voice, whose lotus eyes are streaming with tears of honey, is singing Your names.”

tad-guṇākhyāne āsāktiḥ, yathā kṛṣṇa-karṇāmṛte (88) —

*mādhuryād api madhuraṁ manmathatā tasya kim api kaiśoram |
capalyād api capalaṁ ceto bata harati hanta kim kurmaḥ ||1.3.39 ||*

Attachment to discussing the Lord’s qualities is described in *Kṛṣṇa-Karṇāmṛta* [88]:

“That youthful Kṛṣṇa, with the qualities of Cupid, who is extremely sweet and extremely fickle, has stolen my heart. What should I do?”

tad vasati-sthale prītiḥ, yathā padyāvalyām —

*atrāsīt kila nanda-sadma śakaṭasyātrābhavad bhañjanam
bandha-ccheda-karo 'pi dāmabhir abhūd baddho 'tra dāmodarah |
ittham māthura-vṛddha-vaktra-vigalat-pīyūṣa-dhārām pibann
ānandāśru-dharah kadā madhu-purīm dhanyaś carīṣyāmy aham ||1.3.40||*

An example of attachment for the abode of the Lord is found in the *Padyāvālī* [121]:

“Nanda’s house was here. This is where Kṛṣṇa broke the cart. Here is where Dāmodara, who cuts material bondage, was tied up by ropes. When will I be fortunate enough to wander about in Mathurā with tears streaming from my eyes, drinking such streams of nectar flowing from the mouth of an elder of Mathurā?”

apī ca —

*vyaktam masṛṇitevāntar lakṣyate rati-lakṣaṇam |
mumukṣu-prabhṛtīnām ced bhaved eṣā ratir na hi ||1.3.41 ||*

“However it should be said: if softness of the heart, the symptom of *rati*, becomes clearly visible in persons desiring liberation, or in other unqualified persons, then it is not real *rati*.”

*vimuktākhila-tarṣair yā muktir api vimṛgyate |
yā kṛṣṇenātigopyāśu bhajadbhryo 'pi na dīyate ||1.3.42 ||
sā bhukti-mukti-kāmatvāc chuddhām bhaktim akurvātām |
hṛdaye sambhavaty eṣām katham bhāgavatī ratih ||1.3.43 ||*

“How can *rati* appear in persons having desires for enjoyment or liberation? Those persons do not perform pure *bhakti*. *Rati* is sought out by those liberated from all desires and it is not given by Kṛṣṇa immediately even to the devotees, since it is most secret.”

*kintu bāla-camatkāra-karī tac-cihna-vīkṣayā |
abhijñena subodho 'yam raty-ābhāsaḥ prakīrtitaḥ ||1.3.44 ||
pratibimbas tathā cchāyā raty-ābhāso dvidhā mataḥ ||1.3.45||*

“Though this semblance of *rati* is very astonishing to the innocent, those in knowledge understand what it really is by seeing the characteristics [of the

person displaying so-called *rati*]. This is called *ratyābhāsa*, a semblance of *rati*. This semblance of *rati* has two types: reflection (*pratibimba*) and splendor (*chāyā*).”

tatra pratibimbaḥ —

aśramābhīṣṭa-nirvāhī rati-lakṣaṇa-lakṣitaḥ |

bhogāpavarga-saukhyāmśa-vyañjakaḥ pratibimbakaḥ ||1.3.46||

“*Pratibimba* or reflection is described as follows: When there are apparent qualities of *rati* accompanied by desires for enjoyment or liberation, it is called *pratibimba* (reflected) *ratyābhāsa*. This *pratibimba ratyābhāsa* awards the goals of enjoyment and liberation to those persons without their having to exert effort.”

daivāt sad-bhakta-saṅgena kīrtanādy-anusāriṇām |

prāyaḥ prasanna-manasām bhoga-mokṣādi rāgiṇām ||1.3.47||

keṣāmcit hr̥di bhāvendoḥ pratibimba udañcati |

tad-bhakta-hṛn-nabhaḥ-sthasya tat-saṁsarga-prabhāvataḥ ||1.3.48||

“The reflection of the moon of *bhāva* appears in the hearts of some persons who are attached to enjoyment or liberation, but who become somewhat satisfied by following the *aṅgas* of *bhakti* through occasional association with real devotees. That moon of *bhāva* is situated in the sky of the real devotee’s heart, and it appears as a reflection in the nondevotee for some time by its impressions.”

atha chāyā —

kṣudra-kautūhala-mayī cañcalā duḥkha-hāriṇī |

rateś chāyā bhavet kiñcit tat-sādṛśyāvalambinī ||1.3.49 ||

“*Chāyā-ratyābhāsa* is now described: That which has some similarity to real *rati*, which possesses a small amount of interest in the Lord, which is unstable and which destroys suffering, is said to be *chāyā-ratyābhāsa*.”

hari-priya-kriyā-kāla-deśa-pātrādi-saṅgamāt |

apy ānuṣaṅgikād eṣa kvacid ajñeṣv apīkṣyate ||1.3.50||

kintu bhāgyam vinā nāsau bhāva-cchāyāpy udañcati |

yad abhyudayataḥ kṣemaṁ tatra syād uttarottaram ||1.3.51 ||

“*Chāyā ratyābhāsa* appears sometimes even in ignorant people by a combination of performing actions dear to the Lord, observing the festivals of the Lord, residing in the *dhāma* of the Lord and associating with the devotees of the Lord. Even this *chāyā-ratyābhāsa*, which eventually bestows auspiciousness to these people, appears only with great good fortune.”

hari-priya-janasyaiva prasāda-bhara-lābhataḥ |
bhāvābhāso 'pi sahasā bhāvatvam upagacchati ||1.3.52 ||
tasmīn evāparādhenā bhāvābhāso 'py anuttamaḥ |
kramaṇa kṣayam āpnoti kha-sthaḥ pūrṇa-śaśī yathā ||1.3.53 ||

“By the great mercy of a dear devotee of the Lord, the semblance of *bhāva* suddenly becomes real *bhāva*. By offending that devotee, even the best *bhāvābhāsa* gradually wanes, just as the full moon in the sky gradually wanes.”

kiṁ ca —
bhāvo 'py abhāvam āyāti kṛṣṇa-preṣṭhāparādhatāḥ |
ābhāsatām ca śanakair nyūna-jātīyatām api ||1.3.54 ||

“Moreover, it should be stated: By an offense against the dearest devotee of the Lord, if the offense is grave, even real *bhāva* will be destroyed. If the offense is medium, the *bhāva* will turn into *bhāvābhāsa*. If the offense is slight, the *bhāva* will become an inferior type.”

gādhāsaṅgāt sadāyāti mumukṣau supraṭiṣṭhite |
ābhāsatām asau kiṁvā bhajanīyeśa-bhāvatām ||1.3.55||

“By intimate association with a person who strongly desires impersonal liberation, real *bhāva* becomes *bhāvābhāsa*, or becomes worship of the self as the Lord.”

ataeva kvacit teṣu navya-bhakteṣu drśyate |
kṣaṇam īśvara-bhāvo 'yaṁ nṛtyādau mukti-pakṣagaḥ ||1.3.56||

“It is seen sometimes that new devotees, absorbed in the goals of different types of liberation, identify themselves with the Lord momentarily, during dancing or other acts of devotion.”

sādhaneḥkṣām vinā yasminn akasmād bhāva īkṣyate |
vighna-sthagitam atrohyaṃ prāg-bhavīyaṃ susāadhanam ||1.3.57||

“*Bhāva* sometimes suddenly appears in a person without knowledge of *sādhana* or mercy, and without scriptural knowledge. It should be inferred that in a previous life, some obstacle interrupted that person’s skillful *sādhana*, and in this life the obstacle has finally been removed.”

lokottara-camatkāra-kāraḥ sarva-śaktidaḥ |
yaḥ prathīyān bhaved bhāvaḥ sa tu kṛṣṇa-prasādajaḥ ||1.3.58||

“That *bhāva* which is more amazing than anything in this world, which gives all powers and which is very deep, is caused by the mercy of Kṛṣṇa.”

jane cej jāta-bhāve’pi vaigunyaṃ iva drśyate |
kāryā tathāpi nāsūyā kṛtārthaḥ sarvathaiva saḥ ||1.3.59 ||

“If some apparent fault is seen in a person who has developed real *bhāva*, one should not be hostile toward him, because he has accomplished the goal in all respects.”

yathā nārasimhe —
bhagavati ca harāv ananya-cetā
bhṛśam alino’pi virājate manuṣyaḥ |
na hi śāśa-kaluṣa-cchaviḥ kadācit
timira-parābhavatām upaiti candraḥ ||1.3.60||

Thus it is said in the *Narasimha Purāṇa*:

“A person who is dedicated completely to the Lord may show, externally, serious contamination, but internally he is pure. The full moon, though marked by the figure of a rabbit, is never overcome by darkness.”

ratir aniśa-nisargoṣṇa-prabalatarānanda-pūra-rūpaiva |

uṣmāṇam api vamaṅtī sudhāṁśu-koṭer api svādvī ||1.3.61 ||

“*Rati* is naturally and eternally unstable because of its continuous, ever-increasing desires for pleasing the Lord, and it is full of bliss. Manifesting this instability in the form of a variety of *sañcāri-bhāvas*, it is tastier than millions of moons.”

iti śrī-śrī bhakti-rasāmṛta-sindhau
purva-vibhāge bhāva-bhakti-laharī tṛtīyā ||

“Thus ends the Third Wave in the Eastern Ocean of *Śrī Bhakti-Rasāmṛta-sindhu*, concerning *bhāva-bhakti*.”

Fourth Wave: *Prema-Bhakti*

samyañ-masṛṅṇita-svānto mamatvātiśayāñkitaḥ |
bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate ||1.4.1||

“When *bhāva* becomes extremely condensed, it is called *prema* by the learned. It softens the heart completely and produces extreme possessiveness of the Lord in the devotee.”

yathā pañcarātre—
ananya-mamatā viṣṇau mamatā prema-saṅgatā |
bhaktir ity ucyate bhīṣma-prahlādoddhava-nāradaīḥ ||1.4.2||

In the *Pañcarātra* it is said:

“*Prema* is defined by Bhīṣma, Prahlāda, Uddhava and Nārada as that *bhāva* which has possessiveness related to Viṣṇu (or any other form of the Lord) and to no one else.”

bhaktiḥ premocyate bhīṣma-mukhyair yatra tu saṅgatā |
mamatānya-mamatvena varjīteṭy atra yojanā ||1.4.3||

“The analysis of the grammar of the previous verse is as follows: *Prema* is called by Bhīṣma and others where there is possessiveness (*mamatā*) related to (*saṅgatā*) Viṣṇu and where possessiveness of other things (*ananya-mamatā*) is absent.”

bhāvottho 'ti-prasādotthaḥ śrī-harer iti sa dvidhā ||1.4.4||

“This *prema* for the Lord has two types: that arising from *bhāva* and that arising from mercy.”

tatra bhāvotthaḥ —
bhāva evāntar-aṅgāṇam-aṅgānām-anusevayā |
ārūḍhaḥ parama-utkarṣam bhāva-utthaḥ parikīrtitaḥ ||1.4.5||

“Prema arising from *bhāva* is explained: That *bhāva* which reaches the highest excellence by continual service using all *aṅgas* is called *prema* arising from *bhāva*.”

tatra vaidha-bhāvottho, yathaikādaśe (11.2.40)
evaṁ-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta uccaiḥ |
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ ||1.4.6||

An example of *prema* arising from *vaidha-bhāva* is supplied by the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.2.40]:

“By chanting the Holy Name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.”

rāgānugīya-bhāvottho, yathā pādme —
na patim kāmayet kañcid brahmacarya-sthitā sadā |
tam-eva mūrtim dhyāyantī candrakantir-varānanā ||1.4.7||
śrī-kṛṣṇa-gāthām gāyantī romāṅcodbheda-lakṣaṇā |
asmin-manvantare snigdhā śrī-kṛṣṇa-priya-vartayā ||1.4.8||

Prema arising from *bhāva* based on *rāgānuga-bhakti* is described in the *Padma Purāṇa*:

“In this *manvantara* period, the beautiful-faced Candrakānti observed continuous celibacy, and continuously meditated only on the form of Kṛṣṇa, thinking, ‘One should not desire anyone else as a husband.’ She sang songs about Him with her hairs standing on end. She developed complete affection for Kṛṣṇa by hearing stories about Kṛṣṇa.”

atha harer atiprasādotthaḥ —
harer atiprasādo yaṁ saṅga-dānādir ātmanaḥ ||1.4.9 ||

“*Prema* arising from the great mercy of the Lord is explained: The great mercy of the Lord includes such things as the Lord giving His association to the devotee.”

yatha ekādaśe (11.12.7) —

te nādhīta-śruti-gaṇā nopāsita-mahattamāḥ |
avratātapta-tapasah mat-saṅgān mām upāgatāḥ ||1.4.10||

Prema arising from the great mercy of the Lord is explained in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.12.7]:

“The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.”

māhātmya-jñāna-yuktaś ca kevalaś ceti sa dvidhā ||1.4.11||

“*Prema* arising from the Lord’s mercy has two types: that endowed with knowledge of the Lord’s powers, and that endowed only with knowledge of the Lord’s sweetness.”

atha ādyo, yathā pañcarātre —

māhātmya-jñāna-yuktas tu sudṛḍhaḥ sarvato ’dhikah |
sneho bhaktir iti proktas tayā sārṣṭyādinānyathā ||1.4.12||

Prema arising from the Lord’s mercy endowed with knowledge of His powers is explained in the *Pañcarātra*:

“Affection for the Lord more than anyone else, which is very firm, and includes knowledge of the Lord’s powers, is called *bhakti*. By that *bhakti*, a person attains powers in the spiritual world as well as other rewards. There is no other way of attaining such things.”

kevalo, yathā tatraiva —

manogatir avicchinnā harau prema-pariplutā |
abhisandhi-vinirmuktā bhaktir-viṣṇu-vaśaṅkarī ||1.4.13 ||

Prema arising from the Lord’s mercy endowed with sweetness is also explained in the *Pañcarātra*:

“That *bhakti* inundated with *prema*, with continuous spontaneous desires to please the Lord free from desires for other results (even the desire to see His powers) brings Viṣṇu under control.”

mahima-jñāna-yuktaḥ syād vidhi-mārgānusāriṇām |
rāgānugāśritānām tu prāyaśaḥ kevalo bhavet ||1.4.14||

“Those who have practiced *vaidhī-bhakti* and then get the great mercy of the Lord attain *prema* with knowledge of the Lord’s powers. Those who have practiced *rāgānuga-bhakti* and then get the great mercy of the Lord usually attain *prema* with sweetness.”

ādau śraddhā tataḥ sādhu-saṅgo ’tha bhajana-kriyā |
tato ’nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ ||1.4.15||
athāsaktis tato bhāvas tataḥ premābhyudañcati |
sādhakānām ayaṁ premnaḥ prādurbhāve bhavet kramaḥ ||1.4.16||

“In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa. This taste leads one further forward to attachment for Kṛṣṇa consciousness, which is matured in *bhāva*, or the preliminary stage of transcendental love of God. Real love for God is called *prema*, the highest perfectional stage of life.”

dhanyasyāyaṁ navaḥ premā yasyonmīlati cetasi |
antarvāñibhir apy asya mudrā suṣṭhu sudurgamā ||1.4.17||

“This ever-fresh *prema* arises in the heart of a person who is very fortunate. That person’s behavior is very difficult to comprehend even for those who are knowledgeable in scriptures.”

*ataeva śrī-nārada-pañcarātre, yathā —
bhāvonmatto hareḥ kiñcin na veda sukham ātmanah |
dukham ceti maheśāni paramānanda āplutaḥ ||1.4.18||*

Therefore, in the *Nārada-pañcarātra* it is said:
“O goddess Pārvatī, the person who is mad with love of the Lord, being absorbed in the highest bliss, does not at all know his own happiness and distress.”

*preṇa eva vilāsatvād vairalyāt sādhaḥ api |
atra snehādayo bheda vivicya na hi śamsitāḥ ||1.4.19||*

“*Sneha* and other advanced stages are the manifestations of *prema*, but because they are rare, even in those who have practiced *bhakti*, the distinctions will not be described here.”

*śrīmat-prabhupadāmbhojaiḥ sarvā bhāgavatāmṛte |
vyaktīkṛtāsti gūḍhāpi bhakti-siddhānta-mādhurī ||1.4.20||*

“My Master Śrī Sanātana Gosvāmī has very clearly described all the sweetness of the conclusions of *bhakti* in his *Bṛhad-bhagavatāmṛta*, though it is very esoteric.”

*gopāla-rūpa-śobhām dadhad api raghunātha-bhāva-vistārī |
tuṣyatu sanātanātmā prathama-vibhāge sudhāmbu-nidheḥ ||1.4.21||*

“May the eternal Lord in the beautiful form of a cowherd boy, who distributes His mood of love to Rāma and other forms, be pleased with this first part of *Śrī Bhakti-Rasāmṛta-sindhu*.”

Alternate translation:

“May the person named Sanātana Gosvāmī, who glorified Gopāla Bhaṭṭa Gosvāmī and Rūpa Gosvāmī and bestowed Kṛṣṇa-prema to Raghunātha dāsa Gosvāmī, be pleased with this first section of the ocean of nectar!”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau
pūrva-vibhāge prema-bhakti-laharī-caturthī*

“Thus ends the Fourth Wave in the Eastern Ocean of *Śrī Bhakti-Rasāmṛta-sindhu*, concerning *prema-bhakti*. ”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau rasopayogi-sthāyi-bhāvopapādano nāma
pūrvavibhāgaḥ samāptau|*

“Here ends the Eastern Ocean of *Śrī Bhakti-Rasāmṛta-sindhu*. ”

Śrī Bhakti-rasāmṛta-sindhu

Southern Ocean: Defining the Components of *Rasa*

First Wave: Concerning *Vibhāva*

prabalam ananya-śrayiṇā niṣevitaḥ sahaja-rūpeṇa |
agha-damano mathurāyām sadā sanātana-tanur jayati ||2.1.1||

“May the eternal form of Kṛṣṇa, killer of Aghāsura, served strongly by His natural beauty, which is attractive even without ornaments, and which is nondifferent from His very self, remain with all attractive features eternally in the district of Mathurā.”

Alternate translation:

“May Sanātana Gosvāmī, who conquers all sins and is served with devotion by his younger brother Rūpa, who has taken shelter of him alone, remain eternally in Mathurā district.”

rasāmṛtābdher bhāge śmin dviṭīye dakṣiṇābhidhe |
sāmānya-bhagavad-bhakti-rasas tāvad udīryate ||2.1.2||

“The second part of the sweet ocean of *rasa* is called the Southern Ocean. It describes the general *rasas* within devotion to the Lord.”

asya pañca laharyaḥ syur vibhāvākhyāgrimā matā |
dviṭīyā tv anubhāvākhyā tṛtīyā sāttvikābhidhā |
vyabhicāry-abhidhā turyā sthāyi-samjñā ca pañcamī ||2.1.3||

“There are five Waves or chapters in this Southern Ocean. The first deals with *vibhāva*; the second with *anubhāva*; the third with *sāttvika-bhāva*; the fourth with *vyabhicārī-bhāva*, and the fifth with *sthāyī-bhāva*.”

athāsyāḥ keśava-rater lakṣitāyā nigadyate |
sāmagrī-paripoṣena paramā rasa-rūpatā ||2.1.4||

“The Southern Ocean describes how *rati* (*bhāva*) for the Lord (*sthāyī-bhāva*), which has been described above, takes on the form of the highest *rasa* through nourishment by the ingredients of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva*.”

vibhāvair anubhāvaiś ca sāttvikair vyabhicāribhiḥ |
svādyatvaṁ hṛdi bhaktānām ānītā śravaṇādibhiḥ |
eṣā kṛṣṇa-ratiḥ sthāyī bhāvo bhakti-raso bhavet ||2.1.5||

“This *rati* for Kṛṣṇa, called the *sthāyī-bhāva*, takes on a pleasurable nature in the hearts of the devotees by the *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas*, through activities such as hearing, and then becomes *bhakti-rasa*.”

prāktany ādhunikī cāsti yasya sad-bhakti-vāsanā |
eṣa bhakti-rasāsvādas tasyaiva hṛdi jāyate ||2.1.6||

“The taste for *bhakti-rasa* arises in the heart of a person who has had experiences of pure *bhakti* in the previous and present life.”

bhakti-nirdhūta-doṣāṅām prasannojjvala-cetasām |
śrī-bhāgavata-raktānām rasikāsaṅga-raṅgiṅām ||2.1.7||
jīvanī-bhūta-govinda-pāda-bhakti-sukha-śriyām |
premāntaraṅga-bhūtāni kṛtyāny evānutiṣṭhatām ||2.1.8||
bhaktānām hṛdi rājantī saṁskāra-yugalojjvalā |
ratir ānanda-rūpaiva nīyamānā tu rasyatām ||2.1.9||
kṛṣṇādibhir vibhāvādyair gatair anubhavādhvani |
prauḍhānanda-camatkāra-kāṣṭhām āpadyate parām ||2.1.10||

“*Rati*, which is the very form of *ānanda*, appears in the hearts of devotees who have been purified of all faults by *bhakti*, whose hearts have become joyful (*hlādinī*), and bright (*samvit*), who have developed great relish for the *Śrīmad-Bhāgavatam* and for the association of others who have taste for

Kṛṣṇa, whose life and soul become the profound happiness of devotion at the feet of Govinda, and who have become absorbed in actions such as *kīrtana*, imbued with the Lord’s mercy. This *rati*, strengthened by past- and present-life impressions of *bhakti*, then attains a state of relish by realizing *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva* in relation to Kṛṣṇa, and finally attains the highest, astonishing peak of profound bliss.”

kintu premā vibhāvādyaiḥ svalpair nīto ’py aṅīyasīm |
vibhāvanādy-avasthām tu sadya āsvādyatām vrajet ||2.1.11||

“However, even attaining a slight taste for *prema* by a slight mixture of *vibhāva* and the other ingredients, quickly becomes fully tasteful.”

atra vibhāvādi-sāmānya-lakṣaṇam —
ye kṛṣṇa-bhakta-muralī-nādādyā hetavo rateḥ |
kārya-bhūtāḥ smitādyāś ca tathāṣṭau stabdhatādayaḥ ||2.1.12||
nirvedādyāḥ sahāyāś ca te jñeyā rasa-bhāvane |
vibhāvā anubhāvāś ca sāttvikā vyabhicārīṇaḥ ||2.1.13||

“The general characteristics of the ingredients are as follows: In tasting *rasa*, the causes of *rati* such as Kṛṣṇa, His devotee, and the sound of the flute are called *vibhāvas*. The effects of *rati*, such as smiling are called *anubhāvas* and the eight symptoms, such as being stunned are called *sāttvika-bhavas*. The assistants such as self-criticism are called *vyabhicārī-bhāvas*.”

tatra vibhāvāḥ —
tatra jñeyā vibhāvās tu raty-āsvādana-hetavaḥ |
te dvidhāmbanā eke tathavoddīpanāḥ pare ||2.1.14||

“In *rasa*, the *vibhāvas* should be known as the cause of relishing *rati*. They take the form of support (*ālambana*) of two types, and stimuli (*uddīpana*).”

tad uktam agni-purāṇe —
vibhāvvyate hi raty-ādir yatra yena vibhāvvyate |
vibhāvo nāma sa dvedhāmbanoddīpanātmakeḥ ||2.1.15||

This is mentioned in the *Agni Purāṇa* [*Alaṅkāra* section, 3.35]:

“*Vibhāva* refers to the two kinds of *ālambana*—the person in relation to whom the *rati* and other elements are experienced (*viṣaya*), the person in whom the *rati* and other elements are experienced (*āśraya*)—and to *uddīpana*, the stimuli by which *rati* is experienced.”

tatra ālambanāḥ —
kṛṣṇas ca kṛṣṇa-bhaktās ca budhair ālambanā matāḥ |
raty-āder viṣayatvena tathādhāratayāpi ca ||2.1.16||

“*Ālambanas* are described as follows: The wise consider the *ālambanas* to be Kṛṣṇa, as the object of love experienced in *rati*, and His devotees, as the experiencers (subjects) of *rati* (the five major and seven secondary *sathāyī-bhāvas*).”

tatra śrī-kṛṣṇaḥ —
nāyakānām śīro-ratnam kṛṣṇas tu bhagavān svayam |
yatra nityatayā sarve virājante mahā-guṇāḥ |
so 'nyarūpa-svarūpābhyām asminn ālambano mataḥ ||2.1.17||

“Now Kṛṣṇa as the object of *rati* is discussed: Kṛṣṇa, the Supreme Personality of Godhead (*bhagavān svayam*), is the crest jewel of heroes, in whom all great qualities shine eternally. He is considered the *ālambana* or support for *rati* (*viṣaya*) through His *svarūpa* and through other forms that He may assume.”

tatra anya-rūpeṇa, yathā —
hanta me katham udeti sa-vatse, vatsa-pāla-paṭale ratir atra |
ity aniścita-matir baladevo, vismaya-stimita-mūrtir ivāsīt ||2.1.18||

The ‘other forms’ are now explained as follows:

“How is it that I have developed *rati* for the calves and cowherd boys similar to my *rati* for Kṛṣṇa?” In this way Balarāma remained struck with wonder and indecision.

atha svarūpam —
āvṛtaṁ prakāṣaṁ ceti svarūpam kathitaṁ dvidhā ||2.1.19||

The *svarūpa* as the *ālambana* is now discussed: The *svarūpa* takes two forms: covered and manifested.”

tatra āvṛtam —

anya-veśādīnācchannaṁ svarūpaṁ proktam āvṛtam ||2.1.20||

“The covered *svarūpa* is explained as when it is covered or disguised by others’ clothing.”

tena, yathā —

*mām snehayati kim uccair, mahileyam dvārakāvarodhe'tra |
ām viditam kutukārthī, vanitā-veśo hariś carati ||2.1.21||*

An example of a disguised *svarūpa* is given:

“Why does this queen in the inner chambers of Dvārakā attract me so much? Ah! I can understand that Kṛṣṇa has assumed the dress of a queen out of curiosity and is wandering about the palace.”

prakaṭa-svarūpeṇa, yathā —

*ayam kambu-grīvaḥ kamala-kamanīyākṣi-paṭimā
tamāla-śyāmāṅga-dyutir atitarām chatrita-śīrāḥ |
dara-śrī-vatsāṅkaḥ sphurad-ari-darādy-aṅkita-karaḥ
karoty uccair modam mama madhura-mūrtir madhuripuḥ ||2.1.22||*

An example of the manifested *svarūpa* is given:

“This sweet form of the enemy of the demon Madhu gives me great bliss. He has a neck like a conch shell, beautiful eyes envied by the lotuses, and the bodily glow of the dark *tamāla* tree. His head is sheltered by an umbrella, His chest is marked with the *śrīvatsa* whorl, and His hands are marked with *cakra*, conch and other symbols.”

atha tad-guṇāḥ —

*ayam netā suramyāṅgaḥ sarva-sal-lakṣaṇānvitaḥ |
ruciras tejasā yukto balīyān vayasānvitaḥ ||2.1.23||*

“Now the qualities of Kṛṣṇa will be described. The hero Kṛṣṇa has beautiful limbs, has all auspicious bodily features, is pleasing to behold, possesses vitality, is strong and is endowed with ideal age.”

*vividhādbhuta-bhāṣā-vit satya-vākyaḥ priyaṁ vadaḥ |
vāvadūkaḥ supāṇḍityo buddhimān pratibhānvitaḥ ||2.1.24||*

“He knows an astonishing variety of languages, is truthful, speaks in a pleasing manner, is eloquent, learned, intelligent and filled with new ideas.”

*vidagdhaś caturo dakṣaḥ kṛtajñāḥ sudṛḍha-vrataḥ |
deśa-kāla-supātraññāḥ śāstra-cakṣuḥ śucir vaśī ||2.1.25||*

“He is aesthetic, clever, skillful and grateful. He keeps His vows, is knowledgeable in time, place and person, sees through the eyes of scripture, is pure and controls His senses.”

*sthiro dāntaḥ kṣamā-śīlo gambhīro dhṛtimān samaḥ |
vadānyo dhārmikaḥ śūraḥ karuṇo mānya-mānakṛt ||2.1.26||*

“He is persevering, patient, tolerant, inscrutable, steadfast, uniform, generous, virtuous, heroic, compassionate, and respectful to persons worthy of respect.”

*dakṣiṇo vinayī hrīmān śaraṇāgata-pālakaḥ |
sukhī bhakta-suhṛt prema-vaśyaḥ sarva-śubhañkaraḥ ||2.1.27||*

“He is compliant, modest, bashful, the protector of those who take shelter of Him, happy, friend of the devotees, controlled by love and the benefactor of all.”

*pratāpī kīrtimān rakta-lokaḥ sādhu-samāśrayaḥ |
nārī-gaṇa-manohārī sarvārādhyāḥ samṛddhimān ||2.1.28||*

“He is glorious, renowned, the object of attraction for all, the shelter of the devotees, attractive to women, worshipable by all and endowed with the greatest wealth.”

varīyān īśvaraś ceti guṇās tasyānukīrtitāḥ |
samudrā iva pañcāśad durvigāhā harer amī ||2.1.29||

“He is the most important and the controller. These fifty qualities of Kṛṣṇa which have been listed are difficult to fathom, like the ocean.”

jīveṣu ete vasanto 'pi bindu-bindutayā kvacit |
paripūrṇatayā bhānti tatraiva puruṣottame ||2.1.30||

“These qualities are present even in the *jīvas*, to a very small degree now and then. However, they are present in full in the Supreme Personality of Godhead.”

tathā hi pādme pārvatyai śiti-kaṇṭhena tad-guṇāḥ |
kandarpa-koṭi-lāvaṇya ity ādyāḥ parikīrtitāḥ ||2.1.31||

“In this way in the Padma Purāṇa, Lord Śiva tells Pārvatī about the qualities of Kṛṣṇa, starting with His beauty, which is greater than ten million Cupids.”

eta eva guṇāḥ prāyo dharmāya vana-mālinah |
prṥthivyā prathama-skandhe prathayāñcakrire sphuṭam ||2.1.32||

“In the First Canto of *Śrīmad-Bhāgavatam* [1.16.26-29], the earth also describes the qualities of Kṛṣṇa clearly and extensively to the deity of *dharma*.”

yathā prathame (1.16.26-29) —
satyaṁ śaucaṁ dayā kṣāntis tyāgaḥ santoṣa ārjavam |
śamo damas tapaḥ sāmyaṁ titikṣoparatih śrutam ||2.1.33||
jñānam viraktir aiśvaryaṁ śauryaṁ tejo balaṁ smṛtiḥ |
svātantryaṁ kauśalam kāntir dhairyaṁ mārḍavam eva ca ||2.1.34||
prāgalbhyaṁ praśrayaḥ śīlam saha oja balaṁ bhagaḥ |
gāmbhīryaṁ sthairyam āstikyaṁ kīrtir māno 'nahankṛtiḥ ||2.1.35||
ime cānye ca bhagavan nityā yatra mahā-guṇāḥ |
prārthyā mahattvam icchadbhir na viyanti sma karhicit ||2.1.36||

“In Him reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. ”

atha pañca-guṇā ye syur amśena giriśādiṣu ||2.1.37||

“Now five qualities of Kṛṣṇa, which will also be present in Śiva and others when they are the Lord’s expansions, will be listed.”

*sadā svarūpa-samprāptaḥ sarva-jñō nitya-nūtanah |
sac-cid-ānanda-sāndrāṅgaḥ sarva-siddhi-niṣevitaḥ* ||2.1.38||

“He is always situated in His eternal form, He is omniscient, He is forever young, He has a body made from condensed eternity, and He possesses all *siddhis*.”

*athocyante guṇāḥ pañca ye lakṣmīśādi-vartinaḥ |
avicintya-mahā-śaktiḥ koṭi-brahmāṅḍa-vigrahaḥ* ||2.1.39||
*avatārāvalī-bījāṃ hatāri-gati-dāyakaḥ |
ātmārāma-gaṇākaraṣīty amī kṛṣṇe kilādbhutāḥ* ||2.1.40||

“Now will be listed the amazing qualities present in Kṛṣṇa and also in Nārāyaṇa and in the *puruṣāvatāras*: He has inconceivable, great energies; He is the form that expands over tens of millions of universes; He is the source of the numerous *avatāras*; He rewards even the enemies He kills; and He attracts the *ātmārāmas*. These qualities become even more astonishing in Kṛṣṇa.”

sarvādbhuta-camatkāra- līlā-kallola-vāridhiḥ |
atulya-madhura-prema-maṇḍita-priya-maṇḍalaḥ ||2.1.41||
trijagan-mānasākarṣi-muralī-kala-kūjitaḥ |
asamānordhva-rūpa-śrī-vismāpita-carācaraḥ ||2.1.42||
līlā-premṇā priyādhikyaṁ mādhyamaṁ veṇu-rūpayoḥ |
ity asādhāraṇaṁ proktaṁ govindasya catuṣṭayam ||2.1.43||

“The four astonishing qualities possessed by Govinda alone are as follows: He is a wave-filled ocean of the most astonishing display of pastimes. He is surrounded by loving associates decorated with incomparably sweet *prema*. He plays sweet notes on His flute that attract all the minds in the three worlds. He astonishes all moving and non-moving living entities with the beauty of His form, to which there is no equal or superior. His extraordinary qualities are thus His special pastimes, His devotees endowed with abundant *prema*, the sweetness of His flute and the sweetness of His form.”

evaṁ guṇās catur-bhedās catuḥ-ṣaṣṭir udāhṛtāḥ |
sodāharaṇam eteṣāṁ lakṣaṇaṁ kriyate kramāt ||2.1.44||

“The 64 qualities in four divisions will be described with examples.”

tatra (1) suramyāṅgaḥ —
ślāghyāṅga-sanniveśo yaḥ suramyāṅgaḥ sa kathyate ||2.1.45||

(1) *suramyāṅgaḥ*: beautifully-limbed —

“A person who is endowed with praiseworthy bodily parts is called beautifully-limbed.”

yathā —
mukhaṁ candrākāraṁ karabha-nibham uru-dvayam idaṁ
bhujau stambhārambhau sarasija-vareṇyaṁ kara-yugam |
kavāṭābham vakṣaḥ-sthalaṁ aviralaṁ śroṇi-phalakaṁ
parikṣāmo madhyaḥ sphurati murahantur madhurimā ||2.1.46||

“What sweetness the form of Murāri reveals! His face is like the moon. His thighs are like elephant trunks. His arms are as sturdy as the bases of pillars.

His hands are the object of praise for lotuses. His chest is as broad as a door. His hips are massive and His waist is thin.”

(2) *sarva-sal-lakṣaṇānvitah* —

tanau guṇottham aṅkottham iti sal-lakṣaṇam dvidhā ||2.1.47||

(2) *sarva-sal-lakṣaṇānvitah*: Kṛṣṇa’s body is endowed with all auspicious features —

“Good indications or auspicious characteristics are of two types: bodily features (*guṇottham*) and markings on the hands and feet (*aṅkottham*).”

tatra guṇottham —

guṇottham syād guṇair yogo raktatā-tuṅgatādibhiḥ ||2.1.48||

“*Guṇottham* refers to qualities such as redness or elevation of a limb.”

yathā —

rāgaḥ saptasu hanta ṣaṭsv api śiśor aṅgeṣv alam tuṅgatā

visāras triṣu kharvatā triṣu tathā gambhīratā ca triṣu |

dairghyam pañcasu kiṁ ca pañcasu sakhe samprekṣyate sūkṣmatā

dvātrimśad-vara-lakṣaṇaḥ katham asau gopeṣu sambhāvyate ||2.1.49||

“O friend! I see that your child has twenty-three auspicious marks on His body. How is it possible that such a child could be born in a cowherd’s house? Seven places on His body are red; six parts are elevated; three parts are broad; three parts are short; three parts are deep; five parts are long; five parts are fine.”

aṅkottham —

rekḥāmayam rathāṅgādi syād aṅkottham karādiṣu ||2.1.50||

“*Aṅkottham* refers to lines such as a *cakra* on the hands or feet.”

yathā —

karayoḥ kamalam tathā rathāṅgam

sphuṭa-rekḥāmayam ātmajasya paśya |

pada-pallavayoś ca vallavendra

dhvaja-vajrāṅkuṣa-mīna-pañcakāṇi ||2.1.51||

“O king of the cowherd men! See on the hands of your child, there are clear lines of the lotus and *cakra*, and on His feet there are marks of a flag, thunderbolt, goad, fish and a lotus.”

(3) *ruciraḥ* —

saundaryeṇa dr̥g-ānanda-kārī rucira ucyate ||2.1.52||

(3) *ruciraḥ* means “He gives bliss to the eye by His beauty.”

yathā tṛtīye (3.2.13) —

yad dharmā-sūnor bata rājasūye

nirīkṣya dr̥k-svastyayanam tri-lokaḥ |

kārtsnyena cādyeha gataṁ vidhātur

arvāk-sṛtau kauśalam ity amanyata ||2.1.53||

Kṛṣṇa’s beauty is described in the Third Canto of *Śrīmad-Bhāgavatam* [3.2.13]:

“All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the *rājasūya* sacrifice performed by Mahārāja Yudhiṣṭhira. After seeing the beautiful bodily features of Lord Kṛṣṇa, they all contemplated that He was the ultimate dexterous creation of Brahmā, the creator of human beings.”

yathā vā —

aṣṭānām danujabhid-aṅga-pañcakāṇām

ekasmin katham api yatra ballavīnām |

lolākṣi-bhramara-tatiḥ papāta tasmān

notthātum dyuti-madhu-pañkilāt kṣamāsīt ||2.1.54||

Or another example:

“If the bee-like eyes of the *gopīs* alight upon one of the eight lotus-like bodily parts of Kṛṣṇa, the enemy of the Dānavas, they will not be able to rise from the thick honey of His beauty.”

(4) *tejasā yuktaḥ tejo dhāma prabhāvaś cety ucyate dvividham budhaiḥ* ||
2.1.55||

“The wise say there are two meanings of *tejas*: *dhāma* (effulgence) and *prabhāva* (conquering the enemy).”

tatra dhāma —
dīpti-rāśir bhaved dhāma ||2.1.56||

“*Dhāma* refers to effulgence.”

yathā —
ambara-maṇi-nikurambaṁ viḍambayann api marīci-kulaiḥ |
hari-vakṣasi ruci-niviḍe maṇirāḍ ayam uḍur iva sphurati ||2.1.57||

“Though the Kaustubha jewel, the king of jewels, discredits the sun by its shining rays, it appears like only a star on the Lord’s chest, which shines much brighter.”

prabhāvaḥ —
prabhāvaḥ sarvajit-sthitiḥ ||2.1.58||

“*Prabhāva* refers to His capacity to conquer all others.”

yathā —
dūratas tam avalokya mādhamam
komalāṅgam api raṅga-maṇḍale |
parvatodbhaṭa-bhujāntaro ’py asau
kaṁsa-malla-nivahaḥ sa vivyathe ||2.1.59||

“Seeing Mādhava with His tender body from a distance, the group of wrestlers in the arena though endowed with chests greater than mountains, became agitated with fear.”

(5) *balīyān —*
prāṇena mahatā pūrṇo balīyān iti kathyate ||2.1.60||

(5) *Balīyān* means “filled with great strength.”

yathā —

*paśya vindhya-girito 'pi gariṣṭhaṁ
daitya-puṅgavam udagram ariṣṭam |
tula-khaṇḍam iva piṅḍitam ārāt
puṅdarīka-nayano vinunoda ||2.1.61||*

“Just see! Lotus-eyed Kṛṣṇa has thrown the greatest demon Ariṣṭāsura, who is heavier and higher than the Vindhya mountain range, to a far distance.”

yathā vā —

*vāmas tāmarasākṣasya bhujā-daṇḍaḥ sa pātu vaḥ |
krīḍā-kandukatām yena nīto govardhano giriḥ ||2.1.62||*

Another example:

“May the left hand of lotus-eyed Kṛṣṇa, which has lifted Govardhana Hill like a ball, protect you!”

(6) *vayasānvitaḥ* —

*vayasa vividhatve 'pi sarva-bhakti-rasāśrayaḥ |
dharmī kiśora evātra nitya-nānā-vilāsavān ||2.1.63||*

(6) *vayasānvitaḥ*: endowed with ideal age —

“Though Kṛṣṇa is endowed with all ages which become most excellent, the age of *kaiśora*, ever-fresh, endowed with all pastimes, manifesting all good qualities, and the shelter of all *rasas*, is considered the best.”

yathā —

*tadātvābhivyaktīkṛta-taruṇimārambha-rabhasaṁ
smīta-śrī-nīrdhūta-sphurad-amala-rākā-pati-madam |
darodañcat-pañcāśuga-nava-kalā-meduram idaṁ
murārer mādhyamāṁ manasi madirākṣīr madayati ||2.1.64||*

“Filled with the joy of recently manifested youth, the sweetness of Murāri, defeating the spotless full moon with the effulgence of His smile, and made

soft with a hint of the fresh sports of Cupid, gives great joy to the minds of the sweet-eyed *gopīs*.”

(7) *vividhādbhuta-bhāṣāvit* —
vividhādbhuta-bhāṣāvit sa prokto yas tu kovidaḥ |
nānā-deśyāsu bhāṣāsu saṃskṛte prākṛteṣu ca ||2.1.65||

(7) *vividhādbhuta-bhāṣāvit*: astonishing linguist —
“A person who knows the languages of various countries, Sanskrit, the vernacular and the languages of animals is called an astonishing linguist.”

yathā —
vraja-yuvatiṣu śauriḥ śaurasenīm surendre
praṇata-śirasi saurīm bhāratīm ātanoti |
ahaha paśuṣu kīreṣv apy apabhraṃsa-rūpām
katham ajani vidagdhaḥ sarva-bhāṣāvalīṣu ||2.1.66||

“Kṛṣṇa, *śaurī*, expresses Himself in the vernacular to the young *gopīs* of Vraja, in Sanskrit to the respectful Indra, and in the colloquial dialect to the animals, to the people of Kāśmīra and to the parrots. How amazing! How has He become expert in all these languages?”

(8) *satya-vākyah* —
syān nānṛtaṃ vaco yasya satya-vākyah sa kathyate ||2.1.67||

(8) *satya-vākyah*: truthful speaker —
“A person whose words are never false is called a speaker of the truth.”

yathā —
pr̥the tanaya-pañcakam prakāṣam arpayiṣyāmi te
raṇorvaritam ity abhūt tava yathārtham evoditam |
ravir bhavati śītalaḥ kumuda-bandhur apy uṣṇalas
tathāpi na murāntaka vyabhicariṣṇur uktis tava ||2.1.68||

“You said, ‘O Kunti! I will bring back your five sons to you from the battlefield alive and with great honor.’ Your statement has come true. O

Murari! Even though the sun may become cold and the moon may become hot, Your words will never be untrue.”

yathā vā —

gūḍho 'pi veṣeṇa mahī-surasya harir

yathārtham magadhendram ūce |

samsṛṣṭam ābhyām saha pāṇḍavābhyām

mām viddhi kṛṣṇam bhavataḥ sapatnam ||2.1.69||

“Though disguising Himself as a *brāhmaṇa*, Kṛṣṇa told the truth to Jarāsandha: ‘O king of Magadha! Understand that it is I, Kṛṣṇa, your enemy, accompanying the two sons of Paṇḍu.’ ”

(9) *priyamvadaḥ —*

jane kṛtāparādhe 'pi sāntva-vādī priyamvadaḥ ||2.1.70||

(9) *priyamvadaḥ*: speaking in a pleasing manner —

“Speaking in a pleasing manner means speaking pleasantly even to those who have offended.”

yathā —

kṛta-vyalīke 'pi na kuṇḍalīndra

tvayā vidheyā mayi doṣa-drṣṭiḥ |

pravāsyamāno 'si surārcitānām

param hitāyādyā gavām kulasya ||2.1.71||

“O king of the snakes! Though I have afflicted you, do not find fault with Me. For the good of the cows, worthy of respect even by the *devatās*, you should live far from here.”

(10) *vāvadūkaḥ —*

śruti-preṣṭhoktir akhila-vāg-guṇānvita-vāg api |

iti dvidhā nigadito vāvadūko manīṣibhiḥ ||2.1.72||

(10) *vāvadūkaḥ*: eloquent —

“The wise say that there are two types of eloquence: speaking that is pleasing to the ear, and speaking with clever meaning.”

*tatra ādyo, yathā —
aśliṣṭa-komala-padāvali-mañjulena
pratyakṣa-rakṣa-rada-manda-sudhā-rasena |
sakhyaḥ samasta-jana-karṇa-rasāyanena
nāhāri kasya hṛdayam hari-bhāṣitena ||2.1.73||*

An example of peaking in a pleasing manner:

“O friends! Whose heart will not be stolen by the words of Kṛṣṇa, sweet with clear, soft pronunciation, an elixir of intense nectar in the placement of each syllable, a life-giving medicine to the ears of all people by its sweet intonation?”

*dvitīyo, yathā —
prativādi-citta-parivṛtti-paṭur
jagad-eka-saṁśaya-vimarda-karī |
pramitākṣarādyā-vividhārthamayī
hari-vāg iyaṁ mama dhinoti dhiyaḥ ||2.1.74||*

An example of the skillful meaning of words:

“The words of Kṛṣṇa, skillful at changing the hearts of His adversaries, superior to all in extinguishing all doubts in the universe, authoritative and economical, endowed with many meanings, have today made all my mental functions blissful.”

(11) *supaṇḍityaḥ —
vidvān nītijña ity eṣa supaṇḍityo dvidhā mataḥ |
vidvān akhila-vidyā-vin nītijñas tu yathārha-kṛt ||2.1.75||*

(11) *supaṇḍityaḥ*: knowledgeable —

“Being knowledgeable has two aspects: knowledge of all branches of all subjects, and knowledge of proper conduct.”

*tatra ādyo, yathā —
yaṁ suṣṭhu pūrvaṁ paricarya gauravāt
pitāmahādy-ambudharaiḥ pravartitāḥ |
kṛṣṇārṇavaṁ kāśya-guru-kṣamābhūtas*

tam eva vidyā-saritaḥ prapedire ||2.1.76||

An example of knowing all branches of knowledge:

“Previously the clouds, in the form of Brahmā and others, by expertly serving with reverence the ocean in the form of Kṛṣṇa, produced rivers of knowledge. Now those rivers of knowledge are flowing from the mountain of Sāndipani back into the ocean of Kṛṣṇa.”

yathā vā —

*āmnāya-prathitānvayā smṛtimatī bādham ṣaḍ-aṅgojjvalā
nyāyenānugatā purāṇa-suhrdā mīmāṃsayā maṇḍitā |
tvām labdhāvasarā cirād gurukule prekṣya svasaṅgārthinam
vidyā nāma vadhūś caturdaśa-guṇā govinda śuśrūyate* ||2.1.77||

Another example:

“O Govinda! The bride of knowledge with fourteen branches whose lineage is distributed by the four *Vedas*, and which includes the *smṛtis*, is made brilliant by the six *aṅgas*, is followed by the *ṣaḍ-darśanas*, is assisted by the *Purāṇas*, and decorated with the *karma-* and *jñāna-kāṇḍas*. This bride of knowledge, seeing You eager to gain her association at the house of Your *guru*, desires to serve You, finding this opportunity after a long time.”

dvitīyo, yathā —

*mṛtyus taskara-maṇḍale sukṛtinām vṛnde vasantānilaḥ
kandarpo ramanīṣu durgata-kule kalyāṇa-kalpa-drumaḥ |
indur bandhu-gaṇe vipakṣa-paṭale kālāgni-rudrākṛtiḥ śāsti
svasti-dhurandharo madhupurīm nītyā madhūnām patiḥ* ||2.1.78||

The second type of learning, knowledge of proper conduct, is illustrated:

“The Lord of the Madhus, Kṛṣṇa, is death for the thieves; the spring breeze for the pious; Cupid for the young women; a desire tree for the poverty-stricken; a cooling moon for His friends; the fire of final destruction in the form of Rudra for the enemies. He protects Mathurā and Dvārakā by His judicious conduct in relation to all people.”

(12) *buddhimān* —

medhāvī sūkṣmadhīś ceti procyate buddhimān dvidhā ||2.1.79||

(12) *buddhimān*: intelligent —

“*Buddhimān* means the capacity to absorb knowledge and possessing fine intelligence.”

tatra medhāvī, yathā —

*avanti-pura-vāsinaḥ sadanam etya sāndīpaner
guror jagati darśayan samayam atra vidyārthinām |
sakṛn nigada-mātrataḥ sakalam eva vidyā-kulam
dadhau hṛdaya-mandire kim api citravan mādhabaḥ ||2.1.80||*

An example of the ability to absorb knowledge:

“Mādhava, going to the house of Sāndīpani, His *guru* living in Avantipura, to teach the proper method to those who desire knowledge, received all the knowledge in the temple of His heart after just one recitation by His *guru*. How astonishing it is!”

sūkṣma-dhīḥ, yathā —

*yadubhir ayam avadhyo mleccha-rājas tad
enam tarala-tamasi tasmin vidravann eva neṣye |
sukhamaya-nija-nidrā-bhañjana-dhvaṁsi-dṛṣṭir
jhara-muci mucukundaḥ kandare yatra śete ||2.1.81||*

An example of having fine intelligence:

“This Kālayavana cannot be killed by the Yadus. By running away from him into the dimly lit cave, I will bring him there. In that cave decorated with waterfalls, Mucukunda is sleeping. When Mucukunda opens his eyes, being rudely awakened from comfortable sleep by Kālayavana, he will destroy this enemy with his glance.”

(13) *pratibhānvitaḥ* —

sadyo navanavollekhi-jñānam syāt pratibhānvitaḥ ||2.1.82||

(13) *pratibhānvitaḥ*: creative—

“*Pratibhāvita* means immediate, novel manifestation of ideas.”

yathā padyāvallyām (283) —

*vāsaḥ samprati keśava kva bhavato mugdhekṣaṇe nanv idam
vāsam brūhi śaṭha prakāma-subhage tvad-gātra-samsargataḥ |
yāminyām uṣitaḥ kva dhūrta vitanur muṣṇāti kim yāminī
śaurir gopa-vadhūm chalaiḥ parihasann evaṁvidhaiḥ pātu vaḥ ||2.1.83||*

An example from *Padyāvalī* [283]:

Rādhā said, “O Kṛṣṇa, where do You stay (*vāsa*) now?”

Kṛṣṇa said, “O Rādhā, with bewitching eyes! Can You not see that I am wearing My cloth (*vāsam*)?”

Rādhā said, “How crafty You are! I am talking about Your residence, not Your cloth!”

Kṛṣṇa said, “O Rādhā with natural sweet aroma! I am fragrant (*vāsa*) by touching Your limbs.

Rādhā said, “O cheater! Where did You stay during the night? (*yāminyām uṣitaḥ*)

Kṛṣṇa said, “How could I be stolen by the night (*yāminyā muṣitaḥ*) which does not even have a body?”

In this way may Kṛṣṇa, who joked with Rādhā using tricky words, protect you!

(14) *vidagdhaḥ* —

kalā-vilāsa-digdhātmā vidagdha iti kīrtyate ||2.1.84||

(14) *vidagdhaḥ*: aesthetic —

“One whose mind is absorbed in the 64 arts such as dancing and singing, and in various amusements, is called aesthetic.”

yathā —

*gītaṁ gumphati tāṇḍavaṁ ghaṭayati brūte prahelī-kramam
veṇuṁ vādayate srajaṁ viracayaty ālekhyam abhyasyati |
nirmāti svayam indrajāla-paṭalīm dyūte jayaty unmadān
paśyoddāma-kalā-vilāsa-vasatiś citram hariḥ kṛḍati ||2.1.85||*

“Look! Kṛṣṇa is composing songs and dancing. He is making riddles, playing the flute, stringing garlands and drawing pictures. He is making magical objects and winning at dice against persons showing pride. Kṛṣṇa, the residence of pastimes of unlimited arts, is now enjoying His leisure.”

(15) *caturah* — *caturo yugapad-bhūri-samādhāna-kṛd ucyate* ||2.1.86||

(15) *caturah*: clever —

“A clever person is one who brings about a solution to many problems simultaneously.”

yathā —

*pārāvātī-viracanena gavām kalāpaṁ
gopāṅganā-gaṇam apāṅga-taraṅgitena |
mitrāṇi citratara-saṅgara-vikrameṇa
dhinvann ariṣṭa-bhayadena harir vireje* ||2.1.87||

“Kṛṣṇa gives bliss to all the cows by composing cowherd songs. He pleases the gopīs by the movement of His brow. He brings joy to His friend by heroic action. All of these simultaneously give fear to Ariṣṭāsura (seeing how fearless Kṛṣṇa remains).”

(16) *dakṣaḥ* —

duṣkare kṣipra-kārī yas tam dakṣam paricakṣate ||2.1.88||

(16) *dakṣaḥ*: expert —

“An expert person does very quickly what is difficult to do.”

yathā śrī-daśame (10.59.17) —

*yāni yodhaiḥ prayuktāni
śastrāstrāṇi kurūdvaha |
haris tāny acchinat tīkṣṇaiḥ
śarair ekaika-śastribhiḥ* ||2.1.89||

An example from the Tenth Canto of Śrīmad-Bhāgavatam [10.59.17]:

“Lord Hari then struck down all the missiles and weapons the enemy soldiers threw at Him, O hero of the Kurus, destroying each and every one with three sharp arrows.”

yathā vā —

aghahara kuru yugmībhūya nrtyam mayaiva

tvam iti nikhila-gopī-prārthanā-pūrṭi-kāmaḥ |
atanuta gati-līlā-lāghavormim tathāsau
dadr̥ṣur adhikam etās taṁ yathā sva-sva-pārśve ||2.1.90||

Another example:

“O killer of the Agha demon! Please dance only with me!” Desiring to fulfill this request by all of the *gopīs*, Kṛṣṇa quickly produced a multitude of *gopīs* and Himself going to a suitable place and performing the dance—but in such a manner that each of the *gopīs* without doubt saw Him at her side alone.”

(17) *kṛtajñah* —
kṛtajñah syād abhijño yaḥ kṛta-sevādi-karmaṇām ||2.1.91||

(17) *kṛtajñah*: grateful —

“A grateful person is one who acknowledges others who have done service.”

yathā mahābhārata —
ṛṇam etat pravṛddham me hṛdayān nāpasarpati |
yad govindeti cukrośa kṛṣṇā mām dūra-vāsinam ||2.1.92||

An example from Mahābhārata [5.58.21]:

“Draupadī cried out ‘O Govinda!’ though I was situated far away. That crying out has created an ever-increasing debt that does not leave My heart.”

yathā vā —
anugatim ati-pūrvam cintayann ṛkṣa-mauler
akuruta bahumānam śaurir ādāya kanyām |
katham api kṛtam alpaṁ vismaren naiva sādhuḥ
kim uta sa khalu sādhu-śreṇi-cūdāgra-ratnam ||2.1.93||

Another example:

“Though Jāmbavān had offended Kṛṣṇa, the Lord, remembering his service in the past during the time of Lord Rāma, married his daughter and gave him great respect. Since the well-bred never forget what little service is rendered to them, then what can be said of Kṛṣṇa, who is the crest jewel among all well-behaved persons?”

(18) *sudṛḍha-vrataḥ* —

pratijñā-niyamau yasya satyau sa sudṛḍha-vrataḥ ||2.1.94||

(18) *sudṛḍha-vrataḥ*: fixed in vow —

“A person who is true to his promises and to his perpetual vows is called fixed in vow.”

tatra satya-pratijño, yathā hari-vamśe (2.68.38) —

na deva-gandharva-gaṇā na rākṣasā

na cāsurā naiva ca yakṣa-pannagāḥ |

mama pratijñām apahantum udyatā

mune samarthāḥ khalu satyam astu te ||2.1.95||

Being true to His promises is illustrated in *Hari-vamśa* [2.68.38]:

“O Nārada! All of the devas, Gandharvas, Rākṣasas, asuras, Yakṣas and Pannagas are trying to make Me break My promise, but they cannot do so. May My promise to you be fruitful!”

yathā vā —

sa-helam ākhaṇḍala-pāṇḍu-putrau

vidhāya kaṁsārīr apārijātau |

nija-pratijñām saphalām dadhānaḥ

satyām ca kṛṣṇām ca sukhām akārṣīt ||2.1.96||

Another example:

“Kṛṣṇa, the enemy of Kamsa, very easily made Indra bereft of the Pārijāta tree and pleased Satyabhāmā. He also made Yudhiṣṭhīra devoid of enemies and pleased Draupadi. In this way He fulfilled His promises.”

satya-niyamo, yathā —

gīrē uddharaṇām kṛṣṇa duṣkaram karma kurvatā |

mad-bhaktāḥ syān na duḥkhīti sva-vrataṁ vivṛtaṁ tvayā ||2.1.97||

An example of being true to perpetual vows:

“O Kṛṣṇa! You vowed that Your devotee will never suffer. You have illustrated that by performing the difficult task of lifting Govardhana Hill.”

(19) *deśa-kāla-supātrajñah* —

deśa-kāla-supātrajñas tat-tad-yogya-kriyā-kṛtiḥ ||2.1.98||

(19) *deśa-kāla-supātrajñah*: knower of place, time and person —

“The knower of place, time and person is one who performs actions suitable to the time, place and person.”

yathā —

*śaraj-*vyotsnā-tulyaḥ katham api paro nāsti samayas*
trilokyām ākṛīḍaḥ kvacid api na vṛndāvana-samaḥ |
na kāpy ambhojākṣī vraja-yuvati-kalpeti vimṛśan
mano me sotkaṅṭham muhur ajani rāsotsava-rase ||2.1.99||*

An example:

“There is no time comparable to the autumn season in the moonlight. There is no place of amusement in the three worlds equal to Vṛndāvana. There are no lotus-eyed women like the young women of Vraja. Considering this, My heart longs for the taste of the *rāsa* dance.”

(20) *śāstra-cakṣuḥ* —

śāstrānusāri-karmā yaḥ śāstra-cakṣuḥ sa kathyate ||2.1.100||

(20) *śāstra-cakṣuḥ*: sees with the eyes of the scriptures —

“A person who sees with the eyes of the scriptures is a person who performs his actions according to the rules of the scripture.”

yathā —

abhūt kamsa-ripor netraṁ śāstram evārtha-dṛṣṭaye |
netrāmbujam tu yuvatī- vṛndān mādāya kevalam ||2.1.101||

“The eyes of scripture which belong to Kṛṣṇa, the enemy of Kamsa, exist only to see the practical action in a given situation, and His lotus eyes exist only to bewilder the young women.”

(21) *śuciḥ* —

pāvanas ca viśuddhes cety ucyate dvividhaḥ śuciḥ |
pāvanah pāpa-nāśī syād viśuddhas tyakta-dūśanaḥ ||2.1.102||

(21) *śuciḥ*: pure —

“There are two types of purity: *pāvana* and *viśuddha*. *Pāvana* means he who destroys sin, and *viśuddha* means he who is without faults.”

tatra pāvano, yathā pādme —

taṁ nirvyājam bhaja guṇa-nidhe pāvanaṁ pāvanānām
śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim |
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāsīm ||2.1.103||

Purification of sin is illustrated in *Padma Purāṇa*:

“With intellect purified by faith and all sincerity, please worship Kṛṣṇa, an ocean of good qualities, whose glory destroys all darkness, who purifies those who purify others. When just the semblance of His Holy Name appears in the heart, it destroys the greatest accumulation of sins, just as the light prior to the rising of the sun destroys all darkness.”

viśuddho, yathā —

kaṇṭhaṁ ca haṭhaś ca nācyute
bata satrājiti nāpy adīnatā |
katham adya vṛthā syamantaka
prasabhaṁ kaustubha-sakhyam icchasi ||2.1.104||

Faultlessness is illustrated as follows:

“O Śyamantaka jewel! There is no deception in Kṛṣṇa’s trying to take you from Satrājiti, and there is plenty of miserliness in Satrājiti to keep you. Then why do you desire so forcibly to make a friendship with the Kaustubha jewel today?”

(22) *vaśī* —

vaśī jīvendriyaḥ proktaḥ ||2.1.105||

(22) *vaśī*: subjugator—

“A subjugator is one who controls his senses.”

yathā prathame (1.11.37) —

*uddāma-bhāva-piśunāmala-valgu-hāsa-
vrīḍāvaloka-nihato madano 'pi yāsām |
saṁmuhya cāpam ajahāt pramadottamās tā
yasyendriyaṁ vimathituṁ kuhakair na śekuḥ ||2.1.106||*

This is illustrated in the First Canto of Śrīmad-Bhāgavatam [1.11.37]:
“The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached.”

(23) *sthiraḥ* —
āphalodayakṛt sthiraḥ ||2.1.107||

(23) *sthiraḥ*: persevering —
“He who works steadily until achieving his goals is called persevering.”

*yathā —
nirvedam āpa na vana-bhramaṇe murārīr
nācintayad vyaśanam ṛkṣa-vilapraveśe |
āhr̥tya hanta maṇim eva puram̐ prapede
syād udyamaḥ kṛta-dhiyām hi phalodayāntaḥ ||2.1.108||*

“Kṛṣṇa did not loathe wandering in the forest looking for the Śyamantaka jewel, and did not consider fear on entering the cave of Jāmbavān. Taking the jewel, He returned to Dvārakā. Those of steady intelligence persevere in their work until attaining the result.”

(24) *dāntaḥ* — *sa dānto duḥsaham api योग्याṁ kleśaḥ saheta yaḥ ||2.1.109||*

(24) *dāntaḥ*: patient —
“A person who endures difficult but necessary suffering is called patient.”

*yathā —
gurum api guru-vāsa-kleśam avyāja-bhaktiyā
harir aja-gaṇa-dantaḥ komalāṅgo 'pi nāyam |
prakṛtir ati-durūhā hanta lokottarāṅgām
kim api manasi citram̐ cintyamānā tanoti ||2.1.110||*

“Although Kṛṣṇa’s body was very soft, He did not consider in His heart the intolerable difficulties of living at the house of His guru, because of His sincere devotion. One becomes amazed upon contemplating the inscrutable character of extraordinary people.”

(25) *kṣamāśīlah* —

kṣamāśīlo 'parādhānām sahanaḥ parikīrtyate ||2.1.111||

(25) *kṣamāśīlah*: tolerant —

“A person who endures the offenses of others is called tolerant.”

yathā māgha-kāvye (16.25) —

prativācam adatta keśavaḥ śapamānāya na cedi-bhūbhṛte |
anahuṅkurute ghana-dhvaniḥ na hi gomāyuru-rutāni keśarī ||2.1.112||

An example from the *Śiṣupāla-vadha*, *Māgha-kāvya* [16.25]:

“Though Śiṣupāla criticized Kṛṣṇa hundreds of times, Kṛṣṇa did not give any response. Though the lion replies to the thunder, it does not pay attention to the howl of the jackal.”

yathā vā yāmunācārya-stotre (60) —

raghuvara yad abhūs tvaṁ tādrśo vāyasasya
praṇata iti dayālor yac ca caidyasya kṛṣṇa |
pratibhavam aparāddhur mugdha sāyujyado 'bhūr
vada kim apadam āgatas tasya te'sti kṣamāyāḥ ||2.1.113||

Another example from *Stitra-ratna* of Yāmunācārya [60]:

“O Rāmacandra, best of the Raghu dynasty! You were so merciful to the crow who pecked Mother Sītā’s breast, but who then offered obeisances to You. O Kṛṣṇa, so forgetful of others’ sins! You gave attractive impersonal liberation to Śiṣupāla, who offended You for many lifetimes. Tell me what offense exists in him that You would not tolerate?”

(26) *gambhīraḥ* —

durvibodhāśayo yas tu sa gambhīraḥ itīryate ||2.1.114||

(26) *gambhīraḥ*: inscrutable —

“A person whose intentions are difficult to comprehend is called inscrutable.”

yathā —

*vṛndāvane varātiḥ stutibhir nitarām upāsyamāno 'pi |
śakto na harir vidhinā ruṣṭas tuṣṭo 'havā jñātum ||2.1.115||*

“When Brahmā worshipped Kṛṣṇa in Vṛndāvana by offering the best praises, Kṛṣṇa remained silent. Brahmā could not understand whether Kṛṣṇa was satisfied or angry with him.”

yathā vā —

*unmado 'pi harir navya-rādhā-praṇaya-sīdhunā |
abhijñēnāpi rāmeṇa lakṣito 'yam avikriyaḥ ||2.1.116||*

Another example:

“Though Kṛṣṇa was intoxicated with the new liquor of Rādhā’s love while lifting Govardhana Hill, even omniscient Balarāma could not notice any indications of change.”

(27) *dhṛtimān* —

pūrṇa-sprhaś ca dhṛtimān śāntaś ca kṣobha-kāraṇe ||2.1.117||

(27) *dhṛtimān*: steadfast —

“The person who is fully satisfied in his desires, or who is peaceful when there is cause for agitation by controlling his mind, is called steadfast.”

tatra ādya —

*svīkurvann api nitarām yaśaḥ-priyatvaṁ
kaṁsārīr magadha-pater vadha-prasiddhām |
bhīmāya svayam atulām adatta kīrtim
kim lokottara-guṇa-śālinām apekṣyam ||2.1.118||*

The fully satisfied person is illustrated in the following:

“Though Kṛṣṇa is fond of fame, He gave that incomparable fame to Bhīma in the killing of Jarāsandha. What remains to be desired by those of superior character?”

dvitīyo, yathā —

*ninditasya dama-ghoṣa-sūnūnā sambhrameṇa munibhiḥ stutasya ca |
rājasūya-sadasi kṣitīśvaraiḥ kāpi nāsya vikṛtir vitarkitā ||2.1.119||*

An example of being peaceful, in spite of cause for agitation:

“Despite being rebuked by Śiṣupala and being praised by the sages in the assembly of the *rājasūya* sacrifice, Kṛṣṇa showed such steadiness that the kings present could not detect any change in Kṛṣṇa appearance.”

(28) *samaḥ —*

rāga-dveṣa-vimukto yaḥ samaḥ sa kathito budhaiḥ ||2.1.120||

(28) *samaḥ*: impartial—

“The learned say that a person who is free from attraction and disgust is called impartial.”

yathā śrī-daśame (10.16.33) —

*nyāyō hi daṇḍaḥ kṛta-kilbiṣe śmiṁs
tavāvatāraḥ khala-nigrahāya |
ripoḥ sutānām api tulya-dṛṣṭer
dhatse damaṁ phalam evānuśamsan ||2.1.121||*

An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.16.33]:

“The wives of the Kāliya serpent said: The punishment this offender has been subjected to is certainly just. After all, You have incarnated within this world to curb down envious and cruel persons. You are so impartial that You look equally upon Your enemies and Your own sons, for when You impose a punishment on a living being You know it to be for his ultimate benefit.”

yathā vā —

*ripur api yadi śuddho maṇḍanīyas tavāsau
yaduvara yadi duṣṭo daṇḍanīyaḥ suto 'pi |
na punar akhila-bhartuḥ pakṣapātojjhitasya
kvacid api viṣamaṁ te ceṣṭitaṁ jāghaṭīti ||2.1.122||*

Another example:

“O best of the Yadus, if Your enemy does something correctly You reward him, and if Your son becomes spoiled You punish him. You are the protector of all people and without prejudice; thus partiality can never occur in Your actions.”

(29) *vadānyaḥ* —

dāna-vīro bhaved yas tu sa vadānyo nigadyate ||2.1.123||

(29) *vadānyaḥ*: generous —

“The person who is very charitable is called generous.”

yathā —

*sarvārthinām bādham abhīṣṭa-pūrtyā
vyarthīkṛtāḥ kamsa-nisūdanena |
hriyeva cintāmaṇi-kāmadhenu-
kalpa-drumā dvāravatīm bhajanti* ||2.1.124||

“The wishing jewel, the desire cow and the desire tree, being made useless, by Kṛṣṇa, who fully satisfies all the supplicants’ desires, serve Dvārakā in shame.”

yathā vā —

*yeṣām ṣoḍaśa-pūritā daśa-śatī svāntaḥ-purāṇām tathā
cāṣṭāśliṣṭa-śataṁ vibhāti paritas tat-saṅkhya-patnī-yujām |
ekaikam prati teṣu tarṇaka-bhṛtām bhūṣā-juṣām anvaham
grṣṭīnām yugapac ca baddham adadād yas tasya vā kaḥ samaḥ* ||2.1.125||

Another example:

“In each of the 16,108 palaces with their queens, every day at one time Kṛṣṇa would give in charity 13,084 ornamented young cows with first-born calves. Who can be equal to Him in charity?”

(30) *dhārmikaḥ* —

kurvan kārayate dharmam yaḥ sa dhārmika ucyate ||2.1.126||

(30) *dhārmikaḥ*: virtuous —

“The person who follows the principles of *dharma*, and engages others in doing so also, is called virtuous.”

yathā —

*pādaiś caturbhir bhavatā vṛṣasya
guptasya gopendra tathābhyavardhi |
svairam carann eva yathā trilokyām
adharmasparśāni haṭhāj jaghāsa* ||2.1.127||

An example:

“O King of the cowherd men! Under Your protection, the bull of *dharma* with four legs has flourished to such an extent that, going everywhere in the three worlds, he has forcefully gobbled up the grass of irreligion.”

yathā vā —

*vitāyamānair bhavatā makhotkarair
ākṛṣyamāṇeṣu patiṣv anāratam |
mukunda khinnaḥ sura-subhruvām gaṇas
tavāvatāram navamaṁ namasyati* ||2.1.128||

Another example:

“O Mukunda! You have performed so many sacrifices and continually attracted all the *devatās* that the wives of the *devatās*, feeling suffering in separation from their husbands, are praying to Buddha, Your ninth *avatāra*, to stop the sacrifices.”

(31) *sūrah* —

utsāhī yudhi śūro ’stra-prayoge ca vicakṣaṇaḥ ||2.1.129||

(31) *sūrah*: hero —

“A hero is a person who is energetic in fighting and skillful in the use of weapons.”

tatra ādyo, yathā —

*pṛthu-samara-saro vigāhya kurvan
dviṣad aravinda-vane vihāra-caryām |
sphurasi tarala-bāhu-daṇḍa-śuṇḍas*

tvam agha-vidāraṇa-rāvaṇendra-līlaḥ ||2.1.130||

An example of enthusiasm in fighting is illustrated first:

“O destroyer of Agha! Destroyer of sin! With Your trembling trunk-like arms, submerging Yourself in the lake of the expansive battlefield, playing in the forest of lotuses composed of Your enemies, You appear to be playing like the King of the elephants.”

dvitīyo, yathā —

*kṣaṇād akṣauhiṇī-vṛnde jarāsandhasya dāruṇe |
dṛṣṭaḥ ko 'py atra nādaṣṭo hareḥ praharaṇāhibhiḥ* ||2.1.131||

An example of being expert in handling weapons:

“Within a second, one could not see any soldier among the ferocious phalanx of Jarāsandha’s *akṣauhiṇis*, any person who was not bitten by the snake-arrows of the Lord.”

(32) *karuṇaḥ* —

para-duḥkhāsaho yas tu karuṇaḥ sa nigadyate ||2.1.132||

(32) *karuṇaḥ*: compassionate —

“A person who cannot tolerate the suffering of others is called compassionate.”

yathā —

*rājñām agādha-gatibhir magadhendra-kārā-
duḥkhāndhakāra-paṭalaiḥ svayam andhitānām |
akṣiṇi yaḥ sukhamayāni ghrṇi vyatānīd vṛnde
tam adya yadunandana-padma-bandhum* ||2.1.133||

An example of *karuṇa*:

“I offer my respects to the compassionate son of the Yadus, who like the sun made all the kings’ eyes blossom with joy. These kings had blinded themselves with tears, arising from the impenetrable darkness of suffering caused by being imprisoned by Jarāsandha.”

yathā vā —

*skhalan-nayana-vāribhir viracitābhiṣeka-śriye
tvarābhara-taraṅgataḥ kavalitāma-visphūrtaye |
niśānta-śara-śāyinā sura-sarit-sutena smṛteḥ
sapadya-vaśa-vartmaṇo bhagavataḥ kṛpāyai namaḥ ||2.1.134||*

Another example:

“I offer my respects to the compassion of the Lord, who immediately appeared beyond His control because of Bhīṣma’s remembrance of Him on the bed of arrows. He rushed toward Bhīṣma, forgetting His position as the Supreme Personality of Godhead, His body bathed in a shower of tears.”

(33) *mānyamāna-kṛt* —
guru-brāhmaṇa-vṛddhādi-pūjako mānyamāna-kṛt ||2.1.135||

(33) *mānyamāna-kṛt*: respectful —

“A person who worships *guru*, *brāhmaṇas* and the elderly is called respectful.”

yathā —
*abhivādyā guroḥ padāmbujam
pītarām pūrvajam apy athānataḥ |
harir aṅjalīnā tathā girā
yadu-vṛddhānana-mat-kramādayam ||2.1.136||*

“Kṛṣṇa first offered respects to the lotus feet of His *guru*. Then He offered respects to His father and elder brother. Then with folded hands and humble words, He offered respects to the elders of the Yadu dynasty in the proper order.”

(34) *dakṣiṇaḥ* —
sauśīlya-saumya-carito dakṣiṇaḥ kīrtyate budhaiḥ ||2.1.137||

(34) *dakṣiṇaḥ*: compliant —

“A person who is mild due to his excellent nature is called compliant by the intelligent.”

yathā —

*bhṛtyasya paśyati gurūn api nāparādhān
sevām manāg api kṛtām bahudhābhyupaiti |
āviṣkaroti piśuneṣv api nābhyasūyām
śīlena nirmala-matiḥ puruṣottamo 'yam ||2.1.138||*

“The Supreme Lord, who is pure-hearted by His very nature, does not see the serious offenses of His servant, but He accepts even a little service as a great thing. He does not find fault, even in those of low character.”

(35) *vinayī* —
auddhatya-parihārī yaḥ kathyate vinayīty asau ||2.1.139||

(35) *vinayī*: modest —
“The person who is devoid of arrogance is called modest.”

*yathā māgha-kāvye (13.7) —
avaloka eṣa nṛpateḥ sudūrato
rabhasād rathād avatarītum icchataḥ |
avatīrṇavān prathamam ātmanā harir
vinayam viśeṣayati sambhrameṇa saḥ ||2.1.140||*

An example from the *Māgha-kāvya* [13.7]:
“Seeing that Yudhiṣṭhīra wanted to alight from his chariot in haste on seeing Kṛṣṇa, Kṛṣṇa Himself, by getting down from His chariot first out of great respect for Yudhiṣṭhīra, showed more modesty than anyone else.”

(36) *hrīmān* —
*jñāte 'smara-rahasye 'nyaiḥ kriyamāṇe stave 'thavā |
śālīnatvena saṅkocam bhajan hrīmān udīryate ||2.1.141||*

(36) *hrīmān*: bashful —
“A person is called bashful who is shy when praised by others, or when he thinks that others are aware of his secret love affairs, because of modesty or his unfathomable nature.”

*yathā lalita-mādhava (9.40) —
darodañcad-gopī-stana-parisara-prekṣaṇa-bhayāt*

*karotkampādīṣac calati kila govardhana-girau |
bhayārtair ārabdha-stutir akhila-gopaiḥ smita-mukham
puro dr̥ṣṭvā rāmaṁ jayati namitāsyo madhuripuḥ ||2.1.142||*

An example from *Lalita-Mādhava* [9.40]:

“All glories to the enemy of Madhu, who made Govardhan Hill shake slightly by the weight of glancing upon the expanse of the *gopīs*’ upraised breasts, and who hung His head in shame when He saw Balarāma smiling before Him, while He was being praised by the fearful cowherd men.”

(37) *śaraṇāgata-pālakaḥ* —
pālayan śaraṇāpannān śaraṇāgata-pālakaḥ ||2.1.143||

(37) *śaraṇāgata-pālakaḥ*: protector of the surrendered —

“He who protects those who surrender is called protector of the surrendered.”

yathā —
*jvara parihara vitrāsaṁ tvam
atra samare kṛtāparādhe ’pi |
sadyaḥ prapadyamāne yad
indavati yādavendro ’yam ||2.1.144||*

An example:

“O fever (weapon), though you are an offender in this battle, give up your fear, because the best of the Yadus, Kṛṣṇa acts as a moon towards those who completely surrender to Him.”

(38) *sukhī* —
bhoktā ca duḥkha-gandhair apy aspr̥ṣṭas ca sukhī bhavet ||2.1.145||

(38) *sukhī*: happy —

“The person who is an enjoyer and is not touched by a trace of sorrow is called a happy person.”

tatra ādyo, yathā —
*ratnālaṅkāra-bhāras tava dhana-damanor ājya-vṛttyāpy alabhyaḥ
svapne dambholi-pāṇer api duradhigamaṁ dvāri tauryatrikam ca |*

*pārśve gaurī-gariṣṭhāḥ pracura-śaśi-kalāḥ kānta-sarvāṅga-bhājah
sīmantinyas ca nityam yaduvana bhuvane kas tvad-anyo 'sti bhogī* ||2.1.146||

The enjoyer is illustrated first:

“O best of the Yadus, the quantity of Your jeweled ornaments cannot be imagined by Kuvera, the lord of wealth. The singing and dancing taking place at Your door cannot be imagined by Indra, even in his dreams. At Your side constantly are beautiful women who enjoy Your attractive limbs, who are decorated with the tips of Your moon-like fingernails, and who are thus superior to the wife of Śiva. In this world there is no enjoyer like You.”

dvitīyo, yathā —

*na hāniṁ na mlāniṁ nija-gr̥ha-kṛtya-vyasanitām
na ghoram nodghūrṇām na kila kadanam vetti kim api |
varāṅgībhīḥ sāṅgīkṛta-suhr̥d-anaṅgābhir abhito
harir vṛndāraṇye param aniśam uccair viharati* ||2.1.147||

Being without a trace of sorrow is illustrated next:

“O wives of the brāhmaṇas! Not even a trace of sorrow can touch Kṛṣṇa, for in Him there is no destruction, no decrease, no suffering in household affairs, no cause of fear and no worry. He does not know any of the suffering of this world. He is eternally engaged in amusing Himself in Vṛndāvana with beautiful women who are perfect, the best of friends, and hold the highest love.”

(39) *bhakta-suhṛt —*

susevyo dāsa-bandhuś ca dvidhā bhakta-suhr̥n mataḥ ||2.1.148||

(39) *bhakta-suhṛt*: friend of the devotees —

“There are two ways in which Kṛṣṇa is a friend to His devotees: being easily served and being a friend of His servant.”

tatra ādya, yathā viṣṇu-dharme —

*tulasī-dala-mātreṇa jalasya culukena ca |
vikrīṇīte svam ātmānam bhaktebhyo bhakta-vatsalaḥ* ||2.1.149||

An example of being easily served, from *Viṣṇu Dharma*:

“If the devotees offer only water and *tulasī* leaves to the Lord, the Lord, being affectionate to the devotees, puts Himself under the control of the devotees.”

dvitīyo, yathā prathame (1.9.37) —
sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto rathasthaḥ |
dhṛta-ratha-caraṇo 'bhyayāc caladgur
harir iva hantum ibham gatottariyaḥ ||2.1.150||

An example of being the friend of His servant, from the First Canto of *Śrīmad-Bhāgavatam* [1.9.37]:

“Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.”

(40) *prema-vaśyaḥ* —
priyatva-mātra-vaśyo yaḥ prema-vaśyo bhaved asau ||2.1.151||

(40) *prema-vaśyaḥ*: controlled by love —
“He who is controlled only by affection is called controlled by love.”

yathā śrī-daśame (10.80.19) —
sakhyuḥ priyasya viprarṣer aṅga-saṅgāti-nirvṛtaḥ |
prīto vyamuñcad adhvindūn netrābhyām puṣkarekṣaṇaḥ ||2.1.152||

An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.80.19]:

“The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise *brāhmaṇa*, and thus He shed tears of love.”

yathā vā tatraiva (10.9.18) —
sva-mātuḥ svinna-gātrāyā visrasta-kavara-srajaḥ |
dṛṣṭvā pariśramam kṛṣṇaḥ kṛpayāsīt sva-bandhane ||2.1.153||

Another example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.9.18]:

“Because of mother Yaśodā’s hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When

child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.”

(41) *sarva-śubhaṅkaraḥ* —

sarveṣāṁ hita-kārī yaḥ sa syāt sarva-śubhaṅkaraḥ ||2.1.154||

(41) *sarva-śubhaṅkaraḥ*: benefactor of all —

“He who works for the benefit of everyone is called benefactor of all.”

yathā —

kṛtāḥ kṛtārthā munayo vinodaiḥ

khala-kṣayeṇākhila-dhārmikās ca |

vapur-vimardena khalās ca yuddhe

na kasya pathyaṁ hariṇā vyadhāyi ||2.1.155||

“He gave benefit to the sages by the display of His qualities manifested in Dvārakā. He gave benefit to the followers of dharma by destroying the wicked. He gave success to the rascals by killing them in battle. To whom did Kṛṣṇa not give benefit?”

(42) *pratāpī* —

pratāpī pauruṣodbhūta-śatru-tāpi prasiddhi-bhāk ||2.1.156||

(42) *pratāpī*: glorious—

“He who is famous for inflicting pain on the enemy with astonishing valor is called glorious (an effulgent person).”

yathā —

bhavataḥ pratāpa-tapane

bhuvanāṁ kṛṣṇa pratāpayati |

ghorāsura-ghukānām śaraṇam

abhūt kandarā-timiram ||2.1.157||

“When You illuminate the world with Your brilliance which is like the sun, the darkness of the mountain caves becomes the shelter for the terrible demons, who are just like owls.”

(43) *kīrtimān* —

sādgūnyair nirmalaiḥ khyātaḥ kīrtimān iti kīrtyate ||2.1.158||

(43) *kīrtimān*: renowned —

“A person who is famous for spotless good qualities is called renowned.”

yathā —

*tvad-yaśaḥ-kumuda-bandhu-kaumudī
śubhra-bhāvam abhito nayanty api |
nandanandana katham nu nirmame
kṛṣṇa-bhāva-kalilam jagat-trayam* ||2.1.159||

“O son of Nanda! Since the light of the moon of Your good qualities has already turned everything radiant (white), how can it make the world thick with Kṛṣṇa-prema? (*kṛṣṇa* also means darkness)”

yathā vā lalita-mādhava (5.18) —

*bhītā rudram tyajati girijā śyāmam apreṣya kañṭham
śubhram drṣṭvā kṣipati vasaṇam vismito nīla-vāsāḥ |
kṣīram matvā śrapayati yamī-nīram ābhīrikotkā
gīte dāmodara-yaśasi te vīṇayā nāradena* ||2.1.160||

Another example from *Lalita-mādhava*:

“O Dāmodara Kṛṣṇa! When Nārada, playing his *vīṇā*, began to sing Your glories, Pārvatī, not seeing the blue color on Śiva’s throat, left his abode; Balarāma seeing His blue cloth turn white, gave it up in astonishment; and the excited cowherd women, seeing the blue water of the Yamunā turn white and thinking of it as milk, began to churn it.”

(44) *rakta-lokaḥ* —

pātraṁ lokānurāgāṇām rakta-lokaṁ vidur budhāḥ ||2.1.161||

(44) *rakta-lokaḥ*: attractive to all people —

“The intelligent say that the person who is the object of attraction for all people is called attractive to people.”

yathā prathame (1.11.9) —

*yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhṛd-dīdṛkṣayā |
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
ravim vinākṣṇor iva nas tavācyuta ||2.1.162||*

An example from the First Canto of *Śrīmad-Bhāgavatam* [1.11.9]:
“O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun.”

*yathā vā —
āśīs-tathyā jaya jaya jayety āvirāste munīnām
deva-śreṇī-stuti-kala-kalo meduraḥ prādurasti |
harṣād ghoṣaḥ sphurati parito nāgarīṇām garīyān
ke vā raṅga-sthala-bhuvi harau bhejire nānurāgam ||2.1.163||*

Another example:

“When Kṛṣṇa entered the arena of Kāmsa the sages uttered blessings of ‘Victory! Victory! Victory!’ The *devatās* uttered sweet songs of praise. Out of joy, the women shouted loudly all around. Who did not develop attraction to Kṛṣṇa at the sports arena?”

(45) *sādhu-samāśrayaḥ —
sad-eka-pakṣapātī yaḥ sa syāt sādhu-samāśrayaḥ ||2.1.164||*

(45) *sādhu-samāśrayaḥ*: protects the devotees —

“He who has exclusive inclination towards the devotees is called the protector of the devotees.”

*yathā —
puruṣottama ced avātarīṣyad
bhuvane ’smin na bhavān bhuvaḥ śivāya |
vikaṭāsura-maṇḍalān na jāne
sujanānām bata kā daśābhaviṣyat ||2.1.165||*

“O Supreme Person! If You did not appear on this earth to bestow auspiciousness, I do not know what condition would befall the devotees from persecution by all the fierce demons.”

(46) *nārī-gaṇa-mano-hārī* —
nārī-gaṇa-mano-hārī sundarī-vṛnda-mohanah ||2.1.166||

(46) *nārī-gaṇa-mano-hārī*: attractive to women —
“The person who enchants a group of women by his very nature is called an attractor of women.”

yathā śrī-daśame (10.90.26) —
śruta-mātro 'pi yaḥ strīṅām prasahyākarṣate manah |
urugāyorugīto vā paśyantīnām ca kiṁ punaḥ ||2.1.167||

An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.90.26]:
“The Lord, being glorified in countless ways, forcibly attracts the minds of women who simply hear about Him. What to speak, then, if those women see Him directly?”

yathā vā —
tvam cumbako 'si mādharma loha-mayī nūnam aṅganā-jātīḥ |
dhāvati tatas tato 'sau yato yataḥ krīḍayā bhramasi ||2.1.168||

Another example:
“O Mādhava! You are a magnet and certain women are like iron. Wherever You wander in play, they run after You.”

(47) *sarvārādhyah* —
sarveṣām agra-pūjyo yaḥ sa sarvārādhyah ucyate ||2.1.169||

(47) *sarvārādhyah*: all-worshipable —
“He who should be worshiped before all others is called all-worshipable.”

yathā prathame (1.9.41) —
muni-gaṇa-nṛpa-varya-saṅkule 'ntaḥ- sadasi yudhiṣṭhira-rājasūya eṣām |
arhaṇam upapeda īkṣaṇīyo mama dṛśi-gocara eṣa āvir ātmā ||2.1.170||

An example from the First Canto of *Śrīmad-Bhāgavatam* [1.9.41]:

“At the Rājasūya-yajña [sacrifice] performed by Mahārāja Yudhiṣṭhira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Śrī Kṛṣṇa was worshiped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord.”

(48) *samṛddhimān* —

mahā-sampatti-yukto yo bhaved eṣa samṛddhimān ||2.1.171||

(48) *samṛddhimān*: prosperous —

“He who possesses great treasure is called prosperous.”

yathā —

*ṣaṭ-pañcāśad-yadu-kula-bhuvām koṭayas tvām bhajante
varṣanty aṣṭau kim api nidhayaś cārtha-jātaṁ tavāmī |
śuddhāntaś ca sphurati navabhir lakṣitaḥ saudha-lakṣmair
lakṣmīm paśyan mura-damana te nātra citrāyate kaḥ* ||2.1.172||

“O subduer of Mura! 560,000,000 Yadus are serving You. Your eight treasures are raining all wealth. 900,000 pure palaces are shining in glory. Who would not be astonished at seeing Your wealth?”

yathā vā kṛṣṇa-karṇāmṛte —

*cintāmaṇiś caraṇa-bhūṣaṇam aṅganānām
śṛṅgāra-puṣpa-taravas taravaḥ surāṇām |
vṛndāvane vraja-dhanaṁ nanu kāma-dhenu-
vṛndāni ceti sukha-sindhur aho vibhūtiḥ* ||2.1.173||

Another example from *Kṛṣṇa-karṇāmṛta*:

“The anklets on the damsels of Vraja-bhūmi are made of *cintāmaṇi* stone. The trees are wish-fulfilling trees, and they produce flowers with which the *gopīs* decorate themselves. There are also wish-fulfilling cows [*kāma dhenuś*], which deliver unlimited quantities of milk. These cows constitute the wealth of Vṛndāvana. Thus Vṛndāvana's opulence is blissfully exhibited.”

(49) *varīyān* —

sarveṣām ati-mukhyo yaḥ sa varīyān itīryate ||2.1.174||

(49) *varīyān*: the best —

“He who is the chief of all people is called the best.”

yathā —

*brahmann atra puru-dviṣā saha puraḥ pīṭhe niṣīda kṣaṇam
tuṣṇīm tiṣṭha surendra cātubhir alam vārīśa dūrībhava |
ete dvāri muhuḥ katham sura-gaṇāḥ kurvanti kolāhalam
hanta dvāravatī-pater avasaro nādyāpi niṣpadyate* ||2.1.175||

“Brahmā and others came to see Kṛṣṇa and arrived at the gate of Dvārakā.

The doorkeeper said: ‘O Brahmā! Just sit for a moment with Śiva on this seat. It is not necessary to make hymns of praise. Just remain silent. O Varuṇa! Go away. Why are the *devatās* making such a clamor at the gate. It is not time for the Lord of Dvārakā to come.’ ”

(50) *īśvaraḥ* —

dvidheśvaraḥ svatantraś ca durlaṅghyājñāś ca kīrtiyate ||2.1.176||

(50) *īśvaraḥ*: controller —

“It is said that there are two types of controllers: he who is independent and he whose orders cannot be neglected.”

tatra svatanthro, yathā—

*kṛṣṇaḥ prasādam akarod aparādhyate ’pi
pādāṅkam eva kila kāliya-pannagāya |
na brahmaṇe dṛśam api stuvate ’py apūrvam
sthāne svatantra-carito nigamair nuto ’yam* ||2.1.177||

An example of he who is independent:

“Though Kāliya offended the Lord, Kṛṣṇa gave him mercy by placing His foot mark on his head. Though Brahmā praised the Lord, Kṛṣṇa did not even glance at him. Such unprecedented behavior is suitable to the Lord because the *Vedas* praise Him as being independent.”

*durlaṅghyājño, yathā tṛtīye (3.2.21) —
balim haradbhis cira-loka-pālaiḥ kirīta-koṭy-eḍita-pāda-pīṭhaḥ |
tat tasya kainkaryam alam bhṛtān no viglāpayaty aṅga yad ugrasenam ||
2.1.178||*

An example of he whose order cannot be ignored, from the Third Canto of *Śrīmad-Bhāgavatam* [3.2.21]:

“Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.”

*yathā vā —
navye brahmāṇḍa-vṛnde sṛjati vidhigaṇaḥ sṛṣṭaye yaḥ kṛtājño
rudraughāḥ kāla-jīrṇe kṣayam avatanute yaḥ kṣayāyānusiṣṭaḥ |
rakṣām viṣṇu-svarūpā vidadhati taruṇe rakṣiṇo ye tvad-amśāḥ
kamsāre santi sarve diśi diśi bhavataḥ śāsane ’jāṇḍanāthāḥ ||2.1.179||*

Another example:

“O enemy of Kamsa! All the Brahmās, accepting Your order to create, create all the new universes. All the Śivas destroy all the old universes on Your order to destroy. All Your expansions in the form of Viṣṇus, protectors of the universe, carry out Your order to protect the newly created universes. All the masters of the universes in all directions are awaiting Your order.”

(51) *atha sadā-svarūpa-samprāptaḥ —
sadā-svarūpa-samprāpto māyā-kārya-vaśīkṛtaḥ ||2.1.180||*

(51) *atha sadā-svarūpa-samprāptaḥ*: eternal form —

“He who is not controlled by Māyā or its affects is said to have an eternal form.”

*yathā prathame (1.11.38) —
etad īśanam īśasya prakṛti-stho ’pi tad-guṇaiḥ |
na yujyate sadātma-sthair yathā buddhis tad-āsrayā ||2.1.181||*

An example from the First Canto of *Śrīmad-Bhāgavatam* [1.11.38]:

“This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities.”

(52) *sarvajñāḥ* —

para-citta-sthitam deśa-kālādy-antaritam tathā |
yo jānāti samastārthaḥ sa sarvajñō nigadyate ||2.1.182||

(52) *sarvajñāḥ*: omniscient —

“He who is the embodiment of all things and knows the situation within all hearts through all time and space is called omniscient.”

yathā prathame (1.15.11) —

yo no jugopa vana etya duranta-kṛcchrād
durvāsaso 'ri-racitād ayutāgra-bhug yaḥ |
śākānna-śiṣṭam upayujya yatas tri-lokīm
tṛptām amaṁsta salile vinimagna-saṅghaḥ ||2.1.183||

An example from the First Canto of *Śrīmad-Bhāgavatam* [1.15.11]:

“During our exile, Durvāsā Munī, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time He [Lord Kṛṣṇa], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of *munis*, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied.”

(53) *nitya-nūtanāḥ* —

sadānubhūyamāno 'pi karoty ananubhūtavat |
vismayaṁ mādthurībhir yaḥ sa prokto nitya-nūtanāḥ ||2.1.184||

(53) *nitya-nūtanāḥ*: ever-fresh —

“He who astonishes by appearing unrelished, though he has already been relished with His sweet qualities, is called ever-fresh.”

yathā prathame (1.11.34) —

yadyapy asau pārśva-gato raho-gatas

tathāpi tasyāṅghri-yugaṁ navaṁ navam |
pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit ||2.1.185||

An example from the First Canto of *Śrīmad-Bhāgavatam* [1.11.33]:
“Although Lord Śrī Kṛṣṇa was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?”

yathā vā lalita-mādhava (1.52) —
kulavara-tanu-dharma-grāva-vṛndāni bhindan
sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhiḥ |
yugapad ayam apūrvah kaḥ puro viśva-karmā
marakata-maṇi-lakṣair goṣṭha-kakṣām cinoti ||2.1.186||

Another example from *Lalita-mādhava*:
“O beautiful-faced friend! Who is this excellent craftsman Viśvakarma standing in front of us, breaking the stones of self-control in all the young women with the tips of the long, sharp, chisel-like corners of His eyes and simultaneously constructing a cowpen using millions of sapphires?”

(54) *sac-cid-ānanda-sāndrāṅgaḥ —*
sac-cid-ānanda-sāndrāṅgaś cidānanda-ghanākṛtiḥ ||2.1.187||

(54) *sac-cid-ānanda-sāndrāṅgaḥ*: has a body made from condensed eternity

—

“He who has a form thoroughly composed of knowledge and bliss, with no contamination of other elements, is called *sac-cid-ānanda-sāndrāṅgaḥ*.”

yathā —
kleśe kramāt pañca-vidhe kṣayam gate
yad-brahma-saukhyaṁ svayam asphurat param |
tad vyarthayan kaḥ purato narākṛtiḥ
śyāmo 'yam āmoda-bharaḥ prakāśate ||2.1.188||

“Who is that person standing before us, revealing a human form black in color, full of bliss, who covers even the happiness of *brahman* which appears spontaneously after the five types of suffering have been destroyed?”

yathā va brahma-saṁhitāyām ādi-puruṣa-rahasye (5.51) —
yasya prabhā prabhavato jagad-aṅḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnaṁ |
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||2.1.189||

Another example from *Brahma-saṁhitā* [5.40]:

“I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the *Upaniṣads*, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.”

ataḥ śrī-vaiṣṇavaiḥ sarva-śruti-smṛti-nidarśanaḥ |
tad brahma śrī-bhagavato vibhūtir iti kīrtyate ||2.1.190||

“Thus the Śrī Vaiṣṇavas who have taken into account all the statements of *śruti* and *smṛti*, say that this *brahman* is the *vibhūti* of Bhagavān.”

tathā hi yāmunācārya-stotre (14) —
yad-aṅḍāntara-gocaraṁ ca yad daśottarāṅy āvaraṇāni yāni ca |
guṇāḥ pradhānam puruṣaḥ paraṁ padaṁ parātparam brahma ca te
vibhūtaḥ ||2.1.191||

Thus it is stated in the *Yāmunācārya-stotra* [14]:

“O Bhagavān! The universe, and within the universe all the elements starting with earth, with coverings each ten times thicker than the previous one, the three *guṇas*, the totality of *jīvas*, *prakṛtī*, *Vaikuṅṭha* and *brahman* are all Your *vibhūtis*.”

(55) *sarva-siddhi-niṣevitaḥ* —
sva-vaśākhila-siddhiḥ syāt sarva-siddhi-niṣevitaḥ ||2.1.192||

(55) *sarva-siddhi-niṣevitaḥ*: served by all *siddhis* —

“He who controls all mystic powers is called served by all *siddhis*.”

yathā —

daśabhiḥ siddha-sakhībhīr vṛtā mahā-siddhayaḥ kramād aṣṭau |
aṇimādayo labhante nāvasaram dvāri kṛṣṇasya ||2.1.193||

“The eight great *siddhis*, served by the ten companion *siddhis*, do not even have the opportunity to enter the door of Kṛṣṇa’s palace.”

(56) *atha avicintya-mahā-śaktiḥ* —

divya-sargādi-karṭṛtvaṁ brahma-rudrādi-mohanam |
bhakta-prārabdha-vidhvaṁsa ity ādy acintya-śaktitā ||2.1.194||

(56) *atha avicintya-mahā-śaktiḥ*: possessor of inconceivable power —

“He who has an extraordinary role in creating and destroying the universes, who can bewilder Brahmā and Śiva and who has the power to destroy the *prārabdha-karmas* of the devotee, is called the possessor of great, inconceivable powers.”

tatra divya-sargādi-karṭṛtvaṁ, yathā —

āsīc chāyādvitīyaḥ prathamam atha vibhur vatsa-ḍimbhādi-dehān
aṁśenāṁśena cakre tad anu bahu-catur-bāhutām teṣu tene |
vṛttas tattvādi-vītair atha kam alabhavaiḥ stūyamāno ’khilātmā
tāvad brahmāṇḍa-sevyaḥ sphuṭam ajani tato yaḥ prapadye tam īśam ||
2.1.195||

An example of His extraordinary role in creating and destroying the universes:

“I surrender to that Lord, the soul of all, who first was alone, then produced forms of the calves and boys by a part of a part of Himself, then spread Himself in those forms as four-handed forms of Viṣṇu, and then was surrounded by Brahmās and others along with the elements, and was praised and served by all the *jīvas* in the universe. ”

brahma-rudrādi-mohanam, yathā —

mohitaḥ śīśu-kṛtau pitāmaho
hanta śambhur api jṛmbhito raṇe |

*yena kamsa-ripuṇādyā tat-puraḥ
ke mahendra vibudhā bhavad-vidhāḥ* ||2.1.196||

An example of His extraordinary ability to bewilder Brahmā, Śiva and others is illustrated as follows:

“Brahmā was bewildered by Kṛṣṇa, the enemy of Kamsa when he stole the boys and calves. In battle with Kṛṣṇa, Śiva was put to sleep. O Indra, compared with Kṛṣṇa, who are you *devatās* now?”

bhakta-prārabdha-vidhvamso, yathā śrī-daśame (10.45.45) —
*guru-putram ihānītaṁ nija-karma-nibandhanam |
ānayasva mahārāja mac-chāsana-puraskṛtaḥ* ||2.1.197||

An example of destroying the *prārabdha-karmas* of the devotee is discussed in the Tenth Canto of *Śrīmad-Bhāgavatam* [10.45.45]:

The Supreme Personality of Godhead said: “Suffering the bondage of his past activity, My spiritual master’s son was brought here to you. O great King, obey My command and bring this boy to Me without delay. He has been purified by My edict.”

*ādi-śabdena durghaṭa-ghaṭanāpi —
api jani-parihīnaḥ sūnur ābhīra-bhartur
vibhur api bhuja-yugmotsaṅga-paryāpta-mūrtiḥ |
prakaṭita-bahu-rūpo ’py eka-rūpaḥ prabhur me
dhiyam ayam avicintyānanta-śaktir dhiṇoti* ||2.1.198||

The word *ādi* in the definition (verse 194) also refers to accomplishing what is most difficult or impossible (*dūrghata-ghaṭana*):

“My master Kṛṣṇa, full of infinite inconceivable powers, who though without birth, became the son of Nanda, the leader of the cowherds; who though all-pervading, manifested His form in the arms and lap of Yaśodā; and who though manifesting many forms, is only one form, delights my heart.”

(57) *koṭi-brahmāṇḍa-vigrahaḥ*: having a form of ten million universes —
*agaṇya-jagad-aṇḍādhyāḥ koṭi-brahmāṇḍa-vigrahaḥ |
iti śrī-vigrahasyāsya vibhutvam anukīrtitam* ||2.1.199||

“He whose form contains unlimited universes is called ‘having a form of ten million universes’. In this way the greatness of His form is glorified.”

yathā tatraiva (10.14.11) —
kvāhaṁ tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-
saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ |
kvedṛg-vidhāvigaṇitāṇḍa-parāṇu-caryā-
vātādhva-roma-vivarasya ca te mahitvam ||2.1.200||

An example from *Śrīmad-Bhāgavatam* [10.14.11]:

“What am I, a small creature measuring seven spans of my own hand? I am enclosed in a potlike universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just as particles of dust pass through the openings of a screened window.”

yathā vā —
tattvair brahmāṇḍam āḍhyaṁ surakula-bhuvanaiś cāṅkitam yojanānām
pañcāśat-koṭy-akharva-kṣiti-khacitam idaṁ yac ca pātāla-pūrṇam |
tādṛg-brahmāṇḍa-lakṣāyuta-paricaya-bhāg eka-kakṣam vidhātrā
dṛṣṭam yasyātra vṛndāvanam api bhavataḥ kaḥ stutau tasya śaktaḥ ||2.1.201||

Another example:

“How is it possible to glorify You, who Brahmā saw in Vṛndāvana? In one corner of that Vṛndāvana are situated a million universes, each made of an earth measuring 500,000,000 *yojanas* in diameter, each filled with lower hellish planets and the upper heavenly planets and all the material elements.”

(58) *avatārāvalī-bījam* —
avatārāvalī-bījam avatārī nigadyate ||2.1.202||

(58) *avatārāvalī-bījam*: the seed of all *avatāras* —
“He who is the source of all the *avatāras* is called the seed of all *avatāras*.”

yathā śrī-gīta-govinde (1.16) —
vedān uddharate jaganti vahate bhūgolam udbibhrate

*daityam dārayate balim chalayate kṣatra-kṣayam kurvate |
paulastyam jayate halam kalayate kārūṇyam ātanvate
mlecchān mūrcchayate daśākṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ ||2.1.203||*

An example from the *Gīta-govinda*:

“I offer my respects to Kṛṣṇa, who takes ten forms: who rescues the *Vedas* as Matsya, who supports the worlds as Kūrma, lifts the earth from the lower regions as Varāha, pierces Hiranyaśipu as Nṛsimha, tricks Bali as Vāmana, destroys the warriors as Parāśurāma, conquers Rāvana as Rāma, pulls His plough as Balarāma, distributes mercy as Buddha, and kills the rascals as Kalkī.”

(59) *hatāri-gati-dāyakaḥ* —
mukti-dātā hatārīṇām hatāri-gati-dāyakaḥ ||2.1.204||

(59) *hatāri-gati-dāyakaḥ*: giver of liberation to those He kills —
“He who gives liberation to those He kills is called giver of the goal to those He kills.”

yathā —
*parābhavaṁ phenila-vaktratām ca
bandhaṁ ca bhītiṁ ca mṛtiṁ ca kṛtvā |
pavarga-dātāpi śikhaṇḍa-maule
tvam śātravāṇām apavargado 'si ||2.1.205||*

“O topmost jewel! Though You give the *pavargas* of defeat (*pa*), foaming mouth (*pha*), bondage (*ba*), fear (*bha*) and death (*ma*) to Your enemies, You give them the opposite, *apavarga* or liberation as well.”

yathā vā —
*citram murāre sura-vairi-pakṣas
tvayā samantād anubaddha-yuddhaḥ |
amitra-vṛndāny avibhidya bhedaṁ
mītrasya kurvann amṛtaṁ prayāti ||2.1.206||*

Another example:

“O Murāri! It is truly astonishing that the demons who wage war with You will all their energy, not being destroyed, are transformed by You into friends and attain liberation.”

(60) *ātmārāma-gaṇākarṣī* —

ātmārāma-gaṇākarṣīty etad vyaktārtham eva hi ||2.1.207||

(60) *ātmārāma-gaṇākarṣī*: He who attracts the *ātmārāmas* —

“He who attracts the *ātmārāmas* is self-explanatory.”

yathā —

pūrṇa-paramahaṁsaṁ mām mādḥava līlā-mahausadhir ghrātā |

kṛtvā bata sārāṅgaṁ vyadhita kathāṁ sārāse tṛṣitam ||2.1.208||

“O Mādḥava! Though I am a pure *paramahaṁsa* without desires, by smelling the fragrance of the great herbs of Your pastimes, I have been transformed into a devotee and am thirsty for the *rasa* of *bhakti*.”

athāsādharāṇa-guṇa-catuṣke —

(61) *līlā-mādhuryaṁ* —

yathā bṛhad-vāmane —

santi yadyapi me prājyā līlās tās tā manoharāḥ |

na hi jāne smrte rāse mano me kīdrśaṁ bhavet ||2.1.209||

“Now the four extraordinary qualities of Kṛṣṇa are illustrated:

the sweetness of Kṛṣṇa’s pastimes, from *Bṛhad-vāmana Purāṇa*:

“Though all of My pastimes are very attractive and profound, when I remember My *rāsa-līlā*, I cannot explain what happens to My mind.”

yathā vā —

parisphuratu sundaraṁ caritram atra lakṣmī-pates

tathā bhuvana-nandinā tad-avatāra-vṛndasya ca |

harer api camatkṛti-prakara-varḍhanāḥ kintu me

bibharti hṛdi vismayāṁ kam api rāsa-līlā-rasaḥ ||2.1.210||

Another example:

“Let the exquisite pastimes of Nārāyaṇa and the *avatāras* who cause bliss to the world appear in this universe! But the taste of the *rāsa-līlā* which causes astonishment even in Hari is filling my heart with incredible astonishment.”

(62) *preṇṇā priyādhikyam, yathā śrī-daśame* (10.31.15) —
aṭati yad bhavān ahni kānanam truṭir yugāyate tvām apaśyatām |
kuṭīla-kuntalam śrī-mukham ca te jaḍa udīkṣitām pakṣma-kṛt dṛśām ||2.1.211||

(62) *preṇṇā priyādhikyam*: Kṛṣṇa is surrounded by devotees with intense prema. An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.31.15]: “When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.”

yathā vā —
brahma-rātri-tatir apy agha-śatro
sā kṣaṇārdhavad agāt tava saṅge |
hā kṣaṇārdham api vallavikānām
brahma-rātri-tativad virahe ’bhūt ||2.1.212||

Another example:

“Killer of Agha! In Your association, the night of Brahmā has passed like half a moment for the cowherd women. Now, in separation from You, half a moment has become as long as Brahmā’s night for them.”

(63) *veṇu-mādhuryam, yathā tatraiva* (10.33.15) —
savanaśas tad-upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ |
kavaya ānata-kandhara-cittāḥ
kaśmalam yayur aniścita-tattvāḥ ||2.1.213||

(63) *veṇu-mādhuryam*: the sweetness of Kṛṣṇa’s flute. An example from the *Śrīmad-Bhāgavatam* [10.35.14-15]: “O pious mother Yaśodā, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute

to His *bimba*-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Śiva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts.”

yathā vā vidagdha-mādhava (1.26) —
rundhann ambu-bhṛtaś camatkṛti-param kurvan muhus tumburum
dhyānād antarayan sanandana-mukhān vismerayan vedhasam |
autsukyāvalibhir balim caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ ||2.1.214||

Another example, from *Vidagdha-mādhava*:

“The sound of Kṛṣṇa’s flute wandered everywhere, piercing though the shell of the universe. It stopped the clouds, amazed the Gandharva Tumburu, broke the meditation of the *yogīs* headed by Sananda, astonished Brahmā, made Bali unsteady with longing, and made Ananta dizzy.”

(64) *rūpa-mādhuryam, yathā tṛtīye* (3.2.12) —
yan martya-līlaupayikam sva-yoga-
māyā-balam darśayatā grhītam |
vismāpanam svasya ca saubhagarddheḥ
param padaṁ bhūṣaṇa-bhūṣaṇāṅgam ||2.1.215||

(64) *rūpa-mādhuryam*: the sweetness of His form. An example from the Third Canto of *Śrīmad-Bhāgavatam* [3.2.12]:

“The Lord appeared in the mortal world by His internal potency, *yoga-māyā*. He came in His eternal form, which is just suitable for His pastimes. This form is wonderful for even for the Lord Himself in His form as the Lord of Vaikuṅṭha, because He is the highest perfection of beauty, enhancing the beauty of all ornaments.”

śrī-daśame ca (10.29.40) —
kā sṛy aṅga te kala-padāyata-mūrcchitena
saimmohitā ryapadavīm na calet trilokyām |
trailokya-saubhagam idaṁ ca nirīkṣya rūpam
yad go-dvija-druma-mṛgān pulakāny abibhrat ||2.1.216||

Another example, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.29.40]:
“Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.”

yathā vā, lalita-mādhava (8.34) —
aparikalita-pūrvaḥ kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhyura-pūraḥ |
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktum kāmāye rādhikeva ||2.1.217||

Another example, from *Lalita-mādhava*:
“What is this great abundance of unprecedented astonishing sweetness that has appeared? Gazing upon it, I become greedy to possess it. I desire to enjoy it with zeal like Rādhā.”

samasta-vividhāścarya-kalyāṇa-guṇa-vāridheḥ |
guṇānām iha kṛṣṇasya diṅ-mātram upadarśitam ||2.1.218||

“Only a small portion of the qualities of Kṛṣṇa, who is an ocean of the multitude of astonishing auspicious qualities, has been shown here.”

yathā ca śrī-daśame (10.14.7) —
guṇātmanas te'pi guṇān vimātum
hitāvatīrṇasya ka īsire śya |
kālena yair vā vimitāḥ sukalpair
bhū-pāṁśavaḥ khe mihikā dyubhāsaḥ ||2.1.219||

An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.14.7]:
“In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental

qualities possessed by You, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities?”

*nitya-guṇo vanamālī, yad api śikhāmaṇir aśeṣa-netr̥ṇām |
bhaktāpekṣikam asya, trividhatvaṁ likhyate tad api ||2.1.220||*

“Even though Kṛṣṇa is the topmost jewel among unlimited heroes endowed with eternal qualities, He is described as having three forms, that manifest according to the type of devotion of the worshiper.”

*hariḥ pūrṇatamaḥ pūrṇataraḥ pūrṇa iti tridhā |
śreṣṭha-madhyādibhiḥ śabdair nāṭye yaḥ paripaṭhyate ||2.1.221||*

“The Lord takes three forms described as most perfect, more perfect and perfect. These are described in *nāṭya-śāstra* as best, medium and inferior.”

*prakāśitākhila-guṇaḥ smṛtaḥ pūrṇatamo budhaiḥ |
asarva-vyañjakāḥ pūrṇataraḥ pūrṇo 'lpa-darśakāḥ ||2.1.222||*

“When Kṛṣṇa manifests all qualities, He is described by the intelligent as most perfect. Manifesting the qualities incompletely, He is called more perfect and manifesting even less qualities, He is called perfect.”

*kṛṣṇasya pūrṇatamatā vyaktābhūd gokulāntare |
pūrṇatā pūrṇataratā dvārakā-mathurādiṣu ||2.1.223||*

“Kṛṣṇa appears as most perfect in Gokula. In Mathurā, Dvāraka and other places, He appears as more perfect and perfect.”

*sa punaś caturvidhaḥ syād dhīrodāttaś ca dhīra-laliṭaś ca |
dhīra-prasānta-nāmā tathaiva dhīroddhataḥ kathitaḥ ||2.1.224||*

“Kṛṣṇa is also classed into four types: *dhīrodātta*, *dhīra-laliṭa*, *dhīra-prasānta* and *dhīroddhata*”

*bahuvīdha-guṇa-kriyāṇām āspada-bhūtasya padmanābhasya |
tat-tal-līlā-bhedād virudhyate na hi catur-vidhāḥ ||2.1.225||*

“Classifying Kṛṣṇa into four different types is not a contradiction, because of the respective differences in the pastimes of the Lord, who is the abode of many different types of qualities and activities.”

tatra dhīrodāttaḥ —

*gambhīro vinayī kṣantā karuṇaḥ sudṛḍha-vrataḥ |
akatthano gūḍha-garvo dhīrodāttaḥ su-sattva-bhṛt ||2.1.226||*

Regarding *dhīrodātta*: elevated —

“The person who is inscrutable, modest, tolerant, merciful, determined in vows, who obscures others’ pride, is not boastful and is strong, is called *dhīrodātta*.”

yathā —

*vīraṁ-manyā-mada-prahāri-hasitaṁ dhaureyam ārtoddhṛtau
nirvyūḍha-vratam unnata-kṣiti-dharoddhāreṇa dhīrākṛtim |
mayy uccaiḥ kṛta-kilbiṣe’pi madhuraṁ stutyā muhur yantritaṁ
prekṣya tvāṁ mama durvitarkya-hṛdayaṁ dhīr gīś ca na spandate ||2.1.227||*

An example:

“Your smile steals the pride of those who think they are brave. You are eager to deliver those in a suffering condition. You are true to Your promises. You are firm in holding up the high mountain. You have treated me kindly although I have committed offense. You are brought under control by verses of praise. Seeing You with such an inscrutable heart, my words and intelligence have become inactive.”

*gambhīratvādi-sāmānya-guṇā yad iha kīrtitāḥ |
tad eteṣu tad-ādhikya-pratipādana-hetave ||2.1.228||*

“All of the qualities in the list of special qualities of Kṛṣṇa should be understood to manifest more prominently in these four types than other qualities, though the other qualities are also present.”

*idaṁ hi dhīrodāttatvaṁ pūrvaiḥ proktaṁ raghūdvahe |
tat-tad-bhaktānusāreṇa tathā kṛṣṇe vilokyate ||2.1.229||*

“The previous authorities have described *dhīrodātta* qualities in Rāmacandra. These same qualities are also seen in Kṛṣṇa according to the type of love of His devotees.”

dhīra-lalitah —

vidagdho nava-tāruṇyaḥ parihāsa-viśāradaḥ |
niścinto dhīra-lalitah syāt prāyaḥ preyasī-vaśaḥ ||2.1.230||

dhīra-lalita: playful —

“He is called *dhīra-lalita* who is clever, endowed with fresh youth (end of *kaiśora* period), skillful at joking and free of worries. He is controlled by His dear devotees.”

yathā —

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikām
vrīḍā-kuñcita-locanām viracayann agre sakhīnām asau |
tad-vakṣo-ruha-citra-keli-makarī-pāṇḍitya-pāram gataḥ
kaiśoram saphalī-karoti kalayan kuñje vihāram hariḥ ||2.1.231||

“Kṛṣṇa made Rādhā lower Her eyes in shame by boldly describing Their pastimes of the previous night in front of Her friends. Taking that opportunity, He displayed His skill by expertly drawing frolicking *makaris* on Her breasts. In this way Kṛṣṇa sported in the groves and fulfilled His youthful years.”

govinde prakāṣaṁ dhīra-lalitatvaṁ pradarśyate |
udāharanti nāṭya-jñāḥ prāyo 'tra makara-dhvajam ||2.1.232||

“The qualities of the *dhīra-lalita* are clearly revealed in Kṛṣṇa. But the dramatic scholars give the example of Cupid.”

dhīra-śāntah —

śama-prakṛtikah kleśa-sahanaś ca vivecakah |
vinayādi-guṇopeto dhīra-śānta udīryate ||2.1.233||

dhīra-śānta: gentle —

“The learned say that he who is peaceful, tolerates suffering, uses discrimination and possesses qualities like modesty is called *dhīra-śānta*.”

yathā —

*vinaya-madhura-mūrtir manthara-snigdha-tāro
vacana-paṭima-bhaṅgī-sūcitāśeṣa-nītiḥ |
abhidhad iha dharmam dharmā-putropakaṅṭha
dvija-patir iva sākṣāt prekṣyate kamsa-vairī ||2.1.234||*

“Speaking about dharma before Yudhiṣṭhira, Kṛṣṇa appears like the best of *brāhmaṇas*, pleasant with modesty. His eyes are moving steadily and are filled with love. He shows unlimited good qualities through His skillful speech.”

yudhiṣṭhirādiko dhīrair dhīra-śāntaḥ prakīrtitaḥ ||2.1.235||

“The learned glorify Yudhiṣṭhira and others as being *dhīra-śānta*.”

dhīroddhataḥ —

*mātsaryavān ahaṅkāri māyāvī roṣaṇas calaḥ |
vikatthanaś ca vidvadbhir dhīroddhata udāhṛtaḥ ||2.1.236||*

“The wise call *dhīroddhata* (haughty) the person who shows envy, pride, anger, fickleness and boastful nature.”

yathā —

*āḥ pāpin yavanendra dardura punar vyāghṛtya sadyas tvayā
vāsaḥ kutracid andha-kūpa-kuhara-kroḍe'dya nirmīyatām |
helottānita-drṣṭi-mātra-bhasita-brahmāṅḍāṅḍaḥ puro
jāgarmi tvad-upagrahāya bhujagaḥ kṛṣṇo 'tra kṛṣṇābhidhaḥ ||2.1.237||*

“O sinner! King of the Yavanas! O frog! Today, being foiled, make your residence in the corner of a dark hole. The black snake called Kṛṣṇa is waiting there alert to catch you. Just by glancing casually upwards, I have turned the vessel of the universe to ashes.”

dhīroddhataś tu vidvadbhir bhīmasenādir ucyate ||2.1.238||

“The learned call persons like Bhīma *dhīroddhata*.”

mātsaryādyāḥ pratīyante doṣatvena yad apy amī |
līlā-viśeṣa-śālitvān nirdoṣe 'tre guṇāḥ smṛtāḥ ||2.1.239||

“Although qualities like envy mentioned in verse 236 appear to be faults, they should be regarded as good qualities in Kṛṣṇa, because they are befitting certain pastimes.”

yathā vā —
ambho-bhāra-bhara-praṇamra-jalada-bhrāntim vitanvann asau
ghorādambara-ḍambarah suvikuṭām utkṣipyā hastārgalām |
durvārah para-vāraṇah svayam ahaṁ labdho 'smi kṛṣṇah puro
re śrīdāma-kuraṅgasaṅgara-bhuvo bhaṅgam tvam aṅgīkuru ||2.1.240||

Another example:

“Making the low-hanging, water-filled clouds disperse, swinging a frightful trunk, with terrifying trumpeting sounds, I the monstrous, irrepressible elephant called Kṛṣṇa, destroyer of opponents, have arrived! Flee from the battlefield, O deer called Śrīdāma!”

mitho virodhino 'py atra kecin nigaditā guṇāḥ |
harau niraṅkuśaiśvaryāt ko 'pi na syād asambhavaḥ ||2.1.241||

“Some of the qualities listed above are contradictory. Though contrary, their existence in Kṛṣṇa is not impossible, because of His unrestricted powers.”

tathā ca kaurme —
asthūlaś cāṅuś caiva sthūlo 'ṅuś caiva sarvataḥ |
avarṇah sarvataḥ proktaḥ śyāmo raktānta-locanaḥ |
aiśvarya-yogād bhagavān viruddhārtho 'bhidhīyate ||2.1.242||

This is illustrated in a statement from *Kūrma Purāṇa*:

“The Lord is not gross, nor is He subtle; He is both gross and subtle. He is without color, but is blackish with tinges of red in the corners of His eyes. By His power He possesses contradictory qualities.”

tathāpi doṣāḥ parame naivāhāryāḥ kathañcana |
guṇā viruddhā apy ete samāhāryāḥ samantataḥ ||2.1.243||

“One should never find any fault in the Lord. Though the qualities are contradictory, He can resolve them all completely.”

mahāvārāhe ca —
sarve nityāḥ śāśvatās ca dehās tasya parātmanah |
hānopādāna-rahitā naiva prakṛtijāḥ kvacit ||2.1.244||
paramānanda-sandohā jñāna-mātrās ca sarvataḥ |
sarve sarva-guṇaiḥ pūrṇāḥ sarva-doṣa-vivarjitāḥ ||2.1.245||

This is confirmed in the *Mahā-Varāha Purāṇa*:

“All of the bodies of the Lord are eternal, and appear repeatedly in the material world. They are devoid of increase and decrease. They are never born of matter. All His bodies have the very nature of the highest bliss, are pure knowledge, are full of good qualities, and are devoid of all faults.”

vaiṣṇava-tantre 'pi —
aṣṭādaśa-mahā-doṣai rahitā bhagavat-tanuḥ |
sarvaiśvāyamayī satya-vijñānānanda-rūpiṇī ||2.1.246||

It is also confirmed in the *Vaiṣṇava-tantra*:

“The form of the Lord is without the eighteen great faults, is endowed with all powers and is the very essence of existence, knowledge and bliss.”

aṣṭādaśa-mahā-doṣāḥ, yathā viṣṇu-yāmale —
mohas tandrā bhramo rukṣa-rasatā kāma ulbaṇah |
lolatā mada-mātsarye himsā kheda-pariśramau ||2.1.247||
asatyam krodha ākāṅkṣā āsāṅkā viśva-vibhramah |
viṣamatvaṁ parāpekṣā doṣā aṣṭādaśoditāḥ ||2.1.248||

The eighteen great faults are mentioned in the *Viṣṇu-yāmala*:

“Bewilderment, sleep, error, material attachment without *prema*, material lust which brings suffering, fickleness, intoxication, envy, violence, exhaustion,

toil, lying, anger, hankering, worry, absorption in worldly affairs, prejudice and dependence on others.”

*ittham sarvāvatārebhyas tato 'py atrāvatāriṇaḥ |
vrajendra-nandane suṣṭhu mādhyura-bhara īritāḥ ||2.1.249||*

“Thus it has been explained that the amount of sweetness in Kṛṣṇa exceeds that of all the *avatāras* and the source of *avatāras*, Mahā-viṣṇu.”

*tathā ca brahma-saṁhitāyām ādi-puruṣa-rahasye (5.59) —
yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-bilajā jagad-aṇḍa-nāthāḥ |
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi ||2.1.250||*

This is explained in Brahma-saṁhitā [5.59]:

“Brahmā and other lords of the mundane worlds, appearing from the pores of hair of Mahā-Viṣṇu, remain alive as long as the duration of one exhalation of the latter [Mahā-Viṣṇu]. I adore the primeval Lord Govinda of whose subjective personality Mahā-Viṣṇu is the portion of a portion.”

*athāṣṭāv anukīrtiyante sad-guṇatvena viśrutāḥ |
maṅgalālaṅkriyā-rūpāḥ sattva-bhedās tu pauruṣāḥ ||2.1.251||
śobhā vilāso mādhyuram māṅgalyam sthairya-tejasī |
lalitaudāryam ity ete sattva-bhedās tu pauruṣāḥ ||2.1.252||*

“Excellent qualities of the heart, the embodiments of auspiciousness, are glorified as eight: glory, playfulness, sweetness, steadiness, strength, beauty and generosity.”

*tatra śobhā —
nīce dayādihike spardhā śauryotsāhau ca dakṣatā |
satyam ca vyaktim āyāti yatra śobheti tām viduḥ ||2.1.253||*

“Among the ornaments of auspiciousness, where there is mercy to subordinates, emulation of superiors, courage, enthusiasm, expertise and truthfulness, it is known as glory [śobha]”

yathā —

*svarga-dhvamsam vidhitsur vraja-bhuvi kadanam suṣṭhu vīkṣyātivrṣṭyā
nīcān ālocyā paścān namuci-ripu-mukhānūḍha-kāruṇya-vīciḥ |
aprekṣya svena tuḷyam kam api nija-ruṣām atra paryāpti-pātram
bandhūn ānandayiṣyann udaharatu hariḥ satya-sandho mahādrim ||2.1.254||*

An example:

“Seeing the pain caused by Indra’s rain in Vraja, Kṛṣṇa desired to destroy svarga; but then, considering Indra and the *devatās* to be inferior, a wave of compassion arose within Him. Seeing no one equal to Himself as a suitable object of anger, He who is firm in truth then lifted Govardhana, with the desire of giving bliss to His friends.”

vilāsaḥ —

*vṛṣabhasyeva gambhīrā gatir dhīram ca vīkṣaṇam |
sa-smītam ca vaco yatra sa vilāsa itīryate ||2.1.255||*

“Where there is a heavy gait, steady gaze like that of a bull and laughing words, it is called playfulness [*vilāsa*].”

yathā —

*malla-śreṇyām avinayavatīm mantharām nyasya drṣṭīm
vyādhunvāno dvīpa iva bhuvam vikramāḍambareṇa |
vāg-ārambhe smīta-parimalaiḥ kṣālayan mañca-kakṣām
tuṅge raṅga-sthala-parisare sārasākṣaḥ sasāra ||2.1.256||*

An example:

“Lotus-eyed Kṛṣṇa, while gazing steadily and boldly at the wrestlers, shaking the earth like an elephant, proud with victory, His words touched with the fragrance of humor, entered the raised arena while sprinkling water on the stage.”

mādhuryam —

tan mādhuryam bhaved yatra ceṣṭādeḥ sprhaṇīyatā ||2.1.257||

“When there is an expression of desire through actions it is called sweetness [*mādhuryam*].”

yathā —

*varām adhyāsīnas taṭa-bhuvam avaṣṭambha-rucibhiḥ
kadambaiḥ prālambaṁ pravalita-vilambaṁ viracayan |
prapannāyām agre mihira-duhitus tīrtha-padavīm
kuraṅgī-netrāyām madhu-ripur apāṅgam vikirati ||2.1.258||*

“While Kṛṣṇa was sitting on the bank of the Yamunā, tarrying there on the pretext of making a long garland of golden *kadamba* flowers, Rādhā arrived at a ghat on the river. He threw a glance from the corner of His eye at the doe-eyed Rādhā.”

māṅgalyam —

māṅgalyam jagatām eva viśvāsāspadatā matā ||2.1.259||

“Being the object of faith for the entire world is called having auspiciousness [*māṅgalyam*].”

yathā —

*anyāyāṁ na harāv iti vyapagata-dvārārgalā dānavā
rakṣī kṛṣṇa iti pramattam abhitaḥ krīḍāsu raktāḥ surāḥ |
sāksī vetti sa bhaktim ity avanata-vrātās ca cintojjihitāḥ
ke viśvambhara na tvad-aṅghri-yugale viśrambhītām bhejire ||2.1.260||*

An example:

“Because there is no sense of injustice in the Lord, even the demons leave their doors open. Because they have faith that Kṛṣṇa is their protector, the *devatās* indulge in play without worry. Understanding that He is the witness and thus knows their *bhakti*, those offering obeisances (devotees) have given up anxiety. O supporter of the universe! Who does not have faith in Your lotus feet?”

sthairyam —

vyavasāyād acalanam sthairyam vighnākulād api ||2.1.261||

“To remain fixed in one’s duties even though they are filled with obstacles is called steadiness [*sthairyam*].”

yathā —

*pratikule’pi sa-sūle, śive śivāyām niramśukāyām ca |
vyalunād eva mukundo vindhyāvali-nandanasya bhujān ||2.1.262||*

“Even though His act was obstructed by Śiva with his trident and Bāṇa’s mother who had appeared without clothing, Mukunda cut off Bāṇasura’s arms.”

tejah —

sarva-cittāvagāhitvaṁ tejah sadbhir udīryate ||2.1.263||

“The wise say that the ability to enter into the hearts of all others is called influence [*tejas*].”

yathā śrī-daśame (10.43.17) —

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrtimān
gopānām svajano ’satām kṣitirbhujām śāstā sva-pitroḥ śisūḥ |
mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇīnām paradevateti vidito raṅgaḥ gataḥ sāgrajaḥ ||2.1.264||*

An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.43.17]:

“The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord’s universal form, the *yogīs* as the Absolute Truth and the Vṛṣṇīs as their supreme worshipable Deity.”

yadvā —

tejo budhair avajñāder asahiṣṇutvaṁ ucyate ||2.1.265||

“Another definition of *tejas* is intolerance of offense (since another meaning of *tejas* is impatience and fierce opposition).”

yathā —

*ākruṣṭe prakātaṁ didaṇḍayiṣunā caṇḍena raṅga-sthale
nande cānakadundubhau ca purataḥ kamsena viśva-druhā |
dṛṣṭiṁ tatra surāri-mṛtyu-kulaṭā-samparka-dūtīm kṣipan
mañcasyopari sañcukurdiṣur asau paśyācyutaḥ prāñcati ||2.1.266||*

An example:

“When the hater of the whole universe, angry Kamsa, loudly beckons to Nanda and Vasudeva with the desire to give them punishment, Kṛṣṇa throws a glance like a messenger sent to the unchaste woman called death for the demons, and ascends the arena with a desire to play.”

lalitam —

śṛṅgāra-pracurā ceṣṭā yatra taṁ lalitāṁ viduḥ ||2.1.267||

“Where there are activities of explicit conjugal nature it is known as *lalita*, voluptuousness.”

yathā—

*vidhatte rādhāyāḥ kuca-mukulayoḥ keli-makarīm
kareṇa vyagrātmā sarabhasam asavyena rasikaḥ |
ariṣṭe sātōpaṁ kaṭu ruvati savyena vihasann
udañcad-romāñcaṁ racayati ca kṛṣṇaḥ parikaram ||2.1.268||*

An example:

“The King of Rasa, Kṛṣṇa is joyfully drawing *makarīs* on the bud-like breasts of Rādhā with His right hand using a steady mind. When Ariṣṭāsura roars harshly with pride, Kṛṣṇa, laughing at him while goosebumps rise on His flesh, ties His belt with His left hand.”

audāryam —

ātmādy-arpaṇa-kāritvam audāryam iti kīrtiyate ||2.1.269||

“Generosity is glorified as the willingness to offer to another person even one’s soul.”

yathā—

*vadānyaḥ ko bhaved atra vadānyaḥ puruṣottamāt |
akiñcanāya yenātmā nirguṇāyāpi dīyate ||2.1.270||*

“Is there anyone more magnanimous than the Supreme Lord, who offers even His soul to the destitute and nondescript?”

*sāmānyā nāyaka-guṇāḥ sthiratādyā yad apy amī |
tathāpi pūrvataḥ kiñcid viśeṣāt punar īritāḥ ||2.1.271||*

“Although these eight qualities were previously discussed, because they are somewhat remarkable, they have again been described in a separate category.”

athāsya sahāyāḥ —

*aśya gargādayo dharme yuyudhānādayo yudhi |
uddhavādyās tathā mantrā sahāyāḥ parikīrtitāḥ ||2.1.272||*

“Kṛṣṇa’s assistants: For matters of *dharma*, the sages such as Garga; for war, persons such as Sātyaki; and for advice, persons such as Uddhava are glorified as assistants to the Lord in revealing these qualities.”

atha kṛṣṇa-bhaktāḥ —

tad-bhāva-bhāvita-svāntāḥ kṛṣṇa-bhaktā itīritāḥ ||2.1.273||

“The devotees of Kṛṣṇa: Those whose hearts are full of attraction to Kṛṣṇa are called the devotees of Kṛṣṇa.”

*yo satya-vākya ity ādyā hrīmān ity antimā guṇāḥ |
proktāḥ kṛṣṇe’sya bhakteṣu te vijñeyā manīṣibhiḥ ||2.1.274||*

“The learned understand that all the qualities of Kṛṣṇa, from truthfulness [2.1.24] to bashfulness [2.1.27] are also present in Kṛṣṇa’s devotees.”

te sādhakāś ca siddhāś ca dvi-vidhāḥ parikīrtitāḥ ||2.1.275||

“The devotees are said to be of two types: practitioners (*sādhakas*) and perfected (*siddhas*).”

tatra sādhakāḥ —

*utpanna-ratayaḥ samyañ nairvighnyam anupāgatāḥ |
kṛṣṇa-sākṣāt-kṛtau योग्याḥ sādhakāḥ parikīrtitāḥ ||2.1.276||*

“Practitioners (*sādhakas*) are those who have developed *rati* for Kṛṣṇa but have not completely extinguished the *anarthas*, and who are qualified to see Kṛṣṇa directly.”

yathaikādaśe (11.2.46) —

*īsvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca |
prema-māitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ ||2.1.277||*

An example from the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.2.46]:

“An intermediate or second-class devotee, called *madhyama-adhikārī*, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.”

yathā vā —

*siktāpy aśru-jalotkareṇa bhagavad-vārtā-nadī-janmanā
tiṣṭhaty eva bhavāgni-hetir iti te dhīmann alam cintayā |
hṛd-vyomany amṛta-sprhā-hara-kṛpā-vṛṣṭeḥ sphuṭam lakṣate
nediṣṭaḥ prthu-roma-tāṇḍava-bharāt kṛṣṇāmbudhasyodgamaḥ ||2.1.278||*

Another example:

“Do not worry that after you have been drenched in tears arising from the river of the pastimes of the Lord, you will remain in the flame of suffering in the material world. When all the hairs on your limbs dance, then you will see very near, rising in the sky of your heart, the cloud of Kṛṣṇa’s form, full of the shower of mercy that destroys the desire for liberation.”

bilvamaṅgala-tulyā ye sādhakās te prakīrtitāḥ ||2.1.279||

“Those who are similar to Bilvamaṅgala are known as *sādhus*.”

atha siddhāḥ —

avijñātākhila-kleśāḥ sadā kṛṣṇāśrita-kriyāḥ |
siddhāḥ syuḥ santata-prema-saukhyāsvāda-parāyaṇāḥ ||2.1.280||

“Those who experience no suffering at all, who perform all actions while taking shelter of Kṛṣṇa, and who always taste the happiness of continuous *prema* are known as the perfected devotees [*siddhas*].”

samprāpta-siddhayaḥ siddhā nitya-siddhās ca te tridhā ||2.1.281||

“There are two types of perfected devotees: those who have attained perfection (*sādhana-siddha*) and those who are eternally perfect (*nitya-siddha*).”

tatra samprāpta-siddhayaḥ —
sādhanaīḥ kṛpayā cāsyā dvidhā samprāpta-siddhayaḥ ||2.1.282||

“Those who have attained perfection are of two types: those who have attained perfection by performance of *sādhana* and those who have attained perfection by mercy.”

tatra sādhanā-siddhāḥ, yathā tṛtīye (3.15.25) —
yac ca vrajanty animiṣām ṛṣabhānuvṛtṭyā
dūre yamā hy upari naḥ sprhaṇīya-śīlāḥ |
bhartur mithaḥ su-yaśasaḥ kathanānurāga-
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ ||2.1.283||

An example of a *sādhana-siddha*, from the Third Canto of *Śrīmad-Bhāgavatam* [3.15.25]:

“Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahmā and other demigods.”

yathā vā —
ye bhakti-prabhaviṣṇutā-kavalita-kleśormayaḥ kurvate
ḍṛk-pāte 'pi ghrṇām kṛta-praṇatiṣu prāyeṇa mokṣādiṣu |

*tān prema-prasarotsava-stavakita-svāntān pramodāśrubhir
nirdhautāsya-taṭān muhuḥ pulakino dhanyān namaskurmahe* ||2.1.284||

Another example:

“I offer respects to the great devotees who have destroyed all suffering by the power of *bhakti*, who hate to glance upon the four objects [*dharma*, *artha*, *kāma* and *mokṣa*] although they offer respects to the devotees, whose hearts are full of the bliss of strong *prema*, whose faces are washed with tears of bliss and whose limbs are covered with goosebumps.”

mārkaṇḍeyādayaḥ proktāḥ sādhanaiḥ prāpta-siddhayaḥ ||2.1.285||

“It is said that Mārkaṇḍeya and other sages attained perfection by *sādhana*.”

atha krpā-siddhāḥ, yathā śrī-daśame (10.23.43-44) —
*nāsām dvijāti-saṁskāro na nivāso gurāv api |
na tapo nātma-mīmāṁsā na śaucam na kriyāḥ śubhāḥ* ||2.1.286||
*athāpi hy uttamaḥśloke kṛṣṇe yogeśvareśvare |
bhaktir dṛḍhā na cāsmākaṁ saṁskārādimatām api* ||2.1.287||

An example of attaining perfection by mercy, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.23.43-44]:

“These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as *brahmacārīs* in the *āśrama* of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Kṛṣṇa, whose glories are chanted by the exalted hymns of the Vedas and who is the supreme master of all masters of mystic power. We, on the other hand, have no such devotion for the Lord, although we have executed all these processes.”

*yathā vā —
na kācid abhavad guror bhajana-yantraṇe ’bhijñatā
na sādhana-vidhau ca te śrama-lavasya gandho ’py abhūt |
gato ’si caritārthatām paramahaṁsa-mṛgya-śriyā
mukunda-pada-padmayoḥ praṇaya-sīdhuno dhārayā* ||2.1.288||

Another example:

“You are not known to have suffered pains in the service of the *guru*, and you have trace of exerting even a drop of labor in following the rules of *sādhana*. But you have succeeded in attaining the river of nectar of *prema* coming from the two lotus feet of Mukunda, which are the wealth sought by the *paramahंसas*.”

kṛpā-siddhā yajña-patnī-vairocani-śukādayaḥ ||2.1.289||

“Those who have attained perfection by mercy are Śukadeva, the wives of the *brāhmaņas* and Bali, the son of Virocana.”

atha nitya-siddhāḥ —

ātma-koṭi-guṇaṁ kṛṣṇe premāṇaṁ paramaṁ gatāḥ |
nityānanda-guṇāḥ sarve nitya-siddhā mukundavat ||2.1.290||

“Those whose very body and qualities are bliss like Mukunda’s, and who possess the highest *prema* for Kṛṣṇa, which is ten million times greater than the attachment for the self are called eternally perfect (*nitya-siddha*).”

yathā pādme śrī-bhagavat-satyabhāmā-devī-saṁvāde —

atha brahmādi-devānāṁ tathā prārthanayā bhuvāḥ |
āgato ’haṁ gaṇāḥ sarve jātās te ’pi mayā saha ||2.1.291||
ete hi yādavāḥ sarve mad-gaṇā eva bhāmini |
sarvadā mat-priyā devi mat-tulya-guṇa-śāliṇaḥ ||2.1.292||

An example from the discussion between Satyabhāmā and the Lord, from the *Padma Purāna*:

“O beautiful Satyabhāmā! I have come because of the prayers of Brahmā and the *devatās*, and My associates all have taken birth with Me. The Yādavas that you see are all My associates and are full of all qualities like Mine. They always hold Me alone as dear.”

tathā ca śrī-daśame (10.14.32) —

aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām |
yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam ||2.1.293||

Another example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.14.32]:
“How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.”

tatraiva (10.26.13) —

dustyajaś cāmurāgo 'smin sarveṣāṃ no vrajaukasām |
nanda te tanaye 'smāsu tasyāpy autpattikaḥ katham ||2.1.294||

Also from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.26.13]:

“Dear Nanda, how is it that we and all the other residents of Vraja cannot give up our constant affection for your son? And how is it that He is so spontaneously attracted to us?”

sanātanaṃ mitram iti tasyāpy autpattikaḥ katham |
sneho 'smāsv iti caiteṣāṃ nitya-preṣṭhatvam āgatam ||2.1.295||

“One can understand that the inhabitants of Vraja are eternal associates of the Lord by the worlds ‘eternal friend’ in verse 293 and ‘how is it that He is so spontaneously attracted to us?’ in verse 294.”

ity atah kathitā nitya-priyā yādava-vallavāḥ |
eṣāṃ laukikavac-ceṣṭā līlā mura-ripor iva ||2.1.296||

“Thus for this reason, the Yādavas known as the cowherd people are said to be eternal associates of the Lord. As with the Lord’s actions, their actions also appear worldly, although everything about them is purely spiritual.”

tathā hi pādmottara-khaṇḍe —

yathā saumitri-bharatau yathā saṅkarṣaṇādayaḥ |
tathā tenaiva jāyante nija-lokāḍ yadrcchayā ||2.1.297||
punas tenaiva gacchanti tat-padaṃ śāśvataṃ param |
na karma-bandhanaṃ janma vaiṣṇavānāṃ ca vidyate ||2.1.298||

Also, from the *Uttara-khaṇḍa* of the *Padma Purāṇa*:

“Just as Lakṣmaṇa, Bharata and Saṅkarṣana take birth with the Lord, the Yādava cowherd people, descending from their spiritual planet by the Lord’s will, take birth with the appearance of Lord Kṛṣṇa, and then return to His eternal *dhāma* along with Him. The birth of these devotees is not caused by bondage to *karma*.”

*ye proktāḥ pañca-pañcāśat kramāt kaṁsarīpor guṇāḥ |
te cānye cāpi siddheṣu siddhidatvādayo matāḥ ||2.1.299||*

“The first fifty-five of the qualities denoting Kṛṣṇa, as well as qualities such as the ability to give *yoga siddhis*, are also present in the perfected devotees.”

*bhaktās tu kīrtitāḥ śāntās tathā dāsa-sutādayaḥ |
sakhāyo guru-vargāś ca preyasyaś ceti pañcadhā ||2.1.300||*

“There are five types of devotees of Kṛṣṇa: those in *sānta-rasa*, the servants and sons, the friends, the elders and the lovers.”

*atha uddīpanāḥ —
uddīpanās tu te proktā bhāvam uddīpayanti ye |
te tu śrī-kṛṣṇa-candrasya guṇāś ceṣṭāḥ prasāadhanam ||2.1.301||
smitāṅga-saurabhe vaṁśa-śṛṅga-nūpura-kambavaḥ |
padānka-kṣetra-tulasī-bhakta-tad-vāsarādayaḥ ||2.1.302||*

“Things that nourish the *bhāva* of the practitioner are called *uddīpanas* or stimuli. These are things such as Kṛṣṇa’s qualities, pastimes, decorations, His smile, the fragrance of His body, His flute, horn anklets, conch, footprints, His *dhāma*, *tulasī*, devotees and festival days such as Janmāṣṭamī and Ekādaśī.”

*tatra guṇāḥ —
guṇās tu trividhāḥ proktāḥ kāya-vān-mānasāśrayāḥ ||2.1.303||*

“Qualities are of three types: bodily, mental and verbal.”

*tatra kāyikāḥ —
vayaḥ-saundarya-rūpāṇi kāyikāmṛdutādayaḥ ||2.1.304||*

“Bodily qualities are age, beauty, His forms and things like softness of body.”

*guṇāḥ svarūpam evāsya kāyikādyā yadapy amī |
bhedaṁ svīkr̥tya varṇyante tathāpy uddīpanā iti ||2.1.305||*

“Though these bodily qualities are included in Kṛṣṇa’s *svārūpa*, accepting them as separate from the *svārūpa*, they are called *uddīpanas*.”

*atas tasya svarūpasya syād ālambanataiva hi |
uddīpanatvam eva syād bhūṣaṇādes tu kevalam ||2.1.306||*

“The form of Kṛṣṇa is the *ālambana*. His ornaments, age and other items act as *uddīpana*.”

eṣāṁ ālambanatvaṁ ca tathoddīpanatāpi ca ||2.1.307||

“His qualities, however act as both *ālambana* and *uddīpana*.”

*tatra vayah —
vayah kaumāra-paugaṇḍa-kaiśoram iti tat tridhā ||2.1.308||*

“Kṛṣṇa has three ages: childhood (*kumāra*), boyhood (*paugaṇḍa*) and youth (*kaiśora*).”

*kaumāraṁ pañcamābdāntaṁ paugaṇḍaṁ daśamāvadhi |
ā-ṣoḍaśāc ca kaiśoraṁ yauvanaṁ syāt tataḥ param ||2.1.309||*

“Childhood ends with the fifth year; boyhood ends with the tenth year; youth ends with the sixteenth year. After that is manhood (*yauvana*).”

*aucityāt tatra kaumāraṁ vaktavyaṁ vatsale rase |
paugaṇḍaṁ preyasi tat-tat-khelādi-yogataḥ ||2.1.310||
śraiṣṭhyam ujjvala evāsya kaiśorasya tathāpy adaḥ |
prāyāḥ sarva-rasaucityād atrodāhriyate kramāt ||2.1.311||*

“Considering the suitability for pastimes, the childhood age is most fit for *vātsala* or parental *rasa*, and boyhood is most fit for *sakhya-rasa*. You is most

excellent for *madhura-rasa*. The majority of examples given in this section are from youth (*kaiśora*), since it is suitable for all *rasas*.”

ādyam madhyam tathā śeṣam kaiśoram trividham bhavet ||2.1.312||

“Youth (*kaiśora*) has three divisions: beginning, middle and end.”

tatra ādyam —

varṇasyojjvalatā kāpi netrānte cāruṇa-cchaviḥ |
romāvali-prakaṭatā kaiśore prathame sati ||2.1.313||

“At the beginning of the *kaiśora* age, Kṛṣṇa’s complexion becomes indescribably effulgent, the edges of His eyes become reddish and fine hairs appear on His body.”

tathā —

harati śitimā ko ’py aṅgānām mahendra-maṇi-śriyam
praviśati dṛśor ante kāntir manāg iva lohini |
sakhi tanu-ruhām rājiḥ sūkṣmā darāsya virohate
sphurati suśamā navyedānīm tanau vana-mālinaḥ ||2.1.314||

An example:

“O my friend! Now the body of Kṛṣṇa has taken on a fresh beauty. All His limbs steal the splendor of the dark blue sapphire. A reddish hue has entered the corners of His eyes, and a few very fine hairs have sprung up on His body.”

vaijayantī-śikhaṅḍādi-naṭa-pravara-veśatā |
vaṁśī-madhurimā vastra-śobhā cātra paricchadaḥ ||2.1.315||

“His typical accoutrement during this period is the Vaijayantī garland, peacock feather, the costume of a dancer, the sweetness of His flute playing, and the luster of His dress.”

yathā śrī-daśame (10.21.5) —

barhāpīḍam naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad-vāsaḥ kanaka-kapiśam vaijayantīm ca mālām |

*randhrān veṇor adhara-sudhayā pūrayan gopa-vṛndair
vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ* ||2.1.316||

An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.21.5]:
“Wearing a peacock-feather ornament upon His head, blue *karṇikāra* flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.”

*kharatātra nakhāgrāṇāṁ dhanur āndolitā bhruvoḥ |
radānāṁ rañjanaṁ rāga-cūrṇair ity ādi ceṣṭitam* ||2.1.317||

“At the beginning of youth, the activities consist of sharpening His nails, quivering of His bow-like eyebrows, and staining the teeth with dyes.”

*yathā—
navaṁ dhanur ivātanor naṭad-agma-dviṣor bhrū-yugaṁ
śarālir iva śāṇitā nakhara-rājir agre kharā |
virājati śarīriṇī rucira-danta-lekhāruṇā
na kā sakhi samīkṣaṇād yuvatir asya vitrasyati* ||2.1.318||

An example:

“The two eyebrows of the enemy of Agha are dancing like new bows of Cupid. The tips of His rows of fingernails are so sharp that they shine like a line of arrows. The glistening rows of His attractive teeth embody the redness of dawn. What young woman would not be afraid of seeing Him?”

*tan-mohanatā, yathā —
kartuṁ mugdhāḥ svayam acaṭunā na kṣamante 'bhiyogaṁ
na vyādātuṁ kvacid apī jane vaktram apy utsahante |
dṛṣṭvā tās te nava-madhurima-smeratāṁ mādhavārtāḥ
sva-prāṇebhyas trayam udasṛjann adya toyāñjalīnām* ||2.1.319||

The attractiveness of the first part of youth:

“O Mādhava! Gazing upon the new sweetness of Your smile, the bewildered, immobilized *gopīs* are not able to reveal spontaneously the sentiments in their minds. And they are not able to confide in any person. What more can be said? They are so pained that today they have offered three handfuls of water to their life airs.”

atha madhyamam —

*ūru-dvayasya bāhvoś ca kāpi śrīr urasas tathā |
mūrter mādthurimādyam ca kaiśore sati madhyame ||2.1.320||*

“During the middle of His *kaiśora* period, Kṛṣṇa displays indescribable beauty in His two thighs, His two arms and His chest, and sweetness in His whole form.”

yathā —

*spṛhayati kari-śuṅḍā-daṇḍanāyuru-yugmam
garuḍa-maṇi-kavāṭī-sakhyam icchaty uraś ca |
bhujā-yugam api dhitsaty argalāvarga-nindām
abhinava-taruṇimnaḥ prakrame keśavasya ||2.1.321||*

An example:

“In the course of Kṛṣṇa’s fresh youth, His thighs desired to punish the trunks of elephants, His chest desired to make friends with door panels made of sapphire, and His arms scolded door bolts.”

*mukham smita-vilāsāḍhyam vibhramottarale dṛśau |
tri-jagan-mohanam gītām ity ādir iha mādhurī ||2.1.322||*

“The sweetness of His middle youth consists of His face brilliant with soft smile, His eyes restless with flirtation, and His singing which enchants the three words.”

yathā —

*anaṅga-naya-cāturī-paricayottaraṅge dṛśau
mukhāmbujam udañcita-smīta-vilāsa-ramyādharam |
acañcala-kulāṅganā-vrata-viḍambi-saṅgītakam
hares taruṇimāṅkure sphurati mādhurī kāpy abhūt ||2.1.323||*

An example:

“What sweetness became visible at the sprouting of Hari’s youth! His two restless eyes made friendship with the crafty conduct of Cupid. His lotus face became most radiant with attractive lips embellished with smiles. His singing made even the chaste women break their marriage vows.”

*vaidagdhī-sāra-vistārah kuñja-keli-mahotsavaḥ |
ārambho rāsa-līlāder iha ceṣṭādi-sauṣṭhavam ||2.1.324||*

“The excellence of His behavior during the middle of His youth consists of a profuse concentration of charming but cunning actions, a great festival of pastimes in the groves and the beginning of the *rāsa* dance.”

yathā —

*vyaktālakta-padaīḥ kvacit pariluṭhat-piñchāvataṃsaiḥ kvacit
talpair vicyuta-kāñcibhiḥ kvacid asau vyākīrṇa-kuñjotkarā |
prodyan-maṇḍala-bandha-tāṇḍava-ghaṭālakṣmollasat-saikatā
govindasya vilāsa-vṛndam adhikaṃ vṛndāṭavī śaṃsati ||2.1.325||*

An example:

“In some places, by His clearly visible lac-stained footprints, in other places by the peacock feathers plundered from His headdress, in other places by beds strewn with discarded belts, by a multitude of disheveled groves and sand glowing with the evident marks of dancing in a circle—Vṛndāvan announces the manifold pastimes of Govinda.”

tan-mohanatā, yathā —

*vidūrān mārāgnim hṛdaya-ravi-kānte prakāṭayann
udasyan dharmenduṃ vidadhad abhito rāga-pāṭalam |
katham hā nas trāṇaṃ sakhi mukulayan bodha-kumudaṃ
tarasvī kṛṣṇābabhre madhurima-bharārko ’bhyudayate ||2.1.326||*

The attractiveness of the middle period of Kṛṣṇa’s youth:

“O friend! Has an energetic sun full of sweetness arisen in the black sky called Kṛṣṇa? From a distance He has ignited the fire of passion in the *sūryakānta* jewel of my heart and produced a mass of red clouds in every

direction. He had made the moon of dharma set, and transformed the blooming night lotus of discrimination into a mere bud. How can we be delivered from this condition?”

atha śeṣam —

*pūrvato 'py adhikotkarṣaṁ bāḍham aṅgāni bibhrati |
tri-vali-vyaktir ity ādyam kaiśore carame sati ||2.1.327||*

“When the final period of youth (*kaiśora*) begins, all His limbs become more alluring than previously, with three lines clearly visible on His navel, etc.”

yathā —

*marakata-girer gaṇḍa-grāva-prabhā-hara-vakṣasaṁ
śata-makha-maṇi-stambhārambha-pramāthi-bhuja-dvayam |
tanu-taraṅijā-vīci-cchāyā-vidāmbi-bali-trayam
madana-kadalī-sādhiṣṭhoruṁ smarāmy asurāntakam ||2.1.328||*

An example:

“I am remembering the killer of demons, Kṛṣṇa, whose chest steals the radiance of a boulder from the sapphire mountain, whose two arms agitate the pride of sapphire pillars, whose three folds of skin on His abdomen shame the beauty of the Yamunā’s delicate waves, and whose excellent thighs surpass the trunks of banana trees.”

tan-mādhuryam, yathā —

*daśārdha-śara-mādhurī-damana-dakṣayāṅga-śriyā
vidhūnita-vadhū-dhṛtiṁ varakalā-vilāsāspadam |
dṛg-añcala-camatkṛti-kṣapita-khañjarīta-dyutiṁ
sphurat-taruṇimodgamam taruṇi paśya pītāmbaram ||2.1.329||*

The sweetness of the last period of youth:

“O young lady! Behold that person wearing yellow cloth, who is radiating the beauty of fresh youth. With His bodily beauty, capable of defeating the five arrows of Cupid, He makes the women lose all composure. He is the playground of the sixty-four arts, and the astonishing beauty of the tips of His eyes crushes the splendor of the wagtail.”

idam eva hareḥ prājñair nava-yauvanam ucyate ||2.1.330||

“This last part of youth is called new youth (*nava-yauvana*) by the wise.”

atra gokula-devīnām bhāva-sarvasva-śālitā |
abhūta-pūrva-kandarpa-tantra-līlotsavādayaḥ ||2.1.331||

“The end of youth is characterized by the manifestation of bliss from the most amazing pastimes of conjugal love never before enacted, in which the girls of Vraja are filled with the sum total of love.”

yathā —
kāntābhiḥ kalahāyate kvacid ayaṁ kandarpa-lekhān kvacit
kīrair arpayati kvacid vitanute krīḍābhisārodyamam |
sakhyā bhedayati kvacit smara-kalā-śāḍgunyavān īhate
sandhim kvāpy anuśāsti kuñja-nṛpatiḥ śṛṅgāra-rājyottamam ||2.1.332||

An example:

“The king of the groves, equipped with the six elements necessary for the arts of Cupid, rules the excellent kingdom of romantic love. In one place He picks a quarrel with His beloved women. In another place He dispatches love letters along with parrots. In another place He becomes eager to meet for pastimes. In another place, He resolves differences using a go-between, and in another place, He unites with a *gopī*.”

tan-mohanatā, yathā —
karṇākarṇi sakhī-janena vijane dūtī-stuti-prakriyā
patyur vañcana-cāturī guṇanikā kuṇḍa-prayāṇ niśi |
vādhiryam guru-vāci veṇu-virutāv utkarṇateti vratān
kaiśoreṇa tavādya kṛṣṇa guruṇā gaurī-gaṇaḥ paṭhyate ||2.1.333||

An example of attractiveness of the late *kaiśora* period:

“O Kṛṣṇa, today Your age of youth, in the role of a *guru*, is teaching the golden *gopīs* the art of whispering in each others’ ears, the method for making verses of praise for messengers when alone, cleverness in cheating husbands, praactice in sneaking to the forest at night, deafness to the words of the elders, and rapt hearing of the flute sound.”

netuḥ svarūpam evoktaṁ kaiśoram iha yadyapi |
nānākṛti-prakaṭanāt tathāpy uddīpanam matam ||2.1.334||

“Even though the age of youth is said to be the *svarūpa* of the protagonist (*ālambana*), it is also considered to be the stimulus (*uddīpana*) because of appearing as one among many forms of age.”

bālye’pi nava-tāruṇya-prākāṭyam kvacit |
tan nātirasa-vāhitvān na rasajñair udāhṛtam ||2.1.335||

“Sometimes it is heard that new youthfulness appears in Kṛṣṇa even as a small child, but since that does not nourish *rasa*, it is not mentioned by those knowledgeable in *rasa*.”

atha saundaryam —
bhavet saundaryam aṅgānām sanniveśo yathocitam ||2.1.336||

“Arrangement of the limbs in the most suitable manner is called beauty.”

yathā —
mukhaṁ te dīrghākṣam marakata-taṭī-pīvaram uro
bhuja-dvandvam stambha-dyuti-suvalitam pārśva-yugalam |
parikṣiṇo madhyaḥ prathima-laharī-hāri jaghanam
na kasyāḥ kaṁsāre harati hṛdayam paṅkaja-dṛśaḥ ||2.1.337||

“O Kṛṣṇa! Your face with long eyes, Your broad chest like an emerald riverbank, Your two arms like pillars, Your graceful sides, narrow waist, and hips attractive with ever-increasing waves of sweetness—which hearts of the lotus-eyed *gopīs* will not be stolen by these features?”

atha rūpam —
vibhūṣaṇam vibhūṣyam syād yena tad rūpam ucyate ||2.1.338||

“Excellent form is said to be that by which ornaments become worthy of being ornaments.”

yathā —

*kṛṣṇasya maṇḍana-tatir maṇi-kuṇḍalādyā
nītāṅga-saṅgatim alaṅkṛtaye varāṅgi |
śaktā babhūva na manāg api tad-vidhāne
sā pratyuta svayam analpam alaṅkṛtāsīt ||2.1.339||*

“O beautiful woman! The jeweled earrings and other ornaments contacting His body cannot at all function as ornaments to enhance His beauty. Rather, those ornaments become decorated by His body, and thus have increased their beauty.”

atha mṛdutā —

mṛdutā komalasyāpi saṁsparśāsahatocyate ||2.1.340||

“Tenderness means being so soft that even touching what is soft becomes intolerable.”

yathā —

*ahaha navāmbuda-kānter amuṣya sukumāratā kumārasya |
api nava-pallava-saṅgād aṅgāny aparajya śīryanti ||2.1.341||*

“Ah! So tender is the body of this young boy with the complexion of a new cloud that by touching new shoots, His limbs become bruised and torn.”

ye nāyaka-prakaraṇe vācikā mānasās tathā |

guṇāḥ proktānta evātra jñeyā uddīpanā budhaḥ ||2.1.342||

“The intelligent understand that all verbal and mental qualities that have been mentioned already in this section describing the protagonist are the *uddīpanas*.”

ceṣṭā —

ceṣṭā rāsādi-līlāḥ syus tathā duṣṭa-vadhādayaḥ ||2.1.343||

“The *rāsa-līlā*, killing of the demons and other pastimes are called activities [*ceṣṭā*].”

tatra rāso, yathā —

*nṛtyad-gopa-nitambinī-kṛta-parīrambhasya rambhādibhir
gīrvāṇībhir anaṅga-raṅga-vivaśam sandṛśyamāna-śriyaḥ |
krīḍā-tāṇḍava-panḍitasya paritaḥ śrī-puṇḍarīkākṣa te
rāsārambha-rasārthino madhurimā cetāmsi naḥ karṣati ||2.1.344||*

“O lotus-eyed Lord! You, an expert dancer, longing for the pleasure of the *rāsa-līlā* to begin, were embraced on all sides by the gracefully-hipped, dancing *gopīs*. Rambhā and other heavenly damsels, smitten by Cupid’s play, beheld Your beauty at that time. The sweetness exhibited at that time is dragging away our hearts.”

duṣṭa-vadho, yathā lalita-mādhava (9.50) —

*śambhur vṛṣam nayati mandara-kandarāntar
mlānaḥ salīlam api yatra śiro dhunāne |
āḥ kautukam kalaya keli-lavād ariṣṭam
tam duṣṭa-puṅgavam asau harir unmamātha ||2.1.345||*

Killing demons, from Lalita-mādhava:

“When Ariṣṭāsura shakes his head in jest, Śiva pales and departs for a cave in the Mandara Mountain with his bull. Ah! See the fun! Kṛṣṇa so casually killed that wicked bull demon.”

atha prasādhanam —

kathitam vasanākālpa-maṇḍanādyam prasādhanam ||2.1.346||

“Vestment refers to clothing, ornaments, decorations and other similar things.”

tatra vasanam —

*navārka-raśmi-kāśmīra-haritalādi-sannibham |
yugam catuṣkam bhūyiṣṭham vasanam tri-vidham hareḥ ||2.1.347||*

“The Lord has three types of clothing: two-piece outfit, four-piece dress, and multi-piece dress in orange, red, yellow and other colors.”

tatra yugam —

paridhānam sa-samvyānam yuga-rūpam udīritam ||2.1.348||

“Two-piece dress refers to a lower cloth wrapped around the waist and an upper shawl.”

yathā stavāvalyām mukundāṣṭake (3) —
kanaka-nivaha-śobhānandi pītam nitambe
tad-upari navaraktam vastram ittham dadhānaḥ |
priyam iva kila varṇam rāga-yuktam priyāyāḥ
pranayatu mama netrābhīṣṭa-pūrtim mukundaḥ ||2.1.349||

An example from the *Mukundāstaka* of *Stavāvalī*:

“May Mukunda, wearing on His hips a yellow dhoti that derides the glory of a pile of gold, with reddish upper cloth, tinged with the passion for His beloved, satisfy the desire of my eyes.”

catuṣkam —
catuṣkam kañcukoṣṇīṣa-tunda-bandhāntarīyakam ||2.1.350||

“The four-piece outfit refers to shirt, turban, sash and lower garment.”

yathā —
smerāsyah parihita-pāṭalāmbara-śrīś
channāṅgaḥ puraṭa-rucoru-kañcakena |
uṣṇīṣam dadhad aruṇam dhaṭim ca citrām
kaṁsārīr vahati mahotsave mudam naḥ ||2.1.351||

“The enemy of Kamsa, smiling in great joy, and wearing a pink *dhoti*, orange turban, an excellent vest of shining gold and multi-color sash, creates joy in us.”

bhūyiṣṭham —
khaṇḍitākhaṇḍitam bhūri naṭa-veśa-kriyocitam |
aneka-varṇam vasanam bhūyiṣṭham kathitam budhaiḥ ||2.1.352||

“The wise say that the multi-piece outfit consists of many pieces of cloth, cut and uncut, of many colors, suitable for performing artists.”

yathā —

*akhaṇḍita-vikhaṇḍitaiḥ sita-piśaṅga-nīlārūṇaiḥ
paṭaiḥ kṛta-yathocita-prakaṭa-sanniveśojjvalaḥ |
ayam karabha-rāt-prabhah pracura-raṅga-śṛṅgāritah
karoti karabhoru me ghana-rucir mudam mādhaveḥ ||2.1.353||*

“O slender thighed-woman! Mādhave, the color of the rain cloud, effulgent like a young elephant king, bedecked for a multitude of pastimes, effulgent with a stylish creation of cut and uncut cloth in white, gold, blue and red colors, is giving me bliss.”

atha ākalpaḥ —

*keśa-bandhanam ālepo mālā-citra-viśeṣakaḥ |
tāmbūla-keli-padmādir ākalpaḥ parikīrtitah ||2.1.354||*

“Hair styles, applied cosmetics, garlands, body *tilaka*, *tilaka* on the forehead, *betel*-nut preparations and imitation lotuses are called accessories.”

*syāj jūṭah kavari cūḍā veṇī ca kaca-bandhanam |
pāṇḍuraḥ karburaḥ pīta ity ālepas tridhā mataḥ ||2.1.355||*

“Tying the hair consists of tying the hair at the back of the neck, binding flowers in the hair, binding the hair in a topknot and braiding the hair. The cosmetics are white, multicolor and yellow.”

*mālā tridhā vaijyantī ratna-mālā vana-srajaḥ |
asyā vaikakṣakāpīḍa-prālabhādya bhidā matāḥ ||2.1.356||*

“There are three types of garland: *vaijyantī*, jewel garland and forest garland. They may also extend over the serve as a chaplet around the topknot, or hang down from the neck.”

*makarī-patra-bhaṅgādhyam citram pīta-sitāruṇam |
tathā viśeṣako pi syād anyad ūhyam svayam budhaiḥ ||2.1.357||*

“The body *tilaka* (*citram*) is yellow, white and reddish, filled with pictures of *makarīs*. The forehead *tilaka* (*viśeṣakha*) is also yellow, white or red. Intelligent persons also modify these into other colors spontaneously.”

yathā —

*tāmbūla-sphurad-ānanendur amalāṁ dhāmmillam ullāsayan
bhakti-ccheda-lasat-sughrṣṭa-ghuṣṛṇālepa-śrīyā peśalaḥ |
tuṅgoraḥ-sthala-piṅgala-srag alika-bhrājiṣṇu-patrāṅgulih
śyāmāṅga-dyutir adya me sakhi dṛśor dugdhe mudam mādhaveḥ ||2.1.358||*

“O friend! The moon of His face shines with betel nut and a faultless hairstyle. A yellow garland rests on His raised chest. He wears radiant *tilaka* on His forehead, and His body becomes charming with the wealth of designs made of finely ground saffron ointment. Today the dark-bodied, attractive Mādhava gives bliss to my eyes.”

atha maṅḍanam —

*kīrīṭaṁ kuṅḍale hāras catuṣkī valayormayaḥ |
keyūra-nūpurādyam ca ratna-maṅḍanam ucyate ||2.1.359||*

“The jeweled ornaments (*maṅḍanam*) include crowns, earrings, broaches, bracelets, rings, armbands and anklets.”

yathā —

*kāñcī citrā mukuṭam atulaṁ kuṅḍale hāri-hīre
hāras tāro valayam amalāṁ candrā-cāruś catuṣkī |
ramyā cormir madhurima-pūre nūpure cety aghārer
aṅgair evābharāṇa-pāṭalī bhūṣitā dogdhi bhūṣām ||2.1.360||*

“A colorful belt, an incomparable diadem, earrings of alluring diamonds, a pearl necklace, spotless bracelets, pearl-studded broach, delightful rings, and anklets filled with sweetness—these profuse ornaments attain the status of ornaments because they are decorated by the beauty of the limbs of Kṛṣṇa.”

*kusumādi-kṛtaṁ cedam vanya-maṅḍanam īritam |
dhātu-kṛptaṁ tilakaṁ patra-bhaṅga-latādikam ||2.1.361||*

“When these decorations are made of flowers they are called sylvan ornaments. The drawings using curved lines painted on the forehead and body are made of minerals.”

*atha smitam, yathā kṛṣṇa-karṇāmṛte (99) —
akhaṇḍa-nirvāṇa-rasa-pravāhair
vikhaṇḍitāśeṣa-rasāntarāṇi |
ayantritodvānta-sudhārṇavāni
jayanti śītāni tava smitāni ||2.1.362||*

An example of the smile, from *Kṛṣṇa-karṇāmṛta*:

“O Kṛṣṇa! Your gentle smiles which remove all pain by producing an unbroken stream of *rasa* of the highest bliss are disgracing all other *rasas* and emitting an unrestricted ocean of nectar.”

*atha aṅga-saurabham, yathā —
parimala-sarid eṣā yad vahantī samantāt
pulkayati vapur naḥ kāpy apūrvā munīnām |
madhu-ripur uparāge tad-vinodāya manye
kuru-bhavam anavadyāmoda-sindhur viveśa ||2.1.363||*

An example of the fragrance of His limbs:

“Since the unprecedented river of fragrance flowing everywhere is causing the hairs of us self-satisfied sages to stand on end, I think the enemy of Madhu, a faultless ocean of fragrance, has come to Kurukṣetra to enjoy Himself on the occasion of the eclipse.”

*atha vaṁśaḥ —
dhyānam balāt paramahamsa-kulasya bhindan
nindan sudhā-madhurimāṇam adhīra-dharmā |
kandarpa-śāsana-dhurām muhur eṣa śaṁsan
vaṁśī-dhvanir jayati kaṁsa-nisūdanasya ||2.1.364||*

His flute:

“The fickle sound of Kṛṣṇa’s flute reveals its excellence by breaking the meditation of the exalted sages, criticizing the sweetness of nectar, and insistently preaching respect for the edicts of Cupid.”

eṣa tridhā bhaved veṇu-muralī-vaṁśikety api ||2.1.365||

“There are three types of flutes: *veṇu*, *muralī* and *vaṁśikā*.”

tatra veṇuḥ —

pārikākhya bhaved veṇur dvādaśāṅguler dairghya-bhāk ||2.1.366||

“The flute that is twelve fingers long named *Pāvika* is called *veṇu*.”

muralī —

*hasta-dvayam itāyāmā mukha-randhra-samanvitā |
catuḥ-svara-cchidra-yuktā muralī cāru-nādinā* ||2.1.367||

“The sweet-sounding *muralī* is two hands long (24 fingers or 18 inches) with a hole at the end and four holes for producing sounds.”

vaṁśī —

*ardhāṅgulāntaronmānam tārādi-vivarāṣṭakam |
tataḥ sārthāṅgulād yatra mukha-randhram tathāṅgulam* ||2.1.368||
*śiro vedāṅgulaṁ pucchaṁ try-aṅgulaṁ sā tu vaṁśikā |
nava-randhrā smṛtā sapta-daśāṅgula-mitā budhaiḥ* ||2.1.369||

“The *vaṁśikā* is seventeen fingers long (12.75 inches) with nine holes. Eight holes for playing notes are half a finger in diameter and spaced half a finger apart. A hole for blowing is placed 1-1/2 fingers from the eighth hole and is one finger in diameter. There are four fingers space remaining at the head of the flute and three fingers space remaining at the end of the flute.”

*daśāṅgulāntarā syāc cet sā tāra-mukha-randhrayoḥ |
mahānandeti vyākhyātā tathā sammohinīti ca* ||2.1.370||
*bhavel sūryāntarā sā cet tata ākarṣiṇī matā |
ānandinī tadā vaṁśī bhaved indrāntarā yadi* ||2.1.371||

“When the space between the mouth hole and the first hole for notes is ten fingers, the *vaṁśī* is called *mahānanda* (great delight) and *sammohinī* (the bewitcher). If the space is twelve fingers, the *vaṁśī* is called *ākarṣiṇī* (the

attractor). If the space is fourteen fingers, the *vamśī* is called *ānandinī* (bliss-giver).”

gopānām vallabhā seyaṁ vamśulīti ca viśrutā |
kramān maṇimayī haimī vaiṇavīti tridhā ca sā ||2.1.372||

“The *ānandinī* is a favorite with the cowherd people and is also called *vamśulī*. The *vamśīs* are respectively made of jewels, gold or bamboo.”

atha śṛṅgam —
śṛṅgam tu gavalaṁ hema-nibaddhāgrima-pāścimam |
ratna-jāla-sphuran-madhyam mandra-ghoṣābhidham smṛtam ||2.1.373||

The horn:

“A wild buffalo horn with gold covering at both ends and jewel inlay in the middle is called Mandraghoṣa (rumbling thunder).”

yathā —
tārāvalī veṇu-bhujāṅgamena
tārāvalīlā-garalena daṣṭā |
viṣāṇikā-nāda-payo nipīya
viṣāṇi kāmam dvi-guṇī-cakāra ||2.1.374||

“Bitten by the flute, like a scorpion with natural poisonous venom in the form of its shrill sound, the *gopī* Tārāvalī, leader of a group, drank some milk in the form of the sound of a small buffalo horn to counteract the poison. But rather than mitigate the burning poison of the flute’s sound, it increased the pain twofold.”

atha nūpuraṁ, yathā —
agha-mardanasya sakhi nūpura-dhvanim
niśamayya sambhṛta-gabhīra-sambhramā |
aham ikṣaṇottaralitāpi nābhavam
bahir adya hanta guravaḥ puraḥ sthitāḥ ||2.1.375||

An example of His anklets:

“Having heard the sound of Kṛṣṇa’s ankle bells, I have become extremely impatient to see Him, and am possessed with intense zeal. But I cannot leave this place because my elders are present before me.”

atha kambuḥ —

kambus tu dakṣiṇāvartah pāñcajanyatayocyate ||2.1.376||

The conch:

“The conch with its spiral turning to the right is called Pañcajanya.”

yathā —

*amara-ripu-vadhūṭī-bhrūṇa-hatyā-vilāsī
tridiva-pura-purandhrī-vṛnda-nāndīkaro ’yam |
bhramati bhuvana-madhye mādhavādhmāta-dhāmnah
kṛta-pulaka-kadambaḥ kambu-rājasya nādah ||2.1.377||*

“The sound of the king of conches, Pañcajanya, blown by Kṛṣṇa, wanders throughout the world, causing abortions in the wives of the demons, announcing auspiciousness to the inhabitants of Svarga, and making the hair stand on end.”

atha padānkaḥ, yathā śrī-dasame (10.38.26) —

*tad-darśanāhlāda-vivṛddha-sambhramah
preṇṇordhva-romāśru-kalākulekṣaṇah |
rathād avaskandya sa teṣv aceṣṭata
prabhor amūny aṅghri-rajāmsy aho iti ||2.1.378||*

An example of His footprints, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.38.26]:

“Increasingly agitated by ecstasy at seeing the Lord's footprints, his bodily hairs standing on end because of his pure love, and his eyes filled with tears, Akrūra jumped down from his chariot and began rolling about among those footprints, exclaiming, ‘Ah, this is the dust from my master's feet!’ ”

yathā vā —

*kalayata harir adhvanā sakhāyaḥ
sphuṭam amunā yamunā-taṭīm ayāsīt |*

harati pada-tatir yad-akṣiṇī me
dhvaja-kuliśākuśa-pañkajāṅkīteyam ||2.1.379||

Another example:

“O friends! Understand that Kṛṣṇa has gone to the bank of the Yamunā by this path for certain, because the markings of the flag, thunderbolt, goad and lotus are attracting my eyes.”

atha kṣetram, yathā —
hari-keli-bhuvāṁ vilokanāṁ
bata dūre 'stu sudurlabha-śriyām |
mathurety api karṇa-paddhatiṁ
praviśan nāma mano dhinoti naḥ ||2.1.380||

An example of His place:

“What to speak of seeing all the places of rare glory there the Lord performed pastimes, even hearing the name of Mathurā steals away my mind.”

atha tulasī, yathā bilvamaṅgale —
ayi pañkaja-netra-mauli-māle
tulasī-mañjari kiñcid arthayāmi |
avabodhaya pārtha-sārathes tvam
caraṇābjā-śaraṇābhilāṣiṇaṁ mām ||2.1.381||

An example of *tulasī*, from *Kṛṣṇa-karṇāmṛta*:

“O *tulasī* bud from lotus-eyed Kṛṣṇa’s chaplet! I make one prayer to you. Inform the chariot driver of Arjuna that I desire shelter at His lotus feet.”

atha bhakto, yathā caturthe (4.12.21) —
vijñāya tāv uttama-gāya-kiṅkarāv
abhyutthitaḥ sādharma-vismṛta-kramaḥ |
nanāma nāmāni grṇan madhu-dviṣaḥ
pārṣat-pradhānāv iti saṁhatāñjaliḥ ||2.1.382||

An example of the devotee as *uddīpana*, from the Fourth Canto of *Śrīmad-Bhāgavatam* [4.12.21]:

“Dhruva Mahārāja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.”

yathā vā —

*subala bhujā-bhujāṅgaṁ nyasya tuṅge tavāṁse
smita-vilasad-apāṅgaḥ prāṅgaṇe bhrājamānaḥ |
nayana-yugam asiñcad yaḥ sudhā-vīcibhir naḥ
kathaya sa dayitas te kvāyam āste vayasyaḥ ||2.1.383||*

Another example:

“O Subala! Please tell us where your dear friend Kṛṣṇa is. While throwing sideward glances endowed with a gentle smile and placing His arm on your raised shoulder while standing in the yard, He would inundate our eyes with waves of nectar.”

atha tad-vāsaro, yathā —

*adbhutā bahavaḥ santu bhagavat-parva-vāsarāḥ |
āmodayati mām dhanyā kṛṣṇa-bhādrapadāṣṭamī ||2.1.384||*

An example of the days commemorating the Lord:

“Here there are many festival days commemorating the Lord. However, the auspicious eighth *tithi* of the waning moon in the month of Bhadra (Janmāṣṭamī) gives me great joy.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau dakṣiṇa-vibhāge
bhakti-rasa-sāmānya-nirūpaṇe vibhāva-laharī prathamā |*

“Thus ends the First Wave of the Southern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*, concerning *vibhāva*.”

Second Wave: Concerning *Anubhāva*

anubhāvās tu citta-stha-bhāvānām avabodhakāḥ |
te bahir vikriyā prāyāḥ proktā udbhāsvarākhyayā ||2.2.1||

“*Anubhāva* refers to those things that express the *bhāva* within the heart. They are predominantly external transformations, thus they are called *udbhāsvara* (shining on the body).”

nṛtyam viluṭhitam gītam krośanam tanu-moṭanam |
huṅkāro jṛmbhaṇam śvāsa-bhūmā lokānapekṣitā |
lālā-sravo ’ṭṭahāsaś ca ghūrṇā-hikkādayo ’pi ca ||2.2.2||

“The external transformations known as *anubhāvas* are actions, such as dancing, rolling on the ground, singing, shouting, stretching the body, bellowing, yawning, breathing heavily, disregarding others, drooling, laughing loudly, whirling around and hiccups.”

te śītāḥ kṣepaṇās ceti yathārthākhyā dvidhoditāḥ |
śītāḥ syur gīta-jṛmbhādyā nṛtyādyāḥ kṣepaṇābhidhāḥ ||2.2.3||

Anubhāvas are of two types with the suitable names of *śīta* (meaning cool, with a lack of bodily movement) and *kṣepana* (meaning throwing about, involving distinct bodily movements). *Śīta* includes singing, yawning, breathing heavily, disregarding others, drooling and smiling. *Kṣepana* includes dancing, rolling on the ground, shouting, stretching the body, bellowing, laughing loudly, whirling around and hiccups.

tatra nṛtyam, yathā —
muralī-khuralī-sudhā-kiram
hari-vaktrendum avekṣya kampitaḥ |
gaṇane saḡaṇeśa-dīṇḍima-
dhvanibhis tāṇḍavam āśrito haraḥ ||2.2.4||

Dancing:

“Seeing the moonlike face of Hari, radiating sweetness as He practiced His flute playing, Lord Śiva began to tremble and then began to dance in the sky along with Ganeṣa to the rhythm of his drum.”

viluṭhitam, yathā tṛtīye (3.1.32)
kaccid budhaḥ svasty-anamīva āste
śvaphalka-putro bhagavat-prapannaḥ |
yaḥ kṛṣṇa-pādāṅkita-mārga-pāmsuṣv
aceṣṭata prema-vibhinna-dhairyaḥ ||2.2.5||

Falling on the ground, from the Third Canto of *Śrīmad-Bhāgavatam* [3.1.32]:
“Please tell me whether Akrūra, the son of Śvaphalka, is doing well. He is a faultless soul surrendered unto the Personality of Godhead. He once lost his mental equilibrium due to his ecstasy of transcendental love and fell down on the dust of a road which was marked with the footprints of Lord Kṛṣṇa.”

yathā vā —
navānurāgeṇa tavāvaśāṅgī vana-srag-āmodam avāpya mattā |
vrajāṅgane sā kaṭhine luṭhantī gātram sugātrī vranayāñcakāra ||2.2.6||

Another example:

“O Kṛṣṇa! Because of Her new attraction for You, Rādhā is not in control of Her limbs. On smelling the fragrance of Your forest garland, becoming intoxicated, she has fallen on the hard ground of Vraja and injured Her beautiful body.”

gītām, yathā —
rāga-ḍambara-karambita-cetāḥ kurvatī tava navam guṇa-gānam |
gokulendra kurute jalatām sā rādhikādyā-dṛṣadām suhṛdām ca ||2.2.7||

Singing:

“Moon of Gokula! Today Rādhā whose mind is possessed by the beauty of the Śrī Rāga (or the zeal of love), is singing a new song about You. Her friends have become like stones, and the stones have melted.”

krośanam, yathā —

*hari-kīrtana-jāta-vikriyaḥ sa vicukrośa tathādya nāradaḥ |
acirān nara-simha-śaṅkayā danujā yena dhṛtā vililyire ||2.2.8||*

Shouting:

“Because of transformations brought about by chanting the Holy Name of Hari, Nārada began shouting in such a manner that the demons immediately hid themselves, trembling in fear that Narasiṃha had made His appearance.”

*yathā vā —
urarīkrta-kākur ākulā kararīva vraja-rāja-nanda |
muralī-taralī-kṛtāntarā muhur ākrośad ihādya sundarī ||2.2.9||*

Another example:

“O son of Vraja's king! Today in Vṛndāvana the beautiful Rādhā, Her heart melted by the sound of Your flute, was constantly shouting in agitation like a female osprey with a changed voice.”

*tanu-mocanam, yathā —
kṛṣṇa-nāmani mudopavīṇite
prīṇite manasi vaiṇiko muniḥ |
udbhaṭam kim api moṭayan
vapus troṭayaty akhila-yajña-sūtrakam ||2.2.10||*

Stretching the body:

“Nārada, blissfully singing the Holy Names of Hari on his *vīṇā* with a happy mind, stretched his body in an astonishing way and completely broke his sacred thread.”

*huṅkāro, yathā —
vaiṇava-dhvanibhir udbhramad-dhiyaḥ
śaṅkarasya divi huṅkṛti-svanaḥ |
dhvaṁsayann api muhuḥ sa dānavam
sādhu-vṛndam akarot sadā navam ||2.2.11||*

Bellowing:

“Hearing the sound of the *vīṇā*, Śiva, his mind excited, bellowed in such a way that it destroyed the demons and gave the highest bliss to the devotees at every moment.”

jṛmbhaṇam, yathā —
vistrta-kumuda-vane śminn
udayati pūrṇe kalānidhau purataḥ |
tava padmini mukha-padmaṁ
bhajate jṛmbhām aho citram ||2.2.12||

Yawning:

“O lotus! How astonishing that in the grove of blossoming water lilies, you have blossomed at the rising of the moon on the eastern horizon.”

śvāsa-bhūmā, yathā —
upasthite citra-ṣaṭāmbudāgame
vivṛddha-tṛṣṇā lalitākhyā-cātakī |
niḥśvāsa-jhañjhā-marutāpavāhitam
kṛṣṇāmbudākāram avekṣya cukṣubhe ||2.2.13||

Heavy breathing:

“When the monsoon arrived with colorful clothing, the Cātakī bird named Lalitā became increasingly thirsty. Seeing the form of that black cloud named Kṛṣṇa driven away by the strong breathing of the monsoon wind mixed with rain, she became disturbed.”

lokānapekṣitā, yathā śrī-daśame (10.23.40) —
aho paśyata nārīṇām api kṛṣṇe jagad-gurau |
duranta-bhāvaṁ yo 'vidhyan mrtyupāśān grhābhidhān ||2.2.14||

Disregard for others, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.23.40]:

“Just see the unlimited love these women have developed for Lord Kṛṣṇa, the spiritual master of the entire universe! This love has broken for them the very bonds of death—their attachment to family life.”

yathā vā padyāvallyām (73) —

*parivadatu jāno yathā tathā vā
nanu mukharo na vyaṁ vicārayāmaḥ |
hari-rasa-madirā madātimattā
bhuvī viluṭhāma naṭāma nirviśāma ||2.2.15||*

Another example, from *Padyāvalī* [73]:

“Let the bigmouths gossip! We will not consider it at all! By tasting the sweet liquor of Hari, we we have become joyful and intoxicated. Let us fall on the ground, dance and enjoy.”

*lālā-sravo, yathā —
śaṅke prema-bhujāṅgena daṣṭaḥ kaṣṭam gato munih |
niścalasya yad etasya lālā sravati vaktrataḥ ||2.2.16||*

Drooling:

“I think that Nārada, bitten by the scorpion of prema, is suffering in pain, because he has fallen motionless, and saliva is dripping from his mouth.”

*aṭṭahāsaḥ —
hāsād bhinnō ṭṭahāso ’yam citta-vikṣepa-sambhavaḥ ||2.2.17||*

Laughing loudly:

“Laughing that arises from a disturbance of the heart is called laughing loudly [*aṭṭahāsa*]. This is different from a normal laugh,”

*yathā —
śaṅke ciram keśava-kiṅkarasya
cetas taṭe bhakti-latā praphullā |
yenādhi-tuṅḍa-sthalaṁ aṭṭahāsa-
prasūna-puñjās caṭulam skhalanti ||2.2.18||*

An example:

“I think that the creeper of devotion in the heart of the servant of Kṛṣṇa has been blossoming for a long time, because a multitude of flowers in the form of his loud laughing is shaking his trembling lips.”

ghūrṇā, yathā —

*dhruvam agharipur ādadhāti vātyām
nanu murali tvayi phutkṛti-cchalena |
kim ayam itarathā dhvanir vighūrṇanam
sakhī tava ghūrṇayati vrajāmbujākṣīḥ ||2.2.19||*

Whirling around:

“O my friend, dear flute! Kṛṣṇa, on the pretext of blowing you, is certainly producing a gale. Otherwise, how does your sound alone cause the beautiful women of Vraja to whirl around?”

*hikkā, yathā —
na putri racayausadham viṣṭja romam atyuddhataṁ
mudhā priya-sakhīm prati tvam aśivaṁ kim āsāṅkase |
hari-praṇaya-vikriyākulatayā bruvāṇā muhur
varākṣi harir ity asau vitanute ’dya hikkā-bharam ||2.2.20||*

Hiccups:

“O daughter! Are you worrying uselessly that something has happened to your dear friend Rādhā? Do not apply any medicine! Give up your this loud weeping! O beautiful-eyed girl! Today Rādhā, afflicted by the transformations brought on by love for Kṛṣṇa, is afflicted with hiccups while chanting His Holy Name incessantly.”

*vapur utphullatāraktodgamādyāḥ syuḥ pare ’pi ye |
atīva-viralatvāt te naivātra parikīrtitāḥ ||2.2.21||*

“Other symptoms such as extreme goosebumps and sweating blood are not described here because they are very rare.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau dakṣiṇa-vibhāge
bhakti-rasa-sāmānya-nirūpaṇe ’nubhāva-laharī dviṭyā |*

“Thus ends the Second Wave of the Southern Ocean of Śrī Bhakti-rasāmṛta-sindhu, concerning anubhāva.”

Third Wave: Concerning *Sāttvika-bhāva*

*kṛṣṇa-sambandhibhiḥ sākṣāt kiñcid vā vyavadhānataḥ |
bhāvaiś cittam ihākrāntam sattvam ity ucyate budhaiḥ ||2.3.1||*

“On the topic of *rasa*, when the heart becomes overwhelmed by *rati* or *bhāva* in relation to Kṛṣṇa, either directly or indirectly, the learned call this *sattva*.”

*sattvād asmāt samutpannā ye ye bhāvās te tu sāttvikāḥ |
snigdhā digdhās tathā ruksā ity amī trividhā matāḥ ||2.3.2||*

“The transformations that arise solely from this *sattva* are called *sāttvika-bhāvas*. There are three types of *sāttvika-bhāvas*: *snigdha* (affectionate, arising from genuine *rati*), *digdha* (tainted, arising from other emotions) and *ruksa* (contaminated, arising in a person without *rati*).”

*tatra snigdhāḥ —
snigdhās tu sāttvikā mukhyā gauṇās ceti dvidhā matāḥ ||2.3.3||*

Snigdha-sāttvika-bhāva:

Snigdha-sāttvika-bhāva has two divisions: principal and secondary.

*tatra mukhyāḥ —
ākramān mukhyayā ratyā mukhyāḥ syuḥ sāttvikā amī |
vijñeyāḥ kṛṣṇa-sambandhaḥ sākṣād evātra sūribhiḥ ||2.3.4||*

Principal *snigdha-sāttvika-bhāva*:

“The principal *sāttvika-bhāvas* arise from a principal *rati*. The wise call this relationship with Kṛṣṇa direct.”

*yathā —
kundair mukundāya mudā sṛjanī
srajām varām kunda-vidāmbi-dantī |
babhūva gāndharva-rasena veṇor
gāndharvikā spandana-śūnya-gātrī ||2.3.5||*

An example of principal *snigdha-sāttvika-bhāva*:

“Rādhā, whose teeth were whiter than the *kunda* flower, while making an excellent garland of *kunda* flowers for Mukunda, heard the sweet song of the flute. She became stunned.”

mukhyaḥ stambho 'yam itthaṁ te jñeyāḥ svedādayo 'pi ca ||2.3.6||

In this example, being stunned is the principal *snigdha-sāttvika-bhāva*, because it arises from a principal *rati*, *madhura-rati*. The appearance of other *sāttvika-bhāvas* should be understood similarly.

atha gauṇāḥ —

ratyākramaṇataḥ proktā gauṇās te gauṇa-bhūtayā |
atra kṛṣṇasya sambandhaḥ syāt kiñcid vyavadhānataḥ ||2.3.7||

Secondary *snigdha-sāttvika-bhāva*:

“Sāttvika-bhāvas that arise from a secondary *rati* are called secondary *snigdha-sāttvika-bhāvas*. The relationship with Kṛṣṇa is somewhat indirect.

yathā —

sva-vilocana-cātakāmbude
puri nīte puruṣottame purā |
atitāmra-mukhī sagadgadam
nṛpam ākrośati gokuleśvarī |
imau gauṇau vaivarṇya-svara-bhedau ||2.3.8||

An example of secondary *snigdha-sāttvika-bhāva*:

“When Kṛṣṇa the raincloud for the *cātaka* bird of her eyes, was brought to Mathurā, Yaśodā, turning red-faced in anger, began to scold Nanda Mahārāja in a choked voice.”

In this example, the change of color and choked voice of Yaśodā have been caused by the secondary *rati* of anger (*krodha-rati*).

atha digdhāḥ —

rati-dvaya-vinābhūtair bhāvair manasa ākramāt |
jane jāta-ratau digdhās te ced raty-anugāminah ||2.3.9||

Digdha-sāttvika-bhāva:

“When the heart of a person who possesses genuine *rati* is overcome by an emotion other than the primary or secondary *rati*, and if this emotion appears along with a genuine *rati*, this is called *digdha-sāttvika-bhāva*.”

yathā —

*pūtanām iha niśāmya niśāyām
sā niśānta-luṭhad-udbhaṭa-gātrīm |
kampitāṅga-latikā vraja-rājñī
putram ākula-matir vicinoti ||2.3.10||*

An example:

“One time Yaśodā, while dreaming at night, saw the huge body of Pūtanā rolling on the ground in her house. Her body began shaking. Then in great agitation, she began to search for Kṛṣṇa.”

kampo raty-anugāmitvād asau digdha itīryate ||2.3.11||

“Since the shaking of her body accompanies the actual *rati* for Kṛṣṇa, it is called *digdha*.”

rukṣāḥ —

*madhurāścarya-tad-vārtotpannair mud-vismayādibhiḥ |
jātā bhaktopame rukṣā rati-śūnye jane kvacit ||2.3.12||*

Rukṣa-sāttvika-bhāva:

“Sometimes there are apparent *sāttvika-bhāvas* similar to those of persons possessing *rati*, appearing in persons without real *rati*, through astonishment or bliss caused by hearing about the sweet and astonishing Lord. This is called *rukṣa-sāttvika-bhāva*.”

yathā —

*bhogaika-sādhana-juṣā rati-gandha-śūnyam
svam ceṣṭayā hṛdayam atra vivṛṇvato 'pi |
ullāsinaḥ sapadi mādharma-keli-gītais
tasyāṅgam utpulkitaṁ madhuraḥ tadāsīt ||2.3.13||*

An example:

“A person who is revealed to be devoid of *rati* by absorbing himself in the pursuit of material enjoyment may develop hairs standing on end after being excited by songs concerning the pastimes of Mādhava.”

rukṣa eṣa romāñcāḥ —

rukṣo 'yaṁ rati-śūnyatvād romāñcaṁ kathito budhaiḥ |
mumukṣu-prabhṛtau pūrvam yo ratābhyāsa īritāḥ ||2.3.14||

“The standing of hairs on end that arises without real *rati* being present in the person is an example of *rukṣa-sāttvika-bhāva*. *Raty-abhāsa* which appears in persons desiring liberation, as described previously (1.3.44) gives rise to *rukṣa-sāttvika-bhāva*.”

cittam sattvībhavat prāṇe nyasyaty ātmānam udbhaṭam |
prāṇas tu vikriyāṁ gacchan dehaṁ vikṣobhayaty alam |
tadā stambhādayo bhāvā bhakta-dehe bhavanty amī ||2.3.15||

“When the heart becomes overwhelmed with *bhāva* related to Kṛṣṇa, it offers itself to the *prāṇa* with force. The *prāṇa* undergoes change, and disturbs the body. Then the *sāttvika-bhāvas* such as paralysis become visible in the devotee's body.”

te stambha-sveda-romāñcāḥ svāra-bhedo 'tha vepathuḥ |
vaivarṇyam āsru pralaya ity aṣṭau sāttvikāḥ smṛtāḥ ||2.3.16||

“The eight *sāttvika-bhāvas* are paralysis, perspiration, hairs standing on end, choking of the voice, trembling, changing color, tears and fainting.”

catvāri kṣmādi-bhūtāni prāṇo jātv avalambate |
kadācit sva-pradhānaḥ san dehe carati sarvataḥ ||2.3.17||

“The *prāṇa* takes shelter of the four elements earth, water, fire and ether, and sometimes takes shelter of itself. The *prāṇa* then moves through out the body.”

*stambhaṃ bhūmi-sthitaḥ prāṇas tanoty aśru-jalāśrayaḥ |
tejasthaḥ sveda-vaivarṇye pralayaṃ viyad-āśrayaḥ ||2.3.18||*

“When the *prāṇa* takes shelter of earth, paralysis arises. When the *prāṇa* takes shelter of water, tears arise. When the *prāṇa* takes shelter of the fire element, perspiration and change of color arise. When the *prāṇa* takes shelter of the ether element, fainting arises.”

*svastha eva kramān manda-madhya-tīvratva-bheda-bhāk |
romāñca-kampa-vaivarṇyāṇy atra trīṇi tanoty asau ||2.3.19||*

“When the *prāṇa* takes shelter of itself to a small degree, the hairs stand on end. When the *prāṇa* takes shelter of itself to a moderate degree, the body shakes. When the *prāṇa* takes shelter of itself to the extreme, the voice chokes up.”

*bahir antaś ca vikṣobha-vidhāyivād ataḥ sphuṭam |
proktānubhāvatāmīṣāṃ bhāvatā ca mañīṣibhiḥ ||2.3.20||*

“Because of this, the *sāttvika-bhāvas* produce extreme disturbance both internally and externally. The wise call the disturbance to the body the *anubhāva* aspect of the *sāttvika-bhāva*, and the disturbance to the heart the *vyabhicārī* aspect of the *sāttvika-bhava*.”

*tatra stambhaḥ —
stambho harṣa-bhayāścarya-viṣādāmarṣa-sambhavaḥ |
tatra vāg-ādi-rāhityaṃ naiścalyaṃ śūnyatādayaḥ ||2.3.21||*

“Paralysis arises from joy, fear, astonishment, disappointment and indignation. There is immobility of the active and knowledge-acquiring senses.”

*tatra harṣād, yathā trīṇi (3.2.14)
yasyānurāga-pluta-hāsa-rāsa-
līlāvaloka-pratilabdha-mānāḥ |
vraja-striyo dṛgbhir anupravṛtta-
dhiyo 'vatasthuh kila kṛtya-śeṣāḥ ||2.3.22||*

Paralysis arising from joy, from the Third Canto of *Śrīmad-Bhāgavatam* [3.2.14]:

“The damsels of Vraja, after pastimes of laughter, humor and exchanges of glances, were anguished when Kṛṣṇa left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties.”

bhayād, yathā —
giri-sannibha-malla-cakra-ruddham
purataḥ prāṇa-parārdhataḥ parārdhyam |
tanayaṁ jananī samīkṣya śuṣyan
nayanā hanta babhūva niścalāṅgī ||2.3.23||

From fear:

“When Devakī saw her son Kṛṣṇa, dearer than billions of lives, being attacked by wrestlers, her eyes became dry and she became paralyzed.”

āścaryād, yathā śrī-daśame (10.13.56)
tato 'ikutukodvṛtya- stimitaikādaśendriyaḥ |
tad-dhāmnābhūd ajas tūṣṇīm pūr-devy-antīva putrikā ||2.3.24||

From astonishment, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.13.56]:
“Then, by the power of the effulgence of those *viṣṇu-mūrtis*, Lord Brahmā, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village Deity.”

yathā vā —
śiśoḥ śyāmasya paśyantī śailam abhramliham kare |
tatra citrārpītevāsīd goṣṭhī goṣṭha-nivāsinām ||2.3.25||

Another example of *stambha* arising from astonishment:

“Seeing that Govardhana Mountain, touching the sky, was held up by the hand of a small child, the inhabitants of Vraja became immobile like figures in a painting.”

viśādād, yathā —

*baka-sodara-dānavodare pūrataḥ prekṣya viśantam acyutam |
diviṣan-nikaro viṣaṇṇa-dhīḥ prakātaṁ citrapaṭāyate divi ||2.3.26||*

From sorrow:

“Seeing before them that Kṛṣṇa was entering the stomach of Aghāsura, who was the brother of Bakāsura, the *devatās* in the sky, overcome with sorrow, because still like painted pictures.”

*amarṣād, yathā —
kartum icchati mura-dviṣe puraḥ
patri-mokṣam akrpe kṛpī-sute |
satvaro 'pi ripu-niṣkraye ruṣā
niṣkriyaḥ kṣaṇam abhūt kapi-dhvajaḥ ||2.3.27||*

From indignation:

“When merciless Aśvatthāma became eager to shoot arrows at Kṛṣṇa, Arjuna, though hasty to respond to his enemy, became motionless for some time on account of his anger.”

*atha svedaḥ —
svedo harṣa-bhaya-krodhādi-jaḥ kleda-karas tanoḥ ||2.3.28||*

“Perspiration: Perspiration arises from joy, fear and anger. It makes the body damp.”

*tatra harṣād, yathā —
kim atra sūryātapam ākṣipantī
mugdhākṣi cāturyam urīkaroṣi |
jñātaṁ puraḥ prekṣya saroruhākṣaṁ
svinnāsi bhinnā kusumāyudhena ||2.3.29||*

From joy:

“O Rādhā with joyful eyes! Why are You deriding the heat of the sun and emanating such an amiable nature? I understand that You have been pierced by the arrows of love, for You are perspiring on seeing the lotus-eyed Kṛṣṇa in front of You.”

*bhayād, yathā —
kutukād abhimanyu-veṣiṇam
harim ākruśya girā pragalbhayā |
viditākṛtir ākulaḥ kṣaṇād
ajani svinna-tanuḥ sa raktakaḥ ||2.3.30||*

From fear:

“Kṛṣṇa one time put on the dress of Abhimanyu for fun. His servant Raktaka, thinking Him to be Abhimanyu, called out to Him using impudent words. After understanding that He was actually Kṛṣṇa, he became very frightened and for some time became covered with perspiration.”

*krodhād, yathā —
yajñasya bhaṅgād ativr̥ṣṭi-kāriṇam
samīkṣya śakraṁ saruṣo garutmataḥ |
ghanopariṣṭād api tiṣṭhataḥ tadā
nipetur aṅgād ghana-nīra-bindavaḥ ||2.3.31||*

From anger:

“Seeing Indra showering down excessive rain because his sacrifice had been stopped, Garuḍa, situated on a cloud at a distance, became filled with anger. Profuse drops of perspiration fell from his limbs.”

*atha romāñcaḥ —
romāñco 'yam kilāścarya-harṣotsāha-bhayādijaḥ |
romṇām abhyudgamas tatra gātra-saṁsparśanādayaḥ ||2.3.32||*

“Standing of hairs on end takes place from astonishment, joy, enthusiasm and fear. In this state, all the hairs of the body stand on end, sending a thrill throughout the body.”

*tatra āścaryād, yathā —
ḍimbhasya jṛmbhām bhajatas trīlokīm
vilokya vilakṣyavatī mukhāntaḥ |
babhūva goṣṭhendra-kuṭumbinīyam
tanu-ruhaiḥ kuḍmalitāṅga-yaṣṭiḥ ||2.3.33||*

From astonishment:

“Yaśodā became astonished from seeing the heavenly, middle and lower planetary systems within Kṛṣṇa's mouth when He was beginning to crawl about. The creeper of her body began to blossom with hairs standing on end.”

harṣād, yathā śrī-daśame (10.30.10) —
kiṁ te kṛtaṁ kṣiti tapo bata keśavāṅghri-
sparśotsavotpulakitāṅga-ruhair vibhāsi |
apy aṅghri-sambhava urukrama-vikramād vā
āho varāha-vapuṣaḥ parirambhaṇena ||2.3.34||

From joy, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.30.10]:

“O mother earth, what austerity did you perform to attain the touch of Lord Keśava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vāmanadeva, or even earlier, when He embraced you in His form of the boar Varāhadeva?”

utsāhād, yathā —
śṛṅgaṁ kelir aṅārambhe raṇayaty agha-mardane |
śrīdāmno yoddhu-kāmasya reme romāñcitaṁ vapuḥ ||2.3.35||

From eagerness:

“When Kṛṣṇa sounded His horn during a mock battle, Śrīdāma became eager to fight and his bodily hairs stood on end.”

bhayād, yathā —
viśva-rūpa-dharam adbhutākṛtiṁ
prekṣya tatra puruṣottamaṁ puraḥ |
arjunaḥ sapadi śuśyad-ānanaḥ
śiśriye vikaṭa-kaṅṭhakām tanum ||2.3.36||

From fear:

“When Arjuna saw before him the Supreme Personality of Godhead Lord Kṛṣṇa as the astonishing Universal Form, his face dried up and the hairs of his body suddenly stood on end.”

atha svāra-bhedaḥ —

*viśāda-vismayāmarṣa-harṣa-bhīty-ādi-sambhavam |
vaisvaryaṁ svāra-bhedaḥ syād eṣa gadgadikādikṛt ||2.3.37||*

Choking of the voice:

“Distortion of the voice is called *svāra-bheda*. It arises from sorrow, astonishment, anger, joy and fear. It causes convulsions in speaking.”

tatra viśādād, yathā —

*vraja-rājñi rathāt puro harim
svayam ity ardha-viśīrṇa-jalpayā |
hriyam eṇadṛṣā gurāv api
ślathayantyā kila roditā sakhī ||2.3.38||*

From lamentation:

“ ‘O Queen of Vraja, Yaśodā! Please personally take Kṛṣṇa from the chariot in front of you (embarking for Mathurā).’ Doe-eyed Rādhā has made Her friends weep by giving up bashfulness in front of elders and uttering half these words in a choked voice.”

vismayād, yathā śrī-daśame (10.13.64) —

*śanair athothhāya vimṛjya locane
mukundam udvīkṣya vinamra-kandharaḥ |
kṛtāñjaliḥ praśrayavān samāhitaḥ
sa-vepathur gadgadayailatelayā ||2.3.39||*

From astonishment, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.13.64]:
“Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.”

amarṣād, yathā tatraiva (10.29.30) —

*preṣṭhaṁ priyetaram iva pratibhāṣamāṇam
kṛṣṇaṁ tad-artha-vinivartita-sarva-kāmāḥ |
netre vimrjya ruditopahate sma kiñcit
saṁrambha-gadgada-giro 'bruvatānuraktāḥ ||2.3.40||*

From anger, also from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.29.30]:
“Although Kṛṣṇa was their beloved, and although they had abandoned all other objects of desire for His sake, He had been speaking to them unfavorably. Nonetheless, they remained unflinching in their attachment to Him. Stopping their crying, they wiped their eyes and began to speak, their voices stammering with agitation.”

*harṣād, yathā tatraiva (10.39.56-57)
hr̥ṣyat-tanūruho bhāva-pariklinnātma-locanaḥ ||
girā gadgadayāstauṣīt sattvam ālambya sāvataḥ |
praṇamya mūrdhnāvahitaḥ kṛtāñjali-putaḥ śanaiḥ ||2.3.41||*

From joy, also from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.39.56-57]:
“As the great devotee Akrūra beheld all this, he became extremely pleased and felt enthused with transcendental devotion. His intense ecstasy caused His bodily hairs to stand on end and tears to flow from his eyes, drenching his entire body. Somehow managing to steady himself, Akrūra bowed his head to the ground. Then he joined his palms in supplication and, in a voice choked with emotion, very slowly and attentively began to pray.”

*bhīter, yathā —
tvayy arpitaṁ vitara veṇum iti pramādī
śrutvā mad-īritam udīrṇa-vivarṇa-bhāvah |
tūrṇam babhūva guru-gadgada-ruddha-kaṅṭhaḥ
patrī mukunda tad anena sa hārīto 'sti ||2.3.42||*

From fear:

“I said to Your servant Patrī, ‘Give me that flute kept with you.’ Hearing my words, the careless Patrī changed color and his voice choked up, O Mukunda! Because of his inattention, Your flute has been lost.”

atha vepathuḥ — vitrāsāmarṣa-harṣādyair vepathur gātra-laulya-kṛt ||2.3.43||

“Trembling: Quivering of the limbs (*gātra-laulya-kṛt*) due to extreme fear, anger or joy is called *vepathu* or trembling.”

tatra vitrāsena, yathā —
śaṅkha-cūḍam adhirūḍha-vikramam
prekṣya viśṭṛta-bhujam jighṛkṣayā |
hā vrajendra-tanayeti-vādinī
kampa-sampadam adhatta rādhikā ||2.3.44||

From fear:

“When Śaṅkhacūḍa, with increasing display of his prowess, reached out his hand to grab Rādhā, She cried out, ‘O son of the King of Vraja!’ Her whole body began to shake out of fear.”

amarṣeṇa, yathā —
kṛṣṇādihikṣepa-jātena vyākulo nakulāmbujah |
cakampe drāg amarṣeṇa bhū-kampe girirāḍ iva ||2.3.45||

From anger:

“Becoming unsteady with anger on hearing Śiṣupāla criticize Kṛṣṇa, Sahadeva began to shake like a great mountain during an earthquake.”

harṣeṇa, yathā —
vihasasi katham hatāśe paśya bhayenādya kampamānāsmi |
cañcalam upasīdantaṁ nivāraya vraja-pates tanayam ||2.3.46||

From joy:

“O foolish friend! Why are you smiling? See—I am now trembling with fear. Keep away the fickle son of Nanda who is approaching.”

atha vaivarṇyam —
viṣāda-roṣa-bhīty-āder vaivarṇyam varṇa-vikriyā |
bhāva-jñair atra mālīnya-kārśyādyāḥ parikīrtitāḥ ||2.3.47||

Changing of color:

“Change of a person’s complexion (*varṇya-vikriyā*) due to grief, anger or fear is called *vaivarṇya* or change of color.”

tatra viṣādād, yathā —

śvetīkṛtākhila-janaṁ virahēṇa tavādhunā |

gokulaṁ kṛṣṇa devarṣeḥ śvetadvīpa-bhramaṁ dadhe ||2.3.48||

From grief:

“O Kṛṣṇa! In separation from You, all the inhabitants of Vraja have now turned white, such that Nārada has mistaken Gokula for Svetadvīpa.”

roṣād, yathā —

kaṁsa-śakram abhiyuñjataḥ puro vīkṣya kaṁsa-sahajānudāyudhān |

śrī-balasya sakhi tasya ruṣyataḥ prodyad-indu-nibham ānanaṁ babhau ||
2.3.49||

From anger:

“O friend! Just see how the face of angry Balarāma is glowing red like the newly risen moon on seeing in front of Him the assistant of Kaṁsa with weapons in hand, ready to fight with Kṛṣṇa.”

bhūter, yathā —

raḁsite vraja-kule bakāriṇā parvataṁ vara-mudasya līlayā |

kālimā bala-ripor mukhe bhavann ūcivān manasi bhītim utthitām ||2.3.50||

From fear:

“When the inhabitants of Vraja were protected by Kṛṣṇa, the enemy of Baka, as He lifted the huge mountain casually, the face of Indra turned black. This indicated the fear in his mind.”

viṣāde śvetimā proktā dhausaryam kālimā kvacit |

roṣe tu raktimā bhītyām kālimā kvāpi śuklimā ||2.3.51||

“It is said that the change of color from grief is white, and sometimes gray or black. Change of color from anger is red. From fear, the color change is black, and sometimes white.”

*raktimā lakṣyate vyakto harṣodreke'pi kutracit |
atrāsārvatrikatvena naivāsyaodāhṛtiḥ kṛtā ||2.3.52||*

“When it arises from joy the color change is sometimes red, but since this is not universal, examples of turning red from joy are not given.”

*atha aśru —
harṣa-roṣa-viṣādādyair aśru netre jalodgamaḥ |
harṣaje'śruṇi śtātavam auṣṇyam roṣādi-sambhave |
sarvatra nayana-kṣobha-rāga-sammārjanādayaḥ ||2.3.53||*

Tears:

“Where water flows from the eyes (*jalodgamaḥ*) out of joy, anger or grief it is called tears (*aśru*). Tears generated out of joy are cool, and tears generated out of anger are hot. In all cases, there is unsteady movement of the eyes, redness of the eyes and rubbing the eyes.”

*atra harṣeṇa, yathā —
govinda-prekṣaṇākṣepi-bāṣpa-pūrābhivarṣiṇam |
uccair anindad ānandam aravinda-vilocanā ||2.3.54||*

From joy:

“The Lotus-eyed Rukmiṇī derided bliss because the flow of tears arising from the bliss blocked her vision of Govinda.”

*roṣeṇa, yathā hari-vaṁśe (2.66.24) —
tasyāḥ susrāva netrābhyām vāri praṇaya-kopajam |
kuśēsaya-palāśābhyām avaśyāya-jalam yathā ||2.3.55||*

From anger, from the *Hari-vaṁśa* [2.66.24]:

“From the lotus-petal eyes of Satyabhāmā fell tears like drops of dew, generated by angry affection.”

*yathā vā —
bhīmasya cedīśa-vadham vidhitso reje'śru-visrāvi ruṣoparaktam |
udyan-mukham vāri-kaṇāvākīrṇam sāndhya-tviṣā grastam ivendu-bimbam ||
2.3.56||*

Another example:

“When Bhīma desired to kill Śiśupāla, his face turned red and became covered with tears of anger. It appeared like the rising full moon covered with drops of water and tinged with red in the sunset.”

viśādena, yathā śrī-daśame (10.60.23) —
padā sujātena nakhārūṇa-śriyā
bhuvanṁ likhanty aśrubhir añjanāsitaḥ |
āsiñcatī kuṅkuma-rūṣitau stanau
tasthāv adho-mukhy atiduḥkha-ruddha-vāk ||2.3.57||

From disappointment, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.60.23]:

“With her tender foot, effulgent with the reddish glow of her nails, she scratched the ground, and tears darkened by her eye makeup sprinkled her *kuṅkuma*-reddened breasts. There she stood, face downward, her voice choked up by extreme sorrow.”

atha pralayaḥ —
pralayaḥ sukha-duḥkhābhyām ceṣṭā-jñāna-nirākṛtiḥ |
atrānubhāvāḥ kathitā mahī-nipatanādayaḥ ||2.3.58||

Pralaya (fainting):

“*Pralaya* or fainting refers to the absence of action of the body and absence of mental functions that distinguish self and objects. This arises either from happiness or distress. It is characterized by falling on the ground, etc.”

tatra sukkena, yathā —
mīlantam harim ālokya latā-puñjād atarkitam |
jñapti-sūnya-manā reje niścalāṅgī vrajāṅganā ||2.3.59||

From happiness:

“When Kṛṣṇa suddenly appeared out of the tangle of creepers, the *gopīs*, seeing that they were again united with Him, became motionless and devoid of external consciousness.”

duḥkhena, yathā śrī-daśame (10.39.15) —
anyāś ca tad-anudhyāna-nivṛttāśeṣa-vṛttayaḥ |
nābhyajānan imam lokam ātma-lokam gatā iva ||2.3.60||

From distress, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.39.15]:
“Other gopīs entirely stopped their sensory activities and became fixed in meditation on Kṛṣṇa. They lost all awareness of the external world, just like those who attain the platform of self-realization.”

sarve hi sattva-mūlatvād bhāvā yadyapi sāttvikāḥ |
tathāpy amīśām sattvaika-mūlatvāt sāttvika-prathā ||2.3.61||

“All the *anubhāvas* could be called *sāttvika*, because their root is a transformation of the mind arising from *rati*. However since the eight states just mentioned, beginning with *stambha*, arise solely from transformations arising from *rati*, they are called *sāttvika-bhāvas*.”

sattvasya tārātamyāt prāṇa-tanu-kṣobha-tārātamyam syāt |
tata eva tārātamyam sarveśām sāttvikānām syāt ||2.3.62||

“Because of the variations in *sattva* (disturbance of the mind due to *rati*), there is variation in the disturbance of the life airs and body. In other words, there are various degrees of all the *sāttvika-bhāvas*.”

dhūmayitās te jvalitā dīptā uddīpta-samjñitāḥ |
vṛddhim yathottaram yāntaḥ sāttvikāḥ syuś catur-vidhāḥ ||2.3.63||

“The *sāttvika-bhāvas* are of four types when they attain increasing degrees of intensity: *dhūmāita* (smoky), *jvalita* (luminous), *dīpta* (brilliant) and *uddīpta* (very brilliant).”

sā bhūri-kāla-vyāpitvam bahv-aṅga-vyāpitā 'pi ca |
svarūpeṇa tathotkarṣa iti vṛddhis tridhā bhavet ||2.3.64||

“The increase is of three types: duration of the symptoms, pervasion of the symptoms in different parts of the body, and exhibition of the essential nature of the *sāttvika-bhāva*.”

*tatra netrāmbu-vaisvarya-varjānām eva yujyate |
bahv-aṅga-vyāpitāmīṣām tayoh kāpi viśiṣṭatā ||2.3.65||*

“Except for tears and choking of the voice, the other *sāttvika-bhāvas* can spread through many parts of the body. Tears and choking of the voice have some special features.”

*tatrāśrūṇām dṛg-aucchūnya-kāritvam avadātātā |
tathā tārātivaicitrī-vailakṣaṇya-vidhāyitā |
vaisvarṇyasya tu bhinnatve kauṅṭhya-vyākulatādayaḥ ||2.3.66||*

“The special features of tears are swelling of the eyes and whiteness of the eyes. The pupils of the eyes become extremely colorful. The special features of choking of the voice are breaking of the voice, weakness of the voice and fluctuation of tone.”

*bhinnatvam sthāna-vibhramśaḥ kauṅṭhyam syāt sanna-kaṅṭhatā |
vyākulatvam tu nānocca-nīca-gupta-viluptatā ||2.3.67||*

“Breaking of the voice means failure of the vocal chords to pronounce properly. Weakness means the inability to make any sound. Fluctuation means high, low, indistinct and inaudible tones.”

*prāyo dhūmāyitā eva rukṣās tiṣṭhanti sāttvikāḥ |
snigdhas tu prāyaśaḥ sarve caturdhaiva bhavanty amī ||2.3.68||*

“All the *sāttvika-bhāvas* in the *rukṣa* state (in persons without real *rati*) remain generally at the *dhūmāyita* level. The *sāttvika-bhāvas* in the *snigdha* state appear in all four levels: *dhūmāita* (smoky), *jvalita* (luminous), *dīpta* (brilliant) and *uddīpta* (very brilliant).”

*mahotsavādi-vṛtteṣu sad-goṣṭhī-tāṇḍavādiṣu |
jvalanty ullāsinaḥ kvāpi te rukṣā api kasyacit ||2.3.69||*

“Sometimes, however, the *rukṣa-sāttvika-bhāva* of a person who is enthusiastic to dance or perform other devotional acts among the devotees on the occasion of festivals reaches the *jvalita* stage.”

*sarvānanda-camatkāra-hetur bhāvo varo ratiḥ |
ete hi tad-vinābhāvān na camatkāritāśrayāḥ ||2.3.70||*

“*Rati* is the cause of all kinds of bliss. Therefore *rati* is called the most excellent *bhāva*. Being devoid of this *rati*, *rukṣa* or other types of *bhāva* can never be the shelter of bliss.”

*tatra dhūmayitāḥ —
advitīyā amī bhāvā athavā sa-dvitīyakāḥ |
īṣad-vyaktā apahnotuṁ śakyā dhūmayitā matāḥ ||2.3.71||*

Smoky *sāttvika-bhāva*:

“Any *sāttvika-bhāva* that appears alone or with others, which manifests slightly and can be hidden by the individual, is called *dhūmayita-sāttvika-bhāva*.”

*yathā —
ākaraṇayann aghaharām agha-vairi-kīrtim
pakṣmāgra-miśra-viralāśrur abhūt purodhāḥ |
yaṣṭā darocchvasita-loma-kapolam īṣat-
prasvinna-nāsikam uvāha mukhāravindam ||2.3.72||*

An example:

“When the performer of sacrifice heard the glories of Kṛṣṇa killing Aghāsura, the tips of his eyes filled with a few tears, hairs stood up on his cheeks and a few drops of perspiration appeared on his nose. In this way his lotus face shone.”

*atha jvalitāḥ —
te dvau trayo vā yugapad yāntaḥ suprakatām daśām |
śakyāḥ kṛcchreṇa nihnotuṁ jvalitā iti kīrtitāḥ ||2.3.73||*

Luminous *sāttvika-bhāva*:

“When two or three of the *sāttvika-bhāvas* appear very clearly and can be concealed only with difficulty, they are called *jvalita-sāttvika-bhāvas*.”

yathā —

*na guñjām ādātum prabhavati karaḥ kampa-taralo
dṛśau sāsre piñchaṁ na paricinutaṁ satvara-kṛti |
kṣamāv ūrū stabdhau padam api na gantum tava sakhe
vanād vamaśī-dhvāne parisaram avāpte śravaṇayoḥ ||2.3.74||*

“One *sakhi* said to Kṛṣṇa, ‘When the sound of Your flute comes from the forest and arrives at my ears, my hands begin to shake and I cannot pick the *guñja* berries quickly. My eyes become filled with tears, and I cannot immediately recognize the peacock feather. My two thighs become paralyzed and I cannot easily walk one step.’”

yathā vā —

*niruddham bāṣpāmbhaḥ katham api mayā gadgada-giro
hriyā sadyo gūdhāḥ sakhi viḡhaṭito vepathur api |
giri-droṇyām veṇau dhvanati nipuṇair iṅgita-maye
tathāpy ūhāñcakre mama manasi rāgaḥ parijanaiḥ ||2.3.75||*

Another example:

“O friend! When the sound of the flute indicating the presence of Kṛṣṇa manifests in the ravine, I stop the flow of tears, I hide my choked voice and conceal the trembling of my body. However, skillful persons have guessed that I have attraction to Kṛṣṇa in my heart.”

atha dīptāḥ —

*prauḍhām tri-caturā vyaktim pañca vā yugapad-gatāḥ |
samvaritum aśakyās te dīptā dhīrair udāhṛtāḥ ||2.3.76||*

Brilliant *sāttvika-bhāva*:

“When three, four or five *sāttvika-bhāvas* appear strongly and cannot be concealed, they are called *dīpta-sāttvika-bhāvas*.”

yathā —

*na śaktim upavīṇane ciram adhatta kampākulo
na gadgada-niruddha-vāk prabhur abhūd upaślokane |
kṣamo 'jani na vīkṣane vigalad-aśru-puraḥ puro
madhu-dviṣi parisphuraty avaśam-mūrtir āsīn muniḥ ||2.3.77||*

An example:

“When Nārada saw Kṛṣṇa appear before him, he lost control of his body. Due to trembling of his body, for a long time he was unable to play his *vīṇā*, and due to choked voice, he was unable to recite verses of praise. Because his eyes were filled with tears, he could not see Kṛṣṇa.”

yathā vā —

*kim unmīlaty asre kusumaja-rajo gañjasi mudhā
sa-romāñce kampe himam anilam ākrośasi kutaḥ |
kim ūru-stambhe vā vana-viharaṇam dvekṣi sakhi te
nirābādhā rādhe vadati madanādhiṃ svara-bhidā ||2.3.78||*

Another example:

“O Rādhā my friend! Because tears have come to Your eyes, why are You unnecessarily scolding the flower pollen? Because Your hairs are standing on end and Your body is quivering, why are You uselessly scolding the cool wind? Because Your limbs have become paralyzed, why are You uselessly showing anger about walking in the forest? Your choked voice which You cannot hide, reveals the pain of love.”

atha uddīptāḥ —

*ekadā vyaktim āpannāḥ pañca-śāḥ sarva eva vā |
ārūḍhā paramotkarṣam uddīptā iti kīrtitāḥ ||2.3.79||*

Very brilliant *sāttvika-bhāva*:

“When five, six or all of the *sāttvika-bhāvas* manifest at the same time, in their most extreme form, it is called *uddīpta-sāttvika-bhāva*.”

yathā —

*adya svidyati vepate pulakibhir nispandatām aṅgakair
dhatte kākubhir ākulam vilapati mlāyaty analpoṣmabhiḥ |*

*stimyaty ambubhir ambaka-stavakitaiḥ pītāambaroḍḍāmaram
sadyas tad-virahaṇa muhyati muhur goṣṭhādhivāsī janaḥ* ||2.3.80||

“O Kṛṣṇa, wearing yellow cloth! Today the inhabitants of Gokula are covered in perspiration out of separation from You. Their limbs are paralyzed and their bodily hairs are standing on end. In distress they converse in choked voices. They have become faded in complexion due to the extreme heat of separation, and they have become wet with the profuse flow of tears. They are now repeatedly fainting out of separation.”

*uddīptā eva sūddiptā mahā-bhāve bhavanty amī |
sarva eva parām koṭim sāttvikā yatra bibhrati* ||2.3.81||

“When all the *uddīpta-sāttvika-bhāvas* appear in *mahā-bhāva* they are called *sūddīpta-sāttvika-bhāvas*. All the *sāttvika-bhāvas* attain their highest state in *mahā-bhāva*.”

*kim ca —
athātra sāttvikābhāsā vilikhyante catur-vidhāḥ* ||2.3.82||
*raty-ābhāsa-bhavās te tu sattvābhāsa-bhavās tathā |
niḥsattvās ca pratīpās ca yathā-pūrvam amī varāḥ* ||2.3.83||

“However, four types of *sāttvika-bhāvābhāsas* should be described. They are called *ratyābhāsa-bhāva* (generated from *ratyābhāsa*), *sattvābhāsa-bhāva* (generated from *sattvābhāsa*), *niḥsattva* (false *sattva*) and *pratīpa* (enmity). They are listed in order from superior to inferior.”

*tatra ādyāḥ —
mumukṣu-pramukheṣv ādyā raty-ābhāsāt puroditāt* ||2.3.84||

“*Ratyābhāsa-bhāva-sāttvikābhāsa*, symptoms appearing to be *sāttvika-bhāvas*, generated from *ratyābhāsa* described previously, arises in people desiring liberation.”

*yathā —
vārāṇasī-nivāsī kaścid ayaṁ vyāharan hareś caritam |
yati-goṣṭhyām utpulakaḥ siñcati gaṇḍa-dvayīm asraiḥ* ||2.3.85||

An example:

“When a person living in Vārānasī glorified the qualities of Hari repeatedly in the assembly of *sannyasīs*, his hairs stood on end and tears moistened his cheeks.”

*atha sattvābhāsa-bhavāḥ —
mud-vismayāder ābhāsaḥ prodyan jātyā ślathe hṛdi |
sattvābhāsa iti proktaḥ sattvābhāsa-bhavās tataḥ ||2.3.86||*

“When a shadow (*ābhāsa*) of joy, astonishment or other emotion appears in the heart of a person who is soft (sentimental) by nature, the heart is said to have developed a state of *sattvābhāsa*. From this state of *sattvābhāsa* arise symptoms similar to *sāttvika-bhāvas*, called *sattvābhāsa-bhāva*.”

*yathā —
jaraṇ-mīmāṃsakasyāpi śṛṅvataḥ kṛṣṇa-vibhramam |
hr̥ṣṭāyamāna-manaso babhūvotpulakam vapuḥ ||2.3.87||*

An example:

“When an aged person expert in the study of the Mīmāṃṣa scriptures heard the pastimes of Kṛṣṇa, he became joyful in heart and his hairs stood on end.”

*yathā vā —
mukunda-caritāmṛta-prasara-varṣiṇas te mayā
katham kathana-cāturī-madhurimā gurur varṇyatām |
muhūrtam atad-arthino 'pi viṣayiṇo 'pi yasyānanān
niśamya vijayam prabhor dadhati bāṣpa-dhārām amī ||2.3.88||*

Another example:

“How can I describe the sweetness of your skillful words pouring a stream of nectar with descriptions of the pastimes of Mukunda? When the materialists who do not even desire to hear about Him hear the pastimes of Mukunda from your mouth, their eyes quickly become filled with tears.”

atha niḥsattvāḥ —

*nisarga-picchila-svānte tad-abhyāsa-pare 'pi ca |
sattvābhāsam vināpi syuḥ kvāpy aśru-pulakādayaḥ ||2.3.89||*

“When a person has a hard heart and practices exhibiting the *sāttvika-bhāvas* without even a touch of emotion, the appearance of tears or other symptoms is called *niḥsattva*.”

*yathā —
niśamayato hari-caritaṁ na hi sukha-duḥkhādayo 'sya hr̥di bhāvāḥ |
anabhiniveśāj jātā katham asravād asram aśrāntam ||2.3.90||*

“When a person, though hearing the pastimes of the Lord, does not feel either happiness nor distress because of hardness of the heart, how can tears constantly flow from his eyes? It must be from practice alone.”

*prakṛtyā śīthilam yeṣāṁ manaḥ picchilam eva vā |
teṣv eva sāttvikābhāsaḥ prāyaḥ sāmsadi jāyate ||2.3.91||*

“Those whose minds are either soft or hard generally show *sāttvikābhāsa* only in festive gatherings of chanting the Holy Names of the Lord.”

*atha pratīpāḥ —
hitād anyasya kṛṣṇasya pratīpāḥ kruḍ-bhayādibhiḥ ||2.3.92||*

“*Sāttvikābhāsa* within the enemies of Kṛṣṇa, generally from anger or fear is called *pratīpa-sāttvikābhāsa*.”

*tatra kruḍhā, yathā hari-varṁśe (2.30.63) —
tasya prasphuritauṣṭhasya raktādhara-taṭasya ca |
vaktraṁ kamsasya roṣeṇa rakta-sūryāyate tadā ||2.3.93||*

From anger, from Hari-varṁśa:

“With red lower lip and trembling upper lip, Kamsa’s face appeared like the sun, red with anger.”

bhayena, yathā —

*mlānānaṅḥ kṛṣṇam avekṣya raṅge
siṣveda mallas tv adhi-bhāla-śukti |
mukti-śriyām suṣṭhu puro milantyām
atyādarāt pādyam ivājahāra ||2.3.94||*

From fear:

“Seeing Kṛṣṇa in the arena, the wrestler’s face turned pale, and drops of perspiration appeared on his forehead. His forehead seemed like a conchshell offering *arghya* with great reverence to the goddess of liberation, who had just arrived in front of him.”

yathā vā —

*pravācyamāṇe purataḥ purāṇe niśamya kaṁsasya bhayātirekam |
pariplavāntaḥkaraṅḥ samantāt parimlāna-mukhas tadāsīt ||2.3.95||*

Another example of fear:

“Hearing of Kaṁsa’s extreme fear during a recital of the *Purāṇas*, one person (identifying with Kaṁsa’s fear) began to tremble within and his face darkened.”

*nāsty arthaḥ sāttvikābhāsa-kathane ko ’pi yadyapi |
sāttvikānām vivekāya dik tathāpi pradarśitā ||2.3.96||*

“Though there is no necessity of describing *sāttvikābhāsa*, a sketch has been given to familiarize the readers with all aspects of *sāttvika-bhāvas*.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau dakṣiṇa-vibhāge
bhakti-rasa-sāmānya-nirūpaṇe sāttvika-laharī tṛtīyā |*

“Thus ends the Third Wave in the Southern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*, concerning *sāttvika-bhāva*.”

Fourth Wave: Concerning *Vyābhicāri-bhāva*

athocyante trayas-trimśad-bhāvā ye vyabhicāriṇaḥ |
viśeṣeṇābhimukhyena caranti sthāyinaṃ prati ||2.4.1||

“Hereafter the 33 *vyabhicāri-bhāvas* will be described. They are called *vyabhicāri-bhāvas* because the move (*caranti*) against the *sthāyī-bhāva*, while assisting it in a distinctive way (*viśeṣeṇa abhimukhyena*).”

vāg-aṅga-sattva-sūcyā jñeyās te vyabhicāriṇaḥ |
sañcārayanti bhāvasya gatiṃ sañcāriṇo 'pi ||2.4.2||

“The *vyabhicāri-bhāvas* reveal themselves by words, by eyebrows and other bodily parts, and by external actions (*anubhāvas*) that arise from overwhelming emotions (*sattva*). Since they set in motion (*sañcārayanti*) the course of the *sthāyī-bhāva*, they are called *sañcāri-bhāvas*.”

unmajjanti nīmajjanti sthāyīny amṛta-vāridhau |
ūrmivad vardhayanty enaṃ yānti tad-rūpatāṃ ca te ||2.4.3||

“All the *vyabhicāri-bhāvas*, rising and falling like waves in the sweet ocean of the *sthāyī-bhāva*, increase the *sthāyī-bhāva* and then merge into it.”

nirvedo 'tha viśādo dainyam glāni-śramau ca mada-garvau |
śaṅkā-trāsāvegā unmādāpasmṛtī tathā vyādhiḥ ||2.4.4||
moho mṛtir ālasyaṃ jāḍyaṃ vrīḍāvahitthā ca |
smṛtir atha vitarka-cintā-mati-dhṛtayo harṣa utsukatvaṃ ca ||2.4.5||
augryam arṣāsūyās cāpalyaṃ caiva nidrā ca |
suptir bodha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ ||2.4.6||

“The *vyabhicāri-bhāvas* are as follows:

1. self-disgust (*nirveda*)
2. remorse (*viśāda*)
3. thinking oneself unqualified (*dainyam* or *dīnatā*)
4. debility (*glāni* or *mlāni*)

5. fatigue (*śrama*)
6. rapture (*mada*)
7. pride (*garva*)
8. apprehension (*śaṅka*)
9. sudden fear (*trāsa*)
10. confusion of the mind (*āvega*)
11. insanity (*unmāda*)
12. epilepsy (*apasmṛti*)
13. sickness (*vyādhi*)
14. loss of internal awareness (*moha*)
15. death-like symptoms (*mṛti*)
16. sloth (*ālasyam*)
17. indecision (*jāḍyam*)
18. shame (*vrīḍā*)
19. concealment (*avahitthā*)
20. remembrance (*smṛti*)
21. conjecture (*vitarka*)
22. pondering (*cintā*)
23. finding meaning through scriptural reference (*mati*)
24. steadiness (*dhṛti*)
25. joy (*harṣa*)
26. impatience (*autsukhyam*)
27. ferocity (*augrya*)
28. indignation (*amarṣa*)
29. fault-finding (*asūyā*)
30. insolence (*cāpalya*)
31. sleep (*nidrā*)
32. dreaming (*supti*)
33. enlightenment (*bodha*)”

tatra (1) *nirvedaḥ* —

mahārti-viprayogersyā-sad-vivekādi-kalpitaṃ |

svāvamānanam evātra nirveda iti kathyate |

atra cintāśru-vaivarṇya-dainya-niḥśvasitādayaḥ ||2.4.7||

“Self-disgust arising from great sorrow, separation, hatred or worrying about doing what should not be done, or not doing what should be done, is called

nirveda. In this state worry, tears, change of color, feeling of lack of qualification (*dainyam*) and sighing occur.”

tatra mahārtyā, yathā —
hanta deha-hatakaiḥ kim amībhiḥ
pālitair viphalā-puṇya-phalair naḥ |
ehi kāliya-hrade viṣa-vahnau
svam kuṭumbini haṭhāj juhavāma ||2.4.8||

From great sorrow:

“O Yaśodā! What is to be gained from continuing to maintain this sinful, unfortunate body? Come! We will immediately offer our bodies in the lake of Kāliya filled with the fire of poison.”

viprayogeṇa, yathā —
asaṅgamān mādharma-mādhurīṇām
apuṣṭite nīrasatām prayāte |
vṛndāvane śīryati hā kuto 'sau
prāṇity apuṇyaḥ subalo dvirephaḥ ||2.4.9||

From separation:

“Without the presence of the sweetness of Mādhava, Vṛndāvan became withered, without charm and devoid of flowers. How does this unfortunate, strong bee continue to live?”

yathā vā, dāna-keli-kaumudyām (20)
bhavatu mādharma-jalpam aśṛṇvatoḥ
śravaṇayor alam aśravaṇir mama |
tam avilokayator avilocaniḥ
sakhi vilocanayoś ca kilānayoḥ ||2.4.10||

From *Dāna-keli-kaumudī* [20]:

“O friend! Without hearing the words of Mādhava, my ears may as well become deaf. Without seeing the form of Mādhava, my eyes may as well become blind.”

īrṣyayā, yathā hari-vamśe (2.67.11) satyādevī-vākyam —

stotavyā yadi tāvat sā nāradena tavāgrataḥ |
durbhago 'yaṁ janas tatra kim artham anuśabditaḥ ||2.4.11||

From anger, in the words of Satyabhāmā, from *Hari-vaṁśa* [2.67.11]:
“O Kṛṣṇa! If Nārada is praising Rukmiṇī in front of You, he is calling upon her a misfortune similar to mine.”

sad-vivekena, yathā śrī-daśame (10.51.47) —
mamaīṣa kālo 'jita niṣphalo gato
rājya-śriyonnaddha-madasya bhūpateḥ |
martyātma-buddheḥ suta-dāra-koṣa-bhūṣv
āsajjamānasya duranta-cintayā ||2.4.12||

Through discrimination, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.51.47]:

“I have wasted all this time, O unconquerable one, becoming more and more intoxicated by my domain and opulence as an earthly king. Misidentifying the mortal body as the self, becoming attached to children, wives, treasury and land, I suffered endless anxiety.”

amaṅgalam api procya nirvedaṁ prathamam muniḥ |
mene 'muṁ sthāyinaṁ śānta iti jalpanti kecana ||2.4.13||

“Though it is inauspicious, Bharata Muni has mentioned *nirveda* as the first *vyabhicārī-bhāva*, since it is the *sthāyi-bhāva* for *śānta-rasa*. This is the opinion of some persons.”

atha (2) viṣādaḥ —
iṣṭānavāpti-prārabdha-kāryāsiddhi-vipattitaḥ |
aparādhādīto 'pi syād anutāpo viṣaṅṅatā ||2.4.14||
atropāya-sahāyānusandhiś cintā ca rodanam |
vilāpa-śvāsa-vaivarṇya-mukha-śoṣādayo 'pi ca ||2.4.15||

Remorse:

“Remorse or despair arising from failure to attain one’s desired object, from failure to accomplish a task, from occurrence of a disaster, or from committing an offense is called *viṣāda*. In this state, there is worry, search for

a means of accomplishing, search for assistance, weeping, moaning, heavy breathing, change of color and drying of the mouth.”

*tatra iṣṭānavāptito, yathā —
jarām yātā mūrtir mama vivaśatām vāg api gatā
mano-vṛttīś ceyam smṛti-vidhuratā-paddhatim agāt |
agha-dhvaṁsin dūre vasatu bhavad-ālokana-śaśī
mayā hanta prāpto na bhajana-rucer apy avasarah ||2.4.16||*

From not attaining one’s desired object:

“O Kṛṣṇa, killer of the Agha demon! My body is afflicted with age, my words are uncontrolled and my mind is without power of memory. What to speak of attaining the moon of bliss on seeing You, I have not even attained the opportunity of desiring to worship You!”

*prārabdha-kāryāsiddheḥ, yathā —
svapne mayādya kusumāni kilāhṛtāni
yatnena tair viracitā vana-mālikā ca |
yāvan mukunda-hṛdi hanta nidhīyate sā
hā tāvad eva tarasā virarāma nidrā ||2.4.17||*

From failure to accomplish an action:

“Today in a dream I was picking flowers and very carefully made a garland from them. But just when I thought of offering it to the heart of Mukunda, my sleep broke.”

*vipattiteḥ, yathā —
katham anāyi pure mayakā sutaḥ
katham asau na niḡrhya ḡrhe dhṛtaḥ |
amum aho bata danti-vidhuntudo
vidhuritaṁ vidhum atra vidhitsati ||2.4.18||*

Remorse arising from impending disaster:

“I am so unfortunate! Why did I take my son to Mathurā? Why did I not forcibly keep Him in my house? In Mathurā the elephant desires to afflict my son just as Rahu desires to afflict the moon.”

aparādhāt, yathā śrī-daśame (10.14.9) —
paśyeśa me 'nāryam ananta ādye
parātmani tvayy api māyi-māyini |
māyām vitatyekṣitum ātma-vaibhavaṁ
hy ahaṁ kiyān aiccham ivārcir agnau ||2.4.19||

Remorse arising from committing an offense, from the Tenth Canto of
Śrīmad-Bhāgavatam [10.14.9]:

“My Lord, just see my uncivilized impudence! To test Your power I tried to extend my illusory potency to cover You, the unlimited and primeval Supersoul, who bewilder even the masters of illusion. What am I compared to You? I am just like a small spark in the presence of a great fire.”

yathā vā —
syamantakam ahaṁ hr̥tvā gato ghorāsyam antakam |
karavai taraṇīm kām vā kṣipto vaitaraṇīyam anu ||2.4.20||

Another example of remorse arising from committing an offense:

“Having stolen the Syamantaka jewel, I have fallen into the mouth of terrible hell. Having fallen into the Vaitaraṇī River, what boat should I use to cross over it?”

atha (3) dainyam —
duḥkha-trāsāparādhādyair anaurjityaṁ tu dīnatā |
cātu-kr̥n-māndya-mālīnya-cintāṅga-jaḍimādi-kr̥t ||2.4.21||

“Thinking oneself a low creature because of sorrow, fear or offense is called *dainyam* or *dīnatā*. In this state there are words of flattery, feebleness of the heart, impurity of the heart, thinking various thoughts and immobility of the limbs.”

tatra duḥkhena, yathā śrī-daśame (10.51.57) —
ciram iha vṛjinārtas tapyamāno 'nutāpair
avitr̥ṣa-ṣaḍa-mitro labdha-śāntiḥ kathaṅcit |
śaraṇada samupetas tvat-padābjaṁ parātmann
abhayam ṛtam aśokaṁ pāhi māpannam īśa ||2.4.22||

Humility arising from sorrow, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.51.57]:

“For so long I have been pained by troubles in this world and have been burning with lamentation. My six enemies are never satiated, and I can find no peace. Therefore, O giver of shelter, O Supreme Soul, please protect me. O Lord, in the midst of danger I have by good fortune approached Your lotus feet, which are the Absolute Truth and thus make one fearless and free of sorrow.”

trāsena, yathā prathame (1.8.10) —

abhidravati mām īśa śaras taptāyaso vibho |

kāmaṁ dahatu mām nātha mā me garbho nipātyatām ||2.4.23||

Lowness arising from fear, from the First Canto of *Śrīmad-Bhāgavatam* [1.8.10]:

“O my Lord, You are all-powerful. A fiery iron arrow is coming towards me fast. My Lord, let it burn me personally, if You so desire, but please do not let it burn and abort my embryo. Please do me this favor, my Lord.”

aparādhena, yathā śrī-daśame (10.14.10) —

ataḥ kṣamasvācyuta me rajo-bhuvo

hy ajānatas tvat-pṛthagīśa-māninaḥ |

ajāvalepāndhatamo ’ndhacakṣuṣa

eṣo ’nukampyo mayi nāthavān iti ||2.4.24||

Lowness arising from committing an offense, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.14.10]:

“Therefore, O infallible Lord, kindly excuse my offenses. I have taken birth in the mode of passion and am therefore simply foolish, presuming myself a controller independent of Your Lordship. My eyes are blinded by the darkness of ignorance, which causes me to think of myself as the unborn creator of the universe. But please consider that I am Your servant and therefore worthy of Your compassion.”

ādya-śabdena lajjayāpi, yathā tatraiva (10.22.14) —

mā ’nayaṁ bhoḥ kṛthās tvām tu nanda-gopa-sutaṁ priyam |

jānīmo ’nga vraja-ślāghyaṁ dehi vāsāmsi vepitāḥ ||2.4.25||

The word *adya* in *duḥkha-trāsāparādhādyair* [verse 21] indicates that *dainyam* also arises from shame. This is illustrated in the Tenth Canto of *Śrīmad-Bhāgavatam* [10.22.14]:

“Dear Kṛṣṇa, don't be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water.”

atha (4) mlāniḥ —

*ojaḥ somātmakam dehe bala-puṣṭi-kṛd asya tu |
kṣayāccham ādhi-raty-ādyair glānir niṣprāṇatā matā |
kampāṅga-jāḍya-vaivarṇya-kārśya-dṛg-bhramaṇādi-kṛt ||2.4.26||*

“*Ojas*, whose ruling deity is the moon, produces strength and nourishment in the body. When it decreases by physical exertion, mental anxiety or the sexual act, the weakened state is called *glāni* or *mlāni*. In the state of *glāni* or languishing there is trembling, indecision, change of color, becoming thin and throwing glances here and there.”

tatra śrameṇa, yathā —

*āghūrṇan-maṇi-valayojjvala-prakoṣṭhā
goṣṭhāntar-madhuripu-kīrti-nartitauṣṭhī |
lolākṣī dadhi-kalasaṁ vilodayantī
kṛṣṇāya klama-bhara-niḥsprhā babhūva ||2.4.27||*

Glāni arising from physical exertion:

“Once Rādhā was churning yogurt for Kṛṣṇa. At that time the jewel-studded bracelet on Her hand began to shake. Her lips began to sing the glories of Kṛṣṇa living in Vraja. Her eyes began to move about in fear of Her elders. Churning the yogurt in this way, She became extremely tired, and could not move Her limbs.”

yathā vā —

*gumphitum nirupamām vana-srajam
cāru puspapaṭalam vicinvatī |
durgame klama-bharātidurbalā
kānane kṣaṇam abhūn mṛgeḥkṣaṇā ||2.4.28||*

Another example:

“To string an incomparable garland for Kṛṣṇa, doe-eyed Rādhā went into an inaccessible forest. While picking the beautiful flowers, for a few moments She became very weak due to exhaustion.”

ādhinā, yathā —

*sā rasavaty atikareṇa vihīnā kṣīṇa-jīvana-taroccala-hamsā |
mādhavādya virāheṇa tavāmbā śuśyati sma sarasī śucineva ||2.4.29||*

Fatigue due to mental anxiety:

“Because of the summer’s heat, the lake dries up and becomes devoid of lotuses and water birds. O Mādhava! In a similar way, Your mother Yaśoda, devoid of happiness, has become weakened in separation. Her soul has departed and her body is withering away.”

ratyā, yathā rasa-sudhākare (2.13) —

*ati-prayatnena ratānta-tāntā
kṛṣṇena talpāvaropitā sā |
ālambya tasyaiva karaṁ kareṇa
jyotsnā-kṛtānandam alindam āpa ||2.4.30||*

Fatigue arising from amorous activities, from *Rasa-sadhākara*:

“At the conclusion of amorous activities, Kṛṣṇa raised Rādhā very carefully from the bed. Rādhā then held His hand and came to the veranda of the house, shining in the moonlight.”

atha (5) *śramaḥ* —

*adhva-nṛtya-ratādy-utthaḥ khedaḥ śrama itūryate |
nidrā-svedāṅga-saṁmarda-jṛmbhāśvāsādi-bhāg asau ||2.4.31||*

“Fatigue arising from losing the way, dancing or amorous activities is called *śrama*. In this state, sleep, perspiration, rubbing the body, yawning and heavy breathing appear.”

atha adhvano, yathā —

*kṛtāgasam̐ putram anuvrajantī vrajājirāntar vraja-rāja-rājñī |
pariskhalat-kuntala-bandhaneyaṁ babhūva gharmāmbu-karambitāngī ||
2.4.32||*

Fatigue from losing the way:

“When Kṛṣṇa offended His mother and fled away, she pursued her son in Vraja. Her hair became unbound and she began to perspire.”

*nṛtyādeḥ, yathā —
vistīryottaralita-hāram aṅga-hāram
saṅgītonmukha-mukharair vṛtaḥ suḥṛdbhiḥ |
asvidyad viracita-nanda-sūnur vā
kurvāṇas taṭa-bhuvi tāṇḍavāni rāmaḥ ||2.4.33||*

From dancing:

“At a festival performed for Kṛṣṇa, Baladeva, surrounded by His singing friends on the bank of the Yamunā, began to dance, moving His body about while His pearl necklace shook. His body became covered in perspiration.”

*ratād, yathā śrī-daśame (10.33.20) —
tāsām ativihāreṇa śrāntānām vadanāni saḥ |
prāmrjat karuṇaḥ premṇā śantamenāṅga pāṇinā ||2.4.34||*

From amorous actions, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.33.20]:

“Seeing that the *gopīs* were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand.”

*atha (6) madaḥ —
viveka-hara ullāso madaḥ sa dvi-vidho mataḥ |
madhu-pāna-bhavo 'naṅga-vikriyā-bhara-jo 'pi ca |
gaty-aṅga-vāñī-skhalana-dṛg-ghūrṇā-raktimādi-kṛt ||2.4.35||*

“Rapture that destroys all sense of discriminating power is called *mada*. There are two types: arising from intoxication and arising from extreme transformations due to love. In this state there is stumbling while walking,

uncoordinated movement of the limbs, and uncoordinated speaking. The eyes roll, and the face becomes red.”

*tatra madhu-pāna-bhavo, yathā lalita-mādhave (5.41) —
bile kva nu vililyire nrpa-pipīlikāḥ pīḍitāḥ
pinasmi jagad-aṅḍakam nanu hariḥ krudham dhāsyati |
śacī-grha-kuraṅga re hasasi kiṁ tvam ity unnadann
udeti mada-ḍambara-skhalita-cūḍam agre halī ||2.4.36||*

Rapture from intoxication, from *Lalita-mādhava* [5.41]:

“Baladeva arrived with disheveled hair, fully intoxicated with liquor. He began to shout, ‘The ant-like kings, being defeated, are hiding in some hole. I will smash the whole universe. O Indra, plaything of Śacī! Why are you laughing?’”

*yathā vā prācām —
bha-bha-bhramati medinī la-la-landate candramāḥ
kr-krṣṇa vavada drutaṁ ha-ha-hasanti kiṁ vṛṣṇayaḥ |
sisīdhu mu-mu-muñca me pa-pa-pa-pāna-pātre sthitaḥ
mada-skhalitam ālapan hala-dharaḥ śriyaḥ vaḥ kriyāt ||2.4.37||*

Another example of intoxication, from a traditional work:

“ ‘O Kṛṣṇa! Tell me immediately! Is the earth swerving? Is the moon wobbling? O Yadus, why are you laughing? Give Me some wine in a glass!’ Balarāma stuttered, speaking in this way while sitting in His house. May that Balarāma give you blessings!”

*uttamas tu madāc chete madhyo hasati pāyati |
kaniṣṭhaḥ krośati svairam puruṣam vakti roditi ||2.4.38||*

“When a person becomes intoxicated with liquor, the superior person falls asleep. The second-class person laughs and sings. The third-class person shouts, uses rough words and weeps.”

*mado’pi tri-vidhaḥ proktas taruṇādi-prabhedataḥ |
atra nātyupayogitvād vistārya na hi varṇitaḥ ||2.4.39||*

“There are three types of intoxication according to the stage of intoxication. However these will not be discussed in this work as they are not very useful to the topic.”

*anaṅga-vikriyā-bharajo, yathā —
vrajapati-sutam agre vikṣya bhugnībhavad-bhrūr
bhramati hasati rodity āsyam antardadhāti |
pralapati muhur ālīm vandate paśya vṛnde
nava-madana-madāndhā hanta gāndharvikeyam ||2.4.40||*

Rapture arising from love:

“O Vṛndā! See this astonishing thing! Rādhā, in the rapture of new love, gazing at Kṛṣṇa in front of Her, sometimes frowns, sometimes wanders about, sometimes laughs, sometimes weeps, sometimes covers Her face, sometimes prattles and sometimes repeatedly offers respects to Her friends.”

*atha (7) garvaḥ —
saubhāgya-rūpa-tāruṇya-guṇa-sarvottamāśrayaiḥ |
iṣṭa-lābhādīnā cānya-helanaṁ garva īryate ||2.4.41||*

“Treating others with contempt due to one’s own good fortune, due to youthful beauty, due to one’s good qualities, due to taking shelter of the Lord or due to attaining one’s object of love, is called *garva* or haughtiness.”

*atra solluṅṭha-vacanaṁ līlānuttara-dāyitā |
svāṅgekṣā nihnuvo ’nyasya vacanāśravaṇādayaḥ ||2.4.42||*

“In this state there are joking words, not giving answers by one’s own choice, showing off one’s body, concealing one’s intentions and not hearing others’ words.”

*tatra saubhāgyena, yathā śrī-kṛṣṇa-karṇāmṛte (3.93) —
hastam utkṣipyā yāto ’si balāt kṛṣṇa kim adbhutam |
hṛdayād yadi niryāsi pauruṣaṁ ganayāmi te ||2.4.43||*

Haughtiness from good fortune, from *Kṛṣṇa-karṇāmṛta*:

“O Kṛṣṇa! Is it really astonishing if You can give up holding My hand? I will consider You a real man if You take Yourself from My heart.”

*rūpa-tāruṇyena, yathā —
yasyāḥ svabhāva-madhurām pariṣevya mūrtim
dhanyā babhūva nitarām api yavana-śrīḥ |
seyam tvayi vraja-vadhū-śata-bhukta-mukte
ḍṛk-pātam ācaratu kṛṣṇa katham sakhī me ||2.4.44||*

Haughtiness arising from beauty:

“Endowed with the beauty of youth, my friend Rādhā is fortunate, having taken shelter of the form of natural sweetness. How can She glance at You, who have enjoyed hundreds of women of Vraja and then abandoned them?”

*guṇena, yathā —
gumphantu gopāḥ kusumaiḥ sugandhibhir dāmāni kāmam dhṛta-
rāmaṇīyakaiḥ |
nidhāsyate kintu sa-trṣṇam agrataḥ kṛṣṇo madīyām hṛdi vismitaḥ srajam ||
2.4.45||*

Haughtiness arising from good qualities:

“The cowherd boys can make unlimited garlands of the most beautiful fragrant flowers. But Kṛṣṇa will eagerly hold My garland over His heart, showing great astonishment at the skill in its making.”

*sarvottamāśrayeṇa, yathā śrī-daśame (10.2.33) —
tathā na te mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhrdāḥ |
tvayābhiguptā vicaranti nirbhayā
vināyakanīkapa-mūrdhasu prabho ||2.4.46||*

From taking shelter of the Lord, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.2.33]:

“O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus

they fearlessly traverse the heads of their opponents and continue to progress in devotional service.”

*iṣṭa-lābhena, yathā —
vṛndāvanendra bhavataḥ paramam prasādam
āsādyā nandita-matir muhur uddhato'smi |
āśāmsate muni-manoratha-vṛtti-mṛgyām
vaikuṅṭha-nātha-karuṇām api nādyā cetāḥ ||2.4.47||*

Haughtiness from attaining one’s desired object:

“O moon of Vṛndāvan! Receiving Your excellent mercy, in great bliss, I have become proud. Today my heart does not even desire the mercy of the Lord of Vaikuṅṭha which is sought by the sages.”

*atha (8) śaṅkā —
svīya-cauryāparādhādeḥ para-krauryāditas tathā |
svāniṣṭotprekṣaṇam yat tu sā śaṅkety abhidhīyate |
atrāsya-śoṣa-vaivarṇya-dik-prekṣā-līnatādayaḥ ||2.4.48||*

“Apprehension due to committing theft, offense or others’ cruelty is called *śaṅkā*. In this state there is drying of the mouth, change of complexion, glancing in all directions and hiding oneself.”

*tatra cauryād, yathā —
sa-tarṇakam ḍimbha-kadambakam haran
sad-ambham ambhoruha-sambhavas tadā |
tirobhaviṣyan haritaś calekṣaṇair
aṣṭābhir aṣṭau haritaḥ samīkṣate ||2.4.49||*

Apprehension from theft:

“After stealing the calves and cowherd boys out of pride, Brahmā desiring to disappear from Kṛṣṇa’s presence, out of great apprehension glanced with his eight eyes in the eight directions.”

*yathā vā —
syamantakam hanta vamantam artham
nihnutya dūre yad aham prayātaḥ |*

*avadyam adyāpi tad eva karma
śarmāṇi citte mama nirbhinatti* ||2.4.50||

Another example:

“Akrura thought, ‘I have hidden the Syamantaka jewel which gives wealth, and fled away. In anxiety because of this despicable act, until today, happiness has disappeared from my heart.’”

*aparādhād, yathā —
tad-avadhi malino 'si nanda-goṣṭhe
yad-avadhi vṛṣṭim acīkaraḥ śacīśa |
śṛṇu hitam abhitaḥ prapadya kṛṣṇam
śriyam aviśaṅkam alaṅkuru tvam aindrīm* ||2.4.51||

Apprehension from offense:

“O Indra! As long as you pour rain upon Nanda’s fields, you will be despondent. Listen as I tell you something for your benefit: You will enjoy full powers as Indra without apprehension in your heart by surrendering completely to Kṛṣṇa’s lotus feet.”

para-krauryeṇa, yathā padyāvālyām (331) —
*prathayati na tathā mamārtim uccaiḥ
sahacari vallava-candra-viprayogaḥ |
kaṭubhir asura-maṅḍalaiḥ parīte
danujapater nagare yathāśya vāsaḥ* ||2.4.52||

Apprehension on seeing others’ cruelty, from *Padyāvālī* [331]:

“O friend! Thinking of Kṛṣṇa living in Mathurā surrounded by the ferocious demons of Kāmsa, I am deeply afflicted. In the same way I feel affliction in separation from Kṛṣṇa.”

śaṅkā tu pravara-strīṅām bhīrutvād bhaya-kṛd bhavet ||2.4.53||

“This apprehension (*śaṅkā*) becomes fear (*bhaya*) in the best of women, because they have a timid nature.”

atha (9) *trāsaḥ* —

trāsaḥ kṣobho hr̥di taḍid-ghora-sattvogra-nisvanaiḥ |
pārśvasthālamba-romāñca-kampa-stambha-bhramādi-kṛt ||2.4.54||

“The disturbance arising in the heart from lightning, fearful creatures or a loud sound is called *trāsa* (terror). In this state a person grasps nearby objects for support, his hairs stand on end, he quivers, becomes paralyzed and wanders about.”

tatra taḍitā, yathā —
bāḍham̐ nivīdayā sadyas taḍitā tāḍitekṣaṇaḥ |
rakṣa kṛṣṇeti cukrośa ko’pi gopī-stanandhayaḥ ||2.4.55||

Terror from lightning:

“When the eyes of the cowherd boys became pained by the flashing of lightning, they began to shout, ‘O Kṛṣṇa, please protect us!’”

ghora-sattvena, yathā —
adūram āseduṣi vallavāṅganā
svaṁ puṅgavīkṛtya surāri-puṅgave |
kṛṣṇa-bhrameṇāśu taraṅgad-aṅgikā
tamālam āliṅgya babhūva niścalā ||2.4.56||

Terror from ferocious beasts:

“When Vṛṣāsura approached, taking the form of a bull, some of the *gopīs* began to tremble. Suddenly embracing a *tamāla* tree, mistaking it for Kṛṣṇa, they could not move.”

ugra-nisvanena, yathā —
ākarṇya karṇa-padavī-vipadam̐ yaśodā
visphūrjitaṁ diśi diśi prakṛtaṁ vṛkāṅām |
yāmān̐ nikāma-caturā caturaḥ sva-putraṁ
sā netra-catvara-caram̐ ciram̐ ācacāra ||2.4.57||

Terror arising from frightening sounds:

“When the very wise Yaśodā heard the terrifying howling of wolves echoing in all directions, which gave pain to the ears, she kept Kṛṣṇa continually within her vision for some days.”

gātrotkampī manaḥ-kampaḥ sahasā trāsa ucyate |
pūrvāpara-vicārotthaṁ bhayaṁ trāsāt pṛthag bhavet ||2.4.58||

“Disturbance of the heart that suddenly produces shaking of the limbs is called *trāsa*. This is different from fear. Fear arises after deliberating on previous and subsequent events.”

atha (10) āvegaḥ —
cittasya sambhramo yaḥ syād āvego 'yaṁ sa cāṣṭadhā |
priyāpriyānala-marud-varṣotpāta-gajāritah ||2.4.59||

“Confusion of the mind is called *āvega*. It is of eight types, arising from dear things, detested objects, fire, wind, rain, calamity, elephants or enemies.”

priyotthe pulakah sāntvaṁ cāpalyābhyudgamādayaḥ |
apriyotthe tu bhū-pāta-vikrośa-bhramaṇādayaḥ ||2.4.60||

“In *āvega* arising from dear objects, standing of the hair on end, words of affection, fickleness and rising to one’s feet appear. In *āvega* arising from detested objects, falling on the ground, shouting and wandering about appear.”

vyatyasta-gati-kampākṣi-mīlanāsrādayo 'gnije |
vātaje 'jāvṛti-kṣipra-gati-dṛṅ-mārjanādayaḥ ||2.4.61||

“In *āvega* arising from fire, the actions are retreating, shaking of the body, closing the eyes and tears. In *āvega* from wind, the actions are covering the body, walking swiftly and rubbing the eyes.”

vṛṣṭijo dhāvana-cchatra-gātra-saṅkocanādi-kṛt |
autpāte mukha-vaivarṇya-vismāyo 'kaṅṭhitādayaḥ ||2.4.62||

“In *āvega* arising from rain, the actions are running, holding an umbrella and crouching down. In *āvega* arising from calamity, the actions are discoloration of the face, astonishment and strong shaking of the body.”

gāje palāyanotkampa-trāsa-prṣṭheksaṇādayaḥ |
arijo varma-śastrādi-grahāpasaraṇādikṛt ||2.4.63||

“In *āvega* from elephants, the actions are fleeing, strong shaking, *trāsa* and looking behind. In *āvega* arising from enemies, the actions are taking up armor and weapons, abandoning one’s house and going elsewhere.”

atra priya-darśanaḥ, yathā —
prekṣya vṛndāvanāt putram āyāntaṁ prasnuta-stanī |
saṅkulā pulakair āsīd ākulā gokuleśvarī ||2.4.64||

Āvega arising from seeing the object of one’s affection:

“When Yaśodā the queen of Gokula saw Kṛṣṇa returning from the forest of Vṛndāvan, her hair stood on end. She became perplexed and milk began to flow from her breasts.”

priya-śravaṇaḥ, yathā śrī-daśame (10.23.18) —
śrutvācyutam upāyātaṁ nityaṁ tad-darśanotsukāḥ |
tat-kathākṣipta-manaso babhūvur jāta-sambhramāḥ ||2.4.65||

Āvega arising from hearing about one’s object of affection, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.23.18]:

“The wives of the *brāhmaṇas* were always eager to see Kṛṣṇa, for their minds had been enchanted by descriptions of Him. Thus as soon as they heard that He had come, they became very excited.”

apriya-darśanaḥ, yathā —
kim idaṁ kim idaṁ kim etad uccair
iti ghora-dhvani-ghūrṇitā lapantī |
niśi vakṣati vīkṣya pūtanāyās
tanayaṁ bhrāmyati sambhramād yaśodā ||2.4.66||

From seeing something detestable:

“Hearing a terrifying sound and seeing Kṛṣṇa on the chest of Pūtanā during a dream, Yaśodā wailed in a loud voice, ‘What is this? What is this?’ She began wandering about in confusion.”

*apriya-śravaṇajo, yathā —
niśamya putraṁ kraṭatos taṭānte
mahījayor madhyagam ūrdhva-netrā |
ābhīra-rājñī hṛdi sambhrameṇa
biddhā vidheyam na vidāñcakāra ||2.4.67||*

Hearing something detestable:

“Hearing the Kṛṣṇa was situated between two Arjuna trees on the bank of the Yamunā, Yaśoda with eyes turned upwards, became struck with confusion and could not decide what to do.”

*agnijo, yathā —
dhīr vyagrājani naḥ samasta-suhrdām tām prāṇa-rakṣā-maṇim
gavyā gauravataḥ samīkṣya nivide tiṣṭhantam antar-vane |
vahniḥ paśya śikhaṇḍa-śekhara kharaṁ muñcann akhaṇḍa-dhvanim
dīrghābhiḥ sura-dīrghikāmbu-laharīm arcibhir ācāmati ||2.4.68||*

Āvega arising from fire:

“O Kṛṣṇa with peacock feather! See the fire making a constantly ferocious sound. It is touching the Mandākinī River of Svarga with its long flames, as if sipping its waters. You are the jewel that protects the life of Your friends. Seeing You standing in the midst of the deep forest to protect the cows, our hearts have become bewildered.”

*vātajo, yathā —
pāmśu-prārabdha-ketau bṛhad-aṭavi-kuṭonmāthi-sauṭīrya-puñje
bhāṇḍīroddaṇḍa-sākhā-bhuja-tatiṣu gate tāṇḍavācārya-caryām |
vāta-vrāte kariṣaṇ-kaṣatara-śikhare śārkare jhātkaṛiṣṇau
kṣaunṣyām apreṣya putraṁ vrajapati-gṛhiṇī paśya sambambhramīti ||2.4.69||*

Āvega arising from wind:

“When Tṛṇāvarta, making a terrifying sound, endowed with great strength to uproot large forest trees, spreading clouds of dust, carrying cow dung, dust, grass and stones, began to sway the branches of the Bhāṇḍira tree, Yaśodā, the wife of Nanda, not seeing her son Kṛṣṇa on the ground, was overcome with great confusion.”

*varṣajo, yathā śrī-daśame (10.25.11) —
atyāsārātivātena paśavo jāta-vepanāḥ |
gopā gopyaś ca śītārtā govindam śaraṇam yayuḥ ||2.4.70||*

Āvega arising from rain, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.25.11]:

“The cows and other animals, shivering from the excessive rain and wind, and the cowherd men and ladies, pained by the cold, all approached Lord Govinda for shelter.”

*yathā vā —
samam uru-karakābhir danti-śuṅḍā-sapiṅḍāḥ
pratidiśam iha goṣṭhe vṛṣṭi-dhārāḥ patanti |
ajaniṣata yuvāno 'py ākulās tvaṁ tu bālaḥ
sphuṭam asi tad-agārān mā sma bhūr niryiyāsuḥ ||2.4.71||*

Another example:

“Showers of rain and hail are falling profusely like juice from the foreheads of elephants. The young men have become confused. You are just a boy; therefore do not try to go out of the house.”

*utpātajo, yathā —
kṣitir ativipulā ṭalaty akasmād
upari ghuranti ca hanta ghoram ulkāḥ |
mama śiśur ahi-dūṣitārka-putrī-
taṭam aṭatīty adhunā kim atra kuryām ||2.4.72||*

Āvega resulting from calamity:

“Becoming perplexed, Yaśodā said, “The broad earth is suddenly shaking. Meteors are making a terrifying sound in the sky. My young boy has just now gone to the shore of the Yamunā contaminated with poison. What should I do?” ”

*gājo, yathā —
apasarāpasara tvarayā gurur
mudira-sundara he purataḥ karī |*

*mradīma-vīkṣaṇatas tava naś calam
hṛdayam āvijate pura-yoṣitām ||2.4.73||*

Āvega arising from elephants:

“O Śyāmasundara! Flee quickly! Flee quickly! There is a terrifying elephant in front of You. Because of Your sweet glances, the hearts of us fickle Mathurā women have become completely disturbed.”

gajena duṣṭa-sattvo 'nyaḥ paśv-ādir upalakṣyate ||2.4.74||

“By mentioning elephants, other wicked animals such as horses should be understood as well.”

yathā vā —

*caṇḍāśos turagān saṭāgra-naṭanair āhatya vidrāvayan
drāg andhaṅkaraṇaḥ surendra-sudṛśām goṣṭhoddhūtaiḥ pāmśubhiḥ |
pratyāsīdatu mat-purāḥ sura-ripur garvāndham arvākṛtir
dragiṣṭhe muhur atra jāgrati bhujē vyagrāsi mātaḥ katham ||2.4.75||*

Another example:

“O mother! The horse demon Keśī blinds the heavenly damsels of Indra by raising the dust in the stables with his hooves. By shaking his mane he whips the horses pulling the chariot of the sun and makes them flee away. But let that demon horse come towards Me! My long arm is ready for him! Why are you so disturbed?”

arijo, yathā lalita-mādhava (2.29) —

*sthūlas tāla-bhujān natir giritaṭī-vakṣāḥ kva yakṣādhamāḥ
kvāyam bāla-tamāla-kandala-mṛduḥ kandarpa-kāntaḥ śīsuh |
nāsty anyāḥ saha-kāritā-paṭur iha prāṇī na jānīmahe
hā goṣṭheśvari kīdr̥g adya tapasām pākas tavonmīlati ||2.4.76||*

Disturbance arising from enemies, from *Lalita-mādhava*:

“Here is the lowest demon Śaṅkhacūḍa, sturdy in body, with arms as long as *tāla* trees and chest as broad as a mountain plateau. What a match for the beautiful child resembling Cupid, soft as the bud of a new *tamāla* tree! Is

there no skillful person here to help us? O queen of Vraja, I cannot understand where all the results of your austerities have gone today.”

yathā vā tatraiva (5.30) —

*saptiḥ saptī ratha iha rathaḥ kuñjaro me
tūnas tūno dhanur uta dhanur bhoḥ kṛpāñī kṛpāñī |
kā bhīḥ kā bhīr ayam ayam aham hā tvaradhvaṁ tvaradhvaṁ
rājñah putrī bata hr̥ta-hṛtā kāmīnā vallavena* ||2.4.77||

Another example, also from *Lalita-mādhava*:

“When Kṛṣṇa stole Rukmiṇī at the *svayaṁvara*, the kings spoke to their servants, ‘My horse, chariot, elephants, bow quiver and sword are here. What fear do I have? You should be quick! The lusty cowherd has stolen the daughter of a king!’ ”

*āvegābhāsa evāyaṁ parāśrayatāpi cet |
nāyakotkarṣa-bodhāya tathāpy atra nidarśitaḥ* ||2.4.78||

“Though the above example is only an *ābhāsa* of *āvega*, being the sentiment of *āvega* in nondevotees taking Kṛṣṇa as the enemy, it is given as an example because it reveals the superior nature of Kṛṣṇa.”

atha (11) *unmādaḥ* —

unmādo hr̥d-bhramaḥ prauḍhānandāpad-virahādijah ||2.4.79||
*atrāṭṭa-hāso naṭanam saṅgītam vyartha-ceṣṭitam |
pralāpa-dhāvana-krośa-viparīta-kriyādayaḥ* ||2.4.80||

“Confused understanding caused by extreme bliss, calamity or separation is called *unmāda* (insanity). In this state the actions are loud laughing, dancing, singing, useless actions, prattling, running, shouting and performing activities opposite to what are usually performed.”

tatra prauḍhānandād, yathā karṇāmṛte (2.25) —
*rādhā punātu jagad acyuta-datta-cittā
manthānakam vidadhatī dadhi-rikta-pātre |
yasyāḥ stana-stavaka-cañcala-locanālir
devo 'pi ruddha-hṛdayo dhavalam dudoha* ||2.4.81||

Insanity arising from intense bliss, from *Kṛṣṇa-karṇāmṛta*:

“May Rādhā who, having surrendered Her heart to Kṛṣṇa, churned an empty yogurt pot, purify the world. And may Kṛṣṇa, whose eyes like bees hovered upon Rādhā’s breasts which were like clusters of flowers, and who with mind absorbed in Rādhā, began milking a bull, purify the world.”

āpado, yathā —

*paśūn api kṛtāñjalir namati māntrikā ity alam
tarūn api cikitsakā iti viṣauśadham pṛcchati |
hṛadam bhujaga-bhairavam hari hari praviṣṭe harau
vrajendra-grhīṇī muhur bhrama-mayīm avasthām gatā ||2.4.82||*

Insanity arising from calamity:

“What a calamity! When Kṛṣṇa entered the lake of Kāliya, Yaśodā became insane, and thinking the animals were knowers of *mantras*, folded her hands and began offering them respects. Thinking the trees were doctors, she asked them for medicine to counteract the poison.”

virahād, yathā śrī-daśame (10.30.4) —

*gāyantya uccair amum eva saṁhatā
vicikyur unmattakavad vanād vanam |
papracchur ākāśavad antaram bahir
bhūteṣu santam puruṣam vanaspatīn ||2.4.83||*

Insanity arising from separation, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.30.4]:

“Singing loudly of Kṛṣṇa, they searched for Him throughout the Vṛndāvana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky.”

*unmādaḥ pṛthag utko ’yam vyādhiṣv antarbhavann api |
yat tatra vipralambhādau vaicitrīm kurute parām ||2.4.84||*

“Insanity could be included within sickness (*vyādhiṣu*, meaning ‘among different types of sicknesses’). However it is described separately because in states such as separation, it induces a unique variety of actions.”

*adhirūḍhe mahā-bhāve mohanatvam upāgate |
avasthāntaram āpto 'sau divyonmāda itīryate* ||2.4.85||

“When a person attains the stage of bewilderment in the *adhirūḍha* stage of *mahā-bhāva*, *unmāda* takes on another form called *divyonmāda*.”

atha (12) *apasmārah* —
*duḥkhottha-dhātu-vaiṣamyādy-udbhūtaś citta-viplavaḥ |
apasmāro 'tra patanaṁ dhāvanāsphoṭana-bhramāḥ |
kampaḥ phena-srutir bāhu-kṣepaṇa-vikrośanādayaḥ* ||2.4.86||

“A condition of almost total lack of consciousness arising from disturbance of the *dhātus* due to grief is called *apasmāra* (epilepsy). In that state there is falling to the ground, running about, pain in the limbs, confusion, shaking of the body, foaming at the mouth, flailing the arms and shouting.”

yathā —
*phenāyate pratipadam kṣipate bhujormim
āghūrṇate luṭhati kujati līyate ca |
ambā tavādya virahe ciram amburāja-
beleva vṛṣṇi-tilaka vraja-rāja-rājñī* ||2.4.87||

An example:

“O best of the Yadus! Now our mother Yaśodā, because of pain due to separation from You for a long time, is foaming at the mouth like the shore of the ocean. Her arms are moving about like waves in the ocean. She sometimes whirls about, sometimes rolls on the ground, makes sounds and sometimes remains motionless.”

yathā vā —
*śrutvā hanta hataṁ tvayā yadu-kulottamsātra kamsāsuraṁ
daityas tasya suhṛttamaḥ pariṇatim ghorāṁ gataḥ kām api |*

*lālā-phena-kadamba-cumbita-mukha-prāntas taraṅgad-bhujo
ghūrṇann arṇava-sīmni maṅḍalatayā bhrāmyan na viśrāmyati* ||2.4.88||

Another example:

“Crown jewel of the Yadus! Hearing that You killed Kaṁsa, Kaṁsa’s close friends underwent unspeakable, terrible transformations. They wander on the beach whirling about like wheels and cannot stop. Foam flows from their mouths in great quantities and their arms flail about.”

*unmādavad iha vyādhi-viśeṣo ’py eṣa varṇitaḥ |
parām bhayānakābhāse yat karoti camatkṛtim* ||2.4.89||

“This sickness called *apasmāra* has been described separately from sickness, as in the case of *unmāda*, since it produces an extremely astonishing state with a hint of *bhayānaka-rasa* (fear).”

*atha (13) vyādhiḥ —
doṣodreka-viyogādyair vyādhayo ye jvarādayaḥ |
iha tat-prabhavo bhāvo vyādhir ity abhidhīyate |
atra stambhaḥ ślathāṅgatva-śvāsottāpa-klamādayaḥ* ||2.4.90||

“Sickness such as fever generated from extreme sorrow at hearing of contempt for Kṛṣṇa by the demons, or from separation or other events is called *vyādhi* or disease; but in this book *vyādhi* refers to symptoms caused by an emotional state rather than from disturbance of the *dhātus* arising from that separation. In this state, paralysis, slackness of the limbs, heavy breathing, anxiety and fatigue occur.”

*yathā —
tava cira-virahaṇa prāpya pīḍām idānīm
dadhad-uru-jaḍimāni dhmāpitāny aṅgakāni |
śvasita-pavana-dhāṭī-ghaṭṭita-ghrāṇa-vātaṁ
luṭhati dharāṇi-prṣṭhe goṣṭha-vāṭī-kuṭumbam* ||2.4.91||

“O Kṛṣṇa! Separated from You for a long time, Your associates in Vraja are afflicted. Their bodies are burning and remain motionless. Their nostrils quiver because of heavy breathing, and they roll on the ground.”

atha (14) mohah —

moho hr̥n-mūḍhatā harṣād viśleṣād bhayatas tathā |
viśādādeś ca tatra syād dehasya patanam̐ bhuvi |
śūnyendriyatvam̐ bhramaṇam̐ tathā niśceṣṭatā-mayaḥ ||2.4.92||

“A complete lack of awareness (internal inaction) arising from joy, separation, fear or lamentation is called *moha*. In this state there is falling on the ground, absence of sense perceptions, wandering about and inactivity.”

tatra harṣād, yathā śrī-daśame (10.12.44) —

ittham̐ sma pr̥ṣṭaḥ sa tu bādarāyaṇis
tat-smāritānanta-hṛtākḥilendriyaḥ |
kṛcchrāt punar labdha-bahir-dṛśiḥ śanaih̐
pratyāha tam̐ bhāgavatottamottamam̐ ||2.4.93||

Moha arising from joy, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.12.44]:

“O Śaunaka, greatest of saints and devotees, when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīkṣit about *kṛṣṇa-kathā*.”

yathā vā —

nirucchvasita-rītayo vighaṭitākṣipa-kṣma-kriyā
nirīha-nikhilendriyāḥ pratiniṣṛta-cid-vṛttayaḥ |
avekṣya kuru-maṇḍale rahasi puṇḍarīkekṣaṇam̐
vrajāmbuja-dṛśo 'bhajan kanaka-śālabhañjī-śriyam̐ ||2.4.94||

Another example of *moha* arising from joy:

“Seeing Kṛṣṇa alone in Kurukṣetra, the women of Vraja stopped breathing, stopped blinking their eyes, stopped all actions and became devoid of consciousness. They remained standing there like golden statues.”

viśleṣād, yathā hamsadūte (4) —

*kadācit khedāgnim viḥaṭayitum antar-gatam asau
sahātibhīr lebhe taralita-manā yāmuna-taṭīm |
cirād asyās cittam paricita-kuṭīra-kalanād
avasthā tastāra sphuṭam atha suṣupteḥ priya-sakhī ||2.4.95||*

Moha arising from separation, from *Hamsadūta*:

“Once Rādhā, to assuage the fire of separation in Her heart, went to the bank of the Yamunā with Her friends, but seeing the there the familiar bower of creepers, Her heart became covered with a blank state of mind—which was Her dear friend, like deep sleep.”

*bhayād, yathā —
mukundam āviṣkṛta-viśva-rūpaṁ
nirūpayan vānara-varya-ketuḥ |
karāravindāt purataḥ skhalantaṁ
na gāṇḍīvaṁ khaṇḍita-dhīr viveda ||2.4.96||*

Moha arising from fear:

“When Kṛṣṇa showed His universal form, Arjuna, who had the insignia of Hanumān on his flag, dropped his Gāṇḍīva bow. However, being in a state of *moha*, he was not aware of this.”

*viśādād, yathā śrī-daśame (10.11.49) —
kṛṣṇaṁ mahā-baka-grastaṁ dṛṣṭvā rāmādayo ’rbhakāḥ |
babhūvur indriyāṇīva vinā prāṇaṁ vicetasah ||2.4.97||*

Moha arising from despair, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.11.49]:

“When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life.”

*asyānyatrātma-paryante syāt sarvatraiva mūḍhatā |
kṛṣṇa-sphūrṭi-viśeṣas tu na kadāpy atra līyate ||2.4.98||*

“When the devotees develop *moha*, they lose awareness of objects including their own bodies, but awareness of Kṛṣṇa never disappears.”

atha (15) mṛtiḥ —

*viśāda-vyādhi-santrāsa-samprahāra-klamādibhiḥ |
prāṇa-tyāgo mṛtis tasyām avyaktākṣara-bhāṣanam |
vivarna-gātratā-śvāsa-māndya-hikkādayaḥ kriyāḥ ||2.4.99||*

“Giving up life because of grief, sickness, fear, beating or exhaustion is called *mṛti* (death). In this state, unclear speaking, change of bodily color, feeble breathing and hiccups occur.”

yathā —

*anullāsa-śvāsā muhur asaralottānita-dṛśo
vivṛṇvantaḥ kāye kim api nava-vaivarṇyam abhitaḥ |
harer nāmāvyaktīkṛtam alaghu-hikkā-laharībhiḥ
prajalpantaḥ prāṇān jahati mathurāyām sukṛtinaḥ ||2.4.100||*

“The pious persons of Mathurā, with weak breathing, eyes glancing sideways and upwards, taking on a unique complexion in their bodies and hiccuping loudly, gave up their lives while uttering Kṛṣṇa’s name unclearly.”

yathā vā —

*viramad-alaghu-kaṇṭhodghoṣa-ghutkāra-cakrā
kṣaṇa-vighaṭita-tāmyad-dṛṣṭi-khadyota-dīptiḥ |
hari-mihira-nipīta-prāṇa-gāḍhāndhakārā
kṣayam agamad akasmāt pūtanā kāla-rātriḥ ||2.4.101||*

Another example:

“The sun in the form of Kṛṣṇa drank up the deep darkness of life of the midnight in the form of Pūtanā. Her eyes lit up for a moment beyond her control and then died out, like the glowing of fireflies in the night. That midnight suddenly disappeared with the loud hooting of owls in the form of her death groans.”

*prāyo ’tra maraṇāt pūrvā citta-vṛttir mṛtir matā |
mṛtir atrānubhāvaḥ syād iti kenacid ucyate |
kintu nāyaka-vīrya ārtham śatrau maraṇam ucyate ||2.4.102||*

“The state of consciousness just before death is generally called *mṛti*. However, some say that *mṛti* should be considered only an external similarity to death (*anubhāva*). It has been described in the enemies of Kṛṣṇa (although in that case it is not the *vyābhicārī-bhāva* called *mṛti*) just to show His power.”

atha (16) ālasyam —

*sāmarthyasyāpi sad-bhāve kriyānunmukhatā hi yā |
tṛpti-śramādi-sambhūtā tad-ālasyam udīryate ||2.4.103||*

“Lack of enthusiasm to perform activities because of satiation or fatigue, even though one has the ability to do them, is called *ālasya*.”

*atrāṅga-bhajo jṛmbhā ca kriyā dveṣo 'kṣi-mardanam |
śayyāsanaika-priyatā tandrā-nidrādayo 'pi ca ||2.4.104||*

“In this state, stretching the limbs, yawning, disgust with work, rubbing the eyes, lying down, fondness for sitting down, exhaustion and sleep occur.”

tatra tṛpter, yathā —

*vīprāṅām nas tathā tṛptir āsīd govardhanotsave |
nāśīrvāde 'pi gopendra yathā syāt prabhaviṣṇutā ||2.4.105||*

Ālasya arising from satiation:

“O king of the cowherds! At the festival of Govardhana we have become so satisfied that we cannot even give blessings.”

śramād, yathā —

*suṣṭhu niḥsaha-tanuḥ subalo 'bhūt
pṛīṭaye mama vidhāya niyuddham |
moṭayantam abhito nijam aṅgam
nāhavāya sahasāhvayatām amum ||2.4.106||*

Ālasya arising from fatigue:

“After arm-wrestling with Me to please Me, he cannot do any activity now and is stretching his limbs. You should not call him to fight immediately.”

atha (17) *jāḍyam* —

jāḍyam apratipattiḥ syād iṣṭāniṣṭha-śrutīkṣaṇaiḥ |
virahāḍyaiś ca tan-mohāt pūrvāvasthāparāpi ca |
atrānimiṣatā tūṣṇīm-bhāva-vismaraṇādayaḥ ||2.4.107||

“Absence of the ability to decide anything, which arises from hearing or seeing desirable or undesirable things or from separation, is called *jāḍyam*. This occurs previous to or following *moha* (inoperative mind). In this state blinking of the eyes, silence and forgetfulness occur.”

tatra iṣṭa-śrutyā, yathā śrī-daśame (10.21.13) —

gāvaś ca kṛṣṇamukha-nirgata-venu-gīta-
pīyūṣam uttabhita-karna-putaiḥ pibantyaḥ |
śāvāḥ snuta-stana-payāḥ-kavalāḥ sma tasthur
govindam ātmani dṛśāśru-kulāḥ sprśantyaḥ ||2.4.108||

Jāḍyam from hearing what is desirable, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.21.13]:

“Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Kṛṣṇa’s mouth. The calves, their mouths full of milk from their mothers’ moist nipples, stand still as they take Govinda within themselves through their tear-filled eyes and embrace Him within their hearts.”

aniṣṭa-śrutyā, yathā —

ākalayya parivartita-gotrām
keśavasya giram arpita-śalyām |
biddha-dhīr adhika-nirnimiṣākṣī-
lakṣaṇā kṣaṇam avartata tūṣṇīm ||2.4.109||

Jāḍyam from hearing what is undesirable:

“Hearing Keśava call out someone else’s name, the heart of Lakṣmaṇā, one of the leaders of the *gopīs*, was pained. Her eyes stopped blinking and she did not utter a word.”

iṣṭekṣaṇena, yathā śrī-daśame (10.71.40) —

govindam grham ānīya deva-deveṣam ādṛtaḥ |
pūjāyām nāvidat kṛtyam pramādupahato nṛpaḥ ||2.4.110||

Jāḍyam from seeing the object of desire, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.71.39]:

“King Yudhiṣṭhira respectfully brought Lord Govinda, the Supreme God of gods, to his personal quarters. The King was so overcome with joy that he could not remember all the rituals of worship.”

aniṣṭekṣaṇena, yathā tatraiva (10.39.36) —
yāvad ālakṣyate ketur yāvad reṇū rathasya ca |
anuprasthāpitātmāno lekhyānīvopalakṣitāḥ ||2.4.111||

Jāḍyam from seeing the undesirable, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.39.36]:

“Sending their minds after Kṛṣṇa, the *gopīs* stood as motionless as figures in a painting. They remained there as long as the flag atop the chariot was visible, and even until they could no longer see the dust raised by the chariot wheels.”

virahaṇa, yathā —
mukunda virahaṇa te vidhuritāḥ sakhāyaś cirād
alankṛtibhir ujjhitā bhuvi niviśya tatra sthitāḥ |
skhalan-malina-vāsasaḥ śavala-rukṣa-gātra-śriyāḥ
sphuranti khala-devala-dvija-gr̥he surārcā iva ||2.4.112||

Jāḍyam from separation:

“Your friends, pained by long separation from You, remain on this earth like the Deities of neglectful *brāhmaṇas* which are without ornaments, wearing soiled cloth which is falling off, with limbs dirty and thin.”

atha (18) *vrīḍā* —
navīna-saṅgamākāryas tavāvajñādinā kṛtā |
adhr̥ṣṭatā bhaved vrīḍā tatra maunaṁ vicintanam |
avaguṇṭhana-bhū-lekhau tathādhomukhatādayaḥ ||2.4.113||

“The state of bashfulness, the opposite of audacity, arising from just meeting one’s lover, from performing forbidden actions, from praise or neglect is

called *vrīḍā* (shyness). In this state there is silence, anxiety, covering the head, writing on the ground and hanging the head.”

tatra navīna-saṅgamena, yathā padyāvālyām (198) —
govinde svayam akaroḥ saroja-netre
premāndhā vara-vapur arpaṇam sakhi |
kārpaṇyam na kuru darāvaloka-dāne
vikrīte kariṇi kim ankuṣe vivādaḥ ||2.4.114||

Vrīḍā from meeting the Lord for the first time, from *Padyāvālī*:

“O lotus-eyed friend! Blinded with love, you have offered your beautiful body to Govinda. O friend! Do not be miserly by showing yourself to Him only a little. The purchased elephant does not quarrel with the goad.”

akāryeṇa, yathā —
tvam avāg iha mā śiraḥ kṛthā
vadanam ca trapayā śacī-pate |
naya kalpa-taruṁ na cec chacīm
katham agre mukham īkṣayiṣyasi ||2.4.115||

Shame arising from forbidden activities:

“O Indra! You should not hang down your head in shame and remain silent. Take the *parijāta* tree and go. Otherwise how can you show your face to your wife?”

stavena, yathā —
bhūri-sādguṇya-bhāreṇa stūyamānasya śauriṇā |
uddhavasya vyarociṣṭa namrī-bhūtam tadā śiraḥ ||2.4.116||

Shame from being praised:

“When Kṛṣṇa praised Uddhava, listing all his good qualities, Uddhava lowered his head and took on a unique attractiveness.”

avajñayā, yathā hari-vaṁśe (2.67.19) *satyādevī-vākyam* —
vasanta-kusumaiś citram sadā raivatakam girim |
priyā bhūtvā 'priyā bhūtā katham drakṣyāmi tam punaḥ ||2.4.117||

Shame arising from neglect, from *Hari-vamśa*, in a statement by Satyā:
“Raivataka Mountain is always glorious with spring flowers. How can I look upon that mountain when I have lost the affection of Kṛṣṇa, though once I was most dear to Him?”

atha (19) *avahitthā* —
avahitthākāra-guptir bhaved bhāvena kenacit ||2.4.118||

“The external action of wanting to hide one’s external symptoms because of thinking oneself low is called *avahitthā*.”

atrāṅgādeḥ parābhayūha-sthānasya parigūhanam |
anyatrekṣā vṛthā-ceṣṭā vāg-bhaṅgīty-ādayaḥ kriyāḥ ||2.4.119||

“In this state, hiding one’s limbs so others will think one is something else, glancing elsewhere, useless actions and clever use of words occur.”

tathā coktam —
anubhāva-pidhānārtho ’vahittham bhāva ucyate ||2.4.120||

“The ancient authorities say that the *bhāva* which conceals one’s *anubhāvas* (external symptoms) is called *avahitthā-vyabhicārī-bhāva*.”

tatra jaiḥmyena, yathā śrī-daśame (10.32.15) —
sabhājayitvā tam anaṅga-dīpanam
sahāsa-līlekṣaṇa-vibhrama-bhruvā |
saṁsparśanenānka-kṛtāṅghri-hastayoḥ
saṁstutya iṣat kupitā babhāṣire ||2.4.121||

An example of *avahitthā* from deceit, *Śrīmad-Bhāgavatam* [10.32.16]:
“Śrī Kṛṣṇa had awakened romantic desires within the *gopīs*, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows.”

dākṣiṇyena, yathā —

sātrājīti-sadana-sīmani pārijāte
nīte praṇīta-mahasā madhusūdanaena |
drāghīya-sīmani vidarbha-bhuvas taderṣyām
sauślyataḥ kila na ko 'pi vidāmbabhūva ||2.4.122||

An example of *avahitthā* from mild nature:

“When Madhusūdana brought the *pārijāta* tree to the house of Satyabhāmā, though Rukmiṇī was filled with anger, no one could detect that deception because of her mildness.”

hriyā, yathā prathame (1.11.33) —
tam ātmajair dṛṣṭibhir antarātmanā
duranta-bhāvāḥ parirebhire patim |
niruddham apy āsravad ambu netrayor
vilajjatīnām bhṛgu-varya vaiklavāt ||2.4.123||

Concealment out of bashfulness, from the First Canto of *Śrīmad-Bhāgavatam* [1.11.32]:

“The insuperable ecstasy was so strong that the queens, who were shy, first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhṛgus, though they tried to restrain their feelings, they inadvertently shed tears.”

jaihmaya-hrībhyām, yathā —
kā vṛṣasyati tam goṣṭha-bhujāṅgam kula-pālikā |
dūti yatra smṛte mūrtir bhītyā romāñcitā mama ||2.4.124||

Concealment from deceit and bashfulness:

“O messenger! Will a respectable woman desire such a snake among cowherds? Remembering Him, the hairs of my body are standing on end out of fear.”

saujanyaena, yathā —
gūḍhā gābhīrya-sampadbhir mano-gahvara-garbhagā |
prauḍhāpy asyā ratih kṛṣṇe durvitarkā parair abhūt ||2.4.125||

Concealment by good qualities:

“Though Rādhā’s attachment to Kṛṣṇa increased to the extreme, by the wealth of Her self-control, she concealed it so that no one could doubt Her.”

gauraveṇa, yathā —

*govinde subala-mukhaiḥ samam suḥṛdbhiḥ
smerāsyaiḥ sphuṭam iha narma nirmimāṇe |
ānamrīkṛta-vadaṇaḥ pramoda-mugdho
yatnena smitam atha saṁvavāra patrī ||2.4.126||*

Concealment out of respect:

“When Kṛṣṇa began to joke among His laughing cowherd friends, His servant Patrī became jubilant. Out of respect, he hung his head and with great difficulty covered his laughing.”

*hetuḥ kaścīd bhavet kaścīd gopyaḥ kaścana gopanaḥ |
iti bhāva-trayasyātra viniyogaḥ samīkṣyate ||2.4.127||
hetutvaṁ gopanatvaṁ ca gopyatvaṁ cātra sambhavet |
prāyeṇa sarva-bhāvānām ekaśo ’nekaśo ’pi ca ||2.4.128||*

“Three *bhāvas* will be seen operating in this situation: one as a cause, one that is concealed and one *bhāva* that conceals another. Individually or as a group, the *bhāvas* may act as a cause, being concealed or concealing.”

atha (20) smṛtiḥ —

*yā syāt pūrvānubhūtārtha-pratītiḥ sadṛśekṣayā |
dṛḍhyābhyāsādinā vāpi sā smṛtiḥ parikīrtitā |
bhaved atra śiraḥ-kampo bhrū-vikṣepādayo ’pi ca ||2.4.129||*

“Scrutiny of previous experience, that arises from strict practice or from seeing similar objects, is called *smṛti* (remembrance). In this state, shaking the head and moving the brows occur.”

tatra sadṛśekṣaṇā, yathā —

*vilokya śyāmam ambhodam ambhoruha-vilocanā |
smāraṁ smāraṁ mukunda tvām smāraṁ vikramam anvabhūt ||2.4.130||*

Smṛti arising from seeing a similar object:

“O Mukunda! When lotus-eyed Rādhā saw a dark cloud, She remembered You and experienced the force of love.”

dṛḍhābhyāsenā, yathā —

*prañidhāna-vidhim idānīm akurvato 'pi pramādato hṛdi me |
hari-pada-pañkaja-yugalaṁ kvacit kadācit parisphurati ||2.4.131||*

Smṛti arising from determined practice:

“Spontaneously, without concentrating, the lotus feet of the Lord now appear in my heart at any time or place.”

atha (21) vitarkaḥ —

*vimarṣāt saṁśayādeś ca vitarkas tūha ucyate |
eṣa bhrū-ksepaṇa-śiro 'ṅguli-sañcālanādi-kṛt ||2.4.132||*

“Arriving at a conclusion based on error, doubt or inference is called *vitarka* (conjecture). In this state, moving the brows, and moving the head and fingers occur.”

tatra vimarṣād, yathā vidagdha-mādhava (2.27) —

*na jānīṣe mūrdhnaś cyutam api śikhaṇḍaṁ yad akhilaṁ
na kaṇṭhe yan mālyam kalayasi purastāt kṛtam api |
tad unnītam vṛndāvana-kuhara-līlā-kalabha he
sphuṭam rādhā-netra-bhramara-vara vīryonnatir iyam ||2.4.133||*

Vitarka arising from inference, from *Vidagdha-mādhava*:

“O elephant who sports in the houses of Vṛndāvan! The peacock feather has fallen from Your head to the ground, but You are unaware of that. There is a prepared garland lying in front of You, but You do not put it on. From that I can infer that the power of the bees, in the form of Rādhā’s eyes, has agitated You.”

saṁśayāt, yathā —

*asau kiṁ tāpiñcho na hi tad-amala-śrīr iha gatiḥ
payodaḥ kiṁ vāmaṁ na yad iha niraṅgo himakaraḥ |*

*jagan-mohārambhoddhūra-madhura-vaṁśī-dhvanir ito
dhruvaṁ mūrdhanya adrer vidhumukhi mukundo viharati* ||2.4.134||

Vitarka arising from doubt:

“Is that a *tamāla* tree? It cannot be, for why would it be endowed with such pure, clear movements? Is it a cloud? No, it cannot be, for a spotless moon is residing there. O moon-faced one! It seems that Mukunda, who can enchant the universe with the sound of His flute, is certainly wandering on top of Govardhana Hill.”

vinirṇayānta evāyaṁ tarka ity ūcire pare ||2.4.135||

“Some say that *tarka* means to draw conclusions about objects cabale of being judged.”

atha (22) *cintā* —

*dhyānaṁ cintā bhaved iṣṭānāpty-aniṣṭāpti-nirmitam |
śvāsādhomukha-bhūlekha-vaivarṇyān nidratā iha |
vilāpottāpa-kr̥śatā-bāṣpa-dainyādayo 'pi ca* ||2.4.136||

“Pondering, arising from not attaining a desired object or from attaining an undesirable object, is called *cintā*. In this state, there is heavy breathing, hanging of the head, writing on the ground, change of color, sleeplessness, prattle and fever.”

tatra iṣṭānāptyā, yathā śrī-daśame (10.29.29) —

*kr̥tvā mukhāny avasucaḥ śvasanena śusyad
bimbādharaṇi caraṇena likhantyaḥ |
asrer upāttamasibhiḥ kucakuṅkumāni
tasthur mṛjantya uruduḥkha-bharāḥ sma tūṣṇīm* ||2.4.137||

Pondering from not attaining the desired object of love, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.29.29]:

“Their heads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the *gopīs* scratched the ground with their toes. Tears flowed from their eyes, carrying their *kajjala* and washing away the vermilion

smear on their breasts. Thus they stood, silently bearing the burden of their unhappiness.”

yathā vā —

*aratibhir atikramya kṣāmā pradoṣam adoṣadhīḥ
katham api cirād adhyāsīnā praghāṇam aghāntaka |
vidhūrīta-mukhī ghūrṇaty antaḥ prasūs tava cintayā
kim ahaha grham krīḍā-lubdha tvayādya visasmare ||2.4.138||*

Another example:

“O killer of Agha! Your affectionate mother, depressed and thin from thinking of You, remained sitting on the veranda for a long time, and having waited until evening, she now wanders within the house. How astonishing it is! Though You experienced such fun there, You have completely forgotten about Your house.”

aniṣṭāptyā, yathā —

*grhiṇi gahanayāntaścintayonnidra-netrā
glapaya na mukha-padmaṁ tapta-bāṣpa-plavena |
nṛpa-puram anuvindan gāndīneyena sārḍham
tava sutam aham eva drāk parāvartayāmi ||2.4.139||*

Cintā arising from attaining something undesirable:

“Do not remain sleepless, absorbed in intense deliberation, with hot tears withering your lotus face. I will go to Mathurā with Akrura and bring back your son very soon.”

atha (23) matiḥ —

śāstrādīnām vicārottham artha-nirdhāraṇam matiḥ ||2.4.140||

“Ascertaining a meaning after consulting scripture is called *mati*.”

*atra kartavya-karaṇam saṁśaya-bhramayoś chidā |
upadeśaś ca śiṣyāṇām ūhāpohādayo 'pi ca ||2.4.141||*

“In this state performing necessary actions after cutting doubts and illusions, giving instructions to students and defeating others’ arguments and opposite conclusions occur.”

yathā pādme vaiśākha-māhātmye —

*vyāmohāya carācarasya jagatas te te purāṇāgamās
tām tām eva hi devatām paramikām jalpantu kalpāvadhi |
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaram nīteṣu niścīyate ||2.4.142||*

From the *Padma Purāṇa, Vaiśākhā-mahātmya*:

“Let the *Purāṇas* and other scriptures glorify the greatness of their *devatās* here and there for a *kalpa* to produce illusion in the people of this world. But after taking into account all varieties of interpretation, their conclusion is that Viṣṇu alone is the Supreme Personality of Godhead.”

yathā vā śrī-daśame (10.60.39) —

*tvam nyasta-daṇḍamunibhir gaditānubhāva
ātmātmadaś ca jagatām iti me vr̥to 'si |
hitvā bhavad-bhruva udīrita-kāla-vega-
dhvastāśiṣo 'bja-bhavanākapatīn kuto 'nye ||2.4.143||*

From the Tenth Canto of *Śrīmad-Bhāgavatam* [10.60.39]:

“Knowing that great sages who have renounced the *sannyāsī's daṇḍa* proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahmā, Lord Śiva and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?”

atha (24) dhṛtiḥ —

*dhṛtiḥ syāt pūrṇatā jñāna-duḥkḥābhāvottamāptibhiḥ |
aprāptātīta-naṣṭārthān abhisamśocanādi-kṛt ||2.4.144||*

“The steadiness of heart arising from attaining realization of the Lord, from absence of suffering in attaining realization of the Lord, and from realizing

prema with the Lord is called *dhṛti*. In this state there is no lamentation for things not attained or for things that have disappeared.”

tatra jñānena, yathā vairāgya-śatake (55) bhartṛhariḥ —
āsnīmahi vyaṁ bhikṣām āśāvāso vasīmahi |
śayīmahi mahī-ṛṣṭhe kurvīmahi kim īśvaraiḥ ||2.4.145||

Dhṛti from attaining realization of the Lord, from Bhartṛhari’s *Vairāgya-śataka*:

“When I attain knowledge of the Lord, I will eat only begged food and live without clothing. I will sleep on the ground. What is the necessity of serving the king or other authorities?”

duḥkhābhāvena, yathā —
goṣṭham ramā-keli-grham cakāsti
gāvaś ca dhāvanti paraḥ-parārdhāḥ |
putras tathā dīvyati divya-karmā
ṛptir mamābhūd grhamedhi-saukhye ||2.4.146||

Dhṛti from lack of suffering:

“Our cowsheds have become the playground of Lakṣmī and more than 100,000 billion cows are running around. A divine child is playing in the house. I am fully satisfied with the happiness of family life.”

uttamāptyā, yathā —
harilīlā-sudhā-sindhos taṭam apy adhiṣṭhataḥ |
mano mama caturvargaṁ ṛṇāyāpi na manyate ||2.4.147||

Dhṛti from attaining *prema*:

“I am situated on the bank of the ocean of nectar consisting of the Lord’s pastimes. Thus my mind is not aware of *artha*, *dharma*, *kāma* and *mokṣa*, which are now worthless like grass.”

atha (25) harṣaḥ —
abhīṣṭekṣaṇa-lābhādi-jātā cetaḥ-prasannatā |
harṣaḥ syād iha romāñcaḥ svedo ’śru mukha-phullatā |
āvegonmāda-jadatās tathā mohādayo ’pi ca ||2.4.148||

“Happiness of the heart arising from seeing or attaining one’s desired object is called *harṣa*. In this state standing of the hair on end, perspiration, tears, glowing face, confusion (*āvega*), insanity (*unmāda*), indecision (*jadatā*) and fainting (*moha*) occur.”

tatra abhīṣṭekṣaṇena, yathā śrī-viṣṇu-purāṇe [ViP 5.17.25] —
tau dr̥ṣṭvā vikaśad-vaktra-sarojaḥ sa mahāmatih |
pulakāñcita-sarvāṅgas tadākrūro ’bhavan mune ||2.4.149||

Joy on seeing one’s desired object, from *Viṣṇu Purāṇa*:

“O sage! When Akrura saw Kṛṣṇa and Balarāma, his lotus face blossomed with joy and all his hairs stood on end.”

abhīṣṭa-lābhena, yathā śrī-daśame (10.33.12) —
tatraikāmsagataṁ bāhuṁ kṛṣṇasyotpalaśaurabham |
candanāliptam āghrāya hr̥ṣṭaromā cucumba ha ||2.4.150||

Joy from attaining one’s desired object, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.33.11]:

“Upon the shoulder of one *gopī* Kṛṣṇa placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the *gopī* relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm.”

atha (26) *autsukyam* —
kālākṣamatvam autsukyam iṣṭekṣāpti-spr̥hādibhiḥ |
mukha-śoṣa-tvarā-cintā-niḥśvāsa-sthira-tādikṛt ||2.4.151||

“Inability to tolerate the passing of time, arising from desire to see or attain a desired object is called *autsukhyam* (impatience). In this state there is drying of the mouth, haste, pondering and prominence of breathing.”

tatra iṣṭekṣā-spr̥hayā, yathā śrī-daśame (10.71.34) —
prāptaṁ niśamya nara-locana-pāna-pātram
autsukya-viślathita-keśa-dukūla-baddhāḥ |
sadyo visr̥jya gr̥ha-karma patīmś ca talpe

draṣṭuṁ yayur yuvatayaḥ sma narendra-mārge ||2.4.152||

Impatience arising from a desire to see one’s cherished object, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.71.33]:

“When the young women of the city heard that Lord Kṛṣṇa, the reservoir of pleasure for human eyes, had arrived, they hurriedly went onto the royal road to see Him. They abandoned their household duties and even left their husbands in bed, and in their eagerness the knots of their hair and garments came loose.”

yathā vā, stavāvalyāṁ śrī-rādhikāṣṭake (14.7) —
prakaṣṭita-nija-vāsaṁ snigdha-veṇu-praṇāḍair
druta-gati harim ārāt prāpya kuñje smitākṣī |
śravaṇa-kuhara-kaṇḍuṁ tanvatī namra-vaktrā
snapayati nija-dāsyē rādhikā mām kadā nu ||2.4.153||

Another example, from Stavāvalī, Śrī-Rādhikāṣṭaka:

“When Kṛṣṇa revealed His whereabouts in the grove by the sound of His flute, Rādhā coming quickly to the grove with a smiling face, remained waiting with head hung down, eager to hear Kṛṣṇa’s words. When will that Rādhā engage me in Her service?”

iṣṭāpti-sprhayā, yathā —
narma-karmaṭhatayā sakhī-gaṇe
drāghayatya aghaharāgrataḥ kathām |
gucchaka-grahaṇa-kaitavād asau
gahvarāṁ druta-pada-kramāṁ yayau ||2.4.154||

Impatience arising from desire to attain one’s object:

“When the *gopīs* tried to prolong the conversation with Kṛṣṇa by expert joking, and thus delay Him, Rādhā came to the grove quickly, on the pretext of accepting a bunch of flowers.”

atha (27) *augryam —*
aparādha-durukty-ādi-jātaṁ caṇḍatvam ugratā |
vadha-bandha-śiraḥ-kampa-bhartsanottāḍanādi-kṛt ||2.4.155||

“Ferocity arising from offenses and harsh words is called *augrya*. In that state killing, binding, shaking the head, shouting loudly and beating occur.”

*tatra aparādhād, yathā —
sphurati mayi bhujāṅgī-garbha-viśramṣi-kīrtau
viracayati mad-īśe kilbiṣam kāliyo 'pi |
huta-bhuji bata kuryām jāthare vaṣṣaḍ enam
sapadi danuja-hantuḥ kintu roṣād bibhemi ||2.4.156||*

Augrya arising from offense to Kṛṣṇa:

“Garuda said: ‘By my power the snakes have abortions. But Kāliya is offending my Master in my presence. I want to offer him to the fire in my stomach, but I am afraid of Kṛṣṇa’s anger.’ ”

*duruktito, yathā sahadevoktiḥ —
prabhavati vibudhānām agrimasyāgra-pūjām
na hi danuja-ripor yaḥ prauṇḍha-kīrter visodhum |
kaṭutara-yama-daṇḍoddaṇḍa-rocir mayāsau
śirasi pṛthuni tasya nyasyate savya-pādaḥ ||2.4.157||*

Augrya arising from harsh words against Kṛṣṇa, in a statement by Sahadeva:
“I will place my left foot with more force than Yama’s punishment on the head of that person who cannot tolerate the first worship of Kṛṣṇa—who is full of all glories and worshiped by all *devatās*.”

*yathā vā baladevoktiḥ —
ratāḥ kila nṛpāsane kṣitipa-lakṣa-bhuktojjhite
khalāḥ kuru-kulāddhamāḥ prabhum ajāṇḍa-koṭiṣv amī |
hahā bata viḍambanā śiva śivādyā naḥ śṛṇvatām
haṭhād iha kaṭākṣayanty akhila-vandyam apy acyutam ||2.4.158||*

Baladeva speaks:

“O Lord! These evil men, lowest members of the Kuru dynasty, having attained and given up the qualities of kings, are attached to sitting on the king’s throne. How painful it is to have to hear them today in the assembly boldly insulting Acyuta, worthy of praise by the whole universe.”

atha (28) amarṣaḥ —

adhikṣepāpamānādeḥ syād amarṣo 'sahiṣṇutā ||2.4.159||

tatra svedāḥ śiraḥkampō vivarṇatvaṃ vicintanam |

upāyānveṣaṇākrośa-vaimukhyottāḍanādayaḥ ||2.4.160||

“Intolerance arising from contempt, insult or other causes is called *amarṣa* (indignation). In this state perspiration, shaking the head, change of color, pondering, looking for methods, shouting, turning away and beating occur.”

tatra adhikṣepād, yathā vidagdha-mādhava (2.53) —

nirdhautānām akhila-dharaṇī-mādhurīṇā

kalyāṇī me nivasati vadhūḥ paśya pārśve navoḍhā |

antargoṣṭhe caṭula naṭayann atra netra-tribhāgam

niḥśaṅkas tvaṃ bhramasi bhavitā nākulatvaṃ kuto me ||2.4.161||

Indignation arising from contempt, from *Vidagdha-mādhava*:

“Jaṭilā said to Kṛṣṇa: ‘See! My son’s new, auspicious bride, endowed with all the sweetness of the earth, is sitting by my side. O unsteady boy! You cannot disturb me, though You wander fearlessly through Vraja moving Your eyebrows!’”

apamānād, yathā padmokitḥ —

kadamba-vana-taskara drutam apehi kim cātubhir

jane bhavati mad-vidhe paribhavo hi nātaḥ paraḥ |

tvayā vraja-mṛgī-dṛśām sadasi hanta candrāvalī

varāpi yad ayogyayā sphuṭam adūṣi tārākhyayā ||2.4.162||

Indignation arising from disrespect, in the words of Padmā:

“O thief in the *kadamba* forest! Come here quickly and do not use clever words! There is no greater disrespect for a person like me than to directly spoil excellent Candrāvalī in the assembly of *gopīs* by uttering the unsuitable name of Rādhā.”

ādi-śabdād vañcanād api, yathā śrī-daśame (10.31.16) —

pati-sutānvaya-bhārṭṛ-bāndhavān

ativilaṅghya te 'nty acyutāgatāḥ |

gati-vidas tavodgīta-mohitāḥ

kitava yoṣitaḥ kas tyajen niṣi ||2.4.163||

Indignation arising from being cheated, indicated by the word *ādi*, from *Śrīmad-Bhāgavatam* [10.31.17]:

“Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted with the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.”

atha (29) *asūyā* —

dveṣaḥ parodaye ’sūyānya-saubhāgya-guṇādibhiḥ |
tatrersyānādarākṣepā doṣāropo guṇeṣv api |
apavṛttis tiro-vīkṣā bhruvor bhaṅguratādayaḥ ||2.4.164||

“Hatred arising from others’ increase of good fortune or qualities is called *asūyā* (envy or fault-finding). In this state, malice, disrespect, insult, fault-finding, speaking ill of others, casting evil glances and miving the eyebrows occur.”

tatra anya-saubhāgyena, yathā padyāvālyām (302) —

mā garvam udvaha kapola-tale cakāsti
kṛṣṇa-svahasta-likhitā nava-mañjarīti |
anyāpi kiṁ na sakhi bhājanam īdrśīnām
vairī na ced bhavati vepathur antarāyaḥ ||2.4.165||

Envy arising from others’ increase of good fortune, from *Padyāvālī* [302]:

“Do not be proud, now that you attain the glory of a new *mañjarī* marked with the hand of Kṛṣṇa on your forehead. Can no one else be the recipient of that mark? Others would also have this good fortune if our enemy’s hand did not shake.”

yathā vā śrī-daśame (10.30.30) —

tasyā amūni naḥ kṣobhaṁ kurvanty uccaiḥ padāni yat |
yaikāpahrtya gopīnām raho bhuñkte ’cyutādharām ||2.4.166||

From the Tenth Canto of *Śrīmad-Bhāgavatam* [10.30.30]:

“These footprints of that special *gopī* greatly disturb us. Of all the *gopīs*, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa.”

guṇena, yathā —

*svayam parājayam prāptān kṛṣṇa-pakṣān vijitya nah |
baliṣṭhā bala-pakṣās ced durbalāḥ ke tataḥ kṣitau ||2.4.167||*

Envy arising from increase of good qualities:

“Balarāma’s team thinks itself strong and able to defeat our team with Kṛṣṇa on our side, but is there anyone weaker than Balarāma’s team in this world?”

atha (30) cāpalyam —

*rāga-dveṣādibhiś citta-lāghavam cāpalam bhavet |
tatrāvīcāra-pāruṣya-svacchandācaranādayaḥ ||2.4.168||*

“*Cāpalam* (insolence) means inconsiderateness of the heart arising from attraction or repulsion. In this state, lack of judgment, rough words and careless actions occur.”

tatra rāgeṇa, yathā śrī-daśame (10.52.41) —

*śvo bhāvini tvam ajitodvahane vidarbhān
guptaḥ sametya pṛtanā-patibhiḥ parītaḥ |
nirmathya caidyā-magadheśa-balam prasahya
mām rākṣasena vidhinodvaha vīrya-śulkām ||2.4.169||*

Cāpalya arising from attachment:

“O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Magadhendra and marry me in the Rākṣasa style, winning me with Your valor.”

dveṣeṇa, yathā —

*vaṁśī-pūreṇa kālindyāḥ sindhum vindatu vāhitā |
guror api puro nīvīm yā bhraṁśayati subhruvām ||2.4.170||*

Cāpalyam arising from hatred:

“May the flute, which loosens the cords tying the clothing of the beautiful women, enter the ocean on the waves of the Yamunā!”

atha (31) nidrā —

*cintālasya-nisarga-klamādibhiś citta-mīlanam nidrā |
tatrāṅga-bhaṅga-jṛmbhā-jāḍya-śvāsākṣi-mīlanāni syuḥ ||2.4.171||*

“Suspension of external awareness arising from pondering, lack of energy, natural tendency and fatigue is called *nidrā* or sleep. In this state, rubbing the limbs, yawning, inaction, heavy breathing and closing the eyes occur.”

tatra cintayā, yathā —

*lohitāyati mārtaṇḍe veṇu-dhvanim aśṛṇvatī |
cintayākrānta-hṛdayā nidadrau nanda-gehinī ||2.4.172||*

Nidrā arising from worry:

“When the sun turned red at sunset and she did not hear the sound of the flute, Yaśodā entered a state of *nidrā*, being afflicted by excessive pondering of the situation.”

ālasyaena, yathā —

*dāmodarasya bandhana-karmabhir atiniḥsahāṅga-latikeyam |
dara-vighūrṇitottamāṅgā kṛtāṅga-bhaṅgā vrajeśvarī sphurati ||2.4.173||*

Nidrā arising from lack of energy:

When Yaśodā tied up Kṛṣṇa, she was unable to move her body. She became dizzy. Rubbing her limbs, she entered a state of *nidrā*.

nisargeṇa, yathā —

*aghahara tava vīrya-proṣitāśeṣa-cintāḥ
parihṛta-grha-vāstu-dvāra-bandhānubaddhāḥ |
nija-nijam iha rātrau prāṅganam śobhayantaḥ
sukham avicalad-aṅgāḥ śerate paśya gopāḥ ||2.4.174||*

Nidrā arising from natural urge:

“O killer of Agha! Look! Having extinguished all fears by thinking of Your exploits, the cowherd men have given up locking their doors and sleep at night in the yards of their houses without moving their limbs.”

klamena, yathā —

*saṅkrānta-dhātu-citrā suratānte sā nitānta-tāntā'dya |
vakṣasi nikṣiptāṅgī harer viśākhā yayau nidrām ||2.4.175||*

Nidrā arising from fatigue:

“Viśākhā, tinged with the colors of Kṛṣṇa’s cosmetics, tired after enjoyment, is sleeping on Kṛṣṇa’s chest.”

yuktāsyā sphūrṭi-mātreṇa nirviśeṣeṇa kenacit |

hṛṇ-mīlanāt puro 'vasthā nidrā bhakteṣu kathyate ||2.4.176||

“The state just prior to extinguishing of consciousness, in which there is appearance of Kṛṣṇa without particular pastimes, is called *nidrā* for the devotees.”

atha (32) suptiḥ —

*suptir nidrā-vibhāvā syān nānārthānubhavātmikā |
indriyoparati-śvāsa-netra-sammīlanādi-kṛt ||2.4.177||*

“Sleep in which there are various thoughts and experience of objects is called *supti* or dreaming. In this state there is absence of the functions of the external senses, heavy breathing and closing the eyes.”

yathā —

*kāmaṃ tāmarasākṣa keli-vitatiḥ prāduṣkṛtā śaiśavī
darpaḥ sarpa-pates tad asya tarasā nirdhūyatām uddhūraḥ |
ity utsvapna-girā cirād yadu-sabhām vismāpayan smerayan
niḥśvāsena darottaraṅgad-udaram nidrām gato lāṅgalī ||2.4.178||*

An example:

“Baladeva astonished the assembly of the Yadus and made them laugh when He went to sleep. While breathing heavily and heaving His belly, He exclaimed in a dream state, ‘O lotus-eyed Kṛṣṇa! You have magnificently

manifested Your wealth of childhood pastimes by powerfully crushing the intolerable pride of Kāliya, the king of snakes.’”

atha (33) bodhaḥ —

avidyā-moha-nidrāder dhvaṁsodbodhaḥ prabuddhatā ||2.4.179||

“Enlightenment of appearance of knowledge caused by destruction of ignorance, *moha* and sleep is called *bodha*.”

tatra avidyā-dhvaṁsataḥ —

*avidyā-dhvaṁsato bodho vidyodaya-puraḥsaraḥ |
aśeṣa-kleśa-viśrānti-svarūpāvagamādi-kṛt ||2.4.180||*

Bodha arising from destruction of ignorance:

“Enlightenment occurs after the appearance of knowledge, which occurs after the removal of ignorance. This enlightenment consists of realizing one’s identity with *brahman*, which destroys unlimited suffering.”

yathā —

*vindan vidyā-dīpikāṁ sva-svarūpaṁ
buddhvā sadyaḥ satya-vijñāna-rūpaṁ |
niṣpratyūhas tat paraṁ brahma mūrtam
sāndrānandākāram anveṣayāmi ||2.4.181||*

Another example:

“Realizing my *svarūpa* of eternity and knowledge after attaining the lamp of knowledge, without obstacle, I will now search for the Supreme Brahman personified, composed of concentrated bliss.”

moha-dhvaṁsataḥ —

*bodho moha-kṣayāc chabda-gandha-sparśa-rasair hareḥ |
dṛg-unmīlana-romāñca-dharotthānādi-kṛd bhavet ||2.4.182||*

Bodha arising from the destruction of *moha*:

“When *moha* is destroyed by the sound, fragrance, touch and taste of the Lord, there is *bodha*. In this state the eyes are open, hairs stand on end, and there is rising from the ground.”

*tatra śabdena, yathā —
prathama-darśana-rūḍha-sukhāvalī-
kavalitendriya-vṛttir abhūd iyam |
agha-bhidaḥ kila nāmny udite śrutau
lalitayodamimīlad ihākṣiṇī ||2.4.183||*

Bodha from the destruction of *moha*, arising from the sound of the Lord:
“All of Rādhā’s senses stopped functioning (*moha*) due to the bliss generated from first seeing Kṛṣṇa. Then when Lalitā uttered the Holy Names of Kṛṣṇa in Her ear, she opened Her eyes.”

*gandhena, yathā —
aciram agha-hareṇa tyāgataḥ srasta-gātrī
vana-bhuvi śavalāṅgī śānta-niḥśvāsa-vṛttiḥ |
prasarati vana-mālā saurabhe paśya rādhā
pulakita-tanur eṣā pāmśu-puñjād udasthāt ||2.4.184||*

Arising from smell:

“Once when Kṛṣṇa disappeared from the presence of Rādhā, She lost control of Her limbs, lost Her color and lost Her breath. She fell on the forest earth. When the fragrance of Kṛṣṇa’s forest garland spread in all directions, Rādhā’s hairs stood on end by smelling the fragrance, and look—She rose from the ground.”

*sparśena, yathā —
asau pāṇi-sparśo madhura-masṛṇaḥ kasya vijayī
viśṛyantyāḥ saura-pulina-vanam ālokya mama yaḥ |
durantām uddhūya prasabham abhito vaiśasa-mayīm
drutaṁ mūrrechām antaḥ sakhi sukha-mayīm pallavayati ||2.4.185||*

Breaking *moha* by touch:

“O friend! Whose touch is this, that is soft, blissful and all-conquering? Seeing the bank of the Yamunā I had fainted. The touch of that hand completely removed My fainting condition, which gave Me so much suffering, by force, producing in Me a fainting condition of happiness.”

rasena, yathā —
antarhite tvayi balānuja rāsa-kelau
srastāṅga-yaṣṭir ajaniṣṭa sakhī visamjñā |
tāmbūla-carvitam avāpya tavāmbujākṣī
nyastam mayā mukha-puṭe pulakojjalāsīt ||2.4.186||

Destruction of *moha* caused by taste:

“Younger brother of Balarāma! When You disappeared during the rāsa dance, my friend Rādhā lost control of Her body and became unconscious. But when lotus-eyed Rādhā tasted Your chewed *tāmbūla* that I placed in Her mouth, Her hairs stood on end.”

nidrādhvaṁsataḥ —
bodho nidrākṣayāt svapna-nidrā-pūrṭi-svanādibhiḥ |
tatrākṣi-mardanaṁ śayyā-mokṣo 'ṅga-valanādayaḥ ||2.4.187||

Bodha arising from breaking sleep:

“There is *bodha* when sleep is broken by a dream, by sufficient rest and by noise. In this state rubbing the eyes, rising from bed and rubbing the limbs occurs.”

tatra svapnena, yathā —
īyam te hāsa-śrīr viramatu vimuñcāñcalam idam
na yāvad-vṛddhāyai sphuṭam abhidadhe tvac-caṭulatām |
iti svapne jalpanty aciram avabuddhā gurum asau
puro drṣṭvā gaurī namita-mukha-bimbā muhur abhūt ||2.4.188||

Bodha arising from breaking sleep through a dream:

“ ‘O Kṛṣṇa! Do not laugh. Stop pulling the edge of My cloth, otherwise I will tell Jaṭilā about Your fickle behavior.’ Saying this, in a dream, Rādhā suddenly awoke. Seeing her elders in front of Her, She became very bashful and hung Her head.”

nidrā-pūrṭyā, yathā —
dūtī cāgāt tad-āgāraṁ jajāgāra ca rādhikā |
tūrṇam punyavatīnām hi tanoti phalam udyamaḥ ||2.4.189||

Bodha arising from breaking sleep sue to sufficient rest:

“Just when the messenger arrived at Her house, Rādhā woke up. It is seen that the attempts of those with sufficient pious credits quickly bear fruit.”

svanena, yathā —

dūrād vidrāvayan nidrā-marālīr gopa-subhruvām |
sāraṅga-raṅgadam reje veṇu-vārida-garjitam ||2.4.190||

By sound:

“Just as the rumbling of the clouds that gives joy to the peacocks causes the swans to fly away, so the sound of the flute broke the sleep of the *gopīs*.”

iti bhāvās trayas-trimśat kathitā vyabhicāriṇaḥ |
śreṣṭha-madhya-kaniṣṭheṣu varṇanīyā yathocitam ||2.4.191||

“Thus the thirty-three *vyābhicaārī-bhāvas* have been described. They should be described as superior, moderate and inferior according to their condition.”

mātsaryodvega-dambherṣyā viveko nirṇayas tathā |
klaibyaṁ kṣamā ca kutukam utkaṅṭhā vinayo 'pi ca ||2.4.192||
saṁśayo dhārṣṭyam ity ādyā bhāvā ye syuḥ pare 'pi ca |
ukteṣv antarbhavanīti na pṛthakvena darśitāḥ ||2.4.193||

“All other conditions such as envy, agitation, deceit, spite, discrimination, coming to conclusion, impotence, toleration, curiosity, longing, modesty, doubt and audacity can be included in the thirty-three *vyābhicaārī-bhāvas*, and thus have not been described separately.”

tathā hi —

asūyāyām tu mātsaryam trāse 'py udvega eva tu |
dambhas tathāvahitthāyām īrṣyāmarṣe matāv ubhau |
viveko nirṇayaś cemaṁ dainye klaibyaṁ kṣamā dhṛtau ||2.4.194||
autsukye kutukotkaṅṭhe lajjīyām vinayas tathā |
saṁśayo 'ntarbhavet tarke tathā dhārṣṭyam ca cāpale ||2.4.195||

“Thus

- *Mātsarya* (envy) is included in *asūyā-bhāva*.
- *Udvega* (agitation) is included in *trāsa-bhāva*.

- *Dambha* (deceit) is included in *avahitthā-bhāva*.
- *Īrṣyā* (spite) is included in *amarṣa-bhāva*.
- *Viveka* (discrimination) and *nirṇaya* (concluding) are included in *mati-bhāva*.
- *Klaibhyam* (impotence) is included in *dainyam-bhāva*.
- *Kṣamā* (tolerance) is included in *dhṛti-bhāva*.
- *Kutuka* (curiosity) and *utkaṅṭha* (longing) are included in *autsukya-bhāva*.
- *Vinaya* (modesty) is included in *lajjā-bhāva*.
- *Samśaya* (doubt) is included in *vitarka-bhāva*.
- *Dhārṣṭya* (audacity) is included in *cāpala-bhāva*.”

eṣāṃ sañcāri-bhāvānāṃ madhye kaścana kasyacit |
vibhāvaś cānubhāvaś ca bhaved eva parasparam ||2.4.196||

“Among the *vyābhicārī-bhāvas*, some act as cause (*vibhāva*) and some as effect (*anubhāva*).”

nirvede tu yathersyāyā bhaved atra vibhāvātā |
asūyāyām punas tasyā vyaktam uktānubhāvātā ||2.4.197||

“Thus *īrṣya* (malice) is the cause of *nirveda* (self-disgust) and the effect of *asūyā* (envy). This has already been stated.”

autsukyaṃ prati cintāyāḥ kathitātrānubhāvātā |
nidrāṃ prati vibhāvātavam evaṃ jñeyāḥ pare'py amī ||2.4.198||

“*Cintā* (pondering) is the effect of *autsukya* (impatience) and the cause of *nidrā* (sleep). In this way one should understand how the *vyābhicārī-bhāvas* act mutually as *anubhāva* (actions as effect) and *vibhāva* (actions as cause).”

eṣāṃ ca sāttvikānāṃ ca tathā nānā-kriyā-tateḥ |
kārya-kāraṇa-bhāvas tu jñeyāḥ prāyeṇa lokataḥ ||2.4.199||

“The causes and effects of *vyābhicārī-bhāvas*, *sāttvika-bhāvas* and various other actions should be understood to be similar to situations in the material world.”

*nindāyās tu vibhāvatvaṁ vaivarṇyāmarṣayor matam |
asūyāyām punas tasyāḥ kathitaivānubhāvatā ||2.4.200||*

“Criticism or other actions are considered to be the cause of change of color (a *sāttvika-bhāva*) and *amarṣa* (indignation, a *vyābhicārī-bhāva*) and the effect of *asūyā* (envy, a *vyābhicārī-bhāva*).”

*prahārasya vibhāvatvaṁ saṁmoha-pralayau prati |
augryam pratyānubhāvatvam evaṁ jñeyāḥ pare’pi ca ||2.4.201||*

“Beating is the cause of *moha* (fainting, a *vyābhicārī-bhāva*) and *pralaya* (a *sāttvika-bhāva*). It is also the effect of *augrya* (ferocity, a *vyābhicārī-bhāva*). Other states should be understood similarly.”

*trāsa-nidrā-śramālasya-mada-bhid-bodha-varjinām |
sañcāriṇām iha kvāpi bhaved raty-anubhāvatā ||2.4.202||*

“The *vyābhicārī-bhāvas* of *trāsa* (terror), *nidrā* (sleep), *śrama* (disturbance), *ālasya* (lack of enthusiasm) and *māda* (madness) arise from intoxication, and *bodha* arises somewhat as the effect of *rati*.”

*sākṣād-rater na sambandhaḥ ṣaḍbhis trāsādibhiḥ saha |
syāt parasparayā kintu līlānugūṇatākṛte ||2.4.203||*

“*Rati* has no direct relationship with the six *vyābhicārī-bhāvas* just mentioned. *Rati* has a relationship with them only because they support *rati* for encouraging pastimes.”

*vitarka-mati-nirveda-dhṛtīnām smṛti-harṣayoh |
bodha-bhid-dainya-suptīnām kvacid rati-vibhāvatā ||2.4.204||*

“Similarly, *vitarka* (conjecture), *mati* (scriptural conclusion), *nirveda* (self-disgust), *dhṛti* (steadiness of heart), *smṛti* (remembrance), *harṣa* (joy) and the type of *bodha* arising from destruction of ignorance become somewhat the causes of *rati*.”

paratantrāḥ svatantrās cety uktāḥ sañcāriṇo dvidhā ||2.4.205||

“The *vyābhicārī-bhāvas* may be either dependent upon or independent [of the primary and secondary *ratīs*].”

tatra paratantrāḥ —

varāvaratayā proktāḥ paratantrā api dvidhā ||2.4.206||

“The dependent *vyābhicārī-bhāvas* are either superior or inferior.”

tatra varāḥ —

sākṣād vyavahitās ceti varo 'py eṣa dvidhoditaḥ ||2.4.207||

“The superior dependent *vyābhicārī-bhāvas* are either direct or indirect.”

tatra sākṣāt —

mukhyām eva ratim puṣṇan sākṣād ity abhidhīyate ||2.4.208||

“A superior *vyābhicārī-bhāva* that nourishes a primary *rati* is called a direct superior dependent *vyābhicārī-bhāva*.”

yathā —

tanuruhālī ca tanuś ca nṛtyam

tanoti me nāma niśamya yasya |

apaśyato māthura-maṇḍalam tad-

vyarthena kim hanta dṛṣor dvayena ||2.4.209||

An example:

“What is the use of eyes that do not see Mathurā, hearing whose name my hairs stand on end?”

atha vyavahitaḥ —

puṣṇāti yo ratim gauṇīm sa vyavahito mataḥ ||2.4.210||

“A superior, dependent *vyābhicārī-bhāva* that nourishes a secondary *rati* is called an indirect (*vyavahita*) superior dependent *vyābhicārī-bhāva*.”

yathā —

*dhig astu me bhujā-dvandvaṁ bhīmasya pariḥopamam |
mādhavākṣepiṇam duṣṭam yat pinaṣṭi na cedipam ||2.4.211||*

“I am Bhīma. How unfortunate are my two arms, strong as iron beams, if they cannot crush the evil Śiṣupāla, the enemy of Kṛṣṇa!”

nirvedaḥ krodha-vaśyatvād ayam vyavahito rateḥ ||2.4.212||

“In the above verse, *nirveda* (self-deprecation) is under the control of the secondary *rati* of anger. Thus it is called indirect (*vyavahita*).”

atha avaraḥ —

rasa-dvayasyāpy aṅgatvam agacchann avaro mataḥ ||2.4.213||

“When the *vyābhicārī-bhāva* is not a component of either a primary or secondary *rasa* (does not nourish the *rasa*) it is called an inferior dependent *vyābhicārī-bhāva*.”

yathā —

*lelihyamānaṁ vadanair jvaladbhir
jaganti daṁṣṭrāsphuṭad-uttamāṅgaiḥ |
avekṣya kṛṣṇam dhr̥ta-viśvarūpaṁ
na svam viśuṣyan smarati sma jiṣṇuḥ ||2.4.214||*

“When Arjuna saw that the universal form of Kṛṣṇa was crushing the heads of the living entities in the universe with the teeth in His shining mouths, his mouth became dry and he forgot himself.”

*ghora-kriyādy-anubhāvād ācchādya sahajām ratim |
durvarāvīrabhūd bhītir moho 'yam bhī-vaśas tataḥ ||2.4.215||*

“Uncontrollable fear appeared when Arjuna experienced the frightful actions of the universal form of the Lord. This covers the normal *rati* of Arjuna (friendship). The *vyābhicārī-bhāva* of *moha* is under the control of fear, which is not a secondary *rati* [because fear is incompatible with friendship].”

*atha svatantrāḥ —
sadaiva pāratantrye'pi kvacid eṣāṃ svatantratā |
bhūpāla-sevakasyeva pravṛttasya kara-grahe ||2.4.216||*

Svatantra (independent) *vyābhicārī-bhāvas*:

“Though all the *vyābhicārī-bhāvas* are dependent to some degree [upon the *rati* of the devotee], they manifest some independence. Though the employees of a king are dependent on the king, at the time of collecting the king’s taxes or during marriages, they show independence from the king.”

*bhāvajñai rati-śūnyas ca raty-anusparśanas tathā |
rati-gandhiś ca te tredhā svatantrāḥ parikīrtitāḥ ||2.4.217||*

“Those knowledgeable of *rati* divide the independent *vyābhicārī-bhāvas* into three types: devoid of genuine *rati*, influenced by genuine *rati* and having a trace of *rati*.”

*tatra rati-śūnyaḥ —
janeṣu rati-śūnyeṣu rati-śūnyo bhaved asau ||2.4.218||*

Devoid of genuine *rati*:

“When *vyābhicārī-bhāvas* are displayed in a person devoid of genuine *rati*, **but not inimical to Kṛṣṇa**, it is called *rati-śūnya-svatantra-vyābhicārī-bhāva* [independent *vyābhicārī-bhāva* without *rati*].”

*yathā śrī-daśame (10.23.40) —
dhig janma nas trivṛd-vidyām dhig vrataṃ dhig bahujñatām |
dhik kulaṃ dhik kriyā-dīkṣām vimukhā ye tv adhokṣaje ||2.4.219||
atra svatanthro nirvedaḥ |*

Independent self-depreciation, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.23.40]:

“To hell with our threefold birth, our vow of celibacy and our extensive learning! To hell with our aristocratic background and our expertise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead.”

*tatra raty-anusparśanaḥ —
yaḥ svato rati-gandhena vihīno 'pi prasaṅgataḥ |
paścād ratim sprśed eṣa raty-anusparśano mataḥ ||2.4.220||*

Influenced by genuine *rati*:

“When a *vyābhicārī-bhāva* appears spontaneously but devoid of even *rati-gandha* [the third type of independent *vyābhicārī-bhāva*, having genuine *rati* as the indirect cause], but is related to genuine *rati* because the experiencer has genuine permanent *rati*, it is called *raty-anusparśana-svatantra-vyābhicārī-bhāva* [independent *vyābhicārī-bhāva* influenced by *rati*].”

*yathā —
gariṣṭhāriṣṭa-ṭaṅkārair vidhurā vadhīrāyitā |
hā kṛṣṇa pāhi pāhīti cukrośābhīra-bālikā ||2.4.221||
atra trāsah |*

Terror:

“Hearing the roaring of the terrifying bull demon, the cowherd boys became fearful and almost deaf because of the loud sound. They began to shout ‘Kṛṣṇa! Please help us!’”

*atha rati-gandhiḥ —
yaḥ svātantrye 'pi tad-gandham rati-gandhir vyanakti saḥ ||2.4.222||*

“When a *vyābhicārī-bhāva* shows a touch of *rati* even though it remains independent, it is called *rati-gandhi-svatantra-vyābhicārī-bhāva* [independent *vyābhicārī-bhāva* with a touch of *rati*].”

*yathā —
pītāmśukam paricinomi dhṛtam tvayāṅge
saṅgopanāya na hi naptri vidhehi yatnam |
ity āryayā nigaditā namitottamāṅgā
rādḥāvaguṅṭhita-mukhī tarasā tadāsīt ||2.4.223||
atra lajjā |*

Bashfulness:

“ ‘O my daughter! I know why you are wearing that yellow cloth on your body. Do not try to hide [your attraction to Kṛṣṇa] from me.’ When Mukharā told this to Rādhā, She quickly hung Her head and covered Her face with the edge of Her cloth to hide Her shame.”

*ābhāsaḥ punar eteṣām asthāne vṛttito bhavet |
prātikūlyam anaucityam asthānatvaṁ dvidhoditam ||2.4.224||*

“When these *vyābhicārī-bhāvas* manifest inappropriately in unqualified persons, they are actually semblances of *bhāva* or *vyābhicārī-bhāvābhāsa*. There are two types of inappropriateness: appearing in persons hostile to Kṛṣṇa and being improperly credited.”

*tatra prātikūlyam —
vipakṣe vṛttir eteṣām prātikūlyam itīryate ||2.4.225||*

Unfavorable *vyābhicārī-bhāvābhāsa*:

“When the *bhāvas* are present in those hostile to Kṛṣṇa they are called *prātikūlya* [unfavorable].”

*yathā —
gopo 'py aśikṣita-raṇo 'pi tam aśva-daiṭyaṁ
hanti me hanta mama jīvita-nirviṣeṣam |
krīḍā-vinirjita-surādhipater alaṁ me
durjīvitena hata-kāmsa-narādhipasya ||2.4.226||
atra nirvedasyābhāsaḥ |*

An example of unfavorable manifestation of self-deprecation:

“When the untrained cowherd boy killed the horse demon who was my very life and soul, what is the need for me, the unfortunate king Kāmsa, who defeated Indra as play, to maintain my life?”

*yathā vā —
ḍuṇḍabho jalacaraḥ sa kāliyo
goṣṭha-bhūbhṛd api loṣṭra-sodaraḥ |
tatra karma kim ivādbhutaṁ jane
yena mūrkhā jagadīśateryate ||2.4.227||*

atrāsūyāyāḥ |

Another example of unfavorable manifestation of *bhāva*, concerning envy:
“O foolish Akrura! This Kāliya is only a harmless water snake. Govardhana Mountain is only a lump of earth. You are attributing the title of Controller of the Universe to a person who has just controlled a harmless snake and lifted a pile of earth!”

atha anaucityam —

*asatyatvam ayogyatvam anaucityam dvidhā bhavet |
aprāṇini bhaved ādyaḥ tiryag-ādiṣu cāntimam ||2.4.228||*

“There are two types of inappropriateness: nonexistent [*asatya*] and unqualified [*ayogya*]. Nonexistent means attributing *vyābhicārī-bhāvas* to inanimate objects [which cannot have emotions]. Unqualified means attributing *vyābhicārī-bhāvās* to animals [who are unqualified for higher emotions].”

tatra aprāṇini, yathā —

*chāyā na yasya sakṛd apy upasevitābhūt
kṛṣṇena hanta mama tasya dhig astu janma |
mā tvaṁ kadamba vidhuro bhava kāliyāhim
mṛdnan kariṣyati hariś caritārthatām te ||2.4.229||
atra nirvedasya |*

Self-depreciation in trees:

“My life is useless because Kṛṣṇa has not enjoyed the shade of my branches even once.” “O *kadamba* tree, do not lament! You will attain success in life when Kṛṣṇa jumps from your branches to punish Kāliya!”

tiraści, yathā —

*adhirohatu kaḥ pakṣī kakṣām aparo mamādyā medhyasya |
hitvāpi tārṁkṣya-pakṣam bhajate pakṣam harir yasya ||2.4.230||
atra garvasya |*

Pride in animals:

A peacock speaks: “I am very pure. What bird is there to compare with me? Giving up Garuḍa, the Lord enjoys my feather on His head.”

*vahamāneṣv api sadā jñāna-vijñāna-mādhurīm |
kadambādiṣu sāmānya-dṛṣṭy-ābhāsatvam ucyate ||2.4.231||*

“Consciousness, discrimination and the experience of sweetness described in the *kadamba* tree and other objects should be understood to be only a semblance to those items because they have only consciousness without discriminating powers.”

*bhāvānām kvacid utpatti-sandhi-śāvalya-śāntayaḥ |
daśāś catasra etāsām utpattis tv iha sambhavaḥ ||2.4.232||*

“Sometimes four stages are seen in the manifestation of *vyabhicārī-bhāvas*: appearance, conjunction, conflict and disappearance. Appearance (*utpatti*) means the initial manifestation of the *vyabhicārī-bhāva*.”

*yathā —
maṇḍale kim api caṇḍa-marīcer
lohitāyati niśamya yaśodā |
vaiṇavīm dhvani-dhurām avidūre
prasrava-stimita-kañculikāsīt ||2.4.233||
atra harṣotpattiḥ |*

Appearance of *harṣa*:

“When the sun turned red, and Yaśodā heard the sound of the flute close by, her bodice became damp with the flow of milk from her breasts.”

*yathā vā —
tvayi rahasi milantyām sambhrama-nyāsa-bhugnāpy
uṣasi sakhi tavālī mekhalā paśya bhāti |
iti vivṛta-rahasye kuñcita-bhrūr
dṛśam anṛju kirantī rādhikā vaḥ punātu ||2.4.234||
atrāsūyotpattiḥ |*

Appearance of *asūyā*:

“O Viśakhā! When you came to the bower in the morning, your friend Rādhā appeared splendid, even though Her belt was crooked from Her haste in tying in around Her waist. When Kṛṣṇa revealed that confidential matter, Rādhā sent a crooked glance at Him with a frown on Her brow. May that Rādhā purify you!”

atha sandhiḥ —

sarūpayor bhinnayor vā sandhiḥ syād bhāvayor mūrṭiḥ ||2.4.235||

“When two versions of the same *bhāva* or two different *bhāvas* mix it is called *bhāva-sandhi*.”

tatra sarūpayoḥ sandhiḥ —

sandhiḥ sarūpayoḥ tatra bhinna-hetūthayor mataḥ ||2.4.236||

“When the same *vyābhicārī-bhāva* arises from two different causes and joins, it is called *bhāva-sandhi*.”

yathā —

rākṣasīm niśi niśāmya niśānte

gokuleśa-gr̥hiṇī patitāṅgīm |

tat-kucopari sutam ca hasantam

hanta niścala-tanuḥ kṣaṇam āsīt ||2.4.237||

atrāniṣṭeṣṭa-samvīkṣākṛtayor jāḍyayor yutiḥ |

Jāḍya caused by favorable and unfavorable circumstances:

“ ‘In the evening, the dead demoness lay on the earth and you son was sitting on her breast laughing.’ When Yaśodā heard this, she remained motionless for some time.”

atha bhinnayor —

bhinnayor hetunaikena bhinnenāpy upajātayoḥ ||2.4.238||

“When two differing *vyābhicārī-bhāvas* arising from the same or differing causes join together it is called *bhinna-bhāva-sandhi*.”

atha eka-hetu-jayoḥ, yathā —

durvāracāpalo 'yam dhāvann antar bahiś ca goṣṭhasya |
śiśur akutaścid bhītir dhinoti hṛdayam dunoti ca me ||2.4.239||
tatra harṣa-śaṅkayoḥ |

Two differing *bhāvas* arising from one source:

“This child is very fickle. He constantly runs inside and outside in Gokula. His fearlessness causes me both joy (*harṣa*) and apprehension (*śaṅkhā*).”

tatra bhinna-hetujayoḥ, yathā —
vilasantam avekṣya devakī
sutam utphulla-vilocanam purah |
prabalām api malla-maṇḍalīm
himam uṣṇam ca jalam dṛśor dadhe ||2.4.240||
atra harṣa-viṣādayoḥ sandhiḥ |

Two *bhāvas*, *harṣa* and *viṣāda* from differing sources, join together:

“Seeing her son with joyful eyes in front of her, and seeing the strong wrestlers as well, Devakī began to shed both cool and hot tears.”

ekena jāyamānānām anekena ca hetunā |
bahūnām api bhāvānām sandhiḥ sphuṭam avekṣyate ||2.4.241||

“It is also seen that many *bhāvas* can join together, arising from one cause or many causes.”

tatra eka-hetujānām, yathā —
niruddhā kālindī-taṭa-bhuvi mukundena balinā
haṭhād antaḥ-smerām taralatara-tārojvala-kalām |
abhivyaktāvajñām aruṇa-kuṭilāpāṅga-suṣamām
dṛśam nyasyanty asmin jayati vṛṣabhānoḥ kula-maṇiḥ ||2.4.242||
atra harṣautsukya-garvāmarṣāsūyānām sandhiḥ |

Here is a combination of *harṣa* (joy), *autsukya* (impatience), *garva* (pride), *amarṣa* (indignation) and *asūyā* (displeasure) arising from one cause:

“Rādhā, being stopped forcibly by Kṛṣṇa in the forest on the bank of the Yamunā, internally smiled at Him. She gracefull glanced at Him with red eyes

and furrowed brows. Her eyes lit up with flickering puils, but She showed contempt for Him. May Rādhā remain glorious!”

*aneka-hetujānām, yathā —
parihita-hari-hārā vīkṣya rādhā savitrīm
nikaṭa-bhuvi tathāgre tarka-bhāk smerā-padmām |
harim api dara-dūre svāminām tatra cāsīn
mahasi vinata-vakra-prasphura-mlāna-vaktrā ||2.4.243||
atra lajjāmarṣa-harṣa-viṣādānām sandhiḥ |*

Many *bhāvas* arising from many causes. In this example there is *lajjā* (shame), *amarṣa* (envy), *harṣa* (joy) and *viṣāda* (despair):

“On the occasion of a festival Rādhā, wearing a necklace given by Kṛṣṇa, saw nearby Her mother and in front of her, smiling Padmā. At a distance, She saw Kṛṣṇa and Her husband, Abhimanyu. She hung Her head in shame on seeing Her mother, threw crooked glances at Padmā in hatred. Her face blossomed with joy on seeing Kṛṣṇa and withered on seeing Her husband.”

*atha śāvalyam —
śavalatvaṁ tu bhāvānām saṁmardah syāt parasparam ||2.4.244||*

“When many *bhāvas* conflict with one another, the state is called *śābalya*.”

*yathā —
śaktaḥ kiṁ nāma kartuṁ sa śiśur ahaha me mitra-pakṣānadhākṣīd
ātiṣtheyaṁ tam eva drutam atha śaraṇaṁ kuryur etan na vīrāḥ |
ām divyā malla-goṣṭhī viharati sa kareṇoddadhārādri-varyam
kuryām adyaiva gatvā vraja-bhuvi kadanam hā tataḥ kampate dhīḥ ||2.4.245||
atra garva-viṣāda-dainya-mati-smṛti-śaṅkāmarṣa-trāsānām śāvalyam |*

In this example there is a combination of *garva* (pride), *viṣāda* (despair), *dainyam* (feeling feeble), *mati* (consideration), *smṛti* (remembrance), *śaṅkā* (apprehension), *amarṣa* (indignation) and *trāsa* (terror):

“What can that child do? Yet He has killed all of my friends! Should I then surrender to Him? A warrior can never do that. I am preparing huge wrestlers to fight Him; but He has lifted Govardhana with His hand. I should go today to Vraja and attack Him, but my heart is shaking because of Him.”

yathā vā —

*dhig dīrghe nayane mamāstu mathurā yābhyām na sā prekṣyate
vidyeyam mama kiṅkarī-kṛta-nṛpā kālas tu sarvaṅkaraḥ |
lakṣmī-keli-grhaṁ grhaṁ mama hahā nityam tanuḥ kṣīyate
sadmany eva hariṁ bhajeya hṛdayam vṛndāṭavī karṣati ||2.4.246||
atra nirveda-garva-śaṅkā-dhṛti-viṣāda-maty-atsukyānām śāvālyam |*

Here is a combination of *nirveda* (self-contempt), *garva* (pride), *śaṅkā* (apprehension), *dhṛti* (steadiness), *viṣāda* (despair), *mati* (contemplation) and *atsukhya* (impatience):

“My long eyes are unfortunate since they do not see Mathurā. My learning has made kings into servants. Time devours everything, but my house is the playground of Lakṣmī. Yet how unfortunate I am! My body grows thinner day by day. Therefore I should sit in my house and worship the Lord, but my heart is attracted to Vṛndāvan.”

atha śāntiḥ —

atyārūḍhasya bhāvasya vilayaḥ śāntir ucyate ||2.4.247||

“When a *bhāva* that has become prominent disappears, it is called *bhāva-śānti*.”

yathā —

*vidhurita-vadanā vidūna-bhāsas
tam aghaharam gahane gaveṣayantaḥ |
mṛdu-kala-muralīm niśamya śaile
vraja-śiśavaḥ pulakojjvalā babhūvuḥ ||2.4.248||
atra viṣāda-śāntiḥ |*

This is an example of *bhāva-śānti* of *viṣāda* (despair):

“When the children of Vraja could not see Kṛṣṇa, their faces withered and became pale. They began searching for Kṛṣṇa in the forest. At that time, hearing the soft sound of His flute on a mountaintop, they became filled with joy, with hairs standing on end.”

*śabdārtha-rasa-vaicitrī vāci kācana nāsti me |
yathā-kathañcid evoktam bhāvodāharaṇam param ||2.4.249||*

“Though my words do not have variety in meaning or flavor, examples of *vyābhicārī-bhāvas* have been presented to indicate their essential nature as far as possible.”

*trayastrimśad ime 'ṣṭau ca vakṣyante sthāyinaś ca ye |
mukhya-bhāvābhidhās tv eka-catvāriṃśad amī smṛtāḥ ||2.4.250||*

“The forty-one chief *bhāvas* or emotions are these thirty-three *vyābhicārī-bhāvas*, the seven secondary *sthāyī-bhāvas* and the single *mukhya-sthāyī-bhāva* of the devotee.”

*śarīrendriya-vargasya vikāraṇām vidhāyakāḥ |
bhāvāvīrbhāva-janitās citta-vṛttaya īritāḥ ||2.4.251||*

“The transformations of mind created by the appearance of these forty-one *bhāvas* are said to create transformations in the body and all of the senses.”

*kvacit svābhāviko bhāvaḥ kaścid āgantukaḥ kvacit |
yas tu svābhāviko bhāvaḥ sa vyāpyāntar-bahiḥ-sthitaḥ ||2.4.252||
mañjiṣṭhādye yathā dravye rāgas tan-maya īkṣyate |
atra syān nāma-mātreṇa vibhāvasya vibhāvātā ||2.4.253||*

“One *bhāva* is natural to the person, and other *bhāvas* are incidental. The natural *bhāva* spreads internally and externally, just as red color is completely identical to natural red substances. Thus, the natural *bhāva* becomes very apparent just by a slight contact with the cause, Kṛṣṇa.”

*etena sahajenaiva bhāvenānugatā ratiḥ |
eka-rūpāpi yā bhakter vividhā pratibhāty asau ||2.4.254||*

“*Rati* (attraction or love) appears by this natural *bhāva*. Though *rati* is one in speaking about it generally, it appears in various forms when wishing to describe its various qualities.”

āgantukas tu yo bhāvaḥ paṭādau raktiveva saḥ |
taiś tair vibhāvair evāyaṁ dhīyate dīpyate 'pi ca ||2.4.255||

“Just as white cloth appears red when red dye is applied to it, the incidental *bhāvas* become situated in the devotees by various causes and then become visible.”

vibhāvanādi-vaiśiṣṭyād bhaktānām bhedatas tathā |
prāyeṇa sarva-bhāvānām vaiśiṣṭyam upajāyate ||2.4.256||

“Because of the variety of causes and other elements and the differences in the devotees, there is great diversity in every one of the *bhāvas*.”

vividhānām tu bhaktānām vaiśiṣṭyād vividham manaḥ |
mano 'nusārād bhāvānām tāratamyam kilodaye ||2.4.257||

“There is a variety of mentalities of various types of devotees (devotees in *śānta-rasa*, *dāsyā-rasa*, etc.). According to the variety of mentalities, there are also various gradations of the appearance of the *bhāvas* because of various natures such as *gariṣṭha* (heavy-hearted).”

citte gariṣṭhe gambhīre mahiṣṭhe karkaśādike |
samyag-unmīlitās cāmī na lakṣyante sphuṭam janaiḥ ||2.4.258||

“Even if these *bhāvas* were to appear strongly in hearts that are *gariṣṭha* (heavy), *gambhīra* (deep), *mahiṣṭha* (expansive) or *karkaśa* (hard) by nature, ordinary people could not perceive the *bhāvas* clearly because there would be no external transformations of the body or senses.”

citte laghiṣṭhe cottāne kṣodiṣṭhe komalādike |
manāg-unmīlitās cāmī lakṣyante bahir ulbaṇāḥ ||2.4.259||

“When these same *bhāvas* arise even slightly in hearts that are *laghiṣṭha* (light), *uttāna* (superficial), *kṣodiṣṭha* (small) and *komala* (soft), they can be recognized externally because of extreme transformations of the body and senses.”

gariṣṭhaṃ svarṇa-piṇḍābhaṃ laghiṣṭhaṃ tula-piṇḍavat |
citta-yugme'tra vijñayā bhāvasya pavanopamā ||2.4.260||

“The heavy heart is like a pile of gold. The light heart is like a pile of cotton wool. The *bhāvas* act like wind in relation to these two types of hearts.”

gambhīraṃ sindhuvac cittam uttānaṃ palvalādivat |
citta-dvaye'tra bhāvasya mahādri-sikharopamā ||2.4.261||

“The deep heart is like an ocean, and the shallow heart is like a pond. The *bhāvas* are like pinnacles or high mountains for these two types of hearts.”

pattanābhaṃ mahiṣṭhaṃ syāt kṣodiṣṭhaṃ tu kuṭiravat |
citta-yugme'tra bhāvasya dīpenebhena vopamā ||2.4.262||

“The expansive heart is like a city and the small heart is like a hut. *Bhāva* is like a lamp or an elephant for these two types of hearts.”

karkaśaṃ trividhaṃ proktaṃ vajraṃ svarṇaṃ tathā jatu |
citta-traye'tra bhāvasya jñeyā vaiśvānaropamā ||2.4.263||

“There are three degrees of hardness: like a thunderbolt, gold and lac. *Bhāva* is like a fire in relation to these three types of hardness of heart.”

atyanta-kaṭhinaṃ vajraṃ akutaścana mārḍavam |
īdrśaṃ tāpasādīnāṃ cittaṃ tāvad avekṣyate ||2.4.264||

“The thunderbolt is extremely hard and never becomes soft. This hardness is seen in the hearts of those who perform severe austerities.”

svaṇṇaṃ dravatī bhāvāgnes tāpenātigarīyasā |
jatu dravatvam āyāti tāpa-leśena sarvataḥ ||2.4.265||

“Gold becomes liquid from intense heating. By very strong heat of *bhāva*, this heart becomes soft. Lac becomes soft with very little heat. With a very little *bhāva*, this heart becomes soft.”

*komalaṁ ca tridhaivoktaṁ madanaṁ navanītakam |
amṛtaṁ ceti bhāvo 'tra prāyaḥ sūryātapāyate ||2.4.266||*

“Softness is of three degrees: like beeswax, butter and nectar. In relation to these, *bhāva* is like the heat of the sun.”

*draved atrāḍya-yugalam ātapena yathāyatham |
dravībhūtaṁ svabhāvena sarvadaivāmṛtaṁ bhavet |
govinda-preṣṭha-varyāṇām cittaṁ syād amṛtaṁ kila ||2.4.267||*

“Beeswax and butter become liqui from different degrees of the sun’s heat. Nectar is naturally liquid. The hearts of the dearest devotees of Govinda are naturally soft like nectar.”

*kṛṣṇa-bhakti-viśeṣasya gariṣṭhatvādibhir gunaiḥ |
samavetaṁ sadāmībhir dvitair api mano bhavet ||2.4.268||*

“The mind of a particular devotee may be constantly influenced by a mixture of two or three of the above conditions such as *gariṣṭha*.”

*kintu suṣṭhu mahiṣṭhatvaṁ bhāvo bādham upāgataḥ |
sarva-prakāram evedaṁ cittaṁ vikṣobhayaty alam ||2.4.269||*

“But when the principal *sthāyī-bhāva* becomes very prominent, all types of hearts become completely disturbed by the *vyabhicārī-bhāvas*.”

*yathā dāna-keli-kaumudyām (4) —
gabhīro 'py aśrāntaṁ duradhigama-pāro 'pi nitarām
ahāryām maryādām dadhad api harer āspadam api |
satām stomaḥ premaṇy udayati samagre sthagayituṁ
vikāram na sphāram jala-nidhir ivendau prabhavati ||2.4.270||*

“The devotee is like the ocean. As Viṣṇu resides in the milk ocean, so the Lord resides in the heart of the devotee. As the ocean is deep or unfathomable, so the heart of the devotee is inscrutable, not revealing its qualities. As the ocean is unwearied, so the devotee is continuous in his service. As the ocean is difficult to cross, but has a permanent shore, so the

devotee's qualities are difficult to enumerate, but he appears to limit those qualities. But when the devotee develops full *prema* he cannot prevent the transformations arising from that *prema*, just as the ocean cannot prevent the rising of the tide when the moon rises from the ocean."

*iti śrī-śrī-bhakti-rasāmṛta-sindhau dakṣiṇa-vibhāge
bhakti-rasa-sāmānya-nirūpaṇe vyabhicāri-laharī caturthī ||*

“Thus ends the Fourth Wave of the Southern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*, concerning *vyabhicārī-bhāvas*.”

Fifth Wave: Concerning Sthāyī-bhāva

aviruddhān viruddhāṁś ca bhāvān yo vaśatām nayan |
su-rājeva virājeta sa sthāyī bhāva ucyate ||2.5.1||

“That *bhāva* which, controlling other favorable *bhāvas* such as *hāsyā*, and contradictory *bhāvas* such as *krodhā*, presides in the manner of an efficient ruler, is called the *sthāyī-bhāva*.”

sthāyī bhāvo ʼtra sa proktaḥ śrī-kṛṣṇa-viṣayā ratiḥ |
mukhyā gauṇī ca sā dvedhā rasa-jñaiḥ parikīrtitā ||2.5.2||

“In this context, the *rati* directed towards Kṛṣṇa is called the *sthāyī-bhāva*. Those knowledgeable of *rasa* say that there are two types of *sthāyī-bhāva*: *mukhya* (primary) and *gauṇa* (secondary).”

tatra mukhyā —
śuddha-sattva-viśeṣātmā ratir mukhyeti kīrtitā |
mukhyāpi dvi-vidhā svārthā parārthā ceti kīrtyate ||2.5.3||

Mukhya-rati (primary *rati*):

“A *rati* that is *śuddha-sattva-viśeṣātmā* (composed of the *hlādinī* and *saṁvit śaktis*) is called a primary *rati*. Though this is the primary *rati*, it takes two forms: *svārthā* and *parārthā*.”

tatra svārthā —
aviruddhaiḥ sphuṭam bhāvaiḥ puṣṇāty ātmānam eva yā |
viruddhair duḥkha-glāniḥ sā svārthā kathitā ratiḥ ||2.5.4||

“That primary *rati* that clearly nourishes itself with non-contradictory *bhāvas* and becomes intolerably depressed with sorrow by contradictory *bhāvas* is called the *svārthā-rati* (nourishing itself).”

atha parārthā —

*aviruddham viruddham ca saṅkucantī svayaṁ ratiḥ |
yā bhāvam anugrṇāti sā parārthā nigadyate ||2.5.5||*

“The same primary *rati* that restricting itself, accepts both non-contradictory and contradictory *bhāvas* (which then become prominent) is called *parārtha* (nourishing the other *bhāvas*).”

*śuddhā prītiḥ tathā sakhyam vātsalyam priyatety asau |
svaparārthyaiva sā mukhyā punaḥ pañca-vidhā bhavet ||2.5.6||*

“A primary *rati* in these two forms has five varieties: *śuddha*, *prīti* (or *dāsyā*), *sakhyā*, *vātsalya* and *priyatā* (or *madhurya*).”

*vaiśiṣṭyam pātra-vaiśiṣṭyād ratir eṣopagacchati |
yathārkaḥ pratibimbātmā sphaṭikādiṣu vastuṣu ||2.5.7||*

“The *rati* takes on a specific type (one of the five) according to the individual nature of the devotee. Just as the sun takes on various forms when reflected through crystals and other items, the *rati* takes on various forms when manifesting in different individuals.”

*tatra śuddhā —
sāmānyāsau tathā svacchā śāntiś cety ādimā tridhā |
eṣāṅga-kampatā-netrāmīlanonmīlanādi-kṛt ||2.5.8||*

Śuddha-rati:

“The first *rati* called *śuddha-rati* has three types: *sāmānya*, *svaccha* and *śānta*. It produces quivering of the body and closing and opening of the eyes.”

*tatra sāmānyā —
kañcid viśeṣam aprāptā sādharmaṇa-janasya yā |
bālikadais ca kṛṣṇe syāt sāmānyā sā ratir matā ||2.5.9||*

Sāmānya-śuddha-rati:

The *rati* manifested in ordinary people and children for Kṛṣṇa is called *sāmānya-rati* or ordinary *rati*. It does not have the distinguishing qualities of even *svaccha-rati* or *śānta-rati*.

yathā —

*asmin mathurā-vīthyām udayati madhure virocane purataḥ |
kathasva sakhe mradimānaṁ mānasa-madanaṁ kim eti mama ||2.5.10||*

An example:

“O friend! Please tell me why my mind, like beeswax, has become very soft. Is it because the sweet sun, Kṛṣṇa, has risen on the street of Mathurā before me? I can see no other cause of this happening.”

yathā vā —

*tri-varṣā bālikā seyaṁ varṣīyasi samīkṣyatām |
yā puraḥ kṛṣṇam ālokya huṅkurvaty abhidhāvati ||2.5.11||*

Another example:

“O old woman! See that child, just three years old, who on seeing Kṛṣṇa in front of her, is running after Him and calling out.”

atha svacchā —

*tat-tat-sādhanato nānā-vidha-bhakti-prasaṅgataḥ |
sādhākānāṁ tu vaividhyaṁ yāntī svacchā ratir matā ||2.5.12||*

Svaccha-śuddha-rati:

“When *rati* manifests many varieties because the practitioner associates with various types of devotees and performs various practices, it is called *svaccha-rati* (transparent).”

yadā yādṛśī bhakte syād āsaktis tādṛśaṁ tadā |

rūpaṁ sphaṭikavad dhatte svacchāsau tena kīrtitā ||2.5.13||

“When a devotee’s *rati*, like clear crystal, becomes similar in form to that of a devotee to whom he is attached, it is called *svaccha-rati*.”

yathā —

*kvacit prabhur iti stuvan kvacana mitram ity uddhasan
kvacit tanaya ity avan kvacana kānta ity ullasan |*

*kvacin manasi bhāvayan parama eṣa ātmety asāv
abhūd vividha-sevayā vividha-vṛttir āryo dvijaḥ* ||2.5.14||

An example:

“One *brāhmaṇa* fixed on following the injunctions of scripture sometimes praised the Lord as Master, sometimes joked with Him as a friend, sometimes protected Him as a son, sometimes craved for Him as a lover, and sometimes meditated in his heart on Him as Paramātmā. In this way, by various modes of service, he was endowed with various inclinations of mind.”

*anācānta-dhiyām tat-tad-bhāva-niṣṭhā sukhārṇave |
āryāṇām atisuddhānām prāyaḥ svacchā ratir bhavet* ||2.5.15||

“Those very pure pious persons whose hearts are fickle because of lack of a particular taste for the ocean of happiness of the higher *rasas* and who thus must conduct themselves according to the rules of the scriptures generally develop *svaccha-rati*.”

*atha śāntiḥ —
mānase nirvikalpatvaṁ śama ity abhidhīyate* ||2.5.16||

Śānti-śuddha-rati:

“Non-differentiation of the knower and the object within the mind is called *śama*.”

*tatha coktam —
vihāya viṣayonmukhyaṁ nijānanda-sthitir yataḥ |
ātmanaḥ kathyate so 'tra svabhāvaḥ śama ity asau* ||2.5.17||

It is said by the ancients:

“That nature by which a person is situated in the bliss of his own *ātmā* after giving up the pursuit of material things is called *śama*.”

*prāyaḥ śama-pradhānānām mamatā-gandha-varjitā |
paramātmatayā kṛṣṇe jātā śānta-ratir matā* ||2.5.18||

“That *rati* arising in persons with a predominance of *śama* (*ātmā-jñāna*), which is devoid of even a trace of possessiveness for the Lord, but which produces attraction for the Lord in the form of Paramātmā is called *śānta-rati*.”

yathā —

devarṣi-vīṇayā pīte hari-līlā-mahotsave |
sanakasya tanau kampo brahmānubhavino 'py abhūt ||2.5.19||

An example:

“When Nārada sang about the pastimes of the Lord on his *vīṇā*, Sanaka’s body began to tremble, even though he was a *brahma-jñānī*.”

yathā vā —

hari-vallabha-sevayā samantād
apara-vargānubhavaṁ kilāvadhīrya |
ghana-sundaram ātmano 'py abhīṣṭam
paramam brahma didṛkṣate mano me ||2.5.20||

Another example:

“Because of serving the devotees, I have given up the happiness of liberation as insignificant and surpassing the impersonal *brahman*, I desire to see the dark-hued Lord, the highest form of *brahman*.”

agrato vakṣyamāṇais tu svādaiḥ prīty-ādi-samśrayaiḥ |
rater asyā asamparkād iyaṁ śuddheti bhāṇyate ||2.5.21||

“That *rati* which is not mixed with the tastes found in the other types of *rati* starting with *prīti-rati*, which will be explained later, is called *śuddha-rati*.”

atha bheda-trayī hr̥dyā rateḥ prīty-ādir īryate |
gāḍhānukūlatotpannā mamatvena sadāśritā ||2.5.22||

“The three types of *rati*—*prīti*, *sakhya* and *vatsalya*—are pleasing to the heart. They arise from deep friendliness to the Lord and are always endowed with possessiveness toward the Lord.”

kṛṣṇa-bhakteṣv anugrāhya-sakhi-pūjyeṣv anukramāt |
tri-vidheṣu trayī prītiḥ sakhyam vatsalatety asau ||2.5.23||

“When *rati* (with deep friendship and possessiveness) is found in three types of devotees—recipients of mercy, friends and elders—it becomes *prīti-rati*, *sakhya-rati* and *vatsalya-rati*, respectively.”

atra netrādi-phullatva-jṛmbhanodghūrṇanādayaḥ |
kevalā saṅkulā ceti dvi-vidheyam rati-trayī ||2.5.24||

“In these three types of *rati* there is opening of the eyes, stretching the limbs and unsteadiness. These three types have two varieties: *kevala* and *saṅkula*.”

tatra kevalā —
raty-antarasya gandhena varjitā kevalā bhavet |
vrajānuge rasālādau śrīdāmādau vayasyake |
gurau ca vrajanāthādau krameṇaiva sphuraty asau ||2.5.25||

Kevala-rati:

“When *rati* has no trace of other kinds of *rati* it is called *kevala-* (pure) *rati*. In Vraja, it is found in Kṛṣṇa’s servants such as Rāsala, in friends such as Śrīdāma and elders such as Nanada.”

tatra saṅkulā —
eṣām dvayos trayāṅgām vā sannipātas tu saṅkulā |
udbhavādau ca bhīmādau mathurādau krameṇa sā |
yasyādhikyam bhaved yatra sa tena vyapadiśyate ||2.5.26||

Saṅkula-rati:

“When two or three of the three types of *rati* are found together in a person, it is called *saṅkula-rati* (mixed *rati*). It is found in Uddhava, Bhīma and Mukharā. A person is identified by the *rati* which is most prominent.”

atha prītiḥ —
svasmād bhavanti ye nyūnās te ’nugrāhyā harer matāḥ |
ārādhyatvātmikā teṣām ratiḥ prītir itīritā ||2.5.27||

Prīti-rati:

“When persons identify themselves as inferior to the Lord they are called the recipients of mercy (*anugrāhyā*). Their *rati*, in which Kṛṣṇa is perceived as worth of worship, is called *prīti-rati*.”

tatrāsakti-kṛd anyatra prīti-samhāriṇī hy asau ||2.5.28||

“This *prīti-rati* produces attachment for the object of worship, and destroys affection for other objects.”

yathā mukunda-mālāyām (8)—
divi vā bhuvī vā mamāstu vāso
narake vā narkāntaka prakāmam |
avadhīrita-śāradāravindau
caranau te maraṇe’pi cintayāmi ||2.5.29||

An example from the *Mukunda-māla* [8]:

“O destroyer of the demon Naraka! Wherever I live according to Your desire—in heaven, on earth or in hell—I will remember Your two feet, whose beauty defeats the lotuses blooming in the autumn season, even at the time of death.”

atha sakhyam —
ye syus tulyā mukundasya te sakhāyaḥ satām matāḥ |
sāmyād viśrambha-rūpaiśām ratiḥ sakhyam ihocyate |
parihāsa-prahāsādi-kāriṇīyam ayantraṇā ||2.5.30||

Sakhya-rati:

“Those who identify themselves as equal to Mukunda are called *sakhas* or friends. Their *rati*, with familiarity arising from a sense of equality, is called *sakhya-rati*. In this *rati* there is loud laughing, joking and no sense of reserve.”

yathā —
mām puspitāranya-didrṅṣayāgatam
nimeṣa-viśleṣa-vidīrṇa-mānasāḥ |

*te saṁspr̥śantaḥ pulakāñcita-śriyo
dūrād ahaṁpūrvikayādyā remire* ||2.5.31||

An example:

“Today, when I went to see the flowering forests of Vṛndāvan, My friends were suffering by even a moment’s separation from Me. From far off, they said, ‘I will be touched by Him first! I will be touched by Him first!’ With hairs standing on end, they played in this way.”

yathā vā —

*śrīdāma-dor-vilasitena kṛto 'si kāmam
dāmodara tvam iha darpa-dhurā daridrah |
sadyas tvayā tad api kathanam eva kṛtvā
devyai hriye trayam adāyi jvalāñjalīnām* ||2.5.32||

Another example:

“Śrīdāma said, ‘Your pride has become impoverished enough in being defeated by the strength of my arms. Having boasted, say goodbye to the queen called shame [and defeat me].’ ”

atha vātsalyam —

*guravo ye harer asya te pūjyā iti viśrutāḥ |
anugraha-mayī teṣāṁ ratir vātsalyam ucyate |
idaṁ lālana-bhavyāśīś cibuka-sparśanādi-kṛt* ||2.5.33||

Vatsala-rati:

“Those persons whose *rati* identifies them as superiors to the Lord are known as *pūjya*, worthy of respect or elders. Their *rati*, which gives mercy to Kṛṣṇa, is called *vātsalya* or *vatsala*. In this *rati*, there is protecting Kṛṣṇa, blessing Him, kissing Him and touching Him.”

yathā —

*agrāsi yan-nirabhisandhi-virodha-bhājah
kaṁsasya kiṅkara-gaṇair girito 'py udagraiḥ |
gās tatra rakṣitum asau gahane mṛdur me
bālah prayāty avirataṁ bata kiṁ karomi* ||2.5.34||

An example:

“The forest is filled with inimical Kamsa’s servants, who are more solid than mountains. My tender boy goes constantly to that dense forest. Oh! What should I do?”

*yathā vā —
sutam aṅgulibhiḥ snuta-stanī
cibukāgre dadhatī dayādra-dhīḥ |
samalālayad ālayāt puraḥ
sthiti-bhājam vraja-rāja-gehinī ||2.5.35||*

Another example:

“Yaśodā, whose heart was soft with affection and whose breasts flowed with milk, caressed her son Kṛṣṇa while holding His chin in her fingers.”

*mitho harer mṛgākṣyās ca sambhogasyādi-kāraṇam |
madhurāpara-paryāyā priyatākhyoditā ratih |
asyām kaṭākṣa-bhrū-kṣepa-priya-vāṇī-smitādayaḥ ||2.5.36||*

Priyatā-rati:

“That *rati* found in the doe-eyed women and which is the root cause of eight types of enjoyment between the women and Kṛṣṇa is called *priyatā-rati*. It is also called *madhurya-rati*. In this *rati*, there are sidelong glances, moving the eyebrows, affectionate words and slight smiles, etc.”

*yathā govinda-vilāse —
ciram utkuṅṭhita-manaso rādhā-mura-vairiṇoḥ ko’pi |
nibhṛta-nirīkṣaṇa-janmā pratyāśā-pallavo jayati ||2.5.37||*

From the *Govinda-vilāsa*:

“For a long time, Rādhā and Kṛṣṇa have been longing to see each other. All glories to the new sprout of hope of being able to see each other alone!”

*yathottaram asau svāda-viśeṣollāsamayy api |
ratir vāsanaḃ svādvī bhāsate kāpi kasyacit ||2.5.38||*

“These five types of *rati* (from *śuddha* to *priyatā-rati*) become progressively more blissful by increasing tastes. The particular taste arises in a devotee according to his previous experiences.”

atha gauṇī —

*vibhāvotkarṣajo bhāva-viśeṣo yo ’nugrhyate |
saṅkucantyā svayaṁ ratyā sa gauṇī ratir ucyate ||2.5.39||*

Gauṇa-rati (secondary *rati*):

“When a different emotional state arising from the excellence of the *ālabana* (*vibhāva*) manifests while the primary *rati* subdues itself, it is called secondary *rati*.”

*hāso vismaya utsāhaḥ śokaḥ krodho bhayaṁ tathā |
jugupsā cety asau bhāva-viśeṣaḥ saptadhoditaḥ ||2.5.40||*

“The seven specific emotions are *hāsa* (humor), *vismaya* (astonishment), *utsāha* (fortitude), *śoka* (lamentation), *krodha* (anger), *bhaya* (fear) and *jugupsā* (disgust or hatred)”

*apī kṛṣṇa-vibhāvatvam ādya-ṣaṭkasya sambhavet |
syād dehādi-vibhāvatvaṁ saptamyās tu rater vāsāt ||2.5.41||*

“Since they are under the control of the primary *ratis*, Kṛṣṇa acts as the cause for the first six of these *ratis*, but Kṛṣṇa cannot be the cause of the seventh secondary *rati*, *jugupsa* or disgust. The cause of disgust is the material body or other objects.”

*hāsādāv atra bhinne’pi śuddha-sattva-viśeṣataḥ |
parārthāyā rater yogād rati-śabdaḥ prayujyate ||2.5.42||*

“Though these seven *bhāvas* are different from the primary *svārtha-ratis* composed of *śuddha-sattva-viśeṣa* (*mukhya-svārtha-ratis*), when these seven emotions are conjoined with a primary *rati* which takes a secondary role as *parārtha*, the word *rati* is used to describe the condition of these seven.”

*hāsottarā ratir yā syāt sā hāsa-ratir ucyate |
evaṁ vismaya-raty-ādyā vijñeyā ratayaś ca ṣaṭ ||2.5.43||*

“When *hāsa* predominates over a *mukhya-rati* (which becomes *parārtha*), it is called *hāsa-rati*. The other six secondary *ratis* should be similarly understood.”

*kañcit kālam kvacid bhakte hāsādyāḥ sthāyitām amī |
ratyā cāru-kṛtā yānti tal-līlādy-anusārataḥ ||2.5.44||*

“When *hāsa* and other emotions take on beautiful forms by the influence of a primary *rati* in a particular devotee in a specific pastime and remain for some time, they can be considered *sthāyī-bhāvas*.”

*tasmād aniyatādhārāḥ sapta sāmāyikā ime |
sahajāpi līyante baliṣṭhena tiraskṛtāḥ ||2.5.45||*

“Therefore, these seven emotional states manifest for a short time in a person, and are not fixed in any particular person. Even though these seven emotions manifest spontaneously, they disappear by being converted by contrary *bhāvas* arising from the primary *rati*.”

*kāpy avyabhicarantī sā svādhārān sva-svarūpataḥ |
ratir ātyantika-sthāyī bhāvo bhakta-jane' khīle |
syur etasyā vinā-bhāvād bhāvāḥ sarve nirarthakāḥ ||2.5.46||*

“When the primary *rati* in its essential form does not leave the devotee, it is considered to be the continuous or *ātyantika-sthāyī-bhāva*. This is present in all types of devotees. Without the continuous *sthāyī-bhāva*, all the other *bhāvas* such *hāsa* are dysfunctional.”

*vipakṣādiṣu yānto 'pi krodhādyāḥ sthāyitām sadā |
labhante rati-śūnyatvān na bhakti-rasa-yogyatām ||2.5.47||*

“Though the secondary *bhāvas* become *sthāyī-bhāvas* in the enemies of Kṛṣṇa, they are not suitable for *bhakti-rasa* since they are without a primary *rati* (positive attraction for Kṛṣṇa).”

*aviruddhair api sprṣṭā bhāvaiḥ sañcāriṇo 'khillāḥ |
nirvedādya vilīyante nārhanti sthāyitām tataḥ ||2.5.48||*

“Because all the thirty-three *vyabhicārī-bhāvas* starting with *nirveda*, though not connected with hostile emotions, disappear on their own after some time in the devotees, they are not classed as *sthāyī-bhāvas*.”

*ity ato mati-garvādi-bhāvānām ghaṭate na hi |
sthāyitā kaiścid iṣṭāpi pramāṇam tatra tad-vidah ||2.5.49||*

“Though some persons would like to consider *mati*, *garva* and other *vyabhicārī-bhāvas* to be *sthāyī-bhāvas*, they are not classed as such. Bharata Muni and others are the authority for this statement.”

*sapta hāsādayas tv ete tais tair nītāḥ supuṣṭatām |
bhakteṣu sthāyitām yānto rucir ebhyo vitanvate ||2.5.50||*

“The seven secondary emotions, being nourished greatly by *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas*, take up the status of *sthāyī-bhāvas* in the devotees and produce a taste in the devotees.”

*tathā cuktam —
aṣṭānām eva bhāvānām saṃskārādhāyitā matā |
tat-tiraskṛta-saṃskārāḥ pare na sthāyitocitāḥ ||2.5.51||*

Therefore it is said:

“In a devotee, one of the five *sthāyī-bhāvas* and the seven secondary *bhāvas*, together making eight *bhāvas*, produce lasting impressions (even though they may externally disappear for some time). Since the impressions of the *vyabhicārī-bhāvas* disappear after they are covered by these eight, the *vyabhicārī-bhāvas* are not considered to be *sthāyī-bhāvas*.”

*tatra hāsa-ratiḥ —
ceto-vikāso hāsaḥ syād vāg-veṣehādi-vaikṛtāt |
sa dr̥g-vikāsana-sauṣṭha-kapola-spandanādikṛt ||2.5.52||*

Hāsa-rati:

“When there is cheerfulness in the heart from irregularity of speech, dress or actions, it is called *hāsa*. In this state, the symptoms are fully opening the eyes and quivering of the nose, lips and cheeks.”

*kṛṣṇa-sambandhi-ceṣṭotthaḥ svayaṁ saṅkucad-ātmanā |
pratyānuḡrhyamāṇo 'yaṁ hāso hāsa-ratir bhavet ||2.5.53||*

“When *hāsa* arises from actions related to Kṛṣṇa and the primary *rasa* assumes a subdued role, *hāsa* becomes *hāsa-rati*.”

*yathā —
mayā dṛḡ api nārpitā sumukhi dadhni tubhyaṁ śape
sakhī tava nirargalā tad api me mukhaṁ jighrati |
praśādhi tad imām mudhā cchalita-sādhum ity acyute
vadaty ajani dūtikā hasita-rodhane na kṣamā ||2.5.54||*

An example:

“ ‘O beautiful woman! I swear to you that I have not even looked at the yogurt. But your bold friend is sniffing My mouth in vain. Give instructions to your friend so that she does not accuse innocent persons like Me.’ When the *gopī* servant heard these words, she could not resist her laughter.”

*atha vismaya-ratiḥ —
lokottarārtha-vīkṣāder vismayaś citta-vistr̥tiḥ |
atra syur netra-vistāra-sādhūkti-pulakādayaḥ |
pūrvokta-rītyā niṣpannaḥ sa vismaya-ratir bhavet ||2.5.55||*

Vismaya-rati:

“On seeing something unusual the mind may inquire, ‘What can this be?’ This disposition is called *vismaya* or wonder. In this state the symptoms are widening of the eyes, uttering words like ‘very good very good,’ and standing of the hairs on end. The relation of *vismaya* to *vismaya-rati* is the same as *hāsa* to *hāsa-rati*.”

yathā —

*gavām gopālānām api śiśu-gaṇaḥ pīta-vasano
lasac-chrīvatsāṅkaḥ pṛthu-bhuja-catuṣkair dhr̥ta-ruciḥ |
kṛta-stotrārambhaḥ sa vidhibhir ajāṅdālibhir alam
para-brahmollāsān vahati kim idam hanta kim idam ||2.5.56||*

An example:

“When Brahmā saw all the calves and cowherd boys manifest as forms of the Supreme Brahman—as Nārāyaṇa forms wearing yellow garments and marked with *śrīvatsa*, who were being praised by all the inhabitants of the universes including many Brahmās—he became astonished and uttered ‘What is this? What is this?’ ”

*atha utsāha-ratiḥ —
stheyasī sādhubhiḥ ślāghya-phale yuddhādi-karmaṇi |
satvarā mānasāsaktir utsāha iti kīrtyate ||2.5.57||*

Utsāha-rati:

“Firm and immediate attachment of the mind to activities such as battle, charity, compassion and *dharma*, whose results are praised by saintly people, is called *utsāha*.”

*kālānavekṣaṇam tatra dhairya-tyāgodyamādayaḥ |
siddhaḥ pūrvokta-vidhinā sa utsāha ratir bhavet ||2.5.58||*

“*Yuddhādi* means fighting, charity, compassion and righteous acts. Instead of *yuddhādi*, *svābhīṣṭa* (cherished) is sometimes used.”

*yathā —
kālindī-taṭa-bhuvi patra-śṛṅga-vaṁśī
nikvāṇair iha mukharī-kṛtāmbarāyām |
visphūrjann agha-damanena yoddhu-kāmaḥ
śrīdāmā parikaram udbhaṭam babandha ||2.5.59||*

An example:

“When the air resounded with the sound of the flute, horn and *patra* (blades of grass) on the bank of the Yamunā, Śrīdāma, desiring to fight with Kṛṣṇa, began roaring and bound up his waist tightly.”

atha śoka-ratiḥ —

śokas tv iṣṭa-viyogādyaiś citta-kleśa-bhavaḥ smṛtaḥ |
vilāpa-pāta-niḥśvāsa-mukha-śoṣa-bhramādi-kṛt |
pūrvokta-vidhinaivāyam siddhaḥ śoka-ratir bhavet ||2.5.60||

Śoka-rati:

“Intense pain in the heart arising from a separation from a dear one with thoughts that the beloved has perished is called *śoka* or lamentation. In this state there is wailing, falling on the ground, heavy breathing, drying of the mouth and confusion.”

yathā śrī-daśame (10.7.25) —

ruditam anu niśamya tatra gopyo
bhṛśam anutapta-dhiyo ’śru-pūrṇa-mukhyaḥ |
rurudur anupalabhya nanda-sūnum
pavana upārata-pāmśu-varṣa-vege ||2.5.61||

An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.7.25]:

“When the force of the dust storm and the winds subsided, Yaśodā's friends, the other *gopīs*, approached mother Yaśodā, hearing her pitiful crying. Not seeing Kṛṣṇa present, they too felt very much aggrieved and joined mother Yaśodā in crying, their eyes full of tears.”

yathā vā —

avalokya phaṇīndra-yantritām
tanayam prāṇa-sahasra-vallabham |
hṛdayam na vidīryati dvidhā
dhig imām martya-tanoḥ kaṭhoratām ||2.5.62||

Another example:

“My heart did not shatter on seeing Kṛṣṇa, dearer than a thousand lives, bound up by Kāliya. How hard my heart is!”

atha krodha-ratiḥ —

prātikūlyādibhiś citta-jvalanam krodha ūryate |
pāruṣya-bhrū-kuṭī-netra-lauhityādi-vikāra-kṛt ||2.5.63||

Krodha-rati:

“Flaming up of the heart from encountering opposition is called *krodha* or anger. In this state rough behavior, frowning and reddening of the eyes manifest.”

*evam pūrvoktavat-siddham viduḥ krodha-ratiṁ budhāḥ |
dvidhāsau kṛṣṇa-tad-vairi-bhāvatvena kīrtitā ||2.5.64||*

“*Krodha-rati* arises from *krodha* in the same way as *hāsa-rati* arises from *hāsa*. It has two types: where the stimulus for *krodha* is Kṛṣṇa and where the stimulus is the enemy of Kṛṣṇa.”

*atha kṛṣṇa-vibhāvāḥ, yathā —
kaṅṭha-sīmani harer dyuti-bhājam rādhikā-maṇi-saram paricitya |
tam cireṇa jaṭilā vikaṭa-bhrū- bhaṅga-bhīmatara-dṛṣṭir dadarśa ||2.5.65||*

Anger stimulated by Kṛṣṇa:

“When Jaṭilā recognized Rādhā’s shining pearl necklace around the throat of Kṛṣṇa, she frowned ferociously and glanced at Kṛṣṇa in a terrifying manner.”

*tad-vairi-vibhāvāḥ, yathā —
atha kamsa-sahodarogra-dāve
harim abhyudyati tīvra-heti-bhāji |
rabhasād alikāmbare pralamba-
dviṣato ’bhūd bhrū-kuṭi-payoda-rekhā ||2.5.66||*

Anger stimulated by an enemy:

“When the blazing forest fire, who was actually the brother of Kamsa, surrounded Kṛṣṇa, a frown of anger appeared on the forehead of Balarāma like a cloud bank in the sky.”

*atha bhaya-ratiḥ —
bhayam cittāticāñcalyam mantu-ghorekṣaṇādibhiḥ |
ātma-gopana-hṛcchoṣa-vidrava-bhramaṇādikṛt ||2.5.67||*

Bhaya-rati:

“When the heart manifests extreme unsteadiness after committing an offense or seeing fearful creatures, it is called *bhaya* or fear. In this state, the attempt to hide oneself, drying up of the heart, feeling and confusion manifest.”

niṣpannam pūrvavad idam budhā bhaya-ratiṁ viduḥ |
eṣāpi krodha-rativad dvi-vidhā kathitā budhaiḥ ||2.5.68||

“The wise say that *bhaya* is related to *bhaya-rati* just as *hāsa* is related to *hāsa-rati*. As with *krodha*, *bhaya-rati* has two types: *bhaya* whose cause is Kṛṣṇa and *bhaya* whose cause is the enemy of Kṛṣṇa.”

tatra kṛṣṇa-vibhāvāḥ —
yācitaḥ paṭimabhiḥ syamantakam
śauriṇā sadasi gāndinī-sutaḥ |
vastra-gūḍha-mañir eṣa mūḍha-dhīs
tatra śuṣyad-adharaḥ klamaṁ yayau ||2.5.69||

Kṛṣṇa as the cause of fear:

“When Kṛṣṇa asked Akrura for the Syamantaka jewel in the assembly in a friendly way, Akrura, who was hiding the jewel in his clothing, could not answer. He became fearful of Kṛṣṇa, understanding that Kṛṣṇa knew he was hiding the jewel. His mouth dried up and he became sad.”

duṣṭa-vibhāva-jāḥ, yathā —
bhairavam bruvati hanta hanta gokula-
dvāri vārida-nibhe vṛṣāsure |
putra-gupti-dhṛta-yatna-vaibhavā
kampra-mūrtir abhavad vrajeśvarī ||2.5.70||

The enemy of Kṛṣṇa as the cause of fear:

“When Vṛṣāsure, like a storm cloud, roared in a frightening manner at the entrance of Gokula, Yaśodā, thinking of the protection of her son, began to tremble.”

atha jugupsā-ratiḥ —

jugupsā syād ahṛdyānubhavāc citta-nimīlanam |
tatra niṣṭhīvanam vaktra-kūṇanam kutsanādayaḥ |
rater anugrahāj jātā sā jugupsā-ratir matā ||2.5.71||

Jugupsā-rati:

“Restriction of the heart arising from experiencing disgusting things is called *jugupsā* or disgust. In this state spitting, curling of the lips and uttering contemptuous words manifest. When *jugupsā* appears because of *rati*, it is called *jugupsā-rati*.”

yathā —

yadavadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt |
tadavadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu-niṣṭhīvanam ca ||2.5.72||

An example:

“Since my heart has become eager to play at the lotus feet of Kṛṣṇa who is the abode of ever-fresh *rasa*, when I think of association with women, my mouth curls up in distaste and I spit.”

ratitvāt prathamaikaiva sapta hāsādayas tathā |
ity aṣṭau sthāyino yāvad rasāvasthām na saṁsṛitāḥ ||2.5.73||

“As long as one among the five primary *ratis* along with the seven secondary *ratis* does not attain the state of *rasa* in an individual, the eight are called *sthāyī-bhāvas*.”

cet svatantrās trayas-trimśad bhaveyur vyabhicārīṇaḥ |
ihāṣṭau sāttvikās caite bhāvākhyās tān asaṅkhyakāḥ ||2.5.74||

“If they remain independent, then the thirty-three *vyabhicārī-bhāvas*, the eight *ratis* mentioned above and the eight *sāttvika-bhāvas* are called forty-nine *bhāvas* or emotional states.”

kṛṣṇānvayād guṇātīta-prauḍhānanda-mayā api |
bhānty amī triguṇotpanna-sukha-duḥkha-mayā iva ||2.5.75||

*tatra sphuranti hrī-bodhotsāhādyāḥ sāttvikā iva |
tathā rājasavad-garva-harṣa-supti-hasādayaḥ |
viṣāda-dīnatā-moha-śokādyās tāmasā iva ||2.5.76||*

“These forty-nine states of mind are completely transcendental to the *guṇas* of matter, and are filled with spiritual bliss, being linked to the appearance of Kṛṣṇa. However, it may appear as if some of these states such as *garva* (pride), *harṣa* (jubilation), *supti* (sleep) and *hāsyā* (joking) arise from the mode of passion, and others such as *viṣāda* (despair), *dīnatā* (lowliness), *moha* (bewilderment) and *śoka* (lamentation) arise from the mode of ignorance.”

*prāyaḥ sukha-mayāḥ śītā uṣṇā duḥkha-mayā iha |
citreyam paramānanda-sāndrāpy uṣṇā ratir matā ||2.5.77||*

“Among the *bhāvas*, it would seem that those such as *harṣa* are filled with happiness and others such as *viṣāda* are filled with sorrow. But the astonishing fact is that *rati* filled with sorrow is considered to be the highest, most intense bliss.”

*śītair bhāvair baliṣṭhais tu puṣṭā śītāyate hy asau |
uṣṇais tu ratir atyuṣṇā tāpayantīva bhāsate ||2.5.78||*

“The *rati* predominated by sorrow (such as the *śoka-rati*), when nourished by strong joyful *vyabhicārī-bhāvas*, becomes joyful. The sorrowful *rati*, when nourished by sorrowful *bhāvas* such as *viṣāda*, becomes more sorrowful and appears to give suffering.”

*ratir dvidhāpi kṛṣṇādyaiḥ śrutair avagataiḥ smṛtaiḥ |
tair vibhāvādītām yadbhis tad-bhakteṣu raso bhavet ||2.5.79||*

“The primary and secondary *ratis* produce *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas* through hearing about, experiencing or remembering Kṛṣṇa. All these combine to become *rasa* in devotees.”

*yathā dadhy-ādikaṁ dravyam śarkarā-maricādibhiḥ |
saṁyojana-viśeṣeṇa rasālākhyo raso bhavet ||2.5.80||*

“As yogurt becomes *rasāla* by mixing with other ingredients of sugar and pepper, the two types of *rati* become *rasa* by combination with the elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva*.”

*tad atra sarvathā sākṣāt kṛṣṇādy-anubhavādbhutaḥ |
prauḍhānanda-camatkāro bhaktaiḥ ko'py anurasyate ||2.5.81||*

“Thus through that *rasa*, the devotees directly experience an astonishing, deep bliss arising from realization of Kṛṣṇa and other related things.”

*sa raty-ādi-vibhāvādyair ekībhāva-mayo'pi san |
jñapta-tat-tad-viśeṣaś ca tat-tad-udbhedato bhavet ||2.5.82||*

“Though the *ratis* and elements starting with *vibhāva* become one entity in the state of *rasa*, there is still awareness of their difference because of their original separate identities.”

*yathā cuktam —
pratīyamānāḥ prathamam vibhāvādyās tu bhāgaśaḥ |
gacchanto rasa-rūpatvaṁ militā yānty akhaṇḍatām ||2.5.83||
yathā marica-khaṇḍāder ekībhāve prapānake |
udbhāsaḥ kasyacit kvāpi vibhāvādes tathā rase ||2.5.84||*

It has been said:

“First the ingredients have distinct forms but when they mix and attain the form of *rasa*, they assume oneness. However, when pepper and sugar are mixed together in a drink one can still recognize pepper and sugar. Similarly, in *rasa* though *vibhāva* and the other element become one entity in *rasa*, they can still be recognized in subtle form.”

*rate kāraṇa-bhūtā ye kṛṣṇa-kṛṣṇa-priyādayaḥ |
stambhādyāḥ kāra-bhūtāś ca nirvedādyāḥ sahāyakāḥ ||2.5.85||*

“Kṛṣṇa and His devotees act as the causes of *rati* (*sthāyī-bhāva*). Spontaneous actions such as paralysis and actions involving intellect are the effects of *rati*. Self-deprecation and other minor emotions are the accompanying factors.”

*hitvā kāraṇa-kāryādi-śabda-vācyaṭvam atra te |
rasodbodhe vibhāvādi-vyapadeśatvam āpnuyuḥ ||2.5.86||*

“When these mix together and transform into *rasa* they give up the names of cause and effect, and assume the names of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva*.”

*rates tu tat-tad-āsvāda-viśeṣāyātiyogyatām |
vibhāvayanti kurvantīty uktā dhīrair vibhāvakāḥ ||2.5.87||*

“The conditions that cause *rati* (relationship of love) to become very suitable for relishing particular tastes are called *vibhāva* (stimuli) by the wise.”

*tām cānubhāvayanty antas tadvanty āsvāda-nirbharām |
ity uktā anubhāvās te kaṭākṣādyāḥ sa-sāttvikāḥ ||2.5.88||*

“Elements such as glancing, accompanied by the *sāttvika-bhāvas*, which produce fullness of the *rati* produced by the *vibhāva*—in other words, which spread within the mind an additional relish—are called *anubhāvas*.”

*sañcārayanti vaicitrīm nayante tām tathā-vidhām |
ye nirvedādayo bhāvās te tu sañcāriṇo matāḥ ||2.5.89||*

“Mental conditions such as *nirveda* (self-deprecation) that produce further variety in the *rati* induced by the *vibhāvas* and made more enjoyable by the *anubhāvas*, are called *sañcārī-bhāvas* or *vyabhicārī-bhavas*.”

*eteṣām tu tathā-bhāve bhagavat-kāvya-nāṭyayoḥ |
sevām āhuḥ param hetum kecit tat-pakṣa-rāgiṇaḥ ||2.5.90||*

“Those attracted to poetics say that hearing skillful poetry related to the Lord and seeing literary dramas related to the Lord are the main cause of realizing the nature of all these elements in the devotee and the Lord.”

*kintu tatra sudustarka-mādhuryādbhuta-sampadaḥ |
rater asyāḥ prabhāvo 'yaṁ bhavet kāraṇam uttamam ||2.5.91||*

“However, the ultimate cause of understanding these elements is the influence of *rati* directed toward the Lord, which is inconceivable, sweet and most astonishing.”

*mahā-śakti-vilāsātmā bhāvo 'cintya-svarūpa-bhāk |
raty-ākhyā ity ayaṁ yukto na hi tarkeṇa bādhitum |
bhāratādy-uktir eṣā hi prāktanair apy udāhṛtā ||2.5.92||*

“The ancient authorities have given the following statement from *Mahābhārata* as an example to show that *rati*, which is the manifestation of *hlādinī-śakti*, which is beyond the conceivable—deriding even liberation and giving joy to the Lord Himself—should not be defiled by material logic.”

*yathoktam udyama-parvaṇi —
acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet |
prakṛtibhyaḥ paraṁ yac ca tad acintyasya lakṣaṇam ||2.5.93||*

Thus the *Mahābhārata*, *Udyama-parva* says:

“One should not analyze the inconceivable *bhāvas* by material logic. Those *bhāvas* that are beyond the material realm are said to be inconceivable.”

*vibhāvatādīn ānīya kṛṣṇādīn mañjulā ratih |
etair eva tathābhūtaih svam samvardhayati sphuṭam ||2.5.94||*

“Attractive *rati*, making Kṛṣṇa and other things into *vibhāva* and the other elements [of *rasa*], clearly increases itself by these elements.”

*yathā svair eva salilaiḥ paripūrya balāhakān |
ratnālayo bhavaty ebhir vṛṣṭais tair eva vāridhiḥ ||2.5.95||*

“It is similar to the ocean which, nourishing the clouds by its water, nourishes itself by the rain coming from those clouds.”

*nave raty-ānkure jāte hari-bhaktasya kasyacit |
vibhāvatvādi-hetutvaṁ kiñcit tat kāvyā-nāṭyayoh ||2.5.96||*

“When the enjoyer of poetic works newly develops a sprout of *rati*, those poetic works become somewhat of a cause for realizing *vibhāva* and other elements [of *rasa*].”

*harer īṣac-chruti-vidhau rasāsvādaḥ satām bhavet |
rater eva prabhāvo 'yaṁ hetus teṣām tathākṛtau ||2.5.97||*

“The devotees develop a taste for *rasa* simply by a little hearing about the Lord. In these acts of hearing, the strength of *rati* causes realization of *vibhāva* and the other elements [of *rasa*].”

*mādhuryādy-āśrayatvena kṛṣṇādīms tanute ratih |
tathānubhūyamānās te vistīrṇām kurvate ratim ||2.5.98||*

“*Rati* reveals Kṛṣṇa and things related to Him as the shelter of qualities (such as sweetness), and Kṛṣṇa, after being experienced in that way, increases the *rati*.”

*atas tasya vibhāvādi-catuṣkasya rater api |
atra sāhāyikaṁ vyaktaṁ mitho 'jasram avekṣyate ||2.5.99||*

“Because *rati* and the other elements mutually reveal each other, it is always seen that the *sthāyī-bhāva* (*rati*), *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas* clearly assist each other.”

*kintv etasyāḥ prabhāvo 'pi vairūpye sati kuñcati |
vairūpyas tu vibhāvāder anaucityam udīryate ||2.5.100||*

“If there is any deformity in the *vibhāva* or other elements, the power of *rati* is curtailed. Deformity means that there are unsuitable elements in the *vibhāva* or other elements.”

*alaukikyā prakṛtyeyam sudurūhā rasa-sthitiḥ |
yatra sādharmaṇatayā bhāvāḥ sādhu sphuranty amī ||2.5.101||*

“Since the activities of *rasa* are by nature non-material, they are difficult to understand. The various *ratis* and other elements create a complete identity

between the emotions of the contemporary devotee with [those of] previous devotees depicted in scripture.”

eṣāṁ sva-para-sambandha-niyamānirṇayo hi yaḥ |
sādhāraṇyaṁ tad evoktaṁ bhāvānām pūrva-sūribhiḥ ||2.5.102||

“The ancient sages have described the unrestricted identity of the *bhāvas* between the present and the past devotees.”

tad uktaṁ śrī-bharatena —
śaktir asti vibhāvādeḥ kāpi sādharmaṇī-kṛtau |
pramātā tad-abhedena svam yayā pratipadyate ||2.5.103||

Bharata Muni has said:

“In the matter of identification, there is an indescribable power in *vibhāva* and the other elements, by which the audience becomes nondifferent from the characters depicted on the stage.”

duḥkhādayaḥ sphurantyo 'pi jātu bhāntaḥ svīyatayā hṛdi |
prauḍhānanda-camatkāra-carvaṇām eva tanvate ||2.5.104||

“Though previous devotees’ sufferings appear in the heart of the present devotee as his own suffering, those sufferings also produce an astonishing taste of intense bliss.”

parāśrayatayāpy ete jātu bhāntaḥ sukhādayaḥ |
hṛdaye paramānanda-sandoham upacinvate ||2.5.105||

“That is because when the devotee perceives the happiness of others, it gives rise to incomparable bliss within his heart.”

sad-bhāvaś ced vibhāvādeḥ kiñcin-mātrasya jāyate |
sadyaś catuṣṭayākṣepāt pūrṇataivopapadyate ||2.5.106||

“If just a little of *vibhāva* and the other elements related to the associates of the Lord appear in the devotee, immediately he achieves completeness from

the appearance of the *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas*.”

kiṁ ca —

*ratiḥ sthitānukāryeṣu laukikatvādi-hetubhiḥ |
rasaḥ syān neti nāṭya-jñā yad āhur yuktam eva tat ||2.5.107||*

“However, it is correct when the literary experts say that *rati* depicted in characters through literary works will not in itself produce *rasa*, since mundane aspects are involved.”

*alaukikī tv iyaṁ kṛṣṇa-ratiḥ sarvādbhutādbhutā |
yoge rasa-viśeṣatvam gacchanty eva hari-priye ||2.5.108||*

“*Rati* for Kṛṣṇa is most uncommon, more blissful than the most blissful *rati* for the *avatāras*, and attains the highest *rasa* in combination with His devotee.”

*viyoge tv adbhutānanda-vivartatvam dadhaty api |
tanoty eṣā pragādhārti-bharābhāsatvam ūrjitā ||2.5.109||*

“This *rati* develops its full form of *rasa* in separation in astonishing bliss, and since it does not give up this form at all, any suffering is an appearance only.”

*tatrāpi vallavādhīśa-nandanālambanā ratiḥ |
sāndrānanda-camatkāra-paramāvadhir iṣyate ||2.5.110||*

“That *rati* which has the son of Nanda as the object reaches the height of most intense bliss.”

*yat-sukhaugha-lavāgastyah pibaty eva sva-tejasā |
remaśa-mādhurī-sākṣātkārānandābdhim apy alam ||2.5.111||*

“One drop of this happiness of Vraja Kṛṣṇa, by its power, drinks up the ocean of happiness embedded in the husband of Rukmiṇī, just as Agastya Muni drank the ocean to assist the *devatās*.”

kiṁ ca —

paramānanda-tādātmyād ratyāder asya vastutaḥ |
rasasya sva-prakāśatvam akhaṇḍatvam ca sidhyati ||2.5.112||

“Because *rati* and the other elements are nondifferent from the *hlādinī-śakti*, *rasa* is also self-revealing and consists only of *rasa*.”

pūrvam uktād dvidhā bhdedān mukhya-gauṇatayā rateḥ |
bhaved bhakti-raso 'py eṣa mukhya-gauṇatayā dvidhā ||2.5.113||

“It has been stated previously that *rati* has two types: primary and secondary. Therefore, *rasa* also has primary and secondary types.”

pañcadhāpi rater aikyān mukhyas tv eka ihoditaḥ |
saptadhātra tathā gaṇa iti bhakti-raso 'ṣṭadhā ||2.5.114||

“Though there are five types of primary *rati*, only one is considered [in *rasa*] since only one is manifested as most prominent in a particular devotee. The one primary *rati* combines with the seven secondary *ratis* to form eight *ratis*, which produce the eight *rasas* (for one person).”

tatra mukhyaḥ —

mukhyas tu pañcadhā śāntaḥ prītaḥ preyāms ca vatsalaḥ |
madhuraś cety amī jñeyā yathā-pūrvam anuttamāḥ ||2.5.115||

Mukhya-rasa (primary *rasa*):

“The primary *bhakti-rasas* are five: *śānta*, *prīti*, *preyo*, *vatsala* and *madhurya*. The order of excellence is from first to last.”

atha gaṇaḥ —

hāsyo 'dbhutas tathā vīraḥ karuṇo raudra ity api |
bhayānakaḥ sa bībhatsa iti gaṇas ca saptadhā ||2.5.116||

Gaṇa-rasa (secondary *rasa*):

“There are seven secondary *rasas*: *hāsyā* (humor), *adbhuta* (astonishment), *vīra* (enthusiasm), *karuṇa* (lamentation), *raudra* (anger), *bhanāyaka* (fear) and *bībhatsa* (disgust).”

*evaṁ bhakti-raso bhedād dvayor dvādaśadhocyate |
vastutas tu purāṇādau pañcadhaiva vilokyate ||2.5.117||*

“Thus there are a total of twelve primary and secondary *rasas*, but only five are mentioned in the *Purāṇas*.”

*śvetaś citro ruṇaḥ śoṇaḥ śyāmaḥ pāṇḍura-piṅgalau |
gauro dhūmras tathā raktaḥ kālo nītaḥ kramād amī ||2.5.118||*

The twelve *rasas* have twelve colors as follows: white (*śānta*), multicolored (*prīti*), saffron (*preyān* or *sakhya*), crimson (*vatsala*), indigo (*madhura*), light yellow (*hāsya*), yellow-green (*adbhuta*), gold (*vīra*), purple (*karuṇa*), red (*raudra*), black (*bhayānaka*) and blue (*bībhatsa*).

*kapilo mādhavopendrau nṛsimho nanda-nandanaḥ |
balaḥ kūrmas tathā kalkī rāghavo bhārgavaḥ kirīḥ |
mīna ity eṣu kathitāḥ kramād dvādaśa devatāḥ ||2.5.119||*

“There are twelve Deities assigned to the twelve *rasas* as follows: Kapila (*śānta*), Mādhava (*prīti*), Upendra (*preyān* or *sakhya*), Nṛsimha (*vatsala*), Kṛṣṇa (*madhura*), Balarāma (*hāsya*), Kūrma (*adbhuta*), Kalkī (*vīra*), Rāma (*karuṇa*), Prāśūrāma (*raudra*), Varāha (*bhayānaka*) and Mīna (*bībhatsa*).”

*pūrter vikāra-vistāra-vikṣepa-kṣobhas tathā |
sarva-bhakti-rasāsvādaḥ pañcadhā parikīrtitāḥ ||2.5.120||*

“There are five tastes in the *bhakti-rasas*: *pūrti*, *vikāśa*, *vistāra*, *vikṣepa* and *kṣobha*.”

*pūrtiḥ śānte vikāśas tu prītādiṣv api pañcasu |
vīre dbhute ca vistāro vikṣepaḥ karuṇograyoḥ |
bhayānake tha bībhatse kṣobho dhīrair udāhṛtaḥ ||2.5.121||*

“The learned say that *pūrti* (satisfaction) is manifested in *śānta-rasa*, *vikāśa* (brightness) is manifested in all the *rasas* from *prīti* to *hāsya*, *vistāra* (expansion) is manifested in *vīra-rasa* and *adbhuta-rasa*, *vikṣepa* (distraction)

is manifest in *karuṇa-rasa* and *raudra-rasa*, and *kṣobha* (disturbance) is manifest in *bhayānaka-rasa* and *bībhatsa-rasa*.”

akhaṇḍa-sukha-rūpatve 'py eṣām asti kvacit kvacit |
raseṣu gahanāsvāda-viśeṣaḥ ko 'py anuttamaḥ ||2.5.122||

“Though all the *bhakti-rasas* are the embodiment of pure happiness, among the *rasas* there is sometimes a special deep incomparable taste.”

pratīyamānā apy ajñair grāmyaiḥ sapadi duḥkhavat |
karuṇādyā rasāḥ prājñaiḥ prauḍhānanda-mayā matāḥ ||2.5.123||

“Though the completely ignorant people and those with mistaken knowledge immediately think that *rasas* such as *karuṇa* are full of grief, those persons with knowledge of *rasa* say that these *rasas* are full of profound bliss.”

alaukika-vibhāvātvaṁ nītebhyo rati-līlayā |
sad-uktyā ca sukhaṁ tebhyaḥ syāt suvyaktam iti sthitiḥ ||2.5.124||

“It is well-established by the knowers of *rasa* that, by the speeches of the devotees and by the nature of *rati* itself, *karuṇa*, *bhayanaka* and *bībhatsa* will produce happiness, since those *rasas* have the nature of manifesting *vibhāva* (Kṛṣṇa) and other elements that produce extraordinary, astonishing bliss.”

tathā ca nāṭyādau —
karuṇādāv api rase jāyate yat paraṁ sukham |
sucetasām anubhavaḥ pramāṇam tatra kevalam ||2.5.125||

This is confirmed in the statement of the Nāṭya-śāstra:

“The absolute proof that *karuṇa* and the other ‘negative’ *rasas* produce happiness is the experience of the soft-hearted devotees.”

sarvatra karuṇākhyasya rasasyaivopapādanāt |
bhaved rāmāyaṇādīnām anyathā duḥkha-hetutā ||2.5.126||

“If *karuṇa-rasa* did not give rise to happiness, then *Rāmāyaṇa* would be a cause of grief for the *bhāvaka-bhaktas*, since that and other works reveal *karuṇa-rasa* throughout.”

tathātve rāma-pādābja-prema-kallola-vāridhiḥ |
prītyā rāmāyaṇam nityam hanumān śṛṇuyāt katham ||2.5.127||

“If *Rāmāyaṇa* were a cause of grief, why should Hanumān, who is an ocean filled with the waves of Rāma’s lotus feet, continually hear *Rāmāyaṇa* with pleasure?”

api ca —
sañcārī syāt samāno vā kṛṣṇa-ratyāḥ suhr̥d-ratiḥ |
adhikā puṣyamāṇā ced bhāvollāsā ratiḥ ||2.5.128||

Addenda:

“If the *rati* of the associates of Rādhā directed to Rādhā is equal to or less than their *rati* directed toward Kṛṣṇa, the *rati* directed toward Rādhā is called *sañcārī-rati*, nourishing the *rati* towards Kṛṣṇa. If the *rati* of the associates of Rādhā directed to Rādhā is greater than their *rati* directed toward Kṛṣṇa, and constantly increasing, though it is still a *sañcārī-rati*, it is called *bhāvollāsā-rati*.”

phalgu-vairāgya-nirdagdḥāḥ śuṣka-jñānās ca haitukāḥ |
mīmāṃsakā viśeṣeṇa bhaktyāsvāda-bahirmukhāḥ ||2.5.129||

“Those whose *bhakti* has been completely burned up by false renunciation, those who are dried-up *jñānīs*, those who are absorbed in logic and disputation, and particularly those who are *mīmāṃsakas*, are excluded from tasting *bhakti*.”

ity eṣa bhakti-rasikaś caurād iva mahā-nidhiḥ |
jaraṇ-mīmāṃsakād rakṣyaḥ kṛṣṇa-bhakti-rasaḥ sadā ||2.5.130||

“Just as one carefully protects a great treasure from thieves, the devotees protect *bhakti-rasa* from the withered *mīmāṃsakas*, since they are totally unqualified for relishing *bhakti*.”

*sarvathaiva durūho 'yam abhaktair bhagavad-rasaḥ |
tat-pādāmbuja-sarvasvair bhaktair evānurasyate ||2.5.131||*

“Rasa directed toward the Lord is very difficult to understand for those with no devotion. Those who have dedicated themselves to the lotus feet of Bhagavān can taste *bhakti-rasa*.”

*vyatītya bhāvanā-vartma yaś camatkāra-kāra-bhūḥ |
hṛdi sattvojyale bādham svadate sa raso mataḥ ||2.5.132||*

“That which becomes even more intensely relished in the heart made bright with *hlādinī* and *samvit śaktis* (attainment of *bhāva*), after surpassing the stage of distinguishing the constituent *bhāvas*, and which becomes more astonishing in bliss than *bhāvas*, is *rasa*.”

*bhāvanāyāḥ pade yas tu budhenānanya-buddhinā |
bhāvyaḥ gādha-saṁskāraiś citte bhāvaḥ sa kathyate ||2.5.133||*

“That which the wise person who has dedicated his intelligence only to the Lord experiences in his heart, which realizes *vibhāva* and the other elements as separate entities, through deep impressions of previous *bhakti*, is called *bhāva*.”

*gopāla-rūpa-śobhām dadhad api raghunātha-bhāva-vistārī |
tuṣyatu sanātanātmā daiḥṣiṇa-vibhāge sudhāmbunidheḥ ||2.5.134||*

“May the eternal person who manifested the beautiful form of a cowherd boy and distributed His *bhāvas* to the form of Rāma as well, be pleased with the Southern Ocean of the ocean of nectar.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau dakṣiṇa-vibhāge
bhakti-rasa-sāmānya-nirūpaṇe sthāyi-bhāva-laharī pañcamī |*

“Thus ends the Fifth Wave of the Southern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*, concerning *sthāyī-bhāva*.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau sāmānya-bhagavad-bhakti-rasa-nirūpako
nāma dakṣiṇa-vibhāgaḥ samāptaḥ ||*

“Here ends the Southern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*.”