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भक्तिरसामृतसिन्धुः

Bhakti-rasamrita-sindhu

The Ocean of the Immortal Nectar of Devotional Rasa

Rupa Goswami

Complete bilingual reader · 23 waves · 1,961 source units

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Textual witnesses

The Sanskrit authority is the GRETIL TEI transcription based on the 1984 reprint of Haridas Das's edition. Devanagari is generated deterministically from that normalized IAST. English follows the Wisdom Library witness; 27 empty source fields are supplied with explicitly marked Ananta Satsang editorial translations.

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EASTERN DIVISION

1.1

The Distinctive Qualities of Bhakti

44 source units · 1.1.1 to 1.1.46

1.1.1

अखिल-रसामृत-मूर्तिः प्रसृमर-रुचि-रुद्ध-तारका-पालिः ।
कलित-श्यामा-ललितो राधा-प्रेयान् विधुर् जयति

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

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 Śyāmalā and Lālitā 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.”

1.1.2

हृदि यस्य प्रेरणया प्रवर्तितो ऽहं वराक-रूपो ऽपि ।
तस्य हरेः पद-कमलं वन्दे चैतन्य-देवस्य

hṛdi yasya preraṇayā pravartito 'haṃ varāka-rūpo 'pi |
tasya hareḥ pada-kamalaṃ vande caitanya-devasya

“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.”

1.1.3

विश्राम-मन्दिरत्या तस्य सनातन-तनोर् मद्-ईशस्य ।
भक्ति-रसामृत-सिन्धुर् भवतु सदायम् प्रमोदाय

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

“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.”

1.1.4

भक्ति-रसामृत-सिन्धौ चरतः परिभूत-काल-जाल-भियः ।
भक्त-मकरान् अशीलित-मुक्ति-नदीकान् नमसामि

bhakti-rasāmṛta-sindhau carataḥ paribhūta-kāla-jāla-bhiyaḥ |
bhakta-makarān aśīlita-mukti-nadīkān namasāmi

“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.”

1.1.5

मीमांसक-बडवाग्नेः कठिनाम् अपि कुण्ठयन्न् असौ ।
स्फुरतु सनातन सुचिरं तव भक्ति-रसामृताम्भोधिः

mīmāṃsaka-baḍavāgneḥ kaṭhinām api kuṇṭhayann asau |
sphuratu sanātana suciraṃ tava bhakti-rasāmṛtāmbhodhiḥ

“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.”

1.1.6

भक्ति-रसस्य प्रस्तुतिर् अखिल-जगङ्-मङ्गल-प्रसङ्गस्य ।
अज्ञेनापि मयास्य क्रियते सुहृदाम् प्रमोदाय

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

“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.”

1.1.7

एतस्य भगवद्-भक्ति-रसामृत-पयोनिधेः ।
चत्वारह् खलु वक्ष्यन्ते भागाः पूर्वादयः क्रमात्

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

“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.”

1.1.8

तत्र पूर्वे विभागे ऽस्मिन् भक्ति-भेद-निरूपके ।
अनुक्रमेण वक्तव्यं लहरीणां चतुष्टयम्

tatra pūrve vibhāge 'smin bhakti-bheda-nirūpake |
anukrameṇa vaktavyaṃ laharīṇāṃ catuṣṭayam

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

1.1.9

आद्या सामान्य-भक्त्य्-आढ्या द्वितीया साधनान्विता ।
भावाश्रिता तृतीया च तुर्या प्रेम-निरूपिका

ādyā sāmānya-bhakty-āḍhyā dvitīyā sādhanānvitā |
bhāvāśritā tṛtīyā ca turyā prema-nirūpikā

“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 .”

1.1.10

तत्रादौ सुष्ठु वैशिष्ट्यम् अस्याः कथयितुं स्फुटम् ।
लक्षणं क्रियते भक्तेर् उत्तमायाः सतां मतम्

tatrādau suṣṭhu vaiśiṣṭyam asyāḥ kathayituṃ sphuṭam |
lakṣaṇaṃ kriyate bhakter uttamāyāḥ satāṃ matam

“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.”

1.1.11

अन्याभिलाषिता-शून्यं ज्ञान-कर्माद्य्-अनावृतम् ।
आनुकूल्येन कृष्णानुशीलनं भक्तिर् उत्तमा

anyābhilāṣitā-śūnyaṃ jñāna-karmādy-anāvṛtam |
ānukūlyena kṛṣṇānuśīlanaṃ bhaktir uttamā

“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.”

1.1.12

यथा श्री-नारद-पञ्चरात्रे--
सर्वोपाधि-विनिर्मुक्तं तत्-परत्वेन निर्मलम् ।
हृषीकेण हृषीकेश-सेवनं भक्तिर् उच्यते

yathā śrī-nārada-pañcarātre--
sarvopādhi-vinirmuktaṃ tat-paratvena nirmalam |
hṛṣīkeṇa hṛṣīkeśa-sevanaṃ bhaktir ucyate

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."

1.1.13-15

श्री-भागवतस्य तृतीय-स्कन्धे च (३.२९.११-१३)--
अहैतुक्य् अव्यवहिता या भक्तिः पुरुषोत्तमे

सालोक्य-सार्ष्टि-सामीप्य-सारूप्यैकत्वम् अप्य् उत ।
दीयमानं न गृह्णन्ति विना मत्-सेवनं जनाः

स एव भक्ति-योगाख्य आत्यन्तिक उदाहृतः

śrī-bhāgavatasya tṛtīya-skandhe ca (3.29.11-13)--
ahaituky avyavahitā yā bhaktiḥ puruṣottame

sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta |
dīyamānaṃ na gṛhṇanti vinā mat-sevanaṃ janāḥ

sa eva bhakti-yogākhya ātyantika udāhṛtaḥ

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 , sāmipya 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.”

1.1.16

सालोक्येत्यादि-पद्यस्थ-भक्तोत्कर्ष-णिरूपणम् ।
भक्तेर् विशुद्धता-व्यक्त्या लक्षणे पर्यवस्यति

sālokyetyādi-padyastha-bhaktotkarṣa-ṇirūpaṇam |
bhakter viśuddhatā-vyaktyā lakṣaṇe paryavasyati

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

1.1.17

क्लेश-घ्नी शुभदा मोक्ष-लघुता-कृत् सुदुर्लभा ।
सान्द्रानन्द-विशेषात्मा श्री-कृष्णाकर्षिणी च सा

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

“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 .”

1.1.18

तत्रास्याः क्लेशघ्नत्वम् -
क्लेशास् तु पापं तद्-बीजम् अविद्या चेति ते त्रिधा

tatrāsyāḥ kleśaghnatvam -
kleśās tu pāpaṃ tad-bījam avidyā ceti te tridhā

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

1.1.19

तत्र पापम्--
अप्रारब्धं भवेत् पापं प्रारब्धं चेति तद् द्विधा

tatra pāpam--
aprārabdhaṃ bhavet pāpaṃ prārabdhaṃ ceti tad dvidhā

"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)."

1.1.20

तत्र अप्रारब्ध-हरत्वम्, यथा एकडशे (११.१४.१९)--
यथाग्निः सुसमिद्धार्चिः करोत्य् एधांसि भस्मसात् ।
तथा मद्-विषया-भक्तिर् उद्धवैनांसि कृत्स्नशः

tatra aprārabdha-haratvam, yathā ekaḍaśe (11.14.19)--
yathāgniḥ susamiddhārciḥ karoty edhāṃsi bhasmasāt |
tathā mad-viṣayā-bhaktir uddhavaināṃsi kṛtsnaśaḥ

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."

1.1.21

यन्-नाम-धेय-श्रवणानुकीर्तनाद्
यत्-प्रह्वणद् यत्-स्मरणाद् अपि क्वचित् ।
श्वादो ऽपि सद्यः सवनाय कल्पते
कुतः पुनस् ते भगवन् नु दर्शनात्

yan-nāma-dheya-śravaṇānukīrtanād
yat-prahvaṇad yat-smaraṇād api kvacit |
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

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."

1.1.22

दुर्जातिर् एव सवनायोग्यत्वे कारणम् मतम् ।
दुर्जात्य्-आरम्भकं पापं यत् स्यात् प्रारब्धम् एव तत्

durjātir eva savanāyogyatve kāraṇam matam |
durjāty-ārambhakaṃ pāpaṃ yat syāt prārabdham eva tat

"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."

1.1.23

पद्म-पुराने च--
अप्रारब्ध-फलं पापं कूटं बीजं फलोन्मुखम् ।
क्रमेणैव प्रलीयेत विष्णु-भक्ति-रतात्मनाम्

padma-purāne ca--
aprārabdha-phalaṃ pāpaṃ kūṭaṃ bījaṃ phalonmukham |
krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām

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.”

1.1.24

बीज-हरत्वम्, यथा षष्ठे (६.२.१७)--
तैस् तान्य् अघानि पूयन्ते तपो-दान-व्रतादिभिः ।
नाधर्मजं तद्-हृदयं तद् अपीशाङ्घ्रि-सेवया

bīja-haratvam, yathā ṣaṣṭhe (6.2.17)--
tais tāny aghāni pūyante tapo-dāna-vratādibhiḥ |
nādharmajaṃ tad-hṛdayaṃ tad apīśāṅghri-sevayā

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.”

1.1.25

यत्-पाद-पङ्कज-पलाश-विलास-भक्त्या
कर्माशयं ग्रथितम् उद्ग्रथयन्ति सन्तः ।
तद्वन् न रिक्त-मतयो यतयो ऽपि रुद्ध-
स्रोतो-गणास् तम् अरणं भज वासुदेवम्

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṃ grathitam udgrathayanti santaḥ |
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṃ bhaja vāsudevam

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 ."

1.1.26

पाद्मे च--
कृतानुयात्रा-विद्याभिर् हरि-भक्तिर् अनुत्तमा ।
अविद्यां निर्दहत्य् आशु दाव-ज्वालेव पन्नगीम्

pādme ca--
kṛtānuyātrā-vidyābhir hari-bhaktir anuttamā |
avidyāṃ nirdahaty āśu dāva-jvāleva pannagīm

Padma Purāṇa 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."

1.1.27

शुभदत्वम्--
शुभानि प्रीणनं सर्व-जगताम् अनुरक्तता ।
सद्गुणाः सुखम् इत्य्-आदीन्य् आख्यातानि मनीषिभिः

śubhadatvam--
śubhāni prīṇanaṃ sarva-jagatām anuraktatā |
sadguṇāḥ sukham ity-ādīny ākhyātāni manīṣibhiḥ

“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.”

1.1.28

तत्र जगत्-प्रीणनादिद्वय-प्रदत्वम्, यथा पाद्मे--
येनार्चितो हरिस् तेन तर्पितानि जगन्त्य् अपि ।
रज्यन्ति जन्तवस् तत्र जन्गमाः स्थावरा अपि

tatra jagat-prīṇanādidvaya-pradatvam, yathā pādme--
yenārcito haris tena tarpitāni jaganty api |
rajyanti jantavas tatra jangamāḥ sthāvarā api

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.”

1.1.29

यस्यास्ति भक्तिर् भगवत्य् अकिञ्चना
सर्वैर् गुणैस् तत्र समासते सुराः ।
हराव् अभक्तस्य कुतो महद्-गुणा
मनोरथेनासति धावतो बहिः

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ |
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

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."

1.1.30

सुख-प्रदत्वम्--
सुखं वैषयिकं ब्राह्मम् ऐश्वरं चेति तत् त्रिधा

sukha-pradatvam--
sukhaṃ vaiṣayikaṃ brāhmam aiśvaraṃ ceti tat tridhā

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

1.1.31

यथा तन्त्रे--
सिद्धयः परमाश्चर्या भुक्तिर् मुक्तिश् च शाश्वती ।
नित्यं च परमानन्दो भवेद् गोविन्द-भक्तितः

yathā tantre--
siddhayaḥ paramāścaryā bhuktir muktiś ca śāśvatī |
nityaṃ ca paramānando bhaved govinda-bhaktitaḥ

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 .”

1.1.32

यथा हरि-भक्ति-सुधोदये च--
भूयो ऽपि याचे देवेश त्वयि भक्तिर् दृढास्तु मे ।
या मोक्षान्त-चतुर्वर्ग फलदा सुखदा लता

yathā hari-bhakti-sudhodaye ca--
bhūyo 'pi yāce deveśa tvayi bhaktir dṛḍhāstu me |
yā mokṣānta-caturvarga phaladā sukhadā latā

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.”

1.1.33

मोक्ष-लघुताकृत्--
मनाग् एव प्ररूढायां हृदये भगवाद्-रतौ ।
पुरुषार्थास् तु चत्वारास् तृणायन्ते समन्ततः

mokṣa-laghutākṛt--
manāg eva prarūḍhāyāṃ hṛdaye bhagavād-ratau |
puruṣārthās tu catvārās tṛṇāyante samantataḥ

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 .”

1.1.34

यथा श्री-नारद-पञ्चरात्रे--
हरि-भक्ति-महा-देव्याः सर्वा मुक्त्य्-आदि-सिद्धयः ।
भुक्त्यश् चाद्भुतास् तस्याश् चेटिकावद् अनुव्रताः इति ।

yathā śrī-nārada-pañcarātre--
hari-bhakti-mahā-devyāḥ sarvā mukty-ādi-siddhayaḥ |
bhuktyaś cādbhutās tasyāś ceṭikāvad anuvratāḥ iti |

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.”

1.1.35

सुदुर्लभा--
साधनौघैर् अनासन्गैर् अलभ्या सुचिराद् अपि ।
हरिणा चाश्वदेयेति द्विधा सा स्यात् सुदुर्लभा

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

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

1.1.36

तत्र आद्या, यथा तान्त्रे--
ज्ञानतः सुलभा मुक्तिर् भुक्तिर् यज्ञादि-पुण्यतः ।
सेयं साधन-साहस्रैर् हरि-भक्तिः सुदुर्लभा

tatra ādyā, yathā tāntre--
jñānataḥ sulabhā muktir bhuktir yajñādi-puṇyataḥ |
seyaṃ sādhana-sāhasrair hari-bhaktiḥ sudurlabhā

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 sādhanas (because āsakti will not appear)."

1.1.37

राजन् पतिर् गुरुर् अलं भवतां यदूनां
दैवं प्रियः कुल-पतिः क्व च किङ्करो वः ।
अस्त्व् एवम् अङ्ग भजतां भगवान् मुकुन्दो
मुक्तिं ददाति कर्हिचित् स्म न भक्ति-योगम्

rājan patir gurur alaṃ bhavatāṃ yadūnāṃ
daivaṃ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ |
astv evam aṅga bhajatāṃ bhagavān mukundo
muktiṃ dadāti karhicit sma na bhakti-yogam

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.”

1.1.38

सान्द्रानन्द-विशेषात्मा--
ब्रह्मानन्दो भवेद् एष चेत् परार्द्ध-गुणीकृतः ।
नैति भक्ति-सुखाम्भोधेः परमाणु-तुलाम् अपि

sāndrānanda-viśeṣātmā--
brahmānando bhaved eṣa cet parārddha-guṇīkṛtaḥ |
naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api

“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 .”

1.1.39

यथा, हरि-भक्ति-सुधोदये--
त्वत्-साक्षात्-करणाह्लाद-विशुद्धाब्धि-स्थितस्य मे ।
सुखानि गोष्पदायन्ते ब्राह्माण्य् अपि जगद्-गुरो

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

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."

1.1.40

तथा भावार्थ-दीपिकायां (१०.८८.११) च--
त्वत्-कथामृत-पाथोधौ विहरन्तो महा-मुदः ।
कुर्वन्ति कृतिनः केचित् चतुर्-वर्गं तृणोपमम्

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

Also, it is said in the Bhāvātha- 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."

1.1.41

श्री-कृष्णाकर्षिणी--
कृत्वा हरिं प्रेम-भाजं प्रिय-वर्ग-समन्वितम् ।
भक्तिर् वशीकरोतीति श्री-कृष्णाकर्षिणी मता

śrī-kṛṣṇākarṣiṇī--
kṛtvā hariṃ prema-bhājaṃ priya-varga-samanvitam |
bhaktir vaśīkarotīti śrī-kṛṣṇākarṣiṇī matā

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

1.1.42

यथा एकादशे (११.१४.२०)--
न साध्यति माम् योगो न साङ्ख्यं धर्म उद्धव ।
न स्वाध्यायस् तपस् त्यागो यथा भक्तिर् ममोर्जिता

yathā ekādaśe (11.14.20)--
na sādhyati mām yogo na sāṅkhyaṃ dharma uddhava |
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā

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.”

1.1.43

यूयं नृलोके बत भूरि-भागा
लोकं पुनाना मुनयो ऽभियन्ति ।
येषां गृहान् आवसतीति साक्षाद्
गुढं परं ब्रह्म मनुष्य-लिङ्गम्

yūyaṃ nṛloke bata bhūri-bhāgā
lokaṃ punānā munayo 'bhiyanti |
yeṣāṃ gṛhān āvasatīti sākṣād
guḍhaṃ paraṃ brahma manuṣya-liṅgam

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.”

1.1.44

अग्रतो वक्ष्यमाणायास् त्रिधा भक्तेर् अनुक्रमात् ।
द्विशः षड्भिः पदैर् एतन् माहात्यं परिकीर्तितम्

agrato vakṣyamāṇāyās tridhā bhakter anukramāt |
dviśaḥ ṣaḍbhiḥ padair etan māhātyaṃ parikīrtitam

“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 .”

1.1.45

किं च--
स्वल्पापि रुचिर् एव स्याद् भक्ति-तत्त्वावबोधिका ।
युक्तिस् तु केवला नैव यद् अस्या अप्रतिष्ठता

kiṃ ca--
svalpāpi rucir eva syād bhakti-tattvāvabodhikā |
yuktis tu kevalā naiva yad asyā apratiṣṭhatā

“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.”

1.1.46

तत्र प्राचीनैर् अप्य् उक्तम्--
यत्नेनापादितो ऽप्य् अर्थः कुशलैर् अनुमातृभिः ।
अभियुक्ततरैर् अन्यैर् अन्यथैवोपपाद्यते

tatra prācīnair apy uktam--
yatnenāpādito 'py arthaḥ kuśalair anumātṛbhiḥ |
abhiyuktatarair anyair anyathaivopapādyate

“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 .”

EASTERN DIVISION

1.2

Sādhana-bhakti

269 source units · 1.2.1 to 1.2.309

1.2.1

सा भक्तिः साधनं भावः प्रेमा चेति त्रिधोदिता

sā bhaktiḥ sādhanaṃ bhāvaḥ premā ceti tridhoditā

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

1.2.2

तत्र साधन-भक्तिः -
कृति-साध्या भवेत् साध्य-भावा सा साधनाभिधा ।
नित्य-सिद्धस्य भावस्य प्राकट्यं हृदि साध्यता

tatra sādhana-bhaktiḥ -
kṛti-sādhyā bhavet sādhya-bhāvā sā sādhanābhidhā |
nitya-siddhasya bhāvasya prākaṭyaṃ hṛdi sādhyatā

“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.”

1.2.3

सा भक्तिः सप्तम-स्कन्धे भङ्ग्या देवर्षिणोदिता

sā bhaktiḥ saptama-skandhe bhaṅgyā devarṣiṇoditā

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

1.2.4

यथा सप्तमे (७.१.३१)--
तस्मात् केनाप्य् उपायेन मनः कृष्णे निवेशयेत् इति ।

yathā saptame (7.1.31)--
tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet iti |

There it is also said: “Therefore, somehow one must think of Kṛṣṇa by any of the favorable methods.”

1.2.5

वैधी रागानुगा चेति सा द्विधा साधनाभिधा

vaidhī rāgānugā ceti sā dvidhā sādhanābhidhā

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

1.2.6

तत्र वैधी--
यत्र रागानवाप्तत्वात् प्रवृत्तिर् उपजायते ।
शासनेनैव शास्त्रस्य सा वैधी भक्तिर् उच्यते

tatra vaidhī--
yatra rāgānavāptatvāt pravṛttir upajāyate |
śāsanenaiva śāstrasya sā vaidhī bhaktir ucyate

“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 .”

1.2.7

यथ, द्वितीये (२.१.६)--
तस्माद् भारत सर्वात्मा भगवान् ईश्वरो हरिः ।
श्रोतव्यः कीर्तितव्यश् च स्मर्तव्यश् चेच्छताभयम्

yatha, dvitīye (2.1.6)--
tasmād bhārata sarvātmā bhagavān īśvaro hariḥ |
śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam

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.”

1.2.8

पाद्मे च--
स्मर्तव्यः सततं विष्णुर् विस्मर्तव्यो न जातुचित् ।
सर्वे विधि-निषेधाः स्युर् एतयोर् एव किङ्कराः

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

In the Padma Purāṇa it is said: “One should always remember Viṣṇu and never forget Him. All injunctions and prohibitions are based upon these two principles.”

1.2.9

इत्य् असौ स्याद् विधिर् नित्यः सर्व-वर्णाश्रमादिषु ।
नित्यत्वे ऽप्य् अस्य निर्णीतम् एकादश्य्-आदिवत्-फलम्

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

“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 .”

1.2.11

य एषां पुरुषं साक्षाद् आत्म-प्रभवम् ईश्वरम् ।
न भजन्त्य् अवजानन्ति स्थानाद् भ्रष्टाः पतन्त्य् अधः

ya eṣāṃ puruṣaṃ sākṣād ātma-prabhavam īśvaram |
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

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.”

1.2.12

तत् फलं च, तत्रैव (११.२७.४९)--
एवं क्रिया-योग-पथैः पुमान् वैदिक-तान्त्रिकैः ।
अर्चन्न् उभ्यतः सिद्धिं मत्तो विन्दत्य् अभीप्सिताम्

tat phalaṃ ca, tatraiva (11.27.49)--
evaṃ kriyā-yoga-pathaiḥ pumān vaidika-tāntrikaiḥ |
arcann ubhyataḥ siddhiṃ matto vindaty abhīpsitām

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.”

1.2.13

पञ्चरात्रे च--
सुरर्षे विहिता शास्त्रे हरिम् उद्दिश्य या क्रिया ।
सैव भक्तिर् इति प्रोक्ता तया भक्तिः परा भवेत्

pañcarātre ca--
surarṣe vihitā śāstre harim uddiśya yā kriyā |
saiva bhaktir iti proktā tayā bhaktiḥ parā bhavet

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 .”

1.2.14

तत्र अधिकारी--
यः केनाप्य् अतिभाग्येन जात-श्रद्धो ऽस्य सेवने ।
नातिसक्तो न वैराग्य-भाग् अस्याम् अधिकार्य् असौ

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

“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 .”

1.2.15

यथैकादशे (११.२०.२८)--
यदृच्छया मत्-कथादौ जात-श्रद्धो ऽस्तु यः पुमान् ।
न निर्विण्णो नातिसक्तो भक्ति-योगो ऽस्य सिद्धिदः

yathaikādaśe (11.20.28)--
yadṛcchayā mat-kathādau jāta-śraddho 'stu yaḥ pumān |
na nirviṇṇo nātisakto bhakti-yogo 'sya siddhidaḥ

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.”

1.2.16

उत्तमो मध्यमश् च स्यात् कनिष्ठश् चेति स त्रिधा

uttamo madhyamaś ca syāt kaniṣṭhaś ceti sa tridhā

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

1.2.17

तत्र उत्तमः--
शास्त्रे युक्तौ च निपुणः सर्वथा दृढ-निश्चयः ।
प्रौढ-श्रद्धो ऽधिकारी यः स भक्ताव् उत्तमो मतः

tatra uttamaḥ--
śāstre yuktau ca nipuṇaḥ sarvathā dṛḍha-niścayaḥ |
prauḍha-śraddho 'dhikārī yaḥ sa bhaktāv uttamo mataḥ

“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 .”

1.2.18

तत्र मध्यमः--
यः शास्त्रादिष्व् अनिपुणः श्रद्धावान् स तु मध्यमः

tatra madhyamaḥ--
yaḥ śāstrādiṣv anipuṇaḥ śraddhāvān sa tu madhyamaḥ

“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 .”

1.2.19

तत्र कनिष्ठः--
यो भवेत् कोमल-श्रद्धः स कनिष्ठो निगद्यते

tatra kaniṣṭhaḥ--
yo bhavet komala-śraddhaḥ sa kaniṣṭho nigadyate

“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 .”

1.2.21

स क्षीण-तत्-तद्-भावः स्याच् छुद्ध-भक्त्य्-अधिकारवान् ।
यथेभः शौनकादिश् च ध्रुवः स च चतुःसनः

sa kṣīṇa-tat-tad-bhāvaḥ syāc chuddha-bhakty-adhikāravān |
yathebhaḥ śaunakādiś ca dhruvaḥ sa ca catuḥsanaḥ

“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.”

1.2.22

भुक्ति-मुक्ति-स्पृहा यावत् पिशाची हृदि वर्तते ।
तावद् भक्ति-सुखस्यात्र कथम् अभ्युदयो भवेत्

bhukti-mukti-spṛhā yāvat piśācī hṛdi vartate |
tāvad bhakti-sukhasyātra katham abhyudayo bhavet

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

1.2.23

तत्रापि च विशेषेण गतिम् अण्वीम् अनिच्छतः ।
भक्तिर् हत-मनः-प्राणान् प्रेम्णा तान् कुरुते जनान्

tatrāpi ca viśeṣeṇa gatim aṇvīm anicchataḥ |
bhaktir hṛta-manaḥ-prāṇān premṇā tān kurute janān

“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.”

1.2.24

तैर् दर्शनीयावयवैर् उदार-
विलास-हासेक्षित-वाम-सूक्तैः ।
हृतात्मनो हृत-प्राणांश् च भक्तिर्
अनिच्छतो मे गतिम् अण्वीं प्रयुङ्क्ते

tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ |
hṛtātmano hṛta-prāṇāṃś ca bhaktir
anicchato me gatim aṇvīṃ prayuṅkte

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.”

1.2.25

श्री कृष्ण-चरणाम्भोज-सेवा-निर्वृत-चेतसाम् ।
एषां मोक्षाय भक्तानां न कदाचित् स्पृहा भवेत्

śrī kṛṣṇa-caraṇāmbhoja-sevā-nirvṛta-cetasām |
eṣāṃ mokṣāya bhaktānāṃ na kadācit spṛhā bhavet

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

1.2.26

को न्व् ईश ते पाद-सरोज-भाजां
सुदुर्लभो ऽर्थेषु चतुर्ष्व् अपीह ।
तथापि नाहं प्रवृणोमि भूमन्
भवत्-पदाम्भोज-निषेवणोत्सुकः

ko nv īśa te pāda-saroja-bhājāṃ
sudurlabho 'rtheṣu caturṣv apīha |
tathāpi nāhaṃ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ

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.”

1.2.28

तत्रैव (३.२९.१३)--
सालोक्य-सार्ष्टि-सामीप्य- सारूप्यैकत्वम् अप्य् उत ।
दीयमानं न गृह्णन्ति विना मत्-सेवनं जनाः

tatraiva (3.29.13)--
sālokya-sārṣṭi-sāmīpya- sārūpyaikatvam apy uta |
dīyamānaṃ na gṛhṇanti vinā mat-sevanaṃ janāḥ

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.”

1.2.29

या निर्वृतिस् तनु-भृतां तव पाद-पद्म-
ध्यानाद् भवज्-जन-कथा-श्रवणेन वा स्यात् ।
सा ब्रह्मणि स्व-महिमन्य् अपि नाथ मा भूत्
किं त्व् अन्तकासि-लुलितात् पततां विमानात्

yā nirvṛtis tanu-bhṛtāṃ tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṃ tv antakāsi-lulitāt patatāṃ vimānāt

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.”

1.2.30

न कामये नाथ तद् अप्य् अहं क्वचिन्
न यत्र युष्मच्-चरणाम्बुजासवः ।
महत्तमान्तर्-हृदयान् मुख-च्युतो
विधत्स्व कर्णायुतम् एष मे वरः

na kāmaye nātha tad apy ahaṃ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ |
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

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.”

1.2.31

यो दुस्त्यजान् क्षिति-सुत-स्वजनार्थ-दारान्
प्रार्थ्यां श्रियं सुर-वरैः सदयावलोकाम् ।
नैच्छन् नृपस् तद्-उचितं महतां मधुद्विट्-
सेवानुरक्त-मनसाम् अभवो ऽपि फल्गुः

yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyāṃ śriyaṃ sura-varaiḥ sadayāvalokām |
naicchan nṛpas tad-ucitaṃ mahatāṃ madhudviṭ-
sevānurakta-manasām abhavo 'pi phalguḥ

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."

1.2.32

न नाक-पृष्ठं न च पारमेष्ठ्यं
न सार्व-भौमं न रसाधिपत्यम् ।
न योग-सिद्धीर् अपुनर्-भवं वा
समञ्जस त्वा विरहय्य काङ्क्षे

na nāka-pṛṣṭhaṃ na ca pārameṣṭhyaṃ
na sārva-bhaumaṃ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṃ vā
samañjasa tvā virahayya kāṅkṣe

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."

1.2.33

तत्रैव श्री-रुद्रोक्तौ (६.१७.२८)--
नारायण-पराः सर्वे न कुतश्चन बिभ्यति ।
स्वर्गापवर्ग-नरकेष्व् अपि तुल्यार्थ-दर्शिनः

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

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."

1.2.34

तत्रैव इन्द्रोक्तौ (६.१८.७४)--
आराधनं भगवत ईहमाना निराशिषः ।
ये तु नेच्छन्त्य् अपि परं ते स्वार्थ-कुशलाः स्मृताः

tatraiva indroktau (6.18.74)--
ārādhanaṃ bhagavata īhamānā nirāśiṣaḥ |
ye tu necchanty api paraṃ te svārtha-kuśalāḥ smṛtāḥ

Concerning this, Indra has also said in Śrīmad-Bhāgavatam [6.18.74]: "Although those who are interested only in worshiping 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."

1.2.35

तुष्टे च तत्र किम् अलभ्यम् अनन्त आद्ये
किं तैर् गुण-व्यतिकराद् इह ये स्व-सिद्धाः ।
धर्मादयः किम् अगुणेन च काङ्क्षितेन
सारं जुषां चरणयोर् उपगायतां नः

tuṣṭe ca tatra kim alabhyam ananta ādye
kiṃ tair guṇa-vyatikarād iha ye sva-siddhāḥ |
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṃ juṣāṃ caraṇayor upagāyatāṃ naḥ

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 dharma , kāma , artha and mokṣa .”

1.2.36

प्रत्यानीताः परम भवता त्रायता नः स्व-भागा
दैत्याक्रान्तं हृदय-कमलं तद्-गृहं प्रत्यबोधि ।
काल-ग्रस्तं कियद् इदम् अहो नाथ शुश्रूषतां ते
मुक्तिस् तेषां न हि बहुमता नारसिंहापरैः किम्

pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākrāntaṃ hṛdaya-kamalaṃ tad-gṛhaṃ pratyabodhi |
kāla-grastaṃ kiyad idam aho nātha śuśrūṣatāṃ te
muktis teṣāṃ na hi bahumatā nārasiṃhāparaiḥ kim

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 Hiraṇyakaśipu 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 .”

1.2.37

एकान्तिनो यस्य न कञ्चनार्थं
वाञ्छन्ति ये वै भगवत्-प्रपन्नाः ।
अत्य्-अद्भुतं तच्-चरितं सुमङ्गलं
गायन्त आनन्द-समुद्र-मग्नाः

ekāntino yasya na kañcanārthaṃ
vāñchanti ye vai bhagavat-prapannāḥ |
aty-adbhutaṃ tac-caritaṃ sumaṅgalaṃ
gāyanta ānanda-samudra-magnāḥ

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.”

1.2.38

नवमे श्री-वैकुण्ठनाथोक्तौ (९.४.६७)--
मत्-सेवया प्रतीतं ते सालोक्यादि-चतुष्टयम् ।
नेच्छन्ति सेवया पूर्णाः कुतो ऽन्यत् काल-विप्लुतम्

navame śrī-vaikuṇṭhanāthoktau (9.4.67)--
mat-sevayā pratītaṃ te sālokyādi-catuṣṭayam |
necchanti sevayā pūrṇāḥ kuto 'nyat kāla-viplutam

In the Ninth Canto of Śrīmad-Bhāgavatam [9.4.67], the Lord of Vaikuṇṭha 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 sārṣṭi], 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?”

1.2.39

न नाक-पृष्ठं न च सार्व-भौमं
न पारमेष्ठ्यं न रसाधिपत्यम् ।
न योग-सिद्धीर् अपुनर्-भवं वा
वाञ्छन्ति यत्-पाद-रजः-प्रपन्नाः

na nāka-pṛṣṭhaṃ na ca sārva-bhaumaṃ
na pārameṣṭhyaṃ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṃ vā
vāñchanti yat-pāda-rajaḥ-prapannāḥ

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."

1.2.40

दुरवगमात्म-तत्त्व-निगमाय तवात्त-तनोश्
चरित-महामृताब्धि-परिवर्त-परिश्रमणाः ।
न परिलषन्ति केचिद् अपवर्गम् अपीश्वर ते
चरण-सरोज-हंस-कुल-सङ्ग-विसृष्ट-गृहाः

duravagamātma-tattva-nigamāya tavātta-tanoś
carita-mahāmṛtābdhi-parivarta-pariśramaṇāḥ |
na parilaṣanti kecid apavargam apīśvara te
caraṇa-saroja-haṃsa-kula-saṅga-visṛṣṭa-gṛhāḥ

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."

1.2.42

न पारमेष्ठ्यं न महेन्द्र-धिष्ण्यं
न सार्वभौमं न रसाधिपत्यम् ।
न योग-सिद्धीर् अपुनर्-भवं वा
मय्य् अर्पितात्मेच्छति मद् विनान्यत्

na pārameṣṭhyaṃ na mahendra-dhiṣṇyaṃ
na sārvabhaumaṃ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṃ vā
mayy arpitātmecchati mad vinānyat

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.”

1.2.43

द्वादशे श्री-रुद्रोक्तौ (१२.१०.६)--
नैवेच्छत्य् आशिषः क्वापि ब्रह्मर्षिर् मोक्षम् अप्य् उत ।
भक्तिं परां भगवति लब्धवान् पुरुषे ऽव्यये

dvādaśe śrī-rudroktau (12.10.6)--
naivecchaty āśiṣaḥ kvāpi brahmarṣir mokṣam apy uta |
bhaktiṃ parāṃ bhagavati labdhavān puruṣe 'vyaye

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.”

1.2.44

वरं देव मोक्षं न मोक्षावधिं वा
न चान्यं वृणे ऽहं वरेशाद् अपीह ।
इदं ते वपुर् नाथ गोपाल-बालं
सदा मे मनस्य् अविरास्तां किम् अन्यैः

varaṃ deva mokṣaṃ na mokṣāvadhiṃ vā
na cānyaṃ vṛṇe 'haṃ vareśād apīha |
idaṃ te vapur nātha gopāla-bālaṃ
sadā me manasy avirāstāṃ kim anyaiḥ

Editorial translation supplied where the licensed English witness contains no translation.

O Lord, I do not choose a boon of liberation, the highest limit of liberation, or any other boon, even from You, the best of boon-givers. O Master, may this form of Yours as the cowherd child always appear in my mind. What use have I for anything else?

1.2.45

कुवेरात्मजौ बद्ध-मूर्त्यैव यद्वत्
त्वया मोचितौ भक्ति-बद्धौ कृतौ च ।
तथा प्रेम-भक्तिं स्वकां मे प्रयच्छ
न मोक्षे ग्रहो मे ऽस्ति दामोदरेह

kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-baddhau kṛtau ca |
tathā prema-bhaktiṃ svakāṃ me prayaccha
na mokṣe graho me 'sti dāmodareha

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 Vaikuṇṭha, 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 Vṛndā vana 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 Nalakū vara —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.”

1.2.46

हयशीर्षीय-श्री-नारायण-व्यूह-स्तवे च--
न धर्म काममˎ अर्थं वा मोक्षं वा वरदेश्वर ।
प्रार्थये तव पादाब्जे दास्यम् एवाभिकामये

hayaśīrṣīya-śrī-nārāyaṇa-vyūha-stave ca--
na dharma kāmam arthaṃ vā mokṣaṃ vā varadeśvara |
prārthaye tava pādābje dāsyam evābhikāmaye

Editorial translation supplied where the licensed English witness contains no translation.

O Lord and bestower of boons, I pray neither for dharma, pleasure, wealth, nor liberation. I desire only servitude at Your lotus feet.

1.2.47

तत्रैव--

पुनः पुनर् वरान् दित्सुर् विष्णुर् मुक्तिं न याचितः ।
भक्तिर् एव वृता येन प्रह्लादं तं नमाम्य् अहं

tatraiva--
punaḥ punar varān ditsur viṣṇur muktiṃ na yācitaḥ |
bhaktir eva vṛtā yena prahlādaṃ taṃ namāmy ahaṃ

In the Nārāyaṇa - vyūha -stava of the Hayaśīrṣīya- pañcarātra it is stated: “O Lord, bestower of benedictions! I do not pray for dharma , artha , kāma 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.”

1.2.48

यदृच्छया लब्धम् अपि विष्णोर् दाशरथेस् तु यः ।
नैच्छन् मोक्षं विना दास्यं तस्मै हनुमते नमः

yadṛcchayā labdham api viṣṇor dāśarathes tu yaḥ |
naicchan mokṣaṃ vinā dāsyaṃ tasmai hanumate namaḥ

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

1.2.49

अत एव प्रसिद्धम् श्री-हनुमद्-वाक्यम्--
भव-बन्ध-च्छिदे तस्यै स्पृहयामि न मुक्तये ।
भवान् प्रभुर् अहं दास इति यत्र विलुप्यते

ata eva prasiddham śrī-hanumad-vākyam--
bhava-bandha-cchide tasyai spṛhayāmi na muktaye |
bhavān prabhur ahaṃ dāsa iti yatra vilupyate

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."

1.2.51

मोक्ष-सालोक्य-सारूप्यान् प्रार्थये न धराधर ।
इच्छामि हि महाभाग कारुण्यं तव सुव्रत

mokṣa-sālokya-sārūpyān prārthaye na dharādhara |
icchāmi hi mahābhāga kāruṇyaṃ tava suvrata

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, sālokya or sārūpya , O upholder of the earth. Most distinguished Lord, true to Your vows, I desire only Your mercy."

1.2.52

अतएव श्री-भागवते षष्ठे (६.१४.५)--
मुक्तानाम् अपि सिद्धानां नारायण-परायणः ।
सुदुर्लभः प्रशान्तात्मा कोटिष्व् अपि महा-मुने

ataeva śrī-bhāgavate ṣaṣṭhe (6.14.5)--
muktānām api siddhānāṃ nārāyaṇa-parāyaṇaḥ |
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

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."

1.2.53

प्रथमे च श्री-धर्मराज-मातुः स्तुतौ (१.८.२०)--
तथा परमहंसानां मुनीनाम् अमलात्मनाम् ।
भक्ति-योग-विधानार्थं कथं पश्येम हि स्त्रियः

prathame ca śrī-dharmarāja-mātuḥ stutau (1.8.20)--
tathā paramahaṃsānāṃ munīnām amalātmanām |
bhakti-yoga-vidhānārthaṃ kathaṃ paśyema hi striyaḥ

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?"

1.2.54

तत्रैव श्री-सूतोक्तौ (१.७.१०)--
आत्मारामाश् च मुनयो निर्ग्रन्था अप्य् उरुक्रमे ।
कुर्वन्त्य् अहैतुकीं भक्तिम् इत्थम्-भूत-गुणो हरिः

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

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.”

1.2.55

अत्र त्याज्यतयैवोक्ता मुक्तिः पञ्च-विधापि चेत् ।
सालोक्यादिस् तथाप्य् अत्र भक्त्या नातिविरुध्यते

atra tyājyatayaivoktā muktiḥ pañca-vidhāpi cet |
sālokyādis tathāpy atra bhaktyā nātivirudhyate

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

1.2.56

सुखैश्वर्योत्तरा सेयं प्रेम-सेवोत्तरेत्य् अपि ।
सालोक्यादिर् द्विधा तत्र नाद्या सेवा-जुषं मता

sukhaiśvaryottarā seyaṃ prema-sevottarety api |
sālokyādir dvidhā tatra nādyā sevā-juṣaṃ matā

“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.”

1.2.57

किन्तु प्रेमैक-माधुर्य-जुष एकान्तिनो हरौ ।
नैवाङ्गीकुर्वते जातु मुक्तिं पञ्च-विधाम् अपि

kintu premaika-mādhurya-juṣa ekāntino harau |
naivāṅgīkurvate jātu muktiṃ pañca-vidhām api

“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 .”

1.2.59

सिद्धान्ततस् त्व् अभेदे ऽपि श्रीश-कृष्ण-स्वरूपयोः ।
रसेनोत्कृष्यते कृष्ण-रूपम् एषा रस-स्थितिः

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

“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.”

1.2.60

शास्त्रतः श्रूयते भक्तौ नृ-मात्रस्याधिकारिता ।
सर्वाधिकारितां माघ-स्नानस्य ब्रुवता यतः ।
दृष्तान्तिता वशिष्ठेन हरि-भक्तिर् नृपं प्रति

śāstrataḥ śrūyate bhaktau nṛ-mātrasyādhikāritā |
sarvādhikāritāṃ māgha-snānasya bruvatā yataḥ |
dṛṣtāntitā vaśiṣṭhena hari-bhaktir nṛpaṃ prati

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

1.2.61

यथा पाद्मे -
सर्वे ऽधिकारिणो ह्य् अत्र हरि-भक्तौ यथा नृप

yathā pādme -
sarve 'dhikāriṇo hy atra hari-bhaktau yathā nṛpa

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

1.2.62

काशी-खण्डे च तथा--
अन्त्यजा अपि तद्-राष्ट्रे शङ्ख-चक्राङ्क-धारिणः ।
सम्प्राप्य वैष्णवीं दीक्षां दीक्षिता इव सम्बभुः

kāśī-khaṇḍe ca tathā--
antyajā api tad-rāṣṭre śaṅkha-cakrāṅka-dhāriṇaḥ |
samprāpya vaiṣṇavīṃ dīkṣāṃ dīkṣitā iva sambabhuḥ

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.”

1.2.68

देवर्षि-भूताप्त-नृणां पितृणां
न किङ्करो नायम् ऋणी च राजन् ।
सर्वात्मना यः शरणं शरण्यं
गतो मुकुन्दं परिहृत्य कर्तम्

devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ
na kiṅkaro nāyam ṛṇī ca rājan |
sarvātmanā yaḥ śaraṇaṃ śaraṇyaṃ
gato mukundaṃ parihṛtya kartam

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.”

1.2.69

श्री-भगवद्-गीतासु (१८.६६)--
सर्व-धर्मन् परित्याज्य माम् एकं शरणं व्रज ।
अहं त्वां सर्व-पापेभ्यो मोक्षयिष्यामि मा सुचः

śrī-bhagavad-gītāsu (18.66)--
sarva-dharman parityājya mām ekaṃ śaraṇaṃ vraja |
ahaṃ tvāṃ sarva-pāpebhyo mokṣayiṣyāmi mā sucaḥ

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.”

1.2.70

अगस्त्य-संहितायाम्--
यथा विधि-निषेधौ तु मुक्तं नैवोपसर्पतः ।
तथा न स्पृशतो रामोपासकं विधि-पूर्वकम्

agastya-saṃhitāyām--
yathā vidhi-niṣedhau tu muktaṃ naivopasarpataḥ |
tathā na spṛśato rāmopāsakaṃ vidhi-pūrvakam

In the Agastya- saṃhitā 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 .”

1.2.71

स्वपाद-मुलं भजतः प्रियस्य
त्यक्तान्य् अभावस्य हरिः परेशः ।
विकर्म यच् चोत्पतितं कथञ्चिद्
धुनोति सर्वं हृदि सन्निविष्टः

svapāda-mulaṃ bhajataḥ priyasya
tyaktāny abhāvasya hariḥ pareśaḥ |
vikarma yac cotpatitaṃ kathañcid
dhunoti sarvaṃ hṛdi sanniviṣṭaḥ

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.”

1.2.72

हरि-भक्ति-विलासे ऽस्या भक्तेर् अङ्गानि लक्षशः ।
किन्तु तानि प्रसिद्धानि निर्दिश्यन्ते यथामति

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

“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.”

1.2.73

अत्र अङ्ग-लक्षणम् -
आश्रितावान्तरानेक-भेदं केवलम् एव वा ।
एकं कर्मात्र विद्वद्भिर् एकं भक्त्य्-अङ्गम् उच्यते

atra aṅga-lakṣaṇam -
āśritāvāntarāneka-bhedaṃ kevalam eva vā |
ekaṃ karmātra vidvadbhir ekaṃ bhakty-aṅgam ucyate

“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.”

1.2.76

व्यावहारेषु सर्वेषु यावद्-अर्थानुवर्तिता ।
हरि-वासर-सम्मानो धात्र्य्-अश्वत्थादि-गौरवम्

vyāvahāreṣu sarveṣu yāvad-arthānuvartitā |
hari-vāsara-sammāno dhātry-aśvatthādi-gauravam

“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.”

1.2.77

एषाम् अत्र दशाङ्गानां भवेत् प्रारम्भ-रुपता

eṣām atra daśāṅgānāṃ bhavet prārambha-rupatā

“Preliminary bhakti should consist of these ten items.”

1.2.78

सङ्ग-त्यागो विदूरेण भगवद्-विमुखैर् जनैः ।
शिष्याद्य्-अननुबन्धित्वं महारम्भाद्य्-अनुद्यमः

saṅga-tyāgo vidūreṇa bhagavad-vimukhair janaiḥ |
śiṣyādy-ananubandhitvaṃ mahārambhādy-anudyamaḥ

Editorial translation supplied where the licensed English witness contains no translation.

One should keep far away from people who are averse to Bhagavān, avoid becoming bound to disciples and the like, and refrain from grand undertakings and similar enterprises.

1.2.79

बहु-ग्रन्थ-कलाभ्यास-व्याख्या-वाद-विवर्जनम्

bahu-grantha-kalābhyāsa-vyākhyā-vāda-vivarjanam

Editorial translation supplied where the licensed English witness contains no translation.

One should avoid excessive study of many books and arts, as well as expositions and contentious debate.

1.2.82

कृष्ण-तद्-भक्त-विद्वेष-विनिन्दाद्य्-असहिष्णुता ।
व्यतिरेकतयामीषां दशानां स्याद् अनुष्ठितीः

kṛṣṇa-tad-bhakta-vidveṣa-vinindādy-asahiṣṇutā |
vyatirekatayāmīṣāṃ daśānāṃ syād anuṣṭhitīḥ

“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; not 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.”

1.2.83

अस्यास् तत्र प्रवेशाय द्वारत्वे ऽप्य् अङ्ग-विंशतेः ।
त्रयां प्रधानम् एवोक्तं गुरु-पादाश्रयादिकम्

asyās tatra praveśāya dvāratve 'py aṅga-viṃśateḥ |
trayāṃ pradhānam evoktaṃ guru-pādāśrayādikam

“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.”

1.2.91

श्रीमद्-भागवतार्थानाम् आस्वादो रसिकैः सह ।
सजातीयाशये स्निग्धे साधौ सङ्गः स्वतो वरे

śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha |
sajātīyāśaye snigdhe sādhau saṅgaḥ svato vare

Editorial translation supplied where the licensed English witness contains no translation.

One should taste the meanings of Śrīmad Bhāgavatam with rasikas and associate with a saint who shares one's aspiration, is affectionate, and is more advanced than oneself.

1.2.92

नाम-सङ्कीर्तनं श्री-मथुरा-मण्डले स्थितिः

nāma-saṅkīrtanaṃ śrī-mathurā-maṇḍale sthitiḥ

"Other limbs of bhakti include the following: Marking the body with the Vaiṣṇava symbols

1.2.93

अङ्गानां पञ्चकस्यास्य पूर्वं विलिखितस्य च ।
निखिल-श्रैष्ठ्य-बोधाय पुनर् अप्य् अत्र कीर्तनम्

aṅgānāṃ pañcakasyāsya pūrvaṃ vilikhitasya ca |
nikhila-śraiṣṭhya-bodhāya punar apy atra kīrtanam

Editorial translation supplied where the licensed English witness contains no translation.

To make known the unsurpassed excellence of these five limbs, already described earlier, they are proclaimed here once again.

1.2.94

इति काय-हृषीकान्तः-करणानाम् उपासनाः

iti kāya-hṛṣīkāntaḥ-karaṇānām upāsanāḥ

Editorial translation supplied where the licensed English witness contains no translation.

Thus these are the acts of worship performed through the body, the senses, and the inner faculty.

1.2.95

चतुःषष्टिः पृथक् साङ्घातिक-भेदात् क्रमादिनाः

catuḥṣaṣṭiḥ pṛthak sāṅghātika-bhedāt kramādināḥ

Editorial translation supplied where the licensed English witness contains no translation.

The sixty-four limbs have now been set forth in order, distinguished in their individual and combined forms.

1.2.96

अथार्षानुमतेनैषाम् उदाहरणम् ईर्यते

athārṣānumatenaiṣām udāharaṇam īryate

“The last five items were mentioned previously; they have been mentioned again to show their superiority among all the aṅgas 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.”

1.2.97

१ - तत्र गुरुपादाश्रयो, यथा एकादशे (११.३.२१)--
तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।
शाब्दे परे च निष्णातं ब्रह्मण्य् उपशमाश्रयम्

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

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."

1.2.98

२ - श्री-कृष्ण-दीक्षादि-शिक्षणं, यथा तत्रैव (११.३.२२)--
तत्र भागवतान् धर्मान् शिक्षेद् गुर्व्-आत्म-दैवतः ।
अमाययानुवृत्त्या यैस् तुष्येद् आत्मात्म-दो हरिः

2 - śrī-kṛṣṇa-dīkṣādi-śikṣaṇaṃ, yathā tatraiva (11.3.22)--
tatra bhāgavatān dharmān śikṣed guru-ātma-daivataḥ |
amāyayānuvṛttyā yais tuṣyed ātmātma-do hariḥ

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."

1.2.99

३ - विश्रम्भेण गुरोः सेवा, यथा तत्रैव (११.१७.२७)--
आचार्यं मां विजानीयान् नावमन्येत कर्हिचित् ।
न मर्त्य-बुद्ध्यासूयेत सर्व-देव-मयो गुरुः

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

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."

1.2.100

४ - साधु-वर्त्मानुवर्तनम्, यथा स्कान्दे--
स मृग्यः श्रेयसां हेतुः पन्थाः सन्ताप-वर्जितः ।
अन्वाप्त-श्रमं पूर्वे येन सन्तः प्रतस्थिरे

4 - sādhu-vartmānuvartanam, yathā skānde--
sa mṛgyaḥ śreyasāṃ hetuḥ panthāḥ santāpa-varjitaḥ |
anvāpta-śramaṃ pūrve yena santaḥ pratasthire

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."

1.2.101

ब्रह्म-यामले च--
श्रुति-स्मृति-पुराणादि-पञ्चरात्र-विधिं विना ।
ऐकान्तिकी हरेर् भक्तिर् उत्पातायैव कल्पते

brahma-yāmale ca--
śruti-smṛti-purāṇādi-pañcarātra-vidhiṃ vinā |
aikāntikī harer bhaktir utpātāyaiva kalpate

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.”

1.2.102

भक्तिर् ऐकान्तिकी वेयम् अविचारात् प्रतीयते ।
वस्तुतस् तु तथा नैव यद् अशास्त्रीयतेक्ष्यते

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

“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.”

1.2.103

५ - सद्-धर्म-पृच्छा, यथा नारदीये--
अचिराद् एव सर्वार्थः सिध्यत्य् एषाम् अभीप्सितः ।
सद्-धर्मस्यावबोधाय येषां निर्बन्धिनी मतिः

5 - sad-dharma-pṛcchā, yathā nāradīye--
acirād eva sarvārthaḥ sidhyaty eṣām abhīpsitaḥ |
sad-dharmasyāvabodhāya yeṣāṃ nirbandhinī matiḥ

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

1.2.104

६ - कृष्णार्थे भोगादि-त्यागो, यथा पाद्मे -
हरिम् उद्दिश्य भोगानि काले त्यक्तवतस् तव ।
विष्णु-लोक-स्थिता सम्पद्-अलोला सा प्रतीक्षते

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

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.”

1.2.105

७ - द्वारकादि-निवासो, यथा स्कान्दे--
संवत्सरं वा षण्मासान् मासं मासार्धम् एव वा ।
द्वारका-वासिनः सर्वे नरा नार्यश् चतुर्भुजाः

7 - dvārakādi-nivāso, yathā skānde--
saṃvatsaraṃ vā ṣaṇmāsān māsaṃ māsārdham eva vā |
dvārakā-vāsinaḥ sarve narā nāryaś caturbhujāḥ

Living in Dvārkā 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.”

1.2.106

आदि-पदेन पुरुषोत्तम-वासश् च, यथा ब्राह्मे--
अहो क्षेत्रस्य माहात्म्यं समन्ताद् दश-योजनम् ।
दिविष्ठा यत्र पश्यन्ति सर्वान् एव चतुर्भुजान्

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

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.”

1.2.107

या वै लसच्-छ्री-तुलसी-विमिश्र-
कृष्णाङ्घ्रि-रेण्व्-अभ्यधिकाम्बु-नेत्री ।
पुनाति सेशान् उभयत्र लोकान्
कस् तां न सेवेत मरिष्यमाणः

yā vai lasac-chrī-tulasī-vimiśra-
kṛṣṇāṅghri-reṇv-abhyadhikāmbu-netrī |
punāti seśān ubhayatra lokān
kas tāṃ na seveta mariṣyamāṇaḥ

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.”

1.2.108

८-- यावद्-अर्थानुवर्तिता, यथा नारदीये--
यावता स्यात् स्व-निर्वाहः स्वीकुर्यात् तावद् अर्थ-वित् ।
आधिक्ये न्यूनतायां च च्यवते परमार्थतः

8-- yāvad-arthānuvartitā, yathā nāradīye--
yāvatā syāt sva-nirvāhaḥ svīkuryāt tāvad artha-vit |
ādhikye nyūnatāyāṃ ca cyavate paramārthataḥ

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.”

1.2.109

९ - हरि-वासर-सम्मानो, यथा ब्रह्म-वैवर्ते--
सर्व-पाप-प्रशमनं पुण्यम् आत्यन्तिकं तथा ।
गोविन्द-स्मारणं नृणाम् एकद्वश्याम् उपोषणम्

9 - hari-vāsara-sammāno, yathā brahma-vaivarte--
sarva-pāpa-praśamanaṃ puṇyam ātyantikaṃ tathā |
govinda-smāraṇaṃ nṝṇām ekadaśyām upoṣaṇam

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.”

1.2.110

१० - धात्र्य्-अश्वत्थादि-गौरवम्, यथा स्कान्दे--
अश्वत्थ-तुलसी-धात्री-गो-भूमिसुर-वैष्णवाः ।
पूजिताः प्रणताः ध्याताः क्षपयन्ति नृणाम् अघम्

10 - dhātry-aśvatthādi-gauravam, yathā skānde--
aśvattha-tulasī-dhātrī-go-bhūmisura-vaiṣṇavāḥ |
pūjitāḥ praṇatāḥ dhyātāḥ kṣapayanti nṝṇām agham

Respecting the āmalakī , aśvattha and other things, from the Skanda Purāṇa : “Human beings destroy sin by worshiping, respecting and contemplating the aśvattha tree, tulasī tree, āmalakī tree, the cow, the brāhmaṇa and the Vaiṣṇava .”

1.2.111

११ - अथ श्री-कृष्ण-विमुख-जन-संत्यागो, यथा कात्यायन-संहितायाम्--
वरं हुत-वह-ज्वाला-पञ्जरान्तर्-व्यवस्थितिः ।
न शौरि-चिन्ता-विमुख-जन-संवास-वैशसम्

11 - atha śrī-kṛṣṇa-vimukha-jana-saṃtyāgo, yathā kātyāyana-saṃhitāyām--
varaṃ huta-vaha-jvālā-pañjarāntar-vyavasthitiḥ |
na śauri-cintā-vimukha-jana-saṃvāsa-vaiśasam

Giving up the association of those opposed to Kṛṣṇa, from the Kātyāyana- saṃhitā : "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."

1.2.112

विष्णु-रहस्ये च--
आलिङ्गनं वरं मन्ये व्याल-व्याघ्र-जलौकसाम् ।
न सङ्गः शल्य-युक्तानां नाना-देवैक-सेविनाम्

viṣṇu-rahasye ca--
āliṅganaṃ varaṃ manye vyāla-vyāghra-jalaukasām |
na saṅgaḥ śalya-yuktānāṃ nānā-devaika-sevinām

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."

1.2.113

१२ - १३ - १४ - शिष्याननुबन्धित्वादि-त्रयं, यथा सप्तमे (७.१३.८)--
न शिष्यान् अनुबध्नीत ग्रन्थान् नैवाभ्यसेद् बहुन् ।
न व्याख्याम् उपयुञ्जीत नारम्भान् आरभेत् क्वचित्

12 - 13 - 14 - śiṣyānanubanddhitvādi-trayaṃ, yathā saptame (7.13.8)--
na śiṣyān anubadhnīta granthān naivābhyased bahūn |
na vyākhyām upayuñjīta nārambhān ārabhet kvacit

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.”

1.2.114

१५ - व्यावहारे ऽप्य् अकार्पण्यं, यथा पाद्मे--
अलब्धे वा विनष्टे वा भक्ष्याच्छादन-साधने ।
अविक्लव-मतिर् भूत्वा हरिम् एव धिया स्मरेत्

15 - vyāvahāre 'py akārpaṇyaṃ, yathā pādme--
alabdhe vā vinaṣṭe vā bhakṣyācchādana-sādhane |
aviklava-matir bhūtvā harim eva dhiyā smaret

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.”

1.2.115

१६-- शोकाद्य्-अवश-वर्तिता, यथा तत्रैव--
शोकामर्षादिभिर् भावैर् आक्रान्तं यस्य मानसम् ।
कथं तत्र मुकुन्दस्य स्फूर्ति-सम्भावना भवेत् ।

16-- śokādy-avaśa-vartitā, yathā tatraiva--
śokāmarṣādibhir bhāvair ākrāntaṃ yasya mānasam |
kathaṃ tatra mukundasya sphūrti-sambhāvanā bhavet |

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?”

1.2.116

१७- अन्य-देवानज्ञा, यथा तत्रैव--
हरिर् एव सदाराध्यः सर्व-देवेश्वरेश्वरः ।
इतरे ब्रह्म-रुद्राद्या नावज्ञेयाः कदाचन

17- anya-devānajñā, yathā tatraiva--
harir eva sadārādhyaḥ sarva-deveśvareśvaraḥ |
itare brahma-rudrādyā nāvajñeyāḥ kadācana

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].”

1.2.117

१८- भूतानुद्वेग-दायिता, यथा महाभारते--
पितेव पुत्रं करुणो नोद्वेजयति यो जनम् ।
विशुद्धस्य हृषीकेशस् तूर्णं तस्य प्रसीदति

18- bhūtānudvega-dāyitā, yathā mahābhārate--
piteva putraṃ karuṇo nodvejayati yo janam |
viśuddhasya hṛṣīkeśas tūrṇaṃ tasya prasīdati

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.”

1.2.118

१९ - सेवा-नामापराधानां वर्जनं, यथा वाराहे--
ममार्चनापराधा ये कीर्त्यन्ते वसुधे मया ।
वैष्णवेन सदा ते तु वर्जनीयाः प्रयत्नतः

19 - sevā-nāmāparādhānāṃ varjanaṃ, yathā vārāhe--
mamārcanāparādhā ye kīrtyante vasudhe mayā |
vaiṣṇavena sadā te tu varjanīyāḥ prayatnataḥ

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.”

1.2.120

नामाश्रयः कदाचित् स्यात् तरत्य् एव स नामतः ।
नाम्नो हि सर्व-सुहृदो ह्य् अपराधात् पतत्य् अधः

nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ |
nāmno hi sarva-suhṛdo hy aparādhāt pataty adhaḥ

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.”

1.2.121

२०- तन्-निन्दाद्य् असहिष्णुता, यथा श्री-दशमे (१०.७४.४०)--
निन्दां भगवतः श्रृण्वंस् तत्-परस्य जनस्य वा ।
ततो नापैति यः सो ऽपि यात्य् अधः सुकृताच् च्युतः

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

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.”

1.2.122

ये कण्ठ-लग्न-तुलसी-नलिनाक्षा-माला
ये बाहु-मूल-परिचिह्नित-शङ्ख-चक्राः ।
ये वा ललाट-फलके लसद्-ऊर्ध्व-पुण्ड्रास्
ते वैष्णवा भुवनम् आशु पवित्रयन्ति

ye kaṇṭha-lagna-tulasī-nalinākṣā-mālā
ye bāhu-mūla-paricihṇita-śaṅkha-cakrāḥ |
ye vā lalāṭa-phalake lasad-ūrdhva-puṇḍrās
te vaiṣṇavā bhuvanam āśu pavitrayanti

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.”

1.2.123

२२ - नामाक्षर-धृतिः, यथा स्कान्दे--
हरि-नामाक्षर-युतं भाले गोपी-मृडङ्कितम् ।
तुलसी-मालिकोरस्कं स्पृशेयुर् न यमोद्भटाः

22 - nāmākṣara-dhṛtiḥ, yathā skānde--
hari-nāmākṣara-yutaṃ bhāle gopī-mṛḍaṅkitam |
tulasī-mālikoraskaṃ spṛśeyur na yamodbhaṭāḥ

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.”

1.2.124

पाद्मे च--
कृष्ण-नामाक्षरैर् गात्रम् अङ्कयेच् चन्दनादिना ।
स लोक-पावनो भुत्वा तस्य लोकम् अवाप्नुयात्

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

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.”

1.2.125

२३ - निर्माल्य-धृतिः, यथा एकादशे (११.६.४६)--
त्वयोपयुक्त-स्रग्-गन्ध-वासो ऽलङ्कार-चर्चिताः ।
उच्छिष्ट-भोजिनो दासास् तव मायां जयेमहि

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

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.”

1.2.126

स्कान्दे च--
कृष्णोत्तीर्णं तु निर्माल्यं यस्याङ्गं स्पृशते मुने ।
सर्व-रोगैस् तथा पापैर् मुक्तो भवति नारद

skānde ca--
kṛṣṇottīrṇaṃ tu nirmālyaṃ yasyāṅgaṃ spṛśate mune |
sarva-rogais tathā pāpair mukto bhavati nārada

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.”

1.2.127

२४ - अग्रे ताण्डवं, यथा द्वारका-माहात्म्ये--
यो नृत्यति प्रहृष्टात्मा भावैर् बहुषु भक्तितः ।
स निर्दहति पापानि मन्वन्तर-शतेष्व् अपि

24 - agre tāṇḍavaṃ, yathā dvārakā-māhātmye--
yo nṛtyati prahṛṣṭātmā bhāvair bahuṣu bhaktitaḥ |
sa nirdahati pāpāni manvantara-śateṣv api

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 .”

1.2.128

तथा श्री-नारदोक्तौ च--
नृत्यतां श्री-पतेर् अग्रे तालिका-वादनैर् भृशम् ।
उड्डीयन्ते शरीर-स्थाः सर्वे पातक-पक्षिणः

tathā śrī-nāradoktau ca--
nṛtyatāṃ śrī-pater agre tālikā-vādanair bhṛśam |
uḍḍīyante śarīra-sthāḥ sarve pātaka-pakṣiṇaḥ

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.”

1.2.129

एको ऽपि कृष्णाय कृतः प्रणामो
दशाश्वमेधावभृथैर् न तुल्यः ।
दशाश्वमेधी पुनर् एति जन्म
कृष्ण-प्रणामी न पुनर्-भवाय

eko 'pi kṛṣṇāya kṛtaḥ praṇāmo
daśāśvamedhāvabhṛthair na tulyaḥ |
daśāśvamedhī punar eti janma
kṛṣṇa-praṇāmī na punar-bhavāya

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.”

1.2.130

२६ - अभ्यूत्थानं, यथा ब्रह्माण्डे--
यान् आरूढं पुरः प्रेक्ष्य समायान्तं जनार्दनम् ।
अभ्युत्थानं नरः कुर्वन् पातयेत् सर्व-किल्बिषम्

26 - abhyūtthānaṃ, yathā brahmāṇḍe--
yān ārūḍhaṃ puraḥ prekṣya samāyāntaṃ janārdanam |
abhyutthānaṃ naraḥ kurvan pātayet sarva-kilbiṣam

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.”

1.2.131

२७ - अनुव्रज्या, यथा भविष्योत्तरे--
रथेन सह गच्छन्ति पार्श्वतः पृष्ठतो ऽग्रतः ।
विष्णुनैव समाः सर्वे भवन्ति श्वपदादयः

27 - anuvrajyā, yathā bhaviṣyottare--
rathena saha gacchanti pārśvataḥ pṛṣṭhato 'grataḥ |
viṣṇunaiva samāḥ sarve bhavanti śvapadādayaḥ

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 .”

1.2.132

२८ - स्थाने गतिः--
स्थानं तीर्थं गृहं चास्य तत्र तीर्थे गतिर् यथा

28 - sthāne gatiḥ--
sthānaṃ tīrthaṃ gṛhaṃ cāsya tatra tīrthe gatir yathā

Going to the places of the Lord: Sthānam means tīrtha or temple. First going to the tīrtha is illustrated.

1.2.133

पुराणान्तरे--
संसार-मरु-कान्तार-निस्तार-करण-क्षमौ ।
स्लाघ्यौ ताव् एव चरणौ यौ हरेस् तीर्थ-गामिनौ

purāṇāntare--
saṃsāra-maru-kāntāra-nistāra-karaṇa-kṣamau |
slāghyau tāv eva caraṇau yau hares tīrtha-gāminau

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 saṃsāra .”

1.2.134

आलये च, यथा हरि-भक्ति-सुधोदये--
प्रवीशन्न् आलयं विष्णोर् दर्शनार्थं सुभक्तिमान् ।
न भूयः प्रविशेन् मातुः कुक्षि-कारागृहं सुधीः

ālaye ca, yathā hari-bhakti-sudhodaye--
pravīśann ālayaṃ viṣṇor darśanārthaṃ subhaktimān |
na bhūyaḥ praviśen mātuḥ kukṣi-kārāgṛhaṃ sudhīḥ

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.”

1.2.135

२९ - परिक्रमो, यथा तत्रैव--
विष्णुं प्रदक्षिनी-कुर्वन् यस् तत्रावर्तते पुनः ।
तद् एवावर्तनं तस्य पुनर् नावर्तते भवे

29 - parikramo, yathā tatraiva--
viṣṇuṃ pradakṣinī-kurvan yas tatrāvartate punaḥ |
tad evāvartanaṃ tasya punar nāvartate bhave

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.”

1.2.136

स्कान्दे च चतुर्मास्य-माहात्म्ये--
चतुर्-वारं भ्रमीभिस् तु जगत् सर्वं चराचरम् ।
क्रान्तं भवति विप्राग्र्य तत्-तीर्थ-गमनादिकम्

skānde ca caturmāsya-māhātmye--
catur-vāraṃ bhramībhis tu jagat sarvaṃ carācaram |
krāntaṃ bhavati viprāgrya tat-tīrtha-gamanādikam

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 .”

1.2.137

३० - अथ अर्चनम्--
शुद्धि-न्यासादि-पूर्वाङ्ग-कर्म-निर्वाह-पूर्वकम् ।
अर्चनम् तूपचाराणां स्यान् मन्त्रेणोपपादनम्

30 - atha arcanam--
śuddhi-nyāsādi-pūrvāṅga-karma-nirvāha-pūrvakam |
arcanam tūpacārāṇāṃ syān mantreṇopapādanam

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

1.2.138

तद्, यथा दशमे (१०.८१.१९)--
स्वर्गापवर्गयोः पुंसां रसायां भुवि सम्पदाम् ।
सर्वासाम् अपि सिद्धीनां मूलं ताच्-चरणार्चनं

tad, yathā daśame (10.81.19)--
svargāpavargayoḥ puṃsāṃ rasāyāṃ bhuvi sampadām |
sarvāsām api siddhīnāṃ mūlaṃ tāc-caraṇārcanaṃ

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.”

1.2.139

विष्णुरहस्ये च--
श्री-विष्णोर् अर्चनं ये तु प्रकुर्वन्ति नरा भुवि ।
ते यान्ति शाश्वतं विष्णोर् आनन्दं परमं पदम्

viṣṇurahasye ca--
śrī-viṣṇor arcanaṃ ye tu prakurvanti narā bhuvi |
te yānti śāśvataṃ viṣṇor ānandaṃ paramaṃ padam

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.”

1.2.140

३१ - परिचर्या--
परिचर्या तु सेवोपकरणादि-परिष्क्रिया ।
तथा प्रकीर्णक-च्छत्र-वादित्राद्यैर् उपासना

31 - paricaryā--
paricaryā tu sevopakaraṇādi-pariṣkriyā |
tathā prakīrṇaka-cchatra-vāditrādyair upāsanā

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

1.2.141

यथा नारदीये--
मुहुर्तं वा मुहुर्तार्धं यस् तिष्ठेद् धरि-मन्दिरे ।
स याति परमं स्थानं किम् उ शुश्रूषणे रताः

yathā nāradīye--
muhūrtaṃ vā muhūrtārdhaṃ yas tiṣṭhed dhari-mandire |
sa yāti paramaṃ sthānaṃ kim u śuśrūṣaṇe ratāḥ

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?”

1.2.142

यत्-पाद-सेवाभिरुचिस् तपस्विनाम्
अशेष-जन्मोपचितं मलं धियः ।
सद्यः क्षिणोत्य् अन्वहम् एधती सती
यथा पदाङ्गुष्ठ-विनिःसृता सरित्

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṃ malaṃ dhiyaḥ |
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥsṛtā sarit

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.”

1.2.143

अङ्गानि विविधान्य् एव स्युः पूजा-परिचर्ययोः ।
न तानि लिखितान्य् अत्र ग्रन्थ-बाहुल्य-भीतितः

aṅgāni vividhāny eva syuḥ pūjā-paricaryayoḥ |
na tāni likhitāny atra grantha-bāhulya-bhītitaḥ

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

1.2.144

३२ - अथ गीतं, यथा लैङ्गे--
ब्राह्मणो वासुदेवाख्यं गायमानो ऽनिशं परम् ।
हरेः सालोक्यम् आप्नोति रुद्र-गानाधिकं भवेत्

32 - atha gītaṃ, yathā laiṅge--
brāhmaṇo vāsudevākhyaṃ gāyamāno 'niśaṃ param |
hareḥ sālokyam āpnoti rudra-gānādhikaṃ bhavet

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.”

1.2.145

३३ - अथ संकीर्तनम्--
नाम-लीला-गुणदीनाम् उच्चैर्-भाषा तु कीर्तनम्

33 - atha saṃkīrtanam--
nāma-līlā-guṇadīnām uccair-bhāṣā tu kīrtanam

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

1.2.146

तत्र नाम-कीर्तनम्, यथा विष्णु-धर्मे--
कृष्णेति मङ्गलं नाम यस्य वाचि प्रवर्तते ।
भस्मीभवन्ति राजेन्द्र महा-पातक-कोटयः

tatra nāma-kīrtanam, yathā viṣṇu-dharme--
kṛṣṇeti maṅgalaṃ nāma yasya vāci pravartate |
bhasmībhavanti rājendra mahā-pātaka-koṭayaḥ

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.”

1.2.147

सो ऽहं प्रियस्य सुहृदः परदेवताया
लीला-कथास् तव नृसिंह विरिञ्च-गीताः ।
अञ्जस् तितर्म्य् अनुगृणन् गुण-विप्रमुक्तो
दुर्गाणि ते पद-युगालय-हंस-सङ्गः

so 'haṃ priyasya suhṛdaḥ paradevatāyā
līlā-kathās tava nṛsiṃha viriñca-gītāḥ |
añjas titarmy anugṛṇan guṇa-vipramukto
durgāṇi te pada-yugālaya-haṃsa-saṅgaḥ

Līlā-kīrtan is illustrated in the Seventh Canto of Śrīmad-Bhāgavatam [7.9.18]: “O my Lord Nṛsiṃhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [haṃsas], 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.”

1.2.148

इदं हि पुंसस् तपसः श्रुतस्य वा
स्विष्टस्य सूक्तस्य च बुद्धि-दत्तयोः ।
अविच्युतो ऽर्थः कविभिर् निरूपितो
यद् उत्तमःश्लोक-गुणानुवर्णनम्

idaṃ hi puṃsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ |
avicyuto 'rthaḥ kavibhir nirūpito
yad uttamaḥśloka-guṇānuvarṇanam

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.”

1.2.149

३४ - अथ जपः

मन्त्रस्य सुलघूच्चारो जप इत्य् अभिधीयते

34 - atha japaḥ
mantrasya sulaghūccāro japa ity abhidhīyate

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

1.2.150

यथा पाद्मे--
कृष्णाय नम इत्य् एष मन्त्रः सर्वार्थ-साधकः ।
भक्तानां जपतां भूप स्वर्ग-मोक्ष-फल-प्रदः

yathā pādme--
kṛṣṇāya nama ity eṣa mantraḥ sarvārtha-sādhakaḥ |
bhaktānāṃ japatāṃ bhūpa svarga-mokṣa-phala-pradaḥ

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 .”

1.2.151

३५ - अथ विज्ञप्तिः, यथा स्कान्दे--
हरिम् उद्दिश्य यत् किञ्चित् कृतं विज्ञापनं गिरा ।
मोक्ष-द्वारार्गलान् मोक्षस् तेनैव विहितस् तव

35 - atha vijñaptiḥ, yathā skānde--
harim uddiśya yat kiñcit kṛtaṃ vijñāpanaṃ girā |
mokṣa-dvārārgalān mokṣas tenaiva vihitas tava

Entreaty is illustrated in the Skanda Purāṇa : “By making entreaties to the Lord with words, the bolt on the door of liberation is released.”

1.2.152

सम्प्रार्थनात्मिका दैन्य-बोधिका लालसामयी ।
इत्य् आदिर् विविधा धीरैः कृष्णे विज्ञप्तिर् ईरिता

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

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

1.2.153

तत्र सम्प्रार्थनात्मिका, यथा पाद्मे--
युवतीनां यथा यूनि यूनां च युवतौ यथा ।
मनो ऽभिरमते तद्वन् मनो ऽभिरमतां त्वयि

tatra samprārthanātmikā, yathā pādme--
yuvatīnāṃ yathā yūni yūnāṃ ca yuvatau yathā |
mano 'bhiramate tadvan mano 'bhiramatāṃ tvayi

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!”

1.2.154

दैन्य-बोधिका, यथा तत्रैव--
मत्-तुल्यो नास्ति पापात्मा नापराधी च कश्चन ।
परिहारे ऽपि लज्जा मे किं ब्रूवे पुरुषोत्तम

dainya-bodhikā, yathā tatraiva--
mat-tulyo nāsti pāpātmā nāparādhī ca kaścana |
parihāre 'pi lajjā me kiṃ brūve puruṣottama

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.”

1.2.155

लालसामयी, यथा श्री-नारद-पञ्चरात्रे--
कदा गम्भीरया वाचा श्रिया युक्तो जगत्-पते ।
चामर-व्यग्र-हस्तं माम् एवं कुर्व् इति वक्ष्यसि

lālasāmayī, yathā śrī-nārada-pañcarātre--
kadā gambhīrayā vācā śriyā yukto jagat-pate |
cāmara-vyagra-hastaṃ mām evaṃ kurv iti vakṣyasi

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.’”

1.2.156

यथा वा--
कदाहं यमुना-तीरे नामानि तव कीर्तयन् ।
उद्बाष्पः पुण्डरीकाक्ष रचयिष्यामि ताण्डवम्

yathā vā--
kadāhaṃ yamunā-tīre nāmāni tava kīrtayan |
udbāṣpaḥ puṇḍarīkākṣa racayiṣyāmi tāṇḍavam

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?”

1.2.157

३६ - अथ स्तव-पाठः--
प्रोक्ता मनीषिभिर् गीता-स्तव-राजादयः स्तवाः

36 - atha stava-pāṭhaḥ--
proktā manīṣibhir gītā-stava-rājādayaḥ stavāḥ

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

1.2.158

यथा स्कान्दे--
श्री-कृष्ण-स्तव-रत्नौघैर् येषां जिह्वा त्व् अलङ्कृता ।
नमस्या मुनि-सिद्धानां वन्दनीया दिवौकसाम्

yathā skānde--
śrī-kṛṣṇa-stava-ratnaughair yeṣāṃ jihvā tv alaṅkṛtā |
namasyā muni-siddhānāṃ vandanīyā divaukasām

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.”

1.2.159

नारसिंहे च--
स्तोत्रैः स्तवश् च देवाग्रे यः स्तौति मधुसूदनम् ।
सर्व-पाप-विनिर्मुक्तो विष्णु-लोकम् अवाप्नुयात्

nārasiṃhe ca--
stotraiḥ stavaś ca devāgre yaḥ stauti madhusūdanam |
sarva-pāpa-vinirmukto viṣṇu-lokam avāpnuyāt

In the Nārasiṃha 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 .”

1.2.160

नैवेद्यम् अन्नं तुलसी-विमिश्रं
वीशेषतः पाद-जलेन सिक्तम् ।
यो ऽश्नाति नित्यं पुरतो मुरारेः
प्राप्णोति यज्ञायुत-कोटि-पुण्यम्

naivedyam annaṃ tulasī-vimiśraṃ
vīśeṣataḥ pāda-jalena siktam |
yo 'śnāti nityaṃ purato murāreḥ
prāpṇoti yajñāyuta-koṭi-puṇyam

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.”

1.2.161

३८ - अथ पाद्यास्वादो, यथा तत्रैव--
न दानं न हविर् येषां स्वाध्यायो न सुरार्चनम् ।
ते ऽपि पादोदकं पीत्वा प्रयान्ति परमां गतिम्

38 - atha pādyāsvādo, yathā tatraiva--
na dānaṃ na havir yeṣāṃ svādhyāyo na surārcanam |
te 'pi pādodakaṃ pītvā prayānti paramāṃ gatim

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.”

1.2.162

३९ - अथ धूप-सौरभ्यम्, यथा हरि-भक्ति-सुधोदये--
आघ्राणं यद् धरेर् दत्त-धूपोच्छिष्टस्य सर्वतः ।
तद्-भव-व्याल-दष्टानां नस्यं कर्म विषापहम्

39 - atha dhūpa-saurabhyam, yathā hari-bhakti-sudhodaye--
āghrāṇaṃ yad dharer datta-dhūpocchiṣṭasya sarvataḥ |
tad-bhava-vyāla-daṣṭānāṃ nasyaṃ karma viṣāpaham

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.”

1.2.163

अथ माल्य-सौरभ्यं, यथा तन्त्रे--
प्रविष्टे नासिका-रन्ध्रे हरेर् निर्माल्य-सौरभे ।
सद्यो विलयम् आयाति पाप-पञ्जर-बन्धनम्

atha mālya-saurabhyaṃ, yathā tantre--
praviṣṭe nāsikā-randhre harer nirmālya-saurabhe |
sadyo vilayam āyāti pāpa-pañjara-bandhanam

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.”

1.2.164

अगस्त्य-संहितायां च--
आघ्राणं गन्ध-पुष्पादेर् अर्चितस्य तपोधन ।
विशुद्धिः स्याद् अनन्तस्य घ्राणस्येहाभिधीयते

agastya-saṃhitāyāṃ ca--
āghrāṇaṃ gandha-puṣpāder arcitasya tapodhana |
viśuddhiḥ syād anantasya ghrāṇasyehābhidhīyate

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

1.2.165

४० - अथ श्री-मूर्तेः स्पर्शनं, यथा विष्णु-धर्मोत्तरे--
स्पृस्ट्वा विष्णोर् अधिष्ठानं पवित्रः श्रद्धयान्वितः ।
पाप-बन्धैर् विनिर्मुक्तः सर्वान् कामान् अवाप्नुयात्

40 - atha śrī-mūrteḥ sparśanaṃ, yathā viṣṇu-dharmottare--
spṛṣṭvā viṣṇor adhiṣṭhānaṃ pavitraḥ śraddhayānvitaḥ |
pāpa-bandhair vinirmuktaḥ sarvān kāmān avāpnuyāt

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."

1.2.166

४१ - अथ श्री-मूर्तेर् दर्शनम्, यथा वाराहे--
वृन्दावने तु गोविन्दं ये पश्यन्ति वसुन्धरे ।
न ते यम-पुरं यान्ति यान्ति पुण्य-कृतां गतिम्

41 - atha śrī-mūrter darśanam, yathā vārāhe--
vṛndāvane tu govindaṃ ye paśyanti vasundhare |
na te yama-puraṃ yānti yānti puṇya-kṛtāṃ gatim

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 .”

1.2.168

उत्सव-दर्शनं, यथा भविष्योत्तरे--
रथ-स्थं ये निरीक्षन्ते कौतिकेनापि केशवम् ।
देवतानां गणाः सर्वे भवन्ति श्वपचादयः

utsava-darśanaṃ, yathā bhaviṣyottare--
ratha-sthaṃ ye nirīkṣante kautikenāpi keśavam |
devatānāṃ gaṇāḥ sarve bhavanti śvapacādayaḥ

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.”

1.2.169

आदि-शब्देन पूजा-दर्शनं, यथाग्नेये--
पूजितं पूज्यमानं वा यः पश्येद् भक्तितो हरिम्

ādi-śabdena pūjā-darśanaṃ, yathāgneye--
pūjitaṃ pūjyamānaṃ vā yaḥ paśyed bhaktito harim

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.”

1.2.170

४३ - अथ श्रवणम्
श्रवणं नाम-चरित-गुणादीनां श्रुतिर् भवेत्

43 - atha śravaṇam
śravaṇaṃ nāma-carita-guṇādīnāṃ śrutir bhavet

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

1.2.171

तत्र नाम-श्रवणं, यथा गारुडे--
संसार-सर्प-दष्ट-नष्ट-चेष्टैक-भेषजम् ।
कृष्णेति वैष्णवं मन्त्रं श्रुत्वा मुक्तो भवेन् नरः

tatra nāma-śravaṇaṃ, yathā gāruḍe--
saṃsāra-sarpa-daṣṭa-naṣṭa-ceṣṭaika-bheṣajam |
kṛṣṇeti vaiṣṇavaṃ mantraṃ śrutvā mukto bhaven naraḥ

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 saṃsāra , a man becomes liberated.”

1.2.172

तस्मिन् महन्-मुखरिता मधुभिच्-चरित्र-
पीयूष-शेष-सरितः परितः स्रवन्ति ।
ता ये पिबन्त्य् अवितृषो नृप गाढ-कर्णैस्
तान् न स्पृशन्त्य् अशन-तृड्-भय-शोक-मोहाः

tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti |
tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais
tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ

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.”

1.2.173

यस् तूत्तमःश्लोक-गुणानुवादः
सङ्गीयते ऽभीक्ष्णम् अमङ्गल-घ्नः ।
तम् एव नित्यं शृणुयाद् अभीक्ष्णं
कृष्णे ऽमलां भक्तिम् अभीप्समानः

yas tūttamaḥśloka-guṇānuvādaḥ
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ |
tam eva nityaṃ śṛṇuyād abhīkṣṇaṃ
kṛṣṇe 'malāṃ bhaktim abhīpsamānaḥ

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.”

1.2.174

तत् ते ऽनुकम्पां सुसमीक्षमाणो
भुञ्जान एवात्म-कृतं विपाकम् ।
हृद्-वाग्-वपुर्भिर् विदधन् नमस् ते
जीवेत यो मुक्ति-पदे स दाय-भाक्

tat te 'nukampāṃ susamīkṣamāṇo
bhuñjāna evātma-kṛtaṃ vipākam |
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

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."

1.2.175

अथ स्मृतिः--
यथा कथं चिन्-मनसा सम्बन्धः स्मृतिर् उच्यते

atha smṛtiḥ--
yathā kathaṃ cin-manasā sambandhaḥ smṛtir ucyate

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

1.2.176

यथा विष्णु-पुराणे (५.१७.१७)--
स्मृते सकल-कल्याण-भाजनं यत्र जायते ।
पुरुषं तम् अजं नित्यं व्रजामि शरणं हरिम्

yathā viṣṇu-purāṇe (5.17.17)--
smṛte sakala-kalyāṇa-bhājanaṃ yatra jāyate |
puruṣaṃ tam ajaṃ nityaṃ vrajāmi śaraṇaṃ harim

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.”

1.2.177

यथा च पाद्मे--
प्रयाणे चाप्रयाणे च यन्-नाम स्मरतां नृणाम् ।
सद्यो नश्यति पापौघो नमस् तस्मै चिद्-आत्मने

yathā ca pādme--
prayāṇe cāprayāṇe ca yan-nāma smaratāṃ nṝṇām |
sadyo naśyati pāpaugho namas tasmai cid-ātmane

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.”

1.2.178

अथ ध्यानम्--
ध्यानम् रुप-गुण-क्रीडा-सेवादेः सुष्ठु चिन्तनम्

atha dhyānam--
dhyānam rupa-guṇa-krīḍā-sevādeḥ suṣṭhu cintanam

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

1.2.179

तत्र रूप-ध्यानं, यथा नारसिंहे--
भगवच्-चरण-द्वन्द्व-ध्यानं निर्द्वन्द्वम् ईरितम् ।
पापिनो ऽपि प्रसङ्गेन विहितं सुहितं परम्

tatra rūpa-dhyānaṃ, yathā nārasiṃhe--
bhagavac-caraṇa-dvandva-dhyānaṃ nirdvandvam īritam |
pāpino 'pi prasaṅgena vihitaṃ suhitaṃ param

Meditation on the form, from the Nārasiṃha 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.”

1.2.180

गुण-ध्यानं, यथा विष्णुधर्मे--
ये कुर्वन्ति सदा भक्त्या गुणानुस्मरणं हरेः ।
प्रक्षीण-कलुषौघास् ते प्रविशन्ति हरेः पदम्

guṇa-dhyānaṃ, yathā viṣṇudharme--
ye kurvanti sadā bhaktyā guṇānusmaraṇaṃ hareḥ |
prakṣīṇa-kaluṣaughās te praviśanti hareḥ padam

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.”

1.2.181

क्रीदा-ध्यानं, यथा पद्मे--
सर्व-माधुर्य-साराणि सर्वाद्भुतमयानि च ।
ध्यायन् हरेश् चरित्राणि ललितानि विमुच्यते

krīdā-dhyānaṃ, yathā padme--
sarva-mādhurya-sārāṇi sarvādbhutamayāni ca |
dhyāyan hareś caritrāṇi lalitāni vimucyate

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."

1.2.182

सेवा-ध्यानं, यथा पुराणान्तरे--
मानसेनोपचारेन परिचर्य हरिं सदा ।
परे वाङ्-मनसाऽगम्यं तं साक्षात् प्रतिपेदिरे

sevā-dhyānaṃ, yathā purāṇāntare--
mānasenopacārena paricarya hariṃ sadā |
pare vāṅ-manasā'gamyaṃ taṃ sākṣāt pratipedire

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."

1.2.183

अथ दास्यम्--
दास्यं कर्मार्पणं तस्य कैङ्कर्यम् अपि सर्वथा

atha dāsyam--
dāsyaṃ karmārpaṇaṃ tasya kaiṅkaryam api sarvathā

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

1.2.184

तत्र आद्यं यथा स्कान्दे--
तस्मिन् समर्पितं कर्म स्वाभाविकम् अपीश्वरे ।
भवेद् भागवतो धर्मस् तत्-कर्म किमुतार्पितम्

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

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?”

1.2.185

कर्म स्वाभाविकं भद्रं जप-ध्यानार्चनादि च ।
इतीदं द्विविधं कृष्णे वैष्णवैर् दास्यम् अर्पितम्

karma svābhāvikaṃ bhadraṃ japa-dhyānārcanādi ca |
itīdaṃ dvividhaṃ kṛṣṇe vaiṣṇavair dāsyam arpitam

“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.”

1.2.186

मृदु-श्रद्धस्य कथिता स्वल्पा कर्माधिकारिता ।
तद्-अर्पितं हरौ दास्यम् इति कैश्चिद् उदीर्यते

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

“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 .”

1.2.187

द्वितियं, यथा नारदीये--
ईहा यस्य हरेर् दास्ये कर्मणा मनसा गिरा ।
निखिलास्व् अप्य् अवस्थासु जीवन्-मुक्तः स उच्यते

dvitiyaṃ, yathā nāradīye--
īhā yasya harer dāsye karmaṇā manasā girā |
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate

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.”

1.2.188

अथ सख्यम्--
विश्वासो मित्र-वृत्तिश् च सख्यं द्विविधम् ईरितम्

atha sakhyam--
viśvāso mitra-vṛttiś ca sakhyaṃ dvividham īritam

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

1.2.189

तत्र आद्यं, यथा महाभारते--
प्रतिज्ञा तव गोविन्द न मे भक्तः प्रणश्यति ।
इति संस्मृत्य संस्मृत्य प्राणान् संधारयाम्य् अहम्

tatra ādyaṃ, yathā mahābhārate--
pratijñā tava govinda na me bhaktaḥ praṇaśyati |
iti saṃsmṛtya saṃsmṛtya prāṇān saṃdhārayāmy aham

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.”

1.2.190

त्रि-भुवन-विभव-हेतवे ऽप्य् अकुण्ठ-
स्मृतिर् अजितात्म-सुरादिभिर् विमृग्यात् ।
न चलति भगवत्-पदारविन्दाल्
लव-निमिषार्धम् अपि यः स वैष्णवाग्र्यः

tri-bhuvana-vibhava-hetave 'py akuṇṭha-
smṛtir ajitātma-surādibhir vimṛgyāt |
na calati bhagavat-padāravindāl
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ

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.”

1.2.191

श्रद्धा-मात्रस्य तद्-भक्ताव् अधिकारित्व-हेतुता ।
अङ्गत्वम् अस्य विश्वास-विशेषस्य तु केशवे

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

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

1.2.192

द्वितीयं, यथा अगस्त्य-संहितायाम्--
परिचर्या पराः केचित् प्रासादेषु च शेरते ।
मनुष्यम् इव तं द्रष्टुं व्यावहर्तुं च बन्धुवत्

dvitīyaṃ, yathā agastya-saṃhitāyām--
paricaryā parāḥ kecit prāsādeṣu ca śerate |
manuṣyam iva taṃ draṣṭuṃ vyāvahartuṃ ca bandhuvat

The second type of friendship is illustrated in the Agastya- saṃhitā : “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.”

1.2.193

रागानुगाङ्गतास्य स्याद् विधि-मार्गानपेक्षत्वात् ।
मार्ग-द्वयेन चैतेन साध्या सख्य-रतिर् मता

rāgānugāṅgatāsya syād vidhi-mārgānapekṣatvāt |
mārga-dvayena caitena sādhyā sakhya-ratir matā

“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 .”

1.2.194

मर्त्यो यदा त्यक्त-समस्त-कर्मा
निवेदितात्मा विचिकीर्षितो मे ।
तदामृतत्वं प्रतिपद्यमानो
मयात्म-भुऊयाया च कल्पते वै

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me |
tadāmṛtatvaṃ pratipadyamāno
mayātma-bhuūyāyā ca kalpate vai

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."

1.2.195

अर्थो द्विधात्म-शब्दस्य पण्डितैर् उपपायते ।
देह्य्-अहन्तास्पदं कैश्चिद् देहः कैश्चिन् ममत्व-भाक्

artho dvidhātma-śabdasya paṇḍitair upapāyate |
dehy-ahantāspadaṃ kaiścid dehaḥ kaiścin mamatva-bhāk

"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."

1.2.196

वपुरादिषु यो ऽपि को ऽपि वा
गुणतो ऽसानि यथा तथा-विधः ।
तद् अयं तव पाद-पद्मयोर्
अहम् अद्यैव मया समर्पितः

vapurādiṣu yo 'pi ko 'pi vā
guṇato 'sāni yathā tathā-vidhaḥ |
tad ayaṃ tava pāda-padmayor
aham adyaiva mayā samarpitaḥ

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.”

1.2.197

देहो, यथा भक्ति-विवेके--
चिन्तां कुर्यान् न रक्षायै विक्रीतस्य यथा पशोः ।
तथार्पयन् हरौ देहं विरमेद् अस्य रक्षनात्

deho, yathā bhakti-viveke--
cintāṃ kuryān na rakṣāyai vikrītasya yathā paśoḥ |
tathārpayan harau dehaṃ viramed asya rakṣanāt

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.”

1.2.198

दुष्करत्वेन विरले द्वे सख्यात्म-निवेदने ।
केषांचिद् एव धीराणां लभते साधनार्हताम्

duṣkaratvena virale dve sakhyātma-nivedane |
keṣāṃcid eva dhīrāṇāṃ labhate sādhanārhatām

“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 .”

1.2.199

अथ निज-प्रियोपहरणं, यथा एकादशे (११.११.४१)--
यद् यद् इष्टतमं लोके यच् चाति-प्रियम् आत्मनः ।
तत् तन् निवेदयेन् मह्यं तद् आनन्त्याय कल्पते

atha nija-priyopaharaṇaṃ, yathā ekādaśe (11.11.41)--
yad yad iṣṭatamaṃ loke yac cāti-priyam ātmanaḥ |
tat tan nivedayen mahyaṃ tad ānantyāya kalpate

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.”

1.2.200

अथ तद्-अर्थे ऽखिल-चेष्टितं, यथा पञ्चरात्रे--
लौकिकी वैदिकी वापि या क्रिया क्रियते मुने ।
हरि-सेवानुकूलैव सा कार्या भक्तिम् इच्छता

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

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.”

1.2.201

अथ शरणापत्तिः, यथा हरि-भक्ति-विलासे (११.६७७)--
तवास्मीति वदन् वाचा तथैव मनसा विदन् ।
तत्-स्थानम् आश्रितस् तन्वा मोदते शरणागतः

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

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.”

1.2.202

श्री-नारसिंहे च--
त्वां प्रपन्नो ऽस्मि शरणं देव-देव जनार्दन ।
इति यः शरणं प्राप्तस् तं क्लेशाद् उद्धराम्य् अहम्

śrī-nārasiṃhe ca--
tvāṃ prapanno 'smi śaraṇaṃ deva-deva janārdana |
iti yaḥ śaraṇaṃ prāptas taṃ kleśād uddharāmy aham

Also it is stated in the Narasiṃha 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.’”

1.2.203

या दृष्टा निखिलाघ-सङ्घ-शमनी स्पृष्टा वपुः-पावनी
रोगाणाम् अभिवन्दिता निरसनी सिक्तान्तक-त्रासिनी ।
प्रत्यासत्ति-विधायिनी भगवतः कृष्णस्य संरोपिता
न्यस्ता तच्-चरणे विमुक्ति-फलदा तस्यै तुलस्यै नमः

yā dṛṣṭā nikhilāgha-saṅga-śamanī spṛṣṭā vapuḥ-pāvanī
rogāṇām abhivanditā nirasanī siktāntaka-trāsinī |
pratyāsatti-vidhāyinī bhagavataḥ kṛṣṇasya saṃropitā
nyastā tac-caraṇe vimukti-phaladā tasyai tulasyai namaḥ

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 .”

1.2.205

नवधा तुलसीं देवीं ये भजन्ति दिने दिने ।
युग-कोटि-सहस्राणि ते वसन्ति हरेर् गृहे

navadhā tulasīṃ devīṃ ye bhajanti dine dine |
yuga-koṭi-sahasrāṇi te vasanti harer gṛhe

Also from Skanda Purāṇa : "Those who worship auspicious tulasī daily by nine processes—seeing, touching, meditating, glorifying, offering obeisances, praising, planting, serving and worshiping—live in the Lord's house for ten billion yugas ."

1.2.206

५४-- अथ शास्त्रस्य,
शास्त्रम् अत्र समाख्यातं यद् भक्ति-प्रतिपादकम्

54-- atha śāstrasya,
śāstram atra samākhyātaṃ yad bhakti-pratipādakam

"Service to the scriptures: Scripture here refers to those scriptures that present bhakti ."

1.2.209

तिष्ठते वैष्णवं शास्त्रं लिखितं यस्य मन्दिरे ।
तत्र नारायणो देवः स्वयं वसति नारद

tiṣṭhate vaiṣṇavaṃ śāstraṃ likhitaṃ yasya mandire |
tatra nārāyaṇo devaḥ svayaṃ vasati nārada

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."

1.2.210

तथा श्री-भागवते द्वादशे (१२.१३.१५) च--
सर्व-वेदान्त-सारं हि श्री-भागवतम् इष्यते ।
तद्-रसामृत-तृप्तस्य नान्यत्र स्याद् रतिः क्वचित्

tathā śrī-bhāgavate dvādaśe (12.13.15) ca--
sarva-vedānta-sāraṃ hi śrī-bhāgavatam iṣyate |
tad-rasāmṛta-tṛptasya nānyatra syād ratiḥ kvacit

This is also illustrated in the Twefth 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."

1.2.211

५५-- अथ मथुरायाः, यथा आदि-वाराहे--
मथुरां च परित्यज्य यो ऽन्यत्र कुरुते रतिम् ।
मूढो भ्रमति संसारे मोहिता मम मायया

55-- atha mathurāyāḥ, yathā ādi-vārāhe--
mathurāṃ ca parityajya yo 'nyatra kurute ratim |
mūḍho bhramati saṃsāre mohitā mama māyayā

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 ."

1.2.212

ब्रह्माण्डे च--
त्रैलोक्य-वर्ति-तीर्थानां सेवनाद् दुर्लभा हि या ।
परानन्द-मयी सिद्धिर् मथुरा-स्पर्ष-मात्रतः

brahmāṇḍe ca--
trailokya-varti-tīrthānāṃ sevanād durlabhā hi yā |
parānanda-mayī siddhir mathurā-sparṣa-mātrataḥ

This is also illustrated in the Brahmāṇḍa Purāṇa : “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 .”

1.2.213

श्रुता स्मृता कीर्तिता च वाञ्छिता प्रेक्षिता गता ।
स्पृष्टा श्रिता सेविता च मथुराभीष्टदा नृणाम् ।
इति ख्यातं पुराणेषु न विस्तार-भियोच्यते

śrutā smṛtā kīrtitā ca vāñchitā prekṣitā gatā |
spṛṣṭā śritā sevitā ca mathurābhīṣṭadā nṛṇām |
iti khyātaṃ purāṇeṣu na vistāra-bhiyocyate

“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.”

1.2.215

तृतीये (३.७.१९) च--
यत्-सेवया भगवतः कूट-स्थस्य मधु-द्विषः ।
रति-रासो भवेत् तीव्रः पादयोर् व्यसनार्दनः

tṛtīye (3.7.19) ca--
yat-sevayā bhagavataḥ kūṭa-sthasya madhu-dviṣaḥ |
rati-rāso bhavet tīvraḥ pādayor vyasanārdanaḥ

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."

1.2.217

प्रथमे (१.१९.३३) च--
येषां संस्मरणात् पुंसां सद्यः शुद्ध्यन्ति वै गृहाः ।
किं पुनर् दर्शन-स्पर्श-पाद-शौचासनादिभिः

prathame (1.19.33) ca--
yeṣāṃ saṃsmaraṇāt puṃsāṃ sadyaḥ śuddhyanti vai gṛhāḥ |
kiṃ punar darśana-sparśa-pāda-śaucāsanādibhiḥ

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?"

1.2.218

आदी-पुराणे--
ये मे भक्त-जनाः पार्थ न मे भक्ताश् च ते जनाः ।
मद्-भक्तानां च ये भक्तास् ते मे भक्ततमा मताः

ādī-purāṇe--
ye me bhakta-janāḥ pārtha na me bhaktāś ca te janāḥ |
mad-bhaktānāṃ ca ye bhaktās te me bhaktatamā matāḥ

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."

1.2.219

यावन्ति भगवद्-भक्तेर् अङ्गानि कथितानीह ।
प्रायस् तावन्ति तद्-भक्त-भक्तेर् अपि बुधा विदुः

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

"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."

1.2.220

५७ - अथ यथा-वैभव-महोत्सवो, यथा पाद्मे--
यः करोति महीपाल हरेर् गेहे महोत्सवम् ।
तस्यापि भवति नित्यं हरि-लोके महोत्सव

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

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."

1.2.221

५८ - अथ ऊर्जादरो, यथा पाद्मे--
यथा दामोदरो भक्त-वत्सलो विदितो जनैः ।
तस्यायं तादृशो मासः स्वल्पम् अप्य् उरु-कारकः

58 - atha ūrjādaro, yathā pādme--
yathā dāmodaro bhakta-vatsalo vidito janaiḥ |
tasyāyaṃ tādṛśo māsaḥ svalpam apy uru-kārakaḥ

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.”

1.2.225

६०-- अथ श्री-मूर्तेर्-अन्घ्रि-सेवने प्रीतिः, यथा आदि-पुराणे--
मम नाम-सदाग्राही मम सेवा-प्रियः सदा ।
भक्तिस् तस्मै प्रदातव्या न तु मुक्तिः कदाचन

60-- atha śrī-mūrter-anghri-sevane prītiḥ, yathā ādi-purāṇe--
mama nāma-sadāgrāhī mama sevā-priyaḥ sadā |
bhaktis tasmai pradātavyā na tu muktiḥ kadācana

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) — nigama - kalpa -taror-galitaṃ phalaṃ śuka-mukhād amṛta-drava-saṃyutam | pibata bhāgavataṃ rasam ālayaṃ

1.2.226

निगम-कल्प-तरोर्-गलितं फलं
शुक-मुखाद् अमृत-द्रव-संयुतम् ।
पिबत भागवतं रसम् आलयं
मुहुर् अहो रसिका भुवि भावुकाः

nigama-kalpa-taror-galitaṃ phalaṃ
śuka-mukhād amṛta-drava-saṃyutam |
pibata bhāgavataṃ rasam ālayaṃ
muhur aho rasikā bhuvi bhāvukāḥ

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.”

1.2.227

तथा द्वितीये (२.१.९) च--
परिनिष्ठितो ऽपि नैर्गुण्ये उत्तमःश्लोक-लीलया ।
गृहित-चेता राजर्षे आख्यानं यद् अधीतवान्

tathā dvitīye (2.1.9) ca--
pariniṣṭhito 'pi nairguṇye uttamaḥśloka-līlayā |
gṛhita-cetā rājarṣe ākhyānaṃ yad adhītavān

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.”

1.2.228

६२--अथ स-जातीयाशय-स्निग्ध-श्री-भगवद्-भक्त-सङ्गो, यथा प्रथमे (१.१८.१३)--
तुलयाम लवेनापि न स्वर्गं नापुनर्-भवम् ।
भगवत्-सङ्गि-सङ्गस्य मर्त्यानां किमुताशिषः

62--atha sa-jātīyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo, yathā prathame (1.18.13)--
tulayāma lavenāpi na svargaṃ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānāṃ kimutāśiṣaḥ

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.”

1.2.230

६३-- अथ श्री-नाम संकीर्तनं, यथा द्वितीये (२.१.११)--
एतन् निर्विद्यमानानाम् इच्छताम् अकुतो-भयम् ।
योगिनां नृप निर्णीतं हरेर् नामानुकीर्तनं

63-- atha śrī-nāma saṃkīrtanaṃ, yathā dvitīye (2.1.11)--
etan nirvidyamānānām icchatām akuto-bhayam |
yoginām nṛpa nirṇītaṃ harer nāmānukīrtanaṃ

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.”

1.2.231

आदि-पुराणे च--
गीत्वा च मम नामानि विचरेन् मम सन्निधौ ।
इति ब्रवीमि ते सत्यं क्रीतो ऽहं तस्य चार्जुन

ādi-purāṇe ca--
gītvā ca mama nāmāni vicaren mama sannidhau |
iti bravīmi te satyaṃ krīto 'haṃ tasya cārjuna

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.”

1.2.232

पाद्मे च--
येन जन्म-सहस्राणि वासुदेवो निषेवितः ।
तन्-मुखे हरि-नामानि सदा तिष्ठन्ति भारत

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

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.”

1.2.233

यतस् तत्रैव च--
नाम चिन्तामणिः कृष्णश् चैतन्य-रस-विग्रहः ।
पूर्णः शुद्धो नित्य-मुक्तो ऽभिन्नत्वान् नाम-नामिनोः

yatas tatraiva ca--
nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ |
pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ

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.”

1.2.234

अतः श्री-कृष्ण-नामादि न भवेद् ग्राह्यं इन्द्रियैः ।
सेवोन्मुखे हि जिह्वादौ स्वयम् एव स्फुरत्य् अदः

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyaṃ indriyaiḥ |
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

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.”

1.2.237

अहो मधु-पुरी धन्या वैकुण्ठाच् च गरीयसी ।
द्दिनम् एकं निवासेन हरौ भक्तिः प्रजायते

aho madhu-purī dhanyā vaikuṇṭhāc ca garīyasī |
dinam ekaṃ nivāsena harau bhaktiḥ prajāyate

Residing in Mathurā, illustrated in the Padma Purāṇa : “Liberation is the greatest result that can 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 Vaikuṇṭha ! By staying only one day in Mathurā, bhakti to the Lord appears.”

1.2.238

दुरूहाद्भुत-वीर्ये ऽस्मिन् श्रद्धा दूरे ऽस्तु पञ्चके ।
यत्र स्वल्पो ऽपि सम्बन्धः सद्-धियां भाव-जन्मने

durūhādbhuta-vīrye 'smin śraddhā dūre 'stu pañcake |
yatra svalpo 'pi sambandhaḥ sad-dhiyāṃ bhāva-janmane

“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 .”

1.2.239

स्मेरां भङ्गी-त्रय-परिचितां साचि-विस्तीर्ण-दृष्टिं
वंशी-न्यस्ताधर-किशलयाम् उज्ज्वलां चन्द्रकेण ।
गोविन्दाख्यां हरि-तनुम् इतः केशि-तीर्थोपकण्ठे
मा प्रेक्षिष्ठास् तव यदि सखे बन्धु-सन्गे ऽस्ति रङ्गः

smerāṃ bhaṅgī-traya-paricitāṃ sāci-vistīrṇa-dṛṣṭiṃ
vaṃśī-nyastādhara-kiśalayām ujjvalāṃ candrakeṇa |
govindākhyāṃ hari-tanum itaḥ keśi-tīrthopakaṇṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-sange 'sti raṅgaḥ

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.”

1.2.240

शङ्के नीताः सपदि दशम-स्कन्ध-पद्यावलीनां
वर्णाः कर्णाध्वनि पथि कतामानुपुर्व्याद् भवद्भिः ।
हंहो दिम्भाः परम-शुभदान् हन्त धर्मार्थ-कामान्
यद् गर्हन्तः सुखमयम् अमी मोक्षम् अप्य् आक्षिपन्ति

śaṅke nītāḥ sapadi daśama-skandha-padyāvalīnāṃ
varṇāḥ karṇādhvani pathi katāmānupurvyād bhavadbhiḥ |
haṃho dimbhāḥ parama-śubhadān hanta dharmārtha-kāmān
yad garhantaḥ sukhamayam amī mokṣam apy ākṣipanti

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.”

1.2.241

दृग्-अम्भोभिर् धौतः पुलक-पतली मण्डित-तनुः
स्खलन्न् अन्तः-फुल्लो दधद् अतिपृथुं वेपथुम् अपि ।
दृशोः कक्षां यावन् मम स पुरुषः को ऽप्य् उपययौ
न जाते किं तावन् मतिर् इह गृहे नाभिरमते

dṛg-ambhobhir dhautaḥ pulaka-patalī maṇḍita-tanuḥ
skhalann antaḥ-phullo dadhad atipṛthuṃ vepathum api |
dṛśoḥ kakṣāṃ yāvan mama sa puruṣaḥ ko 'py upayayau
na jāte kiṃ tāvan matir iha gṛhe nābhiramate

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.”

1.2.242

यदवधि मम शीता वैणिकेनानुगीता
श्रुति-पथम् अघ-शत्रोर् नामा-गाथा प्रयाता ।
अनवकलित-पूर्वां हन्त काम् अप्य् अवस्थां
तदवधि दधद्-अन्तर्-मानसं शाम्यतीव

yadavadhi mama śītā vaiṇikenānugītā
śruti-patham agha-śatror nāmā-gāthā prayātā |
anavakalita-pūrvāṃ hanta kām apy avasthāṃ
tadavadhi dadhad-antar-mānasaṃ śāmyatīva

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 .”

1.2.243

तट-भुवि कृत-कान्तिः श्यामला यास् तटिन्याः
स्फुटित-नव-कदम्बालम्बि-कूजद्-द्विरेफा ।
निरवधि-मधुरिम्णा मण्डितेयं कथं मे
मनसि कम् अपि भावं कानन-श्रीस् तनोति

taṭa-bhuvi kṛta-kāntiḥ śyāmalā yās taṭinyāḥ
sphuṭita-nava-kadambālambi-kūjad-dvirephā |
niravadhi-madhurimṇā maṇḍiteyaṃ kathaṃ me
manasi kam api bhāvaṃ kānana-śrīs tanoti

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.”

1.2.244

अलौकिक-पदार्थानाम् अचिन्त्या शक्तिर् ईदृशी ।
भावं तद्-विषयं चापि या सहैव प्रकाशयेत्

alaukika-padārthānām acintyā śaktir īdṛśī |
bhāvaṃ tad-viṣayaṃ cāpi yā sahaiva prakāśayet

“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.”

1.2.245

केषांचित् क्वचिद् अङ्गानां यत् क्षुद्रं श्रूयते फलं ।
बहिर्-मुख-प्रवृत्त्यैतत् किन्तु मुख्यं फलं रतिः

keṣāṃcit kvacid aṅgānāṃ yat kṣudraṃ śrūyate phalaṃ |
bahir-mukha-pravṛttyaitat kintu mukhyaṃ phalaṃ ratiḥ

“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).”

1.2.246

संमतं भक्ति-विज्ञानां भक्त्य्-अङ्गत्वं न कर्मणाम्

saṃmataṃ bhakti-vijñānāṃ bhakty-aṅgatvaṃ na karmaṇām

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

1.2.247

यथ चैकादशे (११.२०.९)--
तावत् कर्माणि कुर्वीत न निर्विद्येत यावता ।
मत्-कथा-श्रवणादौ वा श्रद्धा यावन् न जायते

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

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.”

1.2.248

ज्ञान-वैराग्ययोर् भक्ति-प्रवेशायोपयोगिता ।
ईषत् प्रथमम् एवेति नाङ्गत्वम् उचितं तयोः

jñāna-vairāgyayor bhakti-praveśāyopayogitā |
īṣat prathamam eveti nāṅgatvam ucitaṃ tayoḥ

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

1.2.249

यद् उभे चित्त-काठिन्य-हेतू प्रायः सतां मते ।
सुकुमार-स्वभावेयं भक्तिस् तद्-धेतुर् ईरिता

yad ubhe citta-kāṭhinya-hetū prāyaḥ satāṃ mate |
sukumāra-svabhāveyaṃ bhaktis tad-dhetur īritā

“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 .”

1.2.250

यथा तत्रैव (११.२०.३१)--
तस्मान् मद्-भक्ति-युक्तस्य योगिनो वै मद्-आत्मनः ।
न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेद् इह

yathā tatraiva (11.20.31)--
tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ |
na jñānaṃ na ca vairāgyaṃ prāyaḥ śreyo bhaved iha

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.”

1.2.251

किन्तु ज्ञान-विरक्त्य्-आदि-साध्यं भक्त्यैव सिध्यति

kintu jñāna-virakty-ādi-sādhyaṃ bhaktyaiva sidhyati

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

1.2.253

सर्वं मद्-भक्ति-योगेन मद्-भक्तो लभते ऽन्जसा ।
स्वर्गापवर्गं मद्-धाम कथञ्चिद् यदि वाञ्छति

sarvaṃ mad-bhakti-yogena mad-bhakto labhate 'njasā |
svargāpavargaṃ mad-dhāma kathañcid yadi vāñchati

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.”

1.2.254

रुचिम् उद्वहतस् तत्र जनस्य भजने हरेः ।
विषयेषु गरिष्ठो ऽपि रागः प्रायो विलीयते

rucim udvahatas tatra janasya bhajane hareḥ |
viṣayeṣu gariṣṭho 'pi rāgaḥ prāyo vilīyate

“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 .”

1.2.255

अनासक्तस्य विषयान् यथार्हम् उपयुञ्जतः ।
निर्बन्धः कृष्ण-सम्बन्धे युक्तं वैराग्यम् उच्यते

anāsaktasya viṣayān yathārham upayuñjataḥ |
nirbandhaḥ kṛṣṇa-sambandhe yuktaṃ vairāgyam ucyate

“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.”

1.2.256

प्रापञ्चिकतया बुद्ध्या हरि-सम्बन्धि-वस्तुनः ।
मुमुक्षुभिः परित्यागो वैराग्यं फल्गु कथ्यते

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ |
mumukṣubhiḥ parityāgo vairāgyaṃ phalgu kathyate

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

1.2.258

ज्ञानस्याध्यात्मिकस्यापि वैरग्यस्य च फल्गुनः ।
स्पष्टतार्थं पुनर् अपि तद् एवेदं निराकृतं

jñānasyādhyātmikasyāpi vairagyasya ca phalgunaḥ |
spaṣṭatārthaṃ punar api tad evedaṃ nirākṛtaṃ

“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 .”

1.2.259

धन-शिष्यादिभिर् द्वारैर् या भक्तिर् उपपाद्यते ।
विदूरत्वाद् उत्तमता-हान्या तस्याश् च नाङ्गता

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

“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 .”

1.2.260

विशेषणत्वम् एवैषां संश्रयन्त्य् अधिकारिणाम् ।
विवेकादीन्य् अतो ऽमीषाम् अपि नाङ्गत्वम् उच्यते

viśeṣaṇatvam evaiṣāṃ saṃśrayanty adhikāriṇām |
vivekādīny ato 'mīṣām api nāṅgatvam ucyate

“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 .”

1.2.261

कृष्णोन्मुखं स्वयं यान्ति यमाः शौचादयस् तथा ।
इत्य् एषां च न युक्ता स्याद् भक्त्य्-अङ्गान्तर-पातिता

kṛṣṇonmukhaṃ svayaṃ yānti yamāḥ śaucādayas tathā |
ity eṣāṃ ca na yuktā syād bhakty-aṅgāntara-pātitā

“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 .”

1.2.262

यथा स्कान्दे--

एते न ह्य् अद्भुता व्याध तवाहिंसादयो गुणाः ।
हरि-भक्तौ प्रवृत्ता ये न ते स्युः पर-तापिनः

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

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.”

1.2.263

तत्रैव--

अन्तः-शुद्धिर् बहिः-शुद्धिस् तपः-शान्त्य्-अदयस् तथा ।
अमी गुणाः प्रपद्यन्ते हरि-सेवाभिकामिनाम्

tatraiva--
antaḥ-śuddhir bahiḥ-śuddhis tapaḥ-śānty-adayas tathā |
amī guṇāḥ prapadyante hari-sevābhikāminām

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.”

1.2.264

सा भक्तिर् एक-मुख्याण्गाश्रितानैकाङ्गि काथ वा ।
स्ववासनानुसारेण निष्ठातः सिद्धि-कृद् भवेत्

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

“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).”

1.2.265

श्री विष्णोः श्रवणे परीक्षिद् अभवद् वैयासकिः कीर्तने
प्रह्लादः स्मरणे तद्-अङ्घ्रि-भजने लक्ष्मीः पृथुः पूजने ।
अक्रूरस् त्व् अभिवन्दने कपि-पतिर् दास्ये ऽथ सख्ये ऽर्जुनः
सर्वस्वात्म-निवेदने बलिर् अभूत् कृष्णाप्तिर् एषां परा

śrī viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane |
akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṃ parā

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 .”

1.2.266

स वै मनः कृष्ण-पदारविन्दयोर्
वचांसि वैकुण्ठ-गुणानुवर्णने ।
करौ हरेर् मन्दिर-मार्जनादिषु
श्रुतिं चकाराच्युत-सत्-कथोदये

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṃsi vaikuṇṭha-guṇānuvarṇane |
karau harer mandira-mārjanādiṣu
śrutiṃ cakārācyuta-sat-kathodaye

Editorial translation supplied where the licensed English witness contains no translation.

He fixed his mind on Kṛṣṇa's lotus feet, his words on describing the qualities of Vaikuṇṭha, his hands on cleaning Hari's temple and similar service, and his ears on hearing the holy accounts of Acyuta.

1.2.267

मुकुन्द-लिङ्गालय-दर्शने दृशौ
तद्-भृत्य-गात्र-स्पर्शे ऽङ्ग-सङ्गमम् ।
घ्राणं च तत्-पाद-सरोज-सौरभे
श्रीमत्-तुलस्या रसनां तद्-अर्पिते

mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam |
ghrāṇaṃ ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanāṃ tad-arpite

Editorial translation supplied where the licensed English witness contains no translation.

He fixed his eyes on seeing Mukunda's forms and temples, his body on touching the bodies of His servants, his sense of smell on the fragrance of tulasī at His lotus feet, and his tongue on what had been offered to Him.

1.2.268

पादौ हरेः क्षेत्र-पदानुसर्पणे
शिरो हृषीकेश-पदाभिवन्दने ।
कामं च दास्ये न तु काम-काम्यया
यथोत्तमःश्लोक-जनाश्रय रतिः

pādau hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane |
kāmaṃ ca dāsye na tu kāma-kāmyayā
yathottamaḥśloka-janāśraya ratiḥ

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.”

1.2.269

शास्त्रोक्तया प्रबलया तत्-तन्-मर्यादयान्विता ।
वैधि भक्तिर् इयं कैश्चन् मर्यादा-मार्ग उच्यते

śāstroktayā prabalayā tat-tan-maryādayānvitā |
vaidhi bhaktir iyaṃ kaiścan maryādā-mārga ucyate

“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.”

1.2.270

अथ रागानुगा--
विराजन्तीम् अभिव्यक्तां व्रज-वासी जनादिषु ।
रागात्मिकाम् अनुसृता या सा रागानुगोच्यते

atha rāgānugā--
virājantīm abhivyaktāṃ vraja-vāsī janādiṣu |
rāgātmikām anusṛtā yā sā rāgānugocyate

“Rāgānuga- bhakti is defined as that bhakti which follows after the spontaneous rāgātmika-bhakti found distinctively in the inhabitants of Vraja .”

1.2.271

रागानुगा-विवेकार्थम् आदौ रागात्मिकोच्यते

rāgānugā-vivekārtham ādau rāgātmikocyate

“To define rāgānuga- bhakti , first we must discuss rāgātmika-bhakti .”

1.2.272

इष्टे स्वारसिकी रागः परमाविष्टता भवेत् ।
तन्-मयी या भवेद् भक्तिः सात्र रागात्मिकोदिता

iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet |
tan-mayī yā bhaved bhaktiḥ sātra rāgātmikoditā

“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 .”

1.2.273

सा कामरूपा सम्बन्ध-रूपा चेति भवेद् द्विधा

sā kāmarūpā sambandha-rūpā ceti bhaved dvidhā

“There are two types of rāgātmika- bhakti : impelled by conjugal feelings (kāma -rūpa) and impelled by other relationships (sambandha -rūpa).”

1.2.274

तथा हि सप्तमे (७.१.२९-३०)--
कामाद् द्वेषाद् भयात् स्नेहाद् यथा भक्त्येश्वरे मनः ।
आवेश्य तद् अघं हित्वा बहवस् तद्-गतिं गताः

tathā hi saptame (7.1.29-30)--
kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manaḥ |
āveśya tad aghaṃ hitvā bahavas tad-gatiṃ gatāḥ

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, Kaṃsa 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.”

1.2.277

किं वा प्रेमाभिधायित्वान् नोपयोगो ऽत्र साधने ।
भक्त्या वयम् इति व्यक्तं वैधी भक्तिर् उदीरिता

kiṃ vā premābhidhāyitvān nopayogo 'tra sādhane |
bhaktyā vayam iti vyaktaṃ vaidhī bhaktir udīritā

“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 vayam —“and we, the sages attained befitting goals by bhakti”—bhakti refers to vaidhī-bhakti .”

1.2.278

यद्-अरीणां प्रियाणां च प्राप्यम् एकम् इवोदितम् ।
तद् ब्रह्म-कृष्णयोर् ऐक्यात् किरणार्कोपमा-जुषोः

yad-arīṇāṃ priyāṇāṃ ca prāpyam ekam ivoditam |
tad brahma-kṛṣṇayor aikyāt kiraṇārkopamā-juṣoḥ

“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.”

1.2.279

ब्रह्मण्य् एव लयं यान्ति प्रायेण रिपवो हरेः ।
केचित् प्राप्यापि सारूप्याभासं मज्जन्ति तत्-सुखे

brahmaṇy eva layaṃ yānti prāyeṇa ripavo hareḥ |
kecit prāpyāpi sārūpyābhāsaṃ majjanti tat-sukhe

“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 .”

1.2.280

तथा च ब्रह्माण्ड पुराणे--
सिद्ध-लोकस् तु तमसः पारे यत्र वसन्ति हि ।
सिद्धा ब्रह्म-सुखे मग्ना दैत्याश् च हरिण हताः

tathā ca brahmāṇḍa purāṇe--
siddha-lokas tu tamasaḥ pāre yatra vasanti hi |
siddhā brahma-sukhe magnā daityāś ca hariṇa hatāḥ

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 .”

1.2.281

राग-बन्धेन केनापि तं भजन्तो व्रजन्त्य् अमी ।
अङ्घ्रि-पद्म-सुधाः प्रेम-रूपास् तस्य प्रिया जनाः

rāga-bandhena kenāpi taṃ bhajanto vrajanty amī |
aṅghri-padma-sudhāḥ prema-rūpās tasya priyā janāḥ

“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.”

1.2.282

निभृत-मरुन्-मनो ऽक्ष-दृढ-योग-युजो हृदि यन्
मुनय उपासते तद्-अरयो ऽपि ययुः स्मरणात् ।
स्त्रिय उरगेन्द्र-भोग-भुज-दण्ड-विषक्त-धियो
वयम् अपि ते समाः सम-दृशो ऽङ्घ्रि-सरोज-सुधाः

nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hṛdi yan
munaya upāsate tad-arayo 'pi yayuḥ smaraṇāt |
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛśo 'ṅghri-saroja-sudhāḥ

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.”

1.2.283

तत्र रूपा--
सा कामरूपा सम्भोग-तृष्णां या नयति स्वताम् ।
यद् अस्यां कृष्ण-सौख्यार्थम् एव केवलम् उद्यमः

tatra rūpā--
sā kāmarūpā sambhoga-tṛṣṇāṃ yā nayati svatām |
yad asyāṃ kṛṣṇa-saukhyārtham eva kevalam udyamaḥ

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 .”

1.2.284

इयं तु व्रज-देवीषु सुप्रसिद्धा विराजते ।
आसां प्रेम-विशेषो ऽयं प्राप्तः काम् अपि माधुरीं ।
तत्-तत्-क्रीडा-निदानत्वात् काम इत्य् उच्यते बुधैः

iyaṃ tu vraja-devīṣu suprasiddhā virājate |
āsāṃ prema-viśeṣo 'yaṃ prāptaḥ kām api mādhurīṃ |
tat-tat-krīḍā-nidānatvāt kāma ity ucyate budhaiḥ

“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.”

1.2.285

तथा च तन्त्रे--
प्रेमैव गोप-रामाणां काम इत्य् अगमत् प्रथाम्

tathā ca tantre--
premaiva gopa-rāmāṇāṃ kāma ity agamat prathām

Thus, in a Tantra it is said: “The kāma- rūpa - bhakti of the gopīs has become famous simply as prema .”

1.2.286

इत्य् उद्धवादयो ऽप्य् एतं वाञ्छति भगवत्-प्रियाः

ity uddhavādayo 'py etaṃ vāñchati bhagavat-priyāḥ

“And because it is a form of exalted prema , persons very dear to the Lord such as Uddhava desire that aspect of it.”

1.2.287

काम-प्राया रतिः किन्तु कुब्जायाम् एव सम्मता

kāma-prāyā ratiḥ kintu kubjāyām eva sammatā

“But the wise agree that the attraction to Kṛṣṇa seen in Kubjā is essentially due to kāma only.”

1.2.288

तत्र सम्बन्ध-रूपा--
सम्बन्ध-रूपा गोविन्दे पितृत्वाद्य्-आभिमानिता ।
अत्रोपलक्षणतया वृष्णीनां वल्लवा मताः ।
यदैश्य-ज्ञान-शून्यत्वाद् एषां रागे प्रधानता

tatra sambandha-rūpā--
sambandha-rūpā govinde pitṛtvādy-ābhimānitā |
atropalakṣaṇatayā vṛṣṇīnāṃ vallavā matāḥ |
yadaiśya-jñāna-śūnyatvād eṣāṃ rāge pradhānatā

“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.”

1.2.289

काम-सम्बन्ध-रूपे ते प्रेम-मात्र-स्वरूपके ।
नित्य-सिद्धाश्रयतया नात्र सम्यग् विचारिते

kāma-sambandha-rūpe te prema-mātra-svarūpake |
nitya-siddhāśrayatayā nātra samyag vicārite

“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.”

1.2.290

रागात्मिकाया द्वैविध्याद् द्विधा रागानुगा च सा ।
कामानुगा च सम्बन्धानुगा चेति निगद्यते

rāgātmikāyā dvaividhyād dvidhā rāgānugā ca sā |
kāmānugā ca sambandhānugā ceti nigadyate

“From these two types of rāgātmika- bhakti (siddha -bhakti), two types of rāgānuga- sādhana -bhakti , called kāmānuga-bhakti and sambandhānuga-bhakti , are derived.”

1.2.291

तत्र अधिकारी--
रागात्मिकैक-निष्ठा ये व्रज-वासि-जनादयः ।
तेषां भावाप्तये लुब्धो भवेद् अत्राधिकारवान्

tatra adhikārī--
rāgātmikaika-niṣṭhā ye vraja-vāsi-janādayaḥ |
teṣāṃ bhāvāptaye lubdho bhaved atrādhikāravān

“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 .

1.2.292

तत्-तद्-भावादि-माधुर्ये श्रुते धीर् यद् अपेक्षते ।
नात्र शास्त्रं न युक्तिं च तल्-लोभोत्पत्ति-लक्षणम्

tat-tad-bhāvādi-mādhurye śrute dhīr yad apekṣate |
nātra śāstraṃ na yuktiṃ ca tal-lobhotpatti-lakṣaṇam

“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.”

1.2.293

वैध-भक्त्य्-अधिकारी तु भावाविर्भवनावधि ।
अत्र शास्त्रं तथा तर्कम् अनुकूलम् अपेक्षते

vaidha-bhakty-adhikārī tu bhāvāvirbhavanāvadhi |
atra śāstraṃ tathā tarkam anukūlam apekṣate

“Those qualified for vaidhī- bhakti are dependent on the rules of scripture and favorable use of logic until the appearance of bhāva -bhakti .”

1.2.294

कृष्णं स्मरन् जनं चास्य प्रेष्ठं निज-समीहितम् ।
तत्-तत्-कथा-रतश् चासौ कुर्याद् वासं व्रजे सदा

kṛṣṇaṃ smaran janaṃ cāsya preṣṭhaṃ nija-samīhitam |
tat-tat-kathā-rataś cāsau kuryād vāsaṃ vraje sadā

“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 .”

1.2.295

सेवा साधक-रूपेण सिद्ध-रूपेण चात्र हि ।
तद्-भाव-लिप्सुना कार्या व्रज-लोकानुसारतः

sevā sādhaka-rūpeṇa siddha-rūpeṇa cātra hi |
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ

“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 .”

1.2.296

श्रवणोत्कीर्तनादीनि वैध-भक्त्य्-उदितानि तु ।
यान्य् अङ्गानि च तान्य् अत्र विज्ञेयानि मनीषिभिः

śravaṇotkīrtanādīni vaidha-bhakty-uditāni tu |
yāny aṅgāni ca tāny atra vijñeyāni manīṣibhiḥ

“The discriminating practitioners should accept the aṅgas that were mentioned in vaidhī- bhakti , such as hearing and chanting, as aṅgas of rāgānuga-bhakti .”

1.2.297

तत्र कामानुगा--
कामानुगा भवेत् तृष्णा काम-रूपानुगामिनी

tatra kāmānugā--
kāmānugā bhavet tṛṣṇā kāma-rūpānugāminī

Editorial translation supplied where the licensed English witness contains no translation.

Kāmānugā is the thirst that follows desire in its kāma-rūpa form.

1.2.298

सम्भोगेच्छा-मयी तत्-तद्-भावेच्छात्मेति सा द्विधा

sambhogecchā-mayī tat-tad-bhāvecchātmeti sā dvidhā

“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 .”

1.2.299

केलि-तात्पर्यवत्य् एव सम्भोगेच्छा-मयी भवेत् ।
तद्-भावेच्छात्मिका तासाम् भाव-माधुर्य-कामिता

keli-tātparyavaty eva sambhogecchā-mayī bhavet |
tad-bhāvecchātmikā tāsām bhāva-mādhurya-kāmitā

“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.”

1.2.300

श्री-मूर्तेर् माधुरीं प्रेक्ष्य तत्-तल्-लीलां निशम्य वा ।
तद्-भावाकाण्क्षिणो ये स्युस् तेषु साधनतानयोः ।
पुराणे श्रुयते पाद्मे पुंसम् अपि भवेद् इयम्

śrī-mūrter mādhurīṃ prekṣya tat-tal-līlāṃ niśamya vā |
tad-bhāvākāṇkṣiṇo ye syus teṣu sādhanatānayoḥ |
purāṇe śruyate pādme puṃsam api bhaved iyam

“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 .”

1.2.302

ते सर्वे स्त्रीत्वम् आपन्नाः समुद्भूताश् च गोकुले ।
हरिं सम्प्राप्य कामेन ततो मुक्ता भवार्णवात्

te sarve strītvam āpannāḥ samudbhūtāś ca gokule |
hariṃ samprāpya kāmena tato muktā bhavārṇavāt

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 .”

1.2.303

रिरंसां सुष्ठु कुर्वन् यो विधि-मार्गेण सेवते ।
केवलेनैव स तदा महिषीत्वम् इयात् पुरे

riraṃsāṃ suṣṭhu kurvan yo vidhi-mārgeṇa sevate |
kevalenaiva sa tadā mahiṣītvam iyāt pure

“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 .”

1.2.304

तथा च महा-कौर्मे--
अग्नि-पुत्रा महात्मानस् तपसा स्त्रीत्वम् आपिरे ।
भर्तारं च जगद्-योनिं वासुदेवम् अजं विभुम्

tathā ca mahā-kaurme--
agni-putrā mahātmānas tapasā strītvam āpire |
bhartāraṃ ca jagad-yoniṃ vāsudevam ajaṃ vibhum

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.”

1.2.305

अथ सम्बन्धानुगा--
सा सम्बन्धानुगा भक्तिः प्रोच्यते सद्भिर् आत्मनि ।
या पितृत्वादि-सम्बन्ध-मननारोपनात्मिका

atha sambandhānugā--
sā sambandhānugā bhaktiḥ procyate sadbhir ātmani |
yā pitṛtvādi-sambandha-mananāropanātmikā

“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.”

1.2.306

लुब्धैर् वात्सल्य-सख्यादौ भक्तिः कार्यात्र साधकैः ।
व्रजेन्द्र-सुबलादीनां भाव-चेष्टित-मुद्रया

lubdhair vātsalya-sakhyādau bhaktiḥ kāryātra sādhakaiḥ |
vrajendra-subalādīnāṃ bhāva-ceṣṭita-mudrayā

“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).”

1.2.307

तथा हि श्रुयते शास्त्रे कश्चित् कुरुपुरी-स्थितः ।
नन्द-सूनोर् अधिष्ठानं तत्र पुत्रतया भजन् ।
नारदस्योपदेशेन सिद्धो ऽभूद् वृद्ध-वर्धकिः

tathā hi śruyate śāstre kaścit kurupurī-sthitaḥ |
nanda-sūnor adhiṣṭhānaṃ tatra putratayā bhajan |
nāradasyopadeśena siddho 'bhūd vṛddha-vardhakiḥ

“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.”

1.2.308

अतएव नारायण-व्यूह-स्तवे--
पति-पुत्र-सुहृद्-भ्रातृ-पितृवन् मैत्रवद् धरिम् ।
ये ध्यायन्ति सदोद्युक्तास् तेभ्यो ऽपीह नमो नमः

ataeva nārāyaṇa-vyūha-stave--
pati-putra-suhṛd-bhrātṛ-pitṛvan maitravad dharim |
ye dhyāyanti sadodyuktās tebhyo 'pīha namo namaḥ

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.”

1.2.309

कृष्ण-तद्-भक्त-कारुण्य-मात्र-लाभैक-हेतुका ।
पुष्टि-मार्गतया कैश्चिद् इयं रागानुगोच्यते

kṛṣṇa-tad-bhakta-kāruṇya-mātra-lābhaika-hetukā |
puṣṭi-mārgatayā kaiścid iyaṃ rāgānugocyate

“Thus ends the Second Wave in the Eastern Ocean of Śrī Bhakti-Rasāmṛta- sindhu , concerning sādhana -bhakti.”

EASTERN DIVISION

1.3

Bhāva-bhakti

54 source units · 1.3.1 to 1.3.61

1.3.1

शुद्ध-सत्त्व-विशेषात्मा प्रेम-सूर्यांशु-साम्य-भाक् ।
रुचिभिश् चित्त-मासृण्य-कृद् असौ भाव उच्यते

śuddha-sattva-viśeṣātmā prema-sūryāṃśu-sāmya-bhāk |
rucibhiś citta-māsṛṇya-kṛd asau bhāva ucyate

“Bhāva - bhakti is that part of bhakti whose essence is saṃvit - 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.”

1.3.2

तथा हि तन्त्रे--
प्रेम्णस् तु प्रथमावस्था भाव इत्य् अभिधीयते ।
सात्त्विकाः स्वल्प-मात्राः स्युर् अत्राश्रु-पुलकादयः

tathā hi tantre--
premṇas tu prathamāvasthā bhāva ity abhidhīyate |
sāttvikāḥ svalpa-mātrāḥ syur atrāśru-pulakādayaḥ

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.”

1.3.3

स यथा पद्म-पुराणे--
ध्यायं ध्यायं भगवतः पादाम्बुज-युगं तदा ।
ईषद्-विक्रियमाणात्मा सार्द्र-दृष्तिर् अभूद् असौ

sa yathā padma-purāṇe--
dhyāyaṃ dhyāyaṃ bhagavataḥ pādāmbuja-yugaṃ tadā |
īṣad-vikriyamāṇātmā sārdra-dṛṣtir abhūd asau

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."

1.3.5

वस्तुतः स्वयम् आस्वाद-स्वरूपैव रतिस् त्व् असौ ।
कृष्णादि-कर्मकास्वाद-हेतुत्वं प्रतिपद्यते

vastutaḥ svayam āsvāda-svarūpaiva ratis tv asau |
kṛṣṇādi-karmakāsvāda-hetutvaṃ pratipadyate

"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."

1.3.6

साधनाभिनिवेशेन कृष्ण-तद्-भक्तयोस् तथा ।
प्रसादेनातिधन्यानां भावो द्वेधाभिजायते ।
आद्यस् तु प्रायिकस् तत्र द्वितीयो विरलोदयः

sādhanābhiniveśena kṛṣṇa-tad-bhaktayos tathā |
prasādenātidhanyānāṃ bhāvo dvedhābhijāyate |
ādyas tu prāyikas tatra dvitīyo viralodayaḥ

“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.”

1.3.8

साधनाभिनिवेशस् तु तत्र निष्पादयन् रुचिम् ।
हराव् आसक्तिम् उत्पाद्य रतिं संजनयत्य् असौ

sādhanābhiniveśas tu tatra niṣpādayan rucim |
harāv āsaktim utpādya ratiṃ saṃjanayaty asau

“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.”

1.3.9

तत्र आद्यो (१.५.२६)--
तत्रान्वहं कृष्ण-कथाः प्रगायताम्
अनुग्रहेणाशृणवं मनोहराः ।
ताः श्रद्धया मे ऽनुपदं विशृण्वतः
प्रिय-श्रवस्य् अङ्ग ममाभवद् रतिः इति ।

tatra ādyo (1.5.26)--
tatrānvahaṃ kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavaṃ manoharāḥ |
tāḥ śraddhayā me 'nupadaṃ viśṛṇvataḥ
priya-śravasy aṅga mamābhavad ratiḥ iti |

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.”

1.3.10

रत्या तु भाव एवात्र न तु प्रेमाभिधीयते ।
मम भक्तिः प्रवृत्तेति वक्ष्यते स यद् अग्रतः

ratyā tu bhāva evātra na tu premābhidhīyate |
mama bhaktiḥ pravṛtteti vakṣyate sa yad agrataḥ

“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.’”

1.3.11

इत्थं शरत्-प्रावृषिकाव् ऋतू हरेर्
विशृण्वतो मे ऽनुसवं यशो ऽमलम् ।
सङ्कीर्त्यमानं मुनिभिर् महात्मभिर्
भक्तिः प्रवृत्तात्म रजस्-तमोपहा

itthaṃ śarat-prāvṛṣikāv ṛtū harer
viśṛṇvato me 'nusavaṃ yaśo 'malam |
saṅkīrtyamānaṃ munibhir mahātmabhir
bhaktiḥ pravṛttātma rajas-tamopahā

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.”

1.3.12

सतां प्रसङ्गान् मम वीर्य-संविदो
भवन्ति हृत्-कर्ण-रसायनाः कथाः ।
तज्-जोषणाद् आश्व् अपवर्ग-वर्त्मनि
श्रद्धा रतिर् भक्तिर् अनुक्रमिष्यति

satāṃ prasaṅgān mama vīrya-saṃvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

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 .”

1.3.13

पुराणे नात्य-शास्त्रे च द्वयोस् तु रति-भावयोः ।
समानार्थतया ह्य् अत्र द्वयम् ऐक्येन लक्षितम्

purāṇe nātya-śāstre ca dvayos tu rati-bhāvayoḥ |
samānārthatayā hy atra dvayam aikyena lakṣitam

“In the Purāṇas and Nātya- śāstra , rati and bhāva have the same meaning. Thus they will have the same meaning in this work also.”

1.3.14

द्वितीयो, यथा पाद्मे--
इत्थं मनोरथं बाला कुर्वती नृत्य उत्सुका ।
हरि-प्रीत्या च तां सर्वां रात्रिम् एवात्यवाहयत्

dvitīyo, yathā pādme--
itthaṃ manorathaṃ bālā kurvatī nṛtya utsukā |
hari-prītyā ca tāṃ sarvāṃ rātrim evātyavāhayat

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.”

1.3.15

अथ श्रि-कृष्ण-तद्-भक्त-प्रसादजः
साधनेन विना यस् तु सहसैवाभिजायते ।
स भावः कृष्ण-तद्-भक्त-प्रसादज इतीयते

atha śri-kṛṣṇa-tad-bhakta-prasādajaḥ
sādhanena vinā yas tu sahasaivābhijāyate |
sa bhāvaḥ kṛṣṇa-tad-bhakta-prasādaja itīyate

“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.”

1.3.16

अथ श्री-कृष्ण-प्रसादजः--
प्रसादा वाचिकालोक-दान-हार्दादयो हरेः

atha śrī-kṛṣṇa-prasādajaḥ--
prasādā vācikāloka-dāna-hārdādayo hareḥ

“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.”

1.3.17

तत्र वाचिक-प्रसादजः, यथा नारदीये--
सर्व-मण्गल-मूर्धन्या पूर्णानन्द-मयी सदा ।
द्विजेन्द्र तव मय्य् अस्तु भक्तिर् अव्याभिचारिणी

tatra vācika-prasādajaḥ, yathā nāradīye--
sarva-maṇgala-mūrdhanyā pūrṇānanda-mayī sadā |
dvijendra tava mayy astu bhaktir avyābhicāriṇī

Verbal mercy is shown in the Nāradīya 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.”

1.3.18

आलोक-दानजः, यथा स्कान्दे--
अदृष्ट-पूर्वम् आलोक्य कृष्णं जाङ्गल-वासिनः ।
विक्लिद्यद्-अन्तरात्मनो दृष्टिं नाक्रष्टुम् ईशिरे

āloka-dānajaḥ, yathā skānde--
adṛṣṭa-pūrvam ālokya kṛṣṇaṃ jāṅgala-vāsinaḥ |
viklidyad-antarātmano dṛṣṭiṃ nākraṣṭum īśire

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.”

1.3.19

हार्दः--
प्रसाद आन्तरो यः स्यात् स हार्द इति कथ्यते

hārdaḥ--
prasāda āntaro yaḥ syāt sa hārda iti kathyate

“The definition of hārda is given: Mercy that arises from within is called hārda .”

1.3.20

यथा शुक-संहितायां--
महाभागवतो जातः पुत्रस् ते बादरायण ।
विनोपायैर् उपेयाभूद् विष्णु-भक्तिर् इहोदिता

yathā śuka-saṃhitāyāṃ--
mahābhāgavato jātaḥ putras te bādarāyaṇa |
vinopāyair upeyābhūd viṣṇu-bhaktir ihoditā

Thus it is said in the Śuka-saṃhīta: “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.”

1.3.21

अथ तद्-भक्त-प्रसादजः, यथा सप्तमे (७.४.३६)--
गुणैर् अलम् असङ्ख्येयैर् महात्म्यं तस्य सूच्यते ।
वासुदेवे भगवति यस्य नैसर्गिकी रतिः

atha tad-bhakta-prasādajaḥ, yathā saptame (7.4.36)--
guṇair alam asaṅkhyeyair mahātmyaṃ tasya sūcyate |
vāsudeve bhagavati yasya naisargikī ratiḥ

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 Prahlāda 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]."

1.3.22

नारदस्य प्रसादेन प्रह्लादे शुध-वासना ।
निसर्गः सैव तेनात्र रतिर् नैसर्गिकी मता

nāradasya prasādena prahlāde śudha-vāsanā |
nisargaḥ saiva tenātra ratir naisargikī matā

"Favor or nisarga was granted to Prahlāda by Nārada and this created devotional impressions. Thus his rati is called naisargikī (through mercy)."

1.3.23

स्कान्दे च--
अहो धन्यो ऽसि देवर्षे कृपया यस्य तत्-क्षणात् ।
नीचो ऽप्य् उत्पुलको लेभे लुब्धको रतिम् अच्युते

skānde ca--
aho dhanyo 'si devarṣe kṛpayā yasya tat-kṣaṇāt |
nīco 'py utpulako lebhe lubdhako ratim acyute

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 ."

1.3.24

भक्तानां भेदतः सेयं रतिः पञ्च-विधा मता ।
अग्रे विविच्य वक्तव्या तेन नात्र प्रपञ्च्यते

bhaktānāṃ bhedataḥ seyaṃ ratiḥ pañca-vidhā matā |
agre vivicya vaktavyā tena nātra prapañcyate

"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."

1.3.26

आसक्तिस् तद्-गुणाख्याने प्रीतिस् तद्-वसति-स्थले ।
इत्य् आदयो ऽनुभावाः स्युर् जात-भावाङ्कुरे जने

āsaktis tad-guṇākhyāne prītis tad-vasati-sthale |
ity ādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane

"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."

1.3.27

तत्र क्षान्तिः--
क्षोभ-हेताव् अपि प्राप्ते क्षान्तिर् अक्षुभितात्मता

tatra kṣāntiḥ--
kṣobha-hetāv api prāpte kṣāntir akṣubhitātmatā

“Tolerance is defined as follows: being undisturbed, even when there is cause for disturbance.”

1.3.28

तं मोपयातं प्रतियन्तु विप्रा
गङ्गा च देवी धृत-चित्तम् ईशे ।
द्विजोपसृष्टः कुहकस् तक्षको वा
दशत्व् अलं गायत विष्णु-गाथाः

taṃ mopayātaṃ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īśe |
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṃ gāyata viṣṇu-gāthāḥ

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 .”

1.3.29

वाग्भिः स्तुवन्तो मनसा स्मरन्तस्
तन्वा नमन्तो ऽप्य् अनिशं न तृप्ताः ।
भक्ताः स्रवन्-नेत्र-जलाः समग्रम्
आयुर् हरेर् एव समर्पयन्ति

vāgbhiḥ stuvanto manasā smarantas
tanvā namanto 'py aniśaṃ na tṛptāḥ |
bhaktāḥ sravan-netra-jalāḥ samagram
āyur harer eva samarpayanti

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.”

1.3.30

अथ विरक्तिः--
विरक्तिर् इन्द्रियार्थानां स्याद् अरोचकता स्वयं

atha viraktiḥ--
viraktir indriyārthānāṃ syād arocakatā svayaṃ

“Detachment is defined as follows: having a natural distaste for the objects of the senses.”

1.3.31

यथा पञ्चमे (५.१४.४३)--
यो दुस्त्यजान् दार-सुतान् सुहृद् राज्यं हृदि-स्पृशः ।
जहौ युवैव मलवद् उत्तमःश्लोक-लालसः

yathā pañcame (5.14.43)--
yo dustyajān dāra-sutān suhṛd rājyaṃ hṛdi-spṛśaḥ |
jahau yuvaiva malavad uttamaḥśloka-lālasaḥ

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.”

1.3.32

अथ मान-शून्यता--
उत्कृष्टत्वे ऽप्य् अमानित्वं कथिता मान-शून्यता

atha māna-śūnyatā--
utkṛṣṭatve 'py amānitvaṃ kathitā māna-śūnyatā

“Pridelessness is defined as follows: despite having a high position, remaining humble.”

1.3.33

यथा पाद्मे--

हरौ रतिं वहन्न् एष नरेन्द्राणां शिखा-मणिः ।

भिक्षाम् अटन्न् अरि-पुरे श्वपाकम् अपि वन्दते

yathā pādme--

harau ratiṃ vahann eṣa narendrāṇāṃ śikhā-maṇiḥ |

bhikṣām aṭann ari-pure śvapākam api vandate

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.”

1.3.34

अथ आशा-बन्धः--

आशा-बन्धो भगवतः प्राप्ति-सम्भावना दृढा

atha āśā-bandhaḥ--

āśā-bandho bhagavataḥ prāpti-sambhāvanā dṛḍhā

“Confidence is defined as follows: firm assumption that one will attain the Lord.”

1.3.35

न प्रेमा श्रवणादि-भक्तिर् अपि वा योगो ऽथवा वैष्णवो
ज्ञानं वा शुभ-कर्म वा कियद् अहो सज्-जातिर् अप्य् अस्ति वा ।
हीनार्थाधिक-साधके त्वयि तथाप्य् अच्छेद्य-मूला सती
हे गोपी-जन-वल्लभ व्यथयते हा हा मद्-आशैव माम्

na premā śravaṇādi-bhaktir api vā yogo 'thavā vaiṣṇavo
jñānaṃ 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

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.”

1.3.36

अथ समुत्कण्ठा--
समुत्कण्ठा निजाभीष्ट-लाभाय गुरु-लुब्धता

atha samutkaṇṭhā--
samutkaṇṭhā nijābhīṣṭa-lābhāya guru-lubdhatā

“Longing is now defined: longing means to have intense greed for attaining service to the Lord.”

1.3.37

आनम्राम् असित-भ्रुवोर् उपचितम् अक्षीण-पक्ष्माङ्कुरेष्व्
आलोलाम् अनुरागिणोर् नयनयोर् आर्द्रां मृदौ जल्पिते ।
आताम्राम् अधरामृते मद-कलाम् अम्लान वंशी-स्वनेष्व्
आशास्ते मम लोचनं व्रज-शिशोर्-मूर्तिं जगन्-मोहिनीम्

ānamrām asita-bhruvor upacitam akṣīṇa-pakṣmāṅkureṣv
ālolām anurāgiṇor nayanayor ārdrāṃ mṛdau jalpite |
ātāmrām adharāmṛte mada-kalām amlāna vaṃśī-svaneṣv
āśāste mama locanaṃ vraja-śiśor-mūrtiṃ jagan-mohinīm

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 .”

1.3.38

अथ नाम-गाने सदा रुचिः, यथा--
रोदन-बिन्दु-मरन्द-स्यन्दि-दृग्-इन्दीवराद्य गोविन्द ।
तव मधुर-स्वर-कण्ठी गायति नामावलीं बाला

atha nāma-gāne sadā ruciḥ, yathā--
rodana-bindu-maranda-syandi-dṛg-indīvarādya govinda |
tava madhura-svara-kaṇṭhī gāyati nāmāvalīṃ bālā

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.”

1.3.39

माधुर्याद् अपि मधुरं
मन्मथता तस्य किम् अपि कैशोरम् ।
चपल्याद् अपि चपलं
चेतो बत हरति हन्त किं कुर्मः

mādhuryād api madhuraṃ
manmathatā tasya kim api kaiśoram |
capalyād api capalaṃ
ceto bata harati hanta kiṃ kurmaḥ

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?"

1.3.40

अत्रासीत् किल नन्द-सद्म शकटस्यात्राभवद् भञ्जनं
बन्ध-च्छेद-करो ऽपि दामभिर् अभूद् बद्धो ऽत्र दामोदरः ।
इत्थं माथुर-वृद्ध-वक्त्र-विगलत्-पीयूष-धारां पिबन्न्
आनन्दाश्रु-धरः कदा मधु-पुरीं धन्यश् चरिष्याम्य् अहम्

atrāsīt kila nanda-sadma śakaṭasyātrābhavad bhañjanaṃ
bandha-ccheda-karo 'pi dāmabhir abhūd baddho 'tra dāmodaraḥ |
itthaṃ māthura-vṛddha-vaktra-vigalat-pīyūṣa-dhārāṃ pibann
ānandāśru-dharaḥ kadā madhu-purīṃ dhanyaś cariṣyāmy aham

An example of attachment for the abode of the Lord is found in the Padyāvalī [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?"

1.3.41

अपि च--
व्यक्तं मसृणितेवान्तर् लक्ष्यते रति-लक्षणम् ।
मुमुक्षु-प्रभृतीनां चेद् भवेद् एषा रतिर् न हि

api ca--
vyaktaṃ masṛṇitevāntar lakṣyate rati-lakṣaṇam |
mumukṣu-prabhṛtīnāṃ ced bhaved eṣā ratir na hi

“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 .”

1.3.43

सा भुक्ति-मुक्ति-कामत्वाच् छुद्धां भक्तिम् अकुर्वताम् ।
हृदये सम्भवत्य् एषां कथं भागवती रतिः

sā bhukti-mukti-kāmatvāc chuddhāṃ bhaktim akurvatām |
hṛdaye sambhavaty eṣāṃ kathaṃ bhāgavatī ratiḥ

“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.”

1.3.44

किन्तु बाल-चमत्कार-करी तच्-चिह्न-वीक्षया ।
अभिज्ञेन सुबोधो ऽयं रत्य्-आभासः प्रकीर्तितः

kintu bāla-camatkāra-karī tac-cihna-vīkṣayā |
abhijñena subodho 'yaṃ raty-ābhāsaḥ prakīrtitaḥ

Editorial translation supplied where the licensed English witness contains no translation.

Yet it produces only a slight wonder. By observing its signs, one who understands can readily recognize it as a semblance of rati.

1.3.45

प्रतिबिम्बस् तथा च्छाया रत्य्-आभासो द्विधा मतः

pratibimbas tathā cchāyā raty-ābhāso dvidhā mataḥ

“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).”

1.3.46

तत्र प्रतिबिम्बः--
अश्रमाभीष्ट-निर्वाही रति-लक्षण-लक्षितः ।
भोगापवर्ग-सौख्यांश-व्यञ्जकः प्रतिबिम्बकः

tatra pratibimbaḥ--
aśramābhīṣṭa-nirvāhī rati-lakṣaṇa-lakṣitaḥ |
bhogāpavarga-saukhyāṃśa-vyañjakaḥ pratibimbakaḥ

“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.”

1.3.48

केषांचित् हृदि भावेन्दोः प्रतिबिम्ब उदञ्चति ।
तद्-भक्त-हृन्-नभः-स्थस्य तत्-संसर्ग-प्रभावतः

keṣāṃcit hṛdi bhāvendoḥ pratibimba udañcati |
tad-bhakta-hṛn-nabhaḥ-sthasya tat-saṃsarga-prabhāvataḥ

“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.”

1.3.49

अथ छाया--
क्षुद्र-कौतूहल-मयी चञ्चला दुःख-हारिणी ।
रतेश् छाया भवेत् किंचित् तत्-सादृश्यावलम्बिनी

atha chāyā--
kṣudra-kautūhala-mayī cañcalā duḥkha-hāriṇī |
rateś chāyā bhavet kiṃcit tat-sādṛśyāvalambinī

“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 .”

1.3.51

किन्तु भाग्यं विना नासौ भाव-च्छायाप्य् उदञ्चति ।
यद् अभ्युदयतः क्षेमं तत्र स्याद् उत्तरोत्तरम्

kintu bhāgyaṃ vinā nāsau bhāva-cchāyāpy udañcati |
yad abhyudayataḥ kṣemaṃ tatra syād uttarottaram

“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.”

1.3.53

तस्मिन्न् एवापराधेन भावाभासो ऽप्य् अनुत्तमः ।
क्रमेण क्षयम् आप्नोति ख-स्थः पूर्ण-शशी यथा

tasminn evāparādhena bhāvābhāso 'py anuttamaḥ |
krameṇa kṣayam āpnoti kha-sthaḥ pūrṇa-śaśī yathā

“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.”

1.3.54

किं च--
भावो ऽप्य् अभावम् आयाति कृष्ण-प्रेष्ठापराधतः ।
आभासतां च शनकैर् न्यून-जातीयताम् अपि

kiṃ ca--
bhāvo 'py abhāvam āyāti kṛṣṇa-preṣṭhāparādhataḥ |
ābhāsatāṃ ca śanakair nyūna-jātīyatām api

“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.”

1.3.55

गाढासङ्गात् सदायाति मुमुक्षौ सुप्रतिष्ठिते ।
आभासताम् असौ किं वा भजनीयेश-भावताम्

gāḍhāsaṅgāt sadāyāti mumukṣau supratiṣṭhite |
ābhāsatām asau kiṃ vā bhajanīyeśa-bhāvatām

“By intimate association with a person who strongly desires impersonal liberation, real bhāva becomes bhāvābhāsa , or becomes worship of the self as the Lord.”

1.3.56

अत एव क्वचित् तेषु नव्य-भक्तेषु दृश्यते ।
क्षणम् ईश्वर-भावो ऽयं नृत्यादौ मुक्ति-पक्षगः

ata eva kvacit teṣu navya-bhakteṣu dṛśyate |
kṣaṇam īśvara-bhāvo 'yaṃ nṛtyādau mukti-pakṣagaḥ

“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.”

1.3.57

साधनेक्षां विना यस्मिन्न् अकस्माद् भाव ईक्ष्यते ।
विघ्न-स्थगितम् अत्रोह्यं प्राग्-भवीयं सुसाधनं

sādhanekṣāṃ vinā yasminn akasmād bhāva īkṣyate |
vighna-sthagitam atrohyaṃ prāg-bhavīyaṃ susādhanaṃ

“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.”

1.3.58

लोकोत्तर-चमत्कार-कारकः सर्व-शक्तिदः ।
यः प्रथीयान् भवेद् भावः स तु कृष्ण-प्रसादजः

lokottara-camatkāra-kārakaḥ sarva-śaktidaḥ |
yaḥ prathīyān bhaved bhāvaḥ sa tu kṛṣṇa-prasādajaḥ

“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.”

1.3.59

जने चेज् जात-भावे ऽपि वैगुण्यम् इव दृश्यते ।
कार्या तथापि नासूया कृतार्थः सर्वथैव सः

jane cej jāta-bhāve 'pi vaiguṇyam iva dṛśyate |
kāryā tathāpi nāsūyā kṛtārthaḥ sarvathaiva saḥ

“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.”

1.3.60

भगवति च हराव् अनन्य-चेता
भृशम् अलिनो ऽपि विराजते मनुष्यः ।
न हि शश-कलुष-च्छविः कदाचित्
तिमिर-पराभवताम् उपैति चन्द्रः

bhagavati ca harāv ananya-cetā
bhṛśam alino 'pi virājate manuṣyaḥ |
na hi śaśa-kaluṣa-cchaviḥ kadācit
timira-parābhavatām upaiti candraḥ

Thus it is said in the Narasiṃha 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.”

1.3.61

रतिर् अनिश-निसर्गोष्ण-प्रबलतरानन्द-पूर-रूपैव ।
उष्माणम् अपि वमन्ती सुधांशु-कोटेर् अपि स्वाद्वी

ratir aniśa-nisargoṣṇa-prabalatarānanda-pūra-rūpaiva |
uṣmāṇam api vamantī sudhāṃśu-koṭer api svādvī

“Thus ends the Third Wave in the Eastern Ocean of Śrī Bhakti-Rasāmṛta- sindhu , concerning bhāva -bhakti.”

EASTERN DIVISION

1.4

Prema-bhakti

19 source units · 1.4.1 to 1.4.21

1.4.1

सम्यङ्-मसृणित-स्वान्तो ममत्वातिशयाङ्कितः ।
भावः स एव सान्द्रात्मा बुधैः प्रेमा निगद्यते

samyaṅ-masṛṇita-svānto mamatvātiśayāṅkitaḥ |
bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate

“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.”

1.4.2

यथा पञ्चरात्रे--
अनन्य-ममता विष्णौ ममता प्रेम-सङ्गता ।
भक्तिर् इत्य् उच्यते भीष्म-प्रह्लादोद्धव-नारदैः

yathā pañcarātre--
ananya-mamatā viṣṇau mamatā prema-saṅgatā |
bhaktir ity ucyate bhīṣma-prahlādoddhava-nāradaiḥ

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.”

1.4.3

भक्तिः प्रेमोच्यते भीष्म-मुख्यैर् यत्र तु सङ्गता ।
ममतान्य-ममत्वेन वर्जितेत्य् अत्र योजना

bhaktiḥ premocyate bhīṣma-mukhyair yatra tu saṅgatā |
mamatānya-mamatvena varjitety atra yojanā

“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.”

1.4.4

भावोत्थो ऽति-प्रसादोत्थः श्री-हरेर् इति स द्विधा

bhāvottho 'ti-prasādotthaḥ śrī-harer iti sa dvidhā

“This prema for the Lord has two types: that arising from bhāva and that arising from mercy.”

1.4.5

तत्र भावोत्थः--
भाव एवान्तर्-अङ्गाणम्-अङ्गानाम्-अनुसेवया ।
आरूढः परम-उत्कर्षम् भाव-उत्तः परिकीर्तितः

tatra bhāvotthaḥ--
bhāva evāntar-aṅgāṇam-aṅgānām-anusevayā |
ārūḍhaḥ parama-utkarṣam bhāva-uttaḥ parikīrtitaḥ

“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 .”

1.4.6

एवं-व्रतः स्व-प्रिय-नाम-कीर्त्या
जातानुरागो द्रुत-चित्त उच्चैः ।
हसत्य् अथो रोदिति रौति गायत्य्
उन्मादवन् नृत्यति लोक-बाह्यः

evaṃ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ |
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ

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."

1.4.8

श्री-कृष्ण-गाथां गायन्ती रोमाण्चोद्भेद-लक्षणा ।
अस्मिन्-मन्वन्तरे स्निग्धा श्री-कृष्ण-प्रिय-वर्तया

śrī-kṛṣṇa-gāthāṃ gāyantī romāṇcodbheda-lakṣaṇā |
asmin-manvantare snigdhā śrī-kṛṣṇa-priya-vartayā

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."

1.4.9

अथ हरेर् अतिप्रसादोत्थः--
हरेर् अतिप्रसादो ऽयं सङ्ग-दानादिर् आत्मनः

atha harer atiprasādotthaḥ--
harer atiprasādo 'yaṃ saṅga-dānādir ātmanaḥ

"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."

1.4.10

यथैकादशे (११.१२.७)--
ते नाधीत-श्रुति-गणा नोपासित-महत्तमाः ।
अव्रतातप्त-तपसः मत्-सङ्गान् माम् उपागताः

yathaikādaśe (11.12.7)--
te nādhīta-śruti-gaṇā nopāsita-mahattamāḥ |
avratātapta-tapasaḥ mat-saṅgān mām upāgatāḥ

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."

1.4.11

माहात्म्य-ज्ञान-युक्तश् च केवलश् चेति स द्विधा

māhātmya-jñāna-yuktaś ca kevalaś ceti sa dvidhā

"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."

1.4.12

अथ आद्यो, यथा पञ्चरात्रे--
माहात्म्य-ज्ञान-युक्तस् तु सुदृढः सर्वतो ऽधिकः ।
स्नेहो भक्तिर् इति प्रोक्तस् तया साष्ट्यादिनान्यथा

atha ādyo, yathā pañcarātre--
māhātmya-jñāna-yuktas tu sudṛḍhaḥ sarvato 'dhikaḥ |
sneho bhaktir iti proktas tayā sārṣṭyādinānyathā

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."

1.4.13

केवलो, यथा तत्रैव--
मनोगतिर् अविच्छिन्ना हरौ प्रेम-परिप्लुता ।
अभिसन्धि-विनिर्मुक्ता भक्तिर्-विष्णु-वशङ्करी इति ।

kevalo, yathā tatraiva--
manogatir avicchinnā harau prema-pariplutā |
abhisandhi-vinirmuktā bhaktir-viṣṇu-vaśaṅkarī iti |

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."

1.4.14

महिम-ज्ञान-युक्तः स्याद् विधि-मार्गानुसारिणाम् ।
रागानुगाश्रितानां तु प्रायशः केवलो भवेत्

mahima-jñāna-yuktaḥ syād vidhi-mārgānusāriṇām |
rāgānugāśritānāṃ tu prāyaśaḥ kevalo bhavet

“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.”

1.4.16

अथासक्तिस् ततो भावस् ततः प्रेमाभ्युदञ्यति ।
साधकानाम् अयं प्रेम्नः प्रादुर्भावे भवेत् क्रमः

athāsaktis tato bhāvas tataḥ premābhyudañcati |
sādhakānām ayaṃ premnaḥ 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.”

1.4.17

धन्यस्यायं नवः प्रेमा यस्योन्मीलति चेतसि ।
अन्तर्वाणीभिर् अप्य् अस्य मुद्रा सुष्ठु सुदुर्गमा

dhanyasyāyaṃ navaḥ premā yasyonmīlati cetasi |
antarvāṇībhir apy asya mudrā suṣṭhu sudurgamā

“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.”

1.4.18

अतएव श्री-नारद-पञ्चरात्रे, यथा--
भावोन्मत्तो हरेः किञ्चिन् न वेद सुखम् आत्मनः ।
दुखं चेति महेशानि परमानन्द आप्लुतः

ataeva śrī-nārada-pañcarātre, yathā--
bhāvonmatto hareḥ kiñcin na veda sukham ātmanaḥ |
dukhaṃ ceti maheśāni paramānanda āplutaḥ

Therefore, in the Nārada- pañcarātra it is 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.”

1.4.19

प्रेम्ण एव विलासत्वाद् वैरल्यात् साधकेष्व् अपि ।
अत्र स्नेहादयो भेदा विविच्य न हि शंसिताः

premṇa eva vilāsatvād vairalyāt sādhakeṣv api |
atra snehādayo bhedā vivicya na hi śaṃsitāḥ

“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.”

1.4.20

श्रीमत्-प्रभुपदाम्भोजैः सर्वा भागवतामृते ।
व्यक्तीकृतास्ति गूढापि भक्ति-सिद्धान्त-माधुरी

śrīmat-prabhupadāmbhojaiḥ sarvā bhāgavatāmṛte |
vyaktīkṛtāsti gūḍhāpi bhakti-siddhānta-mādhurī

"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."

1.4.21

गोपाल-रूप-शोभां दधद् अपि रघुनाथ-भाव-विस्तारी ।
तुष्यतु सनातनात्मा प्रथम-विभागे सुधाम्बु-निधेः

gopāla-rūpa-śobhāṃ dadhad api raghunātha-bhāva-vistārī |
tuṣyatu sanātanātmā prathama-vibhāge sudhāmbu-nidheḥ

"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 ."

SOUTHERN DIVISION

2.1

Vibhāva

305 source units · 2.1.1 to 2.1.384

2.1.1

प्रबलम् अनन्य-श्रयिणा निषेवितः सहज-रूपेण ।
अघ-दमनो मथुरायां सदा सनातन-तनुर् जयति

prabalam ananya-śrayiṇā niṣevitaḥ sahaja-rūpeṇa |
agha-damano mathurāyāṃ sadā sanātana-tanur jayati

“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.”

2.1.2

रसामृताब्धेर् भागे ऽस्मिन् द्वितीये दक्षिणाभिधे ।
सामान्य-भगवद्-भक्ति-रसस् तावद् उदीर्यते

rasāmṛtābdher bhāge 'smin dvitīye dakṣiṇābhidhe |
sāmānya-bhagavad-bhakti-rasas tāvad udīryate

“The second part of the sweet ocean of rasa is called the Southern Ocean. It describes the general rasas within devotion to the Lord.”

2.1.3

अस्य पञ्च लहर्यः स्युर् विभावाख्याग्रिमा मता ।
द्वितीया त्व् अनुभावाख्या तृतीया सात्त्विकाभिधा ।
व्यभिचार्य्-अभिधा तुर्या स्थायि-संज्ञा च पञ्चमी

asya pañca laharyaḥ syur vibhāvākhyāgrimā matā |
dvitīyā tv anubhāvākhyā tṛtīyā sāttvikābhidhā |
vyabhicāry-abhidhā turyā sthāyi-saṃjñā ca pañcamī

“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 .”

2.1.4

अथास्याः केशव-रतेर् लक्षिताया निगद्यते ।
सामग्री-परिपोषेन परमा रस-रूपता

athāsyāḥ keśava-rater lakṣitāyā nigadyate |
sāmagrī-paripoṣena paramā rasa-rūpatā

“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.”

2.1.5

विभावैर् अनुभावैश् च सात्त्विकैर् व्यभिचारिभिः ।
स्वाद्यत्वं हृदि भक्तानाम् आनीता श्रवणादिभिः ।
एषा कृष्ण-रतिः स्थायी भावो भक्ति-रसो भवेत्

vibhāvair anubhāvaiś ca sāttvikair vyabhicāribhiḥ |
svādyatvaṃ hṛdi bhaktānām ānītā śravaṇādibhiḥ |
eṣā kṛṣṇa-ratiḥ sthāyī bhāvo bhakti-raso bhavet

“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 .”

2.1.6

प्राक्तन्य् आधुनिकी चास्ति यस्य सद्-भक्ति-वासना ।
एष भक्ति-रसास्वादस् तस्यैव हृदि जायते

prāktany ādhunikī cāsti yasya sad-bhakti-vāsanā |
eṣa bhakti-rasāsvādas tasyaiva hṛdi jāyate

“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.”

2.1.10

कृष्णादिभिर् विभावाद्यैर् गतैर् अनुभवाध्वनि ।
प्रौढानन्द-चमत्कार-काष्ठाम् आपद्यते पराम्

kṛṣṇādibhir vibhāvādyair gatair anubhavādhvani |
prauḍhānanda-camatkāra-kāṣṭhām āpadyate parām

“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."

2.1.11

किन्तु प्रेमा विभावाद्यैः स्वल्पैर् नीतो ऽप्य् अणीयसीम् ।
विभावनाद्य्-अवस्थां तु सद्य आस्वाद्यतां व्रजेत्

kintu premā vibhāvādyaiḥ svalpair nīto 'py aṇīyasīm |
vibhāvanādy-avasthāṃ tu sadya āsvādyatāṃ vrajet

"However, even attaining a slight taste for prema by a slight mixture of

2.1.13

निर्वेदाद्याः सहायाश् च ते ज्ञेया रस-भावने ।
विभावा अनुभावाश् च सात्त्विका व्यभिचारिणः

nirvedādyāḥ sahāyāś ca te jñeyā rasa-bhāvane |
vibhāvā anubhāvāś ca sāttvikā vyabhicāriṇaḥ

"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 ."

2.1.14

तत्र विभावाः--
तत्र ज्ञेया विभावास् तु रत्य्-आस्वादन-हेतवः ।
ते द्विधालम्बना एके तथैवोद्दीपनाः परे

tatra vibhāvāḥ--
tatra jñeyā vibhāvās tu raty-āsvādana-hetavaḥ |
te dvidhālambanā eke tathaivoddīpanāḥ pare

“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).”

2.1.15

तद् उक्तम् अग्नि-पुराणे (अलङ्कार-विभाग, ३.३५)--
विभाव्यते हि रत्य्-आदिर् यत्र येन विभाव्यते ।
विभावो नाम स द्वेधालम्बनोद्दीपनात्मकः

tad uktam agni-purāṇe (alaṅkāra-vibhāga, 3.35)--
vibhāvyate hi raty-ādir yatra yena vibhāvyate |
vibhāvo nāma sa dvedhālambanoddīpanātmakaḥ

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.”

2.1.16

तत्र आलम्बनाः--
कृष्णश् च कृष्ण-भक्ताश् च बुधैर् आलम्बना मताः ।
रत्य्-आदेर् विषयत्वेन तथाधारतयापि च

tatra ālambanāḥ--
kṛṣṇaś ca kṛṣṇa-bhaktāś ca budhair ālambanā matāḥ |
raty-āder viṣayatvena tathādhāratayāpi ca

“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).”

2.1.17

तत्र श्री-कृष्णः--
नायकानां शिरो-रत्नं कृष्णस् तु भगवान् स्वयम् ।
यत्र नित्यतया सर्वे विराजन्ते महा-गुणाः ।
सो ऽन्यरूप-स्वरूपाभ्याम् अस्मिन्न् आलम्बनो मतः

tatra śrī-kṛṣṇaḥ--
nāyakānāṃ śiro-ratnaṃ kṛṣṇas tu bhagavān svayam |
yatra nityatayā sarve virājante mahā-guṇāḥ |
so 'nyarūpa-svarūpābhyām asminn ālambano mataḥ

“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.”

2.1.18

तत्र अन्य-रूपेण, यथा--
हन्त मे कथम् उदेति स-वत्से, वत्स-पाल-पटले रतिर् अत्र ।
इत्य् अनिश्चित-मतिर् बलदेवो, विस्मय-स्तिमित-मूर्तिर् इवासीत्

tatra anya-rūpeṇa, yathā--
hanta me katham udeti sa-vatse, vatsa-pāla-paṭale ratir atra |
ity aniścita-matir baladevo, vismaya-stimita-mūrtir ivāsīt

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.

2.1.19

अथ स्वरूपम्--
आवृतं प्रकटं चेति स्वरूपं कथितं द्विधा

atha svarūpam--
āvṛtaṃ prakaṭaṃ ceti svarūpaṃ kathitaṃ dvidhā

The svarūpa as the ālambana is now discussed: The svarūpa takes two forms: covered and manifested."

2.1.20

तत्र आवृतम्--
अन्य-वेशादिनाच्छन्नं स्वरूपं प्रोक्तम् आवृतम्

tatra āvṛtam--
anya-veśādināccchannaṃ svarūpaṃ proktam āvṛtam

"The covered svarūpa is explained as when it is covered or disguised by others' clothing."

2.1.21

तेन, यथा--
मां स्नेहयति किम् उच्चैर्, महिलेयं द्वारकावरोधे ऽत्र ।
आं विदितं कुतुकार्थी, वनिता-वेशो हरिश् चरति

tena, yathā--
māṃ snehayati kim uccair, mahileyaṃ dvārakāvarodhe 'tra |
āṃ viditaṃ kutukārthī, vanitā-veśo hariś carati

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.”

2.1.22

अयं कम्बु-ग्रीवः कमल-कमनीयाक्षि-पटिमा
तमाल-श्यामाङ्ग-द्युतिर् अतितरां छत्रित-शिराः ।
दर-श्री-वत्साङ्कः स्फुरद्-अरि-दराद्य्-अङ्कित-करः
करोत्य् उच्चैर् मोदं मम मधुर-मूर्तिर् मधुरिपुः

ayaṃ kambu-grīvaḥ kamala-kamanīyākṣi-paṭimā
tamāla-śyāmāṅga-dyutir atitarāṃ chatrita-śirāḥ |
dara-śrī-vatsāṅkaḥ sphurad-ari-darādy-aṅkita-karaḥ
karoty uccair modaṃ mama madhura-mūrtir madhuripuḥ

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.”

2.1.23

अथ तद्-गुणाः--
अयं नेता सुरम्याङ्गः सर्व-सल्-लक्षणान्वितः ।
रुचिरस् तेजसा युक्तो बलीयान् वयसान्वितः

atha tad-guṇāḥ--
ayaṃ netā suramyāṅgaḥ sarva-sal-lakṣaṇānvitaḥ |
ruciras tejasā yukto balīyān vayasānvitaḥ

"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."

2.1.24

विविधाद्भुत-भाषा-वित् सत्य-वाक्यः प्रियं वदः ।
वावदूकः सुपाण्डित्यो बुद्धिमान् प्रतिभान्वितः

vividhādbhuta-bhāṣā-vit satya-vākyaḥ priyaṃ vadaḥ |
vāvadūkaḥ supāṇḍityo buddhimān pratibhānvitaḥ

"He knows an astonishing variety of languages, is truthful, speaks in a pleasing manner, is eloquent, learned, intelligent and filled with new ideas."

2.1.25

विदग्धश् चतुरो दक्षः कृतज्ञः सुदृढ-व्रतः ।
देश-काल-सुपात्रज्ञः शास्त्र-चक्षुः शुचिर् वशी

vidagdhaś caturo dakṣaḥ kṛtajñaḥ sudṛḍha-vrataḥ |
deśa-kāla-supātrajñaḥ śāstra-cakṣuḥ śucir vaśī

"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."

2.1.26

स्थिरो दान्तः क्षमा-शीलो गम्भीरो धृतिमान् समः ।
वदान्यो धार्मिकः शूरः करुणो मान्य-मानकृत्

sthiro dāntaḥ kṣamā-śīlo gambhīro dhṛtimān samaḥ |
vadānyo dhārmikaḥ śūraḥ karuṇo mānya-mānakṛt

“He is persevering, patient, tolerant, inscrutable, steadfast, uniform, generous, virtuous, heroic, compassionate, and respectful to persons worthy of respect.”

2.1.27

दक्षिणो विनयी ह्रीमान् शरणागत-पालकः ।
सुखी भक्त-सुहृत् प्रेम-वश्यः सर्व-शुभङ्करः

dakṣiṇo vinayī hrīmān śaraṇāgata-pālakaḥ |
sukhī bhakta-suhṛt prema-vaśyaḥ sarva-śubhaṅkaraḥ

“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.”

2.1.28

प्रतापी कीर्तिमान् रक्त-लोकः साधु-समाश्रयः ।
नारी-गण-मनोहारी सर्वाराध्यः समृद्धिमान्

pratāpī kīrtimān rakta-lokaḥ sādhu-samāśrayaḥ |
nārī-gaṇa-manohārī sarvārādhyaḥ samṛddhimān

“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.”

2.1.29

वरीयान् ईश्वरश् चेति गुणास् तस्यानुकीर्तिताः ।
समुद्रा इव पञ्चाशद् दुर्विगाहा हरेर् अमी

varīyān īśvaraś ceti guṇās tasyānukīrtitāḥ |
samudrā iva pañcāśad durvigāhā harer amī

“He is the most important and the controller. These fifty qualities of Kṛṣṇa which have been listed are difficult to fathom, like the ocean.”

2.1.30

जीवेषु एते वसन्तो ऽपि बिन्दु-बिन्दुतया क्वचित् ।
परिपूर्णतया भान्ति तत्रैव पुरुषोत्तमे

jīveṣu ete vasanto 'pi bindu-bindutayā kvacit |
paripūrṇatayā bhānti tatraiva puruṣottame

“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.”

2.1.31

तथा हि पाद्मे पार्वत्यै शिति-कण्ठेन तद्-गुणाः ।
कन्दर्प-कोटि-लावण्य इत्य् आद्याः परिकीर्तिताः

tathā hi pādme pārvatyai śiti-kaṇṭhena tad-guṇāḥ |
kandarpa-koṭi-lāvaṇya ity ādyāḥ parikīrtitāḥ

“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.”

2.1.32

एत एव गुणाः प्रायो धर्माय वन-मालिनः ।
पृथिव्या प्रथम-स्कन्धे प्रथयाञ्चक्रिरे स्फुटम्

eta eva guṇāḥ prāyo dharmāya vana-mālinaḥ |
pṛthivyā prathama-skandhe prathayāñcakrire sphuṭam

“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 .”

2.1.36

इमे चान्ये च भगवन् नित्या यत्र महा-गुणाः ।
प्रार्थ्या महत्त्वम् इच्छद्भिर् न वियन्ति स्म कर्हिचित्

ime cānye ca bhagavan nityā yatra mahā-guṇāḥ |
prārthyā mahattvam icchadbhir na viyanti sma karhicit

“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.”

2.1.37

अथ पञ्च-गुणा ये स्युर् अंशेन गिरिशादिषु

atha pañca-guṇā ye syur aṃśena giriśādiṣu

“Now five qualities of Kṛṣṇa , which will also be present in Śiva and others when they are the Lord’s expansions, will be listed.”

2.1.38

सदा स्वरूप-सम्प्राप्तः सर्व-ज्ञो नित्य-नूतनः ।
सच्-चिद्-आनन्द-सान्द्राङ्गः सर्व-सिद्धि-निषेवितः

sadā svarūpa-samprāptaḥ sarva-jño nitya-nūtanaḥ |
sac-cid-ānanda-sāndrāṅgaḥ sarva-siddhi-niṣevitaḥ

“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 .”

2.1.40

अवतारावली-बीजं हतारि-गति-दायकः ।
आत्माराम-गणाकर्षीत्य् अमी कृष्णे किलाद्भुताः

avatārāvalī-bījaṃ hatāri-gati-dāyakaḥ |
ātmārāma-gaṇākarṣīty amī kṛṣṇe kilādbhutāḥ

“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.”

2.1.43

लीला-प्रेम्णा प्रियाधिक्यं माधुर्यं वेणु-रूपयोः ।
इत्य् असाधारणं प्रोक्तं गोविन्दस्य चतुष्टयम्

līlā-premṇā priyādhikyaṃ mādhuryaṃ veṇu-rūpayoḥ |
ity asādhāraṇaṃ proktaṃ govindasya catuṣṭayam

“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.”

2.1.44

एवं गुणाश् चतुर्-भेदाश् चतुः-षष्टिर् उदाहृताः ।
सोदाहरणम् एतेषां लक्षणं क्रियते क्रमात्

evaṃ guṇāś catur-bhedāś catuḥ-ṣaṣṭir udāhṛtāḥ |
sodāharaṇam eteṣāṃ lakṣaṇaṃ kriyate kramāt

“The 64 qualities in four divisions will be described with examples.”

2.1.45

तत्र (१) सुरम्याङ्गः--
श्लाघ्याङ्ग-सन्निवेशो यः सुरम्याङ्गः स कथ्यते

tatra (1) suramyāṅgaḥ--
ślāghyāṅga-sanniveśo yaḥ suramyāṅgaḥ sa kathyate

(1) suramyāṅgaḥ: beautifully-limbed — “A person who is endowed with praiseworthy bodily parts is called beautifully-limbed.”

2.1.46

मुखं चन्द्राकारं करभ-निभम् उरु-द्वयम् इदं
भुजौ स्तम्भारम्भौ सरसिज-वरेण्यं कर-युगम् ।
कवाटाभं वक्षः-स्थलम् अविरलं श्रोणि-फलकं
परिक्षामो मध्यः स्फुरति मुरहन्तुर् मधुरिमा

mukhaṃ candrākāraṃ karabha-nibham uru-dvayam idaṃ
bhujau stambhārambhau sarasija-vareṇyaṃ kara-yugam |
kavāṭābhaṃ vakṣaḥ-sthalam aviralaṃ śroṇi-phalakaṃ
parikṣāmo madhyaḥ sphurati murahantur madhurimā

“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-lakṣaṇānvitaḥ —

2.1.47

(२) सर्व-सल्-लक्षणान्वितः--
तनौ गुणोत्थम् अङ्कोत्थम् इति सल्-लक्षणं द्विधा

(2) sarva-sal-lakṣaṇānvitaḥ--
tanau guṇottham aṅkottham iti sal-lakṣaṇaṃ dvidhā

(2) sarva -sal-lakṣaṇānvitaḥ: 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).”

2.1.48

तत्र गुणोत्थम्--
गुणोत्थं स्याद् गुणैर् योगो रक्तता-तुङ्गतादिभिः

tatra guṇottham--
guṇotthaṃ syād guṇair yogo raktatā-tuṅgatādibhiḥ

“Guṇottham refers to qualities such as redness or elevation of a limb.”

2.1.49

रागः सप्तसु हन्त षट्स्व् अपि शिशोर् अङ्गेष्व् अलं तुङ्गता
विसारस् त्रिषु खर्वता त्रिषु तथा गम्भीरता च त्रिषु ।
दैर्घ्यं पञ्चसु किं च पञ्चसु सखे सम्प्रेक्ष्यते सूक्ष्मता
द्वात्रिंशद्-वर-लक्षणः कथम् असौ गोपेषु सम्भाव्यते

rāgaḥ saptasu hanta ṣaṭsv api śiśor aṅgeṣv alaṃ tuṅgatā
visāras triṣu kharvatā triṣu tathā gambhīratā ca triṣu |
dairghyaṃ pañcasu kiṃ ca pañcasu sakhe samprekṣyate sūkṣmatā
dvātriṃśad-vara-lakṣaṇaḥ katham asau gopeṣu sambhāvyate

“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.”

2.1.50

अङ्कोत्थम्--
रेखामयं रथाङ्गादि स्याद् अङ्कोत्थं करादिषु

aṅkottham--
rekhāmayaṃ rathāṅgādi syād aṅkotthaṃ karādiṣu

“Aṅkottham refers to lines such as a cakra on the hands or feet.”

2.1.52

(३) रुचिरः--
सौन्दर्येण दृग्-आनन्द-कारी रुचिर उच्यते

(3) ruciraḥ--
saundaryeṇa dṛg-ānanda-kārī rucira ucyate

(3) ruciraḥ means “He gives bliss to the eye by His beauty.”

2.1.53

यद् धर्म-सूनोर् बत राजसूये
निरीक्ष्य दृक्-स्वस्त्ययनं त्रि-लोकः ।
कात्स्न्र्येन चाद्येह गतं विधातुर्
अर्वाक्-सृतौ कौशलम् इत्य् अमन्यत

yad dharma-sūnor bata rājasūye
nirīkṣya dṛk-svastyayanaṃ tri-lokaḥ |
kārtsnyena cādyeha gataṃ vidhātur
arvāk-sṛtau kauśalam ity amanyata

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.”

2.1.54

अष्टानां दनुजभिद्-अङ्ग-पङ्कजानाम्
एकस्मिन् कथम् अपि यत्र बल्लवीनाम् ।
लोलाक्षि-भ्रमर-ततिः पपात तस्मान्
नोत्थातुं द्युति-मधु-पङ्किलात् क्षमासीत्

aṣṭānāṃ danujabhid-aṅga-paṅkajānām
ekasmin katham api yatra ballavīnām |
lolākṣi-bhramara-tatiḥ papāta tasmān
notthātuṃ dyuti-madhu-paṅkilāt kṣamāsīt

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.”

2.1.55

(४) तेजसा युक्तः
तेजो धाम प्रभावश् चेत्य् उच्यते द्विविधं बुधैः

(4) tejasā yuktaḥ
tejo dhāma prabhāvaś cety ucyate dvividhaṃ budhaiḥ

“The wise say there are two meanings of tejas : dhāma (effulgence) and prabhāva (conquering the enemy).”

2.1.56

तत्र धाम--
दीप्ति-राशिर् भवेद् धाम

tatra dhāma--
dīpti-rāśir bhaved dhāma

“Dhāma refers to effulgence.”

2.1.57

यथा--

अम्बर-मणि-निकुरम्बं विडम्बयन्न् अपि मरीचि-कुलैः ।
हरि-वक्षसि रुचि-निविडे मणिराड् अयम् उडुर् इव स्फुरति

yathā--
ambara-maṇi-nikurambaṃ viḍambayann api marīci-kulaiḥ |
hari-vakṣasi ruci-niviḍe maṇirāḍ ayam uḍur iva sphurati

"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."

2.1.58

प्रभावः--

प्रभावः सर्वजित्-स्थितिः

prabhāvaḥ--
prabhāvaḥ sarvajit-sthitiḥ

"Prabhāva refers to His capacity to conquer all others."

2.1.60

(५) बलीयान्--

प्राणेन महता पूर्णो बलीयान् इति कथ्यते

(5) balīyān--
prāṇena mahatā pūrṇo balīyān iti kathyate

(5) Balīyān means "filled with great strength."

2.1.61

पश्य विन्ध्य-गिरितो ऽपि गरिष्ठं
दैत्य-पुङ्गवम् उदग्रम् अरिष्टम् ।
तुल-खण्डम् इव पिण्डितम् आरात्
पुण्डरीक-नयनो विनुनोद

paśya vindhya-girito 'pi gariṣṭhaṃ
daitya-puṅgavam udagram ariṣṭam |
tula-khaṇḍam iva piṇḍitam ārāt
puṇḍarīka-nayano vinunoda

“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.”

2.1.63

(६) वयसान्वितः--
वयसो विविधत्वे ऽपि सर्व-भक्ति-रसाश्रयः ।
धर्मी किशोर एवात्र नित्य-नाना-विलासवान्

(6) vayasānvitaḥ--
vayaso vividhatve 'pi sarva-bhakti-rasāśrayaḥ |
dharmī kiśora evātra nitya-nānā-vilāsavān

(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.”

2.1.65

(७) विविधाद्भुत-भाषावित्--
विविधाद्भुत-भाषावित् स प्रोक्तो यस् तु कोविदः ।
नाना-देश्यासु भाषासु संस्कृते प्राकृतेषु च

(7) vividhādbhuta-bhāṣāvit--
vividhādbhuta-bhāṣāvit sa prokto yas tu kovidaḥ |
nānā-deśyāsu bhāṣāsu saṃskṛte prākṛteṣu ca

(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.”

2.1.67

(८) सत्य-वाक्यः--
स्यान् नानृतं वचो यस्य सत्य-वाक्यः स कथ्यते

(8) satya-vākyaḥ--
syān nānṛtaṃ vaco yasya satya-vākyaḥ sa kathyate

(8) satya-vākyaḥ: truthful speaker — “A person whose words are never false is called a speaker of the truth.”

2.1.68

पृथे तनय-पञ्चकं प्रकटम् अर्पयिष्यामि ते
रणोर्वरितम् इत्य् अभूत् तव यथार्थम् एवोदितम् ।
रविर् भवति शीतलः कुमुद-बन्धुर् अप्य् उष्णलस्
तथापि न मुरान्तक व्यभिचरिष्णुर् उक्तिस् तव

pṛthe tanaya-pañcakaṃ prakaṭam arpayiṣyāmi te
raṇorvaritam ity abhūt tava yathārtham evoditam |
ravir bhavati śītalaḥ kumuda-bandhur apy uṣṇalas
tathāpi na murāntaka vyabhicariṣṇur uktis tava

“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.”

2.1.70

(९) प्रियंवदः--
जने कृतापराधे ऽपि सान्त्व-वादी प्रियंवदः

(9) priyaṃvadaḥ--
jane kṛtāparādhe 'pi sāntva-vādī priyaṃvadaḥ

(9) priyaṃvadaḥ: speaking in a pleasing manner — “Speaking in a pleasing manner means speaking pleasantly even to those who have offended.”

2.1.72

(१०) वावदूकः--
श्रुति-प्रेष्ठोक्तिर् अखिल-वाग्-गुणान्वित-वाग् अपि ।
इति द्विधा निगदितो वावदूको मनीषिभिः

(10) vāvadūkaḥ--
śruti-preṣṭhoktir akhila-vāg-guṇānvita-vāg api |
iti dvidhā nigadito vāvadūko manīṣibhiḥ

(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.”

2.1.73

अश्लिष्ट-कोमल-पदावलि-मञ्जुलेन
प्रत्य्-अक्षर-क्षरद्-अमन्द-सुधा-रसेन ।
सख्यः समस्त-जन-कर्ण-रसायनेन
नाहारि कस्य हृदयं हरि-भाषितेन

aśliṣṭa-komala-padāvali-mañjulena
praty-akṣara-kṣarad-amanda-sudhā-rasena |
sakhyaḥ samasta-jana-karṇa-rasāyanena
nāhāri kasya hṛdayaṃ hari-bhāṣitena

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?”

2.1.75

(११) सुपण्डित्यः--
विद्वान् नीतिज्ञ इत्य् एष सुपण्डित्यो द्विधा मतः ।
विद्वान् अखिल-विद्या-विन् नीतिज्ञस् तु यथार्ह-कृत्

(11) supaṇḍityaḥ--
vidvān nītijña ity eṣa supaṇḍityo dvidhā mataḥ |
vidvān akhila-vidyā-vin nītijñas tu yathārha-kṛt

(11) supaṇḍityaḥ: knowledgeable — "Being knowledgeable has two aspects: knowledge of all branches of all subjects, and knowledge of proper conduct."

2.1.76

यं सुष्ठु पूर्वं परिचर्य गौरवात्
पितामहाद्य्-अम्बुधरैः प्रवर्तिताः ।
कृष्णार्णवं काश्य-गुरु-क्षमाभृतस्
तम् एव विद्या-सरितः प्रपेदिरे

yaṃ suṣṭhu pūrvaṃ paricarya gauravāt
pitāmahādy-ambudharaiḥ pravartitāḥ |
kṛṣṇārṇavaṃ kāśya-guru-kṣamābhūtas
tam eva vidyā-saritaḥ prapedire

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."

2.1.77

आम्नाय-प्रथितान्वया स्मृतिमती बाढं षड्-अङ्गोज्ज्वला
न्यायेनानुगता पुराण-सुहृदा मीमांसया मण्डिता ।
त्वां लब्धावसरा चिराद् गुरुकुले प्रेक्ष्य स्वसङ्गार्थिनं
विद्या नाम वधूश् चतुर्दश-गुणा गोविन्द शुश्रूयते

āmnāya-prathitānvayā smṛtimatī bāḍhaṃ ṣaḍ-aṅgojjvalā
nyāyenānugatā purāṇa-suhṛdā mīmāṃsayā maṇḍitā |
tvāṃ labdhāvasarā cirād gurukule prekṣya svasaṅgārthinaṃ
vidyā nāma vadhūś caturdaśa-guṇā govinda śuśrūyate

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 saḍ-darśaṇas , 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.”

2.1.79

(१२) बुद्धिमान्--
मेधावी सूक्ष्मधीश् चेति प्रोच्यते बुद्धिमान् द्विधा

(12) buddhimān--
medhāvī sūkṣmadhīś ceti procyate buddhimān dvidhā

(12) buddhimān: intelligent — “Buddhimān means the capacity to absorb knowledge and possessing fine intelligence.”

2.1.80

अवन्ति-पुर-वासिनः सदनम् एत्य सान्दीपनेर्
गुरोर् जगति दर्शयन् समयम् अत्र विद्यार्थिनाम् ।
सकृन् निगद-मात्रतः सकलम् एव विद्या-कुलं
दधौ हृदय-मन्दिरे किम् अपि चित्रवन् माधवः

avanti-pura-vāsinaḥ sadanam etya sāndīpaner
guror jagati darśayan samayam atra vidyārthinām |
sakṛn nigada-mātrataḥ sakalam eva vidyā-kulaṃ
dadhau hṛdaya-mandire kim api citravan mādhavaḥ

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!”

2.1.82

(१३) प्रतिभान्वितः--
सद्यो नवनवोल्लेखि-ज्ञानं स्यात् प्रतिभान्वितः

(13) pratibhānvitaḥ--
sadyo navanavollekhi-jñānaṃ syāt pratibhānvitaḥ

(13) pratibhānvitaḥ: creative— “Pratibhāvita means immediate, novel manifestation of ideas.”

2.1.84

(१४) विदग्धः--
कला-विलास-दिग्धात्मा विदग्ध इति कीर्त्यते

(14) vidagdhaḥ--
kalā-vilāsa-digdhātmā vidagdha iti kīrtyate

(14) vidagdhaḥ: aesthetic — "One whose mind is absorbed in the 64 arts such as dancing and singing, and in various amusements, is called aesthetic."

2.1.86

(१५) चतुरः--
चतुरो युगपद्-भूरि-समाधान-कृद् उच्यते

(15) caturaḥ--
caturo yugapad-bhūri-samādhāna-kṛd ucyate

(15) caturaḥ: clever — "A clever person is one who brings about a solution to many problems simultaneously."

2.1.88

(१६) दक्षः--
दुष्करे क्षिप्र-कारी यस् तं दक्षं परिचक्षते

(16) dakṣaḥ--
duṣkare kṣipra-kārī yas taṃ dakṣaṃ paricakṣate

(16) dakṣaḥ: expert — "An expert person does very quickly what is difficult to do."

2.1.89

यथा श्री-दशमे (१०.५९.१७)--
यानि योधैः प्रयुक्तानि शस्त्रास्त्राणि कुरूद्वह ।
हरिस् तान्य् अच्छिनत् तीक्ष्णैः शरैर् एकैक-शस्त्रिभिः

yathā śrī-daśame (10.59.17)--
yāni yodhaiḥ prayuktāni śastrāstrāṇi kurūdvaha |
haris tāny acchinat tīkṣṇaiḥ śarair ekaika-śastribhiḥ

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.”

2.1.91

(१७) कृतज्ञः--
कृतज्ञः स्याद् अभिज्ञो यः कृत-सेवादि-कर्मणाम्

(17) kṛtajñaḥ--
kṛtajñaḥ syād abhijño yaḥ kṛta-sevādi-karmaṇām

(17) kṛtajñaḥ: grateful — “A grateful person is one who acknowledges others who have done service.”

2.1.92

यथा महाभारते {*नोत् फ़ोउन्द् इन् म्इतिचल् एदितिओन्.}--
ऋणम् एतत् प्रवृद्धं मे हृदयान् नापसर्पति ।
यद् गोविन्देति चुक्रोश कृष्णा मां दूर-वासिनम्

*yathā mahābhārate {*Not found in critical edition.}--*
ṛṇam etat pravṛddhaṃ me hṛdayān nāpasarpati |
yad govindeti cukrośa kṛṣṇā māṃ dūra-vāsinam

An example from Mahābhārata [5.58.21]: “Draupadi 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.”

2.1.94

(१८) सुदृढ-व्रतः--
प्रतिज्ञा-नियमौ यस्य सत्यौ स सुदृढ-व्रतः

(18) sudṛḍha-vrataḥ--
pratijñā-niyamau yasya satyau sa sudṛḍha-vrataḥ

(18) sudṛḍha-vrataḥ: fixed in vow — “A person who is true to his promises and to his perpetual vows is called fixed in vow.”

2.1.95

न देव-गन्धर्व-गणा न राक्षसा
न चासुरा नैव च यक्ष-पन्नगाः ।
मम प्रतिज्ञाम् अपहन्तुम् उद्यता
मुने समर्थाः खलु सत्यम् अस्तु ते

na deva-gandharva-gaṇā na rākṣasā
na cāsurā naiva ca yakṣa-pannagāḥ |
mama pratijñām apahantum udyatā
mune samarthāḥ khalu satyam astu te

Being true to His promises is illustrated in Hari- vaṃśa [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!”

2.1.96

स-हेलम् आखण्डल-पाण्डु-पुत्रौ
विधाय कंसारिर् अपारिजातौ ।
निज-प्रतिज्ञां सफलां दधानः
सत्यां च कृष्णां च सुखाम् अकार्षीत्

sa-helam ākhaṇḍala-pāṇḍu-putrau
vidhāya kaṃsārir apārijātau |
nija-pratijñāṃ saphalāṃ dadhānaḥ
satyāṃ ca kṛṣṇāṃ ca sukhām akārṣīt

Another example: “Kṛṣṇa , the enemy of Kaṃsa , 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.”

2.1.98

(१९) देश-काल-सुपात्रज्ञः--
देश-काल-सुपात्रज्ञस् तत्-तद्-योग्य-क्रिया-कृतिः

(19) deśa-kāla-supātrajñaḥ--
deśa-kāla-supātrajñas tat-tad-yogya-kriyā-kṛtiḥ

(19) deśa-kāla-supātrajñaḥ: 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."

2.1.100

(२०) शास्त्र-चक्षुः--
शास्त्रानुसारि-कर्मा यः शास्त्र-चक्षुः स कथ्यते

(20) śāstra-cakṣuḥ--
śāstrānusāri-karmā yaḥ śāstra-cakṣuḥ sa kathyate

(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."

2.1.102

(२१) शुचिः--
पावनश् च विशुद्धेश् चेत्य् उच्यते द्विविधः शुचिः ।
पावनः पाप-नाशी स्याद् विशुद्धस् त्यक्त-दूसणः

(21) śuciḥ--
pāvanaś ca viśuddheś cety ucyate dvividhaḥ śuciḥ |
pāvanaḥ pāpa-nāśī syād viśuddhas tyakta-dūsaṇaḥ

(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."

2.1.103

तं निर्व्याजं भज गुण-निधे पावनं पावनानां
श्रद्धा-रज्यन्-मतिर् अतितराम् उत्तमः-श्लोक-मौलिम् ।
प्रोद्यन्न् अन्तः-करण-कुहरे हन्त यन्-नाम-भानोर्
आभासो ऽपि क्षपयति महा-पातक-ध्वान्त-राशिम्

taṃ nirvyājaṃ bhaja guṇa-nidhe pāvanaṃ pāvanānāṃ
śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim |
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim

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.”

2.1.105

(२२) वशी
वशी जितेन्द्रियः प्रोक्तः

(22) vaśī
vaśī jitendriyaḥ proktaḥ

(22) vaśī: subjugator— “A subjugator is one who controls his senses.”

2.1.107

(२३) स्थिरः

आफलोदयकृत् स्थिरः

(23) sthiraḥ
āphalodayakṛt sthiraḥ

(23) sthiraḥ: persevering — “He who works steadily until achieving his goals is called persevering.”

2.1.109

(२४) दान्तः--

स दान्तो दुःसहम् अपि योग्यं क्लेशं सहेत यः

(24) dāntaḥ--
sa dānto duḥsaham api yogyaṃ kleśaṃ saheta yaḥ

(24) dāntaḥ: patient — “A person who endures difficult but necessary suffering is called patient.”

2.1.111

(२५) क्षमाशीलः

क्षमाशीलो ऽपराधानां सहनः परिकीर्त्यते

(25) kṣamāśīlaḥ
kṣamāśīlo 'parādhānāṃ sahanaḥ parikīrtyate

(25) kṣamāśīlaḥ: tolerant — “A person who endures the offenses of others is called tolerant.”

2.1.112

प्रतिवाचम् अदत्त केशवः
शपमानाय न चेदि-भूभृते ।
अनहुङ्कुरुते घन-ध्वनिः
न हि गोमायु-रुतानि केशरी

prativācam adatta keśavaḥ
śapamānāya na cedi-bhūbhṛte |
anahuṅkurute ghana-dhvaniḥ
na hi gomāyu-rutāni keśarī

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.”

2.1.114

(२६) गम्भीरः--
दुर्विबोधाशयो यस् तु स गम्भीरः इतीर्यते

(26) gambhīraḥ--
durvibodhāśayo yas tu sa gambhīraḥ itīryate

(26) gambhīraḥ: inscrutable — “A person whose intentions are difficult to comprehend is called inscrutable.”

2.1.115

यथा--

वृन्दावने वरातिः स्तुतिभिर् नितराम् उपास्यमानो ऽपि ।
शक्तो न हरिर् विधिना रुष्टस् तुष्टो ऽथवा ज्ञातुम्

yathā--
vṛndāvane varātiḥ stutibhir nitarām upāsyamāno 'pi |
śakto na harir vidhinā ruṣṭas tuṣṭo 'thavā jñātum

“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.”

2.1.117

(२७) धृतिमान्--

पूर्ण-स्पृहश् च धृतिमान् शान्तश् च क्षोभ-कारणे

(27) dhṛtimān--
pūrṇa-spṛhaś ca dhṛtimān śāntaś ca kṣobha-kāraṇe

(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.”

2.1.118

स्वीकुर्वन्न् अपि नितरां यशः-प्रियत्वं
कंसारिर् मगध-पतेर् वध-प्रसिद्धाम् ।
भीमाय स्वयम् अतुलाम् अदत्त कीर्तिं
किं लोकोत्तर-गुण-शालिनाम् अपेक्ष्यम्

svīkurvann api nitarāṃ yaśaḥ-priyatvaṃ
kaṃsārir magadha-pater vadha-prasiddhām |
bhīmāya svayam atulām adatta kīrtiṃ
kiṃ lokottara-guṇa-śālinām apekṣyam

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?”

2.1.120

(२८) समः--
राग-द्वेष-विमुक्तो यः समः स कथितो बुधैः

(28) samaḥ--
rāga-dveṣa-vimukto yaḥ samaḥ sa kathito budhaiḥ

(28) samaḥ: impartial— “The learned say that a person who is free from attraction and disgust is called impartial.”

2.1.121

न्याय्यो हि दण्डः कृत-किल्बिषे ऽस्मिंस्
तवावतारः खल-निग्रहाय ।
रिपोः सुतानाम् अपि तुल्य-दृष्टेर्
धत्से दमं फलम् एवानुशंसन्

nyāyyo hi daṇḍaḥ kṛta-kilbiṣe 'smiṃs
tavāvatāraḥ khala-nigrahāya |
ripoḥ sutānām api tulya-dṛṣṭer
dhatse damaṃ phalam evānuśaṃsan

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.”

2.1.123

(२९) वदान्यः--
दान-वीरो भवेद् यस् तु स वदान्यो निगद्यते

(29) vadānyaḥ--
dāna-vīro bhaved yas tu sa vadānyo nigadyate

(29) vadānyaḥ: generous — “The person who is very charitable is called generous.”

2.1.124

सर्वार्थिनां बाढम् अभीष्ट-पूर्त्या
व्यर्थीकृताः कंस-निसूदनेन ।
ह्रियेव चिन्तामणि-कामधेनु-
कल्प-द्रुमा द्वारवतीं भजन्ति

sarvārthināṃ bāḍham abhīṣṭa-pūrtyā
vyarthīkṛtāḥ kaṃsa-nisūdanena |
hriyeva cintāmaṇi-kāmadhenu-
kalpa-drumā dvāravatīṃ bhajanti

“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.”

2.1.125

येषां षोडश-पूरिता दश-शती स्वान्तः-पुराणां तथा
चाष्टाश्लिष्ट-शतं विभाति परितस् तत्-सङ्ख्य-पत्नी-युजाम् ।
एकैकं प्रति तेषु तर्णक-भृतां भूषा-जुषाम् अन्वहं
गृष्टीनां युगपच् च बद्धम् अददाद् यस् तस्य वा कः समः

yeṣāṃ ṣoḍaśa-pūritā daśa-śatī svāntaḥ-purāṇāṃ tathā
cāṣṭāśliṣṭa-śataṃ vibhāti paritas tat-saṅkhya-patnī-yujām |
ekaikaṃ prati teṣu tarṇaka-bhṛtāṃ bhūṣā-juṣām anvahaṃ
gṛṣṭīnāṃ yugapac ca baddham adadād yas tasya vā kaḥ samaḥ

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?”

2.1.126

(३०) धार्मिकः--
कुर्वन् कारयते धर्मं यः स धार्मिक उच्यते

(30) dhārmikaḥ--
kurvan kārayate dharmaṃ yaḥ sa dhārmika ucyate

(30) dhārmikaḥ: virtuous — "The person who follows the principles of dharma , and engages others in doing so also, is called virtuous."

2.1.127

पादैश् चतुर्भिर् भवता वृषस्य
गुप्तस्य गोपेन्द्र तथाभ्यवर्धि ।
स्वैरं चरन्न् एव यथा त्रिलोक्याम्
अधर्म-स्पर्शाणि हठाज् जघास

pādaiś caturbhir bhavatā vṛṣasya
guptasya gopendra tathābhyavardhi |
svairaṃ carann eva yathā trilokyām
adharma-sparśāṇi haṭhāj jaghāsa

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."

2.1.129

(३१) शूरः--
उत्साही युधि शूरो ऽस्त्र-प्रयोगे च विचक्षणः

(31) śūraḥ--
utsāhī yudhi śūro 'stra-prayoge ca vicakṣaṇaḥ

(31) śūraḥ: hero — "A hero is a person who is energetic in fighting and skillful in the use of weapons."

2.1.130

पृथु-समर-सरो विगाह्य कुर्वन्
द्विषद्-अरविन्द-वने विहार-चर्याम् ।
स्फुरसि तरल-बाहु-दण्ड-शुण्डस्
त्वम् अघ-विदारण वारणेन्द्र-लीलः

pṛthu-samara-saro vigāhya kurvan
dviṣad-aravinda-vane vihāra-caryām |
sphurasi tarala-bāhu-daṇḍa-śuṇḍas
tvam agha-vidāraṇa vāraṇendra-līlaḥ

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.”

2.1.132

(३२) करुणः--
पर-दुःखासहो यस् तु करुणः स निगद्यते

(32) karuṇaḥ--
para-duḥkhāsaho yas tu karuṇaḥ sa nigadyate

(32) karuṇaḥ: compassionate — “A person who cannot tolerate the suffering of others is called compassionate.”

2.1.133

राज्ञाम् अगाध-गतिभिर् मगधेन्द्र-कारा-
दुःखान्धकार-पटलैः स्वयम् अन्धितानाम् ।
अक्षीणि यः सुखमयानि घृणी व्यतानीद्
वृन्दे तम् अद्य यदुनन्दन-पद्म-बन्धुम्

rājñām agādha-gatibhir magadhendra-kārā-
duḥkhāndhakāra-paṭalaiḥ svayam andhitānām |
akṣīṇi yaḥ sukhamayāni ghṛṇī vyatānīd
vṛnde tam adya yadunandana-padma-bandhum

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 .”

2.1.135

(३३) मान्यमानकृत्--
गुरु-ब्राह्मण-वृद्धादि-पूजको मान्यमान-कृत्

(33) mānyamānakṛt--
guru-brāhmaṇa-vṛddhādi-pūjako mānyamāna-kṛt

(33) mānyamāna-kṛt: respectful — “A person who worships guru, brāhmaṇas and the elderly is called respectful.”

2.1.137

(३४) दक्षिणः--
सौशील्य-सौम्य-चरितो दक्षिणः कीर्त्यते बुधैः

(34) dakṣiṇaḥ--
sauśīlya-saumya-carito dakṣiṇaḥ kīrtyate budhaiḥ

(34) dakṣiṇaḥ: compliant — “A person who is mild due to his excellent nature is called compliant by the intelligent.”

2.1.139

(३५) विनयी--
औद्धत्य-परिहारी यः कथ्यते विनयीत्य् असौ

(35) vinayī--
auddhatya-parihārī yaḥ kathyate vinayīty asau

(35) vinayī: modest — “The person who is devoid of arrogance is called modest.”

2.1.141

(३६) ह्रीमान्--
ज्ञाते ऽस्मर-रहस्ये ऽन्यैः क्रियमाणे स्तवे ऽथवा ।
शालीनत्वेन सङ्कोचं भजन् ह्रीमान् उदीर्यते

(36) hrīmān--
jñāte 'smara-rahasye 'nyaiḥ kriyamāṇe stave 'thavā |
śālīnatvena saṅkocaṃ bhajan hrīmān udīryate

(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.”

2.1.143

(३७) शरणागत-पालकः--

पालयन् शरणापन्नान् शरणागत-पालकः

(37) śaraṇāgata-pālakaḥ--
pālayan śaraṇāpannān śaraṇāgata-pālakaḥ

(37) śaraṇāgata-pālakaḥ: protector of the surrendered — “He who protects those who surrender is called protector of the surrendered.”

2.1.145

(३८) सुखी--

भोक्ता च दुःख-गन्धैर् अप्य् अस्पृष्टश् च सुखी भवेत्

(38) sukhī--
bhoktā ca duḥkha-gandhair apy aspṛṣṭaś ca sukhī bhavet

(38) sukhī: happy — “The person who is an enjoyer and is not touched by a trace of sorrow is called a happy person.”

2.1.146

रत्नालङ्कार-भारस् तव धन-दमनो राज्य-वृत्त्याप्य् अलभ्यः
स्वप्ने दम्भोलि-पाणेर् अपि दुरधिगमं द्वारि तौर्यत्रिकं च ।
पार्श्वे गौरी-गरिष्ठाः प्रचुर-शशि-कलाः कान्त-सर्वाङ्ग-भाजः
सीमन्तिन्यश् च नित्यं यदुवर भुवने कस् त्वद्-अन्यो ऽस्ति भोगी

ratnālaṅkāra-bhāras tava dhana-damano rājya-vṛttyāpy alabhyaḥ
svapne dambholi-pāṇer api duradhigamaṃ dvāri tauryatrikaṃ ca |
pārśve gaurī-gariṣṭhāḥ pracura-śaśi-kalāḥ kānta-sarvāṅga-bhājaḥ
sīmantinyaś ca nityaṃ yaduvara bhuvane kas tvad-anyo 'sti bhogī

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.”

2.1.148

(३९) भक्त-सुहृत्--
सुसेव्यो दास-बन्धुश् च द्विधा भक्त-सुहृन् मतः

(39) bhakta-suhṛt--
susevyo dāsa-bandhuś ca dvidhā bhakta-suhṛn mataḥ

(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.”

2.1.149

तत्र आद्यो, यथा विष्णु-धर्मे--
तुलसी-दल-मात्रेण जलस्य चुलुकेन च ।
विक्रीणीते स्वम् आत्मानं भक्तेभ्यो भक्त-वत्सलः

tatra ādyo, yathā viṣṇu-dharme--
tulasī-dala-mātreṇa jalasya culukena ca |
vikrīṇīte svam ātmānaṃ bhaktebhyo bhakta-vatsalaḥ

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.”

2.1.151

(४०) प्रेम-वश्यः--
प्रियत्व-मात्र-वश्यो यः प्रेम-वश्यो भवेद् असौ

(40) prema-vaśyaḥ--
priyatva-mātra-vaśyo yaḥ prema-vaśyo bhaved asau

(40) prema-vaśyaḥ: controlled by love — “He who is controlled only by affection is called controlled by love.”

2.1.152

यथा श्री-दशमे (१०.८०.१९)--
सख्युः प्रियस्य विप्रर्षेर् अङ्ग-सङ्गाति-निर्वृतः ।
प्रीतो व्यमुञ्चद् अध्विन्दून् नेत्राभ्यां पुष्करेक्षणः

yathā śrī-daśame (10.80.19)--
sakhyuḥ priyasya viprarṣer aṅga-saṅgāti-nirvṛtaḥ |
prīto vyamuñcad adhvindūn netrābhyāṃ puṣkarekṣaṇaḥ

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.”

2.1.154

(४१) सर्व-शुभङ्करः--
सर्वेषां हित-कारी यः स स्यात् सर्व-शुभङ्करः

(41) sarva-śubhaṅkaraḥ--
sarveṣāṃ hita-kārī yaḥ sa syāt sarva-śubhaṅkaraḥ

(41) sarva-śubhaṅkaraḥ: benefactor of all — “He who works for the benefit of everyone is called benefactor of all.”

2.1.156

(४२) प्रतापी--
प्रतापी पौरुषोद्भूत-शत्रु-तापि प्रसिद्धि-भाक्

(42) pratāpī--
pratāpī pauruṣodbhūta-śatru-tāpi prasiddhi-bhāk

(42) pratāpī: glorious— “He who is famous for inflicting pain on the enemy with astonishing valor is called glorious (an effulgent person).”

2.1.158

(४३) कीर्तिमान्--
साद्गुण्यैर् निर्मलैः ख्यातः कीर्तिमान् इति कीर्त्यते

(43) kīrtimān--
sādguṇyair nirmalaiḥ khyātaḥ kīrtimān iti kīrtyate

(43) kīrtimān: renowned — "A person who is famous for spotless good qualities is called renowned."

2.1.159

त्वद्-यशः-कुमुद-बन्धु-कौमुदी
शुभ्र-भावम् अभितो नयन्त्य् अपि ।
नन्दनन्दन कथं नु निर्ममे
कृष्ण-भाव-कलिलं जगत्-त्रयम्

tvad-yaśaḥ-kumuda-bandhu-kaumudī
śubhra-bhāvam abhito nayanty api |
nandanandana kathaṃ nu nirmame
kṛṣṇa-bhāva-kalilaṃ jagat-trayam

"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)"

2.1.161

(४४) रक्त-लोकः--
पात्रं लोकानुरागाणां रक्त-लोकं विदुर् बुधाः

(44) rakta-lokaḥ--
pātraṃ lokānurāgāṇāṃ rakta-lokaṃ vidur budhāḥ

(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."

2.1.162

कुरून् मधून् वाथ सुहृद्-दिदृक्षया
तत्राब्द-कोटि-प्रतिमः क्षणो भवेद्
रविं विनाक्ष्णोर् इव नस् तवाच्युत

kurūn madhūn vātha suhṛd-didṛkṣayā
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṃ vinākṣṇor iva nas tavācyuta

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.”

2.1.164

(४५) साधु-समाश्रयः--
सद्-एक-पक्षपाती यः स स्यात् साधु-समाश्रयः

(45) sādhu-samāśrayaḥ--
sad-eka-pakṣapātī yaḥ sa syāt sādhu-samāśrayaḥ

(45) sādhu-samāśrayaḥ: protects the devotees — “He who has exclusive inclination towards the devotees is called the protector of the devotees.”

2.1.166

(४६) नारी-गण-मनो-हारी--
नारी-गण-मनो-हारी सुन्दरी-वृन्द-मोहनः

(46) nārī-gaṇa-mano-hārī--
nārī-gaṇa-mano-hārī sundarī-vṛnda-mohanaḥ

(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.”

2.1.167

यथा श्री-दशमे (१०.९०.२६)--
श्रुत-मात्रो ऽपि यः स्त्रीणां प्रसह्याकर्षते मनः ।
उरुगायोरुगीतो वा पश्यन्तीनां च किं पुनः

yathā śrī-daśame (10.90.26)--
śruta-mātro 'pi yaḥ strīṇāṃ prasahyākarṣate manaḥ |
urugāyorugīto vā paśyantīnāṃ ca kiṃ punaḥ

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?”

2.1.169

(४७) सर्वाराध्यः--
सर्वेषाम् अग्र-पूज्यो यः स सर्वाराध्य उच्यते

(47) sarvārādhyaḥ--
sarveṣām agra-pūjyo yaḥ sa sarvārādhya ucyate

(47) sarvārādhyaḥ: all-worshipable — “He who should be worshiped before all others is called all-worshipable.”

2.1.171

(४८) समृद्धिमान्--
महा-सम्पत्ति-युक्तो यो भवेद् एष समृद्धिमान्

(48) samṛddhimān--
mahā-sampatti-yukto yo bhaved eṣa samṛddhimān

(48) samṛddhimān: prosperous — “He who possesses great treasure is called prosperous.”

2.1.172

षट्-पञ्चाशद्-यदु-कुल-भुवां कोटयस् त्वां भजन्ते
वर्षन्त्य् अष्टौ किम् अपि निधयश् चार्थ-जातं तवामी ।
शुद्धान्तश् च स्फुरति नवभिर् लक्षितः सौध-लक्षमैर्
लक्ष्मीं पश्यन् मुर-दमन ते नात्र चित्रायते कः

ṣaṭ-pañcāśad-yadu-kula-bhuvāṃ koṭayas tvāṃ bhajante
varṣanty aṣṭau kim api nidhayaś cārtha-jātaṃ tavāmī |
śuddhāntaś ca sphurati navabhir lakṣitaḥ saudha-lakṣmair
lakṣmīṃ paśyan mura-damana te nātra citrāyate kaḥ

“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?”

2.1.174

(४९) वरीयान्--
सर्वेषाम् अति-मुख्यो यः स वरीयान् इतीर्यते

(49) varīyān--
sarveṣām ati-mukhyo yaḥ sa varīyān itīryate

(49) varīyān: the best — “He who is the chief of all people is called the best.”

2.1.176

(५०) ईश्वरः--
द्विधेश्वरः स्वतन्त्रश् च दुर्लङ्घ्याज्ञश् च कीर्त्यते

(50) īśvaraḥ--
dvidheśvaraḥ svatantraś ca durlaṅghyājñaś ca kīrtyate

(50) īśvaraḥ: controller — “It is said that there are two types of controllers: he who is independent and he whose orders cannot be neglected.”

2.1.177

कृष्णः प्रसादम् अकरोद् अपराध्यते ऽपि
पादाङ्कम् एव किल कालिय-पन्नगाय ।
न ब्रह्मणे दृशम् अपि स्तुवते ऽप्य् अपूर्वं
स्थाने स्वतन्त्र-चरितो निगमैर् नुतो ऽयम्

kṛṣṇaḥ prasādam akarod aparādhyate 'pi
pādāṅkam eva kila kāliya-pannagāya |
na brahmaṇe dṛśam api stuvate 'py apūrvaṃ
sthāne svatantra-carito nigamair nuto 'yam

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.”

2.1.178

स्वयं त्व् असाम्यातिशयस् त्र्यधीशः
स्वाराज्य-लक्ष्म्य्-आप्त-समस्त-कामः ।
बलिं हरद्भिश् चिर-लोक-पालैः
किरीट-कोट्य्-एडित-पाद-पीठः

svayaṃ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ |
baliṃ haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ

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.”

2.1.180

अथ (५१) सदा-स्वरूप-सम्प्राप्तः--
सदा-स्वरूप-सम्प्राप्तो माया-कार्य-वशीकृतः

atha (51) sadā-svarūpa-samprāptaḥ--
sadā-svarūpa-samprāpto māyā-kārya-vaśīkṛtaḥ

(51) atha sadā-svarūpa-samprāptaḥ: eternal form — "He who is not controlled by Māyā or its affects is said to have an eternal form."

2.1.182

(५२) सर्वज्ञः--
पर-चित्त-स्थितं देश-कालाद्य्-अन्तरितं तथा ।
यो जानाति समस्तार्थः स सर्वज्ञो निगद्यते

(52) sarvajñaḥ--
para-citta-sthitaṃ deśa-kālādy-antaritaṃ tathā |
yo jānāti samastārthaḥ sa sarvajño nigadyate

(52) sarvajñaḥ: omniscient — "He who is the embodiment of all things and knows the situation within all hearts through all time and space is called omniscient."

2.1.184

(५३) नित्य-नूतनः--
सदानुभूयमानो ऽपि करोत्य् अननुभूतवत् ।
विस्मयं माधुरीभिर् यः स प्रोक्तो नित्य-नूतनः

(53) nitya-nūtanaḥ--
sadānubhūyamāno 'pi karoty ananubhūtavat |
vismayaṃ mādhurībhir yaḥ sa prokto nitya-nūtanaḥ

(53) nitya-nūtanaḥ: ever-fresh — "He who astonishes by appearing unrelished, though he has already been relished with His sweet qualities, is called ever-fresh."

2.1.185

यद्यप्य् असौ पार्श्व-गतो रहो-गतस्
तथापि तस्याङ्घ्रि-युगं नवं नवम् ।
पदे पदे का विरमेत तत्-पदाच्
चलापि यच् छ्रीर् न जहाति कर्हिचित्

yadyapy asau pārśva-gato raho-gatas
tathāpi tasyāṅghri-yugaṃ navaṃ navam |
pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit

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?”

2.1.187

(५४) सच्-चिद्-आनन्द-सान्द्राङ्गः--
सच्-चिद्-आनन्द-सान्द्राङ्गश् चिदानन्द-घनाकृतिः

(54) sac-cid-ānanda-sāndrāṅgaḥ--
sac-cid-ānanda-sāndrāṅgaś cidānanda-ghanākṛtiḥ

(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.”

2.1.188

क्लेशे क्रमात् पञ्च-विधे क्षयं गते
यद्-ब्रह्म-सौख्यं स्वयम् अस्फुरत् परम् ।
तद् व्यर्थयन् कः पुरतो नराकृतिः
श्यामो ऽयम् आमोद-भरः प्रकाशते

kleśe kramāt pañca-vidhe kṣayaṃ gate
yad-brahma-saukhyaṃ svayam asphurat param |
tad vyarthayan kaḥ purato narākṛtiḥ
śyāmo 'yam āmoda-bharaḥ prakāśate

“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?”

2.1.189

यस्य प्रभा प्रभवतो जगद्-अण्ड-कोटि-
कोटिष्व् अशेष-वसुधादि विभूति-भिन्नम् ।
तद् ब्रह्म निष्कलम् अनन्तम् अशेष-भूतं
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam |
tad brahma niṣkalam anantam aśeṣa-bhūtaṃ
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi

Another example from Brahma- saṃhitā [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.”

2.1.190

अतः श्री-वैष्णवैः सर्व-श्रुति-स्मृति-निदर्शनैः ।
तद् ब्रह्म श्री-भगवतो विभूतिर् इति कीर्त्यते

ataḥ śrī-vaiṣṇavaiḥ sarva-śruti-smṛti-nidarśanaiḥ |
tad brahma śrī-bhagavato vibhūtir iti kīrtyate

“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 .”

2.1.192

(५५) सर्व-सिद्धि-निषेवितः--
स्व-वशाखिल-सिद्धिः स्यात् सर्व-सिद्धि-निषेवितः

(55) sarva-siddhi-niṣevitaḥ--
sva-vaśākhila-siddhiḥ syāt sarva-siddhi-niṣevitaḥ

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 , Vaikuṇṭha 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.”

2.1.194

(५६) अथ अविचिन्त्य-महा-शक्तिः--
दिव्य-सर्गादि-कर्तृत्वं ब्रह्म-रुद्रादि-मोहनम् ।
भक्त-प्रारब्ध-विध्वंस इत्य् आद्य् अचिन्त्य-शक्तिता

(56) atha avicintya-mahā-śaktiḥ--
divya-sargādi-kartṛtvaṃ brahma-rudrādi-mohanam |
bhakta-prārabdha-vidhvaṃsa ity ādy acintya-śaktitā

(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."

2.1.195

आसीच् छाया-द्वितीयः प्रथमम् अथ विभुर् वत्स-डिम्भादि-देहान्
अंशेनांशेन चक्रे तद् अनु बहु-चतुर्-बाहुतां तेषु तेने ।
वृत्तस् तत्त्वादि-वीतैर् अथ कम् अलभवैः स्तूयमानो ऽखिलात्मा
तावद् ब्रह्माण्ड-सेव्यः स्फुटम् अजनि ततो यः प्रपद्ये तम् ईशम्

āsīc chāyā-dvitīyaḥ prathamam atha vibhur vatsa-ḍimbhādi-dehān
aṃśenāṃśena cakre tad anu bahu-catur-bāhutāṃ teṣu tene |
vṛttas tattvādi-vītair atha kam alabhavaiḥ stūyamāno 'khilātmā
tāvad brahmāṇḍa-sevyaḥ sphuṭam ajani tato yaḥ prapadye tam īśam

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."

2.1.196

मोहितः शिशु-कृतौ पितामहो
हन्त शम्भुर् अपि जृम्भितो रणे ।
येन कंस-रिपुणाद्य तत्-पुरः
के महेन्द्र विबुधा भवद्-विधाः

mohitaḥ śiśu-kṛtau pitāmaho
hanta śambhur api jṛmbhito raṇe |
yena kaṃsa-ripuṇādya tat-puraḥ
ke mahendra vibudhā bhavad-vidhāḥ

An example of His extraordinary ability to bewilder Brahmā , Śiva and others is illustrated as follows: “Brahmā was bewildered by Kṛṣṇa , the enemy of Kaṃsa 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?”

2.1.197

भक्त-प्रारब्ध-विध्वंसो, यथा श्री-दशमे (१०.४५.४५)--
गुरु-पुत्रम् इहानीतं निज-कर्म-निबन्धनम् ।
आनयस्व महाराज मच्-छासन-पुरस्कृतः

bhakta-prārabdha-vidhvaṃso, yathā śrī-daśame (10.45.45)--
guru-putram ihānītaṃ nija-karma-nibandhanam |
ānayasva mahārāja mac-chāsana-puraskṛtaḥ

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.”

2.1.199

(५७) कोटि-ब्रह्माण्ड-विग्रहः--
अगण्य-जगद्-अण्डाढ्यः कोटि-ब्रह्माण्ड-विग्रहः ।
इति श्री-विग्रहस्यास्य विभुत्वम् अनुकीर्तितम्

(57) koṭi-brahmāṇḍa-vigrahaḥ--
agaṇya-jagad-aṇḍāḍhyaḥ koṭi-brahmāṇḍa-vigrahaḥ |
iti śrī-vigrahasyāsya vibhutvam anukīrtitam

"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."

2.1.200

क्वाहं तमो-महद्-अहं-ख-चराग्नि-वार्-भू-
संवेष्टिताण्ड-घट-सप्त-वितस्ति-कायः ।
क्वेदृग्-विधाविगणिताण्ड-पराणु-चर्या-
वाताध्व-रोम-विवरस्य च ते महित्वम्

kvāhaṃ tamo-mahad-ahaṃ-kha-carāgni-vār-bhū-
saṃveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ |
kvedṛg-vidhāvigaṇitāṇḍa-parāṇu-caryā-
vātādhva-roma-vivarasya ca te mahitvam

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."

2.1.202

(५८) अवतारावली-बीजम्
अवतारावली-बीजम् अवतारी निगद्यते

(58) avatārāvalī-bījam
avatārāvalī-bījam avatārī nigadyate

(58) avatārāvalī-bījam: the seed of all avatāras — “He who is the source of all the avatāras is called the seed of all avatāras .”

2.1.204

(५९) हतारि-गति-दायकः--
मुक्ति-दाता हतारीणां हतारि-गति-दायकः

(59) hatāri-gati-dāyakaḥ--
mukti-dātā hatārīṇāṃ hatāri-gati-dāyakaḥ

(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.”

2.1.205

पराभवं फेनिल-वक्त्रतां च
बन्धं च भीतिं च मृतिं च कृत्वा ।
पवर्ग-दातापि शिखण्ड-मौले
त्वं शात्रवाणाम् अपवर्गदो ऽसि

parābhavaṃ phenila-vaktratāṃ ca
bandhaṃ ca bhītiṃ ca mṛtiṃ ca kṛtvā |
pavarga-dātāpi śikhaṇḍa-maule
tvaṃ śātravāṇām apavargado 'si

“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.”

2.1.207

(६०) आत्माराम-गणाकर्षी--
आत्माराम-गणाकर्षीत्य् एतद् व्यक्तार्थम् एव हि

(60) ātmārāma-gaṇākarṣī--
ātmārāma-gaṇākarṣīty etad vyaktārtham eva hi

(60) ātmārāma-gaṇākarṣī: He who attracts the ātmārāmas — "He who attracts the ātmārāmas is self-explanatory."

2.1.208

यथा--
पूर्ण-परमहंसं मां माधव लीला-महौषधिर् घ्राता ।
कृत्वा बत सारङ्गं व्यधित कथं सारसे तृषितम्

yathā--
pūrṇa-paramahaṃsaṃ māṃ mādhava līlā-mahauṣadhir ghrātā |
kṛtvā bata sāraṅgaṃ vyadhita kathaṃ sārase tṛṣitam

"O Mādhava ! Though I am a pure paramahaṃsa 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 ."

2.1.209

यथा बृहद्-वामने--
सन्ति यद्यपि मे प्राज्या लीलास् तास् ता मनोहराः ।
न हि जाने स्मृते रासे मनो मे कीदृशं भवेत्

yathā bṛhad-vāmane--
santi yadyapi me prājyā līlās tās tā manoharāḥ |
na hi jāne smṛte rāse mano me kīdṛśaṃ bhavet

“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.”

2.1.211

अटति यद् भवान् अह्नि काननं
त्रुटिर् युगायते त्वाम् अपश्यताम् ।
कुटिल-कुन्तलं श्री-मुखं च ते
जड उदीक्षितां पक्ष्म-कृत् दृशाम्

aṭati yad bhavān ahni kānanaṃ
truṭir yugāyate tvām apaśyatām |
kuṭila-kuntalaṃ śrī-mukhaṃ ca te
jaḍa udīkṣitāṃ pakṣma-kṛt dṛśām

(62) premṇā 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.”

2.1.213

सवनशस् तद्-उपधार्य सुरेशाः
शक्र-शर्व-परमेष्ठि-पुरोगाः ।
कवय आनत-कन्धर-चित्ताः
कश्मलं ययुर् अनिश्चित-तत्त्वाः

savanaśas tad-upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ |
kavaya ānata-kandhara-cittāḥ
kaśmalaṃ yayur aniścita-tattvāḥ

(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."

2.1.215

यन् मर्त्य-लीलौपयिकं स्व-योग-
माया-बलं दर्शयता गृहीतम् ।
विस्मापनं स्वस्य च सौभगर्द्धेः
परं पदं भूषण-भूषणाङ्गम्

yan martya-līlaupayikaṃ sva-yoga-
māyā-balaṃ darśayatā gṛhītam |
vismāpanaṃ svasya ca saubhagarddheḥ
paraṃ padaṃ bhūṣaṇa-bhūṣaṇāṅgam

(64) rūpa-mādhuryaṃ: 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 Vaikuṇṭha , because He is the highest perfection of beauty, enhancing the beauty of all ornaments.”

2.1.216

का स्त्र्य् अङ्ग ते कल-पदायत-मूर्च्छितेन
संमोहिताऽर्यपदवीं न चलेत् त्रिलोक्याम् ।
त्रैलोक्य-सौभगम् इदं च निरीक्ष्य रूपं
यद् गो-द्विज-द्रुम-मृगान् पुलकान्य् अबिभ्रत्

kā stry aṅga te kala-padāyata-mūrcchitena
saṃmohitā'ryapadavīṃ na calet trilokyām |
trailokya-saubhagam idaṃ ca nirīkṣya rūpaṃ
yad go-dvija-druma-mṛgān pulakāny abibhrat

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.”

2.1.217

अपरिकलित-पूर्वः कश् चमत्कार-कारी
स्फुरति मम गरीयान् एष माधुर्य-पूरः ।
अयम् अहम् अपि हन्त प्रेक्ष्य यं लुब्ध-चेताः
सरभसम् उपभोक्तुं कामये राधिकेव

aparikalita-pūrvaḥ kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhurya-pūraḥ |
ayam aham api hanta prekṣya yaṃ lubdha-cetāḥ
sarabhasam upabhoktuṃ kāmaye rādhikeva

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 .”

2.1.218

समस्त-विविधाश्चर्य-कल्याण-गुण-वारिधेः ।
गुणानाम् इह कृष्णस्य दिङ्-मात्रम् उपदर्शितम्

samasta-vividhāścarya-kalyāṇa-guṇa-vāridheḥ |
guṇānām iha kṛṣṇasya diṅ-mātram upadarśitam

“Only a small portion of the qualities of Kṛṣṇa , who is an ocean of the multitude of astonishing auspicious qualities, has been shown here.”

2.1.219

गुणात्मनस् ते ऽपि गुणान् विमातुं
हितावतीर्णस्य क ईशिरे ऽस्य ।
कालेन यैर् वा विमिताः सुकल्पैर्
भू-पांशवः खे मिहिका द्युभासः

guṇātmanas te 'pi guṇān vimātuṃ
hitāvatīrṇasya ka īśire 'sya |
kālena yair vā vimitāḥ sukalpair
bhū-pāṃśavaḥ khe mihikā dyubhāsaḥ

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?”

2.1.220

नित्य-गुणो वनमाली, यद् अपि शिखामणिर् अशेष-नेतॄणाम् ।
भक्तापेक्षिकम् अस्य, त्रिविधत्वं लिख्यते तद् अपि

nitya-guṇo vanamālī, yad api śikhāmaṇir aśeṣa-netṝṇām |
bhaktāpekṣikam asya, trividhatvaṃ likhyate tad api

“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.”

2.1.221

हरिः पूर्णतमः पूर्णतरः पूर्ण इति त्रिधा ।
श्रेष्ठ-मध्यादिभिः शब्दैर् नाट्ये यः परिपठ्यते

hariḥ pūrṇatamaḥ pūrṇataraḥ pūrṇa iti tridhā |
śreṣṭha-madhyādibhiḥ śabdair nāṭye yaḥ paripaṭhyate

“The Lord takes three forms described as most perfect, more perfect and perfect. These are described in nāṭya - śāstra as best, medium and inferior.”

2.1.222

प्रकाशिताखिल-गुणः स्मृतः पूर्णतमो बुधैः ।
असर्व-व्यञ्जकः पूर्णतरः पूर्णो ऽल्प-दर्शकः

prakāśitākhila-guṇaḥ smṛtaḥ pūrṇatamo budhaiḥ |
asarva-vyañjakaḥ pūrṇataraḥ pūrṇo 'lpa-darśakaḥ

“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 call perfect.”

2.1.223

कृष्णस्य पूर्णतमता व्यक्ताभूद् गोकुलान्तरे ।
पूर्णता पूर्णतरता द्वारका-मथुरादिषु

kṛṣṇasya pūrṇatamatā vyaktābhūd gokulāntare |
pūrṇatā pūrṇataratā dvārakā-mathurādiṣu

“Kṛṣṇa appears as most perfect in Gokula . In Mathurā , Dvāraka and other places, He appears as more perfect and perfect.”

2.1.224

स पुनश् चतुर्विधः स्याद् धीरोदात्तश् च धीर-ललितश् च ।
धीर-प्रशान्त-नामा तथैव धीरोद्धतः कथितः

sa punaś caturvidhaḥ syād dhīrodāttaś ca dhīra-lalitaś ca |
dhīra-praśānta-nāmā tathaiva dhīroddhataḥ kathitaḥ

"Kṛṣṇa is also classed into four types: dhīrodātta, dhīra- lalita , dhīra- praśānta and dhīroddhata"

2.1.225

बहुविध-गुण-क्रियाणाम् आस्पद-भूतस्य पद्मनाभस्य ।
तत्-तल्-लीला-भेदाद् विरुध्यते न हि चतुर्-विधाः

bahuvidha-guṇa-kriyāṇām āspada-bhūtasya padmanābhasya |
tat-tal-līlā-bhedād virudhyate na hi catur-vidhāḥ

"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."

2.1.226

तत्र धीरोदात्तः--
गम्भीरो विनयी क्षन्ता करुणः सुदृढ-व्रतः ।
अकत्थनो गूढ-गर्वो धीरोदात्तः सु-सत्त्व-भृत्

tatra dhīrodāttaḥ--
gambhīro vinayī kṣantā karuṇaḥ sudṛḍha-vrataḥ |
akatthano gūḍha-garvo dhīrodāttaḥ su-sattva-bhṛt

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."

2.1.227

वीरं-मन्य-मद-प्रहारि-हसितं धौरेयम् आर्तोद्धृतौ
निर्व्यूढ-व्रतम् उन्नत-क्षिति-धरोद्धारेण धीराकृतिम् ।
मय्य् उच्चैः कृत-किल्बिषे ऽपि मधुरं स्तुत्या मुहुर् यन्त्रितं
प्रेक्ष्य त्वां मम दुर्वितर्क्य-हृदयं धीर् गीश् च न स्पन्दते

vīraṃ-manya-mada-prahāri-hasitaṃ dhaureyam ārtoddhṛtau
nirvyūḍha-vratam unnata-kṣiti-dharoddhāreṇa dhīrākṛtim |
mayy uccaiḥ kṛta-kilbiṣe 'pi madhuraṃ stutyā muhur yantritaṃ
prekṣya tvāṃ mama durvitarkya-hṛdayaṃ dhīr gīś ca na spandate

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.”

2.1.228

गम्भीरत्वादि-सामान्य-गुणा यद् इह कीर्तिताः ।
तद् एतेषु तद्-आधिक्य-प्रतिपादन-हेतवे

gambhīratvādi-sāmānya-guṇā yad iha kīrtitāḥ |
tad eteṣu tad-ādhikya-pratipādana-hetave

“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.”

2.1.229

इदं हि धीरोदात्तत्वं पूर्वैः प्रोक्तं रघूद्वहे ।
तत्-तद्-भक्तानुसारेण तथा कृष्णे विलोक्यते

idaṃ hi dhīrodāttatvaṃ pūrvaiḥ proktaṃ raghūdvahe |
tat-tad-bhaktānusāreṇa tathā kṛṣṇe vilokyate

“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.”

2.1.230

धीर-ललितः--
विदग्धो नव-तारुण्यः परिहास-विशारदः ।
निश्चिन्तो धीर-ललितः स्यात् प्रायः प्रेयसी-वशः

dhīra-lalitaḥ--
vidagdho nava-tāruṇyaḥ parihāsa-viśāradaḥ |
niścinto dhīra-lalitaḥ syāt prāyaḥ preyasī-vaśaḥ

“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.”

2.1.231

वाचा सूचित-शर्वरी-रति-कला-प्रागल्भ्यया राधिकां
व्रीडा-कुञ्चित-लोचनां विरचयन्न् अग्रे सखीनाम् असौ ।
तद्-वक्षो-रुह-चित्र-केलि-मकरी-पाण्डित्य-पारं गतः
कैशोरं सफली-करोति कलयन् कुञ्जे विहारं हरिः

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikāṃ
vrīḍā-kuñcita-locanāṃ viracayann agre sakhīnām asau |
tad-vakṣo-ruha-citra-keli-makarī-pāṇḍitya-pāraṃ gataḥ
kaiśoraṃ saphalī-karoti kalayan kuñje vihāraṃ hariḥ

“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.”

2.1.232

गोविन्दे प्रकटं धीर-ललितत्वं प्रदर्श्यते ।
उदाहरन्ति नाट्य-ज्ञाः प्रायो ऽत्र मकर-ध्वजम्

govinde prakaṭaṃ dhīra-lalitatvaṃ pradarśyate |
udāharanti nāṭya-jñāḥ prāyo 'tra makara-dhvajam

“The qualities of the dhīra- lalita are clearly revealed in Kṛṣṇa . But the dramatic scholars give the example of Cupid.”

2.1.233

धीर-शान्तः--
शम-प्रकृतिकः क्लेश-सहनश् च विवेचकः ।
विनयादि-गुणोपेतो धीर-शान्त उदीर्यते

dhīra-śāntaḥ--
śama-prakṛtikaḥ kleśa-sahanaś ca vivecakaḥ |
vinayādi-guṇopeto dhīra-śānta udīryate

“The learned say that he who is peaceful, tolerates suffering, uses discrimination and possesses qualities like modesty is called dhīra-śānta.”

2.1.234

विनय-मधुर-मूर्तिर् मन्थर-स्निग्ध-तारो
वचन-पटिम-भङ्गी-सूचिताशेष-नीतिः ।
अभिदधद् इह धर्मं धर्म-पुत्रोपकण्ठे
द्विज-पतिर् इव साक्षात् प्रेक्ष्यते कंस-वैरी

vinaya-madhura-mūrtir manthara-snigdha-tāro
vacana-paṭima-bhaṅgī-sūcitāśeṣa-nītiḥ |
abhidadhad iha dharmaṃ dharma-putropakaṇṭhe
dvija-patir iva sākṣāt prekṣyate kaṃsa-vairī

“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.”

2.1.235

युधिष्ठिरादिको धीरैर् धीर-शान्तः प्रकीर्तितः

yudhiṣṭhirādiko dhīrair dhīra-śāntaḥ prakīrtitaḥ

“The learned glorify Yudhiṣṭhira and others as being dhīra-śanta .”

2.1.236

धीरोद्धतः--
मात्सर्यवान् अहङ्कारी मायावी रोषणश् चलः ।
विकत्थनश् च विद्वद्भिर् धीरोद्धत उदाहृतः

dhīroddhataḥ--
mātsaryavān ahaṅkārī māyāvī roṣaṇaś calaḥ |
vikatthanaś ca vidvadbhir dhīroddhata udāhṛtaḥ

“The wise call dhīroddhata (haughty) the person who shows envy, pride, anger, fickleness and boastful nature.”

2.1.237

आः पापिन् यवनेन्द्र दर्दुर पुनर् व्याघुट्य सद्यस् त्वया
वासः कुत्रचिद् अन्ध-कूप-कुहर-क्रोडे ऽद्य निर्मीयताम् ।
हेलोत्तानित-दृष्टि-मात्र-भसित-ब्रह्माण्डाण्डः पुरो
जागर्मि त्वद्-उपग्रहाय भुजगः कृष्णो ऽत्र कृष्णाभिधः

āḥ pāpin yavanendra dardura punar vyāghuṭya sadyas tvayā
vāsaḥ kutracid andha-kūpa-kuhara-kroḍe 'dya nirmīyatām |
helottānita-dṛṣṭi-mātra-bhasita-brahmāṇḍāṇḍaḥ puro
jāgarmi tvad-upagrahāya bhujagaḥ kṛṣṇo 'tra kṛṣṇābhidhaḥ

“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.”

2.1.238

धीरोद्धतस् तु विद्वद्भिर् भीमसेनादिर् उच्यते

dhīroddhatas tu vidvadbhir bhīmasenādir ucyate

“The learned call persons like Bhīma dhīroddhata .”

2.1.239

मात्सर्याद्याः प्रतीयन्ते दोषत्वेन यद् अप्य् अमी ।
लीला-विशेष-शालित्वान् निर्दोषे ऽत्रे गुणाः स्मृताः

mātsaryādyāḥ pratīyante doṣatvena yad apy amī |
līlā-viśeṣa-śālitvān nirdoṣe 'tre guṇāḥ smṛtāḥ

“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.”

2.1.240

अम्भो-भार-भर-प्रणम्र-जलद-भ्रान्तिं वितन्वन्न् असौ
घोराडम्बर-डम्बरः सुविकुटाम् उत्क्षिप्य हस्तार्गलाम् ।
दुर्वारः पर-वारणः स्वयम् अहं लब्धो ऽस्मि कृष्णः पुरो
रे श्रीदाम-कुरङ्गसङ्गर-भुवो भङ्गं त्वम् अङ्गीकुरु

ambho-bhāra-bhara-praṇamra-jalada-bhrāntiṃ vitanvann asau
ghorāḍambara-ḍambaraḥ suvikuṭām utkṣipya hastārgalām |
durvāraḥ para-vāraṇaḥ svayam ahaṃ labdho 'smi kṛṣṇaḥ puro
re śrīdāma-kuraṅgasaṅgara-bhuvo bhaṅgaṃ tvam aṅgīkuru

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!”

2.1.241

मिथो विरोधिनो ऽप्य् अत्र केचिन् निगदिता गुणाः ।
हरौ निरङ्कुशैश्वर्यात् को ऽपि न स्याद् असम्भवः

mitho virodhino 'py atra kecin nigaditā guṇāḥ |
harau niraṅkuśaiśvaryāt ko 'pi na syād asambhavaḥ

“Some of the qualities listed above are contradictory. Though contrary, their existence in Kṛṣṇa is not impossible, because of His unrestricted powers.”

2.1.242

तथा च कौर्मे--
अस्थूलश् चाणुश् चैव स्थूलो ऽणुश् चैव सर्वतः ।
अवर्णः सर्वतः प्रोक्तः श्यामो रक्तान्त-लोचनः ।
ऐश्वर्य-योगाद् भगवान् विरुद्धार्थो ऽभिधीयते

tathā ca kaurme--
asthūlaś cāṇuś caiva sthūlo 'ṇuś caiva sarvataḥ |
avarṇaḥ sarvataḥ proktaḥ śyāmo raktānta-locanaḥ |
aiśvarya-yogād bhagavān viruddhārtho 'bhidhīyate

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.”

2.1.243

तथापि दोषाः परमे नैवाहार्याः कथञ्चन ।
गुणा विरुद्धा अप्य् एते समाहार्याः समन्ततः

tathāpi doṣāḥ parame naivāhāryāḥ kathañcana |
guṇā viruddhā apy ete samāhāryāḥ samantataḥ

“One should never find any fault in the Lord. Though the qualities are contradictory, He can resolve them all completely.”

2.1.245

परमानन्द-सन्दोहा ज्ञान-मात्राश् च सर्वतः ।
सर्वे सर्व-गुणैः पूर्णाः सर्व-दोष-विवर्जिताः

paramānanda-sandohā jñāna-mātrāś ca sarvataḥ |
sarve sarva-guṇaiḥ pūrṇāḥ sarva-doṣa-vivarjitāḥ

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.”

2.1.246

वैष्णव-तन्त्रे ऽपि--
अष्टादश-महा-दोषै रहिता भगवत्-तनुः ।
सर्वैश्वर्यमयी सत्य-विज्ञानानन्द-रूपिणी

vaiṣṇava-tantre 'pi--
aṣṭādaśa-mahā-doṣai rahitā bhagavat-tanuḥ |
sarvaiśvaryamayī satya-vijñānānanda-rūpiṇī

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.”

2.1.248

असत्यं क्रोध आकाङ्क्षा आशङ्का विश्व-विभ्रमः ।
विषमत्वं परापेक्षा दोषा अष्टादशोदिताः

asatyaṃ krodha ākāṅkṣā āśaṅkā viśva-vibhramaḥ |
viṣamatvaṃ parāpekṣā doṣā aṣṭādaśoditāḥ

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.”

2.1.249

इत्थं सर्वावतारेभ्यस् ततो ऽप्य् अत्रावतारिणः ।
व्रजेन्द्र-नन्दने सुष्ठु माधुर्य-भर ईरितः

itthaṃ sarvāvatārebhyas tato 'py atrāvatāriṇaḥ |
vrajendra-nandane suṣṭhu mādhurya-bhara īritaḥ

“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 .”

2.1.250

यस्यैक-निश्वसित-कालम् अथावलम्ब्य
जीवन्ति लोम-बिलजा जगद्-अण्ड-नाथाः ।
विष्णुर् महान् स इह यस्य कला-विशेषो
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-bilajā jagad-aṇḍa-nāthāḥ |
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi

This is explained in Brahma- saṃhitā [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.”

2.1.252

शोभा विलासो माधुर्यं माङ्गल्यं स्थैर्य-तेजसी ।
ललितौदार्यम् इत्य् एते सत्त्व-भेदास् तु पौरुषाः

śobhā vilāso mādhuryaṃ māṅgalyaṃ sthairya-tejasī |
lalitaudāryam ity ete sattva-bhedās tu pauruṣāḥ

“Excellent qualities of the heart, the embodiments of auspiciousness, are glorified as eight: glory, playfulness, sweetness, steadiness, strength, beauty and generosity.”

2.1.253

तत्र शोभा--
नीचे दयाधिके स्पर्धा शौर्योत्साहौ च दक्षता ।
सत्यं च व्यक्तिम् आयाति यत्र शोभेति तां विदुः

tatra śobhā--
nīce dayādhike spardhā śauryotsāhau ca dakṣatā |
satyaṃ ca vyaktim āyāti yatra śobheti tāṃ viduḥ

“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]”

2.1.254

स्वर्ग-ध्वंसं विधित्सुर् व्रज-भुवि कदनं सुष्ठु वीक्ष्यातिवृष्ट्या
नीचान् आलोच्य पश्चान् नमुचि-रिपु-मुखानूढ-कारुण्य-वीचिः ।
अप्रेक्ष्य स्वेन तुल्यं कम् अपि निज-रुषाम् अत्र पर्याप्ति-पात्रं
बन्धून् आनन्दयिष्यन्न् उदहरतु हरिः सत्य-सन्धो महाद्रिम्

svarga-dhvaṃsaṃ vidhitsur vraja-bhuvi kadanaṃ suṣṭhu vīkṣyātivṛṣṭyā
nīcān ālocya paścān namuci-ripu-mukhānūḍha-kāruṇya-vīciḥ |
aprekṣya svena tulyaṃ kam api nija-ruṣām atra paryāpti-pātraṃ
bandhūn ānandayiṣyann udaharatu hariḥ satya-sandho mahādrim

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.”

2.1.255

विलासः--
वृषभस्येव गम्भीरा गतिर् धीरं च वीक्षणम् ।
स-स्मितं च वचो यत्र स विलास इतीर्यते

vilāsaḥ--
vṛṣabhasyeva gambhīrā gatir dhīraṃ ca vīkṣaṇam |
sa-smitaṃ ca vaco yatra sa vilāsa itīryate

"Where there is a heavy gait, steady gaze like that of a bull and laughing words, it is called playfulness [vilāsa]."

2.1.256

मल्ल-श्रेण्याम् अविनयवतीं मन्थरां न्यस्य दृष्टिं
व्याधुन्वानो द्विप इव भुवं विक्रमाडम्बरेण ।
वाग्-आरम्भे स्मित-परिमलैः क्षालयन् मञ्च-कक्षां
तुङ्गे रङ्ग-स्थल-परिसरे सारसाक्षः ससार

malla-śreṇyām avinayavatīṃ mantharāṃ nyasya dṛṣṭiṃ
vyādhunvāno dvipa iva bhuvaṃ vikramāḍambareṇa |
vāg-ārambhe smita-parimalaiḥ kṣālayan mañca-kakṣāṃ
tuṅge raṅga-sthala-parisare sārasākṣaḥ sasāra

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."

2.1.257

माधुर्यम्--
तन् माधुर्यं भवेद् यत्र चेष्टादेः स्पृहणीयता

mādhuryam--
tan mādhuryaṃ bhaved yatra ceṣṭādeḥ spṛhaṇīyatā

“When there is an expression of desire through actions it is called sweetness [mādhuryam].”

2.1.258

वराम् अध्यासीनस् तट-भुवम् अवष्टम्भ-रुचिभिः
कदम्बैः प्रालम्बं प्रवलित-विलम्बं विरचयन् ।
प्रपन्नायाम् अग्रे मिहिर-दुहितुस् तीर्थ-पदवीं
कुरङ्गी-नेत्रायां मधु-रिपुर् अपाङ्गं विकिरति

varām adhyāsīnas taṭa-bhuvam avaṣṭambha-rucibhiḥ
kadambaiḥ prālambaṃ pravalita-vilambaṃ viracayan |
prapannāyām agre mihira-duhitus tīrtha-padavīṃ
kuraṅgī-netrāyāṃ madhu-ripur apāṅgaṃ vikirati

“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.”

2.1.259

माङ्गल्यम्--
माङ्गल्यं जगताम् एव विश्वासास्पदता मता

māṅgalyam--
māṅgalyaṃ jagatām eva viśvāsāspadatā matā

“Being the object of faith for the entire world is called having auspiciousness [māṅgalyam].”

2.1.260

अन्याय्यं न हराव् इति व्यपगत-द्वारार्गला दानवा
रक्षी कृष्ण इति प्रमत्तम् अभितः क्रीडासु रक्ताः सुराः ।
साक्षी वेत्ति स भक्तिम् इत्य् अवनत-व्राताश् च चिन्तोज्झिताः
के विश्वम्भर न त्वद्-अङ्घ्रि-युगले विश्रम्भितां भेजिरे

anyāyyaṃ na harāv iti vyapagata-dvārārgalā dānavā
rakṣī kṛṣṇa iti pramattam abhitaḥ krīḍāsu raktāḥ surāḥ |
sākṣī vetti sa bhaktim ity avanata-vrātāś ca cintojjhitāḥ
ke viśvambhara na tvad-aṅghri-yugale viśrambhitāṃ bhejire

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?”

2.1.261

स्थैर्यम्--
व्यवसायाद् अचलनं स्थैर्यं विघ्नाकुलाद् अपि

sthairyam--
vyavasāyād acalanaṃ sthairyaṃ vighnākulād api

“To remain fixed in one’s duties even though they are filled with obstacles is called steadiness [sthairyam].”

2.1.262

यथा--

प्रतिकुले ऽपि स-शूले, शिवे शिवायां निरंशुकायां च ।
व्यलुनाद् एव मुकुन्दो विन्ध्यावलि-नन्दनस्य भुजान्

yathā--
pratikule 'pi sa-śūle, śive śivāyāṃ niraṃśukāyāṃ ca |
vyalunād eva mukundo vindhyāvali-nandanasya bhujān

“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.”

2.1.263

तेजः--

सर्व-चित्तावगाहित्वं तेजः सद्भिर् उदीर्यते

tejaḥ--
sarva-cittāvagāhitvaṃ tejaḥ sadbhir udīryate

“The wise say that the ability to enter into the hearts of all others is called influence [tejas].”

2.1.264

मल्लानाम् अशनिर् नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्
गोपानां स्वजनो ऽसतां क्षितिर्भुजां शास्ता स्व-पित्रोः शिशुः ।
मृत्युर् भोज-पतेर् विराड् अविदुषां तत्त्वं परं योगिनां
वृष्णीनां परदेवतेति विदितो रङ्गः गतः साग्रजः

mallānām aśanir nṝṇāṃ naravaraḥ strīṇāṃ smaro mūrtimān
gopānāṃ svajano 'satāṃ kṣitirbhujāṃ śāstā sva-pitroḥ śiśuḥ |
mṛtyur bhoja-pater virāḍ aviduṣāṃ tattvaṃ paraṃ yogināṃ
vṛṣṇīnāṃ paradevateti vidito raṅgaḥ gataḥ sāgrajaḥ

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 Vṛṣṇis as their supreme worshipable Deity.”

2.1.265

यथा--
तेजो बुधैर् अवज्ञादेर् असहिष्णुत्वम् उच्यते

yathā--
tejo budhair avajñāder asahiṣṇutvam ucyate

“Another definition of tejas is intolerance of offense (since another meaning of tejas is impatience and fierce opposition).”

2.1.266

आक्रुष्टे प्रकटं दिदण्डयिषुणा चण्डेन रङ्ग-स्थले
नन्दे चानकदुन्दुभौ च पुरतः कंसेन विश्व-द्रुहा ।
दृष्टिं तत्र सुरारि-मृत्यु-कुलटा-सम्पर्क-दूतीं क्षिपन्
मञ्चस्योपरि सञ्चुकुर्दिषुर् असौ पश्याच्युतः प्राञ्चति

ākruṣṭe prakaṭaṃ didaṇḍayiṣuṇā caṇḍena raṅga-sthale
nande cānakadundubhau ca puratah kaṃsena viśva-druhā |
dṛṣṭiṃ tatra surāri-mṛtyu-kulaṭā-samparka-dūtīṃ kṣipan
mañcasyopari sañcukurdiṣur asau paśyācyutaḥ prāñcati

An example: “When the hater of the whole universe, angry Kaṃsa , 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.”

2.1.267

ललितम्--
शृङ्गार-प्रचुरा चेष्टा यत्र तं ललितं विदुः

lalitam--
śṛṅgāra-pracurā ceṣṭā yatra taṃ lalitaṃ viduḥ

“Where there are activities of explicit conjugal nature it is known as lalita , voluptuousness.”

2.1.268

विधत्ते राधायाः कुच-मुकुलयोः केलि-मकरीं
करेण व्यग्रात्मा सरभसम् असव्येन रसिकः ।
अरिष्टे साटोपं कटु रुवति सव्येन विहसन्न्
उदञ्चद्-रोमाञ्चं रचयति च कृष्णः परिकरम्

vidhatte rādhāyāḥ kuca-mukulayoḥ keli-makarīṃ
kareṇa vyagrātmā sarabhasam asavyena rasikaḥ |
ariṣṭe sāṭopaṃ kaṭu ruvati savyena vihasann
udañcad-romāñcaṃ racayati ca kṛṣṇaḥ parikaram

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.”

2.1.269

औदार्यम्--
आत्माद्य्-अर्पण-कारित्वम् औदार्यम् इति कीर्त्यते

audāryam--
ātmādy-arpaṇa-kāritvam audāryam iti kīrtyate

“Generosity is glorified as the willingness to offer to another person even one’s soul.”

2.1.270

यथा--

वदान्यः को भवेद् अत्र वदान्यः पुरुषोत्तमात् ।
अकिञ्चनाय येनात्मा निर्गुणायापि दीयते

yathā--
vadānyaḥ ko bhaved atra vadānyaḥ puruṣottamāt |
akiñcanāya yenātmā nirguṇāyāpi dīyate

“Is there anyone more magnanimous than the Supreme Lord, who offers even His soul to the destitute and nondescript?

2.1.271

सामान्या नायक-गुणाः स्थिरताद्या यद् अप्य् अमी ।
तथापि पूर्वतः किञ्चिद् विशेषात् पुनर् ईरिताः

sāmānyā nāyaka-guṇāḥ sthiratādyā yad apy amī |
tathāpi pūrvataḥ kiñcid viśeṣāt punar īritāḥ

“Although these eight qualities were previously discussed, because they are somewhat remarkable, they have again been described in a separate category.”

2.1.272

अथास्य सहायाः--

अस्य गर्गादयो धर्मे युयुधानादयो युधि ।
उद्धवाद्यास् तथा मन्त्रे सहायाः परिकीर्तिताः

athāsya sahāyāḥ--
asya gargādayo dharme yuyudhānādayo yudhi |
uddhavādyās tathā mantre sahāyāḥ parikīrtitāḥ

“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.”

2.1.273

अथ कृष्ण-भक्ताः--
तद्-भाव-भावित-स्वान्ताः कृष्ण-भक्ता इतीरिताः

atha kṛṣṇa-bhaktāḥ--
tad-bhāva-bhāvita-svāntāḥ kṛṣṇa-bhaktā itīritāḥ

“The devotees of Kṛṣṇa: Those whose hearts are full of attraction to Kṛṣṇa are called the devotees of Kṛṣṇa.”

2.1.274

यो सत्य-वाक्य इत्य् आद्या ह्रीमान् इत्य् अन्तिमा गुणाः ।
प्रोक्ताः कृष्णे ऽस्य भक्तेषु ते विज्ञेया मनीषिभिः

yo satya-vākya ity ādyā hrīmān ity antimā guṇāḥ |
proktāḥ kṛṣṇe 'sya bhakteṣu te vijñeyā manīṣibhiḥ

“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.”

2.1.275

ते साधकाश् च सिद्धाश् च द्वि-विधाः परिकीर्तिताः

te sādhakāś ca siddhāś ca dvi-vidhāḥ parikīrtitāḥ

“The devotees are said to be of two types: practitioners (sādhakas) and perfected (siddhas).”

2.1.276

तत्र साधकाः--
उत्पन्न-रतयः सम्यङ् नैर्विघ्न्यम् अनुपागताः ।
कृष्ण-साक्षात्-कृतौ योग्याः साधकाः परिकीर्तिताः

tatra sādhakāḥ--
utpanna-ratayaḥ samyaṅ nairvighnyam anupāgatāḥ |
kṛṣṇa-sākṣāt-kṛtau yogyāḥ sādhakāḥ parikīrtitāḥ

“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.”

2.1.277

यथैकादशे (११.२.४६)--
ईश्वरे तद्-अधीनेषु बालिशेषु द्विषत्सु च ।
प्रेम-मैत्री-कृपोपेक्षा यः करोति स मध्यमः

yathaikādaśe (11.2.46)--
īśvare tad-adhīneṣu bāliśeṣu dviṣatsu ca |
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ

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.”

2.1.278

सिक्ताप्य् अश्रु-जलोत्करेण भगवद्-वार्ता-नदी-जन्मना
तिष्ठत्य् एव भवाग्नि-हेतिर् इति ते धीमन्न् अलं चिन्तया ।
हृद्-व्योमन्य् अमृत-स्पृहा-हर-कृपा-वृष्टेः स्फुटं लक्ष्यते
नेदिष्टः पृथु-रोम-ताण्डव-भरात् कृष्णाम्बुधस्योद्गमः

siktāpy aśru-jalotkareṇa bhagavad-vārtā-nadī-janmanā
tiṣṭhaty eva bhavāgni-hetir iti te dhīmann alaṃ cintayā |
hṛd-vyomany amṛta-spṛhā-hara-kṛpā-vṛṣṭeḥ sphuṭaṃ lakṣyate
nediṣṭaḥ pṛthu-roma-tāṇḍava-bharāt kṛṣṇāmbudhasyodgamaḥ

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.”

2.1.279

बिल्वमङ्गल-तुल्या ये साधकास् ते प्रकीर्तिताः

bilvamaṅgala-tulyā ye sādhakās te prakīrtitāḥ

“Those who are similar to Bilvamaṅgala are known as sādhus .”

2.1.280

अथ सिद्धाः--
अविज्ञाताखिल-क्लेशाः सदा कृष्णाश्रित-क्रियाः ।
सिद्धाः स्युः सन्तत-प्रेम-सौख्यास्वाद-परायणाः

atha siddhāḥ--
avijñātākhila-kleśāḥ sadā kṛṣṇāśrita-kriyāḥ |
siddhāḥ syuḥ santata-prema-saukhyāsvāda-parāyaṇāḥ

“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].”

2.1.281

सम्प्राप्त-सिद्धयः सिद्धा नित्य-सिद्धाश् च ते त्रिधा

samprāpta-siddhayaḥ siddhā nitya-siddhāś ca te tridhā

“There are two types of perfected devotees: those who have attained perfection (sādhana-siddha) and those who are eternally perfect (nitya - siddha) .”

2.1.282

तत्र सम्प्राप्त-सिद्धयः--
साधनैः कृपया चास्य द्विधा सम्प्राप्त-सिद्धयः

tatra samprāpta-siddhayaḥ--
sādhanaiḥ kṛpayā cāsya dvidhā samprāpta-siddhayaḥ

“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.”

2.1.283

यच् च व्रजन्त्य् अनिमिषाम् ऋषभानुवृत्त्या
दूरे यमा ह्य् उपरि नः स्पृहणीय-शीलाः ।
भर्तुर् मिथः सु-यशसः कथनानुराग-
वैक्लव्य-बाष्प-कलया पुलकी-कृताङ्गाः

yac ca vrajanty animiṣām ṛṣabhānuvṛttyā
dūre yamā hy upari naḥ spṛhaṇīya-śīlāḥ |
bhartur mithaḥ su-yaśasaḥ kathanānurāga-
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ

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.”

2.1.284

ये भक्ति-प्रभविष्णुता-कवलित-क्लेशोर्मयः कुर्वते
दृक्-पाते ऽपि घृणां कृत-प्रणतिषु प्रायेण मोक्षादिषु ।
तान् प्रेम-प्रसरोत्सव-स्तवकित-स्वान्तान् प्रमोदाश्रुभिर्
निर्धौतास्य-तटान् मुहुः पुलकिनो धन्यान् नमस्कुर्महे

ye bhakti-prabhaviṣṇutā-kavalita-kleśormayaḥ kurvate
dṛk-pāte 'pi ghṛṇāṃ kṛta-praṇatiṣu prāyeṇa mokṣādiṣu |
tān prema-prasarotsava-stavakita-svāntān pramodāśrubhir
nirdhautāsya-taṭān muhuḥ pulakino dhanyān namaskurmahe

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.”

2.1.285

मार्कण्डेयादयः प्रोक्ताः साधनैः प्राप्त-सिद्धयः

mārkaṇḍeyādayaḥ proktāḥ sādhanaiḥ prāpta-siddhayaḥ

“It is said that Mārkaṇḍeya and other sages attained perfection by sādhana .”

2.1.287

अथापि ह्य् उत्तमःश्लोके कृष्णे योगेश्वरेश्वरे ।
भक्तिर् दृढा न चास्माकं संस्कारादिमताम् अपि

athāpi hy uttamaḥśloke kṛṣṇe yogeśvareśvare |
bhaktir dṛḍhā na cāsmākaṃ saṃskārādimatām api

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.”

2.1.288

न काचिद् अभवद् गुरोर् भजन-यन्त्रणे ऽभिज्ञता
न साधन-विधौ च ते श्रम-लवस्य गन्धो ऽप्य् अभूत् ।
गतो ऽसि चरितार्थतां परमहंस-मृग्य-श्रिया
मुकुन्द-पद-पद्मयोः प्रणय-सीधुनो धारया

na kācid abhavad guror bhajana-yantraṇe 'bhijñatā
na sādhana-vidhau ca te śrama-lavasya gandho 'py abhūt |
gato 'si caritārthatāṃ paramahaṃsa-mṛgya-śriyā
mukunda-pada-padmayoḥ praṇaya-sīdhuno dhārayā

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 paramahaṃsas .”

2.1.289

कृपा-सिद्धा यज्ञ-पत्नी-वैरोचनि-शुकादयः

kṛpā-siddhā yajña-patnī-vairocani-śukādayaḥ

“Those who have attained perfection by mercy are Śukadeva , the wives of the brāḥmaṇas and Bali , the son of Virocana .”

2.1.290

अथ नित्य-सिद्धाः--
आत्म-कोटि-गुणं कृष्णे प्रेमाणं परमं गताः ।
नित्यानन्द-गुणाः सर्वे नित्य-सिद्धा मुकुन्दवत्

atha nitya-siddhāḥ--
ātma-koṭi-guṇaṃ kṛṣṇe premāṇaṃ paramaṃ gatāḥ |
nityānanda-guṇāḥ sarve nitya-siddhā mukundavat

“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).”

2.1.292

एते हि यादवाः सर्वे मद्-गणा एव भामिनि ।
सर्वदा मत्-प्रिया देवि मत्-तुल्य-गुण-शालिनः

ete hi yādavāḥ sarve mad-gaṇā eva bhāmini |
sarvadā mat-priyā devi mat-tulya-guṇa-śālinaḥ

An example from the discussion between Satyabhāmā and the Lord, from the Padma Purāṇa : “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.”

2.1.293

तथा च श्री-दशमे (१०.१४.३२)--
अहो भाग्यम् अहो भाग्यं नन्द-गोप-व्रजौकसाम् ।
यन्-मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम्

tathā ca śrī-daśame (10.14.32)--
aho bhāgyam aho bhāgyaṃ nanda-gopa-vrajaukasām |
yan-mitraṃ paramānandaṃ pūrṇaṃ brahma sanātanam

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.”

2.1.294

तत्रैव (१०.२६.१३)--
दुस्त्यजश् चानुरागो ऽस्मिन् सर्वेषां नो व्रजौकसाम् ।
नन्द ते तनये ऽस्मासु तस्याप्य् औत्पत्तिकः कथम्

tatraiva (10.26.13)--
dustyajaś cānurāgo 'smin sarveṣāṃ no vrajaukasām |
nanda te tanaye 'smāsu tasyāpy autpattikaḥ katham

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?”

2.1.295

सनातनं मित्रम् इति तस्याप्य् औत्पत्तिकः कथम् ।
स्नेहो ऽस्मास्व् इति चैतेषां नित्य-प्रेष्ठत्वम् आगतम्

sanātanaṃ mitram iti tasyāpy autpattikaḥ katham |
sneho 'smāsv iti caiteṣāṃ nitya-preṣṭhatvam āgatam

“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.”

2.1.296

इत्य् अतः कथिता नित्य-प्रिया यादव-वल्लवाः ।
एषां लौकिकवच्-चेष्टा लीला मुर-रिपोर् इव

ity ataḥ kathitā nitya-priyā yādava-vallavāḥ |
eṣāṃ laukikavac-ceṣṭā līlā mura-ripor iva

“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.”

2.1.298

पुनस् तेनैव गच्छन्ति तत्-पदं शाश्वतं परम् ।
न कर्म-बन्धनं जन्म वैष्णवानां च विद्यते

punas tenaiva gacchanti tat-padaṃ śāśvataṃ param |
na karma-bandhanaṃ janma vaiṣṇavānāṃ ca vidyate

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 .”

2.1.299

ये प्रोक्ताः पञ्च-पञ्चाशत् क्रमात् कंसरिपोर् गुणाः ।
ते चान्ये चापि सिद्धेषु सिद्धिदत्वादयो मताः

ye proktāḥ pañca-pañcāśat kramāt kaṃsaripor guṇāḥ |
te cānye cāpi siddheṣu siddhidatvādayo matāḥ

“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.”

2.1.300

भक्तास् तु कीर्तिताः शान्तास् तथा दास-सुतादयः ।
सखायो गुरु-वर्गाश् च प्रेयस्यश् चेति पञ्चधा

bhaktās tu kīrtitāḥ śāntās tathā dāsa-sutādayaḥ |
sakhāyo guru-vargāś ca preyasyaś ceti pañcadhā

“There are five types of devotees of Kṛṣṇa : those in sānta- rasa , the servants and sons, the friends, the elders and the lovers.”

2.1.302

स्मिताङ्ग-सौरभे वंश-शृङ्ग-नूपुर-कम्बवः ।
पदाङ्क-क्षेत्र-तुलसी-भक्त-तद्-वासरादयः

smitāṅga-saurabhe vaṃśa-śṛṅga-nūpura-kambavaḥ |
padāṅka-kṣetra-tulasī-bhakta-tad-vāsarādayaḥ

“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.”

2.1.303

तत्र गुणाः--
गुणास् तु त्रिविधाः प्रोक्ताः काय-वाङ्-मानसाश्रयाः

tatra guṇāḥ--
guṇās tu trividhāḥ proktāḥ kāya-vāṅ-mānasāśrayāḥ

“Qualities are of three types: bodily, mental and verbal.”

2.1.304

तत्र कायिकाः--
वयः-सौन्दर्य-रूपाणि कायिकामृदुतादयः

tatra kāyikāḥ--
vayaḥ-saundarya-rūpāṇi kāyikāmṛdutādayaḥ

“Bodily qualities are age, beauty, His forms and things like softness of body.”

2.1.305

गुणाः स्वरूपम् एवास्य कायिकाद्या यदप्य् अमी ।
भेदं स्वीकृत्य वर्ण्यन्ते तथाप्य् उद्दीपना इति

guṇāḥ svarūpam evāsya kāyikādyā yadapy amī |
bhedaṃ svīkṛtya varṇyante tathāpy uddīpanā iti

“Though these bodily qualities are included in Kṛṣṇa ’s svarūpa , accepting them as separate from the svarūpa , they are called uddīpanas .”

2.1.306

अतस् तस्य स्वरूपस्य स्याद् आलम्बनतैव हि ।
उद्दीपनत्वम् एव स्याद् भूषणादेस् तु केवलम्

atas tasya svarūpasya syād ālambanataiva hi |
uddīpanatvam eva syād bhūṣaṇādes tu kevalam

“The form of Kṛṣṇa is the ālambana . His ornaments, age and other items act as uddīpana .”

2.1.307

एषाम् आलम्बनत्वं च तथोद्दीपनतापि च

eṣām ālambanatvaṃ ca tathoddīpanatāpi ca

“His qualities, however act as both ālambana and uddīpana .”

2.1.308

तत्र वयः--
वयः कौमार-पौगण्ड-कैशोरम् इति तत् त्रिधा

tatra vayaḥ--
vayaḥ kaumāra-paugaṇḍa-kaiśoram iti tat tridhā

“Kṛṣṇa has three ages: childhood (kumāra), boyhood (paugaṇḍa) and youth (kiśora).”

2.1.309

कौमारं पञ्चमाब्दान्तं पौगण्डं दशमावधि ।
आ-षोडशाच् च कैशोरं यौवनं स्यात् ततः परम्

kaumāraṃ pañcamābdāntaṃ paugaṇḍaṃ daśamāvadhi |
ā-ṣoḍaśāc ca kaiśoraṃ yauvanaṃ syāt tataḥ param

“Childhood ends with the fifth year; boyhood ends with the tenth year; youth ends with the sixteenth year. After that is manhood (yauvana).”

2.1.311

श्रैष्ठ्यम् उज्ज्वल एवास्य कैशोरस्य तथाप्य् अदः ।
प्रायः सर्व-रसौचित्याद् अत्रोदाह्रियते क्रमात्

śraiṣṭhyam ujjvala evāsya kaiśorasya tathāpy adaḥ |
prāyaḥ sarva-rasaucityād atrodāhriyate kramāt

“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 .”

2.1.312

आद्यं मध्यं तथा शेषं कैशोरं त्रिविधं भवेत्

ādyaṃ madhyaṃ tathā śeṣaṃ kaiśoraṃ trividhaṃ bhavet

“Youth (kaiśora) has three divisions: beginning, middle and end.”

2.1.313

तत्र आद्यम्--
वर्णस्योज्ज्वलता कापि नेत्रान्ते चारुण-च्छविः ।
रोमावलि-प्रकटता कैशोरे प्रथमे सति

tatra ādyam--
varṇasyojjvalatā kāpi netrānte cāruṇa-cchaviḥ |
romāvali-prakaṭatā kaiśore prathame sati

“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.”

2.1.314

हरति शितिमा को ऽप्य् अङ्गानां महेन्द्र-मणि-श्रियं
प्रविशति दृशोर् अन्ते कान्तिर् मनाग् इव लोहिनी ।
सखि तनु- रुहां राजिः सूक्ष्मा दरास्य विरोहते
स्फुरति सुषमा नव्येदानीं तनौ वन-मालिनः

harati śitimā ko 'py aṅgānāṃ mahendra-maṇi-śriyaṃ
praviśati dṛśor ante kāntir manāg iva lohinī |
sakhi tanu- ruhāṃ rājiḥ sūkṣmā darāsya virohate
sphurati suṣamā navyedānīṃ tanau vana-mālinaḥ

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.”

2.1.315

वैजयन्ती-शिखण्डादि-नट-प्रवर-वेशता ।
वंशी-मधुरिमा वस्त्र-शोभा चात्र परिच्छदः

vaijayantī-śikhaṇḍādi-naṭa-pravara-veśatā |
vaṃśī-madhurimā vastra-śobhā cātra paricchadaḥ

“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.”

2.1.316

बर्हापीडं नट-वर-वपुः कर्णयोः कर्णिकारं
बिभ्रद्-वासः कनक-कपिशं वैजयन्तीं च मालाम् ।
रन्ध्रान् वेणोर् अधर-सुधया पूरयन् गोप-वृन्दैर्
वृन्दारण्यं स्व-पद-रमणं प्राविशद् गीत-कीर्तिः

barhāpīḍaṃ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṃ
bibhrad-vāsaḥ kanaka-kapiśaṃ vaijayantīṃ ca mālām |
randhrān veṇor adhara-sudhayā pūrayan gopa-vṛndair
vṛndāraṇyaṃ sva-pada-ramaṇaṃ prāviśad gīta-kīrtiḥ

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.”

2.1.317

खरतात्र नखाग्राणां धनुर् आन्दोलिता भ्रुवोः ।
रदानां रञ्जनं राग-चूर्णैर् इत्य् आदि चेष्टितम्

kharatātra nakhāgrāṇāṃ dhanur āndolitā bhruvoḥ |
radānāṃ rañjanaṃ rāga-cūrṇair ity ādi ceṣṭitam

“At the beginning of youth, the activities consist of sharpening His nails, quivering of His bow-like eyebrows, and staining the teeth with dyes.”

2.1.318

नवं धनुर् इवातनोर् नटद्-अघ-द्विषोर् भ्रू-युगं
शरालिर् इव शाणिता नखर-राजिर् अग्रे खरा ।
विराजति शरीरिणी रुचिर-दन्त-लेखारुणा
न का सखि समीक्षणाद् युवतिर् अस्य वित्रस्यति

navaṃ dhanur ivātanor naṭad-agha-dviṣor bhrū-yugaṃ
śarālir iva śāṇitā nakhara-rājir agre kharā |
virājati śarīriṇī rucira-danta-lekhāruṇā
na kā sakhi samīkṣaṇād yuvatir asya vitrasyati

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?”

2.1.319

कर्तुं मुग्धाः स्वयम् अचटुना न क्षमन्ते ऽभियोगं
न व्याद्दातुं क्वचिद् अपि जने वक्त्रम् अप्य् उत्सहन्ते ।
दृष्ट्वा तास् ते नव-मधुरिम-स्मेरतां माधवार्ताः
स्व-प्राणेभ्यस् त्रयम् उदसृजन्न् अद्य तोयाञ्जलीनाम्

kartuṃ mugdhāḥ svayam acaṭunā na kṣamante 'bhiyogaṃ
na vyādātuṃ kvacid api jane vaktram apy utsahante |
dṛṣṭvā tās te nava-madhurima-smeratāṃ mādhavārtāḥ
sva-prāṇebhyas trayam udasṛjann adya toyāñjalīnām

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.”

2.1.320

अथ मध्यमम्--
ऊरु-द्वयस्य बाह्वोश् च कापि श्रीर् उरसस् तथा ।
मूर्तेर् माधुरिमाद्यं च कैशोरे सति मध्यमे

atha madhyamam--
ūru-dvayasya bāhvoś ca kāpi śrīr urasas tathā |
mūrter mādhurimādyaṃ ca kaiśore sati madhyame

"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."

2.1.321

स्पृहयति करि-शुण्डा-दण्डनायोरु-युग्मं
गरुड-मणि-कवाटी-सख्यम् इच्छत्य् उरश् च ।
भुज-युगम् अपि धित्सत्य् अर्गलावर्ग-निन्दाम्
अभिनव-तरुणिम्नः प्रक्रमे केशवस्य

spṛhayati kari-śuṇḍā-daṇḍanāyoru-yugmaṃ
garuḍa-maṇi-kavāṭī-sakhyam icchaty uraś ca |
bhuja-yugam api dhitsaty argalāvarga-nindām
abhinava-taruṇimnaḥ prakrame keśavasya

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."

2.1.322

मुखं स्मित-विलासाढ्यं विभ्रमोत्तरले दृशौ ।
त्रि-जगन्-मोहनं गीतम् इत्य् आदिर् इह माधुरी

mukhaṃ smita-vilāsāḍhyaṃ vibhramottarale dṛśau |
tri-jagan-mohanaṃ gītam ity ādir iha mādhurī

“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.”

2.1.323

अनङ्ग-नय-चातुरी-परिचयोत्तरङ्गे दृशौ
मुखाम्बुजम् उदञ्चित-स्मित-विलास-रम्याधरम् ।
अचञ्चल-कुलाङ्गना-व्रत-विडम्बि-सङ्गीतकं
हरेस् तरुणिमाङ्कुरे स्फुरति माधुरी काप्य् अभूत्

anaṅga-naya-cāturī-paricayottaraṅge dṛśau
mukhāmbujam udañcita-smita-vilāsa-ramyādharam |
acañcala-kulāṅganā-vrata-viḍambi-saṅgītakaṃ
hares taruṇimāṅkure sphurati mādhurī kāpy abhūt

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.”

2.1.324

वैदग्धी-सार-विस्तारः कुञ्ज-केलि-महोत्सवः ।
आरम्भो रास-लीलादेर् इह चेष्टादि-सौष्ठवम्

vaidagdhī-sāra-vistāraḥ kuñja-keli-mahotsavaḥ |
ārambho rāsa-līlāder iha ceṣṭādi-sauṣṭhavam

“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.”

2.1.325

व्यक्तालक्त-पदैः क्वचित् परिलुठत्-पिञ्छावतंसैः क्वचित्
तल्पैर् विच्युत-काञ्चिभिः क्वचिद् असौ व्याकीर्ण-कुञ्जोत्करा ।
प्रोद्यन्-मण्डल-बन्ध-ताण्डव-घटालक्ष्मोल्लसत्-सैकता
गोविन्दस्य विलास-वृन्दम् अधिकं वृन्दाटवी शंसति

vyaktālakta-padaiḥ kvacit pariluṭhat-piñchāvataṃsaiḥ kvacit
talpair vicyuta-kāñcibhiḥ kvacid asau vyākīrṇa-kuñjotkarā |
prodyan-maṇḍala-bandha-tāṇḍava-ghaṭālakṣmollasat-saikatā
govindasya vilāsa-vṛndam adhikaṃ vṛndāṭavī śaṃsati

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 .”

2.1.326

विदूरान् मारागिनं हृदय-रवि-कान्ते प्रकटयन्न्
उदस्यन् धर्मेन्दुं विदधद् अभितो राग-पटलम् ।
कथं हा नस् त्राणं सखि मुकुलयन् बोध-कुमुदं
तरस्वी कृष्णाब्भ्रे मधुरिम-भरार्को ऽभ्युदयते

vidūrān mārāgniṃ hṛdaya-ravi-kānte prakaṭayann
udasyan dharmenduṃ vidadhad abhito rāga-paṭalam |
kathaṃ hā nas trāṇaṃ sakhi mukulayan bodha-kumudaṃ
tarasvī kṛṣṇābbhre madhurima-bharārko 'bhyudayate

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?"

2.1.327

अथ शेषम्--
पूर्वतो ऽप्य् अधिकोत्कर्षं बाढम् अङ्गानि बिभ्रति ।
त्रि-वलि-व्यक्तिर् इत्य् आद्यं कैशोरे चरमे सति

atha śeṣam--
pūrvato 'py adhikotkarṣaṃ bāḍham aṅgāni bibhrati |
tri-vali-vyaktir ity ādyaṃ kaiśore carame sati

"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."

2.1.328

मरकत-गिरेर् गण्ड-ग्राव-प्रभा-हर-रक्षसं
शत-मख-मणि-स्तम्भारम्भ-प्रमाथि-भुज-द्वयम् ।
तनु-तरणिजा-वीचि-च्छाया-विडम्बि-बलि-त्रयं
मदन-कदली-साधिष्ठोरुं स्मराम्य् असुरान्तकम्

marakata-girer gaṇḍa-grāva-prabhā-hara-rakṣasaṃ
śata-makha-maṇi-stambhārambha-pramāthi-bhuja-dvayam |
tanu-taraṇijā-vīci-cchāyā-viḍambi-bali-trayaṃ
madana-kadalī-sādhiṣṭhoruṃ smarāmy asurāntakam

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.”

2.1.329

दशार्ध-शर-माधुरी-दमन-दक्षयाङ्ग-श्रिया
विधूनित-वधू-धृतिं वरकला-विलासास्पदम् ।
दृग्-अञ्चल-चमत्कृति-क्षपित-खञ्जरीट-द्युतिं
स्फुरत्-तरुणिमोद्गमं तरुणि पश्य पीताम्बरम्

daśārdha-śara-mādhurī-damana-dakṣayāṅga-śriyā
vidhūnita-vadhū-dhṛtiṃ varakalā-vilāsāspadam |
dṛg-añcala-camatkṛti-kṣapita-khañjarīṭa-dyutiṃ
sphurat-taruṇimodgamaṃ taruṇi paśya pītāmbaram

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.”

2.1.330

इदम् एव हरेः प्राज्ञैर् नव-यौवनम् उच्यते

idam eva hareḥ prājñair nava-yauvanam ucyate

“This last part of youth is called new youth (nava -yauvana) by the wise.”

2.1.331

अत्र गोकुल-देवीनां भाव-सर्वस्व-शालिता ।
अभूत-पूर्व-कन्दर्प-तन्त्र-लीलोत्सवादयः

atra gokula-devīnāṃ bhāva-sarvasva-śālitā |
abhūta-pūrva-kandarpa-tantra-līlotsavādayaḥ

“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.”

2.1.332

कान्ताभिः कलहायते क्वचिद् अयं कन्दर्प-लेखान् क्वचित्
कीरैर् अर्पयति क्वचिद् वितनुते क्रीडाभिसारोद्यमम् ।
सख्या भेदयति क्वचित् स्मर-कला-षाड्गुण्यवान् ईहते
सन्धिं क्वाप्य् अनुशास्ति कुञ्ज-नृपतिः शृङ्गार-राज्योत्तमम्

kāntābhiḥ kalahāyate kvacid ayaṃ kandarpa-lekhān kvacit
kīrair arpayati kvacid vitanute krīḍābhisārodyamam |
sakhyā bhedayati kvacit smara-kalā-ṣāḍguṇyavān īhate
sandhiṃ kvāpy anuśāsti kuñja-nṛpatiḥ śṛṅgāra-rājyottamam

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 .”

2.1.333

कर्णाकर्णि सखी-जनेन विजने दूती-स्तुति-प्रक्रिया
पत्युर् वञ्चन-चातुरी गुणनिका कुञ्ज-प्रयाणे निशि* ।
वाधिर्यं गुरु-वाचि वेणु-विरुताव् उत्कर्णतेति व्रतान्
कैशोरेण तवाद्य कृष्ण गुरुणा गौरी-गणः पठ्यते

karṇākarṇi sakhī-janena vijane dūtī-stuti-prakriyā
patyur vañcana-cāturī guṇanikā kuñja-prayāṇe niśi |*
vādhiryaṃ guru-vāci veṇu-virutāv utkarṇateti vratān
kaiśoreṇa tavādya kṛṣṇa guruṇā gaurī-gaṇaḥ paṭhyate

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.”

2.1.334

नेतुः स्वरूपम् एवोक्तं कैशोरम् इह यद्यपि ।
नानाकृति-प्रकटनात् तथाप्य् उद्दीपनं मतम्

netuḥ svarūpam evoktaṃ kaiśoram iha yadyapi |
nānākṛti-prakaṭanāt tathāpy uddīpanaṃ matam

“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.”

2.1.335

बाल्ये ऽपि नव-तारुण्य-प्राकट्यं क्वचित् ।
तन् नातिरस-वाहित्वान् न रसज्ञैर् उदाहृतम्

bālye 'pi nava-tāruṇya-prākaṭyaṃ kvacit |
tan nātirasa-vāhitvān na rasajñair udāhṛtam

“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 .”

2.1.336

अथ सौन्दर्यम्--
भवेत् सौन्दर्यम् अङ्गानां सन्निवेशो यथोचितम्

atha saundaryam--
bhavet saundaryam aṅgānāṃ sanniveśo yathocitam

“Arrangement of the limbs in the most suitable manner is called beauty.”

2.1.337

मुखं ते दीर्घाक्षं मरकत-तटी-पीवरम् उरो
भुज-द्वन्द्वं स्तम्भ-द्युति-सुवलितं पार्श्व-युगलम् ।
परिक्षीणो मध्यः प्रथिम-लहरी-हारि जघनं
न कस्याः कंसारे हरति हृदयं पङ्कज-दृशः

mukhaṃ te dīrghākṣaṃ marakata-taṭī-pīvaram uro
bhuja-dvandvaṃ stambha-dyuti-suvalitaṃ pārśva-yugalam |
parikṣīṇo madhyaḥ prathima-laharī-hāri jaghanaṃ
na kasyāḥ kaṃsāre harati hṛdayaṃ paṅkaja-dṛśaḥ

“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?”

2.1.338

अथ रूपम्--
विभूषणं विभूष्यं स्याद् येन तद् रूपम् उच्यते

atha rūpam--
vibhūṣaṇaṃ vibhūṣyaṃ syād yena tad rūpam ucyate

“Excellent form is said to be that by which ornaments become worthy of being ornaments.”

2.1.339

कृष्णस्य मण्डन-ततिर् मणि-कुण्डलाद्या
नीताङ्ग-सङ्गतिम् अलङ्कृतये वराङ्गि ।
शक्ता बभूव न मनाग् अपि तद्-विधाने
सा प्रत्युत स्वयम् अनल्पम् अलङ्कृतासीत्

kṛṣṇasya maṇḍana-tatir maṇi-kuṇḍalādyā
nītāṅga-saṅgatim alaṅkṛtaye varāṅgi |
śaktā babhūva na manāg api tad-vidhāne
sā pratyuta svayam analpam alaṅkṛtāsīt

“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.”

2.1.340

अथ मृदुता--
मृदुता कोमलस्यापि संस्पर्शासहतोच्यते

atha mṛdutā--
mṛdutā komalasyāpi saṃsparśāsahatocyate

“Tenderness means being so soft that even touching what is soft becomes intolerable.”

2.1.341

यथा--

अहह नवाम्बुद-कान्तेर् अमुष्य सुकुमारता कुमारस्य ।
अपि नव-पल्लव-सङ्गाद् अङ्गान्य् अपरज्य शीर्यन्ति

yathā--
ahaha navāmbuda-kānter amuṣya sukumāratā kumārasya |
api nava-pallava-saṅgād aṅgāny aparajya śīryanti

“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.”

2.1.342

ये नायक-प्रकरणे वाचिका मानसास् तथा ।
गुणाः प्रोक्तान्त एवात्र ज्ञेया उद्दीपना बुधः

ye nāyaka-prakaraṇe vācikā mānasās tathā |
guṇāḥ proktānta evātra jñeyā uddīpanā budhaḥ

“The intelligent understand that all verbal and mental qualities that have been mentioned already in this section describing the protagonist are the uddīpanas .”

2.1.343

चेष्टा--

चेष्टा रासादि-लीलाः स्युस् तथा दुष्ट-वधादयः

ceṣṭā--
ceṣṭā rāsādi-līlāḥ syus tathā duṣṭa-vadhādayaḥ

“The rāsa- līlā , killing of the demons and other pastimes are called activities [ceṣṭā].”

2.1.344

नृत्यद्-गोप-नितम्बिनी-कृत-परीरम्भस्य रम्भादिभिर्
गीर्वाणीभिर् अनङ्ग-रङ्ग-विवशं सन्दृश्यमान-श्रियः ।
क्रीडा-ताण्डव-पण्डितस्य परितः श्री-पुण्डरीकाक्ष ते
रासारम्भ-रसार्थिनो मधुरिमा चेतांसि नः कर्षति

nṛtyad-gopa-nitambinī-kṛta-parīrambhasya rambhādibhir
gīrvāṇībhir anaṅga-raṅga-vivaśaṃ sandṛśyamāna-śriyaḥ |
krīḍā-tāṇḍava-paṇḍitasya paritaḥ śrī-puṇḍarīkākṣa te
rāsārambha-rasārthino madhurimā cetāṃsi naḥ karṣati

"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."

2.1.345

शम्भुर् वृषं नयति मन्दर-कन्दरान्तर्
म्लानः सलीलम् अपि यत्र शिरो धुनाने ।
आः कौतुकं कलय केलि-लवाद् अरिष्टं
तं दुष्ट-पुङ्गवम् असौ हरिर् उन्ममाथ

śambhur vṛṣaṃ nayati mandara-kandarāntar
mlānaḥ salīlam api yatra śiro dhunāne |
āḥ kautukaṃ kalaya keli-lavād ariṣṭaṃ
taṃ duṣṭa-puṅgavam asau harir unmamātha

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."

2.1.346

अथ प्रसाधनम्--
कथितं वसनाकल्प-मण्डनाद्यं प्रसाधनम्

atha prasādhanam--
kathitaṃ vasanākalpa-maṇḍanādyaṃ prasādhanam

“Vestment refers to clothing, ornaments, decorations and other similar things.”

2.1.347

तत्र वसनम्--
नवार्क-रश्मि-काश्मीर-हरितालादि-सन्निभम् ।
युगं चतुष्कं भूयिष्ठं वसनं त्रि-विधं हरेः

tatra vasanam--
navārka-raśmi-kāśmīra-haritālādi-sannibham |
yugaṃ catuṣkaṃ bhūyiṣṭhaṃ vasanaṃ tri-vidhaṃ hareḥ

“The Lord has three types of clothing: two-piece outfit, four-piece dress, and multi-piece dress in orange, red, yellow and other colors.”

2.1.348

तत्र युगम्--
परिधानं स-संव्यानं युग-रूपम् उदीरितम्

tatra yugam--
paridhānaṃ sa-saṃvyānaṃ yuga-rūpam udīritam

“Two-piece dress refers to a lower cloth wrapped around the waist and an upper shawl.”

2.1.349

कनक-निवह-श्लोभानन्दि पीतं नितम्बे
तद्-उपरि नवरक्तं वस्त्रम् इत्थं दधानः ।
प्रियम् इव किल वर्णं राग-युक्तं प्रियायाः
प्रणयतु मम नेत्राभीष्ट-पूर्तिं मुकुन्दः

kanaka-nivaha-śobhānandi pītaṃ nitambe
tad-upari navaraktaṃ vastram itthaṃ dadhānaḥ |
priyam iva kila varṇaṃ rāga-yuktaṃ priyāyāḥ
praṇayatu mama netrābhīṣṭa-pūrtiṃ mukundaḥ

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.”

2.1.350

चतुष्कम्--
चतुष्कं कञ्चुकोष्णीष-तुन्द-बन्धान्तरीयकम्

catuṣkam--
catuṣkaṃ kañcukoṣṇīṣa-tunda-bandhāntarīyakam

“The four-piece outfit refers to shirt, turban, sash and lower garment.”

2.1.351

स्मेरास्यः परिहित-पाटलाम्बर-श्रीश्
छन्नाङ्गः पुरट-रुचोरु-कञ्चकेन ।
उष्णीषं दधद् अरुणं धटीं च चित्राः
कंसारिर् वहति महोत्सवे मुदं नः

smerāsyaḥ parihita-pāṭalāmbara-śrīś
channāṅgaḥ puraṭa-rucoru-kañcakena |
uṣṇīṣaṃ dadhad aruṇaṃ dhaṭīṃ ca citrāḥ
kaṃsārir vahati mahotsave mudaṃ naḥ

“The enemy of Kaṃsa , 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.”

2.1.352

भूयिष्ठम्--
खण्डिताखण्डितं भूरि नट-वेश-क्रियोचितम् ।
अनेक-वर्णं वसनं भूयिष्ठं कथितं बुधैः

bhūyiṣṭham--
khaṇḍitākhaṇḍitaṃ bhūri naṭa-veśa-kriyocitam |
aneka-varṇaṃ vasanaṃ bhūyiṣṭhaṃ kathitaṃ budhaiḥ

“The wise say that the multi-piece outfit consists of many pieces of cloth, cut and uncut, of many colors, suitable for performing artists.”

2.1.353

अखण्डित-विखण्डितैः सित-पिशङ्ग-नीलारुणैः
पटैः कृत-यथोचित-प्रकट-सन्निवेशोज्ज्वलः ।
अयं करभ-राट्-प्रभः प्रचुर-रङ्ग-शृङ्गारितः
करोति करभोरु मे घन-रुचिर् मुदं माधवः

akhaṇḍita-vikhaṇḍitaiḥ sita-piśaṅga-nīlāruṇaiḥ
paṭaiḥ kṛta-yathocita-prakaṭa-sanniveśojjvalaḥ |
ayaṃ karabha-rāṭ-prabhaḥ pracura-raṅga-śṛṅgāritaḥ
karoti karabhoru me ghana-rucir mudaṃ mādhavaḥ

“O slender thighed-woman! Mādhava , 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.”

2.1.354

अथ आकल्पः--
केश-बन्धनम् आलेपो माला-चित्र-विशेषकः ।
ताम्बूल-केलि-पद्मादिर् आकल्पः परिकीर्तितः

atha ākalpaḥ--
keśa-bandhanam ālepo mālā-citra-viśeṣakaḥ |
tāmbūla-keli-padmādir ākalpaḥ parikīrtitaḥ

“Hair styles, applied cosmetics , garlands, body tilaka , tilaka on the forehead, betel -nut preparations and imitation lotuses are called accessories.”

2.1.355

स्याज् जूटः कवरी चूडा वेणी च कच-बन्धनम् ।
पाण्डुरः कर्बुरः पीत इत्य् आलेपस् त्रिधा मतः

syāj jūṭaḥ kavarī cūḍā veṇī ca kaca-bandhanam |
pāṇḍuraḥ karburaḥ pīta ity ālepas tridhā mataḥ

“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.”

2.1.356

माला त्रिधा वैजयन्ती रत्न-माला वन-स्रजः ।
अस्या वैकक्षकापीड-प्रालम्बाद्या भिदा मताः

mālā tridhā vaijayantī ratna-mālā vana-srajaḥ |
asyā vaikakṣakāpīḍa-prālambādyā bhidā matāḥ

“There are three types of garland: vaijayantī , jewel garland and forest garland. They may also extend over the serve as a chaplet around the topknot, or hang down from the neck.”

2.1.357

मकरी-पत्र-भङ्गाढ्यं चित्रं पीत-सितारुणम् ।
तथा विशेषको ऽपि स्याद् अन्यद् ऊह्यं स्वयं बुधैः

makarī-patra-bhaṅgāḍhyaṃ citraṃ pīta-sitāruṇam |
tathā viśeṣako 'pi syād anyad ūhyaṃ svayaṃ budhaiḥ

“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.”

2.1.358

ताम्बूल-स्फुरद्-आननेन्दुर् अमलं धंमिल्लम् उल्लासयन्
भक्ति-च्छेद-लसत्-सुघृष्ट-घुसृणालेप-श्रिया पेशलः ।
तुङ्गोरः-स्थल-पिङ्गल-स्रग् अलिक-भ्राजिष्णु-पत्राङ्गुलिः
श्यामाङ्ग-द्युतिर् अद्य मे सखि दृशोर् दुग्धे मुदं माधवः

tāmbūla-sphurad-ānanendur amalaṃ dhaṃmillam ullāsayan
bhakti-ccheda-lasat-sughṛṣṭa-ghusṛṇālepa-śriyā peśalaḥ |
tuṅgoraḥ-sthala-piṅgala-srag alika-bhrājiṣṇu-patrāṅguliḥ
śyāmāṅga-dyutir adya me sakhi dṛśor dugdhe mudaṃ mādhavaḥ

“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.”

2.1.359

अथ मण्डनम्--
किरीटं कुण्डले हारश् चतुष्की वलयोर्मयः ।
केयूर-नूपुराद्यं च रत्न-मण्डनम् उच्यते

atha maṇḍanam--
kirīṭaṃ kuṇḍale hāraś catuṣkī valayormayaḥ |
keyūra-nūpurādyaṃ ca ratna-maṇḍanam ucyate

“The jeweled ornaments (maṇḍanam) include crowns, earrings, broaches, bracelets, rings, armbands and anklets.”

2.1.360

काञ्ची चित्रा मुकुटम् अतुलं कुण्डले हारि-हीरे
हारस् तारो वलयम् अमलं चन्द्रा-चारुश् चतुष्की ।
रम्या चोर्मिर् मधुरिम-पूरे नूपुरे चेत्य् अघारेर्
अङ्गैर् एवाभरण-पटली भूषिता दोग्धि भूषाम्

kāñcī citrā mukuṭam atulaṃ kuṇḍale hāri-hīre
hāras tāro valayam amalaṃ candrā-cāruś catuṣkī |
ramyā cormir madhurima-pūre nūpure cety aghārer
aṅgair evābharaṇa-paṭalī bhūṣitā dogdhi bhūṣām

“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 .”

2.1.361

कुसुमादि-कृतं चेदं वन्य-मण्डनम् ईरितम् ।
धातु-क् प्तं तिलकं पत्र-भङ्ग-लतादिकम्

kusumādi-kṛtaṃ cedaṃ vanya-maṇḍanam īritam |
dhātu-k ptaṃ tilakaṃ patra-bhaṅga-latādikam

“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.”

2.1.362

अखण्ड-निर्वाण-रस-प्रवाहैर्
विखण्डिताशेष-रसान्तराणि ।
अयन्त्रितोद्भान्त-सुधार्णवानि
जयन्ति शीतानि तव स्मितानि

akhaṇḍa-nirvāṇa-rasa-pravāhair
vikhaṇḍitāśeṣa-rasāntarāṇi |
ayantritodvānta-sudhārṇavāni
jayanti śītāni tava smitāni

An example of the smile, from Kṛṣṇa-karnāmṛta: "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."

2.1.363

परिमल-सरिद् एषा यद् वहन्ती समन्तात्
पुलकयति वपुर् नः काप्य् अपूर्वा मुनीनाम् ।
मधु-रिपुर् उपरागे तद्-विनोदाय मन्ये
कुरु-भुवम् अनवद्यामोद-सिन्धुर् विवेश

parimala-sarid eṣā yad vahantī samantāt
pulakayati vapur naḥ kāpy apūrvā munīnām |
madhu-ripur uparāge tad-vinodāya manye
kuru-bhuvam anavadyāmoda-sindhur viveśa

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."

2.1.364

ध्यानं बलात् परमहंस-कुलस्य भिन्दन्
निन्दन् सुधा-मधुरिमाणम् अधीर-धर्मा ।
कन्दर्प-शासन-धुरां मुहुर् एष शंसन्
वंशी-ध्वनिर् जयति कंस-निसूदनस्य

dhyānaṃ balāt paramahaṃsa-kulasya bhindan
nindan sudhā-madhurimāṇam adhīra-dharmā |
kandarpa-śāsana-dhurāṃ muhur eṣa śaṃsan
vaṃśī-dhvanir jayati kaṃsa-nisūdanasya

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.”

2.1.365

एष त्रिधा भवेद् वेणु-मुरली-वंशिकेत्य् अपि

eṣa tridhā bhaved veṇu-muralī-vaṃśikety api

“There are three types of flutes: veṇu , muralī and vaṃśikā .”

2.1.366

तत्र वेणुः--
पाविकाख्यो भवेद् वेणुर् द्वादशाङ्गुलेर् दैर्घ्य-भाक् ।
स्थौल्ये ऽङ्गुष्ठ-मितः षड्भिर् एष रन्ध्रैः समन्वितः

tatra veṇuḥ--
pāvikākhyo bhaved veṇur dvādaśāṅguler dairghya-bhāk |
sthaulye 'ṅguṣṭha-mitaḥ ṣaḍbhir eṣa randhraiḥ samanvitaḥ

“The flute that is twelve fingers long named Pāvika is called veṇu .”

2.1.367

मुरली--
हस्त-द्वय-मितायामा मुख-रन्ध्र-समन्विता ।
चतुः-स्वर-च्छिद्र-युक्ता मुरली चारु-नादिनी

muralī--
hasta-dvaya-mitāyāmā mukha-randhra-samanvitā |
catuḥ-svara-cchidra-yuktā muralī cāru-nādinī

“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.”

2.1.369

शिरो वेदाङ्गुलं पुच्छं त्र्य्-अङ्गुलं सा तु वंशिका ।
नव-रन्ध्रा स्मृता सप्त-दशाङ्गुल-मिता बुधैः

śiro vedāṅgulaṃ pucchaṃ try-aṅgulaṃ sā tu vaṃśikā |
nava-randhrā smṛtā sapta-daśāṅgula-mitā budhaiḥ

“The vaṃsikā 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.”

2.1.371

भवेत् सूर्यान्तरा सा चेत् तत आकर्षिणी मता ।
आनन्दिनी तदा वंशी भवेद् इन्द्रान्तरा यदि

bhavet sūryāntarā sā cet tata ākarṣiṇī matā |
ānandinī tadā vaṃśī bhaved indrāntarā yadi

“When the space between the mouth hole and the first hole for notes is ten fingers, the vaṃśī is called mahānanda (great delight) and sammohinī (the bewitcher). If the space is twelve fingers, the vaṃśī is called ākarṣiṇī (the attractor). If the space is fourteen fingers, the vaṃśī is called ānandinī (bliss - giver).”

2.1.372

गोपानां वल्लभा सेयं वंशुलीति च विश्रुता ।
क्रमान् मणिमयी हैमी वैणवीति त्रिधा च सा

gopānāṃ vallabhā seyaṃ vaṃśulīti ca viśrutā |
kramān maṇimayī haimī vaiṇavīti tridhā ca sā

“The ānandinī is a favorite with the cowherd people and is also called vaṃśulī . The vaṃśīs are respectively made of jewels, gold or bamboo.”

2.1.373

अथ शृङ्गम्--
शृङ्गं तु गवलं हेम-निबद्धाग्रिम-पश्चिमम् ।
रत्न-जाल-स्फुरन्-मध्यं मन्द्र-घोषाभिधं स्मृतम्

atha śṛṅgam--
śṛṅgaṃ tu gavalaṃ hema-nibaddhāgrima-paścimam |
ratna-jāla-sphuran-madhyaṃ mandra-ghoṣābhidhaṃ smṛtam

The horn: “A wild buffalo horn with gold covering at both ends and jewel inlay in the middle is called Mandraghoṣa (rumbling thunder).”

2.1.374

तारावली वेणु-भुजङ्गमेन
तारावलीला-गरलेन दष्टा ।
विषाणिका-नाद-पयो निपीय
विषाणि कामं द्वि-गुणी-चकार

tārāvalī veṇu-bhujaṅgamena
tārāvalīlā-garalena daṣṭā |
viṣāṇikā-nāda-payo nipīya
viṣāṇi kāmaṃ dvi-guṇī-cakāra

“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.”

2.1.375

अघ-मर्दनस्य सखि नूपुर-ध्वनिं
निशमय्य सम्भृत-गभीर-सम्भ्रमा ।
अहम् ईक्षणोत्तरलितापि नाभवं
बहिर् अद्य हन्त गुरवः पुरः स्थिताः

agha-mardanasya sakhi nūpura-dhvaniṃ
niśamayya sambhṛta-gabhīra-sambhramā |
aham īkṣaṇottaralitāpi nābhavaṃ
bahir adya hanta guravaḥ puraḥ sthitāḥ

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.”

2.1.376

अथ कम्बुः--
कम्बुस् तु दक्षिणावर्तः पाञ्चजन्यतयोच्यते

atha kambuḥ--
kambus tu dakṣiṇāvartaḥ pāñcajanyatayocyate

The conch: “The conch with its spiral turning to the right is called Pañcajanya .”

2.1.377

अमर-रिपु-वधूटी-भ्रूण-हत्या-विलासी
त्रिदिव-पुर-पुरन्ध्री-वृन्द-नान्दीकरो ऽयम् ।
भ्रमति भुवन-मध्ये माधवाध्मात-धाम्नः
कृत-पुलक-कदम्बः कम्बु-राजस्य नादः

amara-ripu-vadhūṭī-bhrūṇa-hatyā-vilāsī
tridiva-pura-purandhrī-vṛnda-nāndīkaro 'yam |
bhramati bhuvana-madhye mādhavādhmāta-dhāmnaḥ
kṛta-pulaka-kadambaḥ kambu-rājasya nādaḥ

“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.”

2.1.378

तद्-दर्शनाह्लाद-विवृद्ध-सम्भ्रमः
प्रेम्णोर्ध्व-रोमाश्रु-कलाकुलेक्षणः ।
रथाद् अवस्कन्द्य स तेष्व् अचेष्टत
प्रभोर् अमून्य् अङ्घ्रि-रजांस्य् अहो इति

tad-darśanāhlāda-vivṛddha-sambhramaḥ
premṇordhva-romāśru-kalākulekṣaṇaḥ |
rathād avaskandya sa teṣv aceṣṭata
prabhor amūny aṅghri-rajāṃsy aho iti

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!’”

2.1.379

कलयत हरिर् अध्वना सखायः
स्फुटम् अमुना यमुना-तटीम् अयासीत् ।
हरति पद-ततिर् यद्-अक्षिणी मे
ध्वज-कुलिशाकुश-पङ्कजाङ्कितेयम्

kalayata harir adhvanā sakhāyaḥ
sphuṭam amunā yamunā-taṭīm ayāsīt |
harati pada-tatir yad-akṣiṇī me
dhvaja-kuliśākuśa-paṅkajāṅkiteyam

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.”

2.1.380

हरि-केलि-भुवां विलोकनं
बत दूरे ऽस्तु सुदुर्लभ-श्रियाम् ।
मथुरेत्य् अपि कर्ण-पद्धतिं
प्रविशन् नाम मनो धिनोति नः

hari-keli-bhuvāṃ vilokanaṃ
bata dūre 'stu sudurlabha-śriyām |
mathurety api karṇa-paddhatiṃ
praviśan nāma mano dhinoti naḥ

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.”

2.1.381

अयि पङ्कज-नेत्र-मौलि-माले
तुलसी-मञ्जरि किञ्चिद् अर्थयामि ।
अवबोधय पार्थ-सारथेस् त्वं
चरणाब्ज-शरणाभिलाषिणं माम्

ayi paṅkaja-netra-mauli-māle
tulasī-mañjari kiñcid arthayāmi |
avabodhaya pārtha-sārathes tvaṃ
caraṇābja-śaraṇābhilāṣiṇaṃ mām

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.”

2.1.382

विज्ञाय ताव् उत्तम-गाय-किङ्करावृ्
अभ्युत्थितः साध्वस-विस्मृत-क्रमः ।
ननाम नामानि गृणन् मधु-द्विषः
पार्षत्-प्रधानाव् इति संहताञ्जलिः

vijñāya tāv uttama-gāya-kiṅkarāvṛ
abhyutthitaḥ sādhvasa-vismṛta-kramaḥ |
nanāma nāmāni gṛṇan madhu-dviṣaḥ
pārṣat-pradhānāv iti saṃhatāñjaliḥ

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.”

2.1.383

सुबल भुज-भुजङ्गं न्यस्य तुङ्गे तवांसे
स्मित-विलसद्-अपाङ्गः प्राङ्गणे भ्राजमानः ।
नयन-युगम् असिञ्चद् यः सुधा-वीचिभिर् नः
कथय स दयितस् ते क्वायम् आस्ते वयस्यः

subala bhuja-bhujaṅgaṃ nyasya tuṅge tavāṃse
smita-vilasad-apāṅgaḥ prāṅgaṇe bhrājamānaḥ |
nayana-yugam asiñcad yaḥ sudhā-vīcibhir naḥ
kathaya sa dayitas te kvāyam āste vayasyaḥ

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.”

2.1.384

अथ तद्-वासरो, यथा--
अद्भुता बहवः सन्तु भगवत्-पर्व-वासराः ।
आमोदयति मां धन्या कृष्ण-भाद्रपदाष्टमी

atha tad-vāsaro, yathā--
adbhutā bahavaḥ santu bhagavat-parva-vāsarāḥ |
āmodayati māṃ dhanyā kṛṣṇa-bhādrapadāṣṭamī

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 .”

SOUTHERN DIVISION

2.2

Anubhāva

21 source units · 2.2.1 to 2.2.21

2.2.1

अनुभावास् तु चित्त-स्थ-भावानाम् अवबोधकाः ।
ते बहिर् विक्रिया प्रायाः प्रोक्ता उद्भास्वराख्यया

anubhāvās tu citta-stha-bhāvānām avabodhakāḥ |
te bahir vikriyā prāyāḥ proktā udbhāsvarākhyayā

“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).”

2.2.2

नृत्यं विलुठितं गीतं क्रोशनं तनु-मोटनम् ।
हुङ्कारो जृम्भणं श्वास-भूमा लोकानपेक्षिता ।
लाला-स्रवो ऽट्टहासश् च घूर्णा-हिक्कादयो ऽपि च

nṛtyaṃ viluṭhitaṃ gītaṃ krośanaṃ tanu-moṭanam |
huṅkāro jṛmbhaṇaṃ śvāsa-bhūmā lokānapekṣitā |
lālā-sravo 'ṭṭahāsaś ca ghūrṇā-hikkādayo 'pi ca

“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.”

2.2.3

ते शीताः क्षेपणाश् चेति यथार्थाख्या द्विधोदिताः ।
शीताः स्युर् गीत-जृम्भाद्या नृत्याद्याः क्षेपणाभिधाः

te śītāḥ kṣepaṇāś ceti yathārthākhyā dvidhoditāḥ |
śītāḥ syur gīta-jṛmbhādyā nṛtyādyāḥ kṣepaṇābhidhāḥ

Anubhāvas are of two types with the suitable names of śita (meaning cool, with a lack of bodily movement) and kṣepana (meaning throwing about, involving distinct bodily movements). Śita 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.

2.2.4

मुरली-खुरली-सुधा-किरं
हरि-वक्त्रेन्दुम् अवेक्ष्य कम्पितः ।
गणने सगणेश-डिण्डिम-
ध्वनिभिस् ताण्डवम् आश्रितो हरः

muralī-khuralī-sudhā-kiraṃ
hari-vaktrendum avekṣya kampitaḥ |
gaṇane sagaṇeśa-ḍiṇḍima-
dhvanibhis tāṇḍavam āśrito haraḥ

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.”

2.2.5

कच्चिद् बुधः स्वस्त्य्-अनमीव आस्ते
श्वफल्क-पुत्रो भगवत्-प्रपन्नः ।
यः कृष्ण-पादाङ्कित-मार्ग-पांसुष्व्
अचेष्टत प्रेम-विभिन्न-धैर्यः

kaccid budhaḥ svasty-anamīva āste
śvaphalka-putro bhagavat-prapannaḥ |
yaḥ kṛṣṇa-pādāṅkita-mārga-pāṃsuṣv
aceṣṭata prema-vibhinna-dhairyaḥ

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."

2.2.6

नवानुरागेण तवावशाङ्गी
वन-स्रग्-आमोदम् अवाप्य मत्ता ।
व्रजाङ्गने सा कठिने लुठन्ती
गात्रं सुगात्री व्रणयाञ्चकार

navānurāgeṇa tavāvaśāṅgī
vana-srag-āmodam avāpya mattā |
vrajāṅgane sā kaṭhine luṭhantī
gātraṃ sugātrī vraṇayāñcakāra

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."

2.2.7

राग-डम्बर-करम्बित-चेताः
कुर्वती तव नवं गुण-गानम् ।
गोकुलेन्द्र कुरुते जलतां सा
राधिकाद्य-दृषदां सुहृदां च

rāga-ḍambara-karambita-cetāḥ
kurvatī tava navaṃ guṇa-gānam |
gokulendra kurute jalatāṃ sā
rādhikādya-dṛṣadāṃ suhṛdāṃ ca

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."

2.2.8

हरि-कीर्तन-जात-विक्रियः
स विचुक्रोश तथाद्य नारदः ।
अचिरान् नर-सिंह-शङ्कया
दनुजा येन धृता विलिल्यिरे

hari-kīrtana-jāta-vikriyaḥ
sa vicukrośa tathādya nāradaḥ |
acirān nara-siṃha-śaṅkayā
danujā yena dhṛtā vililyire

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."

2.2.9

उररीकृत-काकुर् आकुला
कररीव व्रज-राज-नन्द ।
मुरली-तरली-कृतान्तरा
मुहुर् आक्रोशद् इहाद्य सुन्दरी

urarīkṛta-kākur ākulā
kararīva vraja-rāja-nanda |
muralī-taralī-kṛtāntarā
muhur ākrośad ihādya sundarī

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.”

2.2.10

कृष्ण-नामनि मुदोपवीणिते
प्रीणिते मनसि वैणिको मुनिः ।
उद्भटं किम् अपि मोटयन्
वपुस् त्रोटयत्य् अखिल-यज्ञ-सूत्रकम्

kṛṣṇa-nāmani mudopavīṇite
prīṇite manasi vaiṇiko muniḥ |
udbhaṭaṃ kim api moṭayan
vapus troṭayaty akhila-yajña-sūtrakam

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.”

2.2.11

वैणव-ध्वनिभिर् उद्भ्रमद्-धियः
शङ्करस्य दिवि हुङ्कृति-स्वनः ।
ध्वंसयन्न् अपि मुहुः स दानवं
साधु-वृन्दम् अकरोत् सदा नवम्

vaiṇava-dhvanibhir udbhramad-dhiyaḥ
śaṅkarasya divi huṅkṛti-svanaḥ |
dhvaṃsayann api muhuḥ sa dānavaṃ
sādhu-vṛndam akarot sadā navam

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.”

2.2.12

विस्तृत-कुमुद-वने ऽस्मिन्न्
उदयति पूर्णे कलानिधौ पुरतः ।
तव पद्मिनि मुख-पद्मं
भजते जृम्भाम् अहो चित्रम्

vistṛta-kumuda-vane 'sminn
udayati pūrṇe kalānidhau purataḥ |
tava padmini mukha-padmaṃ
bhajate jṛmbhām aho citram

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.”

2.2.13

उपस्थिते चित्र-पटाम्बुदागमे
विवृद्ध-तृष्णा ललिताख्य-चातकी ।
निःश्वास-झञ्झा-मरुतापवाहितं
कृष्णाम्बुदाकारम् अवेक्ष्य चुक्षुभे

upasthite citra-paṭāmbudāgame
vivṛddha-tṛṣṇā lalitākhya-cātakī |
niḥśvāsa-jhañjhā-marutāpavāhitaṃ
kṛṣṇāmbudākāram avekṣya cukṣubhe

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.”

2.2.14

लोकानपेक्षिता, यथा श्री-दशमे (१०.२३.४१)--
अहो पश्यत नारीणाम् अपि कृष्णे जगद्-गुरौ ।
दुरन्त-भावं यो ऽविध्यन् मृत्युपाशान् गृहाभिधान्

lokānapekṣitā, yathā śrī-daśame (10.23.41)--
aho paśyata nārīṇām api kṛṣṇe jagad-gurau |
duranta-bhāvaṃ yo 'vidhyan mṛtyupāśān gṛhābhidhān

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.”

2.2.15

ननु मुखरो न वयं विचारयामः
हरि-रस-मदिरा मदातिमत्ता
भुवि विलुठाम नटाम निर्विशाम

nanu mukharo na vayaṃ vicārayāmaḥ
hari-rasa-madirā madātimattā
bhuvi viluṭhāma naṭāma nirviśāma

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.”

2.2.16

लाला-स्रवो, यथा--
शङ्के प्रेम-भुजङ्गेन दष्टः कष्टं गतो मुनिः ।
निश्चलस्य यद् एतस्य लाला स्रवति वक्त्रतः

lālā-sravo, yathā--
śaṅke prema-bhujaṅgena daṣṭaḥ kaṣṭaṃ gato muniḥ |
niścalasya yad etasya lālā sravati vaktrataḥ

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.”

2.2.17

अट्टहासः--
हासाद् भिन्नो ऽट्टहासो ऽयं चित्त-विक्षेप-सम्भवः

aṭṭahāsaḥ--
hāsād bhinno 'ṭṭahāso 'yaṃ citta-vikṣepa-sambhavaḥ

Laughing loudly: “Laughing that arises from a disturbance of the heart is called laughing loudly [aṭṭahāsa]. This is different from a normal laugh,”

2.2.18

शङ्के चिरं केशव-किङ्करस्य
चेतस् तटे भक्ति-लता प्रफुल्ला ।
येनाधि-तुण्ड-स्थलम् अट्टहास-
प्रसून-पुञ्जाश् चटुलं स्खलन्ति

śaṅke ciraṃ keśava-kiṅkarasya
cetas taṭe bhakti-latā praphullā |
yenādhi-tuṇḍa-sthalam aṭṭahāsa-
prasūna-puñjāś caṭulaṃ skhalanti

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.”

2.2.19

ध्रुवम् अघरिपुर् आदधाति वात्यां
ननु मुरलि त्वयि फुत्कृति-च्छलेन ।
किम् अयम् इतरथा ध्वनिर् विघूर्णनं
सखि तव घूर्णयति व्रजाम्बुजाक्षीः

dhruvam agharipur ādadhāti vātyāṃ
nanu murali tvayi phutkṛti-cchalena |
kim ayam itarathā dhvanir vighūrṇanaṃ
sakhi tava ghūrṇayati vrajāmbujākṣīḥ

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?”

2.2.20

न पुत्रि रचयौषधं विसृज रोमम् अत्युद्धतं
मुधा प्रिय-सखीं प्रति त्वम् अशिवं किम् आशङ्कसे ।
हरि-प्रणय-विक्रियाकुलतया ब्रुवाणा मुहुर्
वराक्षि हरिर् इत्य् असौ वितनुते ऽद्य हिक्का-भरम्

na putri racayauṣadhaṃ visṛja romam atyuddhataṃ
mudhā priya-sakhīṃ prati tvam aśivaṃ kim āśaṅkase |
hari-praṇaya-vikriyākulatayā bruvāṇā muhur
varākṣi harir ity asau vitanute 'dya hikkā-bharam

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.”

2.2.21

वपुर्-उत्फुल्लता-रक्तोद्गमाद्याः स्युः परे ऽपि ये ।
अतीव-विरलत्वात् ते नैवात्र परिकीर्तिताः

vapur-utphullatā-raktodgamādyāḥ syuḥ pare 'pi ye |
atīva-viralatvāt te naivātra parikīrtitāḥ

“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 dvitīyā |

“Thus ends the Second Wave of the Southern Ocean of Śrī Bhakti-rasāmṛta- sindhu , concerning anubhāva .”

SOUTHERN DIVISION

2.3

Sāttvika-bhāva

95 source units · 2.3.1 to 2.3.96

2.3.1

कृष्न-सम्बन्धिभिः साक्टात् किञ्चिद् वा व्यवधानतः ।
भावैश् चित्तम् इहाक्रान्तं सत्त्वम् इत्य् उच्यते बुधैः

kṛṣna-sambandhibhiḥ sākṭāt kiñcid vā vyavadhānataḥ |
bhāvaiś cittam ihākrāntaṃ sattvam ity ucyate budhaiḥ

“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 .”

2.3.2

सत्त्वाद् अस्मात् समुत्पन्ना ये ये भावास् ते तु सात्त्विकाः ।
स्निग्धा दिग्धास् तथा रुक्षा इत्य् अमी त्रिविधा मताः

sattvād asmāt samutpannā ye ye bhāvās te tu sāttvikāḥ |
snigdhā digdhās tathā rukṣā ity amī trividhā matāḥ

“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 rukṣa (contaminated, arising in a person without rati).”

2.3.3

तत्र स्निग्धाः--
स्निग्धास् तु सात्त्विका मुख्या गौणाश् चेति द्विधा मताः

tatra snigdhāḥ--
snigdhās tu sāttvikā mukhyā gauṇāś ceti dvidhā matāḥ

Snigdha - sāttvika-bhāva : Snigdha- sāttvika - bhāva has two divisions: principal and secondary.

2.3.4

तत्र मुख्याः--
आक्रमान् मुख्यया रत्या मुख्याः स्युः सात्त्विका अमी ।
विज्ञेयः कृष्ण-सम्बन्धः साक्षाद् एवात्र सूरिभिः

tatra mukhyāḥ--
ākramān mukhyayā ratyā mukhyāḥ syuḥ sāttvikā amī |
vijñeyaḥ kṛṣṇa-sambandhaḥ sākṣād evātra sūribhiḥ

Principal snigdha - sāttvika-bhāva : “The principal sāttvika-bhāvas arise from a principal rati . The wise call this relationship with Kṛṣṇa direct.”

2.3.5

कुन्दैर् मुकुन्दाय मुदा सृजन्ती
स्रजां वरां कुन्द-विडम्बि-दन्ती ।
बभूव गान्धर्व-रसेन वेणोर्
गान्धर्विका स्पन्दन-शून्य-गात्री

kundair mukundāya mudā sṛjantī
srajāṃ varāṃ kunda-viḍambi-dantī |
babhūva gāndharva-rasena veṇor
gāndharvikā spandana-śūnya-gātrī

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.”

2.3.6

मुख्यः स्तम्भो ऽयम् इत्थं ते ज्ञेयाः स्वेदादयो ऽपि च

mukhyaḥ stambho 'yam itthaṃ te jñeyāḥ svedādayo 'pi ca

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.

2.3.7

अथ गौणाः--

रत्याक्रमणतः प्रोक्ता गौणास् ते गौण-भूतया ।

अत्र कृष्णस्य सम्बन्धः स्यात् किञ्चिद् व्यवधानतः

atha gauṇāḥ--

ratyākramaṇataḥ proktā gauṇās te gauṇa-bhūtayā |

atra kṛṣṇasya sambandhaḥ syāt kiñcid vyavadhānataḥ

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.

2.3.8

स्व-विलोचन-चातकाम्बुदे
पुरि नीते पुरुषोत्तमे पुरा ।
अतिताम्र-मुखी सगद्गदं
नृपम् आक्रोशति गोकुलेश्वरी

sva-vilocana-cātakāmbude
puri nīte puruṣottame purā |
atitāmra-mukhī sagadgadaṃ
nṛpam ākrośati gokuleśvarī

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).

2.3.9

अथ दिग्धाः--
रति-द्वय-विनाभूतैर् भावैर् मनस आक्रमात् ।
जने जात-रतौ दिग्धास् ते चेद् रत्य्-अनुगामिनः

atha digdhāḥ--
rati-dvaya-vinābhūtair bhāvair manasa ākramāt |
jane jāta-ratau digdhās te ced raty-anugāminaḥ

Digdha- sāttvika-bhāva : “When the heart of a person who possesses genuine rati is overcome by an emotion other then the primary or secondary rati , and if this emotion appears along with a genuine rati , this is called digdha- sāttvika - bhāva .”

2.3.10

पूतनाम् इह निशाम्य निशायां
सा निशान्त-लुठद्-उद्भट-गात्रीम् ।
कम्पिताङ्ग-लतिका व्रज-राज्ञी
पुत्रम् आकुल-मतिर् विचिनोति

pūtanām iha niśāmya niśāyāṃ
sā niśānta-luṭhad-udbhaṭa-gātrīm |
kampitāṅga-latikā vraja-rājñī
putram ākula-matir vicinoti

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 .”

2.3.11

कम्पो रत्य्-अनुगामित्वाद् असौ दिग्ध इतीर्यते

kampo raty-anugāmitvād asau digdha itīryate

“Since the shaking of her body accompanies the actual rati for Kṛṣṇa , it is called digdha .”

2.3.12

रुक्षाः--
मधुराश्चर्य-तद्-वार्तोत्पन्नैर् मुद्-विस्मयादिभिः ।
जाता भक्तोपमे रुक्षा रति-शून्ये जने क्वचित्

rukṣāḥ--
madhurāścarya-tad-vārtotpannair mud-vismayādibhiḥ |
jātā bhaktopame rukṣā rati-śūnye jane kvacit

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 .”

2.3.13

भोगैक-साधन-जुषा रति-गन्ध-शून्यं
स्वं चेष्टया हृदयम् अत्र विवृण्वतो ऽपि ।
उल्लासिनः सपदि माधव-केलि-गीतैस्
तस्याङ्गम् उत्पुलकितं मधुरैस् तदासीत्

bhogaika-sādhana-juṣā rati-gandha-śūnyaṃ
svaṃ ceṣṭayā hṛdayam atra vivṛṇvato 'pi |
ullāsinaḥ sapadi mādhava-keli-gītais
tasyāṅgam utpulakitaṃ madhurais tadāsīt

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.”

2.3.14

रुक्ष एष रोमाञ्चाः--
रुक्षो ऽयं रति-शून्यत्वाद् रोमाञ्चं कथितो बुधैः ।
मुमुक्षु-प्रभृतौ पूर्वं यो रताभ्यास ईरितः

rukṣa eṣa romāñcāḥ--
rukṣo 'yaṃ rati-śūnyatvād romāñcaṃ kathito budhaiḥ |
mumukṣu-prabhṛtau pūrvaṃ yo ratābhyāsa īritaḥ

“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 .”

2.3.15

चित्तं सत्त्वीभवत् प्राणे न्यस्यत्य् आत्मानम् उद्भटम् ।
प्राणस् तु विक्रियां गच्छन् देहं विक्षोभयत्य् अलम् ।
तदा स्तम्भादयो भावा भक्त-देहे भवन्त्य् अमी

cittaṃ sattvībhavat prāṇe nyasyaty ātmānam udbhaṭam |
prāṇas tu vikriyāṃ gacchan dehaṃ vikṣobhayaty alam |
tadā stambhādayo bhāvā bhakta-dehe bhavanty amī

“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.”

2.3.16

ते स्तम्भ-स्वेद-रोमाञ्चाः स्वर-भेदो ऽथ वेपथुः ।
वैवर्ण्यम् अश्रु प्रलय इत्य् अष्टौ सात्त्विकाः स्मृताः

te stambha-sveda-romāñcāḥ svara-bhedo 'tha vepathuḥ |
vaivarṇyam aśru pralaya ity aṣṭau sāttvikāḥ smṛtāḥ

“The eight sāttvika-bhāvas are paralysis, perspiration, haris standing on end, choking of the voice, trembling, changing color, tears and fainting.”

2.3.17

चत्वारि क्ष्मादि-भूतानि प्राणो जात्व् अवलम्बते ।
कदाचित् स्व-प्रधानः सन् देहे चरति सर्वतः

catvāri kṣmādi-bhūtāni prāṇo jātv avalambate |
kadācit sva-pradhānaḥ san dehe carati sarvataḥ

“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.”

2.3.18

स्तम्भं भूमि-स्थितः प्राणस् तनोत्य् अश्रु-जलाश्रयः ।
तेजस्थः स्वेद-वैवर्ण्ये प्रलयं वियद्-आश्रयः

stambhaṃ bhūmi-sthitaḥ prāṇas tanoty aśru-jalāśrayaḥ |
tejasthaḥ sveda-vaivarṇye pralayaṃ viyad-āśrayaḥ

“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.”

2.3.19

स्वस्थ एव क्रमान् मन्द-मध्य-तीव्रत्व-भेद-भाक् ।
रोमाञ्च-कम्प-वैवर्ण्याण्य् अत्र त्रीणि तनोत्य् असौ

svastha eva kramān manda-madhya-tīvratva-bheda-bhāk |
romāñca-kampa-vaivarṇyāṇy atra trīṇi tanoty asau

“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.”

2.3.20

बहिर् अन्तश् च विक्षोभ-विधायित्वाद् अतः स्फुटम् ।
प्रोक्तानुभावतामीषां भावता च मनीषिभिः

bahir antaś ca vikṣobha-vidhāyitvād ataḥ sphuṭam |
proktānubhāvatāmīṣāṃ bhāvatā ca manīṣibhiḥ

“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 .”

2.3.21

तत्र स्तम्भः--
स्तम्भो हर्ष-भयाश्चर्य-विषादामर्ष-सम्भवः ।
तत्र वाग्-आदि-राहित्यं नैश्चल्यं शून्यतादयः

tatra stambhaḥ--
stambho harṣa-bhayāścarya-viṣādāmarṣa-sambhavaḥ |
tatra vāg-ādi-rāhityaṃ naiścalyaṃ śūnyatādayaḥ

“Paralysis arises from joy, fear, astonishment, disappointment and indignation. There is immobility of the active and knowledge-acquiring senses.”

2.3.22

यस्यानुराग-प्लुत-हास-रास-
लीलावलोक-प्रतिलब्ध-मानाः ।
व्रज-स्त्रियो दृग्भिर् अनुप्रवृत्त-
धियो ऽवतस्थुः किल कृत्य-शेषाः

yasyānurāga-pluta-hāsa-rāsa-
līlāvaloka-pratilabdha-mānāḥ |
vraja-striyo dṛgbhir anupravṛtta-
dhiyo 'vatasthuḥ kila kṛtya-śeṣāḥ

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."

2.3.23

गिरि-सन्निभ-मल्ल-चक्र-रुद्धं
पुरतः प्राण-परार्धतः परार्ध्यम् ।
तनयं जननी समीक्ष्य शुष्यन्
नयना हन्त बभूव निश्चलाङ्गी

giri-sannibha-malla-cakra-ruddhaṃ
purataḥ prāṇa-parārdhataḥ parārdhyam |
tanayaṃ jananī samīkṣya śuṣyan
nayanā hanta babhūva niścalāṅgī

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."

2.3.24

आश्चर्याद्, यथा श्री-दशमे (१०.१३.५६)--
ततो ऽतिकुतुकोद्वृत्य- स्तिमितैकादशेन्द्रियः ।
तद्-धाम्नाभूद् अजस् तूष्णीं पूर्-देव्य्-अन्तीव पुत्रिका

āścaryād, yathā śrī-daśame (10.13.56)--
tato 'tikutukodvṛtya- stimitaikādaśendriyaḥ |
tad-dhāmnābhūd ajas tūṣṇīṃ pūr-devy-antīva putrikā

From astonishment, from the Tento 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.”

2.3.25

यथा वा--
शिशोः श्यामस्य पश्यन्ती शैलम् अभ्रंलिहं करे ।
तत्र चित्रार्पितेवासीद् गोष्ठी गोष्ठ-निवासिनाम्

yathā vā--
śiśoḥ śyāmasya paśyantī śailam abhraṃlihaṃ kare |
tatra citrārpitevāsīd goṣṭhī goṣṭha-nivāsinām

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 immoble like figures in a painting.”

2.3.26

बक-सोदर-दानवोदरे
पूरतः प्रेक्ष्य विशन्तम् अच्युतम् ।
दिविषन्-निकरो विषण्ण-धीः
प्रकटं चित्रपटायते दिवि

baka-sodara-dānavodare
pūrataḥ prekṣya viśantam acyutam |
diviṣan-nikaro viṣaṇṇa-dhīḥ
prakaṭaṃ citrapaṭāyate divi

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.”

2.3.27

कर्तुम् इच्छति मुर-द्विषे पुरः
पत्रि-मोक्षम् अकृपे कृपी-सुते ।
सत्वरो ऽपि रिपु-निष्क्रये रुषा
निष्क्रियः क्षणम् अभूत् कपि-ध्वजः

kartum icchati mura-dviṣe puraḥ
patri-mokṣam akṛpe kṛpī-sute |
satvaro 'pi ripu-niṣkraye ruṣā
niṣkriyaḥ kṣaṇam abhūt kapi-dhvajaḥ

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.”

2.3.28

अथ स्वेदः--
स्वेदो हर्ष-भय-क्रोधादि-जः क्लेद-करस् तनोः

atha svedaḥ--
svedo harṣa-bhaya-krodhādi-jaḥ kleda-karas tanoḥ

“Perspiration: Perspiration arises from joy, fear and anger. It makes the body damp.”

2.3.29

किम् अत्र सूर्यातपम् आक्षिपन्ती
मुग्धाक्षि चातुर्यम् उरीकरोषि ।
ज्ञातं पुरः प्रेक्ष्य सरोरुहाक्षं
स्विन्नासि भिन्ना कुसुमायुधेन

kim atra sūryātapam ākṣipantī
mugdhākṣi cāturyam urīkaroṣi |
jñātaṃ puraḥ prekṣya saroruhākṣaṃ
svinnāsi bhinnā kusumāyudhena

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.”

2.3.30

कुतुकाद् अभिमन्यु-वेषिणं
हरिम् आक्रुश्य गिरा प्रगल्भया ।
विदिताकृतिर् आकुलः क्षणाद्
अजनि स्विन्न-तनुः स रक्तकः

kutukād abhimanyu-veṣiṇaṃ
harim ākruśya girā pragalbhayā |
viditākṛtir ākulaḥ kṣaṇād
ajani svinna-tanuḥ sa raktakaḥ

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."

2.3.31

यज्ञस्य भङ्गाद् अतिवृष्टि-कारिणं
समीक्ष्य शक्रं सरुषो गरुत्मतः ।
घनोपरिष्टाद् अपि तिष्ठतस् तदा
निपेतुर् अङ्गाद् घन-नीर-बिन्दवः

yajñasya bhaṅgād ativṛṣṭi-kāriṇaṃ
samīkṣya śakraṃ saruṣo garutmataḥ |
ghanopariṣṭād api tiṣṭhatas tadā
nipetur aṅgād ghana-nīra-bindavaḥ

From anger: "Seeing Indra showering down excessive rain because his sacrifice had been stopped, Garuḍa , situated on a could at a distance, became filled with anger. Profuse drops of perspiration fell from his limbs."

2.3.32

अथ रोमाञ्चः--

रोमाञ्चो ऽयं किलाश्चर्य-हर्षोत्साह-भयादिजः ।

रोम्णाम् अभ्युद्गमस् तत्र गात्र-संस्पर्शनादयः

atha romāñcaḥ--

romāñco 'yaṃ kilāścarya-harṣotsāha-bhayādijaḥ |

romṇām abhyudgamas tatra gātra-saṃsparśanādayaḥ

“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.”

2.3.33

डिम्भस्य जृम्भां भजतस् त्रीलोकीं

विलोक्य वैलक्ष्यवती मुखान्तः ।

बभूव गोष्ठेन्द्र-कुटुम्बिनीयं

तनु-रुहैः कुड्मलिताङ्ग-यष्टिः

ḍimbhasya jṛmbhāṃ bhajatas trīlokīṃ

vilokya vailakṣyavatī mukhāntaḥ |

babhūva goṣṭhendra-kuṭumbinīyaṃ

tanu-ruhaiḥ kuḍmalitāṅga-yaṣṭiḥ

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.”

2.3.34

किं ते कृतं क्षिति तपो बत केशवाङ्घ्रि-
स्पर्शोत्सवोत्पुलकिताङ्ग-रुहैर् विभासि ।
अप्य् अङ्घ्रि-सम्भव उरुक्रम-विक्रमाद् वा
आहो वराह-वपुषः परिरम्भणेन

kiṃ te kṛtaṃ kṣiti tapo bata keśavāṅghri-
sparśotsavotpulakitāṅga-ruhair vibhāsi |
apy aṅghri-sambhava urukrama-vikramād vā
āho varāha-vapuṣaḥ parirambhaṇena

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?”

2.3.35

उत्साहाद्, यथा--
शृङ्गं केलिर् अणारम्भे रणयत्य् अघ-मर्दने ।
श्रीदाम्नो योद्धु-कामस्य रेमे रोमाञ्चितं वपुः

utsāhād, yathā--
śṛṅgaṃ kelir aṇārambhe raṇayaty agha-mardane |
śrīdāmno yoddhu-kāmasya reme romāñcitaṃ vapuḥ

From eagerness: “When Kṛṣṇa sounded His horn during a mock battle, Śrīdāma became eager to fight and his bodily hairs stood on end.”

2.3.36

विश्व-रूप-धरम् अद्भुताकृतिं
प्रेक्ष्य तत्र पुरुषोत्तमं पुरः ।
अर्जुनः सपदि शुष्यद्-आननः
शिश्रिये विकट-कण्टकां तनुम्

viśva-rūpa-dharam adbhutākṛtiṃ
prekṣya tatra puruṣottamaṃ puraḥ |
arjunaḥ sapadi śuṣyad-ānanaḥ
śiśriye vikaṭa-kaṇṭakāṃ tanum

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.”

2.3.37

अथ स्वर-भेदः--
विसाद-विस्मयामर्ष-हर्ष-भीत्य्-आदि-सम्भवम् ।
वैस्वर्यं स्वर-भेदः स्याद् एष गद्गदिकादिकृत्

atha svara-bhedaḥ--
visāda-vismayāmarṣa-harṣa-bhīty-ādi-sambhavam |
vaisvaryaṃ svara-bhedaḥ syād eṣa gadgadikādikṛt

Choking of the voice: “Distortion of the voice is called svara- bheda . It arises from sorrow, astonishment, anger, joy and fear. It causes convulsions in speaking.”

2.3.38

व्रज-राज्ञि रथात् पुरो हरिं
स्वयम् इत्य् अर्ध-विशीर्ण-जल्पया ।
ह्रियम् एणदृशा गुराव् अपि
श्लथयन्त्या किल रोदिता सखी

vraja-rājñi rathāt puro hariṃ
svayam ity ardha-viśīrṇa-jalpayā |
hriyam eṇadṛśā gurāv api
ślathayantyā kila roditā sakhī

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."

2.3.39

शनैर् अथोत्थाय विमृज्य लोचने
मुकुन्दम् उद्वीक्ष्य विनम्र-कन्धरः ।
कृताञ्जलिः प्रश्रयवान् समाहितः
स-वेपथुर् गद्गदयैलतेलया

śanair athotthāya vimṛjya locane
mukundam udvīkṣya vinamra-kandharaḥ |
kṛtāñjaliḥ praśrayavān samāhitaḥ
sa-vepathur gadgadayailatelayā

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 ."

2.3.40

प्रेष्ठं प्रियेतरम् इव प्रतिभाषमाणं
कृष्णं तद्-अर्थ-विनिवर्तित-सर्व-कामाः ।
नेत्रे विमृज्य रुदितोपहते स्म किञ्चित्
संरम्भ-गद्गद-गिरो ऽब्रुवतानुरक्ताः

preṣṭhaṃ priyetaram iva pratibhāṣamāṇaṃ
kṛṣṇaṃ tad-artha-vinivartita-sarva-kāmāḥ |
netre vimṛjya ruditopahate sma kiñcit
saṃrambha-gadgada-giro 'bruvatānuraktāḥ

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."

2.3.41

गिरा गद्गदयास्तौषीत् सत्त्वम् आलम्ब्य सात्वतः ।
प्रणम्य मूर्ध्नावहितः कृताञ्जलि-पुटः शनैः

girā gadgadayāstauṣīt sattvam ālambya sātvataḥ |
praṇamya mūrdhnāvahitaḥ kṛtāñjali-puṭaḥ śanaiḥ

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."

2.3.42

त्वय्य् अर्पितं वितर वेणुम् इति प्रमादी
श्रुत्वा मद्-ईरितम् उदीर्ण-विवर्ण-भावः ।
तूर्णं बभूव गुरु-गद्गद-रुद्ध-कण्ठः
पत्री मुकुन्द तद् अनेन स हारितो ऽस्ति

tvayy arpitaṃ vitara veṇum iti pramādī
śrutvā mad-īritam udīrṇa-vivarṇa-bhāvaḥ |
tūrṇaṃ babhūva guru-gadgada-ruddha-kaṇṭhaḥ
patrī mukunda tad anena sa hārito 'sti

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.”

2.3.43

अथ वेपथुः--
वित्रासामर्ष-हर्षाद्यैर् वेपथुर् गात्र-लौल्य-कृत्

atha vepathuḥ--
vitrāsāmarṣa-harṣādyair vepathur gātra-laulya-kṛt

“Trembling: Quivering of the limbs (gātra-laulya-kṛt) due to extreme fear, anger or joy is called vepathu or trembling.”

2.3.44

शङ्ख-चूडम् अधिरूढ-विक्रमं
प्रेक्ष्य विस्तृत-भुजं जिघृक्षया ।
हा व्रजेन्द्र-तनयेति-वादिनी
कम्प-सम्पदम् अधत्त राधिका

śaṅkha-cūḍam adhirūḍha-vikramaṃ
prekṣya vistṛta-bhujaṃ jighṛkṣayā |
hā vrajendra-tanayeti-vādinī
kampa-sampadam adhatta rādhikā

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.”

2.3.45

अमर्षेण, यथा--
कृष्णाधिक्षेप-जातेन व्याकुलो नकुलाम्बुजः ।
चकम्पे द्राग् अमर्षेण भू-कम्पे गिरिराड् इव

amarṣeṇa, yathā--
kṛṣṇādhikṣepa-jātena vyākulo nakulāmbujaḥ |
cakampe drāg amarṣeṇa bhū-kampe girirāḍ iva

From anger: “Becoming unsteady with anger on hearing Śiṣupāla criticize Kṛṣṇa , Sahadeva began to shake like a great mountain during an earthquake.”

2.3.46

हर्षेण, यथा--
विहससि कथं हताशे पश्य भयेनाद्य कम्पमानास्मि ।
चञ्चलम् उपसीदन्तं निवारय व्रज-पतेस् तनयम्

harṣeṇa, yathā--
vihasasi kathaṃ hatāśe paśya bhayenādya kampamānāsmi |
cañcalam upasīdantaṃ nivāraya vraja-pates tanayam

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.”

2.3.47

अथ वैवर्ण्यम्--
विषाद-रोष-भीत्य्-आदेर् वैवर्ण्यं वर्ण-विक्रिया ।
भाव-ज्ञैर् अत्र मालिन्य-काश्र्याद्याः परिकीर्तिताः

atha vaivarṇyam--
viṣāda-roṣa-bhīty-āder vaivarṇyaṃ varṇa-vikriyā |
bhāva-jñair atra mālinya-kārśyādyāḥ parikīrtitāḥ

Changing of color: “Change of a person’s complexion (varṇya -vikriyā) due to grief, anger or fear is called vaivarṇya or change of color.”

2.3.48

तत्र विषादाद्, यथा--
श्वेतीकृताखिल-जनं विरहेण तवाधुना ।
गोकुलं कृष्ण देवर्षेः श्वेतद्वीप-भ्रमं दधे

tatra viṣādād, yathā--
śvetīkṛtākhila-janaṃ viraheṇa tavādhunā |
gokulaṃ kṛṣṇa devarṣeḥ śvetadvīpa-bhramaṃ dadhe

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.”

2.3.49

कंस-शत्रुम् अभियुञ्जतः पुरो
वीक्ष्य कंस-सहजान् उदायुधान् ।
श्री-बलस्य सखि तस्य रुष्यतः
प्रोद्यद्-इन्दु-निभम् आननं बभौ

kaṃsa-śatrum abhiyuñjataḥ puro
vīkṣya kaṃsa-sahajān udāyudhān |
śrī-balasya sakhi tasya ruṣyataḥ
prodyad-indu-nibham ānanaṃ babhau

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 Kaṃsa with weapons in hand, ready to fight with Kṛṣṇa .”

2.3.50

रक्षिते व्रज-कुले बकारिणा
पर्वतं वर-मुदस्य लीलया ।
कालिमा बल-रिपोर् मुखे भवन्न्
ऊचिवान् मनसि भीतिम् उत्थिताम्

rakṣite vraja-kule bakāriṇā
parvataṃ vara-mudasya līlayā |
kālimā bala-ripor mukhe bhavann
ūcivān manasi bhītim utthitām

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.”

2.3.51

विषादे श्वेतिमा प्रोक्ता धौसर्यं कालिमा क्वचित् ।
रोषे तु रक्तिमा भीत्यां कालिमा क्वापि शुक्लिमा

viṣāde śvetimā proktā dhausaryaṃ kālimā kvacit |
roṣe tu raktimā bhītyāṃ kālimā kvāpi śuklimā

“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.”

2.3.52

रक्तिमा लक्ष्यते व्यक्तो हर्षोद्रेके ऽपि कुत्रचित् ।
अत्रासार्वत्रिकत्वेन नैवास्योदाहृतिः कृता

raktimā lakṣyate vyakto harṣodreke 'pi kutracit |
atrāsārvatrikatvena naivāsyodāhṛtiḥ kṛtā

“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.”

2.3.53

अथ अश्रु--
हर्ष-रोष-विषादाद्यैर् अश्रु नेत्रे जलोद्गमः ।
हर्षजे ऽश्रुणि शीतत्वम् औष्ण्यं रोषादि-सम्भवे ।
सर्वत्र नयन-क्षोभ-राग-संमार्जनादयः

atha aśru--
harṣa-roṣa-viṣādādyair aśru netre jalodgamaḥ |
harṣaje 'śruṇi śītatvam auṣṇyaṃ roṣādi-sambhave |
sarvatra nayana-kṣobha-rāga-saṃmārjanādayaḥ

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.”

2.3.54

अत्र हर्षेण, यथा--
गोविन्द-प्रेक्षणाक्षेपि-बाष्प-पूराभिवर्षिणम् ।
उच्चैर् अनिन्दद् आनन्दम् अरविन्द-विलोचना

atra harṣeṇa, yathā--
govinda-prekṣaṇākṣepi-bāṣpa-pūrābhivarṣiṇam |
uccair anindad ānandam aravinda-vilocanā

From joy: "The Lotus-eyed Rukmiṇī derided bliss because the flow of tears arising from the bliss blocked her vision of Govinda."

2.3.55

रोषेण, यथा हरि-वंशे (२.६६.२४)--
तस्याः सुस्राव नेत्राभ्यां वारि प्रणय-कोपजम् ।
कुशेशय-पलाशाभ्याम् अवश्याय-जलं यथा

roṣeṇa, yathā hari-vaṃśe (2.66.24)--
tasyāḥ susrāva netrābhyāṃ vāri praṇaya-kopajam |
kuśeśaya-palāśābhyām avaśyāya-jalaṃ yathā

From anger, from the Hari- vaṃśa [2.66.24]: "From the lotus-petal eyes of Satyabhāmā fell tears like drops of dew, generated by angry affection."

2.3.56

भीमस्य चेदीश-वधं विधित्सो
रेजे ऽश्रु-विस्रावि रुषोपरक्तम् ।
उद्यन्-मुखं वारि-कणावकीर्णं
सान्ध्य-त्विषा ग्रस्तम् इवेन्दु-बिम्बम्

bhīmasya cedīśa-vadhaṃ vidhitso
reje 'śru-visrāvi ruṣoparaktam |
udyan-mukhaṃ vāri-kaṇāvakīrṇaṃ
sāndhya-tviṣā grastam ivendu-bimbam

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.”

2.3.58

अथ प्रलयः--
प्रलयः सुख-दुःखाभ्यां चेष्टा-ज्ञान-निराकृतिः ।
अत्रानुभावाः कथिता मही-निपतनादयः

atha pralayaḥ--
pralayaḥ sukha-duḥkhābhyāṃ ceṣṭā-jñāna-nirākṛtiḥ |
atrānubhāvāḥ kathitā mahī-nipatanādayaḥ

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.”

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viṣādena, yathā śrī-daśame (10.60.23) — padā sujātena nakhāruṇa- śriyā bhuvaṃ likhanty aśrubhir añjanāsitaiḥ | 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.”

2.3.59

तत्र सुखेन, यथा--
मिलन्तं हरिम् आलोक्य लता-पुञ्जाद् अतर्कितम् ।
ज्ञप्ति-शून्य-मना रेजे निश्चलाङ्गी व्रजाङ्गना

tatra sukhena, yathā--
milantaṃ harim ālokya latā-puñjād atarkitam |
jñapti-śūnya-manā reje niścalāṅgī vrajāṅganā

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.”

2.3.60

दुःखेन, यथा श्री-दशमे (१०.३९.१५)--
अन्याश् च तद्-अनुध्यान-निवृत्ताशेष-वृत्तयः ।
नाभ्यजानन् इमं लोकम् आत्म-लोकं गता इव

duḥkhena, yathā śrī-daśame (10.39.15)--
anyāś ca tad-anudhyāna-nivṛttāśeṣa-vṛttayaḥ |
nābhyajānan imaṃ lokam ātma-lokaṃ gatā iva

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.”

2.3.61

सर्वे हि सत्त्व-मूलत्वाद् भावा यद्यपि सात्त्विकाः ।
तथाप्य् अमीषां सत्त्वैक-मूलत्वात् सात्त्विक-प्रथा

sarve hi sattva-mūlatvād bhāvā yadyapi sāttvikāḥ |
tathāpy amīṣāṃ sattvaika-mūlatvāt sāttvika-prathā

“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 .”

2.3.62

सत्त्वस्य तारतम्यात् प्राण-तनु-क्षोभ-तारतम्यं स्यात् ।
तत एव तारतम्यं सर्वेषां सात्त्विकानां स्यात्

sattvasya tāratamyāt prāṇa-tanu-kṣobha-tāratamyaṃ syāt |
tata eva tāratamyaṃ sarveṣāṃ sāttvikānāṃ syāt

“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 .”

2.3.63

धूमायितास् ते ज्वलिता दीप्ता उद्दीप्त-संज्ञिताः ।
वृद्धिं यथोत्तरं यान्तः सात्त्विकाः स्युश् चतुर्-विधाः

dhūmāyitās te jvalitā dīptā uddīpta-saṃjñitāḥ |
vṛddhiṃ yathottaraṃ yāntaḥ sāttvikāḥ syuś catur-vidhāḥ

“The sāttvika-bhāvas are of four types when they attain increasing degrees of intensity: dhūmāita (smoky), jvalita (luminous), dīpta (brilliant) and uddīpta (very brilliant).”

2.3.64

सा भूरि-काल-व्यापित्वं बह्व्-अङ्ग-व्यापिताऽपि च ।
स्वरूपेण तथोत्कर्ष इति वृद्धिस् त्रिधा भवेत्

sā bhūri-kāla-vyāpitvaṃ bahv-aṅga-vyāpitā'pi ca |
svarūpeṇa tathotkarṣa iti vṛddhis tridhā bhavet

“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 .”

2.3.65

तत्र नेत्राम्बु-वैस्वर्य-वर्जानाम् एव युज्यते ।
बह्व्-अङ्ग-व्यापितामीषां तयोः कापि विशिष्टता

tatra netrāmbu-vaisvarya-varjānām eva yujyate |
bahv-aṅga-vyāpitāmīṣāṃ tayoḥ kāpi viśiṣṭatā

“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.”

2.3.66

तत्राश्रूणां दृग्-औच्छून्य-कारित्वम् अवदातता ।
तथा तारातिवैचित्री-वैलक्षण्य-विधायिता ।
वैस्वर्ण्यस्य तु भिन्नत्वे कौण्ठ्य-व्याकुलतादयः

tatrāśrūṇāṃ dṛg-aucchūnya-kāritvam avadātatā |
tathā tārātivaicitrī-vailakṣaṇya-vidhāyitā |
vaisvarṇyasya tu bhinnatve kauṇṭhya-vyākulatādayaḥ

“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.”

2.3.67

भिन्नत्वं स्थान-विभ्रंशः कौण्ठ्यं स्यात् सन्न-कण्ठता ।
व्याकुलत्वं तु नानोच्च-नीच-गुप्त-विलुप्तता

bhinnatvaṃ sthāna-vibhraṃśaḥ kauṇṭhyaṃ syāt sanna-kaṇṭhatā |
vyākulatvaṃ tu nānocca-nīca-gupta-viluptatā

“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.”

2.3.68

प्रायो धूमायिता एव रुक्षास् तिष्ठन्ति सात्त्विकाः ।
स्निग्धास् तु प्रायशः सर्वे चतुर्धैव भवन्त्य् अमी

prāyo dhūmāyitā eva rukṣās tiṣṭhanti sāttvikāḥ |
snigdhās tu prāyaśaḥ sarve caturdhaiva bhavanty amī

“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).”

2.3.69

महोत्सवादि-वृत्तेषु सद्-गोष्ठी-ताण्डवादिषु ।
ज्वलन्त्य् उल्लासिनः क्वापि ते रुक्षा अपि कस्यचित्

mahotsavādi-vṛtteṣu sad-goṣṭhī-tāṇḍavādiṣu |
jvalanty ullāsinaḥ kvāpi te rukṣā api kasyacit

“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.”

2.3.70

सर्वानन्द-चमत्कार-हेतुर् भावो वरो रतिः ।
एते हि तद्-विनाभावान् न चमत्कारिताश्रयाः

sarvānanda-camatkāra-hetur bhāvo varo ratiḥ |
ete hi tad-vinābhāvān na camatkāritāśrayāḥ

“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.”

2.3.71

तत्र धूमायिताः--
अद्वितीया अमी भावा अथवा स-द्वितीयकाः ।
ईषद्-व्यक्ता अपह्नोतुं शक्या धूमायिता मताः

tatra dhūmāyitāḥ--
advitīyā amī bhāvā athavā sa-dvitīyakāḥ |
īṣad-vyaktā apahnotuṃ śakyā dhūmāyitā matāḥ

Smoky sāttvika-bhāva : “Any sāttvika - bhāva that appears alone or with others, which manifests slightly and can be hidden by the individual, is called dhūmāyita-sāttvika-bhāva.”

2.3.72

आकर्णयन्न् अघहराम् अघ-वैरि-कीर्तिं
पक्ष्माग्र-मिश्र-विरलाश्रुर् अभूत् पुरोधाः ।
यष्टा दरोच्छवसित-लोम-कपोलम् ईषत्-
प्रस्विन्न-नासिकम् उवाह मुखारविन्दम्

ākarṇayann aghaharām agha-vairi-kīrtiṃ
pakṣmāgra-miśra-viralāśrur abhūt purodhāḥ |
yaṣṭā darocchvasita-loma-kapolam īṣat-
prasvinna-nāsikam uvāha mukhāravindam

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.”

2.3.73

अथ ज्वलिताः--
ते द्वौ त्रयो वा युगपद् यान्तः सुप्रकटां दशाम् ।
शक्याः कृच्छ्रेण निह्नोतुं ज्वलिता इति कीर्तिताः

atha jvalitāḥ--
te dvau trayo vā yugapad yāntaḥ suprakaṭāṃ daśām |
śakyāḥ kṛcchreṇa nihnotuṃ jvalitā iti kīrtitāḥ

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 .”

2.3.74

न गुञ्जाम् आदातुं प्रभवति करः कम्प-तरलो
दृशौ सास्रे पिञ्छं न परिचिनुतं सत्वर-कृति ।
क्षमाव् ऊरू स्तब्धौ पदम् अपि न गन्तुं तव सखे
वनाद् वंशी-ध्वाने परिसरम् अवाप्ते श्रवणयोः

na guñjām ādātuṃ prabhavati karaḥ kampa-taralo
dṛśau sāsre piñchaṃ na paricinutaṃ satvara-kṛti |
kṣamāv ūrū stabdhau padam api na gantuṃ tava sakhe
vanād vaṃśī-dhvāne parisaram avāpte śravaṇayoḥ

“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.’”

2.3.75

निरुद्धं बाष्पाम्भः कथम् अपि मया गद्गद-गिरो
ह्रिया सद्यो गूढाः सखि विघटितो वेपथुर् अपि ।
गिरि-द्रोण्यां वेणौ ध्वनति निपुणैर् इङ्गित-मये
तथाप्य् ऊहाञ्चक्रे मम मनसि रागः परिजनैः

niruddhaṃ bāṣpāmbhaḥ katham api mayā gadgada-giro
hriyā sadyo gūḍhāḥ sakhi vighaṭito vepathur api |
giri-droṇyāṃ veṇau dhvanati nipuṇair iṅgita-maye
tathāpy ūhāñcakre mama manasi rāgaḥ parijanaiḥ

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.”

2.3.76

अथ दीप्ताः--
प्रौढां त्रि-चतुरा व्यक्तिं पञ्च वा युगपद्-गताः ।
संवरीतुम् अशक्यास् ते दीप्ता धीरैर् उदाहृताः

atha dīptāḥ--
prauḍhāṃ tri-caturā vyaktiṃ pañca vā yugapad-gatāḥ |
saṃvarītum aśakyās te dīptā dhīrair udāhṛtāḥ

Brilliant sāttvika-bhāva : “When three, four or five sāttvika - bhāvas appear strongly and cannot be concealed, they are called dīpta - sāttvika-bhāvas .”

2.3.77

न शक्तिम् उपवीणने चिरम् अधत्त कम्पाकुलो
न गद्गद-निरुद्ध-वाक् प्रभुर् अभूद् उपश्लोकने ।
क्षमो ऽजनि न वीक्षणे विगलद्-अश्रु-पुरः पुरो
मधु-द्विषि परिस्फुरत्य् अवशम्-मूर्तिर् आसीन् मुनिः

na śaktim upavīṇane ciram adhatta kampākulo
na gadgada-niruddha-vāk prabhur abhūd upaślokane |
kṣamo 'jani na vīkṣaṇe vigalad-aśru-puraḥ puro
madhu-dviṣi parisphuraty avaśam-mūrtir āsīn muniḥ

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.”

2.3.78

किम् उन्मीलत्य् अस्रे कुसुमज-रजो गञ्जसि मुधा
स-रोमाञ्चे कम्पे हिमम् अनिलम् आक्रोशसि कुतः ।
किम् ऊरु-स्तम्भे वा वन-विहरणं द्वेक्षि सखि ते
निराबाधा राधे वदति मदनाधिं स्वर-भिदा

kim unmīlaty asre kusumaja-rajo gañjasi mudhā
sa-romāñce kampe himam anilam ākrośasi kutaḥ |
kim ūru-stambhe vā vana-viharaṇaṃ dvekṣi sakhi te
nirābādhā rādhe vadati madanādhiṃ svara-bhidā

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.”

2.3.79

अथ उद्दीप्ताः--
एकदा व्यक्तिम् आपन्नाः पञ्च-षाः सर्व एव वा ।
आरूढा परमोत्कर्षम् उद्दीप्ता इति कीर्तिताः

atha uddīptāḥ--
ekadā vyaktim āpannāḥ pañca-ṣāḥ sarva eva vā |
ārūḍhā paramotkarṣam uddīptā iti kīrtitāḥ

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 .”

2.3.80

अद्य स्विद्यति वेपते पुलकिभिर् निस्पन्दताम् अङ्गकैर्
धत्ते काकुभिर् आकुलं विलपति म्लायत्य् अनल्पोष्मभिः ।
स्तिम्यत्य् अम्बुभिर् अम्बक-स्तवकितैः पीताम्बरोड्डामरं
सद्यस् तद्-विरहेण मुह्यति मुहुर् गोष्ठाधिवासी जनः

adya svidyati vepate pulakibhir nispandatām aṅgakair
dhatte kākubhir ākulaṃ vilapati mlāyaty analpoṣmabhiḥ |
stimyaty ambubhir ambaka-stavakitaiḥ pītāmbaroḍḍāmaraṃ
sadyas tad-viraheṇa muhyati muhur goṣṭhādhivāsī janaḥ

“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.”

2.3.81

उद्दीप्ता एव सूद्दिप्ता महा-भावे भवन्त्य् अमी ।
सर्व एव परां कोटिं सात्त्विका यत्र बिभ्रति

uddīptā eva sūddiptā mahā-bhāve bhavanty amī |
sarva eva parāṃ koṭiṃ sāttvikā yatra bibhrati

“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 .”

2.3.82

किं च--

अथात्र सात्त्विकाभासा विलिख्यन्ते चतुर्-विधाः

kiṃ ca--
athātra sāttvikābhāsā vilikhyante catur-vidhāḥ

Editorial translation supplied where the licensed English witness contains no translation.

Furthermore, the semblances of sāttvika-bhāvas are now described as fourfold.

2.3.83

रत्य्-आभास-भवास् ते तु सत्त्वाभास-भवास् तथा ।
निःसत्त्वाश् च प्रतीपाश् च यथा-पूर्वम् अमी वराः

raty-ābhāsa-bhavās te tu sattvābhāsa-bhavās tathā |
niḥsattvāś ca pratīpāś ca yathā-pūrvam amī varāḥ

“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.”

2.3.84

तत्र आद्याः--

मुमुक्षु-प्रमुखेष्व् आद्या रत्य्-आभासात् पुरोदितात्

tatra ādyāḥ--
mumukṣu-pramukheṣv ādyā raty-ābhāsāt puroditāt

“Ratyābhāsa- bhāva -sāttvikābhāsa , symptoms appearing to be sāttvika - bhāvas , generated from ratyābhāsa described previously, arises in people desiring liberation.”

2.3.85

यथा--

वाराणसी-निवासी कश्चिद् अयं व्याहरन् हरेश् चरितम् ।
यति-गोष्ठ्याम् उत्पुलकः सिञ्चति गण्ड-द्वयीम् अस्रैः

yathā--
vārāṇasī-nivāsī kaścid ayaṃ vyāharan hareś caritam |
yati-goṣṭhyām utpulakaḥ siñcati gaṇḍa-dvayīm asraiḥ

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.”

2.3.86

अथ सत्त्वाभास-भवाः--

मुद्-विस्मयादेर् आभासः प्रोद्यन् जात्या श्लथे हृदि ।
सत्त्वाभास इति प्रोक्तः सत्त्वाभास-भवास् ततः

atha sattvābhāsa-bhavāḥ--
mud-vismayāder ābhāsaḥ prodyan jātyā ślathe hṛdi |
sattvābhāsa iti proktaḥ sattvābhāsa-bhavās tataḥ

“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 .”

2.3.87

यथा--

जरन्-मीमांसकस्यापि शृण्वतः कृष्ण-विभ्रमम् ।
हृष्टायमान-मनसो बभूवोत्पुलकं वपुः

yathā--
jaran-mīmāṃsakasyāpi śṛṇvataḥ kṛṣṇa-vibhramam |
hṛṣṭāyamāna-manaso babhūvotpulakaṃ vapuḥ

An example: “When an aged person expert in the study of the Mīmāṃsa scriptures heard the pastimes of Kṛṣṇa, he became joyful in heart and his hairs stood on end.”

2.3.88

मुकुन्द-चरितामृत-प्रसर-वर्षिणस् ते मया
कथं कथन-चातुरी-मधुरिमा गुरुर् वर्ण्यताम् ।
मुहुर्तम् अतद्-अर्थिनो ऽपि विषयिणो ऽपि यस्याननान्
निशम्य विजयं प्रभोर् दधति बाष्प-धाराम् अमी

mukunda-caritāmṛta-prasara-varṣiṇas te mayā
kathaṃ kathana-cāturī-madhurimā gurur varṇyatām |
muhūrtam atad-arthino 'pi viṣayiṇo 'pi yasyānanān
niśamya vijayaṃ prabhor dadhati bāṣpa-dhārām amī

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.”

2.3.89

अथ निःसत्त्वाः--

निसर्ग-पिच्छिल-स्वान्ते तद्-अभ्यास-परे ऽपि च ।

सत्त्वाभासं विनापि स्युः क्वाप्य् अश्रु-पुलकादयः

atha niḥsattvāḥ--

nisarga-picchila-svānte tad-abhyāsa-pare 'pi ca |

sattvābhāsaṃ vināpi syuḥ kvāpy aśru-pulakādayaḥ

"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 ."

2.3.90

यथा--

निशमयतो हरि-चरितं न हि सुख-दुःखादयो ऽस्य हृदि भावाः ।

अनभिनिवेशाज् जाता कथम् अस्रवद् अस्रम् अश्रान्तम्

yathā--

niśamayato hari-caritaṃ na hi sukha-duḥkhādayo 'sya hṛdi bhāvāḥ |

anabhiniveśāj jātā katham asravad asram aśrāntam

"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."

2.3.91

प्रकृत्या शिथिलं येषां मनः पिच्छिलम् एव वा ।
तेष्व् एव सात्त्विकाभासः प्रायः संसदि जायते

prakṛtyā śithilaṃ yeṣāṃ manaḥ picchilam eva vā |
teṣv eva sāttvikābhāsaḥ prāyaḥ saṃsadi jāyate

“Those whose minds are either soft or hard generally show sāttvikābhāsa only in festive gatherings of chanting the Holy Names if the Lord.”

2.3.92

अथ प्रतीपाः--
हिताद् अन्यस्य कृष्णस्य प्रतीपाः क्रुद्-भयादिभिः

atha pratīpāḥ--
hitād anyasya kṛṣṇasya pratīpāḥ krud-bhayādibhiḥ

“Sāttvikābhāsa within the enemies of Kṛṣṇa , generally from anger or fear is called pratīpa -sāttvikābhāsa .”

2.3.93

तत्र क्रुधा, यथा हरि-वंशे (२.३०.६३) {*न्रितिचल् एदितिओन्, ७६.१६}--
तस्य प्रस्फुरितौष्ठस्य रक्ताधर-तटस्य च ।
वक्त्रं कंसस्य रोषेण रक्त-सूर्यायते तदा

*tatra krudhā, yathā hari-vaṃśe (2.30.63) {*Critical edition, 76.16}--*
tasya prasphuritauṣṭhasya raktādhara-taṭasya ca |
vaktraṃ kaṃsasya roṣeṇa rakta-sūryāyate tadā

From anger, from Hari- vaṃśa : “With red lower lip and trembling upper lip, Kaṃsa ’s face appeared like the sun, red with anger.”

2.3.94

म्लाननः कृष्णम् अवेक्ष्य रङ्गे
सिष्वेद मल्लस् त्व् अधि-भाल-शुक्ति ।
मुक्ति-श्रियां सुष्ठु पुरो मिलन्त्याम्
अत्यादरात् पाद्यम् इवाजहार

mlānānanaḥ kṛṣṇam avekṣya raṅge
siṣveda mallas tv adhi-bhāla-śukti |
mukti-śriyāṃ suṣṭhu puro milantyām
atyādarāt pādyam ivājahāra

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.”

2.3.95

प्रवाच्यमाने पुरतः पुराणे
निशम्य कंसस्य भयातिरेकम् ।
परिप्लवान्तःकरणः समन्तात्
परिम्लान-मुखस् तदासीत्

pravācyamāne purataḥ purāṇe
niśamya kaṃsasya bhayātirekam |
pariplavāntaḥkaraṇaḥ samantāt
parimlāna-mukhas tadāsīt

Another example of fear: “Hearing of Kaṃsa ’s extreme fear during a recital of the Purāṇas , one person (identifying with Kaṃsa’s fear) began to tremble within and his face darkened.”

2.3.96

नास्त्य् अर्थः सात्त्विकाभास-कथने को ऽपि यद्यपि ।
सात्त्विकानां विवेकाय दिक् तथापि प्रदर्शिता

nāsty arthaḥ sāttvikābhāsa-kathane ko 'pi yadyapi |
sāttvikānāṃ vivekāya dik tathāpi pradarśitā

“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 .”

SOUTHERN DIVISION

2.4

Vyabhicāri-bhāva

260 source units · 2.4.1 to 2.4.270

2.4.1

अथोच्यन्ते त्रयस्-त्रिंशद्-भावा ये व्यभिचारिणः ।
विशेषेणाभिमुख्येन चरन्ति स्थायिनं प्रति

athocyante trayas-triṃśad-bhāvā ye vyabhicāriṇaḥ |
viśeṣeṇābhimukhyena caranti sthāyinaṃ prati

“Hereafter the 33 vyabhicārī- bhāvas will be described. They are called vyabhicārī-bhāvas because the move (caranti) against the sthāyī- bhāva , while assisting it in a distinctive way (viśeṣena abhimukhyena).”

2.4.2

वाग्-अङ्ग-सत्त्व-सूच्या ज्ञेयास् ते व्यभिचारिणः ।
सञ्चारयन्ति भावस्य गतिं सञ्चारिणो ऽपि

vāg-aṅga-sattva-sūcyā jñeyās te vyabhicāriṇaḥ |
sañcārayanti bhāvasya gatiṃ sañcāriṇo 'pi

“The vyabhicārī- 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 sthāyi-bhāva , they are called sañcārī - bhāvas .”

2.4.3

उन्मज्जन्ति निमज्जन्ति स्थायिन्य् अमृत-वारिधौ ।
ऊर्मिवद् वर्धयन्त्य् एनं यान्ति तद्-रूपतां च ते

unmajjanti nimajjanti sthāyiny amṛta-vāridhau |
ūrmivad vardhayanty enaṃ yānti tad-rūpatāṃ ca te

“All the vyabhicārī- bhāvas , rising and falling like waves in the sweet ocean of the sthāyi-bhāva , increase the sthāyī- bhāva and then merge into it.”

2.4.6

औग्र्यम् अर्षासूयाश् चापल्यं चैव निद्रा च ।
सुप्तिर् बोध इतीमे भावा व्यभिचारिणः समाख्याताः

augryam arṣāsūyāś cāpalyaṃ caiva nidrā ca |
suptir bodha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ

"The vyabhicārī- bhāvas are as follows:

2.4.7

तत्र (१) निर्वेदः--
महार्ति-विप्रयोगेर्ष्या-सद्-विवेकादि-कल्पितम् ।
स्वावमाननम् एवात्र निर्वेद इति कथ्यते ।
अत्र चिन्ताश्रु-वैवर्ण्य-दैन्य-निःश्वसितादयः

tatra (1) nirvedaḥ--
mahārti-viprayogerṣyā-sad-vivekādi-kalpitam |
svāvamānanam evātra nirveda iti kathyate |
atra cintāśru-vaivarṇya-dainya-niḥśvasitādayaḥ

"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."

2.4.8

हन्त देह-हतकैः किम् अमीभिः
पालितैर् विफल-पुण्य-फलैर् नः ।
एहि कालिय-ह्रदे विष-वह्नौ
स्वं कुटुम्बिनि हठाज् जुहवाम

hanta deha-hatakaiḥ kim amībhiḥ
pālitair viphala-puṇya-phalair naḥ |
ehi kāliya-hrade viṣa-vahnau
svaṃ kuṭumbini haṭhāj juhavāma

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.”

2.4.9

असङ्गमान् माधव-माधुरीणाम्
अपुष्पिते नीरसतां प्रयाते ।
वृन्दावने शीर्यति हा कुतो ऽसौ
प्राणित्य् अपुण्यः सुबलो द्विरेफः

asaṅgamān mādhava-mādhurīṇām
apuṣpite nīrasatāṃ prayāte |
vṛndāvane śīryati hā kuto 'sau
prāṇity apuṇyaḥ subalo dvirephaḥ

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?”

2.4.10

भवतु माधव-जल्पम् अशृण्वतोः
श्रवणयोर् अलम् अश्रवणिर् मम ।
तम् अविलोकयतोर् अविलोचनिः
सखि विलोचनयोश् च किलानयोः

bhavatu mādhava-jalpam aśṛṇvatoḥ
śravaṇayor alam aśravaṇir mama |
tam avilokayator avilocaniḥ
sakhi vilocanayoś ca kilānayoḥ

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.”

2.4.11

ईर्ष्यया, यथा हरि-वंशे (२.६७.११) {*इन् ह्रितिचल् एदितिओन्, अप्पेन्दिx २९.}
सत्यादेवी-वाक्यम्--
स्तोतव्या यदि तावत् सा नारदेन तवाग्रतः ।
दुर्भगो ऽयं जनस् तत्र किम् अर्थम् अनुशब्दितः

*īrṣyayā, yathā hari-vaṃśe (2.67.11) {*In critical edition, appendix 29.}*
satyādevī-vākyam--
stotavyā yadi tāvat sā nāradena tavāgrataḥ |
durbhago 'yaṃ janas tatra kim artham anuśabditaḥ

From anger, in the words of Satyabhāmā , from Hari- vaṃśa [2.67.11]: “O Kṛṣṇa ! If Nārada is praising Rukmiṇī in front of You, he is calling upon her a misfortune similar to mine.”

2.4.12

ममैष कालो ऽजित निष्फलो गतो
राज्य-श्रियोन्नद्ध-मदस्य भूपतेः ।
मर्त्यात्म-बुद्धेः सुत-दार-कोष-भूष्व्
आसज्जमानस्य दुरन्त-चिन्तया

mamaiṣa kālo 'jita niṣphalo gato
rājya-śriyonnaddha-madasya bhūpateḥ |
martyātma-buddheḥ suta-dāra-koṣa-bhūṣv
āsajjamānasya duranta-cintayā

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.”

2.4.13

अमङ्गलम् अपि प्रोच्य निर्वेदं प्रथमं मुनिः ।
मेने ऽमुं स्थायिनं शान्त इति जल्पन्ति केचन

amaṅgalam api procya nirvedaṃ prathamaṃ muniḥ |
mene 'muṃ sthāyinaṃ śānta iti jalpanti kecana

“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.”

2.4.15

अत्रोपाय-सहायानुसन्धिश् चिन्ता च रोदनम् ।
विलाप-श्वास-वैवर्ण्य-मुख-शोषादयो ऽपि च

atropāya-sahāyānusandhiś cintā ca rodanam |
vilāpa-śvāsa-vaivarṇya-mukha-śoṣādayo 'pi ca

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.”

2.4.16

जरां याता मूर्तिर् मम विवशतां वाग् अपि गता
मनो-वृत्तिश् चेयं स्मृति-विधुरता-पद्धतिम् अगात् ।
अघ-ध्वंसिन् दूरे वसतु भवद्-आलोकन-शशी
मया हन्त प्राप्तो न भजन-रुचेर् अप्य् अवसरः

jarāṃ yātā mūrtir mama vivaśatāṃ vāg api gatā
mano-vṛttiś ceyaṃ smṛti-vidhuratā-paddhatim agāt |
agha-dhvaṃsin dūre vasatu bhavad-ālokana-śaśī
mayā hanta prāpto na bhajana-rucer apy avasaraḥ

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!”

2.4.17

स्वप्ने मयाद्य कुसुमानि किलाहृतानि
यत्नेन तैर् विरचिता वन-मालिका च ।
यावन् मुकुन्द-हृदि हन्त निधीयते सा
हा तावद् एव तरसा विरराम निद्रा

svapne mayādya kusumāni kilāhṛtāni
yatnena tair viracitā vana-mālikā ca |
yāvan mukunda-hṛdi hanta nidhīyate sā
hā tāvad eva tarasā virarāma nidrā

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.”

2.4.18

कथम् अनायि पुरे मयका सुतः
कथम् असौ न निगृह्य गृहे धृतः ।
अमुम् अहो बत दन्ति-विधुन्तुदो
विधुरितं विधुम् अत्र विधित्सति

katham anāyi pure mayakā sutaḥ
katham asau na nigṛhya gṛhe dhṛtaḥ |
amum aho bata danti-vidhuntudo
vidhuritaṃ vidhum atra vidhitsati

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.”

2.4.19

परात्मनि त्वय्य् अपि मायि-मायिनि
मायां वितत्येक्षितुम् आत्म-वैभवं
ह्य् अहं कियान् ऐच्छम् इवार्चिर् अग्नौ

parātmani tvayy api māyi-māyini
māyāṃ vitatyekṣitum ātma-vaibhavaṃ
hy ahaṃ kiyān aiccham ivārcir agnau

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."

2.4.20

यथा वा--
स्यमन्तकम् अहं हृत्वा गतो घोरास्यम् अन्तकम् ।
करवै तरणीं कां वा क्षिप्तो वैतरणीयम् अनु

yathā vā--
syamantakam ahaṃ hṛtvā gato ghorāsyam antakam |
karavai taraṇīṃ kāṃ vā kṣipto vaitaraṇīyam anu

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?"

2.4.21

अथ (३) दैन्यम्--
दुःख-त्रासापराधाद्यैर् अनौर्जित्यं तु दीनता ।
चाटु-कृन्-मान्द्य-मालिन्य-चिन्ताङ्ग-जडिमादि-कृत्

atha (3) dainyam--
duḥkha-trāsāparādhādyair anaurjityaṃ tu dīnatā |
cāṭu-kṛn-māndya-mālinya-cintāṅga-jaḍimādi-kṛt

"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."

2.4.22

चिरम् इह वृजिनार्तस् तप्यमानो ऽनुतापैर्
अवितृष-षड-मित्रो लब्ध-शान्तिः कथङ्चित् ।
शरणद समुपेतस् त्वत्-पदाब्जं परात्मन्न्
अभयम् ऋतम् अशोकं पाहि मापन्नम् ईश

ciram iha vṛjinārtas tapyamāno 'nutāpair
avitṛṣa-ṣaḍa-mitro labdha-śāntiḥ kathaṅcit |
śaraṇada samupetas tvat-padābjaṃ parātmann
abhayam ṛtam aśokaṃ pāhi māpannam īśa

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."

2.4.23

त्रासेन, यथा प्रथमे (१.८.१०) --
अभिद्रवति माम् ईश शरस् तप्तायसो विभो ।
कामं दहतु मां नाथ मा मे गर्भो निपात्यताम्

trāsena, yathā prathame (1.8.10) --
abhidravati mām īśa śaras taptāyaso vibho |
kāmaṃ dahatu māṃ nātha mā me garbho nipātyatām

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.”

2.4.24

ह्य् अजानतस् त्वत्-पृथगीश-मानिनः
अजावलेपान्धतमो ऽन्धचक्षुष
एषो ऽनुकम्प्यो मयि नाथवान् इति

hy ajānatas tvat-pṛthagīśa-māninaḥ
ajāvalepāndhatamo 'ndhacakṣuṣa
eṣo 'nukampyo mayi nāthavān iti

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.”

2.4.25

आद्य-शब्देन लज्जयापि, यथा तत्रैव (१०.२२.१४)--
माऽनयं भोः कृथास् त्वां तु नन्द-गोप-सुतं प्रियम् ।
जानीमो ऽङ्ग व्रज-श्लाघ्यं देहि वासांसि वेपिताः

ādya-śabdena lajjayāpi, yathā tatraiva (10.22.14)--
mā'nayaṃ bhoḥ kṛthās tvāṃ tu nanda-gopa-sutaṃ priyam |
jānīmo 'ṅga vraja-ślāghyaṃ dehi vāsāṃsi vepitāḥ

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.”

2.4.26

अथ (४) म्लानिः--
ओजः सोमात्मकं देहे बल-पुष्टि-कृद् अस्य तु ।
क्षयाच्छम् आधि-रत्य्-आद्यैर् ग्लानिर् निष्प्राणता मता ।
कम्पाङ्ग-जाड्य-वैवर्ण्य-काश्र्य-दृग्-भ्रमणादि-कृत्

atha (4) mlāniḥ--
ojaḥ somātmakaṃ dehe bala-puṣṭi-kṛd asya tu |
kṣayāccham ādhi-raty-ādyair glānir niṣprāṇatā matā |
kampāṅga-jāḍya-vaivarṇya-kārśya-dṛg-bhramaṇādi-kṛt

“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.”

2.4.27

आघूर्णन्-मणि-वलयोज्ज्वल-प्रकोष्ठा
गोष्ठान्तर्-मधुरिपु-कीर्ति-नर्तितौष्ठी ।
लोलाक्षी दधि-कलसं विलोडयन्ती
कृष्णाय क्लम-भर-निःस्पृहा बभूव

āghūrṇan-maṇi-valayojjvala-prakoṣṭhā
goṣṭhāntar-madhuripu-kīrti-nartitauṣṭhī |
lolākṣī dadhi-kalasaṃ viloḍayantī
kṛṣṇāya klama-bhara-niḥspṛhā babhūva

"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."

2.4.28

गुम्फितुं निरुपमां वन-स्रजं
चारु पुष्प-पटलं विचिन्वती ।
दुर्गमे क्लम-भरातिदुर्बला
कानने क्षणम् अभून् मृगेक्षणा

gumphituṃ nirupamāṃ vana-srajaṃ
cāru puṣpa-paṭalaṃ vicinvatī |
durgame klama-bharātidurbalā
kānane kṣaṇam abhūn mṛgekṣaṇā

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."

2.4.29

सा रस-व्यतिकरेण विहीना
क्षीण-जीवनतयोच्चल-हंसा ।
माधवाद्य विरहेण तवाम्बा
शुष्यति स्म सरसी शुचिनेव

sā rasa-vyatikareṇa vihīnā
kṣīṇa-jīvanatayoccala-haṃsā |
mādhavādya viraheṇa tavāmbā
śuṣyati sma sarasī śucineva

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.”

2.4.30

अति-प्रयत्नेन रतान्त-तान्ता
कृष्णेन तल्पावरोपिता सा ।
आलम्ब्य तस्यैव करं करेण
ज्योत्स्ना-कृतानन्दम् अलिन्दम् आप

ati-prayatnena ratānta-tāntā
kṛṣṇena talpāvaropitā sā |
ālambya tasyaiva karaṃ kareṇa
jyotsnā-kṛtānandam alindam āpa

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.”

2.4.31

अथ (५) श्रमः--
अध्व-नृत्य-रताद्य्-उत्थः खेदः श्रम इतीर्यते ।
निद्रा-स्वेदाङ्ग-संमर्द-जृम्भाश्वासादि-भाग् असौ

atha (5) śramaḥ--
adhva-nṛtya-ratādy-utthaḥ khedaḥ śrama itīryate |
nidrā-svedāṅga-saṃmarda-jṛmbhāśvāsādi-bhāg asau

“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.”

2.4.32

कृतागसं पुत्रम् अनुव्रजन्ती
व्रजाजिरान्तर् व्रज-राज-राज्ञी ।
परिस्खलत्-कुन्तल-बन्धनेयं
बभूव घर्माम्बु-करम्बिताङ्गी

kṛtāgasaṃ putram anuvrajantī
vrajājirāntar vraja-rāja-rājñī |
pariskhalat-kuntala-bandhaneyaṃ
babhūva gharmāmbu-karambitāṅgī

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.”

2.4.33

विस्तीर्योत्तरलित-हारम् अङ्ग-हारं
सङ्गीतोन्मुख-मुखरैर् वृतः सुहृद्भिः ।
अस्विद्यद् विरचित-नन्द-सूनुर् वा
कुर्वाणस् तट-भुवि ताण्डवानि रामः

vistīryottaralita-hāram aṅga-hāraṃ
saṅgītonmukha-mukharair vṛtaḥ suhṛdbhiḥ |
asvidyad viracita-nanda-sūnur vā
kurvāṇas taṭa-bhuvi tāṇḍavāni rāmaḥ

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.”

2.4.34

रताद्, यथा श्री-दशमे (१०.३३.२०)--
तासाम् अतिविहारेण श्रान्तानां वदनानि सः ।
प्रामृजत् करुणः प्रेम्णा शन्तमेनाङ्ग पाणिना

ratād, yathā śrī-daśame (10.33.20)--
tāsām ativihāreṇa śrāntānāṃ vadanāni saḥ |
prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā

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.”

2.4.35

अथ (६) मदः--
विवेक-हर उल्लासो मदः स द्वि-विधो मतः ।
मधु-पान-भवो ऽनङ्ग-विक्रिया-भर-जो ऽपि च ।
गत्य्-अङ्ग-वाणी-स्खलन-दृग्-घूर्णा-रक्तिमादि-कृत्

atha (6) madaḥ--
viveka-hara ullāso madaḥ sa dvi-vidho mataḥ |
madhu-pāna-bhavo 'naṅga-vikriyā-bhara-jo 'pi ca |
gaty-aṅga-vāṇī-skhalana-dṛg-ghūrṇā-raktimādi-kṛt

“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.”

2.4.36

बिले क्व नु विलिल्यिरे नृप-पिपीलिकाः पीडिताः
पिनस्मि जगद्-अण्डकं ननु हरिः क्रुधं धास्यति ।
शची-गृह-कुरङ्ग रे हससि किं त्वम् इत्य् उन्नदन्न्
उदेति मद-डम्बर-स्खलित-चूडम् अग्रे हली

bile kva nu vililyire nṛpa-pipīlikāḥ pīḍitāḥ
pinasmi jagad-aṇḍakaṃ nanu hariḥ krudhaṃ dhāsyati |
śacī-gṛha-kuraṅga re hasasi kiṃ tvam ity unnadann
udeti mada-ḍambara-skhalita-cūḍam agre halī

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?”

2.4.37

भ-भ-भ्रमति मेदिनी ल-ल-लन्दते चन्द्रमाः
कृ-कृष्ण ववद द्रुतं ह-ह-हसन्ति किं वृष्णयः ।
सिसीधु मु-मु-मुञ्च मे प-प-प-पान-पात्रे स्थितः
मद-स्खलितम् आलपन् हल-धरः श्रियः वः क्रियात्

bha-bha-bhramati medinī la-la-landate candramāḥ
kṛ-kṛṣṇa vavada drutaṃ ha-ha-hasanti kiṃ vṛṣṇayaḥ |
sisīdhu mu-mu-muñca me pa-pa-pa-pāna-pātre sthitaḥ
mada-skhalitam ālapan hala-dharaḥ śriyaḥ vaḥ kriyāt

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!"

2.4.38

उत्तमस् तु मदाच् छेते मध्यो हसति पायति ।
कनिष्ठः क्रोशति स्वैरं पुरुषं वक्ति रोदिति

uttamas tu madāc chete madhyo hasati pāyati |
kaniṣṭhaḥ krośati svairaṃ puruṣaṃ vakti roditi

"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."

2.4.39

मदो ऽपि त्रि-विधः प्रोक्तस् तरुणादि-प्रभेदतः ।
अत्र नात्युपयोगित्वाद् विस्तार्य न हि वर्णितः

mado 'pi tri-vidhaḥ proktas taruṇādi-prabhedataḥ |
atra nātyupayogitvād vistārya na hi varṇitaḥ

“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.”

2.4.40

व्रजपति-सुतम् अग्रे विक्ष्य भुग्नीभवद्-भ्रूर्
भ्रमति हसति रोदित्य् आस्यम् अन्तर्दधाति ।
प्रलपति मुहुर् आलीं वन्दते पश्य वृन्दे
नव-मदन-मदान्धा हन्त गान्धर्विकेयम्

vrajapati-sutam agre vikṣya bhugnībhavad-bhrūr
bhramati hasati rodity āsyam antardadhāti |
pralapati muhur ālīṃ vandate paśya vṛnde
nava-madana-madāndhā hanta gāndharvikeyam

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.”

2.4.41

अथ (७) गर्वः--
सौभाग्य-रूप-तारुण्य-गुण-सर्वोत्तमाश्रयैः ।
इष्ट-लाभादिना चान्य-हेलनं गर्व ईर्यते

atha (7) garvaḥ--
saubhāgya-rūpa-tāruṇya-guṇa-sarvottamāśrayaiḥ |
iṣṭa-lābhādinā cānya-helanaṃ garva īryate

"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 sue to attaining one's object of love, is called garva or haughtiness."

2.4.42

अत्र सोल्लुण्ठ-वचनं लीलानुत्तर-दायिता ।
स्वाङ्गेक्षा निह्नवो ऽन्यस्य वचनाश्रवणादयः

atra solluṇṭha-vacanaṃ līlānuttara-dāyitā |
svāṅgekṣā nihnavo 'nyasya vacanāśravaṇādayaḥ

"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."

2.4.43

तत्र सौभाग्येन, यथा श्री-कृष्ण-कर्णामृते (३.९३)--
हस्तम् उत्क्षिप्य यातो ऽसि बलात् कृष्ण किम् अद्भुतम् ।
हृदयाद् यदि निर्यासि पौरुषं गणयामि ते

tatra saubhāgyena, yathā śrī-kṛṣṇa-karṇāmṛte (3.93)--
hastam utkṣipya yāto 'si balāt kṛṣṇa kim adbhutam |
hṛdayād yadi niryāsi pauruṣaṃ gaṇayāmi te

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 take Yourself from My heart."

2.4.44

यस्याः स्वभाव-मधुरां परिषेव्य मूर्तिं
धन्या बभूव नितराम् अपि यौवन-श्रीः ।
सेयं त्वयि व्रज-वधू-शत-भुक्त-मुक्ते
दृक्-पातम् आचरतु कृष्ण कथं सखी मे

yasyāḥ svabhāva-madhurāṃ pariṣevya mūrtiṃ
dhanyā babhūva nitarām api yauvana-śrīḥ |
seyaṃ tvayi vraja-vadhū-śata-bhukta-mukte
dṛk-pātam ācaratu kṛṣṇa kathaṃ sakhī me

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?"

2.4.45

गुम्फन्तु गोपाः कुसुमैः सुगन्धिभिर्
दामानि कामं धृत-रामणीयकैः ।
निधास्यते किन्तु स-तृष्णम् अग्रतः
कृष्णो मदीयां हृदि विस्मितः स्रजम्

gumphantu gopāḥ kusumaiḥ sugandhibhir
dāmāni kāmaṃ dhṛta-rāmaṇīyakaiḥ |
nidhāsyate kintu sa-tṛṣṇam agrataḥ
kṛṣṇo madīyāṃ hṛdi vismitaḥ srajam

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."

2.4.46

भ्रश्यन्ति मार्गात् त्वयि बद्ध-सौहृदाः
त्वयाभिगुप्ता विचरन्ति निर्भया
विनायकानीकप-मूर्धसु प्रभो

bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho

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.”

2.4.47

वृन्दावनेन्द्र भवतः परमं प्रसादम्
आसाद्य नन्दित-मतिर् मुहुर् उद्धतो ऽस्मि ।
आशंसते मुनि-मनोरथ-वृत्ति-मृग्यां
वैकुण्ठ-नाथ-करुणाम् अपि नाद्य चेतः

vṛndāvanendra bhavataḥ paramaṃ prasādam
āsādya nandita-matir muhur uddhato 'smi |
āśaṃsate muni-manoratha-vṛtti-mṛgyāṃ
vaikuṇṭha-nātha-karuṇām api nādya cetaḥ

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 Vaikuṇṭha which is sought by the sages.”

2.4.48

अथ (८) शङ्का--
स्वीय-चौर्यापराधादेः पर-क्रौर्यादितस् तथा ।
स्वानिष्टोत्प्रेक्षणं यत् तु सा शङ्केत्य् अभिधीयते ।
अत्रास्य-शोष-वैवर्ण्य-दिक्-प्रेक्षा-लीनतादयः

atha (8) śaṅkā--
svīya-cauryāparādhādeḥ para-krauryāditas tathā |
svāniṣṭotprekṣaṇaṃ yat tu sā śaṅkety abhidhīyate |
atrāsya-śoṣa-vaivarṇya-dik-prekṣā-līnatādayaḥ

“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.”

2.4.49

स-तर्णकं डिम्भ-कदम्बकं हरन्
स-दम्भम् अम्भोरुह-सम्भवस् तदा ।
तिरोभविष्यन् हरितश् चलेक्षणैर्
अष्टाभिर् अष्टौ हरितः समीक्षते

sa-tarṇakaṃ ḍimbha-kadambakaṃ haran
sa-dambham ambhoruha-sambhavas tadā |
tirobhaviṣyan haritaś calekṣaṇair
aṣṭābhir aṣṭau haritaḥ samīkṣate

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.”

2.4.50

स्यमन्तकं हन्त वमन्तम् अर्थं
निह्नुत्य दूरे यद् अहं प्रयातः ।
अवद्यम् अद्यापि तद् एव कर्म
शर्माणि चित्ते मम निर्भिनत्ति

syamantakaṃ hanta vamantam arthaṃ
nihnutya dūre yad ahaṃ prayātaḥ |
avadyam adyāpi tad eva karma
śarmāṇi citte mama nirbhinatti

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.’”

2.4.51

तद्-अवधि मलिनो ऽसि नन्द-गोष्ठे
यद्-अवधि वृष्टिम् अचीकरः शचीश ।
शृणु हितम् अभितः प्रपद्य कृष्णं
श्रियम् अविशङ्कम् अलङ्कुरु त्वम् ऐन्द्रीम्

tad-avadhi malino 'si nanda-goṣṭhe
yad-avadhi vṛṣṭim acīkaraḥ śacīśa |
śṛṇu hitam abhitaḥ prapadya kṛṣṇaṃ
śriyam aviśaṅkam alaṅkuru tvam aindrīm

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.”

2.4.52

प्रथयति न तथा ममार्तिम् उच्चैः
सहचरि वल्लव-चन्द्र-विप्रयोगः ।
कटुभिर् असुर-मण्डलैः परीते
दनुजपतेर् नगरे यथास्य वासः

prathayati na tathā mamārtim uccaiḥ
sahacari vallava-candra-viprayogaḥ |
kaṭubhir asura-maṇḍalaiḥ parīte
danujapater nagare yathāsya vāsaḥ

Apprehension on seeing others' cruelty, from Padyāvalī [331]: "O friend! Thinking of Kṛṣṇa living in Mathurā surrounded by the ferocious demons of Kaṃsa , I am deeply afflicted. In the same way I feel affliction in separation from Kṛṣṇa."

2.4.53

शङ्का तु प्रवर-स्त्रीणां भीरुत्वाद् भय-कृद् भवेत्

śaṅkā tu pravara-strīṇāṃ bhīrutvād bhaya-kṛd bhavet

"This apprehension (śaṅkā) becomes fear (bhaya) in the best of women, because they have a timid nature."

2.4.54

अथ (९) त्रासः--
त्रासः क्षोभो हृदि तडिद्-घोर-सत्त्वोग्र-निस्वनैः ।
पार्श्वस्थालम्ब-रोमाञ्च-कम्प-स्तम्भ-भ्रमादि-कृत्

atha (9) trāsaḥ--
trāsaḥ kṣobho hṛdi taḍid-ghora-sattvogra-nisvanaiḥ |
pārśvasthālamba-romāñca-kampa-stambha-bhramādi-kṛt

“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.”

2.4.55

तत्र तडिता, यथा--
बाढं निविडया सद्यस् तडिता ताडितेक्षणः ।
रक्ष कृष्णेति चुक्रोश को ऽपि गोपी-स्तनन्धयः

tatra taḍitā, yathā--
bāḍhaṃ niviḍayā sadyas taḍitā tāḍitekṣaṇaḥ |
rakṣa kṛṣṇeti cukrośa ko 'pi gopī-stanandhayaḥ

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!’”

2.4.56

अदूरम् आसेदुषि वल्लवाङ्गना
स्वं पुङ्गवीकृत्य सुरारि-पुङ्गवे ।
कृष्ण-भ्रमेणाशु तरङ्गद्-अङ्गिका
तमालम् आलिङ्ग्य बभूव निश्चला

adūram āseduṣi vallavāṅganā
svaṃ puṅgavīkṛtya surāri-puṅgave |
kṛṣṇa-bhrameṇāśu taraṅgad-aṅgikā
tamālam āliṅgya babhūva niścalā

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."

2.4.57

आकर्ण्य कर्ण-पदवी-विपदं यशोदा
विस्फूर्जितं दिशि दिशि प्रकटं वृकाणाम् ।
यामान् निकाम-चतुरा चतुरः स्व-पुत्रं
सा नेत्र-चत्वर-चरं चिरम् आचचार

ākarṇya karṇa-padavī-vipadaṃ yaśodā
visphūrjitaṃ diśi diśi prakaṭaṃ vṛkāṇām |
yāmān nikāma-caturā caturaḥ sva-putraṃ
sā netra-catvara-caraṃ ciram ācacāra

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."

2.4.58

गात्रोत्कम्पी मनः-कम्पः सहसा त्रास उच्यते ।
पूर्वापर-विचारोत्थं भयं त्रासात् पृथग् भवेत्

gātrotkampī manaḥ-kampaḥ sahasā trāsa ucyate |
pūrvāpara-vicārotthaṃ bhayaṃ trāsāt pṛthag bhavet

“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.”

2.4.59

अथ (१०) आवेगः--
चित्तस्य सम्भ्रमो यः स्याद् आवेगो ऽयं स चाष्टधा ।
प्रियाप्रियानल-मरुद्-वर्षोत्पात-गजारितः

atha (10) āvegaḥ--
cittasya sambhramo yaḥ syād āvego 'yaṃ sa cāṣṭadhā |
priyāpriyānala-marud-varṣotpāta-gajāritaḥ

“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.”

2.4.60

प्रियोत्थे पुलकः सान्त्वं चापल्याभ्युद्गमादयः ।
अप्रियोत्थे तु भू-पात-विक्रोश-भ्रमणादयः

priyotthe pulakaḥ sāntvaṃ cāpalyābhyudgamādayaḥ |
apriyotthe tu bhū-pāta-vikrośa-bhramaṇādayaḥ

“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.”

2.4.61

व्यत्यस्त-गति-कम्पाक्षि-मीलनास्रादयो ऽग्निजे ।
वातजे ऽजावृति-क्षिप्र-गति-दृङ्-मार्जनादयः

vyatyasta-gati-kampākṣi-mīlanāsrādayo 'gnije |
vātaje 'jāvṛti-kṣipra-gati-dṛṅ-mārjanādayaḥ

“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.”

2.4.62

वृष्टिजो धावन-च्छत्र-गात्र-सङ्कोचनादि-कृत् ।
औत्पाते मुख-वैवर्ण्य-विस्मयो ऽकण्ठितादयः

vṛṣṭijo dhāvana-cchatra-gātra-saṅkocanādi-kṛt |
autpāte mukha-vaivarṇya-vismayo 'kaṇṭhitādayaḥ

“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.”

2.4.63

गाजे पलायनोत्कम्प-त्रास-पृष्ठेक्षणादयः ।
अरिजो वर्म-शस्त्रादि-ग्रहापसरणादिकृत्

gāje palāyanotkampa-trāsa-pṛṣṭhekṣaṇādayaḥ |
arijo varma-śastrādi-grahāpasaraṇādikṛt

“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.”

2.4.64

अत्र प्रिय-दर्शनजो, यथा--
प्रेक्ष्य वृन्दावनात् पुत्रम् आयान्तं प्रस्नुत-स्तनी ।
सङ्कुला पुलकैर् आसीद् आकुला गोकुलेश्वरी

atra priya-darśanajo, yathā--
prekṣya vṛndāvanāt putram āyāntaṃ prasnuta-stanī |
saṅkulā pulakair āsīd ākulā gokuleśvarī

"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."

2.4.65

प्रिय-श्रवणजो, यथा श्री-दशमे (१०.२३.१८)--
श्रुत्वाच्युतम् उपायातं नित्यं तद्-दर्शनोत्सुकाः ।
तत्-कथाक्षिप्त-मनसो बभूवुर् जात-सम्भ्रमाः

priya-śravaṇajo, yathā śrī-daśame (10.23.18)--
śrutvācyutam upāyātaṃ nityaṃ tad-darśanotsukāḥ |
tat-kathākṣipta-manaso babhūvur jāta-sambhramāḥ

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."

2.4.66

किम् इदं किम् इदं किम् एतद् उच्चैर्
इति घोर-ध्वनि-घूर्णिता लपन्ती ।
निशि वक्षति वीक्ष्य पूतनायास्
तनयं भ्राम्यति सम्भ्रमाद् यशोदा

kim idaṃ kim idaṃ kim etad uccair
iti ghora-dhvani-ghūrṇitā lapantī |
niśi vakṣati vīkṣya pūtanāyās
tanayaṃ bhrāmyati sambhramād yaśodā

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."

2.4.67

निशम्य पुत्रं क्रटतोस् तटान्ते
महीजयोर् मध्यगम् ऊर्ध्व-नेत्रा ।
आभीर-राज्ञी हृदि सम्भ्रमेण
बिद्धा विधेयं न विदाञ्चकार

niśamya putraṃ kraṭatos taṭānte
mahījayor madhyagam ūrdhva-netrā |
ābhīra-rājñī hṛdi sambhrameṇa
biddhā vidheyaṃ na vidāñcakāra

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."

2.4.68

धीर् व्यग्राजनि नः समस्त-सुहृदां तां प्राण-रक्षा-मणिं
गव्या गौरवतः समीक्ष्य निविडे तिष्ठन्तम् अन्तर्-वने ।
वह्निः पश्य शिखण्ड-शेखर खरं मुञ्चन्न् अखण्ड-ध्वनिं
दीर्घाभिः सुर-दीर्घिकाम्बु-लहरीम् अर्चिभिर् आचामति

dhīr vyagrājani naḥ samasta-suhṛdāṃ tāṃ prāṇa-rakṣā-maṇiṃ
gavyā gauravataḥ samīkṣya niviḍe tiṣṭhantam antar-vane |
vahniḥ paśya śikhaṇḍa-śekhara kharaṃ muñcann akhaṇḍa-dhvaniṃ
dīrghābhiḥ sura-dīrghikāmbu-laharīm arcibhir ācāmati

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.”

2.4.69

पांशु-प्रारब्ध-केतौ बृहद्-अटवि-कुटोन्माथि-शौटीर्य-पुञ्जे
भाण्डीरोद्दण्ड-शाखा-भुज-ततिषु गते ताण्डवाचार्य-चर्याम् ।
वात-व्राते करीषङ्-कषतर-शिखरे शार्करे झात्करिष्णौ
क्षौण्याम् अप्रेक्ष्य पुत्रं व्रजपति-गृहिणी पश्य सम्बम्भ्रमीति

pāṃśu-prārabdha-ketau bṛhad-aṭavi-kuṭonmāthi-śauṭīrya-puñje
bhāṇḍīroddaṇḍa-śākhā-bhuja-tatiṣu gate tāṇḍavācārya-caryām |
vāta-vrāte karīṣaṅ-kaṣatara-śikhare śārkare jhātkariṣṇau
kṣauṇyām aprekṣya putraṃ vrajapati-gṛhiṇī paśya sambambhramīti

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.”

2.4.70

वर्षजो, यथा श्री-दशमे (१०.२५.११)--
अत्यासारातिवातेन पशवो जात-वेपनाः ।
गोपा गोप्यश् च शीतार्ता गोविन्दं शरणं ययुः

varṣajo, yathā śrī-daśame (10.25.11)--
atyāsārātivātena paśavo jāta-vepanāḥ |
gopā gopyaś ca śītārtā govindaṃ śaraṇaṃ yayuḥ

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."

2.4.71

समम् उरु-करकाभिर् दन्ति-शुण्डा-सपिण्डाः
प्रतिदिशम् इह गोष्ठे वृष्टि-धाराः पतन्ति ।
अजनिषत युवानो ऽप्य् आकुलास् त्वं तु बालः
स्फुटम् असि तद्-अगारान् मा स्म भूर् निर्यियासुः

samam uru-karakābhir danti-śuṇḍā-sapiṇḍāḥ
pratidiśam iha goṣṭhe vṛṣṭi-dhārāḥ patanti |
ajaniṣata yuvāno 'py ākulās tvaṃ tu bālaḥ
sphuṭam asi tad-agārān mā sma bhūr niryiyāsuḥ

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."

2.4.72

क्षितिर् अतिविपुला टलत्य् अकस्माद्
उपरि घुरन्ति च हन्त घोरम् उल्काः ।
मम शिशुर् अहि-दूषितार्क-पुत्री-
तटम् अटतीत्य् अधुना किम् अत्र कुर्याम्

kṣitir ativipulā ṭalaty akasmād
upari ghuranti ca hanta ghoram ulkāḥ |
mama śiśur ahi-dūṣitārka-putrī-
taṭam aṭatīty adhunā kim atra kuryām

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?'"

2.4.73

अपसरापसर त्वरया गुरुर्
मुदिर-सुन्दर हे पुरतः करी ।
म्रदिम-वीक्षणतस् तव नश् चलं
हृदयम् आविजते पुर-योषिताम्

apasarāpasara tvarayā gurur
mudira-sundara he puratah karī |
mradima-vīkṣaṇatas tava naś calaṃ
hṛdayam āvijate pura-yoṣitām

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."

2.4.74

गजेन दुष्ट-सत्त्वो ऽन्यः पश्व्-आदिर् उपलक्ष्यते

gajena duṣṭa-sattvo 'nyaḥ paśv-ādir upalakṣyate

“By mentioning elephants, other wicked animals such as horses should be understood as well.”

2.4.75

चण्डांशोस् तुरगान् सटाग्र-नटनैर् आहत्य विद्रावयन्
द्राग् अन्धङ्करणः सुरेन्द्र-सुदृशां गोष्ठोद्धूतैः पांशुभिः ।
प्रत्यासीदतु मत्-पुरः सुर-रिपुर् गर्वान्धम् अर्वाकृतिर्
द्रगिष्ठे मुहुर् अत्र जाग्रति भुजे व्यग्रासि मातः कथम्

caṇḍāṃśos turagān saṭāgra-naṭanair āhatya vidrāvayan
drāg andhaṅkaraṇaḥ surendra-sudṛśāṃ goṣṭhoddhūtaiḥ pāṃśubhiḥ |
pratyāsīdatu mat-puraḥ sura-ripur garvāndham arvākṛtir
dragiṣṭhe muhur atra jāgrati bhuje vyagrāsi mātaḥ katham

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?”

2.4.76

स्थूलस् ताल-भुजान् नतिर् गिरितटी-वक्षाः क्व यक्षाधमः
क्वायं बाल-तमाल-कन्दल-मृदुः कन्दर्प-कान्तः शिशुः ।
नास्त्य् अन्यः सह-कारिता-पटुर् इह प्राणी न जानीमहे
हा गोष्ठेश्वरि कीदृग् अद्य तपसां पाकस् तवोन्मीलति

sthūlas tāla-bhujān natir giritaṭī-vakṣāḥ kva yakṣādhamaḥ
kvāyaṃ bāla-tamāla-kandala-mṛduḥ kandarpa-kāntaḥ śiśuḥ |
nāsty anyaḥ saha-kāritā-paṭur iha prāṇī na jānīmahe
hā goṣṭheśvari kīdṛg adya tapasāṃ pākas tavonmīlati

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.”

2.4.77

सप्तिः सप्ती रथ इह रथः कुञ्जरो मे
तूणस् तूणो धनुर् उत धनुर् भोः कृपाणी कृपाणी ।
का भीः का भीर् अयम् अयम् अहं हा त्वरध्वं त्वरध्वं
राज्ञः पुत्री बत हृत-हृता कामिना वल्लवेन

saptiḥ saptī ratha iha rathaḥ kuñjaro me
tūṇas tūṇo dhanur uta dhanur bhoḥ kṛpāṇī kṛpāṇī |
kā bhīḥ kā bhīr ayam ayam ahaṃ hā tvaradhvaṃ tvaradhvaṃ
rājñaḥ putrī bata hṛta-hṛtā kāminā vallavena

Another example, also from Lalita - mādhava : “When Kṛṣṇa stole Rukmiṇī at the svayaṃvara , 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!’”

2.4.78

आवेगाभास एवायं पराश्रयतापि चेत् ।
नायकोत्कर्ष-बोधाय तथाप्य् अत्र निदर्शितः

āvegābhāsa evāyaṃ parāśrayatāpi cet |
nāyakotkarṣa-bodhāya tathāpy atra nidarśitaḥ

“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.”

2.4.80

अत्राट्ट-हासो नटनं सङ्गीतं व्यर्थ-चेष्टितम् ।
प्रलाप-धावन-क्रोश-विपरीत-क्रियादयः

atrāṭṭa-hāso naṭanaṃ saṅgītaṃ vyartha-ceṣṭitam |
pralāpa-dhāvana-krośa-viparīta-kriyādayaḥ

“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.”

2.4.81

राधा पुनातु जगद् अच्युत-दत्त-चित्ता
मन्थानकं विदधती दधि-रिक्त-पात्रे ।
यस्याः स्तन-स्तवक-चञ्चल-लोचनालिर्
देवो ऽपि रुद्ध-हृदयो धवलं दुदोह

rādhā punātu jagad acyuta-datta-cittā
manthānakaṃ vidadhatī dadhi-rikta-pātre |
yasyāḥ stana-stavaka-cañcala-locanālir
devo 'pi ruddha-hṛdayo dhavalaṃ dudoha

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.”

2.4.82

पशून् अपि कृताञ्जलिर् नमति मान्त्रिका इत्य् अलं
तरून् अपि चिकित्सका इति विषौषधं पृच्छति ।
ह्रदं भुजग-भैरवं हरि हरि प्रविष्टे हरौ
व्रजेन्द्र-गृहिणी मुहुर् भ्रम-मयीम् अवस्थां गता

paśūn api kṛtāñjalir namati māntrikā ity alaṃ
tarūn api cikitsakā iti viṣauṣadhaṃ pṛcchati |
hradaṃ bhujaga-bhairavaṃ hari hari praviṣṭe harau
vrajendra-gṛhiṇī muhur bhrama-mayīm avasthāṃ gatā

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.”

2.4.83

गायन्त्य उच्चैर् अमुम् एव संहता
विचिक्युर् उन्मत्तकवद् वनाद् वनम् ।
पप्रच्छुर् आकाशवद् अन्तरं बहिर्
भूतेषु सन्तं पुरुषं वनस्पतीन्

gāyantya uccair amum eva saṃhatā
vicikyur unmattakavad vanād vanam |
papracchur ākāśavad antaraṃ bahir
bhūteṣu santaṃ puruṣaṃ vanaspatīn

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.”

2.4.84

उन्मादः पृथग् उक्तो ऽयं व्याधिष्व् अन्तर्भवन्न् अपि ।
यत् तत्र विप्रलम्भादौ वैचित्रीं कुरुते पराम्

unmādaḥ pṛthag ukto 'yaṃ vyādhiṣv antarbhavann api |
yat tatra vipralambhādau vaicitrīṃ kurute parām

“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.”

2.4.85

अधिरूढे महा-भावे मोहनत्वम् उपागते ।
अवस्थान्तरम् आप्तो ऽसौ दिव्योन्माद इतीर्यते

adhirūḍhe mahā-bhāve mohanatvam upāgate |
avasthāntaram āpto 'sau divyonmāda itīryate

“When a person attains the stage of bewilderment in the adhirūḍha stage of mahā - bhāva , unmāda takes on another form called divyonmāda .”

2.4.86

अथ (१२) अपस्मारः--
दुःखोत्थ-धातु-वैषम्याद्य्-उद्भूतश् चित्त-विप्लवः ।
अपस्मारो ऽत्र पतनं धावनास्फोटन-भ्रमाः ।
कम्पः फेन-स्रुतिर् बाहु-क्षेपण-विक्रोशनादयः

atha (12) apasmāraḥ--
duḥkhottha-dhātu-vaiṣamyādy-udbhūtaś citta-viplavaḥ |
apasmāro 'tra patanaṃ dhāvanāsphoṭana-bhramāḥ |
kampaḥ phena-srutir bāhu-kṣepaṇa-vikrośanādayaḥ

“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.”

2.4.87

फेनायते प्रतिपदं क्षिपते भुजोर्मिम्
आघूर्णते लुठति कुजति लीयते च ।
अम्बा तवाद्य विरहे चिरम् अम्बुराज-
बेलेव वृष्णि-तिलक व्रज-राज-राज्ञी

phenāyate pratipadaṃ kṣipate bhujormim
āghūrṇate luṭhati kujati līyate ca |
ambā tavādya virahe ciram amburāja-
beleva vṛṣṇi-tilaka vraja-rāja-rājñī

An example: “O best of the Yadus! Now our mother Yaśodā , because of pain sue 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.”

2.4.88

श्रुत्वा हन्त हतं त्वया यदु-कुलोत्तंसात्र कंसासुरं
दैत्यस् तस्य सुहृत्तमः परिणतिं घोरां गतः काम् अपि ।
लाला-फेन-कदम्ब-चुम्बित-मुख-प्रान्तस् तरङ्गद्-भुजो
घूर्णन्न् अर्णव-सीम्नि मण्डलतया भ्राम्यन् न विश्राम्यति

śrutvā hanta hataṃ tvayā yadu-kulottaṃsātra kaṃsāsuraṃ
daityas tasya suhṛttamaḥ pariṇatiṃ ghorāṃ gataḥ kām api |
lālā-phena-kadamba-cumbita-mukha-prāntas taraṅgad-bhujo
ghūrṇann arṇava-sīmni maṇḍalatayā bhrāmyan na viśrāmyati

Another example: “Crown jewel of the Yadus ! Hearing that You killed Kaṃsa , Kaṃsa’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.”

2.4.89

उन्मादवद् इह व्याधि-विशेषो ऽप्य् एष वर्णितः ।
परां भयानकाभासे यत् करोति चमत्कृतिम्

unmādavad iha vyādhi-viśeṣo 'py eṣa varṇitaḥ |
parāṃ bhayānakābhāse yat karoti camatkṛtim

“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).”

2.4.90

अथ (१३) व्याधिः--
दोषोद्रेक-वियोगाद्यैर् व्याधयो ये ज्वरादयः ।
इह तत्-प्रभवो भावो व्याधिर् इत्य् अभिधीयते ।
अत्र स्तम्भः श्लथाङ्गत्व-श्वासोत्ताप-क्लमादयः

atha (13) vyādhiḥ--
doṣodreka-viyogādyair vyādhayo ye jvarādayaḥ |
iha tat-prabhavo bhāvo vyādhir ity abhidhīyate |
atra stambhaḥ ślathāṅgatva-śvāsottāpa-klamādayaḥ

“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.”

2.4.91

तव चिर-विरहेण प्राप्य पीडाम् इदानीं
दधद्-उरु-जडिमानि ध्मापितान्य् अङ्गकानि ।
श्वसित-पवन-धाटी-घट्टित-घ्राण-वाटं
लुठति धरणि-पृष्ठे गोष्ठ-वाटी-कुटुम्बम्

tava cira-viraheṇa prāpya pīḍām idānīṃ
dadhad-uru-jaḍimāni dhmāpitāny aṅgakāni |
śvasita-pavana-dhāṭī-ghaṭṭita-ghrāṇa-vāṭaṃ
luṭhati dharaṇi-pṛṣṭhe goṣṭha-vāṭī-kuṭumbam

“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.”

2.4.92

अथ (१४) मोहः--
मोहो हृन्-मूढता हर्षाद् विश्लेषाद् भयतस् तथा ।
विषादादेश् च तत्र स्याद् देहस्य पतनं भुवि ।
शून्येन्द्रियत्वं भ्रमणं तथा निश्चेष्टता-मयः

atha (14) mohaḥ--
moho hṛn-mūḍhatā harṣād viśleṣād bhayatas tathā |
viṣādādeś ca tatra syād dehasya patanaṃ bhuvi |
śūnyendriyatvaṃ bhramaṇaṃ tathā niśceṣṭatā-mayaḥ

“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.”

2.4.93

इत्थं स्म पृष्टः स तु बादरायणिस्
तत्-स्मारितानन्त-हताखिलेन्द्रियः ।
कृच्छ्रात् पुनर् लब्ध-बहिर्-दृशिः शनैः
प्रत्याह तं भागवतोत्तमोत्तमम्

itthaṃ sma pṛṣṭaḥ sa tu bādarāyaṇis
tat-smāritānanta-hṛtākhilendriyaḥ |
kṛcchrāt punar labdha-bahir-dṛśiḥ śanaiḥ
pratyāha taṃ bhāgavatottamottamam

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 .”

2.4.94

निरुच्छवसित-रीतयो विघटिताक्षिप-क्ष्म-क्रिया
निरीह-निखिलेन्द्रियाः प्रतिनिवृत्त-चिद्-वृत्तयः ।
अवेक्ष्य कुरु-मण्डले रहसि पुण्डरीकेक्षणं
व्रजाम्बुज-दृशो ऽभजन् कनक-शालभञ्जी-श्रियम्

nirucchvasita-rītayo vighaṭitākṣipa-kṣma-kriyā
nirīha-nikhilendriyāḥ pratinivṛtta-cid-vṛttayaḥ |
avekṣya kuru-maṇḍale rahasi puṇḍarīkekṣaṇaṃ
vrajāmbuja-dṛśo 'bhajan kanaka-śālabhañjī-śriyam

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.”

2.4.95

कदाचित् खेदाग्निं विघटयितुम् अन्तर्-गतम् असौ
सहालीभिर् लेभे तरलित-मना यामुन-तटीम् ।
चिराद् अस्याश् चित्तं परिचित-कुटीर-कलनाद्
अवस्था तस्तार स्फुटम् अथ सुषुप्तेः प्रिय-सखी

kadācit khedāgniṃ vighaṭayitum antar-gatam asau
sahālībhir lebhe taralita-manā yāmuna-taṭīm |
cirād asyāś cittaṃ paricita-kuṭīra-kalanād
avasthā tastāra sphuṭam atha suṣupteḥ priya-sakhī

Moha arising from separation, from Haṃsadūta: “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.”

2.4.96

मुकुन्दम् आविष्कृत-विश्व-रूपं
निरूपयन् वानर-वर्य-केतुः ।
करारविन्दात् पुरतः स्खलन्तं
न गाण्डीवं खण्डित-धीर् विवेद

mukundam āviṣkṛta-viśva-rūpaṃ
nirūpayan vānara-varya-ketuḥ |
karāravindāt purataḥ skhalantaṃ
na gāṇḍīvaṃ khaṇḍita-dhīr viveda

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.”

2.4.97

विषादाद्, यथा श्री-दशमे (१०.११.४९)--
कृष्णं महा-बक-ग्रस्तं दृष्ट्वा रामादयो ऽर्भकाः ।
बभूवुर् इन्द्रियाणीव विना प्राणं विचेतसः

viṣādād, yathā śrī-daśame (10.11.49)--
kṛṣṇaṃ mahā-baka-grastaṃ dṛṣṭvā rāmādayo 'rbhakāḥ |
babhūvur indriyāṇīva vinā prāṇaṃ vicetasaḥ

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."

2.4.98

अस्यान्यत्रात्म-पर्यन्ते स्यात् सर्वत्रैव मूढता ।
कृष्ण-स्फूर्ति-विशेषस् तु न कदाप्य् अत्र लीयते

asyānyatrātma-paryante syāt sarvatraiva mūḍhatā |
kṛṣṇa-sphūrti-viśeṣas tu na kadāpy atra līyate

"When the devotees develop moha , they lose awareness of objects including their own bodies, but awareness of Kṛṣṇa never disappears."

2.4.99

अथ (१५) मृतिः--
विषाद-व्याधि-सन्त्रास-सम्प्रहार-क्लमादिभिः ।
प्राण-त्यागो मृतिस् तस्याम् अव्यक्ताक्षर-भाषणम् ।
विवर्ण-गात्रता-श्वास-मान्द्य-हिक्कादयः क्रियाः

atha (15) mṛtiḥ--
viṣāda-vyādhi-santrāsa-samprahāra-klamādibhiḥ |
prāṇa-tyāgo mṛtis tasyām avyaktākṣara-bhāṣaṇam |
vivarṇa-gātratā-śvāsa-māndya-hikkādayaḥ kriyāḥ

“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.”

2.4.100

अनुल्लास-श्वासा मुहुर् असरलोत्तानित-दृशो
विवृण्वन्तः काये किम् अपि नव-वैवर्ण्यम् अभितः ।
हरेर् नामाव्यक्तीकृतम् अलघु-हिक्का-लहरीभिः
प्रजल्पन्तः प्राणान् जहति मथुरायां सुकृतिनः

anullāsa-śvāsā muhur asaralottānita-dṛśo
vivṛṇvantaḥ kāye kim api nava-vaivarṇyam abhitaḥ |
harer nāmāvyaktīkṛtam alaghu-hikkā-laharībhiḥ
prajalpantaḥ prāṇān jahati mathurāyāṃ sukṛtinaḥ

“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.”

2.4.101

विरमद्-अलघु-कण्ठोद्घोष-घुत्कार-चक्रा
क्षण-विघटित-ताम्यद्-दृष्टि-खद्योत-दीप्तिः ।
हरि-मिहिर-निपीत-प्राण-गाढान्धकारा
क्षयम् अगमद् अकस्मात् पूतना काल-रात्रिः

viramad-alaghu-kaṇṭhodghoṣa-ghutkāra-cakrā
kṣaṇa-vighaṭita-tāmyad-dṛṣṭi-khadyota-dīptiḥ |
hari-mihira-nipīta-prāṇa-gāḍhāndhakārā
kṣayam agamad akasmāt pūtanā kāla-rātriḥ

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 owns in the form of her death groans.”

2.4.102

प्रायो ऽत्र मरणात् पूर्वा चित्त-वृत्तिर् मृतिर् मता ।
मृतिर् अत्रानुभावः स्याद् इति केनचिद् उच्यते ।
किन्तु नायक-वीर्यार्थं शत्रौ मरणम् उच्यते

prāyo 'tra maraṇāt pūrvā citta-vṛttir mṛtir matā |
mṛtir atrānubhāvaḥ syād iti kenacid ucyate |
kintu nāyaka-vīryārthaṃ śatrau maraṇam ucyate

“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 v yābhicārī- bhāva called mṛti) just to show His power.”

2.4.103

अथ (१६) आलस्यम्--
सामर्थ्यस्यापि सद्-भावे क्रियानुन्मुखता हि या ।
तृप्ति-श्रमादि-सम्भूता तद्-आलस्यम् उदीर्यते

atha (16) ālasyam--
sāmarthyasyāpi sad-bhāve kriyānunmukhatā hi yā |
tṛpti-śramādi-sambhūtā tad-ālasyam udīryate

“Lack of enthusiasm to perform activities because of satiation or fatigue, even though one has the ability to do them, is called ālasya .”

2.4.104

अत्राङ्ग-भजो जृम्भा च क्रिया द्वेषो ऽक्षि-मर्दनम् ।
शय्यासनैक-प्रियता तन्द्रा-निद्रादयो ऽपि च

atrāṅga-bhajo jṛmbhā ca kriyā dveṣo 'kṣi-mardanam |
śayyāsanaika-priyatā tandrā-nidrādayo 'pi ca

“In this state, stretching the limbs, yawning, disgust with work, rubbing the eyes, lying down, fondness for sitting down, exhaustion and sleep occur.”

2.4.105

तत्र तृप्तेर्, यथा--
विप्राणां नस् तथा तृप्तिर् आसीद् गोवर्धनोत्सवे ।
नाशीर्वादे ऽपि गोपेन्द्र यथा स्यात् प्रभविष्णुता

tatra tṛpter, yathā--
viprāṇāṃ nas tathā tṛptir āsīd govardhanotsave |
nāśīrvāde 'pi gopendra yathā syāt prabhaviṣṇutā

“O king of the cowherds! At the festival of Govardhana we have become so satisfied that we cannot even give blessings.”

2.4.106

सुष्ठु निःसह-तनुः सुबलो ऽभूत्
प्रीतये मम विधाय नियुद्धम् ।
मोटयन्तम् अभितो निजम् अङ्गं
नाहवाय सहसाह्वयताम् अमुम्

suṣṭhu niḥsaha-tanuḥ subalo 'bhūt
prītaye mama vidhāya niyuddham |
moṭayantam abhito nijam aṅgaṃ
nāhavāya sahasāhvayatām amum

“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.”

2.4.107

अथ (१७) जाड्यम्--
जाड्यम् अप्रतिपत्तिः स्याद् इष्टानिष्ठ-श्रुतीक्षणैः ।
विरहाद्यैश् च तन्-मोहात् पूर्वावस्थापरापि च ।
अत्रानिमिषता तूष्णीम्-भाव-विस्मरणादयः

atha (17) jāḍyam--
jāḍyam apratipattiḥ syād iṣṭāniṣṭha-śrutīkṣaṇaiḥ |
virahādyaiś ca tan-mohāt pūrvāvasthāparāpi ca |
atrānimiṣatā tūṣṇīm-bhāva-vismaraṇādayaḥ

“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.”

2.4.108

गावश् च कृष्णमुख-निर्गत-वेणु-गीत-
पीयूषम् उत्तभित-कर्ण-पुटैः पिबन्त्यः ।
शावाः स्नुत-स्तन-पयः-कवलाः स्म तस्थुर्
गोविन्दम् आत्मनि दृशाश्रु-कुलाः स्पृशन्त्यः

gāvaś ca kṛṣṇamukha-nirgata-veṇu-gīta-
pīyūṣam uttabhita-karṇa-puṭaiḥ pibantyaḥ |
śāvāḥ snuta-stana-payaḥ-kavalāḥ sma tasthur
govindam ātmani dṛśāśru-kulāḥ spṛśantyaḥ

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.”

2.4.109

आकलय्य परिवर्तित-गोत्रां
केशवस्य गिरम् अर्पित-शल्याम् ।
बिद्ध-धीर् अधिक-निर्निमिषाक्षी-
लक्ष्मणा क्षणम् अवर्तत तूष्णीम्

ākalayya parivartita-gotrāṃ
keśavasya giram arpita-śalyām |
biddha-dhīr adhika-nirnimiṣākṣī-
lakṣmaṇā kṣaṇam avartata tūṣṇīm

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.”

2.4.110

इष्टेक्षणेन, यथा श्री-दशमे (१०.७१.४०)--
गोविन्दं गृहम् आनीय देव-देवेशम् आदृतः ।
पूजायां नाविदत् कृत्यं प्रमादोपहतो नृपः

iṣṭekṣaṇena, yathā śrī-daśame (10.71.40)--
govindaṃ gṛham ānīya deva-deveśam ādṛtaḥ |
pūjāyāṃ nāvidat kṛtyaṃ pramādopahato nṛpaḥ

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.”

2.4.111

अनिष्टेक्षणेन, यथा तत्रैव (१०.३९.३६)--
यावद् आलक्ष्यते केतुर् यावद् रेणू रथस्य च ।
अनुप्रस्थापितात्मानो लेख्यानीवोपलक्षिताः

aniṣṭekṣaṇena, yathā tatraiva (10.39.36)--
yāvad ālakṣyate ketur yāvad reṇū rathasya ca |
anuprasthāpitātmāno lekhyānīvopalakṣitāḥ

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.”

2.4.112

मुकुन्द विरहेण ते विधुरिताः सखायश् चिराद्
अलङ्कृतिभिर् उज्झिता भुवि निविश्य तत्र स्थिताः ।
स्खलन्-मलिन-वाससः शवल-रुक्ष-गात्र-श्रियः
स्फुरन्ति खल-देवल-द्विज-गृहे सुरार्चा इव

mukunda viraheṇa te vidhuritāḥ sakhāyaś cirād
alaṅkṛtibhir ujjhitā bhuvi niviśya tatra sthitāḥ |
skhalan-malina-vāsasaḥ śavala-rukṣa-gātra-śriyaḥ
sphuranti khala-devala-dvija-gṛhe surārcā iva

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."

2.4.113

अथ (१८) व्रीडा--
नवीन-सङ्गमाकार्य-स्तवावज्ञादिना कृता ।
अधृष्टता भवेद् व्रीडा तत्र मौनं विचिन्तनम् ।
अवगुण्ठन-भू-लेखौ तथाधोमुखतादयः

atha (18) vrīḍā--
navīna-saṅgamākārya-stavāvajñādinā kṛtā |
adhṛṣṭatā bhaved vrīḍā tatra maunaṃ vicintanam |
avaguṇṭhana-bhū-lekhau tathādhomukhatādayaḥ

"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."

2.4.114

गोविन्दे स्वयम् अकरोः सरोज-नेत्रे
प्रेमान्धा वर-वपुर् अर्पणं सखि ।
कार्पण्यं न कुरु दरावलोक-दाने
विक्रीते करिणि किम् अङ्कुशे विवादः

govinde svayam akaroḥ saroja-netre
premāndhā vara-vapur arpaṇaṃ sakhi |
kārpaṇyaṃ na kuru darāvaloka-dāne
vikrīte kariṇi kim aṅkuśe vivādaḥ

Vrīḍā from meeting the Lord for the first time, from Padyāvalī : “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.”

2.4.115

त्वम् अवाग् इह मा शिरः कृथा
वदनं च त्रपया शची-पते ।
नय कल्प-तरुं न चेच् छचीं
कथम् अग्रे मुखम् ईक्षयिष्यसि

tvam avāg iha mā śiraḥ kṛthā
vadanaṃ ca trapayā śacī-pate |
naya kalpa-taruṃ na cec chacīṃ
katham agre mukham īkṣayiṣyasi

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?”

2.4.116

स्तवेन, यथा--
भूरि-साद्गुण्य-भारेण स्तूयमानस्य शौरिणा ।
उद्धवस्य व्यरोचिष्ट नम्री-भूतं तदा शिरः

stavena, yathā--
bhūri-sādguṇya-bhāreṇa stūyamānasya śauriṇā |
uddhavasya vyarociṣṭa namrī-bhūtaṃ tadā śiraḥ

Shame from being praised: “When Kṛṣṇa praised Uddhava , listing all his good qualities, Uddhava lowered his head and took on a unique attractiveness.”

2.4.117

अवज्ञया, यथा हरि-वंशे (२.६७.१९) {*इन् ग्रितिचल् एदितोन्, अप्पेन्दिx २९.}
सत्यादेवी-वाक्यम्--
वसन्त-कुसुमैश् चित्रं सदा रैवतकं गिरिम् ।
प्रिया भूत्वाऽप्रिया भूता कथं द्रक्ष्यामि तं पुनः

*avajñayā, yathā hari-vaṃśe (2.67.19) {*In critical editon, appendix 29.}*
satyādevī-vākyam--
vasanta-kusumaiś citraṃ sadā raivatakaṃ girim |
priyā bhūtvā'priyā bhūtā kathaṃ drakṣyāmi taṃ punaḥ

Shame arising from neglect, from Hari- vaṃśa , 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?”

2.4.118

अथ (१९) अवहित्था--
अवहित्थाकार-गुप्तिर् भवेद् भावेन केनचित्

atha (19) avahitthā--
avahitthākāra-guptir bhaved bhāvena kenacit

“The external action of wanting to hide one’s external symptoms because of thinking oneself low is called avahitthā.”

2.4.119

अत्राङ्गादेः पराभ्यूह-स्थानस्य परिगूहनम् ।
अन्यत्रेक्षा वृथा-चेष्टा वाग्-भङ्गीत्य्-आदयः क्रियाः

atrāṅgādeḥ parābhyūha-sthānasya parigūhanam |
anyatrekṣā vṛthā-ceṣṭā vāg-bhaṅgīty-ādayaḥ kriyāḥ

“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.”

2.4.120

तथा चोक्तम्--
अनुभाव-पिधानार्थो ऽवहित्थं भाव उच्यते

tathā coktam--
anubhāva-pidhānārtho 'vahitthaṃ bhāva ucyate

“The ancient authorities say that the bhāva which conceals one’s anubhāvas (external symptoms) is called avahitthā -vyabhicārī-bhāva .”

2.4.121

सभाजयित्वा तम् अनङ्ग-दीपनं
सहास-लीलेक्षण-विभ्रम-भ्रुवा ।
संस्पर्शनेनाङ्क-कृताङ्घ्रि-हस्तयोः
संस्तुत्य ईषत् कुपिता बभाषिरे

sabhājayitvā tam anaṅga-dīpanaṃ
sahāsa-līlekṣaṇa-vibhrama-bhruvā |
saṃsparśanenāṅka-kṛtāṅghri-hastayoḥ
saṃstutya īṣat kupitā babhāṣire

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.”

2.4.122

सात्राजिती-सदन-सीमनि पारिजाते
नीते प्रणीत-महसा मधुसूदनेन ।
द्राघीय-सीमनि विदर्भ-भुवस् तदेर्ष्यां
सौशील्यतः किल न को ऽपि विदाम्बभूव

sātrājitī-sadana-sīmani pārijāte
nīte praṇīta-mahasā madhusūdanena |
drāghīya-sīmani vidarbha-bhuvas taderṣyāṃ
sauśīlyataḥ kila na ko 'pi vidāmbabhūva

An example of avahitthā from mild nature: “When Madhusūdana brought the parijāta tree to the house of Satyabhāmā , though Rukmiṇī was filled with anger, no one could detect that deception because of her mildness.”

2.4.123

तम् आत्मजैर् दृष्टिभिर् अन्तरात्मना
दुरन्त-भावाः परिरेभिरे पतिम् ।
निरुद्धम् अप्य् आस्रवद् अम्बु नेत्रयोर्
विलज्जतीनां भृगु-वर्य वैक्लवात्

tam ātmajair dṛṣṭibhir antarātmanā
duranta-bhāvāḥ parirebhire patim |
niruddham apy āsravad ambu netrayor
vilajjatīnāṃ bhṛgu-varya vaiklavāt

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.”

2.4.124

जैह्म्य-ह्रीभ्यां, यथा--
का वृषस्यति तं गोष्ठ-भुजङ्गं कुल-पालिका ।
दूति यत्र स्मृते मूर्तिर् भीत्या रोमाञ्चिता मम

jaihmya-hrībhyāṃ, yathā--
kā vṛṣasyati taṃ goṣṭha-bhujaṅgaṃ kula-pālikā |
dūti yatra smṛte mūrtir bhītyā romāñcitā mama

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.”

2.4.125

सौजन्येन, यथा--
गूढा गाभीर्य-सम्पद्भिर् मनो-गह्वर-गर्भगा ।
प्रौढाप्य् अस्या रतिः कृष्णे दुर्वितर्का परैर् अभूत्

saujanyena, yathā--
gūḍhā gābhīrya-sampadbhir mano-gahvara-garbhagā |
prauḍhāpy asyā ratiḥ kṛṣṇe durvitarkā parair abhūt

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.”

2.4.126

गोविन्दे सुबल-मुखैः समं सुहृद्भिः
स्मेरास्यैः स्फुटम् इह नर्म निर्मिमाणे ।
आनम्रीकृत-वदनः प्रमोद-मुग्धो
यत्नेन स्मितम् अथ संववार पत्री

govinde subala-mukhaiḥ samaṃ suhṛdbhiḥ
smerāsyaiḥ sphuṭam iha narma nirmimāṇe |
ānamrīkṛta-vadanaḥ pramoda-mugdho
yatnena smitam atha saṃvavāra patrī

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.”

2.4.128

हेतुत्वं गोपनत्वं च गोप्यत्वं चात्र सम्भवेत् ।
प्रायेण सर्व-भावानाम् एकशो ऽनेकशो ऽपि च

hetutvaṃ gopanatvaṃ ca gopyatvaṃ cātra sambhavet |
prāyeṇa sarva-bhāvānām ekaśo 'nekaśo 'pi ca

“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.”

2.4.129

अथ (२०) स्मृतिः--
या स्यात् पूर्वानुभूतार्थ-प्रतीतिः सदृशेक्षया ।
दृढाभ्यासादिना वापि सा स्मृतिः परिकीर्तिता ।
भवेद् अत्र शिरः-कम्पो भ्रू-विक्षेपादयो ऽपि च

atha (20) smṛtiḥ--
yā syāt pūrvānubhūtārtha-pratītiḥ sadṛśekṣayā |
dṛḍhābhyāsādinā vāpi sā smṛtiḥ parikīrtitā |
bhaved atra śiraḥ-kampo bhrū-vikṣepādayo 'pi ca

“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.”

2.4.130

तत्र सदृशेक्षणा, यथा--
विलोक्य श्यामम् अम्भोदम् अम्भोरुह-विलोचना ।
स्मारं स्मारं मुकुन्द त्वां स्मारं विक्रमम् अन्वभूत्

tatra sadṛśekṣaṇā, yathā--
vilokya śyāmam ambhodam ambhoruha-vilocanā |
smāraṃ smāraṃ mukunda tvāṃ smāraṃ vikramam anvabhūt

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.”

2.4.131

दृढाभ्यासेन, यथा--
प्रणिधान-विधिम् इदानीम् अकुर्वतो ऽपि प्रमादतो हृदि मे ।
हरि-पद-पङ्कज-युगलं क्वचित् कदाचित् परिस्फुरति

dṛḍhābhyāsena, yathā--
praṇidhāna-vidhim idānīm akurvato 'pi pramādato hṛdi me |
hari-pada-paṅkaja-yugalaṃ kvacit kadācit parisphurati

“Spontaneously, without concentrating, the lotus feet of the Lord now appear in my heart at any time or place.”

2.4.132

अथ (२१) वितर्कः--
विमर्षात् संशयादेश् च वितर्कस् तूह उच्यते ।
एष भ्रू-क्सेपण-शिरो ऽङ्गुलि-सञ्चालनादि-कृत्

atha (21) vitarkaḥ--
vimarṣāt saṃśayādeś ca vitarkas tūha ucyate |
eṣa bhrū-ksepaṇa-śiro 'ṅguli-sañcālanādi-kṛt

“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.”

2.4.133

न जानीषे मूर्ध्नश् च्युतम् अपि शिखण्डं यद् अखिलं
न कण्ठे यन् माल्यं कलयसि पुरस्तात् कृतम् अपि ।
तद् उन्नीतं वृन्दावन-कुहर-लीला-कलभ हे
स्फुटं राधा-नेत्र-भ्रमर-वर वीर्योन्नतिर् इयम्

na jānīṣe mūrdhnaś cyutam api śikhaṇḍaṃ yad akhilaṃ
na kaṇṭhe yan mālyaṃ kalayasi purastāt kṛtam api |
tad unnītaṃ vṛndāvana-kuhara-līlā-kalabha he
sphuṭaṃ rādhā-netra-bhramara-vara vīryonnatir iyam

“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.”

2.4.134

असौ किं तापिञ्छो न हि तद्-अमल-श्रीर् इह गतिः
पयोदः किं वामं न यद् इह निरङ्को हिमकरः ।
जगन्-मोहारम्भोद्धूर-मधुर-वंशी-ध्वनिर् इतो
ध्रुवं मूर्धन्य् अद्रेर् विधु-मुखि मुकुन्दो विहरति

asau kiṃ tāpiñcho na hi tad-amala-śrīr iha gatiḥ
payodaḥ kiṃ vāmaṃ na yad iha niraṅko himakaraḥ |
jagan-mohārambhoddhūra-madhura-vaṃśī-dhvanir ito
dhruvaṃ mūrdhany adrer vidhu-mukhi mukundo viharati

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.”

2.4.135

विनिर्णयान्त एवायं तर्क इत्य् ऊचिरे परे

vinirṇayānta evāyaṃ tarka ity ūcire pare

“Some say that tarka means to draw conclusions about objects cabale of being judged.”

2.4.136

अथ (२२) चिन्ता--
ध्यानं चिन्ता भवेद् इष्टानाप्त्य्-अनिष्टाप्ति-निर्मितम् ।
श्वासाधोमुख-भूलेख-वैवर्ण्यान् निद्रता इह ।
विलापोत्ताप-कृशता-बाष्प-दैन्यादयो ऽपि च

atha (22) cintā--
dhyānaṃ cintā bhaved iṣṭānāpty-aniṣṭāpti-nirmitam |
śvāsādhomukha-bhūlekha-vaivarṇyān nidratā iha |
vilāpottāpa-kṛśatā-bāṣpa-dainyādayo 'pi ca

“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.”

2.4.137

कृत्वा मुखान्य् अवशुचः श्वसनेन शुष्यद्
बिम्बाधराणि चरणेन लिखन्त्यः ।
अस्रेर् उपात्त-मसिभिः कुच-कुङ्कुमानि
तस्थुर् मृजन्त्य उरु-दुःख-भराः स्म तूष्णीम्

kṛtvā mukhāny avaśucaḥ śvasanena śuṣyad
bimbādharāṇi caraṇena likhantyaḥ |
asrer upātta-masibhiḥ kuca-kuṅkumāni
tasthur mṛjantya uru-duḥkha-bharāḥ sma tūṣṇīm

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 smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness.”

2.4.138

अरतिभिर् अतिक्रम्य क्षामा प्रदोषम् अदोष-धीः
कथम् अपि चिराद् अध्यासीना प्रघाणम् अघान्तक ।
विधूरित-मुखी घूर्णत्य् अन्तः प्रसूस् तव चिन्तया
किम् अहह गृहं क्रीडा-लुब्ध त्वयाद्य विसस्मरे

aratibhir atikramya kṣāmā pradoṣam adoṣa-dhīḥ
katham api cirād adhyāsīnā praghāṇam aghāntaka |
vidhūrita-mukhī ghūrṇaty antaḥ prasūs tava cintayā
kim ahaha gṛhaṃ krīḍā-lubdha tvayādya visasmare

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.”

2.4.139

गृहिणि गहनयान्तश्चिन्तयोन्निद्र-नेत्रा
ग्लपय न मुख-पद्मं तप्त-बाष्प-प्लवेन ।
नृप-पुरम् अनुविन्दन् गान्दिनेयेन सार्धं
तव सुतम् अहम् एव द्राक् परावर्तयामि

gṛhiṇi gahanayāntaścintayonnidra-netrā
glapaya na mukha-padmaṃ tapta-bāṣpa-plavena |
nṛpa-puram anuvindan gāndineyena sārdhaṃ
tava sutam aham eva drāk parāvartayāmi

“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.”

2.4.140

अथ (२३) मतिः--
शास्त्रादीनां विचारोत्थम् अर्थ-निर्धारणं मतिः

atha (23) matiḥ--
śāstrādīnāṃ vicārottham artha-nirdhāraṇaṃ matiḥ

“Ascertaining a meaning after consulting scripture is called mati .”

2.4.141

अत्र कर्तव्य-करणं संशय-भ्रमयोश् छिदा ।
उपदेशश् च शिष्याणाम् ऊहापोहादयो ऽपि च

atra kartavya-karaṇaṃ saṃśaya-bhramayoś chidā |
upadeśaś ca śiṣyāṇām ūhāpohādayo 'pi ca

“In this state performing necessary actions after cutting doubts and illusions, giving instructions to students and defeating others’ arguments and opposite conclusions occur.”

2.4.142

व्यामोहाय चराचरस्य जगतस् ते ते पुराणागमास्
तां ताम् एव हि देवतां परमिकां जल्पन्तु कल्पावधि ।
सिद्धान्ते पुनर् एक एव भगवान् विष्णुः समस्तागम-
व्यापारेषु विवेचन-व्यतिकरं नीतेषु निश्चीयते

vyāmohāya carācarasya jagatas te te purāṇāgamās
tāṃ tām eva hi devatāṃ paramikāṃ jalpantu kalpāvadhi |
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaraṃ nīteṣu niścīyate

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.”

2.4.143

त्वं न्यस्त-दण्डमुनिभिर् गदितानुभाव
आत्मात्मदश् च जगताम् इति मे वृतो ऽसि ।
हित्वा भवद्-भ्रुव उदीरित-काल-वेग-
ध्वस्ताशिषो ऽब्ज-भवनाकपतीन् कुतो ऽन्ये

tvaṃ nyasta-daṇḍamunibhir gaditānubhāva
ātmātmadaś ca jagatām iti me vṛto 'si |
hitvā bhavad-bhruva udīrita-kāla-vega-
dhvastāśiṣo 'bja-bhavanākapatīn kuto 'nye

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?”

2.4.144

अथ (२४) धृतिः--
धृतिः स्यात् पूर्णता ज्ञान-दुःखाभावोत्तमाप्तिभिः ।
अप्राप्तातीत-नष्टार्थान् अभिसंशोचनादि-कृत्

atha (24) dhṛtiḥ--
dhṛtiḥ syāt pūrṇatā jñāna-duḥkhābhāvottamāptibhiḥ |
aprāptātīta-naṣṭārthān abhisaṃśocanādi-kṛt

“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.”

2.4.145

तत्र ज्ञानेन, यथा वैराग्य-शतके (५५) भर्तृहरिः--
अश्नीमहि वयं भिक्षाम् आशावासो वसीमहि ।
शयीमहि मही-पृष्ठे कुर्वीमहि किम् ईश्वरैः

tatra jñānena, yathā vairāgya-śatake (55) bhartṛhariḥ--
aśnīmahi vayaṃ bhikṣām āśāvāso vasīmahi |
śayīmahi mahī-pṛṣṭhe kurvīmahi kim īśvaraiḥ

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?”

2.4.146

गोष्ठं रमा-केलि-गृहं चकास्ति
गावश् च धावन्ति परः-परार्धाः ।
पुत्रस् तथा दीव्यति दिव्य-कर्मा
तृप्तिर् ममाभूद् गृहमेधि-सौख्ये

goṣṭhaṃ ramā-keli-gṛhaṃ cakāsti
gāvaś ca dhāvanti paraḥ-parārdhāḥ |
putras tathā dīvyati divya-karmā
tṛptir mamābhūd gṛhamedhi-saukhye

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.”

2.4.147

उत्तमाप्त्या, यथा--
हरि-लीला-सुधा-सिन्धोस् तटम् अप्य् अधितिष्ठतः ।
मनो मम चतुर्-वर्गं तृणायापि न मन्यते

uttamāptyā, yathā--
hari-līlā-sudhā-sindhos taṭam apy adhitiṣṭhataḥ |
mano mama catur-vargaṃ tṛṇāyāpi na manyate

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.”

2.4.148

अथ (२५) हर्षः--
अभीष्टेक्षण-लाभादि-जाता चेतः-प्रसन्नता ।
हर्षः स्याद् इह रोमाञ्चः स्वेदो ऽश्रु मुख-फुल्लता ।
आवेगोन्माद-जडतास् तथा मोहादयो ऽपि च

atha (25) harṣaḥ--
abhīṣṭekṣaṇa-lābhādi-jātā cetaḥ-prasannatā |
harṣaḥ syād iha romāñcaḥ svedo 'śru mukha-phullatā |
āvegonmāda-jaḍatās tathā mohādayo 'pi ca

“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 (jaḍatā) and fainting (moha) occur.”

2.4.149

तत्र अभीष्टेक्षणेन, यथा श्री-विष्णु-पुराणे [वि.पु. ५.१७.२५]--
तौ दृष्ट्वा विकसद्-वक्त्र-सरोजः स महामतिः ।
पुलकाञ्चित-सर्वाङ्गस् तदाक्रूरो ऽभवन् मुने

tatra abhīṣṭekṣaṇena, yathā śrī-viṣṇu-purāṇe [vi.pu. 5.17.25]--
tau dṛṣṭvā vikasad-vaktra-sarojaḥ sa mahāmatiḥ |
pulakāñcita-sarvāṅgas tadākrūro 'bhavan mune

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.”

2.4.150

अभीष्ट-लाभेन, यथा श्री-दशमे (१०.३३.१२)--
तत्रैकांसगतं बाहुं कृष्णस्योत्पलसौरभम् ।
चन्दनालिप्तम् आघ्राय हृष्टरोमा चुचुम्ब ह

abhīṣṭa-lābhena, yathā śrī-daśame (10.33.12)--
tatraikāṃsagataṃ bāhuṃ kṛṣṇasyotpalasaurabham |
candanāliptam āghrāya hṛṣṭaromā cucumba ha

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."

2.4.151

अथ (२६) औत्सुक्यम्--
कालाक्षमत्वम् औत्सुक्यम् इष्टेक्षाप्ति-स्पृहादिभिः ।
मुख-शोष-त्वरा-चिन्ता-निःश्वास-स्थिरतादिकृत्

atha (26) autsukyam--
kālākṣamatvam autsukyam iṣṭekṣāpti-spṛhādibhiḥ |
mukha-śoṣa-tvarā-cintā-niḥśvāsa-sthiratādikṛt

"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."

2.4.152

प्राप्तं निशम्य नर-लोचन-पान-पात्रम्
औत्सुक्य-विश्लथित-केश-दुकूल-बद्धाः ।
सद्यो विसृज्य गृह-कर्म पतींश् च तल्पे
द्रष्टुं ययुर् युवतयः स्म नरेन्द्र-मार्गे

prāptaṃ niśamya nara-locana-pāna-pātram
autsukya-viślathita-keśa-dukūla-baddhāḥ |
sadyo visṛjya gṛha-karma patīṃś ca talpe
draṣṭuṃ yayur yuvatayaḥ sma narendra-mārge

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."

2.4.153

प्रकटित-निज-वासं स्निग्ध-वेणु-प्रणादैर्
द्रुत-गति हरिम् आरात् प्राप्य कुञ्जे स्मिताक्षी ।
श्रवण-कुहर-कण्डुं तन्वती नम्र-वक्त्रा
स्नपयति निज-दास्ये राधिका मां कदा नु

prakaṭita-nija-vāsaṃ snigdha-veṇu-praṇādair
druta-gati harim ārāt prāpya kuñje smitākṣī |
śravaṇa-kuhara-kaṇḍuṃ tanvatī namra-vaktrā
snapayati nija-dāsye rādhikā māṃ kadā nu

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?"

2.4.154

नर्म-कर्मठतया सखी-गणे
द्राघयत्य् अघहराग्रतः कथाम् ।
गुच्छक-ग्रहण-कैतवाद् असौ
गह्वरं द्रुत-पद-क्रमं ययौ

narma-karmaṭhatayā sakhī-gaṇe
drāghayaty aghaharāgrataḥ kathām |
gucchaka-grahaṇa-kaitavād asau
gahvaraṃ druta-pada-kramaṃ yayau

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."

2.4.155

अथ (२७) औग्र्यम्--
अपराध-दुरुक्त्य्-आदि- जातं चण्डत्वम् उग्रता ।
वध-बन्ध-शिरः-कम्प-भर्त्सनोत्ताडनादि-कृत्

atha (27) augryam--
aparādha-durukty-ādi- jātaṃ caṇḍatvam ugratā |
vadha-bandha-śiraḥ-kampa-bhartsanottāḍanādi-kṛt

"Ferocity arising from offenses and harsh words is called augrya . In that state killing, binding, shaking the head, shouting loudly and beating occur."

2.4.156

स्फुरति मयि भुजङ्गी-गर्भ-विश्रंसि-कीर्तौ
विरचयति मद्-ईशे किल्बिषं कालियो ऽपि ।
हुत-भुजि बत कुर्यां जाठरे वौषड् एनं
सपदि दनुज-हन्तुः किन्तु रोषाद् बिभेमि

sphurati mayi bhujaṅgī-garbha-viśraṃsi-kīrtau
viracayati mad-īśe kilbiṣaṃ kāliyo 'pi |
huta-bhuji bata kuryāṃ jāṭhare vauṣaḍ enaṃ
sapadi danuja-hantuḥ kintu roṣād bibhemi

"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.'"

2.4.157

प्रभवति विबुधानाम् अग्रिमस्याग्र-पूजां
न हि दनुज-रिपोर् यः प्रौङ्ध-कीर्तेर् विसोढुम् ।
कटुतर-यम-दण्डोद्दण्ड-रोचिर् मयासौ
शिरसि पृथुनि तस्य न्यस्यते सव्य-पादः

prabhavati vibudhānām agrimasyāgra-pūjāṃ
na hi danuja-ripor yaḥ prauṅdha-kīrter visoḍhum |
kaṭutara-yama-daṇḍoddaṇḍa-rocir mayāsau
śirasi pṛthuni tasya nyasyate savya-pādaḥ

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 ."

2.4.158

रताः किल नृपासने क्षितिप-लक्ष-भुक्तोज्झिते
खलाः कुरु-कुलाधमाः प्रभुम् अजाण्ड-कोटिष्व् अमी ।
हहा बत विडम्बना शिव शिवाद्य नः शृण्वतां
हठाद् इह कटाक्षयन्त्य् अखिल-वन्द्यम् अप्य् अच्युतम्

ratāḥ kila nṛpāsane kṣitipa-lakṣa-bhuktojjhite
khalāḥ kuru-kulādhamāḥ prabhum ajāṇḍa-koṭiṣv amī |
hahā bata viḍambanā śiva śivādya naḥ śṛṇvatāṃ
haṭhād iha kaṭākṣayanty akhila-vandyam apy acyutam

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.”

2.4.160

तत्र स्वेदः शिरःकम्पो विवर्णत्वं विचिन्तनम् ।
उपायान्वेषणाक्रोश-वैमुख्योत्ताडनादयः

tatra svedaḥ śiraḥkampo vivarṇatvaṃ vicintanam |
upāyānveṣaṇākrośa-vaimukhyottāḍanādayaḥ

“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.”

2.4.161

निर्धौतानाम् अखिल-धरणी-माधुरीणां धूरीणा
कल्याणी मे निवसति वधूः पश्य पार्श्वे नवोढा ।
अन्तर्गोष्ठे चटुल नटयन्न् अत्र नेत्र-त्रिभागं
निःशङ्कस् त्वं भ्रमसि भविता नाकुलत्वं कुतो मे

nirdhautānām akhila-dharaṇī-mādhurīṇāṃ dhūrīṇā
kalyāṇī me nivasati vadhūḥ paśya pārśve navoḍhā |
antargoṣṭhe caṭula naṭayann atra netra-tribhāgaṃ
niḥśaṅkas tvaṃ bhramasi bhavitā nākulatvaṃ kuto me

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!"

2.4.162

कदम्ब-वन-तस्कर द्रुतम् अपेहि किं चाटुभिर्
जने भवति मद्-विधे परिभवो हि नातः परः ।
त्वया व्रज-मृगी-दृशां सदसि हन्त चन्द्रावली
वरापि यद् अयोग्यया स्फुटम् अदूषि ताराख्यया

kadamba-vana-taskara drutam apehi kiṃ cāṭubhir
jane bhavati mad-vidhe paribhavo hi nātaḥ paraḥ |
tvayā vraja-mṛgī-dṛśāṃ sadasi hanta candrāvalī
varāpi yad ayogyayā sphuṭam adūṣi tārākhyayā

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 ."

2.4.163

पति-सुतान्वय-भार्तृ-बान्धवान्
अतिविलङ्घ्य ते ऽन्त्य् अच्युतागताः ।
गति-विदस् तवोद्गीत-मोहिताः
कितव योषितः कस् त्यजेन् निशि

pati-sutānvaya-bhārtṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ |
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

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 midle 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.”

2.4.164

अथ (२९) असूया--
द्वेषः परोदये ऽसूयान्य-सौभाग्य-गुणादिभिः ।
तत्रेर्ष्यानादराक्षेपा दोषारोपो गुणेष्व् अपि ।
अपवृत्तिस् तिरो-वीक्षा भ्रुवोर् भङ्गुरतादयः

atha (29) asūyā--
dveṣaḥ parodaye 'sūyānya-saubhāgya-guṇādibhiḥ |
tatrerṣyānādarākṣepā doṣāropo guṇeṣv api |
apavṛttis tiro-vīkṣā bhruvor bhaṅguratādayaḥ

“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.”

2.4.165

मा गर्वम् उद्वह कपोल-तले चकास्ति
कृष्ण-स्वहस्त-लिखिता नव-मञ्जरीति ।
अन्यापि किं न सखि भाजनम् ईदृशीनां
वैरी न चेद् भवति वेपथुर् अन्तरायः

mā garvam udvaha kapola-tale cakāsti
kṛṣṇa-svahasta-likhitā nava-mañjarīti |
anyāpi kiṃ na sakhi bhājanam īdṛśīnāṃ
vairī na ced bhavati vepathur antarāyaḥ

Envy arising from others' increase of good fortune, from Padyāvalī [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."

2.4.166

यथा वा श्री-दशमे (१०.३०.३०)--
तस्या अमूनि नः क्षोभं कुर्वन्त्य् उच्चैः पदानि यत् ।
यैकापहृत्य गोपीनां रहो भुङ्क्ते ऽच्युताधरम्

yathā vā śrī-daśame (10.30.30)--
tasyā amūni naḥ kṣobhaṃ kurvanty uccaiḥ padāni yat |
yaikāpahṛtya gopīnāṃ raho bhuṅkte 'cyutādharam

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 ."

2.4.167

गुणेन, यथा--
स्वयं पराजयं प्राप्तान् कृष्ण-पक्षान् विजित्य नः ।
बलिष्ठा बल-पक्षाश् चेद् दुर्बलाः के ततः क्षितौ

guṇena, yathā--
svayaṃ parājayaṃ prāptān kṛṣṇa-pakṣān vijitya naḥ |
baliṣṭhā bala-pakṣāś ced durbalāḥ ke tataḥ kṣitau

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?"

2.4.168

अथ (३०) चापल्यम्--
राग-द्वेषादिभिश् चित्त-लाघवं चापलं भवेत् ।
तत्राविचार-पारुष्य-स्वच्छन्दाचरणादयः

atha (30) cāpalyam--
rāga-dveṣādibhiś citta-lāghavaṃ cāpalaṃ bhavet |
tatrāvicāra-pāruṣya-svacchandācaraṇādayaḥ

"Cāpalam (insolence) means inconsiderateness of the heart arising from attraction or repulsion. In this state, lack of judgment, rough words and careless actions occur."

2.4.169

श्वो भाविनि त्वम् अजितोद्वहने विदर्भान्
गुप्तः समेत्य पृतना-पतिभिः परीतः ।
निर्मथ्य चैद्य-मगधेश-बलं प्रसह्य
मां राक्षसेन विधिनोद्वह वीर्य-शुल्काम्

śvo bhāvini tvam ajitodvahane vidarbhān
guptaḥ sametya pṛtanā-patibhiḥ parītaḥ |
nirmathya caidya-magadheśa-balaṃ prasahya
māṃ rākṣasena vidhinodvaha vīrya-śulkām

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.”

2.4.170

द्वेषेण, यथा--
वंशी-पूरेण कालिन्द्याः सिन्धुं विन्दतु वाहिता ।
गुरोर् अपि पुरो नीवीं या भ्रंशयति सुभ्रुवाम्

dveṣeṇa, yathā--
vaṃśī-pūreṇa kālindyāḥ sindhuṃ vindatu vāhitā |
guror api puro nīvīṃ yā bhraṃśayati subhruvām

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 !”

2.4.171

अथ (३१) निद्रा--
चिन्तालस्य-निसर्ग-क्लमादिभिश् चित्त-मीलनं निद्रा ।
तत्राङ्ग-भङ्ग-जृम्भा-जाड्य-श्वासाक्षि-मीलनानि स्युः

atha (31) nidrā--
cintālasya-nisarga-klamādibhiś citta-mīlanaṃ nidrā |
tatrāṅga-bhaṅga-jṛmbhā-jāḍya-śvāsākṣi-mīlanāni syuḥ

“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.”

2.4.172

तत्र चिन्तया, यथा--
लोहितायति मार्तण्डे वेणु-ध्वनिम् अशृण्वती ।
चिन्तयाक्रान्त-हृदया निदद्रौ नन्द-गेहिनी

tatra cintayā, yathā--
lohitāyati mārtaṇḍe veṇu-dhvanim aśṛṇvatī |
cintayākrānta-hṛdayā nidadrau nanda-gehinī

Nidrā arising from worry: “When the sun turned read 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.”

2.4.173

आलस्येन, यथा--
दामोदरस्य बन्धन-कर्मभिर् अतिनिःसहाङ्ग-लतिकेयम् ।
दर-विघूर्णितोत्तमाङ्गा कृताङ्ग-भङ्गा व्रजेश्वरी स्फुरति

ālasyena, yathā--
dāmodarasya bandhana-karmabhir atiniḥsahāṅga-latikeyam |
dara-vighūrṇitottamāṅgā kṛtāṅga-bhaṅgā vrajeśvarī sphurati

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 .

2.4.174

अघहर तव वीर्य-प्रोषिताशेष-चिन्ताः
परिहृत-गृह-वास्तु-द्वार-बन्धानुबद्धाः ।
निज-निजम् इह रात्रौ प्राङ्गनं शोभयन्तः
सुखम् अविचलद्-अङ्गाः शेरते पश्य गोपाः

aghahara tava vīrya-proṣitāśeṣa-cintāḥ
parihṛta-gṛha-vāstu-dvāra-bandhānubaddhāḥ |
nija-nijam iha rātrau prāṅganaṃ śobhayantaḥ
sukham avicalad-aṅgāḥ śerate paśya gopāḥ

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.”

2.4.175

क्लमेन, यथा--

सङ्क्रान्त-धातु-चित्रा सुरतान्ते सा नितान्त-तान्ताऽद्य ।
वक्षसि निक्षिप्ताङ्गी हरेर् विशाखा ययौ निद्राम्

klamena, yathā--
saṅkrānta-dhātu-citrā suratānte sā nitānta-tāntā'dya |
vakṣasi nikṣiptāṅgī harer viśākhā yayau nidrām

Nidrā arising from fatigue: “Viṣākhā, tinged with the colors of Kṛṣṇa ’s cosmetics , tired after enjoyment, is sleeping on Kṛṣṇa’s chest.”

2.4.176

युक्तास्य स्फूर्ति-मात्रेण निर्विशेषेण केनचित् ।
हृन्-मीलनात् पुरो ऽवस्था निद्रा भक्तेषु कथ्यते

yuktāsya sphūrti-mātreṇa nirviśeṣeṇa kenacit |
hṛn-mīlanāt puro 'vasthā nidrā bhakteṣu kathyate

“The state just prior to extinguishing of consciousness, in which there is appearance of Kṛṣṇa without particular pastimes, is called nidrā for the devotees.”

2.4.177

अथ (३२) सुप्तिः--

सुप्तिर् निद्रा-विभावा स्यान् नानार्थानुभवात्मिका ।
इन्द्रियोपरति-श्वास-नेत्र-संमीलनादि-कृत्

atha (32) suptiḥ--
suptir nidrā-vibhāvā syān nānārthānubhavātmikā |
indriyoparati-śvāsa-netra-saṃmīlanādi-kṛt

“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.”

2.4.178

कामं तामरसाक्ष केलि-विततिः प्रादुष्कृता शैशवी
दर्पः सर्प-पतेस् तद् अस्य तरसा निर्धूयताम् उद्धूरः ।
इत्य् उत्स्वप्न-गिरा चिराद् यदु-सभां विस्मापयन् स्मेरयन्
निःश्वासेन दरोत्तरङ्गद्-उदरं निद्रां गतो लाङ्गली

kāmaṃ tāmarasākṣa keli-vitatiḥ prāduṣkṛtā śaiśavī
darpaḥ sarpa-pates tad asya tarasā nirdhūyatām uddhūraḥ |
ity utsvapna-girā cirād yadu-sabhāṃ vismāpayan smerayan
niḥśvāsena darottaraṅgad-udaraṃ nidrāṃ gato lāṅgalī

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.’”

2.4.179

अथ (३३) बोधः--
अविद्या-मोह-निद्रादेर् ध्वंसोद्बोधः प्रबुद्धता

atha (33) bodhaḥ--
avidyā-moha-nidrāder dhvaṃsodbodhaḥ prabuddhatā

“Enlightenment of appearance of knowledge caused by destruction of ignorance, moha and sleep is called bodha .”

2.4.180

तत्र अविद्या-ध्वंसतः--
अविद्या-ध्वंसतो बोधो विद्योदय-पुरःसरः ।
अशेष-क्लेश-विश्रान्ति-स्वरूपावगमादि-कृत्

tatra avidyā-dhvaṃsataḥ--
avidyā-dhvaṃsato bodho vidyodaya-puraḥsaraḥ |
aśeṣa-kleśa-viśrānti-svarūpāvagamādi-kṛt

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.”

2.4.181

विन्दन् विद्या-दीपिकां स्व-स्वरूपं
बुद्ध्वा सद्यः सत्य-विज्ञान-रूपम् ।
निष्प्रत्यूहस् तत् परं ब्रह्म मूर्तं
सान्द्रानन्दाकारम् अन्वेषयामि

vindan vidyā-dīpikāṃ sva-svarūpaṃ
buddhvā sadyaḥ satya-vijñāna-rūpam |
niṣpratyūhas tat paraṃ brahma mūrtaṃ
sāndrānandākāram anveṣayāmi

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.”

2.4.182

मोह-ध्वंसतः--
बोधो मोह-क्षयाच् छब्द-गन्ध-स्पर्श-रसैर् हरेः ।
दृग्-उन्मीलन-रोमाञ्च-धरोत्थानादि-कृद् भवेत्

moha-dhvaṃsataḥ--
bodho moha-kṣayāc chabda-gandha-sparśa-rasair hareḥ |
dṛg-unmīlana-romāñca-dharotthānādi-kṛd bhavet

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.”

2.4.183

प्रथम-दर्शन-रूढ-सुखावली-
कवलितेन्द्रिय-वृत्तिर् अभूद् इयम् ।
अघ-भिदः किल नाम्न्य् उदिते श्रुतौ
ललितयोदमिमीलद् इहाक्षिणी

prathama-darśana-rūḍha-sukhāvalī-
kavalitendriya-vṛttir abhūd iyam |
agha-bhidaḥ kila nāmny udite śrutau
lalitayodamimīlad ihākṣiṇī

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.”

2.4.184

अचिरम् अघ-हरेण त्यागतः स्रस्त-गात्री
वन-भुवि शवलाङ्गी शान्त-निःश्वास-वृत्तिः ।
प्रसरति वन-माला सौरभे पश्य राधा
पुलकित-तनुर् एषा पांशु-पुञ्जाद् उदस्थात्

aciram agha-hareṇa tyāgataḥ srasta-gātrī
vana-bhuvi śavalāṅgī śānta-niḥśvāsa-vṛttiḥ |
prasarati vana-mālā saurabhe paśya rādhā
pulakita-tanur eṣā pāṃśu-puñjād udasthāt

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."

2.4.185

असौ पाणि-स्पर्शो मधुर-मसृणः कस्य विजयी
विशीर्यन्त्याः सौर-पुलिन-वनम् आलोक्य मम यः ।
दुरन्ताम् उद्धूय प्रसभम् अभितो वैशस-मयीं
द्रुतं मूर्च्छाम् अन्तः सखि सुख-मयीं पल्लवयति

asau pāṇi-sparśo madhura-masṛṇaḥ kasya vijayī
viśīryantyāḥ saura-pulina-vanam ālokya mama yaḥ |
durantām uddhūya prasabham abhito vaiśasa-mayīṃ
drutaṃ mūrcchām antaḥ sakhi sukha-mayīṃ pallavayati

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."

2.4.186

अन्तर्हिते त्वयि बलानुज रास-केलौ
स्रस्ताङ्ग-यष्टिर् अजनिष्ट सखी विसंज्ञा ।
ताम्बूल-चर्वितम् अवाप्य तवाम्बुजाक्षी
न्यस्तं मया मुख-पुटे पुलकोज्ज्वलासीत्

antarhite tvayi balānuja rāsa-kelau
srastāṅga-yaṣṭir ajaniṣṭa sakhī visaṃjñā |
tāmbūla-carvitam avāpya tavāmbujākṣī
nyastaṃ mayā mukha-puṭe pulakojjvalāsīt

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.”

2.4.187

निद्राध्वंसतः--
बोधो निद्राक्षयात् स्वप्न-निद्रा-पूर्ति-स्वनादिभिः ।
तत्राक्षि-मर्दनं शय्या-मोक्षो ऽङ्ग-वलनादयः

nidrādhvaṃsataḥ--
bodho nidrākṣayāt svapna-nidrā-pūrti-svanādibhiḥ |
tatrākṣi-mardanaṃ śayyā-mokṣo 'ṅga-valanādayaḥ

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.”

2.4.188

इयं ते हास-श्रीर् विरमतु विमुञ्चाञ्चलम् इदं
न यावद्-वृद्धायै स्फुटम् अभिदधे त्वच्-चटुलताम् ।
इति स्वप्ने जल्पन्त्य् अचिरम् अवबुद्धा गुरुम् असौ
पुरो दृष्ट्वा गौरी नमित-मुख-बिम्बा मुहुर् अभूत्

iyaṃ te hāsa-śrīr viramatu vimuñcāñcalam idaṃ
na yāvad-vṛddhāyai sphuṭam abhidadhe tvac-caṭulatām |
iti svapne jalpanty aciram avabuddhā gurum asau
puro dṛṣṭvā gaurī namita-mukha-bimbā muhur abhūt

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."

2.4.189

निद्रा-पूर्त्या, यथा--
दूती चागात् तद्-आगारं जजागार च राधिका ।
तूर्णं पुण्यवतीनां हि तनोति फलम् उद्यमः

nidrā-pūrtyā, yathā--
dūtī cāgāt tad-āgāraṃ jajāgāra ca rādhikā |
tūrṇaṃ puṇyavatīnāṃ hi tanoti phalam udyamaḥ

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."

2.4.190

स्वनेन, यथा--
दूराद् विद्रावयन् निद्रा-मरालीर् गोप-सुभ्रुवाम् ।
सारङ्ग-रङ्गदं रेजे वेणु-वारिद-गर्जितम्

svanena, yathā--
dūrād vidrāvayan nidrā-marālīr gopa-subhruvām |
sāraṅga-raṅgadaṃ reje veṇu-vārida-garjitam

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 .”

2.4.193

संशयो धार्ष्ट्यम् इत्य् आद्या भावा ये स्युः परे ऽपि च ।
उक्तेष्व् अन्तर्भवन्तीति न पृथक्त्वेन दर्शिताः

saṃśayo dhārṣṭyam ity ādyā bhāvā ye syuḥ pare 'pi ca |
ukteṣv antarbhavantīti na pṛthaktvena darśitāḥ

“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.”

2.4.195

औत्सुक्ये कुतुकोत्कण्ठे लज्जायां विनयस् तथा ।
संशयो ऽन्तर्भवेत् तर्के तथा धार्ष्ट्यं च चापले

autsukye kutukotkaṇṭhe lajjāyāṃ vinayas tathā |
saṃśayo 'ntarbhavet tarke tathā dhārṣṭyaṃ ca cāpale

“Thus

2.4.196

एषां सञ्चारि-भावानां मध्ये कश्चन कस्यचित् ।
विभावश् चानुभावश् च भवेद् एव परस्परम्

eṣāṃ sañcāri-bhāvānāṃ madhye kaścana kasyacit |
vibhāvaś cānubhāvaś ca bhaved eva parasparam

“Among the vyābhicārī-bhāvas , some act as cause (vibhāva) and some as effect (anubhāva).”

2.4.197

निर्वेदे तु यथेर्ष्याया भवेद् अत्र विभावता ।
असूयायां पुनस् तस्या व्यक्तम् उक्तानुभावता

nirvede tu yatherṣyāyā bhaved atra vibhāvatā |
asūyāyāṃ punas tasyā vyaktam uktānubhāvatā

“Thus īrṣya (malice) is the cause of nirveda (self-disgust) and the effect of asūyā (envy). This has already been stated.”

2.4.198

औत्सुक्यं प्रति चिन्तायाः कथितात्रानुभावता ।
निद्रां प्रति विभावत्वम् एवं ज्ञेयः परे ऽप्य् अमी

autsukyaṃ prati cintāyāḥ kathitātrānubhāvatā |
nidrāṃ prati vibhāvatvam evaṃ jñeyaḥ pare 'py amī

“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).”

2.4.199

एषां च सात्त्विकानां च तथा नाना-क्रिया-ततेः ।
कार्य-कारण-भावस् तु ज्ञेयः प्रायेण लोकतः

eṣāṃ ca sāttvikānāṃ ca tathā nānā-kriyā-tateḥ |
kārya-kāraṇa-bhāvas tu jñeyaḥ prāyeṇa lokataḥ

“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 .”

2.4.200

निन्दायास् तु विभावत्वं वैवर्ण्यामर्षयोर् मतम् ।
असूयायां पुनस् तस्याः कथितैवानुभावता

nindāyās tu vibhāvatvaṃ vaivarṇyāmarṣayor matam |
asūyāyāṃ punas tasyāḥ kathitaivānubhāvatā

“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).”

2.4.201

प्रहारस्य विभावत्वं संमोह-प्रलयौ प्रति ।
औग्र्यं प्रत्यनुभावत्वम् एवं ज्ञेयाः परे ऽपि च

prahārasya vibhāvatvaṃ saṃmoha-pralayau prati |
augryaṃ pratyanubhāvatvam evaṃ jñeyāḥ pare 'pi ca

“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.”

2.4.202

त्रास-निद्रा-श्रमालस्य-मद-भिद्-बोध-वर्जिनाम् ।
सञ्चारिणाम् इह क्वापि भवेद् रत्य्-अनुभावता

trāsa-nidrā-śramālasya-mada-bhid-bodha-varjinām |
sañcāriṇām iha kvāpi bhaved raty-anubhāvatā

“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 as the effect of rati .”

2.4.203

साक्षाद्-रतेर् न सम्बन्धः षड्भिस् त्रासादिभिः सह ।
स्यात् परस्परया किन्तु लीलानुगुणताकृते

sākṣād-rater na sambandhaḥ ṣaḍbhis trāsādibhiḥ saha |
syāt parasparayā kintu līlānuguṇatākṛte

“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.”

2.4.204

वितर्क-मति-निर्वेद-धृतीनां स्मृति-हर्षयोः ।
बोध-भिद्-दैन्य-सुप्तीनां क्वचिद् रति-विभावता

vitarka-mati-nirveda-dhṛtīnāṃ smṛti-harṣayoḥ |
bodha-bhid-dainya-suptīnāṃ kvacid rati-vibhāvatā

“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 .”

2.4.205

परतन्त्राः स्वतन्त्राश् चेत्य् उक्ताः सञ्चारिणो द्विधा

paratantrāḥ svatantrāś cety uktāḥ sañcāriṇo dvidhā

“The vyābhicārī-bhāvas may be either dependent upon or independent [of the primary and secondary ratis].”

2.4.206

तत्र परतन्त्राः--
वरावरतया प्रोक्ताः परतन्त्रा अपि द्विधा

tatra paratantrāḥ--
varāvaratayā proktāḥ paratantrā api dvidhā

“The dependent vyābhicārī-bhāvas are either superior or inferior.”

2.4.207

तत्र वरः--
साक्षाद् व्यवहितश् चेति वरो ऽप्य् एष द्विधोदितः

tatra varaḥ--
sākṣād vyavahitaś ceti varo 'py eṣa dvidhoditaḥ

“The superior dependent vyābhicārī-bhāvas are either direct or indirect.”

2.4.208

तत्र साक्षात्--
मुख्याम् एव रतिं पुष्णन् साक्षाद् इत्य् अभिधीयते

tatra sākṣāt--
mukhyām eva ratiṃ puṣṇan sākṣād ity abhidhīyate

“A superior vyābhicārī- bhāva that nourishes a primary rati is called a direct superior dependent vyābhicārī-bhāva.”

2.4.209

तनुरुहाली च तनुश् च नृत्यं
तनोति मे नाम निशम्य यस्य ।
अपश्यतो माथुर-मण्डलं तद्-
व्यर्थेन किं हन्त दृशोर् द्वयेन

tanuruhālī ca tanuś ca nṛtyaṃ
tanoti me nāma niśamya yasya |
apaśyato māthura-maṇḍalaṃ tad-
vyarthena kiṃ hanta dṛśor dvayena

An example: “What is the use of eyes that do not see Mathurā , hearing whose name my hairs stand on end?”

2.4.210

अथ व्यवहितः--
पुष्णाति यो रतिं गौणीं स व्यवहितो मतः

atha vyavahitaḥ--
puṣṇāti yo ratiṃ gauṇīṃ sa vyavahito mataḥ

“A superior, dependent vyābhicārī- bhāva that nourishes a secondary rati is called an indirect (vyavahita) superior dependent vyābhicārī-bhāva .”

2.4.211

यथा--

धिग् अस्तु मे भुज-द्वन्द्वं भीमस्य परिघोपमम् ।
माधवाक्षेपिणं दुष्टं यत् पिनष्टि न चेदिपम्

yathā--
dhig astu me bhuja-dvandvaṃ bhīmasya parighopamam |
mādhavākṣepiṇaṃ duṣṭaṃ yat pinaṣṭi na cedipam

“I am Bhīma . How unfortunate are my two arms, strong as iron beams, if they cannot crush the evil Śiṣupāla, the enemy of Kṛṣṇa !”

2.4.212

निर्वेदः क्रोध-वश्यत्वाद् अयं व्यवहितो रतेः

nirvedaḥ krodha-vaśyatvād ayaṃ vyavahito rateḥ

“In the above verse, nirveda (self-deprecation) is under the control of the secondary rati of anger. Thus it is called indirect (vyavahita).”

2.4.213

अथ अवरः--

रस-द्वयस्याप्य् अङ्गत्वम् अगच्छन्न् अवरो मतः

atha avaraḥ--
rasa-dvayasyāpy aṅgatvam agacchann avaro mataḥ

“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.”

2.4.214

लेलिह्यमानं वदनैर् ज्वलद्भिर्
जगन्ति दंष्ट्रास्फुटद्-उत्तमाङ्गैः ।
अवेक्ष्य कृष्णं धृत-विश्वरूपं
न स्वं विशुष्यन् स्मरति स्म जिष्णुः

lelihyamānaṃ vadanair jvaladbhir
jaganti daṃṣṭrāsphuṭad-uttamāṅgaiḥ |
avekṣya kṛṣṇaṃ dhṛta-viśvarūpaṃ
na svaṃ viśuṣyan smarati sma jiṣṇuḥ

"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."

2.4.215

घोर-क्रियाद्य्-अनुभावाद् आच्छाद्य सहजां रतिम् ।
दुर्वरा‌विरभूद् भीतिर् मोहो ऽयं भी-वशस् ततः

ghora-kriyādy-anubhāvād ācchādya sahajāṃ ratim |
durvarāvirabhūd bhītir moho 'yaṃ bhī-vaśas tataḥ

"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]."

2.4.216

अथ स्वतन्त्राः--
सदैव पारतन्त्र्ये ऽपि क्वचिद् एषां स्वतन्त्रता ।
भूपाल-सेवकस्येव प्रवृत्तस्य कर-ग्रहे

atha svatantrāḥ--
sadaiva pāratantrye 'pi kvacid eṣāṃ svatantratā |
bhūpāla-sevakasyeva pravṛttasya kara-grahe

“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.”

2.4.217

भावज्ञै रति-शून्यश् च रत्य्-अनुस्पर्शनस् तथा ।
रति-गन्धिश् च ते त्रेधा स्वतन्त्राः परिकीर्तिताः

bhāvajñai rati-śūnyaś ca raty-anusparśanas tathā |
rati-gandhiś ca te tredhā svatantrāḥ parikīrtitāḥ

“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 .”

2.4.218

तत्र रति-शून्यः--
जनेषु रति-शून्येषु रति-शून्यो भवेद् असौ

tatra rati-śūnyaḥ--
janeṣu rati-śūnyeṣu rati-śūnyo bhaved asau

Editorial translation supplied where the licensed English witness contains no translation.

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-śunya- svatantra -vyābhicārī-bhāva [independent vyābhicārī-bhāva without rati]."

The rati-śūnya type: among people devoid of rati, this state is called rati-śūnya.

2.4.219

यथा श्री-दशमे (१०.२३.३९)--
धिग् जन्म नस् त्रिवृद्-विद्यां धिग् व्रतं धिग् बहुज्ञताम् ।
धिक् कुलं धिक् क्रिया-दीक्षां विमुखा ये त्व् अधोक्षजे

yathā śrī-daśame (10.23.39)--
dhig janma nas trivṛd-vidyāṃ dhig vrataṃ dhig bahujñatām |
dhik kulaṃ dhik kriyā-dīkṣāṃ vimukhā ye tv adhokṣaje

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."

2.4.220

तत्र रत्य्-अनुस्पर्शनः--
यः स्वतो रति-गन्धेन विहीनो ऽपि प्रसङ्गतः ।
पश्चाद् रतिं स्पृशेद् एष रत्य्-अनुस्पर्शनो मतः

tatra raty-anusparśanaḥ--
yaḥ svato rati-gandhena vihīno 'pi prasaṅgataḥ |
paścād ratiṃ spṛśed eṣa raty-anusparśano mataḥ

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]."

2.4.221

यथा--

गरिष्ठारिष्ट-टङ्कारैर् विधुरा वधिरायिता ।
हा कृष्ण पाहि पाहीति चुक्रोशाभीर-बालिका

yathā--
gariṣṭhāriṣṭa-ṭaṅkārair vidhurā vadhirāyitā |
hā kṛṣṇa pāhi pāhīti cukrośābhīra-bālikā

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!’”

2.4.222

अथ रति-गन्धिः--

यः स्वातन्त्र्ये ऽपि तद्-गन्धं रति-गन्धिर् व्यनक्ति सः

atha rati-gandhiḥ--
yaḥ svātantrye 'pi tad-gandhaṃ rati-gandhir vyanakti saḥ

“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].”

2.4.223

पीतांशुकं परिचिनोमि धृतं त्वयाङ्गे
सङ्गोपनाय न हि नप्त्रि विधेहि यत्नम् ।
इत्य् आर्यया निगदिता नमितोत्तमाङ्गा
राधावगुण्ठित-मुखी तरसा तदासीत्

pītāṃśukaṃ paricinomi dhṛtaṃ tvayāṅge
saṅgopanāya na hi naptri vidhehi yatnam |
ity āryayā nigaditā namitottamāṅgā
rādhāvaguṇṭhita-mukhī tarasā tadāsīt

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."

2.4.224

आभासः पुनर् एतेषाम् अस्थाने वृत्तितो भवेत् ।
प्रातिकूल्यम् अनौचित्यम् अस्थानत्वं द्विधोदितम्

ābhāsaḥ punar eteṣām asthāne vṛttito bhavet |
prātikūlyam anaucityam asthānatvaṃ dvidhoditam

"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."

2.4.225

तत्र प्रातिकूल्यम्--
विपक्षे वृत्तिर् एतेषां प्रातिकूल्यम् इतीर्यते

tatra prātikūlyam--
vipakṣe vṛttir eteṣāṃ prātikūlyam itīryate

Unfavorable vyābhicārī-bhāvābhāsa: “When the bhāvas are present in those hostile to Kṛṣṇa they are called prātikūlya [unfavorable].”

2.4.226

गोपो ऽप्य् अशिक्षित-रणो ऽपि तम् अश्व-दैत्यं
हन्ति मे हन्त मम जीवित-निर्विशेषम् ।
क्रीडा-विनिर्जित-सुराधिपतेर् अलं मे
दुर्जीवितेन हत-कंस-नराधिपस्य

gopo 'py aśikṣita-raṇo 'pi tam aśva-daityaṃ
hanti me hanta mama jīvita-nirviśeṣam |
krīḍā-vinirjita-surādhipater alaṃ me
durjīvitena hata-kaṃsa-narādhipasya

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 Kaṃsa , who defeated Indra as play, to maintain my life?”

2.4.227

ड्ण्डभो जलचरः स कालियो
गोष्ठ-भूभृद् अपि लोष्ट्र-सोदरः ।
तत्र कर्म किम् इवाद्भुतं जने
येन मूर्ख जगदीशतेर्यते

ḍuṇḍabho jalacaraḥ sa kāliyo
goṣṭha-bhūbhṛd api loṣṭra-sodaraḥ |
tatra karma kim ivādbhutaṃ jane
yena mūrkha jagadīśateryate

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!”

2.4.228

अथ अनौचित्यम्--
असत्यत्वम् अयोग्यत्वम् अनौचित्यं द्विधा भवेत् ।
अप्राणिनि भवेद् आद्यः तिर्यग्-आदिषु चान्तिमम्

atha anaucityam--
asatyatvam ayogyatvam anaucityaṃ dvidhā bhavet |
aprāṇini bhaved ādyaḥ tiryag-ādiṣu cāntimam

“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].”

2.4.229

छाया न यस्य सकृद् अप्य् उपसेविताभूत्
कृष्णेन हन्त मम तस्य धिग् अस्तु जन्म ।
मा त्वं कदम्ब विधुरो भव कालियाहिं
मृद्नन् करिष्यति हरिश् चरितार्थतां ते

chāyā na yasya sakṛd apy upasevitābhūt
kṛṣṇena hanta mama tasya dhig astu janma |
mā tvaṃ kadamba vidhuro bhava kāliyāhiṃ
mṛdnan kariṣyati hariś caritārthatāṃ te

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 !”

2.4.230

तिरश्चि, यथा--
अधिरोहतु कः पक्षी कक्षाम् अपरो ममाद्य मेध्यस्य ।
हित्वापि तार्क्ष्य-पक्सं भजते पक्षं हरिर् यस्य

tiraści, yathā--
adhirohatu kaḥ pakṣī kakṣām aparo mamādya medhyasya |
hitvāpi tārkṣya-paksaṃ bhajate pakṣaṃ harir yasya

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.”

2.4.231

वहमानेष्व् अपि सदा ज्ञान-विज्ञान-माधुरीम् ।
कदम्बादिषु सामान्य-दृष्ट्य्-आभासत्वम् उच्यते

vahamāneṣv api sadā jñāna-vijñāna-mādhurīm |
kadambādiṣu sāmānya-dṛṣṭy-ābhāsatvam ucyate

“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.”

2.4.232

भावानां क्वचिद् उत्पत्ति-सन्धि-शावल्य-शान्तयः ।
दशाश् चतस्र एतासाम् उत्पत्तिस् त्व् इह सम्भवः

bhāvānāṃ kvacid utpatti-sandhi-śāvalya-śāntayaḥ |
daśāś catasra etāsām utpattis tv iha sambhavaḥ

“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 .”

2.4.233

मण्डले किम् अपि चण्ड-मरीचेर्
लोहितायति निशम्य यशोदा ।
वैणवीं ध्वनि-धुराम् अविदूरे
प्रस्रव-स्तिमित-कञ्चुलिकासीत्

maṇḍale kim api caṇḍa-marīcer
lohitāyati niśamya yaśodā |
vaiṇavīṃ dhvani-dhurām avidūre
prasrava-stimita-kañculikāsīt

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.”

2.4.234

त्वयि रहसि मिलन्त्यां सम्भ्रम-न्यास-भुग्नाप्य्
उषसि सखि तवाली मेखला पश्य भाति ।
इति विवृत-रहस्ये कुञ्चित-भ्रूर्
दृशम् अनृजु किरन्ती राधिका वः पुनातु

tvayi rahasi milantyāṃ sambhrama-nyāsa-bhugnāpy
uṣasi sakhi tavālī mekhalā paśya bhāti |
iti vivṛta-rahasye kuñcita-bhrūr
dṛśam anṛju kirantī rādhikā vaḥ punātu

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!”

2.4.235

अथ सन्धिः--
सरूपयोर् भिन्नयोर् वा सन्धिः स्याद् भावयोर् युतिः

atha sandhiḥ--
sarūpayor bhinnayor vā sandhiḥ syād bhāvayor yutiḥ

“When two versions of the same bhāva or two different bhāvas mix it is called bhāva- sandhi .”

2.4.236

तत्र सरूपयोः सन्धिः--
सन्धिः सरूपयोस् तत्र भिन्न-हेतूत्थयोर् मतः

tatra sarūpayoḥ sandhiḥ--
sandhiḥ sarūpayos tatra bhinna-hetūtthayor mataḥ

“When the same vyābhicārī- bhāva arises from two different causes and joins, it is called bhāva- sandhi .”

2.4.237

राक्षसीं निशि निशाम्य निशान्ते
गोकुलेश-गृहिणी पतिताङ्गीम् ।
तत्-कुचोपरि सुतं च हसन्तं
हन्त निश्चल-तनुः क्षणम् आसीत्

rākṣasīṃ niśi niśāmya niśānte
gokuleśa-gṛhiṇī patitāṅgīm |
tat-kucopari sutaṃ ca hasantaṃ
hanta niścala-tanuḥ kṣaṇam āsīt

Jaḍya 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.”

2.4.238

अथ भिन्नयोः--
भिन्नयोर् हेतुनैकेन भिन्नेनाप्य् उपजातयोः

atha bhinnayoḥ--
bhinnayor hetunaikena bhinnenāpy upajātayoḥ

“When two differing vyābhicārī- bhāvas arising from the same or differing causes join together it is called bhinna- bhāva - sandhi .”

2.4.239

अथ एक-हेतु-जयोः, यथा--
दुर्वारचापलो ऽयं धावन्न् अन्तर् बहिश् च गोष्ठस्य ।
शिशुर् अकुतश्चिद् भीतिर् धिनोति हृदयं दुनोति च मे

atha eka-hetu-jayoḥ, yathā--
durvāracāpalo 'yaṃ dhāvann antar bahiś ca goṣṭhasya |
śiśur akutaścid bhītir dhinoti hṛdayaṃ dunoti ca me

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).”

2.4.240

विलसन्तम् अवेक्ष्य देवकी
सुतम् उत्फुल्ल-विलोचनं पुरः ।
प्रबलाम् अपि मल्ल-मण्डलीं
हिमम् उष्णं च जलं दृशोर् दधे

vilasantam avekṣya devakī
sutam utphulla-vilocanaṃ puraḥ |
prabalām api malla-maṇḍalīṃ
himam uṣṇaṃ ca jalaṃ dṛśor dadhe

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.”

2.4.241

एकेन जायमानानाम् अनेकेन च हेतुना ।
बहुनाम् अपि भावानां सन्धिः स्फुटम् अवेक्ष्यते

ekena jāyamānānām anekena ca hetunā |
bahūnām api bhāvānāṃ sandhiḥ sphuṭam avekṣyate

“It is also seen that many bhāvas can join together, arising from one cause or many causes.”

2.4.242

निरुद्धा कालिन्दी-तट-भुवि मुकुन्देन बलिना
हठाद् अन्तः-स्मेरां तरलतर-तारोज्ज्वल-कलाम् ।
अभिव्यक्तावज्ञाम् अरुण-कुटिलापाङ्ग-सुषमां
दृशं न्यस्यन्त्य् अस्मिन् जयति वृषभानोः कुल-मणिः

niruddhā kālindī-taṭa-bhuvi mukundena balinā
haṭhād antaḥ-smerāṃ taralatara-tārojjvala-kalām |
abhivyaktāvajñām aruṇa-kuṭilāpāṅga-suṣamāṃ
dṛśaṃ nyasyanty asmin jayati vṛṣabhānoḥ kula-maṇiḥ

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!”

2.4.243

परिहित-हरि-हारा वीक्ष्य राधा सवित्रीं
निकट-भुवि तथाग्रे तर्क-भाक् स्मेर-पद्माम् ।
हरिम् अपि दर-दूरे स्वामिनं तत्र चासीन्
महसि विनत-वक्र-प्रस्फुर-म्लान-वक्त्रा

parihita-hari-hārā vīkṣya rādhā savitrīṃ
nikaṭa-bhuvi tathāgre tarka-bhāk smera-padmām |
harim api dara-dūre svāminaṃ tatra cāsīn
mahasi vinata-vakra-prasphura-mlāna-vaktrā

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.”

2.4.244

अथ शावल्यम्--
शवलत्वं तु भावानां संमर्दः स्यात् परस्परम्

atha śāvalyam--
śavalatvaṃ tu bhāvānāṃ saṃmardaḥ syāt parasparam

“When many bhāvas conflict with one another, the state is called śābalya .”

2.4.245

शक्तः किं नाम कर्तुं स शिशुर् अहह मे मित्र-पक्षानधाक्षीद्
आतिष्ठेयं तम् एव द्रुतम् अथ शरणं कुर्युर् एतन् न वीराः ।
आं दिव्या मल्ल-गोष्ठी विहरति स करेणोद्दधाराद्रि-वर्यं
कुर्याम् अद्यैव गत्वा व्रज-भुवि कदनं हा ततः कम्पते धीः

śaktaḥ kiṃ nāma kartuṃ sa śiśur ahaha me mitra-pakṣānadhākṣīd
ātiṣṭheyaṃ tam eva drutam atha śaraṇaṃ kuryur etan na vīrāḥ |
āṃ divyā malla-goṣṭhī viharati sa kareṇoddadhārādri-varyaṃ
kuryām adyaiva gatvā vraja-bhuvi kadanaṃ hā tataḥ kampate dhīḥ

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.”

2.4.246

धिग् द्वीर्घे नयने ममास्तु मथुरा याभ्यां न सा प्रेक्ष्यते
विद्येयं मम किङ्करी-कृत-नृपा कालस् तु सर्वङ्करः ।
लक्ष्मी-केलि-गृहं गृहं मम हहा नित्यं तनुः क्षीयते
सद्मन्य् एव हरिं भजेय हृदयं वृन्दाटवी कर्षति

dhig dīrghe nayane mamāstu mathurā yābhyāṃ na sā prekṣyate
vidyeyaṃ mama kiṅkarī-kṛta-nṛpā kālas tu sarvaṅkaraḥ |
lakṣmī-keli-gṛhaṃ gṛhaṃ mama hahā nityaṃ tanuḥ kṣīyate
sadmany eva hariṃ bhajeya hṛdayaṃ vṛndāṭavī karṣati

Here is a combination of nirveda (self-contempt), garva (pride), śaṅkā (apprehension), dhṛti (steadiness), viṣāda (despair), mati (contemplation) and autsukhya (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.”

2.4.247

अथ शान्तिः--
अत्यारूढस्य भावस्य विलयः शान्तिर् उच्यते

atha śāntiḥ--
atyārūḍhasya bhāvasya vilayaḥ śāntir ucyate

“When a bhāva that has become prominent disappears, it is called bhāva-śānti .”

2.4.248

विधुरित-वदना विदून-भासस्
तम् अघहरं गहने गवेषयन्तः ।
मृदु-कल-मुरलीं निशम्य शैले
व्रज-शिशवः पुलकोज्ज्वला बभूवुः

vidhurita-vadanā vidūna-bhāsas
tam aghaharaṃ gahane gaveṣayantaḥ |
mṛdu-kala-muralīṃ niśamya śaile
vraja-śiśavaḥ pulakojjvalā babhūvuḥ

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.”

2.4.249

शब्दार्थ-रस-वैचित्री वाचि काचन नास्ति मे ।
यथा-कथञ्चिद् एवोक्तं भावोदाहरणं परम्

śabdārtha-rasa-vaicitrī vāci kācana nāsti me |
yathā-kathañcid evoktaṃ bhāvodāharaṇaṃ param

“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.”

2.4.250

त्रयस्त्रिंशद् इमे ऽष्टौ च वक्ष्यन्ते स्थायिनश् च ये ।
मुख्य-भावाभिधास् त्व् एक-चत्वारिंशद् अमी स्मृताः

trayastriṃśad ime 'ṣṭau ca vakṣyante sthāyinaś ca ye |
mukhya-bhāvābhidhās tv eka-catvāriṃśad amī smṛtāḥ

“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.”

2.4.251

शरीरेन्द्रिय-वर्गस्य विकारणां विधायकाः ।
भावाविर्भाव-जनिताश् चित्त-वृत्तय ईरिताः

śarīrendriya-vargasya vikāraṇāṃ vidhāyakāḥ |
bhāvāvirbhāva-janitāś citta-vṛttaya īritāḥ

“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.”

2.4.253

मञ्जिष्ठाद्ये यथा द्रव्ये रागस् तन्-मय ईक्ष्यते ।
अत्र स्यान् नाम-मात्रेण विभावस्य विभावता

mañjiṣṭhādye yathā dravye rāgas tan-maya īkṣyate |
atra syān nāma-mātreṇa vibhāvasya vibhāvatā

“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 .”

2.4.254

एतेन सहजेनैव भावेनानुगता रतिः ।
एक-रूपापि या भक्तेर् विविधा प्रतिभात्य् असौ

etena sahajenaiva bhāvenānugatā ratiḥ |
eka-rūpāpi yā bhakter vividhā pratibhāty asau

“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.”

2.4.255

आगन्तुकस् तु यो भावः पटादौ रक्तिमेव सः ।
तैस् तैर् विभावैर् एवायं धीयते द्वीप्यते ऽपि च

āgantukas tu yo bhāvaḥ paṭādau raktimeva saḥ |
tais tair vibhāvair evāyaṃ dhīyate dīpyate 'pi ca

“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.”

2.4.256

विभावनादि-वैशिष्ट्याद् भक्तानां भेदतस् तथा ।
प्रायेण सर्व-भावानां वैशिष्ट्यम् उपजायते

vibhāvanādi-vaiśiṣṭyād bhaktānāṃ bhedatas tathā |
prāyeṇa sarva-bhāvānāṃ vaiśiṣṭyam upajāyate

“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 .”

2.4.257

विविधानां तु भक्तानां वैशिष्ट्याद् विविधं मनः ।
मनो ऽनुसाराद् भावानां तारतम्यं किलोदये

vividhānāṃ tu bhaktānāṃ vaiśiṣṭyād vividhaṃ manaḥ |
mano 'nusārād bhāvānāṃ tāratamyaṃ kilodaye

“There is a variety of mentalities of various types of devotees (devotees in śānta - rasa , dāsya-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).”

2.4.258

चित्ते गरिष्ठे गम्भीरे महिष्ठे कर्कशादिके ।
सम्यग्-उन्मीलिताश् चामी न लक्ष्यन्ते स्फुटं जनैः

citte gariṣṭhe gambhīre mahiṣṭhe karkaśādike |
samyag-unmīlitāś cāmī na lakṣyante sphuṭaṃ janaiḥ

“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.”

2.4.259

चित्ते लघिष्ठे चोत्ताने क्षोदिष्ठे कोमलादिके ।
मनाग्-उन्मीलिताश् चामी लक्ष्यन्ते बहिर् उल्बणाः

citte laghiṣṭhe cottāne kṣodiṣṭhe komalādike |
manāg-unmīlitāś cāmī lakṣyante bahir ulbaṇāḥ

“When these same bhāvas arise even slightly in hearts that are lagiṣṭha (light), uttāna (superficial), kṣodiṣṭha (small) and komala (soft), they can be recognized externally because of extreme transformations of the body and senses.”

2.4.260

गरिष्ठं स्वर्ण-पिण्डाभं लघिष्ठं तुल-पिण्डवत् ।
चित्त-युग्मे ऽत्र विज्ञया भावस्य पवनोपमा

gariṣṭhaṃ svarṇa-piṇḍābhaṃ laghiṣṭhaṃ tula-piṇḍavat |
citta-yugme 'tra vijñayā bhāvasya pavanopamā

“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.”

2.4.261

गम्भीरं सिन्धुवच् चित्तम् उत्तानं पल्वलादिवत् ।
चित्त-द्वये ऽत्र भावस्य महाद्रि-शिखरोपमा

gambhīraṃ sindhuvac cittam uttānaṃ palvalādivat |
citta-dvaye 'tra bhāvasya mahādri-śikharopamā

“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.”

2.4.262

पत्तनाभं महिष्ठं स्यात् क्षोदिष्ठं तु कुटिरवत् ।
चित्त-युग्मे ऽत्र भावस्य दीपेनेभेन वोपमा

pattanābhaṃ mahiṣṭhaṃ syāt kṣodiṣṭhaṃ tu kuṭiravat |
citta-yugme 'tra bhāvasya dīpenebhena vopamā

“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.”

2.4.263

कर्कशं त्रिविधं प्रोक्तं वज्रं स्वर्णं तथा जतु ।
चित्त-त्रये ऽत्र भावस्य ज्ञेया वैश्वानरोपमा

karkaśaṃ trividhaṃ proktaṃ vajraṃ svarṇaṃ tathā jatu |
citta-traye 'tra bhāvasya jñeyā vaiśvānaropamā

“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.”

2.4.264

अत्यन्त-कठिनं वज्रम् अकुतश्चन मार्दवम् ।
ईदृशं तापसादीनां चित्तं तावद् अवेक्ष्यते

atyanta-kaṭhinaṃ vajram akutaścana mārdavam |
īdṛśaṃ tāpasādīnāṃ cittaṃ tāvad avekṣyate

“The thunderbolt is extremely hard and never becomes soft. This hardness is seen in the hearts of those who perform severe austerities.”

2.4.265

स्वर्णं द्रवति भावाग्नेस् तापेनातिगरीयसा ।
जतु द्रवत्वम् आयाति ताप-लेशेन सर्वतः

svarṇaṃ dravati bhāvāgnes tāpenātigarīyasā |
jatu dravatvam āyāti tāpa-leśena sarvataḥ

“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.”

2.4.266

कोमलं च त्रिधैवोक्तं मदनं नवनीतकम् ।
अमृतं चेति भावो ऽत्र प्रायः सूर्यातपायते

komalaṃ ca tridhaivoktaṃ madanaṃ navanītakam |
amṛtaṃ ceti bhāvo 'tra prāyaḥ sūryātapāyate

“Softness is of three degrees: like beeswax, butter and nectar. In relation to these, bhāva is like the heat of the sun.”

2.4.267

द्रवेद् अत्राद्य-युगलम् आतपेन यथायथम् ।
द्रवीभूतं स्वभावेन सर्वदैवामृतं भवेत् ।
गोविन्द-प्रेष्ठ-वर्याणां चित्तं स्याद् अमृतं किल

draved atrādya-yugalam ātapena yathāyatham |
dravībhūtaṃ svabhāvena sarvadaivāmṛtaṃ bhavet |
govinda-preṣṭha-varyāṇāṃ cittaṃ syād amṛtaṃ kila

“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.”

2.4.268

कृष्ण-भक्ति-विशेषस्य गरिष्ठत्वादिभिर् गुणैः ।
समवेतं सदामीभिर् द्वित्रैर् अपि मनो भवेत्

kṛṣṇa-bhakti-viśeṣasya gariṣṭhatvādibhir guṇaiḥ |
samavetaṃ sadāmībhir dvitrair api mano bhavet

“The mind of a particular devotee may be constantly influenced by a mixture of two or three of the above conditions such as gariṣṭha .”

2.4.269

किन्तु सुष्ठु महिष्ठत्वं भावो बाढम् उपागतः ।
सर्व-प्रकारम् एवेदं चित्तं विक्षोभयत्य् अलम्

kintu suṣṭhu mahiṣṭhatvaṃ bhāvo bāḍham upāgataḥ |
sarva-prakāram evedaṃ cittaṃ vikṣobhayaty alam

“But when the principal sthāyī- bhāva becomes very prominent, all types of hearts become completely disturbed by the v yabhicārī- bhāvas .”

2.4.270

गभीरो ऽप्य् अश्रान्तं दुरधिगम-पारो ऽपि नितराम्
अहार्यां मर्यादां दधद् अपि हरेर् आस्पदम् अपि ।
सतां स्तोमः प्रेमण्य् उदयति समग्रे स्थगयितुं
विकारं न स्फारं जल-निधिर् इवेन्दौ प्रभवति

gabhīro 'py aśrāntaṃ duradhigama-pāro 'pi nitarām
ahāryāṃ maryādāṃ dadhad api harer āspadam api |
satāṃ stomaḥ premaṇy udayati samagre sthagayituṃ
vikāraṃ na sphāraṃ jala-nidhir ivendau prabhavati

“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."

SOUTHERN DIVISION

2.5

Sthāyi-bhāva

132 source units · 2.5.1 to 2.5.134

2.5.1

अविरुद्धान् विरुद्धांश् च भावान् यो वशतां नयन् ।
सु-राजेव विराजेत स स्थायी भाव उच्यते

aviruddhān viruddhāṃś ca bhāvān yo vaśatāṃ nayan |
su-rājeva virājeta sa sthāyī bhāva ucyate

“That bhāva which, controlling other favorable bhāvas such as hāsya , and contradictory bhāvas such as krodha , presides in the manner of an efficient ruler, is called the sthāyī-bhāva .”

2.5.2

स्थायी भावो ऽत्र स प्रोक्तः श्री-कृष्ण-विषया रतिः ।
मुख्या गौणी च सा द्वेधा रस-ज्ञैः परिकीर्तिता

sthāyī bhāvo 'tra sa proktaḥ śrī-kṛṣṇa-viṣayā ratiḥ |
mukhyā gauṇī ca sā dvedhā rasa-jñaiḥ parikīrtitā

“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).”

2.5.3

तत्र मुख्या--
शुद्ध-सत्त्व-विशेषात्मा रतिर् मुख्येति कीर्तिता ।
मुख्यापि द्वि-विधा स्वार्था परार्था चेति कीर्त्यते

tatra mukhyā--
śuddha-sattva-viśeṣātmā ratir mukhyeti kīrtitā |
mukhyāpi dvi-vidhā svārthā parārthā ceti kīrtyate

Mukhya - rati (primary rati): “A rati that is śuddha - sattva -viśeṣātmā (composed of the hlādinī and saṃvit śaktis) is called a primary rati . Though this is the primary rati , it takes two forms: svārtha and parārtha .”

2.5.4

तत्र स्वार्था--
अविरुद्धैः स्फुटं भावैः पुष्णात्य् आत्मानम् एव या ।
विरुद्धैर् दुःख-ग्लानिः सा स्वार्था कथिता रतिः

tatra svārthā--
aviruddhaiḥ sphuṭaṃ bhāvaiḥ puṣṇāty ātmānam eva yā |
viruddhair duḥkha-glāniḥ sā svārthā kathitā ratiḥ

“That primary rati that clearly nourishes itself with non-contradictory bhāvas and becomes intolerably depressed with sorrow by contradictory bhāvas is called the svārtha-rati (nourishing itself).”

2.5.5

अथ परार्था---
अविरुद्धं विरुद्धं च सङ्कुचन्ती स्वयं रतिः ।
या भावम् अनुगृह्णाति सा परार्था निगद्यते

atha parārthā---
aviruddhaṃ viruddhaṃ ca saṅkucantī svayaṃ ratiḥ |
yā bhāvam anugṛhṇāti sā parārthā nigadyate

“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).”

2.5.6

शुद्धा प्रीतिस् तथा सख्यं वात्सल्यं प्रियतेत्य् असौ ।
स्वपरार्थ्यैव सा मुख्या पुनः पञ्च-विधा भवेत्

śuddhā prītis tathā sakhyaṃ vātsalyaṃ priyatety asau |
svaparārthyaiva sā mukhyā punaḥ pañca-vidhā bhavet

“A primary rati in these two forms has five varieties: śuddha , prīti (or dāsya),

2.5.7

वैशिष्ट्यं पात्र-वैशिष्ट्याद् रतिर् एषोपगच्छति ।
यथार्कः प्रतिबिम्बात्मा स्फटिकादिषु वस्तुषु

vaiśiṣṭyaṃ pātra-vaiśiṣṭyād ratir eṣopagacchati |
yathārkaḥ pratibimbātmā sphaṭikādiṣu vastuṣu

“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.”

2.5.8

तत्र शुद्धा--
सामान्यासौ तथा स्वच्छा शान्तिश् चेत्य् आदिमा त्रिधा ।
एषाङ्ग-कम्पता-नेत्रामीलनोन्मीलनादि-कृत्

tatra śuddhā--
sāmānyāsau tathā svacchā śāntiś cety ādimā tridhā |
eṣāṅga-kampatā-netrāmīlanonmīlanādi-kṛt

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.”

2.5.9

तत्र सामान्या--
कञ्चिद् विशेषम् अप्राप्ता साधारण-जनस्य या ।
बालिकदैश् च कृष्णे स्यात् सामान्या सा रतिर् मता

tatra sāmānyā--
kañcid viśeṣam aprāptā sādhāraṇa-janasya yā |
bālikadaiś ca kṛṣṇe syāt sāmānyā sā ratir matā

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 .

2.5.10

यथा--
अस्मिन् मथुरा-वीथ्याम् उदयति मधुरे विरोचने पुरतः ।
कथस्व सखे म्रदिमानं मानस-मदनं किम् एति मम

yathā--
asmin mathurā-vīthyām udayati madhure virocane purataḥ |
kathasva sakhe mradimānaṃ mānasa-madanaṃ kim eti mama

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.”

2.5.11

यथा वा--
त्रि-वर्षा बालिका सेयं वर्षीयसि समीक्ष्यताम् ।
या पुरः कृष्णम् आलोक्य हुङ्कुर्वत्य् अभिधावति

yathā vā--
tri-varṣā bālikā seyaṃ varṣīyasi samīkṣyatām |
yā puraḥ kṛṣṇam ālokya huṅkurvaty abhidhāvati

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.”

2.5.12

अथ स्वच्छा--
तत्-तत्-साधनतो नाना-विध-भक्ति-प्रसङ्गतः ।
साधाकानां तु वैविध्यं यान्ती स्वच्छा रतिर् मता

atha svacchā--
tat-tat-sādhanato nānā-vidha-bhakti-prasaṅgataḥ |
sādhākānāṃ tu vaividhyaṃ yāntī svacchā ratir matā

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).”

2.5.13

यदा यादृशी भक्ते स्याद् आसक्तिस् तादृशं तदा ।
रूपं स्फटिकवद् धत्ते स्वच्छासौ तेन कीर्तिता

yadā yādṛśī bhakte syād āsaktis tādṛśaṃ tadā |
rūpaṃ sphaṭikavad dhatte svacchāsau tena kīrtitā

“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 .”

2.5.14

क्वचित् प्रभुर् इति स्तुवन् क्वचन मित्रम् इत्य् उद्धसन्
क्वचित् तनय इत्य् अवन् क्वचन कान्त इत्य् उल्लसन् ।
क्वचिन् मनसि भावयन् परम एष आत्मेत्य् असाव्
अभूद् विविध-सेवया विविध-वृत्तिर् आर्यो द्विजः

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

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.”

2.5.15

अनाचान्त-धियां तत्-तद्-भाव-निष्ठा सुखार्णवे ।
आर्याणाम् अतिशुद्धानां प्रायः स्वच्छा रतिर् भवेत्

anācānta-dhiyāṃ tat-tad-bhāva-niṣṭhā sukhārṇave |
āryāṇām atiśuddhānāṃ prāyaḥ svacchā ratir bhavet

“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 .”

2.5.16

अथ शान्तिः--
मानसे निर्विकल्पत्वं शम इत्य् अभिधीयते

atha śāntiḥ--
mānase nirvikalpatvaṃ śama ity abhidhīyate

Śānti - śuddha - rati : “Non-differentiation of the knower and the object within the mind is called śama .”

2.5.17

तथ चोक्तम्--
विहाय विषयोन्मुख्यं निजानन्द-स्थितिर् यतः ।
आत्मनः कथ्यते सो ऽत्र स्वभावः शम इत्य् असौ

tatha coktam--
vihāya viṣayonmukhyaṃ nijānanda-sthitir yataḥ |
ātmanaḥ kathyate so 'tra svabhāvaḥ śama ity asau

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 .”

2.5.18

प्रायः शम-प्रधानानां ममता-गन्ध-वर्जिता ।
परमात्मतया कृष्णे जाता शान्त-रतिर् मता

prāyaḥ śama-pradhānānāṃ mamatā-gandha-varjitā |
paramātmatayā kṛṣṇe jātā śānta-ratir matā

“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 .”

2.5.19

यथा--
देवर्षि-वीणया पीते हरि-लीला-महोत्सवे ।
सनकस्य तनौ कम्पो ब्रह्मानुभविनो ऽप्य् अभूत्

yathā--
devarṣi-vīṇayā pīte hari-līlā-mahotsave |
sanakasya tanau kampo brahmānubhavino 'py abhūt

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 .”

2.5.20

हरि-वल्लभ-सेवया समन्ताद्
अपर-वर्गानुभवं किलावधीर्य ।
घन-सुन्दरम् आत्मनो ऽप्य् अभीष्टं
परमं ब्रह्म दिदृक्षते मनो मे

hari-vallabha-sevayā samantād
apara-vargānubhavaṃ kilāvadhīrya |
ghana-sundaram ātmano 'py abhīṣṭaṃ
paramaṃ brahma didṛkṣate mano me

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 .”

2.5.21

अग्रतो वक्ष्यमाणैस् तु स्वादैः प्रीत्य्-आदि-संश्रयैः ।
रतेर् अस्या असम्पर्काद् इयं शुद्धेति भण्यते

agrato vakṣyamāṇais tu svādaiḥ prīty-ādi-saṃśrayaiḥ |
rater asyā asamparkād iyaṃ śuddheti bhaṇyate

“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 .”

2.5.22

अथ भेद-त्रयी हृद्या रतेः प्रीत्य्-आदिर् ईर्यते ।
गाढानुकूलतोत्पन्ना ममत्वेन सदाश्रिता

atha bheda-trayī hṛdyā rateḥ prīty-ādir īryate |
gāḍhānukūlatotpannā mamatvena sadāśritā

“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.”

2.5.23

कृष्ण-भक्तेष्व् अनुग्राह्य-सखि-पूज्येष्व् अनुक्रमात् ।
त्रि-विधेषु त्रयी प्रीतिः सख्यं वत्सलतेत्य् असौ

kṛṣṇa-bhakteṣv anugrāhya-sakhi-pūjyeṣv anukramāt |
tri-vidheṣu trayī prītiḥ sakhyaṃ vatsalatety asau

“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.”

2.5.24

अत्र नेत्रादि-फुल्लत्व-जृम्भणोद्घूर्णनादयः ।
केवला सङ्कुला चेति द्वि-विधेयं रति-त्रयी

atra netrādi-phullatva-jṛmbhaṇodghūrṇanādayaḥ |
kevalā saṅkulā ceti dvi-vidheyaṃ rati-trayī

“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.”

2.5.25

तत्र केवला--
रत्य्-अन्तरस्य गन्धेन वर्जिता केवला भवेत् ।
व्रजानुगे रसालादौ श्रीदामादौ वयस्यके ।
गुरौ च व्रजनाथादौ क्रमेणैव स्फुरत्य् असौ

tatra kevalā--
raty-antarasya gandhena varjitā kevalā bhavet |
vrajānuge rasālādau śrīdāmādau vayasyake |
gurau ca vrajanāthādau krameṇaiva sphuraty asau

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.”

2.5.26

तत्र सङ्कुला--
एषां द्वयोस् त्रयाणां वा सन्निपातस् तु सङ्कुला ।
उद्भवादौ च भीमादौ मथुरादौ क्रमेण सा ।
यस्याधिक्यं भवेद् यत्र स तेन व्यपदिश्यते

tatra saṅkulā--
eṣāṃ dvayos trayāṇāṃ vā sannipātas tu saṅkulā |
udbhavādau ca bhīmādau mathurādau krameṇa sā |
yasyādhikyaṃ bhaved yatra sa tena vyapadiśyate

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.”

2.5.27

अथ प्रीतिः--
स्वस्माद् भवन्ति ये न्यूनास् ते ऽनुग्राह्या हरेर् मताः ।
आराध्यत्वात्मिका तेषां रतिः प्रीतिर् इतीरिता

atha prītiḥ--
svasmād bhavanti ye nyūnās te 'nugrāhyā harer matāḥ |
ārādhyatvātmikā teṣāṃ ratiḥ prītir itīritā

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.”

2.5.28

तत्रासक्ति-कृद् अन्यत्र प्रीति-संहारिणी ह्य् असौ

tatrāsakti-kṛd anyatra prīti-saṃhāriṇī hy asau

“This prīti - rati produces attachment for the object of worship, and destroys affection for other objects.”

2.5.29

दिवि वा भुवि वा ममास्तु वासो
नरके वा नरकान्तक प्रकामम् ।
अवधीरित-शारदारविन्दौ
चरणौ ते मरणे ऽपि चिन्तयामि

divi vā bhuvi vā mamāstu vāso
narake vā narakāntaka prakāmam |
avadhīrita-śāradāravindau
caraṇau te maraṇe 'pi cintayāmi

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.”

2.5.30

अथ सख्यम्--
ये स्युस् तुल्या मुकुन्दस्य ते सखायः सतां मताः ।
साम्याद् विश्रम्भ-रूपैषां रतिः सख्यम् इहोच्यते ।
परिहास-प्रहासादि-कारिणीयम् अयन्त्रणा

atha sakhyam--
ye syus tulyā mukundasya te sakhāyaḥ satāṃ matāḥ |
sāmyād viśrambha-rūpaiṣāṃ ratiḥ sakhyam ihocyate |
parihāsa-prahāsādi-kāriṇīyam ayantraṇā

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.”

2.5.31

मां पुष्पितारण्य-दिदृक्षयागतं
निमेष-विश्लेष-विदीर्ण-मानसाः ।
ते संस्पृशन्तः पुलकाञ्चित-श्रियो
दूराद् अहंपूर्विकयाद्य रेमिरे

māṃ puṣpitāraṇya-didṛkṣayāgataṃ
nimeṣa-viśleṣa-vidīrṇa-mānasāḥ |
te saṃspṛśantaḥ pulakāñcita-śriyo
dūrād ahaṃpūrvikayādya remire

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.”

2.5.32

श्रीदाम-दोर्-विलसितेन कृतो ऽसि कामं
दामोदर त्वम् इह दर्प-धुरा दरिद्रः ।
सद्यस् त्वया तद् अपि कथनम् एव कृत्वा
देव्यै ह्रिये त्रयम् अदायि ज्वलाञ्जलीनाम्

śrīdāma-dor-vilasitena kṛto 'si kāmaṃ
dāmodara tvam iha darpa-dhurā daridraḥ |
sadyas tvayā tad api kathanam eva kṛtvā
devyai hriye trayam adāyi jvalāñjalīnām

Another example: “Śrīdāma said, ‘Your pride has become impoverished enough in being defeated by the strength of my earms. Having boasted, say goodbye to the queen called shame [and defeat me].’”

2.5.33

अथ वात्सल्यम्--
गुरवो ये हरेर् अस्य ते पूज्या इति विश्रुताः ।
अनुग्रह-मयी तेषां रतिर् वात्सल्यम् उच्यते ।
इदं लालन-भव्याशीश् चिबुक-स्पर्शनादि-कृत्

atha vātsalyam--
guravo ye harer asya te pūjyā iti viśrutāḥ |
anugraha-mayī teṣāṃ ratir vātsalyam ucyate |
idaṃ lālana-bhavyāśīś cibuka-sparśanādi-kṛt

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.”

2.5.34

अग्रासि यन्-निरभिसन्धि-विरोध-भाजः
कंसस्य किङ्कर-गणैर् गिरितो ऽप्य् उदग्रैः ।
गास् तत्र रक्षितुम् असौ गहने मृदुर् मे
बालः प्रयात्य् अविरतं बत किं करोमि

agrāsi yan-nirabhisandhi-virodha-bhājaḥ
kaṃsasya kiṅkara-gaṇair girito 'py udagraiḥ |
gās tatra rakṣitum asau gahane mṛdur me
bālaḥ prayāty avirataṃ bata kiṃ karomi

An example: “The forest is filled with inimical Kaṃsa ’s servants, who are more solid than mountains. My tender boy goes constantly to that dense forest. Oh! What should I do?”

2.5.35

सुतम् अङ्गुलिभिः स्नुत-स्तनी
चिबुकाग्रे दधती दयार्द्र-धीः ।
समलालयद् आलयात् पुरः
स्थिति-भाजं व्रज-राज-गेहिनी

sutam aṅgulibhiḥ snuta-stanī
cibukāgre dadhatī dayārdra-dhīḥ |
samalālayad ālayāt puraḥ
sthiti-bhājaṃ vraja-rāja-gehinī

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.”

2.5.36

मिथो हरेर् मृगाक्ष्याश् च सम्भोगस्यादि-कारणम् ।
मधुरापर-पर्याया प्रियताख्योदिता रतिः ।
अस्यां कटाक्ष-भ्रू-क्षेप-प्रिय-वाणी-स्मितादयः

mitho harer mṛgākṣyāś ca sambhogasyādi-kāraṇam |
madhurāpara-paryāyā priyatākhyoditā ratiḥ |
asyāṃ kaṭākṣa-bhrū-kṣepa-priya-vāṇī-smitādayaḥ

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.”

2.5.37

यथा गोविन्द-विलासे--
चिरम् उत्कुण्ठित-मनसो राधा-मुर-वैरिणोः को ऽपि ।
निभृत-निरीक्षण-जन्मा प्रत्याशा-पल्लवो जयति

yathā govinda-vilāse--
ciram utkuṇṭhita-manaso rādhā-mura-vairiṇoḥ ko 'pi |
nibhṛta-nirīkṣaṇa-janmā pratyāśā-pallavo jayati

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!”

2.5.38

यथोत्तरम् असौ स्वाद-विशेषोल्लास-मय्य् अपि ।
रतिर् वासनया स्वाद्वी भासते कापि कस्यचित्

yathottaram asau svāda-viśeṣollāsa-mayy api |
ratir vāsanayā svādvī bhāsate kāpi kasyacit

“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.”

2.5.39

अथ गौणी--
विभावोत्कर्षजो भाव-विशेषो यो ऽनुगृह्यते ।
सङ्कुचन्त्या स्वयं रत्या स गौणी रतिर् उच्यते

atha gauṇī--
vibhāvotkarṣajo bhāva-viśeṣo yo 'nugṛhyate |
saṅkucantyā svayaṃ ratyā sa gauṇī ratir ucyate

Gauṇa- rati (secondary rati): “When a different emotional state arising from the excellence of the ālambana (vibhāva) manifests while the primary rati subdues itself, it is called secondary rati .”

2.5.40

हासो विस्मय उत्साहः शोकः क्रोधो भयं तथा ।
जुगुप्सा चेत्य् असौ भाव-विशेषः सप्तधोदितः

hāso vismaya utsāhaḥ śokaḥ krodho bhayaṃ tathā |
jugupsā cety asau bhāva-viśeṣaḥ saptadhoditaḥ

“The seven specific emotions are hāsa (humor), vismaya (astonishment), utsāha (fortitude), śoka (lamentation), krodha (anger), bhaya (fear)and jugupsā (disgust or hatred)”

2.5.41

अपि कृष्ण-विभावत्वम् आद्य-षट्कस्य सम्भवेत् ।
स्याद् देहादि-विभावत्वं सप्तम्यास् तु रतेर् वशात्

api kṛṣṇa-vibhāvatvam ādya-ṣaṭkasya sambhavet |
syād dehādi-vibhāvatvaṃ saptamyās tu rater vaśāt

“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.”

2.5.42

हासादाव् अत्र भिन्ने ऽपि शुद्ध-सत्त्व-विशेषतः ।
परार्थाया रतेर् योगाद् रति-शब्दः प्रयुज्यते

hāsādāv atra bhinne 'pi śuddha-sattva-viśeṣataḥ |
parārthāyā rater yogād rati-śabdaḥ prayujyate

“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.”

2.5.43

हासोत्तरा रतिर् या स्यात् सा हास-रतिर् उच्यते ।
एवं विस्मय-रत्य्-आद्या विज्ञेया रतयश् च षट्

hāsottarā ratir yā syāt sā hāsa-ratir ucyate |
evaṃ vismaya-raty-ādyā vijñeyā ratayaś ca ṣaṭ

“When hāsa predominates over a mukhya - rati (which becomes parārtha), it is called hāsa-rati . The other six secondary ratis should be similarly understood.”

2.5.44

कञ्चित् कालं क्वचिद् भक्ते हासाद्याः स्थायिताम् अमी ।
रत्या चारु-कृता यान्ति तल्-लीलाद्य्-अनुसारतः

kañcit kālaṃ kvacid bhakte hāsādyāḥ sthāyitām amī |
ratyā cāru-kṛtā yānti tal-līlādy-anusārataḥ

“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.”

2.5.45

तस्माद् अनियताधाराः सप्त सामयिका इमे ।
सहजा अपि लीयन्ते बलिष्ठेन तिरस्कृताः

tasmād aniyatādhārāḥ sapta sāmayikā ime |
sahajā api līyante baliṣṭhena tiraskṛtāḥ

“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 .”

2.5.46

काप्य् अव्यभिचरन्ती सा स्वाधारान् स्व-स्वरूपतः ।
रतिर् आत्यन्तिक-स्थायी भावो भक्त-जने ऽ खिले ।
स्युर् एतस्या विना-भावाद् भावाः सर्वे निरर्थकाः

kāpy avyabhicarantī sā svādhārān sva-svarūpataḥ |
ratir ātyantika-sthāyī bhāvo bhakta-jane ' khile |
syur etasyā vinā-bhāvād bhāvāḥ sarve nirarthakāḥ

“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.”

2.5.47

विपक्षादिषु यान्तो ऽपि क्रोधाद्याः स्थायितां सदा ।
लभन्ते रति-शून्यत्वान् न भक्ति-रस-योग्यताम्

vipakṣādiṣu yānto 'pi krodhādyāḥ sthāyitāṃ sadā |
labhante rati-śūnyatvān na bhakti-rasa-yogyatām

“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).”

2.5.48

अविरुद्धैर् अपि स्पृष्टा भावैः सञ्चारिणो ऽखिलाः ।
निर्वेदाद्या विलीयन्ते नार्हन्ति स्थायितां ततः

aviruddhair api spṛṣṭā bhāvaiḥ sañcāriṇo 'khilāḥ |
nirvedādyā vilīyante nārhanti sthāyitāṃ tataḥ

“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 .”

2.5.49

इत्य् अतो मति-गर्वादि-भावानां घटते न हि ।
स्थायिता कैश्चिद् इष्टापि प्रमाणं तत्र तद्-विदः

ity ato mati-garvādi-bhāvānāṃ ghaṭate na hi |
sthāyitā kaiścid iṣṭāpi pramāṇaṃ tatra tad-vidaḥ

“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.”

2.5.50

सप्त हासादयस् त्व् एते तैस् तैर् नीताः सुपुष्टताम् ।
भक्तेषु स्थायितां यान्तो रुचिर् एभ्यो वितन्वते

sapta hāsādayas tv ete tais tair nītāḥ supuṣṭatām |
bhakteṣu sthāyitāṃ yānto rucir ebhyo vitanvate

“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.”

2.5.51

तथा चोक्तम्--
अष्टानाम् एव भावानां संस्काराधायिता मता ।
तत्-तिरस्कृत-संस्काराः परे न स्थायितोचिताः

tathā coktam--
aṣṭānām eva bhāvānāṃ saṃskārādhāyitā matā |
tat-tiraskṛta-saṃskārāḥ pare na sthāyitocitāḥ

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 vyabhicāṛī-bhāvas are not considered to be sthāyī-bhāvas .”

2.5.52

तत्र हास-रतिः--
चेतो-विकासो हासः स्याद् वाग्-वेषेहादि-वैकृतात् ।
स दृग्-विकासन-सौष्ठ-कपोल-स्पन्दनादिकृत्

tatra hāsa-ratiḥ--
ceto-vikāso hāsaḥ syād vāg-veṣehādi-vaikṛtāt |
sa dṛg-vikāsana-sauṣṭha-kapola-spandanādikṛt

Hāsa- rati : “When there is cheerfulness in the heart from irregularity of speech, dress or actions, it is called hāsa . In this state, the symtoms are fully opening the eyes and quivering of the nose, lips and cheeks.”

2.5.53

कृष्ण-सम्बन्धि-चेष्टोत्थः स्वयं सङ्कुचद्-आत्मना ।
प्रत्यानुगृह्यमाणो ऽयं हासो हास-रतिर् भवेत्

kṛṣṇa-sambandhi-ceṣṭotthaḥ svayaṃ saṅkucad-ātmanā |
pratyānugṛhyamāṇo 'yaṃ hāso hāsa-ratir bhavet

“When hāsa arises from actions related to Kṛṣṇa and the primary rasa assumes a subdued role, hāsa becomes hāsa- rati .”

2.5.54

मया दृग् अपि नार्पिता सुमुखि दध्नि तुभ्यं शपे
सखी तव निरर्गला तद् अपि मे मुखं जिघ्रति ।
प्रशाधि तद् इमां मुधा च्छलित-साधुम् इत्य् अच्युते
वदत्य् अजनि दूतिका हसित-रोधने न क्षमा

mayā dṛg api nārpitā sumukhi dadhni tubhyaṃ śape
sakhī tava nirargalā tad api me mukhaṃ jighrati |
praśādhi tad imāṃ mudhā cchalita-sādhum ity acyute
vadaty ajani dūtikā hasita-rodhane na kṣamā

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.”

2.5.55

अथ विस्मय-रतिः--
लोकोत्तरार्थ-वीक्षादेर् विस्मयश् चित्त-विस्तृतिः ।
अत्र स्युर् नेत्र-विस्तार-साधूक्ति-पुलकादयः ।
पूर्वोक्त-रीत्या निष्पन्नः स विस्मय-रतिर् भवेत्

atha vismaya-ratiḥ--
lokottarārtha-vīkṣāder vismayaś citta-vistṛtiḥ |
atra syur netra-vistāra-sādhūkti-pulakādayaḥ |
pūrvokta-rītyā niṣpannaḥ sa vismaya-ratir bhavet

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 .”

2.5.56

गवां गोपालानाम् अपि शिशु-गणः पीत-वसनो
लसच्-छ्रीवत्साङ्कः पृथु-भुज-चतुष्कैर् धृत-रुचिः ।
कृत-स्तोत्रारम्भः स विधिभिर् अजाण्डालिभिर् अलं
पर-ब्रह्मोल्लासान् वहति किम् इदं हन्त किम् इदम्

gavāṃ gopālānām api śiśu-gaṇaḥ pīta-vasano
lasac-chrīvatsāṅkaḥ pṛthu-bhuja-catuṣkair dhṛta-ruciḥ |
kṛta-stotrārambhaḥ sa vidhibhir ajāṇḍālibhir alaṃ
para-brahmollāsān vahati kim idaṃ hanta kim idam

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?’”

2.5.57

अथ उत्साह-रतिः--
स्थेयसी साधुभिः श्लाघ्य-फले युद्धादि-कर्मणि ।
सत्वरा मानसासक्तिर् उत्साह इति कीर्त्यते

atha utsāha-ratiḥ--
stheyasī sādhubhiḥ ślāghya-phale yuddhādi-karmaṇi |
satvarā mānasāsaktir utsāha iti kīrtyate

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 .”

2.5.58

कालानवेक्षणं तत्र धैर्य-त्यागोद्यमादयः ।
सिद्धः पूर्वोक्त-विधिना स उत्साह रतिर् भवेत्

kālānavekṣaṇaṃ tatra dhairya-tyāgodyamādayaḥ |
siddhaḥ pūrvokta-vidhinā sa utsāha ratir bhavet

“Yuddhādi means fighting, charity, compassion and righteous acts. Instead of yuddhādi , svābhīṣṭa (cherished) is sometimes used.”

2.5.59

कालिन्दी-तट-भुवि पत्र-शृङ्ग-वंशी
निक्वाणैर् इह मुखरी-कृताम्बरायाम् ।
विस्फूर्जन्न् अघ-दमनेन योद्धु-कामः
श्रीदामा परिकरम् उद्भटं बबन्ध

kālindī-taṭa-bhuvi patra-śṛṅga-vaṃśī
nikvāṇair iha mukharī-kṛtāmbarāyām |
visphūrjann agha-damanena yoddhu-kāmaḥ
śrīdāmā parikaram udbhaṭaṃ babandha

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.”

2.5.60

अथ शोक-रतिः--
शोकस् त्व् इष्ट-वियोगाद्यैश् चित्त-क्लेश-भरः स्मृतः ।
विलाप-पात-निःश्वास-मुख-शोष-भ्रमादि-कृत् ।
पूर्वोक्त-विधिनैवायं सिद्धः शोक-रतिर् भवेत्

atha śoka-ratiḥ--
śokas tv iṣṭa-viyogādyaiś citta-kleśa-bharaḥ smṛtaḥ |
vilāpa-pāta-niḥśvāsa-mukha-śoṣa-bhramādi-kṛt |
pūrvokta-vidhinaivāyaṃ siddhaḥ śoka-ratir bhavet

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.”

2.5.61

रुदितम् अनु निशम्य तत्र गोप्यो
भृशम् अनुतप्त-धियो ऽश्रु-पूर्ण-मुख्यः ।
रुरुदुर् अनुपलभ्य नन्द-सूनुं
पवन उपारत-पांशु-वर्ष-वेगे

ruditam anu niśamya tatra gopyo
bhṛśam anutapta-dhiyo 'śru-pūrṇa-mukhyaḥ |
rurudur anupalabhya nanda-sūnuṃ
pavana upārata-pāṃśu-varṣa-vege

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.”

2.5.62

अवलोक्य फणीन्द्र-यन्त्रितं
तनयं प्राण-सहस्र-वल्लभम् ।
हृदयं न विदीर्यति द्विधा
धिग् इमां मर्त्य-तनोः कठोरताम्

avalokya phaṇīndra-yantritaṃ
tanayaṃ prāṇa-sahasra-vallabham |
hṛdayaṃ na vidīryati dvidhā
dhig imāṃ martya-tanoḥ kaṭhoratām

Another example: “My heart did not shatter on seeing Kṛṣṇa , dearer than a thousand lives, bound up by Kāliya . How hard my heart is!”

2.5.63

अथ क्रोध-रतिः--
प्रातिकूल्यादिभिश् चित्त-ज्वलनं क्रोध ईर्यते ।
पारुष्य-भ्रू-कुटी-नेत्र-लौहित्यादि-विकार-कृत्

atha krodha-ratiḥ--
prātikūlyādibhiś citta-jvalanaṃ krodha īryate |
pāruṣya-bhrū-kuṭī-netra-lauhityādi-vikāra-kṛt

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.”

2.5.64

एवं पूर्वोक्तवत्-सिद्धं विदुः क्रोध-रतिं बुधाः ।
द्विधासौ कृष्ण-तद्-वैरि-भावत्वेन कीर्तिता

evaṃ pūrvoktavat-siddhaṃ viduḥ krodha-ratiṃ budhāḥ |
dvidhāsau kṛṣṇa-tad-vairi-bhāvatvena kīrtitā

“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.”

2.5.65

कण्ठ-सीमनि हरेर् द्युति-भाजं
राधिका-मणि-सरं परिचित्य ।
तं चिरेण जटिला विकट-भ्रू-
भङ्ग-भीमतर-दृष्टिर् ददर्श

kaṇṭha-sīmani harer dyuti-bhājaṃ
rādhikā-maṇi-saraṃ paricitya |
taṃ cireṇa jaṭilā vikaṭa-bhrū-
bhaṅga-bhīmatara-dṛṣṭir dadarśa

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.”

2.5.66

अथ कंस-सहोदरोग्र-दावे
हरिम् अभ्युद्यति तीव्र-हेति-भाजि ।
रभसाद् अलिकाम्बरे प्रलम्ब-
द्विषतो ऽभूद् भ्रू-कुटी-पयोद-रेखा

atha kaṃsa-sahodarogra-dāve
harim abhyudyati tīvra-heti-bhāji |
rabhasād alikāmbare pralamba-
dviṣato 'bhūd bhrū-kuṭī-payoda-rekhā

Anger stimulated by an enemy: “When the blazing forest fire, who was actually the brother of Kaṃsa, surrounded Kṛṣṇa , a frown of anger appeared on the forehead of Balarāma like a cloud bank in the sky.”

2.5.67

अथ भय-रतिः--
भयं चित्तातिचाञ्चल्यं मन्तु-घोरेक्षणादिभिः ।
आत्म-गोपन-हृच्छोष-विद्रव-भ्रमणादिकृत्

atha bhaya-ratiḥ--
bhayaṃ cittāticāñcalyaṃ mantu-ghorekṣaṇādibhiḥ |
ātma-gopana-hṛcchoṣa-vidrava-bhramaṇādikṛt

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.”

2.5.68

निष्पन्नं पूर्ववद् इदं बुधा भय-रतिं विदुः ।
एषापि क्रोध-रतिवद् द्वि-विधा कथिता बुधैः

niṣpannaṃ pūrvavad idaṃ budhā bhaya-ratiṃ viduḥ |
eṣāpi krodha-rativad dvi-vidhā kathitā budhaiḥ

“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.”

2.5.69

याचितः पटिमभिः स्यमन्तकं
शौरिणा सदसि गान्दिनी-सुतः ।
वस्त्र-गूढ-मणिर् एष मूढ-धीस्
तत्र शुष्यद्-अधरः क्लमं ययौ

yācitaḥ paṭimabhiḥ syamantakaṃ
śauriṇā sadasi gāndinī-sutaḥ |
vastra-gūḍha-maṇir eṣa mūḍha-dhīs
tatra śuṣyad-adharaḥ klamaṃ yayau

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."

2.5.70

भैरवं ब्रुवति हन्त हन्त गोकुल-
द्वारि वारिद-निभे वृषासुरे ।
पुत्र-गुप्ति-धृत-यत्न-वैभवा
कम्प्र-मूर्तिर् अभवद् व्रजेश्वरी

bhairavaṃ bruvati hanta hanta gokula-
dvāri vārida-nibhe vṛṣāsure |
putra-gupti-dhṛta-yatna-vaibhavā
kampra-mūrtir abhavad vrajeśvarī

The enemy of Kṛṣṇa as the cause of fear: "When Vṛṣāsura, 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."

2.5.71

अथ जुगुप्सा-रतिः--
जुगुप्सा स्याद् अहृद्यानुभवाच् चित्त-निमीलनम् ।
तत्र निष्ठीवनं वक्त्र-कूणनं कुत्सनादयः ।
रतेर् अनुग्रहाज् जाता सा जुगुप्सा-रतिर् मता

atha jugupsā-ratiḥ--
jugupsā syād ahṛdyānubhavāc citta-nimīlanam |
tatra niṣṭhīvanaṃ vaktra-kūṇanaṃ kutsanādayaḥ |
rater anugrahāj jātā sā jugupsā-ratir matā

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 .”

2.5.72

यदवधि मम चेतः कृष्ण-पादारविन्दे
नव-नव-रस-धामन्य् उद्यतं रन्तुम् आसीत् ।
तदवधि बत नारी-सङ्गमे स्मर्यमाने
भवति मुख-विकारः सुष्ठु-निष्ठीवनं च

yadavadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṃ rantum āsīt |
tadavadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu-niṣṭhīvanaṃ ca

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.”

2.5.73

रतित्वात् प्रथमैकैव सप्त हासादयस् तथा ।
इत्य् अष्टौ स्थायिनो यावद् रसावस्थां न संश्रिताः

ratitvāt prathamaikaiva sapta hāsādayas tathā |
ity aṣṭau sthāyino yāvad rasāvasthāṃ na saṃśritāḥ

“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 .”

2.5.74

चेत् स्वतन्त्रास् त्रयस्-त्रिंशद् भवेयुर् व्यभिचारिणः ।
इहाष्टौ सात्त्विकाश् चैते भावाख्यास् तान् असङ्ख्यकाः

cet svatantrās trayas-triṃśad bhaveyur vyabhicāriṇaḥ |
ihāṣṭau sāttvikāś caite bhāvākhyās tān asaṅkhyakāḥ

“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.”

2.5.76

तत्र स्फुरन्ति ह्री-बोधोत्साहाद्याः सात्त्विका इव ।
तथा राजसवद्-गर्व-हर्ष-सुप्ति-हसादयः ।
विषाद-दीनता-मोह-शोकाद्यास् तामसा इव

tatra sphuranti hrī-bodhotsāhādyāḥ sāttvikā iva |
tathā rājasavad-garva-harṣa-supti-hasādayaḥ |
viṣāda-dīnatā-moha-śokādyās tāmasā iva

“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 hāsya (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.”

2.5.77

प्रायः सुख-मयाः शीता उष्णा दुःख-मया इह ।
चित्रेयं परमानन्द-सान्द्राप्य् उष्णा रतिर् मता

prāyaḥ sukha-mayāḥ śītā uṣṇā duḥkha-mayā iha |
citreyaṃ paramānanda-sāndrāpy uṣṇā ratir matā

“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.”

2.5.78

शीतैर् भावैर् बलिष्ठैस् तु पुष्टा शीतायते ह्य् असौ ।
उष्णैस् तु रतिर् अत्युष्णा तापयन्तीव भासते

śītair bhāvair baliṣṭhais tu puṣṭā śītāyate hy asau |
uṣṇais tu ratir atyuṣṇā tāpayantīva bhāsate

“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.”

2.5.79

रतिर् द्विधापि कृष्णाद्यैः श्रुतैर् अवगतैः स्मृतैः ।
तैर् विभावादितां यद्भिस् तद्-भक्तेषु रसो भवेत्

ratir dvidhāpi kṛṣṇādyaiḥ śrutair avagataiḥ smṛtaiḥ |
tair vibhāvāditāṃ yadbhis tad-bhakteṣu raso bhavet

“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.”

2.5.80

यथा दध्य्-आदिकं द्रव्यं शर्करा-मरिचादिभिः ।
संयोजन-विशेषेण रसालाख्यो रसो भवेत्

yathā dadhy-ādikaṃ dravyaṃ śarkarā-maricādibhiḥ |
saṃyojana-viśeṣeṇa rasālākhyo raso bhavet

“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 .”

2.5.81

तद् अत्र सर्वथा साक्षात् कृष्णाद्य्-अनुभवाद्भुतः ।
प्रौढानन्द-चमत्कारो भक्तैः को ऽप्य् अनुरस्यते

tad atra sarvathā sākṣāt kṛṣṇādy-anubhavādbhutaḥ |
prauḍhānanda-camatkāro bhaktaiḥ ko 'py anurasyate

“Thus through that rasa , the devotees directly experience an astonishing, deep bliss arising from realization of Kṛṣṇa and other related things.”

2.5.82

स रत्य्-आदि-विभावाद्यैर् एकीभाव-मयो ऽपि सन् ।
ज्ञप्त-तत्-तद्-विशेषश् च तत्-तद्-उद्भेदतो भवेत्

sa raty-ādi-vibhāvādyair ekībhāva-mayo 'pi san |
jñapta-tat-tad-viśeṣaś ca tat-tad-udbhedato bhavet

“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.”

2.5.84

यथा मरिच-खण्डादेर् एकीभावे प्रपानके ।
उद्भासः कस्यचित् क्वापि विभावादेस् तथा रसे

yathā marica-khaṇḍāder ekībhāve prapānake |
udbhāsaḥ kasyacit kvāpi vibhāvādes tathā rase

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.”

2.5.85

रते कारण-भूता ये कृष्ण-कृष्ण-प्रियादयः ।
स्तम्भाद्याः कार-भूताश् च निर्वेदाद्याः सहायकाः

rate kāraṇa-bhūtā ye kṛṣṇa-kṛṣṇa-priyādayaḥ |
stambhādyāḥ kāra-bhūtāś ca nirvedādyāḥ sahāyakāḥ

“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.”

2.5.86

हित्वा कारण-कार्यादि-शब्द-वाच्यत्वम् अत्र ते ।
रसोद्बोधे विभावादि-व्यपदेशत्वम् आप्नुयुः

hitvā kāraṇa-kāryādi-śabda-vācyatvam atra te |
rasodbodhe vibhāvādi-vyapadeśatvam āpnuyuḥ

“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 .”

2.5.87

रतेस् तु तत्-तद्-आस्वाद-विशेषायातियोग्यताम् ।
विभावयन्ति कुर्वन्तीत्य् उक्ता धीरैर् विभावकाः

rates tu tat-tad-āsvāda-viśeṣāyātiyogyatām |
vibhāvayanti kurvantīty uktā dhīrair vibhāvakāḥ

“The conditions that cause rati (relationship of love) to become very suitable for relishing particular tastes are called vibhāva (stimuli) by the wise.”

2.5.88

तां चानुभावयन्त्य् अन्तस् तद्वन्त्य् आस्वाद-निर्भराम् ।
इत्य् उक्ता अनुभावास् ते कटाक्षाद्याः स-सात्त्विकाः

tāṃ cānubhāvayanty antas tadvanty āsvāda-nirbharām |
ity uktā anubhāvās te kaṭākṣādyāḥ sa-sāttvikāḥ

“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 .”

2.5.89

सञ्चारयन्ति वैचित्रीं नयन्ते तां तथा-विधाम् ।
ये निर्वेदादयो भावास् ते तु सञ्चारिणो मताः

sañcārayanti vaicitrīṃ nayante tāṃ tathā-vidhām |
ye nirvedādayo bhāvās te tu sañcāriṇo matāḥ

“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 .”

2.5.90

एतेषां तु तथा-भावे भगवत्-काव्य-नाट्ययोः ।
सेवाम् आहुः परं हेतुं केचित् तत्-पक्ष-रागिणः

eteṣāṃ tu tathā-bhāve bhagavat-kāvya-nāṭyayoḥ |
sevām āhuḥ paraṃ hetuṃ kecit tat-pakṣa-rāgiṇaḥ

“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.”

2.5.91

किन्तु तत्र सुदुस्तर्क-माधुर्याद्भुत-सम्पदः ।
रतेर् अस्याः प्रभावो ऽयं भवेत् कारणम् उत्तमम्

kintu tatra sudustarka-mādhuryādbhuta-sampadaḥ |
rater asyāḥ prabhāvo 'yaṃ bhavet kāraṇam uttamam

“However, the ultimate cause of understanding these elements is the influence of rati directed toward the Lord, which is inconceivable, sweet and most astonishing.”

2.5.92

महा-शक्ति-विलासात्मा भावो ऽचिन्त्य-स्वरूप-भाक् ।
रत्य्-आख्या इत्य् अयं युक्तो न हि तर्केण बाधितुम् ।
भारताद्य्-उक्तिर् एषा हि प्राक्तनैर् अप्य् उदाहृता

mahā-śakti-vilāsātmā bhāvo 'cintya-svarūpa-bhāk |
raty-ākhyā ity ayaṃ yukto na hi tarkeṇa bādhitum |
bhāratādy-uktir eṣā hi prāktanair apy udāhṛtā

“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.”

2.5.93

यथोक्तम् उद्यम-पर्वणि [म.भा. ६.६.११]--
अचिन्त्याः खलु ये भावा न तांस् तर्केण योजयेत्
प्रकृतिभ्यः परं यच् च तद् अचिन्त्यस्य लक्षणम्

yathoktam udyama-parvaṇi [ma.bhā. 6.6.11]--
acintyāḥ khalu ye bhāvā na tāṃs tarkeṇa yojayet
prakṛtibhyaḥ paraṃ yac ca tad acintyasya lakṣaṇam

Thus the Mahābhārata , Udyama- parva says: “One should not analyze the inconceivable bhāvas by material logic. Those

2.5.94

विभावतादीन् आनीय कृष्णादीन् मञ्जुला रतिः ।
एतैर् एव तथाभूतैः स्वं संवर्धयति स्फुटम्

vibhāvatādīn ānīya kṛṣṇādīn mañjulā ratiḥ |
etair eva tathābhūtaiḥ svaṃ saṃvardhayati sphuṭam

“Attractive rati , making Kṛṣṇa and other things into vibhāva and the other elements [of rasa], clearly increases itself by these elements.”

2.5.95

यथा स्वैर् एव सलिलैः परिपूर्य बलाहकान् ।
रत्नालयो भवत्य् एभिर् वृष्टैस् तैर् एव वारिधिः

yathā svair eva salilaiḥ paripūrya balāhakān |
ratnālayo bhavaty ebhir vṛṣṭais tair eva vāridhiḥ

“It is similar to the ocean which, nourishing the clouds by its water, nourishes itself by the rain coming from those clouds.”

2.5.96

नवे रत्य्-अङ्कुरे जाते हरि-भक्तस्य कस्यचित् ।
विभावत्वादि-हेतुत्वं किञ्चित् तत् काव्य-नाट्ययोः

nave raty-aṅkure jāte hari-bhaktasya kasyacit |
vibhāvatvādi-hetutvaṃ kiñcit tat kāvya-nāṭyayoḥ

“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].”

2.5.97

हरेर् ईषच्-छ्रुति-विधौ रसास्वादः सतां भवेत् ।
रतेर् एव प्रभावो ऽयं हेतुस् तेषां तथाकृतौ

harer īṣac-chruti-vidhau rasāsvādaḥ satāṃ bhavet |
rater eva prabhāvo 'yaṃ hetus teṣāṃ tathākṛtau

“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].”

2.5.98

माधुर्याद्य्-आश्रयत्वेन कृष्णादींस् तनुते रतिः ।
तथानुभूयमानास् ते विस्तीर्णां कुर्वते रतिम्

mādhuryādy-āśrayatvena kṛṣṇādīṃs tanute ratiḥ |
tathānubhūyamānās te vistīrṇāṃ kurvate ratim

“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 .”

2.5.99

अतस् तस्य विभावादि-चतुष्कस्य रतेर् अपि ।
अत्र साहायिकं व्यक्तं मिथो ऽजस्रम् अवेक्ष्यते

atas tasya vibhāvādi-catuṣkasya rater api |
atra sāhāyikaṃ vyaktaṃ mitho 'jasram avekṣyate

“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.”

2.5.100

किन्त्व् एतस्याः प्रभावो ऽपि वैरूप्ये सति कुञ्चति ।
वैरूप्यस् तु विभावादेर् अनौचित्यम् उदीर्यते

kintv etasyāḥ prabhāvo 'pi vairūpye sati kuñcati |
vairūpyas tu vibhāvāder anaucityam udīryate

“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.”

2.5.101

अलौकिक्या प्रकृत्येयं सुदुरूहा रस-स्थितिः ।
यत्र साधारणतया भावाः साधु स्फुरन्त्य् अमी

alaukikyā prakṛtyeyaṃ sudurūhā rasa-sthitiḥ |
yatra sādhāraṇatayā bhāvāḥ sādhu sphuranty amī

“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.”

2.5.102

एषां स्व-पर-सम्बन्ध-नियमानिर्णयो हि यः ।
साधारण्यं तद् एवोक्तं भावानां पूर्व-सूरिभिः

eṣāṃ sva-para-sambandha-niyamānirṇayo hi yaḥ |
sādhāraṇyaṃ tad evoktaṃ bhāvānāṃ pūrva-sūribhiḥ

"The ancient sages have described the unrestricted identity of the bhāvas between the present and the past devotees."

2.5.103

तद् उक्तं श्री-भरतेन--
शक्तिर् अस्ति विभावादेः कापि साधारणी-कृतौ ।
प्रमाता तद्-अभेदेन स्वं यया प्रतिपद्यते इति ।

tad uktaṃ śrī-bharatena--
śaktir asti vibhāvādeḥ kāpi sādhāraṇī-kṛtau |
pramātā tad-abhedena svaṃ yayā pratipadyate iti |

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."

2.5.104

दुःखादयः स्फुरन्तो ऽपि जातु भान्तः स्वीयतया हृदि ।
प्रौढानन्द-चमत्कार-चर्वणाम् एव तन्वते

duḥkhādayaḥ sphuranto 'pi jātu bhāntaḥ svīyatayā hṛdi |
prauḍhānanda-camatkāra-carvaṇām eva tanvate

"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."

2.5.105

पराश्रयतयाप्य् एते जातु भान्तः सुखादयः ।
हृदये परमानन्द-सन्दोहम् उपचिन्वते

parāśrayatayāpy ete jātu bhāntaḥ sukhādayaḥ |
hṛdaye paramānanda-sandoham upacinvate

“That is because when the devotee perceives the happiness of others, it gives rise to incomparable bliss within his heart.”

2.5.106

सद्-भावश् चेद् विभावादेः किञ्चिन्-मात्रस्य जायते ।
सद्यश् चतुष्टयाक्षेपात् पूर्णतैवोपपद्यते

sad-bhāvaś ced vibhāvādeḥ kiñcin-mātrasya jāyate |
sadyaś catuṣṭayākṣepāt pūrṇataivopapadyate

“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.”

2.5.107

किं च--
रतिः स्थितानुकार्येषु लौकिकत्वादि-हेतुभिः ।
रसः स्यान् नेति नाट्य-ज्ञा यद् आहुर् युक्तम् एव तत्

kiṃ ca--
ratiḥ sthitānukāryeṣu laukikatvādi-hetubhiḥ |
rasaḥ syān neti nāṭya-jñā yad āhur yuktam eva tat

“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.”

2.5.108

अलौकिकी त्व् इयं कृष्ण-रतिः सर्वाद्भुताद्भुता ।
योगे रस-विशेषत्वं गच्छन्त्य् एव हरि-प्रिये

alaukikī tv iyaṃ kṛṣṇa-ratiḥ sarvādbhutādbhutā |
yoge rasa-viśeṣatvaṃ gacchanty eva hari-priye

“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.”

2.5.109

वियोगे त्व् अद्भुतानन्द-विवर्तत्वं दधत्य् अपि ।
तनोत्य् एषा प्रगाढार्ति-भराभासत्वम् ऊर्जिता

viyoge tv adbhutānanda-vivartatvaṃ dadhaty api |
tanoty eṣā pragāḍhārti-bharābhāsatvam ūrjitā

“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.”

2.5.110

तत्रापि वल्लवाधीश-नन्दनालम्बना रतिः ।
सान्द्रानन्द-चमत्कार-परमावधिर् इष्यते

tatrāpi vallavādhīśa-nandanālambanā ratiḥ |
sāndrānanda-camatkāra-paramāvadhir iṣyate

“That rati which has the son of Nanda as the object reaches the height of most intense bliss.”

2.5.111

यत्-सुखौघ-लवागस्त्यः पिबत्य् एव स्व-तेजसा ।
रेमश-माधुरी-साक्षात्कारानन्दाब्धिम् अप्य् अलम्

yat-sukhaugha-lavāgastyaḥ pibaty eva sva-tejasā |
remaśa-mādhurī-sākṣātkārānandābdhim apy alam

“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 .”

2.5.112

किं च--
परमानन्द-तादात्म्याद् रत्यादेर् अस्य वस्तुतः ।
रसस्य स्व-प्रकाशत्वम् अखण्डत्वं च सिध्यति

kiṃ ca--
paramānanda-tādātmyād ratyāder asya vastutaḥ |
rasasya sva-prakāśatvam akhaṇḍatvaṃ ca sidhyati

“Because rati and the other elements are nondifferent from the hlādinī - śakti , rasa is also self-revealing and consists only of rasa .”

2.5.113

पूर्वम् उक्ताद् द्विधा भ्देदान् मुख्य-गौणतया रतेः ।
भवेद् भक्ति-रसो ऽप्य् एष मुख्य-गौणतया द्विधा

pūrvam uktād dvidhā bhdedān mukhya-gauṇatayā rateḥ |
bhaved bhakti-raso 'py eṣa mukhya-gauṇatayā dvidhā

“It has been stated previously that rati has two types: primary and secondary. Therefore, rasa also has primary and secondary types.”

2.5.114

पञ्चधापि रतेर् ऐक्यान् मुख्यस् त्व् एक इहोदितः ।
सप्तधात्र तथा गौण इति भक्ति-रसो ऽष्टधा

pañcadhāpi rater aikyān mukhyas tv eka ihoditaḥ |
saptadhātra tathā gauṇa iti bhakti-raso 'ṣṭadhā

“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).”

2.5.115

तत्र मुख्यः--
मुख्यस् तु पञ्चधा शान्तः प्रीतः प्रेयांश् च वत्सलः ।
मधुरश् चेत्य् अमी ज्ञेया यथा-पूर्वम् अनुत्तमाः

tatra mukhyaḥ--
mukhyas tu pañcadhā śāntaḥ prītaḥ preyāṃś ca vatsalaḥ |
madhuraś cety amī jñeyā yathā-pūrvam anuttamāḥ

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.”

2.5.116

अथ गौणः--
हास्यो ऽद्भुतस् तथा वीरः करुणो रौद्र इत्य् अपि ।
भयानकः स बीभत्स इति गौणश् च सप्तधा

atha gauṇaḥ--
hāsyo 'dbhutas tathā vīraḥ karuṇo raudra ity api |
bhayānakaḥ sa bībhatsa iti gauṇaś ca saptadhā

Gauṇa- rasa (secondary rasa): “There are seven secondary rasas : hāsya (humor), adbhuta (astonishment), vīra (enthuiasm), karuṇa (lamentation), raudra (anger), bhanāyaka (fear) and bībhatsa (disgust).”

2.5.117

एवं भक्ति-रसो भेदाद् द्वयोर् द्वादशधोच्यते ।
वस्तुतस् तु पुराणादौ पञ्चधैव विलोक्यते

evaṃ bhakti-raso bhedād dvayor dvādaśadhocyate |
vastutas tu purāṇādau pañcadhaiva vilokyate

“Thus there are a total of twelve primary and secondary rasas , but only five are mentioned in the Purāṇas .”

2.5.118

श्वेतश् चित्रो ऽरुणः शोणः श्यामः पाण्डुर-पिङ्गलौ ।
गौरो धूम्रस् तथा रक्तः कालो नीतः क्रमाद् अमी

śvetaś citro 'ruṇaḥ śoṇaḥ śyāmaḥ pāṇḍura-piṅgalau |
gauro dhūmras tathā raktaḥ kālo nītaḥ kramād amī

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).

2.5.119

कपिलो माधवोपेन्द्रौ नृसिंहो नन्द-नन्दनः ।
बलः कूर्मस् तथा कल्की राघवो भार्गवः किरिः ।
मीन इत्य् एषु कथिताः क्रमाद् द्वादश देवताः

kapilo mādhavopendrau nṛsiṃho nanda-nandanaḥ |
balaḥ kūrmas tathā kalkī rāghavo bhārgavaḥ kiriḥ |
mīna ity eṣu kathitāḥ kramād dvādaśa devatāḥ

“There are twelve Deities assigned to the twelve rasas as follows: Kapila (śānta), Mādhava (prīti), Upendra (preyān or sakhya), Nṛsiṃha (vatsala), Kṛṣṇa (madhura), Balarāma (hāsya), Kūrma (adbhuta), Kalkī (vīra), Rāma (karuṇa), Prāśurāma (raudra), Varāha (bhayānaka) and Mīna (bībhatsa).”

2.5.120

पूर्तेर् विकार-विस्तार-विक्षेप-क्षोभतस् तथा ।
सर्व-भक्ति-रसास्वादः पञ्चधा परिकीर्तितः

pūrter vikāra-vistāra-vikṣepa-kṣobhatas tathā |
sarva-bhakti-rasāsvādaḥ pañcadhā parikīrtitaḥ

“There are five tastes in the bhakti -rasas: pūrti, vikāśa, vistāra , vikśepa and kṣobha .”

2.5.121

पूर्तिः शान्ते विकाशस् तु प्रीतादिष्व् अपि पञ्चसु ।
वीरे ऽद्भुते च विस्तारो विक्षेपः करुणोग्रयोः ।
भयानके ऽथ बीभत्से क्षोभो धीरैर् उदाहृतः

pūrtiḥ śānte vikāśas tu prītādiṣv api pañcasu |
vīre 'dbhute ca vistāro vikṣepaḥ karuṇograyoḥ |
bhayānake 'tha bībhatse kṣobho dhīrair udāhṛtaḥ

“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 .”

2.5.122

अखण्ड-सुख-रूपत्वे ऽप्य् एषाम् अस्ति क्वचित् क्वचित् ।
रसेषु गहनास्वाद-विशेषः को ऽप्य् अनुत्तमः

akhaṇḍa-sukha-rūpatve 'py eṣām asti kvacit kvacit |
raseṣu gahanāsvāda-viśeṣaḥ ko 'py anuttamaḥ

“Though all the bhakti -rasas are the embodiment of pure happiness, among the rasas there is sometimes a special deep incomparable taste.”

2.5.123

प्रतीयमाना अप्य् अज्ञैर् ग्राम्यैः सपदि दुःखवत् ।
करुणाद्या रसाः प्राज्ञैः प्रौढानन्द-मया मताः

pratīyamānā apy ajñair grāmyaiḥ sapadi duḥkhavat |
karuṇādyā rasāḥ prājñaiḥ prauḍhānanda-mayā matāḥ

“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.”

2.5.124

अलौकिक-विभावत्वं नीतेभ्यो रति-लीलया ।
सद्-उक्त्या च सुखं तेभ्यः स्यात् सुव्यक्तम् इति स्थितिः

alaukika-vibhāvatvaṃ nītebhyo rati-līlayā |
sad-uktyā ca sukhaṃ tebhyaḥ syāt suvyaktam iti sthitiḥ

“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.”

2.5.125

तथा च नाट्यादौ--
करुणादाव् अपि रसे जायते यत् परं सुखम् ।
सुचेतसाम् अनुभवः प्रमाणं तत्र केवलम्

tathā ca nāṭyādau--
karuṇādāv api rase jāyate yat paraṃ sukham |
sucetasām anubhavaḥ pramāṇaṃ tatra kevalam

This is confirmed in the statement of the Nātya- śāstra : “The absolute proof that karuṇa and the other ‘negative’ rasas produce happiness is the experience of the soft-hearted devotees.”

2.5.126

सर्वत्र करुणाख्यस्य रसस्यैवोपपादनात् ।
भवेद् रामायणादीनाम् अन्यथा दुःख-हेतुता

sarvatra karuṇākhyasya rasasyaivopapādanāt |
bhaved rāmāyaṇādīnām anyathā duḥkha-hetutā

“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.”

2.5.127

तथात्वे राम-पादाब्ज-प्रेम-कल्लोल-वारिधिः ।
प्रीत्या रामायणं नित्यं हनुमान् शृणुयात् कथम्

tathātve rāma-pādābja-prema-kallola-vāridhiḥ |
prītyā rāmāyaṇaṃ nityaṃ hanumān śṛṇuyāt katham

“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?”

2.5.128

अपि च--
सञ्चारी स्यात् समानो वा कृष्ण-रत्याः सुहृद्-रतिः ।
अधिका पुष्यमाणा चेद् भावोल्लासा रतिः

api ca--
sañcārī syāt samāno vā kṛṣṇa-ratyāḥ suhṛd-ratiḥ |
adhikā puṣyamāṇā ced bhāvollāsā ratiḥ

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 sañcāri-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 sañcāri-rati , it is called bhāvollāsa- rati .”

2.5.129

फल्गु-वैराग्य-निर्दग्धाः शुष्क-ज्ञानाश् च हैतुकाः ।
मीमांसका विशेषेण भक्त्यास्वाद-बहिर्मुखाः

phalgu-vairāgya-nirdagdhāḥ śuṣka-jñānāś ca haitukāḥ |
mīmāṃsakā viśeṣeṇa bhaktyāsvāda-bahirmukhāḥ

“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 .”

2.5.130

इत्य् एष भक्ति-रसिकश् चौराद् इव महा-निधिः ।
जरन्-मीमांसकाद् रक्ष्यः कृष्ण-भक्ति-रसः सदा

ity eṣa bhakti-rasikaś caurād iva mahā-nidhiḥ |
jaran-mīmāṃsakād rakṣyaḥ kṛṣṇa-bhakti-rasaḥ sadā

“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 .”

2.5.131

सर्वथैव दुरूहो ऽयम् अभक्तैर् भगवद्-रसः ।
तत्-पादाम्बुज-सर्वस्वैर् भक्तैर् एवानुरस्यते

sarvathaiva durūho 'yam abhaktair bhagavad-rasaḥ |
tat-pādāmbuja-sarvasvair bhaktair evānurasyate

“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 .”

2.5.132

व्यतीत्य भावना-वर्त्म यश् चमत्कार-कार-भूः ।
हृदि सत्त्वोज्ज्वले बाढं स्वदते स रसो मतः

vyatītya bhāvanā-vartma yaś camatkāra-kāra-bhūḥ |
hṛdi sattvojjvale bāḍhaṃ svadate sa raso mataḥ

“That which becomes even more intensely relished in the heart made bright with hlādinī and saṃvit śaktis (attainment of bhāva), after surpassing the stage of distinguishing the constituent bhāvas , and which becomes more astonishing in bliss than bhāvas , is rasa .”

2.5.133

भावनायाः पदे यस् तु बुधेनानन्य-बुद्धिना ।
भाव्यते गाढ-संस्कारैश् चित्ते भावः स कथ्यते

bhāvanāyāḥ pade yas tu budhenānanya-buddhinā |
bhāvyate gāḍha-saṃskāraiś citte bhāvaḥ sa kathyate

“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 .”

2.5.134

गोपाल-रूप-शोभां दधद् अपि रघुनाथ-भाव-विस्तारी ।
तुष्यतु सनातनात्मा दैक्षिण-विभागे सुधाम्बुनिधेः

gopāla-rūpa-śobhāṃ dadhad api raghunātha-bhāva-vistārī |
tuṣyatu sanātanātmā daikṣiṇa-vibhāge sudhāmbunidheḥ

“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.”

WESTERN DIVISION

3.1

Śānta-rasa

51 source units · 3.1.1 to 3.1.51

3.1.1

धृत-मुग्ध-रूप-भारो भागवतार्पित-पृथु-प्रेमा ।
स मयि सनातन-मूर्तिस् तनोतु पुरुषोत्तमस् तुष्टिम्

dhṛta-mugdha-rūpa-bhāro bhāgavatārpita-pṛthu-premā |
sa mayi sanātana-mūrtis tanotu puruṣottamas tuṣṭim

“May the Supreme Lord with eternal form, endowed with attractive beauty and abundant prema which He gives to the devotees, be pleased with me.”

Alternate translation: “May Sanatana Gosvāmī , who bears the burden of the fool Rūpa , and who has great attachment to the Śrīmad-Bhāgavatam , be pleased with me.”

3.1.2

रसामृताब्धेर् भागे ऽत्र तृतीये पश्चिमाभिधे ।
मुख्यो भक्ति-रसः पञ्चविधः शान्तादीर् ईर्यते

rasāmṛtābdher bhāge 'tra tṛtīye paścimābhidhe |
mukhyo bhakti-rasaḥ pañcavidhaḥ śāntādīr īryate

“In the third section of this book, called the Western Ocean of sweet rasa , the five types of primary rasa , beginning with śānta , are discussed.”

3.1.3

अतो ऽत्र पाञ्चविध्येन लहर्यः पञ्च कीर्तिताः ।
अथामी पञ्च लक्ष्यन्ते रसाः शान्तादयः क्रमात्

ato 'tra pāñcavidhyena laharyaḥ pañca kīrtitāḥ |
athāmī pañca lakṣyante rasāḥ śāntādayaḥ kramāt

“In this Western Ocean, the five waves are named according to the five types of [primary] rasa . Thus the chapters are designated as the five [primary] rasas beginning with śānta , etc.”

3.1.4

तत्र शान्त-भक्ति-रसः--
वक्ष्यमाणैर् विभावाद्यैः शमिनां स्वाद्यतां गतः
स्थायी शान्ति-रतिर् धीरैः शान्त-भक्ति-रसः स्मृतः

tatra śānta-bhakti-rasaḥ--
vakṣyamāṇair vibhāvādyaiḥ śaminām svādyatām gataḥ
sthāyī śānti-ratir dhīraiḥ śānta-bhakti-rasaḥ smṛtaḥ

"If the sthāyī- bhāva called śanta- rati mixes with the elements of vibhāva and others that will now be described, and is relished by persons possessing śama [self-restraint], the wise call this śānta-bhakti- rasa ."

3.1.5

प्रायः स्व-सुख-जातीयं सुखं स्याद् अत्र योगिनाम् ।
किन्त्व् आत्म-सौख्यम् अघनं घनं त्व् ईशम् अयं सुखम्

prāyaḥ sva-sukha-jātīyaṃ sukhaṃ syād atra yoginām |
kintv ātma-saukhyam aghanaṃ ghanaṃ tv īśam ayaṃ sukham

"Generally these practitioners possess the happiness of impersonal Brahman , realizing it as the cause of everything. However, such impersonal happiness is dilute, whereas the happiness related to the Lord with form and qualities is intense."

3.1.6

तत्रापीश-स्वरूपानुभवस्यैवोरु-हेतुता ।
दासादि-वन्-मनो-ज्ञत्व-लीलादेर् न तथा मता

tatrāpīśa-svarūpānubhavasyaivoru-hetutā |
dāsādi-van-mano-jñatva-līlāder na tathā matā

“The main cause of śānta - rasa arising in such persons is realization of the form of the Lord. The main cause of dāsya and other rasas appearing in the devotees is appreciation of the Lord’s attractive pastimes. Though this is also one factor in the śānta- bhakta ’s realization, it is not the main factor.”

3.1.7

तत्र आलम्बनाः--
चतुर्भुजश् च शान्ताश् च अस्मिन्न् आलम्बना मताः

tatra ālambanāḥ--
caturbhujaś ca śāntāś ca asminn ālambanā matāḥ

“According to the wise, the four-armed form of the Lord (viṣaya) and śānta - bhaktas (aśraya) are the ālambanas [of śānta- rasa].”

3.1.8

श्यामाकृतिः स्फुरति चारु-चतुर्भुजो ऽयम्
आनन्द-राशिर् अखिलात्म-सिन्धु-तरङ्गः ।
यस्मिन् गते नयनयोः पथि निर्जिहीते
प्रत्यक्-पदात् परमहंस-मुनेर् मनो ऽपि

śyāmākṛtiḥ sphurati cāru-caturbhujo 'yam
ānanda-rāśir akhilātma-sindhu-taraṅgaḥ |
yasmin gate nayanayoḥ pathi nirjihīte
pratyak-padāt paramahaṃsa-muner mano 'pi

The four-armed form: “The attractive four-armed form of the Lord, filled with bliss and dark blue in complexion, is an ocean in which the jīvas are the waves. If He is seen by the paramahaṃsa sages, their minds will leave the impersonal Brahman and become absorbed in all His qualities.”

3.1.9

सच्चिदानन्द-सान्द्राङ्ग आत्माराम-शिरोमणिः ।
परमात्मा परं ब्रह्म शमो दान्तः शुचिर् वशी

saccidānanda-sāndrāṅga ātmārāma-śiromaṇiḥ |
paramātmā paraṃ brahma śamo dāntaḥ śucir vaśī

Editorial translation supplied where the licensed English witness contains no translation.

His limbs are condensed eternity, consciousness, and bliss. He is the crown jewel of the self-satisfied, the Supersoul, supreme Brahman, peaceful, self-controlled, pure, and master of Himself.

3.1.10

सदा स्वरूप-सम्प्राप्तो हतारि-गति-दायकः ।
विभुर् इत्य् आदि गुणवान् अस्मिन्न् आलम्बनो हरिः

sadā svarūpa-samprāpto hatāri-gati-dāyakaḥ |
vibhur ity ādi guṇavān asminn ālambano hariḥ

“The ālambana (viṣaya) in śānta - rasa is the Lord with an eternal form of knowledge and bliss, most attractive to the ātmārāmas . He is the Paramātmā , the param brahman , free from all passions, tolerant, pure, sense-controlled, eternally fixed in spiritual form, who rewards even the enemies He kills, and who is greater than the whole universe.”

3.1.11

अथ शान्ताः--
शान्ताः स्युः कृष्ण-तत्-प्रेष्ण्ह-कारुण्येन रतिं गताः ।
आत्मारामास् तदीयाध्व-बद्ध-श्रद्धाश् च तापसाः

atha śāntāḥ--
śāntāḥ syuḥ kṛṣṇa-tat-preṣṆha-kāruṇyena ratiṃ gatāḥ |
ātmārāmās tadīyādhva-baddha-śraddhāś ca tāpasāḥ

“The śānta -bhaktas are of two types: the ātmārāmas who have attained rati for Kṛṣṇa due to the mercy of Kṛṣṇa and His dear devotees, and the performers of austerities who have developed firm faith in the path of bhakti (also by the mercy of the devotees).”

3.1.12

अथ आत्मारामाः--

आत्मारामास् तु सनक-सनन्द-मुखा मताः ।
प्राधान्यात् सनकादीनां रूपं भक्तिश् च कथ्यते

atha ātmārāmāḥ--
ātmārāmās tu sanaka-sananda-mukhā matāḥ |
prādhānyāt sanakādīnāṃ rūpaṃ bhaktiś ca kathyate

“The sages headed by Sanaka and Sananda are considered ātmārāmas . Because Sanaka and the other Kumāras are the main ātmārāma- śānta -bhaktas , their forms and bhakti will now be described.”

3.1.13

तत्र रूपम्--

ते पञ्चषाब्द-बालाभाश् चत्वारस् तेजसोज्ज्वलाः ।
गौराङ्गा वात-वसनाः प्रायेण सहचारिणः

tatra rūpam--
te pañcaṣābda-bālābhāś catvāras tejasojjvalāḥ |
gaurāṅgā vāta-vasanāḥ prāyeṇa sahacāriṇaḥ

Their forms: “The four Kumāras are children five years old, shining with effulgence, golden in complexion, and almost naked. They wander about together.”

3.1.14

समस्त-गुण-वर्जिते करणतः प्रतीचीनतां
गते किम् अपि वस्तुनि स्वयम् अदीपि तावत् सुखम् ।
न यावद् इयम् अद्भुता नव-तमाल-नील-द्युतेर्
मुकुन्द सुख-चिद्-घना तव बभूव साक्षात्-कृतिः

samasta-guṇa-varjite karaṇataḥ pratīcīnatāṃ
gate kim api vastuni svayam adīpi tāvat sukham |
na yāvad iyam adbhutā nava-tamāla-nīla-dyuter
mukunda sukha-cid-ghanā tava babhūva sākṣāt-kṛtiḥ

Their bhakti : “O Mukunda ! Until we realized Your astonishing form of knowledge and bliss with the complexion of a new tamāla tree, we were absorbed in the indescribable Brahman beyond the senses and modes of material nature.”

3.1.15

अथ तापसाः--
भक्तिर् मुक्त्यैव निर्विघ्नेत्य् आत्त-युक्त-विरक्ततााः ।
अनुज्झित-मुमुक्षा ये भजन्ते ते तु तापसाः

atha tāpasāḥ--
bhaktir muktyaiva nirvighnety ātta-yukta-viraktatāḥ |
anujjhita-mumukṣā ye bhajante te tu tāpasāḥ

Tāpasa - śānta - bhakta : “The practitioners of austerity are those who worship the Lord while practicing yukta- vairāgya without giving up the desire for liberation, since obstacles to bhakti are destroyed by attaining liberation.”

3.1.16

कदा शैल-द्रोण्यां पृथुल-विटपि-क्रोड-वसतिर्
वसानः कौपीनं रचित-फल-कन्दाशन-रुचिः ।
हृदि ध्यायं ध्यायं मुहुर् इह मुकुन्दाभिधम् अहं
चिदानन्दं ज्योतिः क्षणम् इव विनेष्यामि रजनीः

kadā śaila-droṇyāṃ pṛthula-viṭapi-kroḍa-vasatir
vasānaḥ kaupīnaṃ racita-phala-kandāśana-ruciḥ |
hṛdi dhyāyaṃ dhyāyaṃ muhur iha mukundābhidham ahaṃ
cidānandaṃ jyotiḥ kṣaṇam iva vineṣyāmi rajanīḥ

An example: “When will I take pleasure in living in a cave or under a tree, wearing a kaupiṇa and eating simple roots and fruits, meditating in my heart on the effulgent form of knowledge and bliss called Mukunda , who gives liberation, in this way passing all my days and nights in a few seconds?”

3.1.17

भक्तात्माराम-करुणा प्रपञ्चेनैव तापसाः ।
शान्ताख्य-भाव-चन्द्रस्य हृद्-आकाशे कलां श्रिताः

bhaktātmārāma-karuṇā prapañcenaiva tāpasāḥ |
śāntākhya-bhāva-candrasya hṛd-ākāśe kalāṃ śritāḥ

“The performers of austerities, having received mercy from the devotees and ātmārāmas , hold the moon of bhāva called śānta in the sky of their hearts.”

3.1.18

अथ उद्दीपनाः--
श्रुतिर् महोपनिषदां विविक्त-स्थान-सेवनम् ।
अन्तर्-वृत्ति-विशेषो ऽस्य स्फूर्तिस् तत्त्व-विवेचनम्

atha uddīpanāḥ--
śrutir mahopaniṣadāṃ vivikta-sthāna-sevanam |
antar-vṛtti-viśeṣo 'sya sphūrtis tattva-vivecanam

Editorial translation supplied where the licensed English witness contains no translation.

The uddīpanas are hearing the great Upaniṣads, dwelling in a solitary place, a distinctive inward disposition, His manifestation, and discernment of truth.

3.1.19

विद्याशक्ति-प्रधानत्वं विश्व-रूप-प्रदर्शनम् ।
ज्ञानि-भक्तेन संसर्गो ब्रह्म-सत्रादयस् तथा ।
एष्व् असाधारणाः प्रोक्ता बुधैर् उद्दीपना अमी

vidyāśakti-pradhānatvaṃ viśva-rūpa-pradarśanam |
jñāni-bhaktena saṃsargo brahma-satrādayas tathā |
eṣv asādhāraṇāḥ proktā budhair uddīpanā amī

Uddīpanas: “The learned say that the unique stimuli for śānta - rasa are hearing the principal Upaniṣads , living in a solitary place, the appearance of pure mental functions, contemplating the truth, putting emphasis on jñāna-śakti (the power of knowledge), visualizing the universal form, associating with jñāna -miṣra-bhaktas and discussing the Upaniṣads with similar persons.”

3.1.20

अक्लेशाः कमल-भुवः प्रविश्य गोष्ठीं
कुर्वन्तः श्रुति-शिरसां श्रुतिं श्रुत-ज्ञाः ।
उत्तुङ्गं यद्-उपरसङ्गमाय रङ्गं
योगीन्द्राः पुलक-भृतो नवाप्य् अवापुः

akleśāḥ kamala-bhuvaḥ praviśya goṣṭhīṃ
kurvantaḥ śruti-śirasāṃ śrutiṃ śruta-jñāḥ |
uttuṅgaṃ yad-uparasaṅgamāya raṅgaṃ
yogīndrāḥ pulaka-bhṛto navāpy avāpuḥ

An example of hearing the Upaniṣads: “Having entered the assembly of Brahmā and hearing the Upaniṣads , the nine Yogendras, learned in the Vedas , free from suffering, and with hair standing on end, then developed a great desire to meet the members of the Yadu dynasty.”

3.1.21

पादाब्ज-तुलसी-गन्धः शङ्ख-नादो मुर-द्विषः ।
पुण्य-शैलः शुभारण्यं सिद्ध-क्षेत्रं स्वरापगा

pādābja-tulasī-gandhaḥ śaṅkha-nādo mura-dviṣaḥ |
puṇya-śailaḥ śubhāraṇyaṃ siddha-kṣetraṃ svarāpagā

Editorial translation supplied where the licensed English witness contains no translation.

The fragrance of tulasī from His lotus feet, the sound of the conch of the enemy of Mura, a sacred mountain, an auspicious forest, a perfected holy place, and a celestial river are also uddīpanas.

3.1.22

विषयादि-क्षयिष्णुत्वं कालस्याखिल-हारिता ।
इत्याद्य् उद्दीपना साधारणास् तेषां किलाश्रितैः

viṣayādi-kṣayiṣṇutvaṃ kālasyākhila-hāritā |
ityādy uddīpanā sādhāraṇās teṣāṃ kilāśritaiḥ

“The incomparable fragrance of tulasī at the feet of the Lord, the sound of the Lord’s conch, holy mountains, holy forests, holy places, the Gaṅgā , the temporary nature of things of this world, and the power of time to destroy everything are stimuli common for the dāsa -bhaktas as well as the śānta -bhaktas .”

3.1.23

तस्यारविन्द-नयनस्य पदारविन्द-
किञ्जल्क-मिश्र-तुलसी-मकरन्द-वायुः ।
अन्तर्-गतः स्व-विवरेण चकार तेषां
सङ्क्षोभम् अक्षर-जुषाम् अपि चित्त-तन्वोः

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ |
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

The fragrance of tulasī , from the Third Canto of Śrīmad-Bhāgavatam [3.15.43]: “When the breeze carrying the aroma of tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.”

3.1.24

अथ अनुभावाः--
नासाग्र-न्यस्त-नेत्रत्वम् अवधूत-विचेष्टितम् ।
युग-मात्रेक्षित-गतिर् ज्ञान-मुद्रा-प्रदर्शनम्

atha anubhāvāḥ--
nāsāgra-nyasta-netratvam avadhūta-viceṣṭitam |
yuga-mātrekṣita-gatir jñāna-mudrā-pradarśanam

Editorial translation supplied where the licensed English witness contains no translation.

The anubhāvas are fixing the eyes on the tip of the nose, the conduct of an avadhūta, walking with one's gaze directed only a measured distance ahead, and displaying the gesture of knowledge.

3.1.25

हरेर् द्विष्य् अपि न द्वेषो नातिभक्तिः प्रियेष्व् अपि ।
सिद्धतायास् तथा जीवन्-मुक्तेश् च बहु-मानिता

harer dviṣy api na dveṣo nātibhaktiḥ priyeṣv api |
siddhatāyās tathā jīvan-mukteś ca bahu-mānitā

Editorial translation supplied where the licensed English witness contains no translation.

There is no hatred even toward Hari's enemies, no excessive attachment even to those dear to Him, and great regard for spiritual perfection and liberation while living.

3.1.26

नैरपेक्ष्यं निर्ममता निरहङ्कारिता कथा ।
मौनम् इत्य् आदयः शीताः स्युर् असाधारणाः क्रियाः

nairapekṣyaṃ nirmamatā nirahaṅkāritā kathā |
maunam ity ādayaḥ śītāḥ syur asādhāraṇāḥ kriyāḥ

Anubhāvas : “Staring at the tip of the nose, behaving like a renunciate, walking while looking at the ground four meters ahead, showing the jñāna-mudrā (joining the thumb and forefingers together), absence of hatred even for the enemies of the Lord, lack of intense attachment for the devotees of the Lord, showing great regard for the final destruction of material bondage (siddhatā) and for living without the influence of the gross and subtle bodies, indifference, non-possessiveness, lack of false ego and silence are some of the special anubhāvas of a person in śānta - rasa .”

3.1.27

नासिकाग्र-दृग् अयं पुरो मुनिः
स्पन्द-बन्धुर-शिरा विराजते ।
चित्त-कन्दर-तटीम् अनाकुलाम्
अस्य नूनम् अवगाहते हरिः

nāsikāgra-dṛg ayaṃ puro muniḥ
spanda-bandhura-śirā virājate |
citta-kandara-taṭīm anākulām
asya nūnam avagāhate hariḥ

An example of glancing at the tip of the nose: “The sage in front of us walks about while glancing at the tip of his nose, while raising and lowering his head. By this it appears that the Lord has entered into his steady heart.”

3.1.28

जृम्भाङ्ग-मोटनं भक्तेर् उपदेशो हरेर् नतिः ।
स्तवादयश् च दासाद्यैः शीताः साधारणाः क्रियाः

jṛmbhāṅga-moṭanaṃ bhakter upadeśo harer natiḥ |
stavādayaś ca dāsādyaiḥ śītāḥ sādhāraṇāḥ kriyāḥ

“The śīta -anubhāvas [described in BRS 2.2.3] and other anubhāvas that the śānta - bhakta shares with the dāsa - bhaktas and others are yawning, stretching the body, giving instructions to the devotees, offering obeisances to the Lord and reciting His praises.”

3.1.29

हृदयाम्बरे ध्रुवं ते
भावाम्बर-मणिर् उदेति योगीन्द्र ।
यद् इदं वदनाम्भोजं
जृम्भाम् अवलम्बते भवतः

hṛdayāmbare dhruvaṃ te
bhāvāmbara-maṇir udeti yogīndra |
yad idaṃ vadanāmbhojaṃ
jṛmbhām avalambate bhavataḥ

Yawning: “O Yogīndra! Certainly the sun of bhāva must have risen in the sky of your heart, for your lotus mouth is now blossoming with a yawn.”

3.1.30

अथ सात्त्विकाः--
रोमाञ्च-स्वेद-कम्पाद्याः सात्त्विकाः प्रलयं विना

atha sāttvikāḥ--
romāñca-sveda-kampādyāḥ sāttvikāḥ pralayaṃ vinā

Sāttvika-bhāvas : “In śānta - rasa all the sāttvika -bhāvas , such as standing of the hair on end, perspiration and shaking of the body occur, with the exception of fainting.”

3.1.31

पाञ्चजन्य-जनितो ध्वनिर् अन्तः
क्षोभयन् सपदि बिद्ध-समाधिः ।
योगिनां गिरि-गुहा-निलयानां
पुद्गले पुलक-पालिम् अनैषीत्

pāñcajanya-janito dhvanir antaḥ
kṣobhayan sapadi biddha-samādhiḥ |
yoginām giri-guhā-nilayānāṃ
pudgale pulaka-pālim anaiṣīt

Hair standing on end: “The sound of the Pañcajanya conch agitated the hearts of the yogīs living in the mountain caves. It broke their samādhi and made their hair stand on end.”

3.1.32

एषां निरभिमानानां शरीरादिषु योगिनाम् ।
सात्त्विकास् तु ज्वलन्त्य् एव न तु दीप्ता भवन्त्य् अमी

eṣāṃ nirabhimānānāṃ śarīrādiṣu yoginām |
sāttvikās tu jvalanty eva na tu dīptā bhavanty amī

“In the bodies of the yogīs devoid of false ego, the sāttvika-bhāvas manifest as jvalita , but not dīpta .” [see BRS 2.3.73-78]

3.1.33

अथ सञ्चारिणः--
सञ्चारिनो ऽत्र निर्वेदो धृतिर् हर्षो मतिः स्मृतिः ।
विषादोत्सुकतावेग-वितर्काद्याः प्रकीर्तिताः

atha sañcāriṇaḥ--
sañcārino 'tra nirvedo dhṛtir harṣo matiḥ smṛtiḥ |
viṣādotsukatāvega-vitarkādyāḥ prakīrtitāḥ

“In śānta - rasa , the sañcāri-bhāvas such as nirveda , dhṛti , harṣa , mati , smṛti , autsukya , āveda , vitark a and others appear.”

3.1.34

परमात्मनि वृष्णि-पत्तने स्फुरति
आत्मारामतया मे
वृथा गतो बत चिरं कालः

paramātmani vṛṣṇi-pattane sphurati
ātmārāmatayā me
vṛthā gato bata ciraṃ kālaḥ

Nirveda (self-disgust): “Though Kṛṣṇa , Paramātmā Himself, the form of concentrated bliss resides in Dvārakā , I am so unfortunate! Thinking myself an ātmārāma , I have wasted so much time.”

3.1.35

अथ स्थायी--
अत्र शान्ति-रतिः स्थायी समा सान्द्रा च सा द्विधा

atha sthāyī--
atra śānti-ratiḥ sthāyī samā sāndrā ca sā dvidhā

Sthāyī- bhāva : “The sthāyī-bhāva in śānta - rasa is śānta- rati . It has two types: sama (ordinary) and sāndra (intense).”

3.1.36

तत्र आद्या, यथा--
समाधौ योगिनस् तस्मिन्न् असम्प्रज्ञात-नामनि ।
लीलया मयि लब्धे ऽस्य बभूवोत्कम्पिनी तनुः

tatra ādyā, yathā--
samādhau yoginas tasminn asamprajñāta-nāmani |
līlayā mayi labdhe 'sya babhūvotkampinī tanuḥ

Sama - śānta - rati : “When I playfully revealed Myself to the yogī absorbed in asamprajñāta- samādhi , his body began to shake to the extreme.”

3.1.37

सर्वाविद्या-ध्वंसतो यः समस्ताद्
आविर्भूतो निर्विकल्पे समाधौ ।
जाते साक्षाद् यादवेन्द्रे स विन्दन्
मय्य् आनन्दः सान्द्रतां कोटिधासीत्

sarvāvidyā-dhvaṃsato yaḥ samastād
āvirbhūto nirvikalpe samādhau |
jāte sākṣād yādavendre sa vindan
mayy ānandaḥ sāndratāṃ koṭidhāsīt

Sāndra - śānta - rati : “In nirvikalpa- samādhi , after destroying all ignorance, I experienced complete bliss. But when I saw Kṛṣṇa directly, that bliss became thousands of times more concentrated.”

3.1.38

शान्तो द्विधैष पारोक्ष्य-साक्षात्कार-विभेदतः

śānto dvidhaiṣa pārokṣya-sākṣātkāra-vibhedataḥ

“There are two types of śānta - rasa : pārokṣya (invisible) and sākṣātkāra (visible).”

3.1.39

प्रयास्यति महत्-तपः सफलतां किम् अष्टाङ्गिका
मुनीश्वर पुरातनी परम-योगचर्याप्य् असौ ।
नराकृति-नवाम्बुद-द्युति-धरं परं ब्रह्म मे
विलोचन-चमत्कृतिं कथय किं नु निर्मास्यति

prayāsyati mahat-tapaḥ saphalatāṃ kim aṣṭāṅgikā
munīśvara purātanī parama-yogacaryāpy asau |
narākṛti-navāmbuda-dyuti-dharaṃ paraṃ brahma me
vilocana-camatkṛtiṃ kathaya kiṃ nu nirmāsyati

Hidden (the Lord is not presently visible): “O lord of the sages! Tell me if my great austerities and my long practice of aṣṭaṅga- yoga will bear fruit? Will that param brahma in human form with the complexion of a new rain cloud ever appear before me and bring astonishment to my eyes?”

3.1.40

क्षेत्रे कुरोः किम् अपि चण्डकरोपरागे
सान्द्रं महः पथि विलोचनयोर् यदासीत् ।
तन् नीरद-द्युति-जयि स्मरद् उत्सुकं मे
न प्रत्यग्-आत्मनि मनो रमते पुरेव

kṣetre kuroḥ kim api caṇḍakaroparāge
sāndraṃ mahaḥ pathi vilocanayor yadāsīt |
tan nīrada-dyuti-jayi smarad utsukaṃ me
na pratyag-ātmani mano ramate pureva

Another example: “Now that I remember that effulgence that conquers the complexion of a new rain cloud, which I saw at Kurukṣetra at the time of the solar eclipse, my restless mind no longer experiences bliss in the impersonal Brahman as it did before.”

3.1.41

परमात्मतयातिमेदुराद्
बत साक्षात्-करण-प्रमोदतः ।
भगवन्न् अधिकं प्रयोजनं
कतरद् ब्रह्म-विदो ऽपि विद्यते

paramātmatayātimedurād
bata sākṣāt-karaṇa-pramodataḥ |
bhagavann adhikaṃ prayojanaṃ
katarad brahma-vido 'pi vidyate

Seeing the Lord: “O Bhagavān , because You are filled with more bliss than Brahman , being the Supreme Soul, and because I have experienced intense bliss from seeing You directly, what is the necessity of realizing the impersonal Brahman?”

3.1.42

हृष्टः कम्बु-पति-स्वनैर् भुवि लुठच्-चीराञ्चलः सञ्चलन्
मूर्ध्ना रुद्ध-दृग्-अश्रुभिः पुलकितो द्राग् एष लीन-व्रतः ।
अक्ष्णोर् अङ्गनम् अञ्जन-त्विषि पर-ब्रह्मण्य् अवाप्ते मुदा
मुद्राभिः प्रकटीकरोत्य् अवमतिं योगी स्वरूप-स्थितौ

hṛṣṭaḥ kambu-pati-svanair bhuvi luṭhac-cīrāñcalaḥ sañcalan
mūrdhnā ruddha-dṛg-aśrubhiḥ pulakito drāg eṣa līna-vrataḥ |
akṣṇor aṅganam añjana-tviṣi para-brahmaṇy avāpte mudā
mudrābhiḥ prakaṭīkaroty avamatiṃ yogī svarūpa-sthitau

Another example: “One yogī , on hearing the sound of the king of conches, Pāñcajanya , suddenly became full of joy. Tears flowed from his eyes, his hairs stood on end, his head began to shake, his cloth fell on the ground, and he could no longer maintain his vows. Seeing the param brahman with dark complexion, in bliss he showed disregard for the impersonal Brahman by his speech.”

3.1.43

भवेत् कदाचित् कुत्रापि नन्द-सूनोः कृपा-भरः ।
प्रथमं ज्ञान-निष्ठो ऽपि सो ऽत्रैव रतिम् उद्वहेत्

bhavet kadācit kutrāpi nanda-sūnoḥ kṛpā-bharaḥ |
prathamaṃ jñāna-niṣṭho 'pi so 'traiva ratim udvahet

“If Kṛṣṇa is merciful to someone previously fixed in jñāna , that śānta - bhakta becomes elevated in rati for Kṛṣṇa.”

3.1.44

अद्वैत-वीथी-पथिकैर् उपास्याः
स्वानन्द-सिंहासन-लब्ध-दीक्षाः ।
शठेन केनापि वयं हठेन
दासी-कृता गोप-वधू-विटेन

advaita-vīthī-pathikair upāsyāḥ
svānanda-siṃhāsana-labdha-dīkṣāḥ |
śaṭhena kenāpi vayaṃ haṭhena
dāsī-kṛtā gopa-vadhū-viṭena

In the words of Bilvamaṅgala: “Though I was respected by the followers of jñāna and worshiped by them on the throne of realizing the bliss of Brahman , I was forcibly made into a female servant (dāsī) by the crafty boyfriend of the cowherd women.”

3.1.45

तत्-कारुण्य-श्लथीभूत-ज्ञान-संस्कार-सन्ततिः ।
एष भक्ति-रसानन्द-निपुणः स्याद् यथा शुकः

tat-kāruṇya-ślathībhūta-jñāna-saṃskāra-santatiḥ |
eṣa bhakti-rasānanda-nipuṇaḥ syād yathā śukaḥ

“As in the case of Śukadeva , impressions of jñāna will slaken by the mercy of the Lord, and the person will attain the perfection of bliss in bhakti- rasa .”

3.1.46

शमस्य निर्विकारत्वान् नाट्यज्ञैर् नैष मन्यते ।
शान्त्य्-आख्यायाः रतेर् अत्र स्वीकारान् न विरुध्यते

śamasya nirvikāratvān nāṭyajñair naiṣa manyate |
śānty-ākhyāyā rater atra svīkārān na virudhyate

Editorial translation supplied where the licensed English witness contains no translation.

Because śama is free from transformation, experts in drama do not accept it as a rasa. There is no contradiction here, however, because we accept a stable emotion called śānti.

3.1.47

शमो मन्-निष्ठता बुद्धेर् इति श्री-भगवद्-वचः* ।
तन्-निष्ठा दुर्घटा बुद्धेर् एतां शान्त-रतिं विना

śamo man-niṣṭhatā buddher iti śrī-bhagavad-vacaḥ |*
tan-niṣṭhā durghaṭā buddher etāṃ śānta-ratiṃ vinā

“Because of the lack of an object of devotion in the state of śama , the experts in poetics do not consider śānta as a rasa . However in our opinion, because we accept śānta- rati for the Lord as the sthāyī- bhāva , this objection cannot be made (since the Lord is the object of devotion). The Lord says ‘ Śama is having the intelligence fixed in Me.’ [Śrīmad-Bhāgavatam 11.19.36] Fixing the intelligence on the Lord cannot take place without the attainment of śānta-rati .”

3.1.48

केवल-शान्तो ऽपि, श्री-विष्णु-धर्मोत्तरे यथा--
नास्ति यत्र सुखं दुःखं न द्वेषो न च मत्सरः ।
समः सर्वेषु भूतेषु स शान्तः प्रथितो रसः

kevala-śānto 'pi, śrī-viṣṇu-dharmottare yathā--
nāsti yatra sukhaṃ duḥkhaṃ na dveṣo na ca matsaraḥ |
samaḥ sarveṣu bhūteṣu sa śāntaḥ prathito rasaḥ

Pure śānta according to Viṣṇu-dharmottara: “The condition in which there is no happiness, no suffering, no hatred, no envy, and equality shown to all beings is known as śānta- rasa .”

3.1.49

सर्वथैवम् अहङ्कार-रहितत्वं व्रजन्ति चेत् ।
अत्रान्तर्भावम् अर्हन्ति धर्म-वीराद्यस् तदा

sarvathaivam ahaṅkāra-rahitatvaṃ vrajanti cet |
atrāntarbhāvam arhanti dharma-vīrādayas tadā

“When those involved in dharma , charity and compassion (besides the tapasvīs) become completely devoid of being the doer, then become qualified for entering into the śānta - rasa .”

3.1.50

स्थायिनम् एके तु निर्वेद-स्थायिनं परे ।
शान्तम् एव रसं पूर्वे प्राहुर् एकम् अनेकधा

sthāyinam eke tu nirveda-sthāyinaṃ pare |
śāntam eva rasaṃ pūrve prāhur ekam anekadhā

“The previous scholars have described many types of śānta - rasa , saying that dhṛti or nirveda can also be the sthāyī- bhāva of śānta-rasa .”

3.1.51

निर्वेदो विषये स्थायि तत्त्व-ज्ञानोद्भवः स चेत् ।
इष्टानिष्ट-वियोगाप्ति-कृतस् तु व्यभिचार्य् असौ

nirvedo viṣaye sthāyi tattva-jñānodbhavaḥ sa cet |
iṣṭāniṣṭa-viyogāpti-kṛtas tu vyabhicāry asau

“Thus ends the First Wave in the Western Ocean of Śrī Bhakti-rasāmṛta- sindhu , concerning śānta -bhakti-rasa .”

WESTERN DIVISION

3.2

Dāsya-rasa

172 source units · 3.2.1 to 3.2.178

3.2.1

श्रीधर-स्वामिभिः स्पष्टम् अयम् एव रसोत्तमः ।
रङ्ग-प्रसङ्गे स-प्रेमकाख्यः प्रकीर्तितः

śrīdhara-svāmibhiḥ spaṣṭam ayam eva rasottamaḥ |
raṅga-prasaṅge sa-premakākhyaḥ prakīrtitaḥ

“Śrīdhara Svāmī , talking about rasa , has clearly glorified prīti -rasa as the highest rasa , calling it saprema- bhakti (prema -filled bhakti).”

3.2.2

रति-स्थायितया नाम-कौमुदी-कृद्भिर् अप्य् असौ ।
शान्तत्वेनायम् एवाद्धा सुदेवाद्यैश् च वर्णितः

rati-sthāyitayā nāma-kaumudī-kṛdbhir apy asau |
śāntatvenāyam evāddhā sudevādyaiś ca varṇitaḥ

“Lakṣmīdhara the author of Nāma -kaumudī has called this rasa a sthāyī- rati , and Sudeva and other authorities on literary ornament have called it a form of śānta -rasa .”

3.2.3

आत्मोचितैर् विभावाद्यैः प्रीतिर् आस्वादनीयताम् ।
नीता चेतसि भक्तानां प्रीति-भक्ति-रसो मतः

ātmocitair vibhāvādyaiḥ prītir āsvādanīyatām |
nītā cetasi bhaktānāṃ prīti-bhakti-raso mataḥ

“When prīti or adoration achieves a pleasurable nature by vibhāvas, anubhāvas, sāttvika-bhāvas and vyabhicārī-bhāvas in the hearts of the devotees, it is called prīti-bhakti- rasa .”

3.2.4

अनुग्राह्यस्य दासत्वाल् लाल्यत्वाद् अप्य् अयं द्विधा ।
भिद्यते सम्भ्रम-प्रीतो गौरव-प्रीत इत्य् अपि

anugrāhyasya dāsatvāl lālyatvād apy ayaṃ dvidhā |
bhidyate sambhrama-prīto gaurava-prīta ity api

“When the recipient of mercy acts as a servant, it is called sambhrama- prīti and when the recipient identifies himself as the object of parental affection it is called gaurava-prīti .”

3.2.5

दासाभिमानिनां कृष्णे स्यात् प्रीतिः सम्भ्रमोत्तरा ।
पूर्ववत् पुष्यमाणो ऽयं सम्भ्रम-प्रीत उच्यते

dāsābhimāninām kṛṣṇe syāt prītiḥ sambhramottarā |
pūrvavat puṣyamāṇo 'yaṃ sambhrama-prīta ucyate

“Those who identify themselves as servants of Kṛṣṇa have sambhrama- prīti for Kṛṣṇa. When this sambhrama-prīti is nourished by vibhāva and other elements it is called sambhrama-prīti- rasa .”

3.2.6

तत्र आलम्बनाः--
हरिश् च तस्य दासाश् च ज्ञेया आलम्बना इह

tatra ālambanāḥ--
hariś ca tasya dāsāś ca jñeyā ālambanā iha

“In sambhrama - prīti - rasa , the ālambanas are the Lord (viṣaya) and His devotees (āśraya).”

3.2.7

तत्र हरिः--
आलम्बनो ऽस्मिन् द्विभुजः कृष्णो गोकुल-वासिषु ।
अन्यत्र द्वि-भुजः क्वापि कुत्राप्य् एषु चतुर्-भुजः

tatra hariḥ--
ālambano 'smin dvibhujaḥ kṛṣṇo gokula-vāsiṣu |
anyatra dvi-bhujaḥ kvāpi kutrāpy eṣu catur-bhujaḥ

“The two-armed form of Kṛṣṇa is the ālambana for the inhabitants of Gokula, and the two-armed or four-armed form of Kṛṣṇa is the ālambana for the devotees of Kṛṣṇa residing elsewhere.”

3.2.8

नवाम्बुधर-बन्धुरः कर-युगेन वक्त्राम्बुजे
निधाय मुरलीं स्फुरत्-पुरट-निन्दि पट्टाम्बरः ।
शिखण्ड-कृत-शेखरः शिखरिणस् तटे पर्यटन-
प्रभुर् दिवि दिवौकसो भुवि धिनोति नः किङ्करान्

navāmbudhara-bandhuraḥ kara-yugena vaktrāmbuje
nidhāya muralīṃ sphurat-puraṭa-nindi paṭṭāmbaraḥ |
śikhaṇḍa-kṛta-śekharaḥ śikhariṇas taṭe paryaṭana-
prabhur divi divaukaso bhuvi dhinoti naḥ kiṅkarān

In Vraja : “The form of Kṛṣṇa with the complexion of a new raincloud, holding a flute to His mouth with His two hands, wearing a yellow cloth that defeats resplendent gold, with a peacock feather crown on His head, wanders about the bank of the Yamunā near Govadhana and gives bliss to the inhabitants of Svargaloka and ourselves, His servants on this earth.”

3.2.9

प्रभुर् अयम् अनिशं पिशङ्ग-वासाः
कर-युग-भाग् अरिकम्बुर् अम्बुदाभः ।
नव-घन इव चञ्चलापिनद्धो
रवि-शशि-मण्डल-मण्डितश् चकास्ति

prabhur ayam aniśaṃ piśaṅga-vāsāḥ
kara-yuga-bhāg arikambur ambudābhaḥ |
nava-ghana iva cañcalāpinaddho
ravi-śaśi-maṇḍala-maṇḍitaś cakāsti

The two-armed form outside of Gokula : “Kṛṣṇa , dark-complexioned like a raincloud, wearing yellow cloth, holding in His two hands the cakra and the conch, emits a radiance like a raincloud flashing lightning and ornamented with the sun and moon.”

3.2.10

चञ्चत्-कौस्तुभ-कौमुदी-समुदयः कौमोदकी-चक्रयोः
सख्येनोज्ज्वलितैस् तथा जलजयोर् आढ्यश् चतुर्भिर् भुजैः ।
दिव्यालङ्करणेन सङ्कट-तनुः सङ्गी विहङ्गेशितुर्
मां व्यस्मारयद् एष कंस-विजयी वैकुण्ठ-गोष्ठी-श्रियम्

cañcat-kaustubha-kaumudī-samudayaḥ kaumodakī-cakrayoḥ
sakhyenojjvalitais tathā jalajayor āḍhyaś caturbhir bhujaiḥ |
divyālaṅkaraṇena saṅkaṭa-tanuḥ saṅgī vihaṅgeśitur
māṃ vyasmārayad eṣa kaṃsa-vijayī vaikuṇṭha-goṣṭhī-śriyam

The four-armed form, from Lalita- mādhava : “Kṛṣṇa , victorious over Kaṃsa , wearing the flashing Kaustubha jewel around His neck, holding the cakra , club, lotus and conch in His four hands, whose body is ornamented with extraordinary jewels, and who is accompanied by Garuḍa , makes me forget the splendor of Vaikuṇṭha .”

3.2.11

ब्रह्माण्ड-कोटि-धामैक-रोम-कूपः कृपाम्बुधिः ।
अविचिन्त्य-महा-शक्तिः सर्व-सिद्धि-निषेवितः

brahmāṇḍa-koṭi-dhāmaika-roma-kūpaḥ kṛpāmbudhiḥ |
avicintya-mahā-śaktiḥ sarva-siddhi-niṣevitaḥ

Editorial translation supplied where the licensed English witness contains no translation.

A single pore of His skin is the abode of millions of universes. He is an ocean of mercy, possesses inconceivable great power, and is served by all perfections.

3.2.12

अवतारावली-बीजं सदात्माराम-हृद्-गुणः ।
ईश्वरः परमाराध्यः सर्वज्ञः सुदृढ-व्रतः

avatārāvalī-bījaṃ sadātmārāma-hṛd-guṇaḥ |
īśvaraḥ paramārādhyaḥ sarvajñaḥ sudṛḍha-vrataḥ

Editorial translation supplied where the licensed English witness contains no translation.

He is the seed of the succession of avatāras; His qualities capture the hearts of the eternally self-satisfied. He is the Lord, supremely worshipable, omniscient, and firm in His vows.

3.2.13

समृद्धिमान् क्षमा-शीलः शरणागत-पालकः ।
दक्षिणः सत्य-वचनो दक्षः सर्व-शुभङ्करः

samṛddhimān kṣamā-śīlaḥ śaraṇāgata-pālakaḥ |
dakṣiṇaḥ satya-vacano dakṣaḥ sarva-śubhaṅkaraḥ

Editorial translation supplied where the licensed English witness contains no translation.

He possesses every opulence, is naturally forgiving, protects those who take refuge in Him, is gracious, truthful in speech, skillful, and the bestower of every auspiciousness.

3.2.15

वरीयान् बलवान् प्रेम-वश्य इत्य् आदिभिर् गुणैः ।
युतश् चतुर्-विधेष्व् एष दासेष्व् आलम्बनो हरिः

varīyān balavān prema-vaśya ity ādibhir guṇaiḥ |
yutaś catur-vidheṣv eṣa dāseṣv ālambano hariḥ

“The Lord, in whose follicles the millions of universes reside, is an ocean of mercy. He is endowed with all inconceivable powers and all perfections. He is the seed of all avatāras , always attractive to all ātmārāmas , and is the Supreme Controller. He is most deserving of respect. He is omniscient, fixed in His vows, always increasing, and full of tolerance. He is the protector of those who surrender to Him, compliant, truthful, expert, all-auspicious, an afflicter of evil people, and upholder of religious principles. He is the eye of the scripture, the friend of the devotee, magnanimous, effulgent, full of gratitude, full of good qualities, the chief among all beings, and is controlled by prema . His form is the ālambana for four types of servants.”

3.2.16

अथ दासाः--
दासास् तु प्रश्रितास् तस्य निदेश-वश-वर्तिणः ।
विश्वस्ताः प्रभुता-ज्ञान-विनम्रित-धियश् च ते

atha dāsāḥ--
dāsās tu praśritās tasya nideśa-vaśa-vartiṇaḥ |
viśvastāḥ prabhutā-jñāna-vinamrita-dhiyaś ca te

“The servants (dāsas) are well-behaved, always ready to follow the order of the Lord. They have full faith in Him and and have a sense of humility while recognizing that He is their Master.”

3.2.17

प्रभुर् अयम् अखिलैर् गुणैर् गरीयान्
इह तुलनाम् अपरः प्रयाति नास्य ।
इति परिणत-निर्णयेन नम्रान्
हित-चरितान् हरि-सेवकान् भजध्वम्

prabhur ayam akhilair guṇair garīyān
iha tulanām aparaḥ prayāti nāsya |
iti pariṇata-nirṇayena namrān
hita-caritān hari-sevakān bhajadhvam

An example: “Please worship the servants of the Lord, who are engaged in others’ benefit, and who are humble because they understand that their Lord is the most excellent in all qualities and has no equal.”

3.2.18

चतुर्धामी अधिकृताश्रित-पारिषदानुरागाः

caturdhāmī adhikṛtāśrita-pāriṣadānurāgāḥ

“The four types of dāsas are adhikṛta, āśrita , pāriṣada and anuga .”

3.2.19

तत्र अधिकृताः--
ब्रह्म-शङ्कर-शक्राद्याः प्रोक्ता अधिकृता बुधैः ।
रूपं प्रसिद्धम् एवैषां तेन भक्तिर् उदीर्यते

tatra adhikṛtāḥ--
brahma-śaṅkara-śakrādyāḥ proktā adhikṛtā budhaiḥ |
rūpaṃ prasiddham evaiṣāṃ tena bhaktir udīryate

“The wise say that Brahmā , Śaṅkara, Indra and others are called adhikṛta (appointed) dāsas . Since their forms are well-known, only their bhakti will be described.”

3.2.20

का पर्येत्य् अम्बिकेयं हरिम् अवकलयन् कम्पते कः शिरो ऽसौ
तं कः स्तौत्य् एष धाता प्रणमति विलुठन् कः क्षितौ वासवो ऽयम् ।
कः स्तब्धो हस्यते ऽद्धा दनुजभिद्-अनुजैः पूर्वजो ऽयं ममेत्थं
कालिन्दी जाम्बवत्यां त्रिदश-परिचयं जाल-रन्ध्राद् व्यतानीत्

kā paryety ambikeyaṃ harim avakalayan kampate kaḥ śiro 'sau
taṃ kaḥ stauty eṣa dhātā praṇamati viluṭhan kaḥ kṣitau vāsavo 'yam |
kaḥ stabdho hasyate 'ddhā danujabhid-anujaiḥ pūrvajo 'yaṃ mametthaṃ
kālindī jāmbavatyāṃ tridaśa-paricayaṃ jāla-randhrād vyatānīt

Jāmbhavatī asked Kālindī : “Who is that person who is circumambulating the Lord?”

Kālindī replied: “It is Durgā .”

Jāmbhavatī said: “Who is that person who is shaking on seeing the Lord?”

Kālindī said: “It is Śiva .”

Jāmbhavatī said: “Who is that person who is praising the Lord?”

Kālindī said: “It is Brahmā .”

Jāmbhavatī said: “Who is that lying on the ground offering respects?”

Kālindī said: “It is Indra .”

Jāmbhavatī said: “Who is that who has become stunned, thereby becoming the object of laughter by the young members?”

Kālindī said: “It is Yama , my elder brother.”

In this way Kālindī introduced the devatās to Jāmbhavatī while peering through the latticework.

3.2.21

अथ आश्रिताः--
ते शरण्या ज्ञानि-चराः सेवा-निष्ठास् त्रिधाश्रिताः

atha āśritāḥ--
te śaraṇyā jñāni-carāḥ sevā-niṣṭhās tridhāśritāḥ

Āśrita : “There are three types of āśritas : those who have surrendered to the Lord as their protector (śāraṇya), those who were previously jñānīs (jñānī - cara) but later understood the superiority of the form and qualities of the Lord, and those who are fixed in service (sevā- niṣṭhā), appreciating the Lord’s sweetness.”

3.2.22

केचिद् भीताः शरणम् अभितः संश्रयन्ते भवन्तं
विज्ञातार्थास् त्वद्-अनुभवतः प्रास्य केचिन् मुमुक्षाम् ।
श्रावं श्रावं तव नव-नवां माधुरीं साधु-वृन्दाद्
वृन्दारण्योत्सव किल वयं देव सेवेमहि त्वाम्

kecid bhītāḥ śaraṇam abhitaḥ saṃśrayante bhavantaṃ
vijñātārthās tvad-anubhavataḥ prāsya kecin mumukṣām |
śrāvaṃ śrāvaṃ tava nava-navāṃ mādhurīṃ sādhu-vṛndād
vṛndāraṇyotsava kila vayaṃ deva sevemahi tvām

“O bliss of Vṛndāvana ! O Lord! Some people who were fearful take shelter of You completely, understanding that You are the protector (śāranyas). Some, realizing that You are greater than Brahman , giving up the desire for liberation, surrender to You (jñānī -caras). However, hearing again and again about Your ever-fresh sweetness from the devotees, may we simply become engaged in service to You (sevā -niṣṭhās).”

3.2.23

तत्र शरण्याः--

शरण्याः कालिय-जरासन्ध-बद्ध-नृपादयः

tatra śaraṇyāḥ--
śaraṇyāḥ kāliya-jarāsandha-baddha-nṛpādayaḥ

“Kāliya and the kings kept in prison by Jarāsandha are examples of śaraṇyas .”

3.2.24

अपि गहनागसि नागे
प्रभु-वर मय्य् अद्भुताद्य ते करुणा ।
भक्तैर् अपि दुर्लभया
यद् अहं पद-मुद्रयोज्ज्वलितः

api gahanāgasi nāge
prabhu-vara mayy adbhutādya te karuṇā |
bhaktair api durlabhayā
yad ahaṃ pada-mudrayojjvalitaḥ

An example: “O best of masters! You have today shown extraordinary mercy to me, Kāliya the worst offender, by marking my heard with Your footprints, which are rarely attained even by Your devotees.”

3.2.25

कामादीनां कति न कतिधा पालिता दुर्निदेशास्
तेषां जाता मयि न करुणा न त्रपा नोपशान्तिः ।
उत्सृज्यैतान् अथ यदु-पते साम्प्रतं लब्ध-बुद्धिस्
त्वाम् आयातः शरणम् अभयं मां नियुङ्क्ष्वात्म-दास्ये

kāmādīnāṃ kati na katidhā pālitā durnideśās
teṣāṃ jātā mayi na karuṇā na trapā nopaśāntiḥ |
utsṛjyaitān atha yadu-pate sāmprataṃ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṃ māṃ niyuṅkṣvātma-dāsye

Another example, from the Aparādha-bhañjana- stotra : “Countless times I have followed the evil orders of lust and anger. They have not shown mercy to me and I have not shown shame or ceased my sinful activities. Now, however with acquisition of knowledge, I have given them up. O master of the Yadus ! I have surrendered to Your fearless form. Please engage me as Your servant.”

3.2.26

अथ ज्ञानि-चराः--
ये मुमुक्षां परित्यज्य हरिम् एव समाश्रिताः ।
शौनक-प्रमुखास् ते तु प्रोक्ता ज्ञानि-चराः बुधैः

atha jñāni-carāḥ--
ye mumukṣāṃ parityajya harim eva samāśritāḥ |
śaunaka-pramukhās te tu proktā jñāni-carāḥ budhaiḥ

Jñānī -caras: “The sages headed by Śaunaka who gave up the desire for liberation and surrendered to the Lord are called jñāni-caras by the wise.”

3.2.27

अहो महात्मन् बहु-दोष-दुष्टो ऽप्य्
एकेन भात्य् एष भवो गुणेन ।
सत्-सङ्गमाख्येन सुखावहेन
कृताद्य नो येन कृशा मुमुक्षा

aho mahātman bahu-doṣa-duṣṭo 'py
ekena bhāty eṣa bhavo guṇena |
sat-saṅgamākhyena sukhāvahena
kṛtādya no yena kṛśā mumukṣā

An example from the Hari- bhakti -sudhodaya: “Śaunaka said to Suta : ‘Though the material world is full of faults, it has one good quality: association with devotees. By this association, we have given up the desire for liberation.’”

3.2.28

ध्यानातीतं किम् अपि परमं ये तु जानन्ति तत्त्वं
तेषाम् आस्तां हृदय-कुहरे शुद्ध-चिन्मात्र आत्मा ।
अस्माकं तु प्रकृति-मधुरः स्मेर-वक्त्रारविन्दो
मेघ-श्यामः कनक-परिधिः पङ्कजाक्षो ऽयम् आत्मा

dhyānātītaṃ kim api paramaṃ ye tu jānanti tattvaṃ
teṣām āstāṃ hṛdaya-kuhare śuddha-cinmātra ātmā |
asmākaṃ tu prakṛti-madhuraḥ smera-vaktrāravindo
megha-śyāmaḥ kanaka-paridhiḥ paṅkajākṣo 'yam ātmā

Another example, from Padyāvalī: “Let the ātmā of pure consciousness reside in the hearts of those who know the Supreme Truth beyond meditation. But may that ātmā with sweet nature, with lotus eyes, yellow cloth, complexion of a raincloud, and slightly smiling lotus face remain in our hearts.”

3.2.29

अथ सेवा-निष्ठाः--
मूलतो भजनासक्ताः सेवा-निष्ठा इतीरिताः ।
चन्द्रध्वजो हरिहयो बहुलाश्वस् तथा नृपाः ।
इक्ष्वाकुः श्रुतदेवाश् च पुण्डरीकादयश् च ते

atha sevā-niṣṭhāḥ--
mūlato bhajanāsaktāḥ sevā-niṣṭhā itīritāḥ |
candradhvajo harihayo bahulāśvas tathā nṛpāḥ |
ikṣvākuḥ śrutadevāś ca puṇḍarīkādayaś ca te

Sevā- niṣṭhās : “Those who from the beginning are attached to serving the Lord are called sevā-niṣṭhā , fixed in service. Examples are Candradhvaja (Śiva), Indra , King Bahulāśva , Ikṣvāku , Śrutadeva amd Puṇḍarīka .”

3.2.30

आत्मारामान् अपि गमयति त्वद्-गुणो गान-गोष्ठीं
शून्योद्याने नयति विहगान् अप्य् अलं भिक्षु-चर्याम् ।
इत्य् उत्कर्षं कम् अपि स-चमत्कारम् आकर्ण्य चित्रं
सेवायां ते स्फुटम् अघहर श्रद्धया गर्धितो ऽस्मि

ātmārāmān api gamayati tvad-guṇo gāna-goṣṭhīṃ
śūnyodyāne nayati vihagān apy alaṃ bhikṣu-caryām |
ity utkarṣaṃ kam api sa-camatkāram ākarṇya citraṃ
sevāyāṃ te sphuṭam aghahara śraddhayā gardhito 'smi

“O Kṛṣṇa ! When Your qualities are sung in the assembly, even the ātmārāmas are attracted to listen, and the bird-like renunciants residing in lonely gardens take up the activity of begging to hear. Hearing about Your excellent, astonishing qualities, I have become distinctly greedy to serve You with faith.”

3.2.31

अथ पारिषदाः--
उद्धवो दारुको जैत्रः श्रुतदेवश् च शत्रुजित् ।
नन्दोपनन्द-भद्राद्याः पार्षदा यदु-पत्तने

atha pāriṣadāḥ--
uddhavo dāruko jaitraḥ śrutadevaś ca śatrujit |
nandopananda-bhadrādyāḥ pārṣadā yadu-pattane

“In Dvārakā , devotees like Uddhava , Dāruka , Sātyaki , Śrutadeva , Śatrujit, Nanda , Upananda and Bhadra are known as pāriṣadas (followers or members of the assembly).”

3.2.32

नियुक्ताः सन्त्य् अमी मन्त्र-सारथ्यादिषु कर्मसु ।
तथापि क्वाप्य् अवसरे परिचर्यां च कुर्वते ।
कौरवेषु तथा भीष्म-परीक्षिद्-विदुरादयः

niyuktāḥ santy amī mantra-sārathyādiṣu karmasu |
tathāpi kvāpy avasare paricaryāṃ ca kurvate |
kauraveṣu tathā bhīṣma-parīkṣid-vidurādayaḥ

“Though they also serve as advisors, charioteers and other functionaries, at other times they act as His retinue. In the same way, among the Kuru dynasty, Bhīṣma, Parīkṣit and Vidura are known as pāriṣadas.”

3.2.33

सरसाः सरसीरुहाक्ष-वेषास्
त्रिदिवेशावलि-जैत्र-कान्ति-लेशाः ।
यदु-वीर-सभासदः सदामी
प्रचुरालङ्करणोज्ज्वला जयन्ति

sarasāḥ sarasīruhākṣa-veṣās
tridiveśāvali-jaitra-kānti-leśāḥ |
yadu-vīra-sabhāsadaḥ sadāmī
pracurālaṅkaraṇojjvalā jayanti

Their forms: “The pārişadas always look most splendid, with charming forms, yellow dress like the Lord, radiance that defeats the devatās and profuse ornaments.”

3.2.34

शंसन् धुर्जटि-निर्जयादि-विरुदं बाष्पावरुद्धाक्षरं
शङ्का-पञ्च-लवं मदाद् अगणयन् कालाग्नि-रुद्राद् अपि ।
त्वय्य् एवार्पित-बुद्धिर् उद्धव-मुखस् त्वत्-पार्षदानां गणो
द्वारि द्वारवती-पुरस्य पुरतः सेवोत्सुकस् तिष्ठति

śaṃsan dhurjaṭi-nirjayādi-virudaṃ bāṣpāvaruddhākṣaraṃ
śaṅkā-pañca-lavaṃ madād agaṇayan kālāgni-rudrād api |
tvayy evārpita-buddhir uddhava-mukhas tvat-pārṣadānāṃ gaṇo
dvāri dvāravatī-purasya purataḥ sevotsukas tiṣṭhati

Their bhakti : “Your pārişadas headed by Uddhava, with their intelligence offered to You, constantly uttering glorification of Your victory over Śiva , with words choked up by tears, and with great confidence showing not even a spot of fear from Rudra with his fire of devastation, are standing at the gate in Dvārakā , ready to do service.”

3.2.35

एतेषां प्रवरः श्रीमान् उद्धवः प्रेम-विक्लवः

eteṣāṃ pravaraḥ śrīmān uddhavaḥ prema-viklavaḥ

“Among the pārişadas , Uddhava , controlled by prema , is the best.”

3.2.36

कालिन्दी-मधुर-त्विषं मधुपतेर् माल्येन निर्माल्यतां
लब्धेनाञ्चितम् अम्बरेण च लसद्-गोरोचना-रोचिषा ।
द्वन्द्वेनार्गल-सुन्दरेण भुजयोर् जिष्णुम् अब्जेक्षणं
मुख्यं पारिषदेषु भक्ति-लहरी-रुद्धं भजाम्य् उद्धवम्

kālindī-madhura-tviṣaṃ madhupater mālyena nirmālyatāṃ
labdhenāñcitam ambareṇa ca lasad-gorocanā-rociṣā |
dvandvenārgala-sundareṇa bhujayor jiṣṇum abjekṣaṇaṃ
mukhyaṃ pāriṣadeṣu bhakti-laharī-ruddhaṃ bhajāmy uddhavam

Uddhava ’s form: “I worship Uddhava, with dark complexion like the Yamunā , wearing yellow cloth and the garlands used by Kṛṣṇa . He has arms like door bolts and eyes like lotuses. He is the chief of the pārṣadas , filled with waves of bhakti .”

3.2.37

मूर्धन्य् आहुक-शासनं प्रणयते ब्रह्मेशयोः शासिता
सिन्धुं प्रार्थयते भुवं तनुतरां ब्रह्माण्ड-कोटीश्वरः ।
मन्त्रं पृच्छति माम् अपेशल-धियं विज्ञान-वारां निधिर्
विक्रीडत्य् असकृद् विचित्र-चरितः सो ऽयं प्रभुर् मादृशाम्

mūrdhany āhuka-śāsanaṃ praṇayate brahmeśayoḥ śāsitā
sindhuṃ prārthayate bhuvaṃ tanutarāṃ brahmāṇḍa-koṭīśvaraḥ |
mantraṃ pṛcchati māṃ apeśala-dhiyaṃ vijñāna-vārāṃ nidhir
vikrīḍaty asakṛd vicitra-caritaḥ so 'yaṃ prabhur mādṛśām

Uddhava 's bhakti : Uddhava said: "Although He is the controller of Śiva and Brahmā , He carries the order of Ugrasena on His head. Though He is the master of billions of universes, He prays for a small piece of land near the ocean. Though He is the ocean of knowledge, He asks me, the unintelligent fool, for advice. In this way our amazing Master enjoys His pastimes with personas like me constantly."

3.2.38

अथ अनुगाः--
सर्वदा परिचर्यासु प्रभोर् आसक्त-चेतसः ।
पुरस्थाश् च व्रजस्थाश् चेत्य् उच्यते अनुगा द्विधा

atha anugāḥ--
sarvadā paricaryāsu prabhor āsakta-cetasaḥ |
purasthāś ca vrajasthāś cety ucyate anugā dvidhā

Anugas: "Those whose hearts are at all times attached to attending upon the Lord are called anuga-dāsas (attendants). There are two types: those in Dvārakā and those in Vraja ."

3.2.39

तत्र पुरस्थाः--
सुचन्द्रो मण्डनः स्तम्बः सुतम्बाद्याः पुरानुगाः ।
एषां पार्षदवत् प्रायो रूपालङ्कारणादयः

tatra purasthāḥ--
sucandro maṇḍanaḥ stambaḥ sutambādyāḥ purānugāḥ |
eṣāṃ pārṣadavat prāyo rūpālaṅkāraṇādayaḥ

“Sucandra , Maṇḍana, Stamba and Sutamba are some of the anugas in Dvārakā . Their forms and ornaments are almost the same as the pāriṣadas .”

3.2.40

उपरि कनक-दण्डं मण्डनो विस्तृणीते
धुवति किल सुचन्द्रश् चामरं चन्द्र-चारुम् ।
उपहरति सुतम्बः सुष्ठु ताम्बूल-वीटीं
विदधति परिचर्याः साधवो माधवस्य

upari kanaka-daṇḍaṃ maṇḍano vistṛṇīte
dhuvati kila sucandraś cāmaraṃ candra-cārum |
upaharati sutambaḥ suṣṭhu tāmbūla-vīṭīṃ
vidadhati paricaryāḥ sādhavo mādhavasya

Their service: “Maṇḍana holds an umbrella with a gold handle over Kṛṣṇa ’s head. Sucanda fans Him with a white cāmara . Sutamba offers betel nut. The anuga devotees serve Mādhava in this way.”

3.2.41

अथ व्रज-स्थाः--

रक्तकः पत्रकः पत्री मधुकण्ठो मधुव्रतः ।

रसाल-सुविलासाश् च प्रेमकन्दो मरन्दकः

atha vraja-sthāḥ--

raktakaḥ patrakaḥ patrī madhukaṇṭho madhuvrataḥ |

rasāla-suvilāsāś ca premakando marandakaḥ

Editorial translation supplied where the licensed English witness contains no translation.

The servants who dwell in Vraja include Raktaka, Patraka, Patrī, Madhukaṇṭha, Madhuvrata, Rasāla, Suvilāsa, Premakanda, and Marandaka.

3.2.42

आनन्दश् चन्द्रहासश् च पयोदो वकुलस् तथा ।

रसदः शारदाद्याश् च व्रजस्था अनुगा मताः

ānandaś candrahāsaś ca payodo vakulas tathā |

rasadaḥ śāradādyāś ca vrajasthā anugā matāḥ

“Raktaka, Patraka, Patrī , Madhukaṇṭha, Madhuvrata, Rasāla , Suvilāsa, Premakānda, Marandaka, Ānanda , Candrahāsa, Payoda , Bakula , Pasada and Śārada are some of the anugas in Vraja .”

3.2.43

मणि-मय-वर-मण्डनोज्ज्वलाङ्गान्
पुरट-जवा-मधुलिट्-पटीर-भासः ।
निज-वपुर्-अनुरूप-दिव्य-वस्त्रान्
व्रज-पति-नन्दन-किङ्करान् नमामि

maṇi-maya-vara-maṇḍanojjvalāṅgān
puraṭa-javā-madhuliṭ-paṭīra-bhāsaḥ |
nija-vapur-anurūpa-divya-vastrān
vraja-pati-nandana-kiṅkarān namāmi

Their forms: “I offer my obeisances to Kṛṣṇa ’s servants whose limbs glow with attractive jeweled ornaments, whose complexions are gold, reddish, brown or black as a bee, and who wear clothing suited to their bodies.”

3.2.44

द्रुतं कुरु परिष्कृतं बकुल पीत-पट्टांशुकं
वरैर् अगुरुभिर् जलं रचय वासितं वारिद ।
रसाल परिकल्पयोर् अगलतादलैर् वीटिकाः
पराग-पटली गवां दिशम् अरुन्ध पौरन्दरीम्

drutaṃ kuru pariṣkṛtaṃ bakula pīta-paṭṭāṃśukaṃ
varair agurubhir jalaṃ racaya vāsitaṃ vārida |
rasāla parikalpayor agalatādalair vīṭikāḥ
parāga-paṭalī gavāṃ diśam arundha paurandarīm

Their service: “O Bakula! Please quickly wash the yellow cloth. O Vārida! Please scent the water with this excellent aguru . O Rasāla! Please prepare the betel nut with leaves. See, the eastern horizon is already covered with dut raised by the cows!”

3.2.45

व्रजानुगेषु सर्वेषु वरीयान् रक्तको मतः

vrajānugeṣu sarveṣu varīyān raktako mataḥ

“Among the anugas in Vraja , Raktaka is the chief.”

3.2.46

रम्य-पिङ्ग-पटम् अङ्ग-रोचिषा
खर्वितोरु-शत-पर्विका-रुचम् ।
सुष्ठु गोष्ठ-युवराज-सेविनं
रक्त-कण्ठम् अनुयामि रक्तकम्

ramya-piṅga-paṭam aṅga-rociṣā
kharvitoru-śata-parvikā-rucam |
suṣṭhu goṣṭha-yuvarāja-sevinaṃ
rakta-kaṇṭham anuyāmi raktakam

Raktaka’s form: “I am the follower of Raktaka, who is dressed in yellow cloth, whose effulgence conquers that of new grass, who is expertly engaged in Kṛṣṇa ’s service, and who has a beautiful voice for singing.”

3.2.47

गिरिवर-भृति भर्तृ-दारके ऽस्मिन्
व्रज-युवराजतया गते प्रसिद्धिम् ।
शृणु रसद सदा पदाभिसेवा-
पट्टिमरता रतिर् उत्तमा ममास्तु

girivara-bhṛti bhartṛ-dārake 'smin
vraja-yuvarājatayā gate prasiddhim |
śṛṇu rasada sadā padābhisevā-
paṭṭimaratā ratir uttamā mamāstu

Raktaka's bhakti : "O Rasada, listen! May I always have the highest attraction for serving the lotus feet of He who is famous as the son of the King of Vraja , who has held up Govardhana ."

3.2.48

धूर्यो धीरश् च वीरश् च त्रिधा पारिषद्-आदिकः

dhūryo dhīraś ca vīraś ca tridhā pāriṣad-ādikaḥ

"There are three types of pāriṣadas and anugas: dhurya , dhīra and vīra ."

3.2.49

तत्र धूर्यः--
कृष्णे ऽस्य प्रेयसी-वर्गे दासादौ च यथायथम् ।
यः प्रीतिं तनुते भक्तः स धूर्य इह कीर्त्यते

tatra dhūryaḥ--
kṛṣṇe 'sya preyasī-varge dāsādau ca yathāyatham |
yaḥ prītiṃ tanute bhaktaḥ sa dhūrya iha kīrtyate

"That devotee who possesses suitable affection for Kṛṣṇa , His intimates and His servants is called dhurya -pāriṣada or dhuryānuga ."

3.2.50

देवः सेव्यतया यथा स्फुरति मे देव्यस् तथास्य प्रियाः
सर्वः प्राण-समानतां प्रचिनुते तद्-भक्ति-भाजां गणः ।
स्मृत्वा साहसिकं बिभेमि तम् अहं भक्ताभिमानोन्नतं
प्रीतिं तत्-प्रणते खरे ऽप्य् अविदधद् यः स्वास्थ्यम् आलम्बते

devaḥ sevyatayā yathā sphurati me devyas tathāsya priyāḥ
sarvaḥ prāṇa-samānatāṃ pracinute tad-bhakti-bhājāṃ gaṇaḥ |
smṛtvā sāhasikaṃ bibhemi tam ahaṃ bhaktābhimānonnataṃ
prītiṃ tat-praṇate khare 'py avidadhad yaḥ svāsthyam ālambate

“Just as Kṛṣṇa appears as the object of service for me, His dear women are also the objects of service. I consider them my very life. I fear even to think of that rash person who simply makes a pretense of being a devotee. However, even a person who has affection for a donkey that has offered respect for Kṛṣṇa is blessed with good health.”

3.2.51

अथ धीरः--
आश्रित्य प्रेयसीम् अस्य नातिसेवापरो ऽपि यः ।
तस्य प्रसाद-पात्रं स्यान् मुख्यं धीरः स उच्यते

atha dhīraḥ--
āśritya preyasīm asya nātisevāparo 'pi yaḥ |
tasya prasāda-pātraṃ syān mukhyaṃ dhīraḥ sa ucyate

“That devotee who, taking shelter of Kṛṣṇa ’s dear women, though not serving Kṛṣṇa profusely, becomes a chief object of Kṛṣṇa’s mercy, id called dhīra .”

3.2.52

कम् अपि पृथग्-अनुच्चैर् नाचरामि प्रयत्नं
यदुकुल-कमलार्क त्वत्-प्रसाद-श्रिये ऽपि ।
समजनि ननु देव्याः पारिजातार्चितायाः
परिजन-निखिलान्तः-पातिनी मे यद्-आख्या

kam api pṛthag-anuccair nācarāmi prayatnaṃ
yadukula-kamalārka tvat-prasāda-śriye 'pi |
samajani nanu devyāḥ pārijātārcitāyāḥ
parijana-nikhilāntaḥ-pātinī me yad-ākhyā

“O sun who opens the lotus of the Yadus! I do not have to exert much effort to gain a wealth of mercy. I have gained a name by being included as an associate of Satyabhāmā , who You worshiped when You gave her the pārijata tree.”

3.2.53

अथ वीरः--
कृपां तस्य समाश्रित्य प्रौढां नान्यम् अपेक्षते ।
अतुलां यो वहन् कृष्णे प्रीतिं वीरः स उच्यते

atha vīraḥ--
kṛpāṃ tasya samāśritya prauḍhāṃ nānyam apekṣate |
atulāṃ yo vahan kṛṣṇe prītiṃ vīraḥ sa ucyate

“The devotee who takes shelter of Kṛṣṇa and has incomparable attraction for Kṛṣṇa, though he does not notice others, is known as vīra -pāriṣada or vīrānuga .”

3.2.54

प्रलम्ब-रिपुर् ईश्वरो भवतु का कृतिस् तेन मे
कुमार-मकर-ध्वजाद् अपि न किञ्चिद् आस्ते फलम् ।
किम् अन्यद् अहम् उद्धतः प्रभु-कृपा-कटाक्ष-श्रिया
प्रिया परिषद्-अग्रिमां न गणयामि भामाम् अपि

pralamba-ripur īśvaro bhavatu kā kṛtis tena me
kumāra-makara-dhvajād api na kiñcid āste phalam |
kim anyad aham uddhataḥ prabhu-kṛpā-kaṭākṣa-śriyā
priyā pariṣad-agrimāṃ na gaṇayāmi bhāmām api

“Balarāma , enemy of Pralambha, may be the Supreme Lord, but what use do I have for Him? What can I gain from the prince Pradyumna ? Since I have been elevated by the wealth of Kṛṣṇa ’s glace of mercy, I do not give regard even for Satyabhāmā , the head of all Kṛṣṇa’s followers.”

3.2.55

स्याद् एव यत्-कर्मणि नः समीहितम्
करोषि फल्गव् अप्य् उरु दीन-वत्सलः
स्व एव धिष्ण्ये ऽभिरतस्य किं तया

syād eva yat-karmaṇi naḥ samīhitam
karoṣi phalgv apy uru dīna-vatsalaḥ
sva eva dhiṣṇye 'bhiratasya kiṃ tayā

From the Fourth Canto of Śrīmad-Bhāgavatam [4.20.28]: “My dear Lord of the universe, the goddess of fortune, Lakṣmī , is the mother of the universe, and yet I think that she may be angry with me because of my intruding upon her service and acting on that very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.”

3.2.56

एतेषु तस्य दासेषु त्रिविधेष्व् आश्रितादिषु ।
नित्य-सिद्धाश् च सिद्धाश् च साधकाः परिकीर्तितः

eteṣu tasya dāseṣu trividheṣv āśritādiṣu |
nitya-siddhāś ca siddhāś ca sādhakāḥ parikīrtitaḥ

“Among the āśritas, pāriṣadas and anugas , there are nitya-siddhas, sādhana-siddhas and sādhakas .”

3.2.57

अथ उद्दीपनाः--
अनुग्रहस्य सम्प्राप्तिस् तस्याङ्घ्रि-रजसां तथा ।
भुक्तावशिष्ट-भक्तादेर् अपि तद्-भक्त-सङ्गतिः ।
इत्य् आदयो विभावाः स्युर् एष्व् असाधारणा मताः

atha uddīpanāḥ--
anugrahasya samprāptis tasyāṅghri-rajasāṃ tathā |
bhuktāvaśiṣṭa-bhaktāder api tad-bhakta-saṅgatiḥ |
ity ādayo vibhāvāḥ syur eṣv asādhāraṇā matāḥ

“Kṛṣṇa ’s mercy, attaining His foot dust or food remnants, and association with Kṛṣṇa’s devotees are some of the unique uddīpanas (stimuli) for this rasa .”

3.2.59

मुरली-शृङ्गयोः स्वानः स्मित-पूर्वावलोकनम् ।
गुणोत्कर्ष-श्रुतिः पद्म-पदाङ्क-नव-नीरदाः ।
तद्-अङ्ग-सौरभाद्यास् तु सर्वैः साधारणा मताः

muralī-śṛṅgayoḥ svānaḥ smita-pūrvāvalokanam |
guṇotkarṣa-śrutiḥ padma-padāṅka-nava-nīradāḥ |
tad-aṅga-saurabhādyās tu sarvaiḥ sādhāraṇā matāḥ

“The sound of His flute and horn, His glance with a slight smile, hearing the excellence of His qualities, the lotus, the marks on His feet, new clouds and the fragrance of His body are considered the regular uddīpanas .”

3.2.60

सोत्कण्ठं मुरली-कला-परिमलान् आकर्ण्य घूर्णत्-तनोर्
एतस्याक्षि-सहस्रतः सुरपतेर् अश्रूणि सस्रुर् भुवि ।
चित्रं वारि-धरान् विनापि तरसा यैर् अद्य धारा-मयैर्
दूरात् पश्यत देव-मातृकम् अभूद् वृन्दाटवी-मण्डलम्

sotkaṇṭhaṃ muralī-kalā-parimalān ākarṇya ghūrṇat-tanor
etasyākṣi-sahasrataḥ surapater aśrūṇi sasrur bhuvi |
citraṃ vāri-dharān vināpi tarasā yair adya dhārā-mayair
dūrāt paśyata deva-mātṛkam abhūd vṛndāṭavī-maṇḍalam

The sound of His flute , from Vidagdha- mādhava : “Hearing the sound of Kṛṣṇa ’s flute, the thousand eyes on Indra ’s shaking body are shedding tears that are falling on the ground. Though there are no clouds in the sky, Vṛndāvana has been nourished by showers made of those tears.”

3.2.61

अथ अनुभावाः--
सर्वतः स्वनियोगानाम् आधिक्येन परिग्रहः ।
ईर्ष्या-लवेन चास्पृष्टा मैत्री तत्-प्रणते जने ।
तन्-निष्ठाद्याः शीताः स्युर् एष्व् असाधारणाः क्रियाः

atha anubhāvāḥ--
sarvataḥ svaniyogānām ādhikyena parigrahaḥ |
īrṣyā-lavena cāspṛṣṭā maitrī tat-praṇate jane |
tan-niṣṭhādyāḥ śītāḥ syur eṣv asādhāraṇāḥ kriyāḥ

The anubhāvas : “Being completely involved in serving according to one’s capacity, friendship with the Lord’s servants with absence of even a trace of envy on seeing the excellence of others’ service, and being fixed in their love, which are considered śīta [see 2.2.3], are the special anubhāvas of the dāsas .”

3.2.62

प्रेमानन्दं दारुको नाभ्यनन्दत्
कंसारातेर् वीजने येन साक्षाद्
अक्षोदीयान् अन्तरायो व्यधायि

premānandaṃ dāruko nābhyanandat
kaṃsārāter vījane yena sākṣād
akṣodīyān antarāyo vyadhāyi

Being absorbed in service: “When Dāruka was fanning Kṛṣṇa with a cāmara whisk, overcome with prema , his body became increasingly paralyzed, but because that bliss would be an obstacle in serving Kṛṣṇa, he did not welcome that ecstasy.”

3.2.63

उद्भास्वराः पुरोक्ता ये तथास्य सुहृद्-आदयः ।
विरागाद्याश् च ये शीताः प्रोक्ताः साधारणास् तु ते

udbhāsvarāḥ puroktā ye tathāsya suhṛd-ādayaḥ |
virāgādyāś ca ye śītāḥ proktāḥ sādhāraṇās tu te

“The ordinary anubhāvas of the dāsas are all the udbhāsvaras mentioned previously [2.2.2], as well as respect for the friends of Kṛṣṇa and detachment etc., which are all śīta [see 3.2.116].”

3.2.64

तत्र नृत्यम्, यथा श्री-दशमे (१०.८६.३८)--
श्रुतदेवो ऽच्युतं प्राप्तं स्वगृहान् जनको यथा ।
नत्वा मुनींश् च संहृष्टो धुन्वन् वासो ननर्त ह

tatra nṛtyam, yathā śrī-daśame (10.86.38)--
śrutadevo 'cyutaṃ prāptaṃ svagṛhān janako yathā |
natvā munīṃś ca saṃhṛṣṭo dhunvan vāso nanarta ha

An example of dancing, from the Tenth Canto of Śrīmad-Bhāgavatam [10.86.38]: “Śrutadeva received Lord Acyuta into his home with as much enthusiasm as that shown by King Bahulāśva . After bowing down to the Lord and the sages, Śrutadeva began to dance with great joy, waving his shawl.”

3.2.65

त्वं कलासु विमुखो ऽपि नर्तनं
प्रेम-नाट्य-गुरुणासि पाठितः ।
यद् विचित्र-गति-चर्ययाञ्चितश्
चित्रयस्य् अहह चारणान् अपि

tvaṃ kalāsu vimukho 'pi nartanaṃ
prema-nāṭya-guruṇāsi pāṭhitaḥ |
yad vicitra-gati-caryayāñcitaś
citrayasy ahaha cāraṇān api

Another example: “Although you are not an expert at dancing, you have astonished us dancers so much with your spectacular routine that one would think that you learned dancing from the dancing guru named prema .”

3.2.66

अथ सात्त्विकाः--
स्तम्भाद्याः सात्त्विकाः सर्वे प्रीतादि-त्रितये मताः

atha sāttvikāḥ--
stambhādyāḥ sāttvikāḥ sarve prītādi-tritaye matāḥ

Sāttvika-bhāvas : “It is said that all the sāttvika -bhāvas starting with stambha (paralysis) appear in prīti - (dāsya), preyo - (sakhya) and madhura - rasas .”

3.2.67

गोकुलेन्द्र-गुण-गान-रसेन
स्तम्भम् अद्भुतम् असौ भजमानः ।
पश्य भक्ति-रस-मण्डप-मूल-
स्तम्भतां वहति वैष्णव-वर्यः

gokulendra-guṇa-gāna-rasena
stambham adbhutam asau bhajamānaḥ |
paśya bhakti-rasa-maṇḍapa-mūla-
stambhatāṃ vahati vaiṣṇava-varyaḥ

“See how this great devotee, permeated with the sāttvika-bhāva of stambha from hearing sweet songs glorifying Kṛṣṇa , has become the main pillar (stambha) for holding up the pavilion of bhakti-rasa .”

3.2.68

स इन्द्रसेनो भगवत्-पदानुजं
बिभ्रन् मुहुः प्रेम-विभिन्नया धिया ।
उवाच हानन्द-जलाकुलेक्षणः
प्रहृष्ट-रोमा नृप गद्गदाक्षरम्

sa indraseno bhagavat-padānujaṃ
bibhran muhuḥ prema-vibhinnayā dhiyā |
uvāca hānanda-jalākulekṣaṇaḥ
prahṛṣṭa-romā nṛpa gadgadākṣaram

From the Tenth Canto of Śrīmad-Bhāgavatam [10.85.38]: “Taking hold of the Lord’s lotus feet again and again, Bali , the conqueror of Indra 's army, spoke from his heart, which was melting out of his intense love. O King, as tears of ecstasy filled his eyes and the hair on his limbs stood on end, he began to speak with faltering words.”

3.2.70

वितर्कावेग-ह्री-जाड्य-मोहोन्मादावहित्थिकाः ।
बोधः स्वप्नः क्लमो व्याधिर् मृतिश् च व्यभिचारिणः

vitarkāvega-hrī-jāḍya-mohonmādāvahitthikāḥ |
bodhaḥ svapnaḥ klamo vyādhir mṛtiś ca vyabhicāriṇaḥ

Vyābhicārī- bhāvas : “Twenty-four vyābhicārī- bhavas appear in prīti - rasa :

3.2.71

इतरेषां मदादीनां नातिपोषकता भवेत् ।
योगे त्रयः स्युर् धृत्य्-अन्ता अयोगे तु क्लमादयः ।
उभयत्र परे शेषा निर्वेदाद्याः सतां मताः

itareṣāṃ madādīnāṃ nātipoṣakatā bhavet |
yoge trayaḥ syur dhṛty-antā ayoge tu klamādayaḥ |
ubhayatra pare śeṣā nirvedādyāḥ satāṃ matāḥ

“The other nine— mada , śrama , trāsa , apasmāra , ālasya , ugrata , krodha , asūyā and nidrā —do not nourish prīti - rasa . In meeting the Lord, harṣa , garva and dhṛti manifest, and in separation from the Lord, klama (glāni), vyādhi and mṛti manifest. According to the devotees, the remaining eighteen vyabhicārī-bhāvas manifest both in union with and separation from the Lord.”

3.2.72

तत्र हर्षो, यथा प्रथमे (१.११.५)--
प्रीत्य्-उत्फुल्ल-मुखाः प्रोचुर् हर्ष-गद्गदया गिरा ।
पितरं सर्व-सुहृदम् अवितारम् इवार्भकाः

tatra harṣo, yathā prathame (1.11.5)--
prīty-utphulla-mukhāḥ procur harṣa-gadgadayā girā |
pitaraṃ sarva-suhṛdam avitāram ivārbhakāḥ

An example of harṣa (joy) from the First Canto of Śrīmad-Bhāgavatam [1.11.5]: "The citizens began to speak in ecstatic language to receive the Lord, with choked voices of joy and their faces cheerful with affection, just as wards welcome their guardian and father."

3.2.73

हरिम् अवलोक्य पुरो भुवि
पतितो दण्ड-प्रणाम-शत-कामः ।
प्रमद-विमुग्धो नृपतिः
पुनर् उत्थानं विसस्मार

harim avalokya puro bhuvi
patito daṇḍa-praṇāma-śata-kāmaḥ |
pramada-vimugdho nṛpatiḥ
punar utthānaṃ visasmāra

Another example: "Seeing Kṛṣṇa , Bahulaśva fell to the ground, think he would offer respects a hundred times; but being agitated by joy, he forgot to rise up."

3.2.74

क्लमो, यथा स्कान्दे--
अशोषयन् मनस् तस्य म्लापयन् मुख-पङ्कजम् ।
आधिस् तद्-विरहे देव ग्रीष्मे सर इवांशुमान्

klamo, yathā skānde--
aśoṣayan manas tasya mlāpayan mukha-paṅkajam |
ādhis tad-virahe deva grīṣme sara ivāṃśumān

An example of klama (also called mlāni or glāni) from the Padma Purāṇa : “O Lord, as the sun dries up the lake in the summer, the mental distress caused by separation from You dries up the mind and withers the lotus face of the devotee.”

3.2.75

धन्याः स्फुरति तव सूर्य कराः सहस्रं
ये सर्वदा यदुपतेः पदयोः पतन्ति ।
बन्ध्यो दृशां दर्शशती ध्रियते ममासौ
दूरे मुहुर्तम् अपि या न विलोकते तम्

dhanyāḥ sphurati tava sūrya karāḥ sahasraṃ
ye sarvadā yadupateḥ padayoḥ patanti |
bandhyo dṛśāṃ darśaśatī dhriyate mamāsau
dūre muhūrtam api yā na vilokate tam

Nirveda (self-deprecation): “O sun! The thousands of rays coming from you are fortunate, because they fall at the lotus feet of the Lord of the Yadus. But all my thousand eyes are useless, because they have not seen Him even from far off, even for a second.”

3.2.76

अथ स्थायी--

सम्भ्रमः प्रभुता-ज्ञानात् कम्पश् चेतसि सादरः ।
अनेनैक्यं गता प्रीतिः सम्भ्रम-प्रीतिर् उच्यते ।
एषा रसे ऽत्र कथिता स्थायि-भावतया बुधैः

atha sthāyī--
sambhramaḥ prabhutā-jñānāt kampaś cetasi sādaraḥ |
anenaikyaṃ gatā prītiḥ sambhrama-prītir ucyate |
eṣā rase 'tra kathitā sthāyi-bhāvatayā budhaiḥ

The sthāyī- bhāva of prīti - rasa : “Eagerness to execute service with respect and trembling with eagerness because of knowledge of the Lord’s greatness is the quality of sambhrama . Prīti combined with this sambhrama is called sambhrama-prīti . The learned call this sambhrama - prīti the sthāyī-bhāva of prīti-rasa .”

3.2.77

आश्रितादेः पुरैवोक्तः प्रकारो रति-जन्मनि ।
तत्र पारिषदादेस् तु हेतुः संस्कार एव हि ।
संस्कारोद्बोधकास् तस्य दर्शन-श्रवणादयः

āśritādeḥ puraivoktaḥ prakāro rati-janmani |
tatra pāriṣadādes tu hetuḥ saṃskāra eva hi |
saṃskārodbodhakās tasya darśana-śravaṇādayaḥ

“In the chapter on bhāva in general [1.3.6] it was explained that [sthāyī -] bhāva appears by sādhana (usually) or by mercy (rarely). This describes the process by which rati arises for the āśritas and others described in this chapter (who are sādhana-siddhas). However, the rati of the pāriṣadas and anugas described in this chapter is caused only by saṃskāras or impressions (since all the examples gives were nitya -siddhas), Seeing and hearing about Kṛṣṇa stimulates the impressions.”

3.2.78

एषा तु सम्भ्रम-प्रीतिः प्राप्नुवत्य् उत्तरोत्तरम् ।
वृद्धिं प्रेमा ततः स्नेहस् ततो राग इति त्रिधा

eṣā tu sambhrama-prītiḥ prāpnuvaty uttarottaram |
vṛddhiṃ premā tataḥ snehas tato rāga iti tridhā

“Sambhrama - prīti gradually increases in three stages to prema , sneha and finally rāga .”

3.2.79

तत्र सम्भ्रम-प्रीतिः, यथा श्री-दशमे (१०.३८.६)--
ममाद्यामङ्गलं नष्टं फलवांश् चैव मे भवः ।
यन् नमस्ये भगवतो योगि-ध्येयाङ्घ्रि-पङ्कजम्

tatra sambhrama-prītiḥ, yathā śrī-daśame (10.38.6)--
mamādyāmaṅgalaṃ naṣṭaṃ phalavāṃś caiva me bhavaḥ |
yan namasye bhagavato yogi-dhyeyāṅghri-paṅkajam

An example of sambhrama- prīti (sthāyī- bhāva) from the Tenth Canto of Śrīmad-Bhāgavatam [10.38.6]: “Today all my sinful reactions have been eradicated and my birth has become worthwhile, since I will offer my obeisances to the Supreme Lord's lotus feet, which mystic yogīs meditate upon.”

3.2.80

यथा वा--

कलिन्द-नन्दिनी-कुल-कदम्ब-वन-वल्लभम् ।
कदा नमस्करिषामि गोप-रूपं तम् ईश्वरम्

yathā vā--
kalinda-nandinī-kula-kadamba-vana-vallabham |
kadā namaskariṣāmi gopa-rūpaṃ tam īśvaram

Another example: “When will I have the good fortune to offer respects to the Supreme Personality of Godhead in the form of a cowherd boy, fond of the kadamba forests on the bank of the Yamunā River?”

3.2.82

यथा--

अणिमादि-सौख्य-वीचीम् अवीचि-दुःख-प्रवाहं वा ।
नय मां विकृतिर् न हि मे त्वत्-पद-कमलावलम्बस्य

yathā--
aṇimādi-saukhya-vīcīm avīci-duḥkha-pravāhaṃ vā |
naya māṃ vikṛtir na hi me tvat-pada-kamalāvalambasya

“Since I have taken shelter of Your lotus feet, You may throw me into the waves of suffering in the hell called Avīci, or throw me into the waves of happiness by bestowing siddhis like aṇima , but I will not change my prema for You.”

3.2.83

रुषाज्वलित-बुद्धिना भृगु-सुतेन शप्तो ऽप्य् अलं
मया हृत-जगत्-त्रयो ऽप्य् अतनु-कैतवं तन्वता ।
विनिन्द्य कृत-बन्धनो ऽप्य् उरग-राज-पाशैर् बलाद्
अरज्यत स मय्य् अहो द्विगुणम् एव वैरोचनिः

ruṣājvalita-buddhinā bhṛgu-sutena śapto 'py alaṃ
mayā hṛta-jagat-trayo 'py atanu-kaitavaṃ tanvatā |
vinindya kṛta-bandhano 'py uraga-rāja-pāśair balād
arajyata sa mayy aho dviguṇam eva vairocaniḥ

Another example: “Though Bali was severely cursed by Śukrācārya , who was flaming with anger, and though I stole from Bali the three worlds while playing a trick on him as Vāmanāvatāra, and though I then criticized him for being unable to fulfill his promise, and finally bound him up with ropes made of snakes, his attachment to Me increased two-fold.”

3.2.84

अथ स्नेहः--
सान्द्रश् चित्त-द्रवं कुर्वन् प्रेमा स्नेह इतीर्यते ।
क्षणिकस्यापि नेह स्याद् विस्लेषस्य सहिष्णुता

atha snehaḥ--
sāndraś citta-dravaṃ kurvan premā sneha itīryate |
kṣaṇikasyāpi neha syād visleṣasya sahiṣṇutā

Sneha: “When prema becomes extremely thick and the heart melts, it is called sneha . In this state, one cannot tolerate even a moment’s sepatation from the Lord.”

3.2.85

दम्भेन बाष्पाम्बु-झरस्य केशवं
वीक्ष्य द्रवच्-चित्तम् असुस्रुवत् तव ।
इत्य् उच्चकैर् धारयतो विचित्ततां
चित्रा न ते दारुक दारु-कल्पता

dambhena bāṣpāmbu-jharasya keśavaṃ
vīkṣya dravac-cittam asusruvat tava |
ity uccakair dhārayato vicittatāṃ
citrā na te dāruka dāru-kalpatā

"O Dāruka ! Seeing Kṛṣṇa your heart used to turn liquid on the pretext of your gushing tears. Now in separation from Kṛṣṇa, it is not astonishing that you, Dāruka, have become like a doll made out of wood (dārukalpatā) because of extreme loss of consciousness."

3.2.86

पत्नीं रत्न-निधेः पराम् उपहरन् पूरेण बाष्पाम्भसां
रज्यन्-मञ्जुल-कण्ठ-गर्भ-लुठित-स्तोत्राक्षरोपक्रमः ।
चुम्बन् फुल्ल-कदम्ब-डम्बर-तुलाङ्गैः समीक्ष्याच्युतं
स्तब्धो ऽप्य् अभ्यधिकां श्रियं प्रणमतां वृन्दाद् दधारोद्धवः

patnīṃ ratna-nidheḥ parām upaharan pūreṇa bāṣpāmbhasāṃ
rajyan-mañjula-kaṇṭha-garbha-luṭhita-stotrākṣaropakramaḥ |
cumban phulla-kadamba-ḍambara-tulāṅgaiḥ samīkṣyācyutaṃ
stabdho 'py abhyadhikāṃ śriyaṃ praṇamatāṃ vṛndād dadhāroddhavaḥ

Another example: "On seeing Kṛṣṇa , Uddhava offered a gift in the form of the best river of tears, and his voice choked when he began to recite prayers using attractive words and sweet tone. His body erupted in goosebumps. Being completely stunned, he radiated superiority over all other devotees."

3.2.87

अथ रागः--

स्नेहः स रागो येन स्यात् सुखं दुःखम् अपि स्फुटम् ।
तत्-सम्बन्ध-लवे ऽप्य् अत्र प्रीतिः प्राण-व्ययैर् अपि

atha rāgaḥ--
snehaḥ sa rāgo yena syāt sukhaṃ duḥkham api sphuṭam |
tat-sambandha-lave 'py atra prītiḥ prāṇa-vyayair api

Rāga : “That sneha that turns sorrow into happiness by a slight appearance of Kṛṣṇa is called rāga . In this state of rāga , the devotee will do anything for the pleasure of Kṛṣṇa, even giving up his life.”

3.2.88

गुरुर् अपि भुजगाद् भीस् तक्षकात् प्राज्य-राज्य-
च्युतिर् अतिशयिनी च प्राय-चर्या च गुर्वी ।
अतनुत मुदम् उच्चैः कृष्ण-लीला-सुधान्तर्-
विहरण-सचिवत्वाद् औत्तरेयस्य राज्ञः

gurur api bhujagād bhīs takṣakāt prājya-rājya-
cyutir atiśayinī ca prāya-caryā ca gurvī |
atanuta mudam uccaiḥ kṛṣṇa-līlā-sudhāntar-
viharaṇa-sacivatvād auttareyasya rājñaḥ

An example: “Although extremely terrified of the snake Takṣaka , Parikṣit , son of Uttāra , giving up his great kingdom and undertaking the extreme vow of fasting unto death, became most blissful through drinking the nectar of Kṛṣṇa’s pastimes.”

3.2.89

केशवस्य करुणा-लवे ऽपि चेद्
बाडवो ऽपि किल षाडवो मम ।
अस्य यद्य् अदयता-कुश-स्थली
पूर्ण-सिद्धिर् अपि मे कुशस्थली

keśavasya karuṇā-lave 'pi ced
bāḍavo 'pi kila ṣāḍavo mama |
asya yady adayatā-kuśa-sthalī
pūrṇa-siddhir api me kuśasthalī

Another example: “If Keśava shows even a little mercy unto me, the vāḍaba fire will be like a sweet drink. If He does not show me mercy, even Dvārakā , full of wealth and power, will be like a piece of grassy earth.”

3.2.90

प्राय आद्य-द्वये प्रेमा स्नेहः पारिषदेष्व् असौ ।
परीक्षिति भवेद्-रागो दारुके च तथोद्धवे

prāya ādya-dvaye premā snehaḥ pāriṣadeṣv asau |
parīkṣiti bhaved-rāgo dāruke ca tathoddhave

Editorial translation supplied where the licensed English witness contains no translation.

In the first two stages, prema is generally present; among the Lord’s attendants it becomes sneha. In Parīkṣit there is rāga, and likewise in Dāruka and Uddhava.

3.2.91

व्रजानुगेष्व् अनेकेषु रक्तक-प्रमुखेषु च ।
अस्मिन्न् अभ्युदिते भावः प्रायः स्यात् सख्य-लेश-भाक्

vrajānugeṣv anekeṣu raktaka-pramukheṣu ca |
asminn abhyudite bhāvaḥ prāyaḥ syāt sakhya-leśa-bhāk

“This sambhrama - prīti manifests as prema in the adhikṛtas and āsritas , and as sneha in the pārişadas . In Parīkṣit , Dāruka and Uddhava (pārişadas) it manifests as rāga . Rāga also manifests in the anugas . When rāga appears in many anugas in Vraja such as Raktaka, the dāsya- bhāva becomes mixed with sakhya .”

3.2.92

यथा--
शुद्धान्तान् मिलितं बाष्प-रुद्ध-वाग् उद्धवो हरिम् ।
किञ्चित्-कुञ्चित-नेत्रान्तः स्वान्तेन परिषस्वजे

yathā--
śuddhāntān militaṃ bāṣpa-ruddha-vāg uddhavo harim |
kiñcit-kuñcita-netrāntaḥ svāntena pariṣasvaje

An example: “Seeing the Lord coming out of the inner chambers, Uddhava ’s eyes became filled with tears and his voice choked up. Closing his eyes slightly, he embraced the Lord in his heart.”

3.2.93

अयोग-योगाव् एतस्य प्रभेदौ कथिताव् उभौ

ayoga-yogāv etasya prabhedau kathitāv ubhau

“Prīti - rasa has two types: ayoga (separation) and yoga (meeting).”

3.2.94

अथ अयोगः--

सङ्गाभावो हरेर् धीरैर् अयोग इति कथ्यते ।
अयोगे तन्-मनस्कत्वं तद्-गुणाद्य्-अनुसन्धयः

atha ayogaḥ--
saṅgābhāvo harer dhīrair ayoga iti kathyate |
ayoge tan-manaskatvaṃ tad-guṇādy-anusandhayaḥ

Editorial translation supplied where the licensed English witness contains no translation.

Ayoga: the wise call the absence of Hari's company ayoga. In ayoga the mind is absorbed in Him and continually searches out His qualities and other attributes.

3.2.95

तत्-प्राप्त्य्-अपाय-चिन्ताद्याः सर्वेषां कथिताः क्रियाः ।
उत्कण्ठितं वियोगश् चेत्य् अयोगे ऽपि द्विधोच्यते

tat-prāpty-apāya-cintādyāḥ sarveṣāṃ kathitāḥ kriyāḥ |
utkaṇṭhitaṃ viyogaś cety ayoge 'pi dvidhocyate

"Lack of association with the Lord is called ayoga . In this state, the anubhāvas are concentration on the Lord within the heart, reviewing His qualities and thinking of means to obtain His association. There are two types of ayoga: utkaṇṭhitam (longing before ever meeting the Lord) and viyoga (separation after meeting)."

3.2.96

तत्र उत्कण्ठितम्--

अदृष्ट-पूर्वस्य हरेर् दिदृक्षोत्कण्ठितं मतम्

tatra utkaṇṭhitam--
adṛṣṭa-pūrvasya harer didṛkṣotkaṇṭhitaṃ matam

"The desire to see the Lord when the devotee has not seen Him at all is called utkaṇṭhitam ."

3.2.97

यथा नारसिंहे--
चकार मेघे तद्-वर्णे बहु-मान-रतिं नृपः ।
पक्षपातेन तन्-नाम्नि मृगे पद्मे च तद्-दृशि

yathā nārasiṃhe--
cakāra meghe tad-varṇe bahu-māna-ratiṃ nṛpaḥ |
pakṣapātena tan-nāmni mṛge padme ca tad-dṛśi

An example of longing before meeting, from Narasiṃha Purāṇa : “King Ikṣvāku , because of his extreme attachment to the Lord, developed great rati for the black cloud because of its color, the kṛṣṇa - sāra deer because of its name, and the lotus that resembles Kṛṣṇa’s eyes.”

3.2.98

भारावताराय भुवो निजेच्छया
लावण्य-धाम्नो भवितोपलम्भनं
मह्यं न न स्यात् फलम् अञ्जसा दृशः

bhārāvatārāya bhuvo nijecchayā
lāvaṇya-dhāmno bhavitopalambhanaṃ
mahyaṃ na na syāt phalam añjasā dṛśaḥ

Another example of longing before meeting (utkaṇṭhitam), from the Tenth Canto of Śrīmad-Bhāgavatam [10.38.10]: “I am going to see the Supreme Lord Viṣṇu , the reservoir of all beauty, who by His own sweet will has now assumed a humanlike form to relieve the earth of her burden. Thus there is no denying that my eyes will achieve the perfection of their existence.”

3.2.99

अत्रायोग-प्रसक्तानां सर्वेषाम् अपि सम्भवे ।
औत्सुक्य-दैन्य-निर्वेद-चिन्तानां चापलस्य च ।
जडतोन्माद-मोहानाम् अपि स्याद् अतिरिक्तता

atrāyoga-prasaktānāṃ sarveṣām api sambhave |
autsukya-dainya-nirveda-cintānāṃ cāpalasya ca |
jaḍatonmāda-mohānām api syād atiriktatā

“Though it is impossible for all the vyabhicārī-bhāvas to appear in ayoga (utkaṇṭhitam) within prīti - bhakti - rasa , autsukya, dainyam, nirveda, cintā , cāpalatā, jaḍatā , unmāda and moha are more common.”

3.2.100

अमून्य् अधन्यानि दिनान्तराणि
हरे त्वद्-आलोकनम् अन्तरेण ।
अनाथ-बन्धो करुणैक-सिन्धो
हा हन्त हा हन्त कथं नयामि

amūny adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa |
anātha-bandho karuṇaika-sindho
hā hanta hā hanta kathaṃ nayāmi

Autsukya (impatience), in utkaṇṭhitam, from Kṛṣṇa-karṇāmṛta [41]: “O Lord! O protector of the unprotected! O ocean of mercy! How can I pass my unfortunate days without seeing You?”

3.2.101

विलोचन-सुधाम्बुधेस् तव पदारविन्द-द्वयी
विलोचन-रस-च्छटाम् अनुपलभ्य विक्षुभ्यतः ।
मनो मम मनाग् अपि क्वचिद् अनाप्नुवन् निर्वृतिं
क्षणार्धम् अपि मन्यते व्रज-महेन्द्र वर्ष-व्रजम्

vilocana-sudhāmbudhes tava padāravinda-dvayī
vilocana-rasa-cchaṭām anupalabhya vikṣubhyataḥ |
mano mama manāg api kvacid anāpnuvan nirvṛtiṃ
kṣaṇārdham api manyate vraja-mahendra varṣa-vrajam

Another example: “O Kṛṣṇa ! You are an ocean of nectar for the eyes. Not having the pleasure of seeing Your two lotus feet, I am disturbed and my mind cannot find any happiness. A moment seems like many years.”

3.2.102

निबद्ध-मूर्धाञ्जलिर् एष याचे
नीरन्ध्र-दैन्योन्नति-मुक्त-कण्ठम् ।
दयाम्बुधे देव भवत्-कटाक्ष-
दाक्षिण्य-लेशेन सकृन् निषिञ्च

nibaddha-mūrdhāñjalir eṣa yāce
nīrandhra-dainyonnati-mukta-kaṇṭham |
dayāmbudhe deva bhavat-kaṭākṣa-
dākṣiṇya-leśena sakṛn niṣiñca

An example of dainyam (lowness) in utkaṇṭhitam: “O Lord! O ocean of mercy! With my hand folded over my head, I am praying in a humble mood with crying voice that You should sprinkle me with a particle of Your generous glance.”

3.2.103

असि श्शि-मुकुटाद्यैर् अप्य् अलभ्येक्षणस् त्वं
लघुर् अघहर कीटाद् अप्य् अहं कूट-कर्मा ।
इति विसदृशतापि प्रार्थने प्रार्थयामि
स्नपय कृपण-बन्धो माम् अपाङ्ग-च्छटाभिः

asi śaśi-mukuṭādyair apy alabhyekṣaṇas tvaṃ
laghur aghahara kīṭād apy ahaṃ kūṭa-karmā |
iti visadṛśatāpi prārthane prārthayāmi
snapaya kṛpaṇa-bandho mām apāṅga-cchaṭābhiḥ

Another example: “O slayer of Agha ! Even Śiva cannot see You, but I am more insignificant than an insect and full of sinful acts. Though I am unqualified for prayer, I am still praying, O friend of the fallen, that You bathe me with Your glance.”

3.2.104

स्फुटं श्रितवतोर् अपि श्रुति-निषेवया श्लाघ्यतां
ममाभव-निरतयोर् भवतु नेत्रयोर् मन्दयोः ।
भवेन् न हि ययोः पदं मधुरिम-श्रियाम् आस्पदं
पदाम्बुजनखाङ्कुराद् अपि विसारि रोचिस् तव

sphuṭaṃ śritavator api śruti-niṣevayā ślāghyatāṃ
mamābhava-niratayor bhavatu netrayor mandayoḥ |
bhaven na hi yayoḥ padaṃ madhurima-śriyām āspadaṃ
padāmbujanakhāṅkurād api visāri rocis tava

Nirveda (self-deprecation) in utkaṇṭhitam: “Though my eyes are praised because of seeing so many scriptures, they are unfortunate, because they do not see the wealth of sweetness in the form of the effulgence emanating from the toenails of Your lotus feet. Let those eyes be destroyed!”

3.2.105

हरि-पद-कमलावलोक-तृष्णा
तरलमतेर् अपि योग्यताम् अवीक्ष्य ।
अवनत-वदनस्य चिन्तया मे
हरि हरि निःश्वसतो निशाः प्रयाति

hari-pada-kamalāvaloka-tṛṣṇā
taralamater api yogyatām avīkṣya |
avanata-vadanasya cintayā me
hari hari niḥśvasato niśāḥ prayāti

An example of cintā (pondering) in utkaṇṭhitam: “I spend my nights expelling sighs of grief with bowed head, thinking myself unqualified for seeing the lotus feet of the Lord, though I have such longing to see them.”

3.2.106

त्वच्-छैशवं त्रि-भुवनाद्भुतम् इत्य् अवेहि
मच्-चापलं च तव वा मम वाधिगम्यम् ।
तत् किं करोमि विरलं मुरली-विलासि
मुग्धं मुखाम्बुजम् उदीक्षितुम् ईक्षणाभ्याम्

tvac-chaiśavaṃ tri-bhuvanādbhutam ity avehi
mac-cāpalaṃ ca tava vā mama vādhigamyam |
tat kiṃ karomi viralaṃ muralī-vilāsi
mugdhaṃ mukhāmbujam udīkṣitum īkṣaṇābhyām

An example of cāpalam (insolence) in utkaṇṭhitam, from Kṛṣṇa-kārṇāmṛta: “You know that Your sweet youth astonishes all three worlds. Thus, You and I can understand my insolence in wanting to see You. Give me some instruction. What should I do to see Your rare lotus face with the attractive flute ?”

3.2.107

ह्रियम् अघहर मुक्त्वा दृक्-पतङ्गी ममासौ
भयम् अपि दमयित्वा भक्त-वृन्दात् तृषार्ता ।
निरवधिम् अविचार्य स्वस्य च क्षोदिमानं
तव चरण-सरोजं लेढुम् अनिव्च्छतीश

hriyam aghahara muktvā dṛk-pataṅgī mamāsau
bhayam api damayitvā bhakta-vṛndāt tṛṣārtā |
niravadhim avicārya svasya ca kṣodimānaṃ
tava caraṇa-sarojaṃ leḍhum anivcchatīśa

Another example of cāpalam: “O destroyer of Agha ! O Lord! I have given up shyness and become fearless of devotees. With thirsty heart, not considering my insignificant position, I desire like a bee to taste Your lotus feet constantly.”

3.2.108

जडता, यथा सप्तमे (७.४.३७)--
न्यस्त-क्रीडनको बालो जडवत् तन्-मनस्तया ।
कृष्ण-ग्रह-गृहीतात्मा न वेद जगद् ईदृशम्

jaḍatā, yathā saptame (7.4.37)--
nyasta-krīḍanako bālo jaḍavat tan-manastayā |
kṛṣṇa-graha-gṛhītātmā na veda jagad īdṛśam

An example of jaḍatā (inability to make decisions) in utkaṇṭhitam, from the Seventh Canto of Śrīmad-Bhāgavatam [7.4.37]: “From the very beginning of his childhood, Prahlāda Mahārāja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Kṛṣṇa consciousness. Since his mind was always affected by Kṛṣṇa consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification.”

3.2.109

निमेषोन्मुक्ताक्षः कथम् इह परिस्पन्द-विधुरां
तनुं बिभ्रद् भव्यः प्रतिकृतिर् इवास्ते द्विज-पतिः ।
अये ज्ञातं वंशी-रसिक-नव-राग-व्यसनिना
पुरः श्यामाम्भोदे बत विनिहिता दृष्टिर् अमुना

nimeṣonmuktākṣaḥ katham iha parispanda-vidhurāṃ
tanuṃ bibhrad bhavyaḥ pratikṛtir ivāste dvija-patiḥ |
aye jñātaṃ vaṃśī-rasika-nava-rāga-vyasaninā
puraḥ śyāmāmbhode bata vinihitā dṛṣṭir amunā

Another example: “Why does this qualified brāhmaṇa remain with body unmoving, without blinking his eyes, lake a statue? It seems that he has become addicted to fresh prema for the enjoyer of the flute , and his eyes are fixed on the black cloud in front of him.”

3.2.110

उन्मादो, यथा सप्तमे (७.४.४०)--
नदति क्वचिद् उत्कण्ठो विलज्जो नृत्यति क्वचित् ।
क्वचित् तद्-भावना-युक्तस् तन्मयो ऽनुचकार ह

unmādo, yathā saptame (7.4.40)--
nadati kvacid utkaṇṭho vilajjo nṛtyati kvacit |
kvacit tad-bhāvanā-yuktas tanmayo 'nucakāra ha

An example of unmāda (insanity) in utkaṇṭhitam, from the Seventh Canto of Śrīmad-Bhāgavatam [7.4.40]: “Sometimes, upon seeing the Supreme Personality of Godhead, Prahlāda Mahārāja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Kṛṣṇa , he felt oneness and imitated the pastimes of the Lord.”

3.2.111

क्वचिन् नटति निष्पटं क्वचिद् असम्भवं स्तम्भते
क्वचिद् विहसति स्फुटं क्वचिद् अमन्दम् आक्रन्दति ।
लसत्य् अनलसं क्वचित् क्वचिद् अपार्थम् आर्तायते
हरेर् अभिनवोद्धुर-प्रणय-सीधुम् अत्तो मुनिः

kvacin naṭati niṣpaṭaṃ kvacid asambhavaṃ stambhate
kvacid vihasati sphuṭaṃ kvacid amandam ākrandati |
lasaty analasaṃ kvacit kvacid apārtham ārtāyate
harer abhinavoddhura-praṇaya-sīdhum atto muniḥ

Another example: “Nārada , drunk with the nectar of new love for the Lord, sometimes danced naked, sometimes became paralyzed inappropriately, sometimes laughed loudly, sometimes shouted intensely, sometimes played about without fatigue, and sometimes wandered about as if in pain, when there was no cause for pain.”

3.2.112

अयोग्यम् आत्मानम् इतीश-दर्शने
स मन्यमानस् तद्-अनाप्ति-कातरः ।
उद्वेल-दुःखार्णव-मग्न-मानसः
श्रुताश्रुधारो द्विज मूर्च्छितापतत्

ayogyam ātmānam itīśa-darśane
sa manyamānas tad-anāpti-kātaraḥ |
udbela-duḥkhārṇava-magna-mānasaḥ
śrutāśrudhāro dvija mūrcchitāpatat

An example of moha (blank mind, fainting) in utkaṇṭham , from Hari-bhakti-sudhodaya: “O brāhmaṇa ! Thinking himself unqualified for seeing the Lord, Prahlāda , grieved because he could not attain Him, drowned in an ocean of intense suffering. Tears flowing from his eyes, he fainted.”

3.2.113

हरि-चरण-विलोकाब्धि-तापावलीभिर्
बत विधूत-चिद्-अम्भस्य् अत्र नस् तीर्थ-वर्ये ।
श्रुति-पुट-परिवाहेनेशनामामृतानि
क्षिपत ननु सतीर्थाश् चेष्टतां प्राण-हंसः

hari-caraṇa-vilokābdhi-tāpāvalībhir
bata vidhūta-cid-ambhasy atra nas tīrtha-varye |
śruti-puṭa-parivāheneśanāmāmṛtāni
kṣipata nanu satīrthāś ceṣṭatāṃ prāṇa-haṃsaḥ

Another example: “O students! Our revered guru has dried up like a tīrtha devoid of its sacred water, which is its very life. This has happened because of the heat of separation on not seeing the feet of the Lord. Pour into that tīrtha the nectar of the Lord’s name by means of the canal of his ear, and then the swan of his life will be revived.”

3.2.114

अथ वियोगः--
वियोगो लब्ध-सङ्गेन विच्छेदो दनुज-द्विषा

atha viyogaḥ--
viyogo labdha-saṅgena vicchedo danuja-dviṣā

“When one attains the association of the Lord and then becomes separated from Him, that separation is called viyoga .”

3.2.115

बलि-सुत-भुज-षण्ड-खण्डनाय
क्षतज-पुरं पुरुषोत्तमे प्रयाते ।
विधूत-विधुर-बुद्धिर् उद्धवो ऽयं
विरह-निरुद्ध-मना निरुद्धवो ऽभूत्

bali-suta-bhuja-ṣaṇḍa-khaṇḍanāya
kṣataja-puraṃ puruṣottame prayāte |
vidhūta-vidhura-buddhir uddhavo 'yaṃ
viraha-niruddha-manā niruddhavo 'bhūt

An example of viyoga: “When Kṛṣṇa went to Śonitapura to cut the arms of Bāṇa (the son of Bali), Uddhava ’s mind became overwhelmed with separation. His intelligence was shaken because of suffering, and he became devoid of bliss.”

3.2.116

अङ्गेषु तापः कृशता जागर्यालम्ब-शून्यता ।
अधृतिर् जडता व्याधिर् उन्मादो मूर्च्छितं बुधैः ।
वियोगे सम्भ्रम-प्रीतेर् दशावस्थाः प्रकीर्तिताः

aṅgeṣu tāpaḥ kṛśatā jāgaryālamba-śūnyatā |
adhṛtir jaḍatā vyādhir unmādo mūrcchitaṃ budhaiḥ |
viyoge sambhrama-prīter daśāvasthāḥ prakīrtitāḥ

There are ten conditions of sambhrama- prīti in viyoga: heat in the body, thinness, insomnia, instability of the mind, lack of interest in anything, dullness (jaḍatā), sickness (vyādhi), insanity (unmāda), fainting and death-like symptoms (mṛti).

3.2.117

अनवस्थितिर् आख्याता चित्तस्यालम्ब-शून्यता ।
अरागिता तु सर्वस्मिन्न् अधृतिः कथिता बुधैः ।
अन्ये ऽष्टौ प्रकटार्थत्वात् तापाद्या न हि लक्षिताः

anavasthitir ākhyātā cittasyālamba-śūnyatā |
arāgitā tu sarvasminn adhṛtiḥ kathitā budhaiḥ |
anye 'ṣṭau prakaṭārthatvāt tāpādyā na hi lakṣitāḥ

“Alamba -ṣūnyatā means instability of the mind and adhṛti means lack of attraction for anything. Since the meanings of the other words are clear, they are not explained here.”

3.2.118

अस्मान् दुनोति कमलं तपनस्य मित्रं
रत्नाकरश् च बडवानल-गूढ-मूर्तिः ।
इन्दीवरं विधु-सुहृत् कथम् ईश्वरं वा
तं स्मारयन् मुनिपते दहतीह सभ्यान्

asmān dunoti kamalaṃ tapanasya mitraṃ
ratnākaraś ca baḍavānala-gūḍha-mūrtiḥ |
indīvaraṃ vidhu-suhṛt katham īśvaraṃ vā
taṃ smārayan munipate dahatīha sabhyān

An example of heat in viyoga: “O best of sages! The lotus (though it reminds us of Your eyes) will give us pain because it is the friend of the sun, and the ocean (though it reminds us of Your complexion) gives us pain because it is dominated by the vāḍaba fire. But why does the blue lotus, friend of the moon, making us remember the Lord, also cause us burning pain?”

3.2.119

दधति तव तथाद्य सेवकानां
भुज-परिघाः कृशतां च पाण्डुतां च ।
पतति बत यथा मृणाल-बुद्ध्या
स्फुटम् इह पाण्डव-मित्र पाण्डु-पक्षः

dadhati tava tathādya sevakānāṃ
bhuja-parighāḥ kṛśatāṃ ca pāṇḍutāṃ ca |
patati bata yathā mṛṇāla-buddhyā
sphuṭam iha pāṇḍava-mitra pāṇḍu-pakṣaḥ

An example of thinness in viyoga: “O friend of the Pāṇḍavas ! The arms of all Your servants have become thin and pale in separation from You. The swans have come down, thinking that those arms are stems of the water lily.”

3.2.120

जागर्या, यथा--
विरहान् मुर-द्विषश् चिरं विधुराङ्गे परिखिन्न-चेतसि ।
क्षणदाः क्षण-दायितोज्झिता बहुलाश्वे बहुलास् तदाभवन्

jāgaryā, yathā--
virahān mura-dviṣaś ciraṃ vidhurāṅge parikhinna-cetasi |
kṣaṇadāḥ kṣaṇa-dāyitojjhitā bahulāśve bahulās tadābhavan

An example of sleeplessness in viyoga: “King Bahulāśva , in long separation from Kṛṣṇa , became distressed in body and mind. Many of his nights gave up their pleasurable nature of sleep.”

3.2.121

विजय-रथ-कुटुम्बिना विनान्यन्
न किल कुटुम्बम् इहास्ति नस् त्रिलोक्याम् ।
भ्रमद् इदम् अनवेक्ष्य यत्-पदाब्जं
क्वचिद् अपि न व्यवतिष्ठते ऽद्य चेतः

vijaya-ratha-kuṭumbinā vinānyan
na kila kuṭumbam ihāsti nas trilokyām |
bhramad idam anavekṣya yat-padābjaṃ
kvacid api na vyavatiṣṭhate 'dya cetaḥ

An example of instability of mind in viyoga: “I do not have any other family in the three worlds except Kṛṣṇa , the charioteer of Arjuna . Not seeing His lotus feet, my mind wanders about, not being fixed anywhere.”

3.2.122

प्रेक्ष्य पिञ्छ-कुलम् अक्षि पिधत्ते
नैचिकी-निचयम् उज्झति दूरे ।
वष्टि यष्टिम् अपि नाद्य मुरारे
रक्तकस् तव पदाम्बुज-रक्तः

prekṣya piñcha-kulam akṣi pidhatte
naicikī-nicayam ujjhati dūre |
vaṣṭi yaṣṭim api nādya murāre
raktakas tava padāmbuja-raktaḥ

An example of detachment in viyoga: “O Murāri! In separation from You, Your servant Raktaka, devoted to Your lotus feet, closed his eyes on seeing a peacock feather. He has given up all the attractive cows and has no desire to take up his herding stick.”

3.2.123

यौधिष्ठिरं पुरम् उपेयुषि पद्मनाभे
खेदानल-व्यतिकरैर् अतिविक्लवस्य ।
स्वेदाश्रुभिर् न हि परं जलताम् अवापुर्
अङ्गानि निष्क्रियतया च किलोद्धवस्य

yaudhiṣṭhiraṃ puram upeyuṣi padmanābhe
khedānala-vyatikarair ativiklavasya |
svedāśrubhir na hi paraṃ jalatām avāpur
aṅgāni niṣkriyatayā ca kiloddhavasya

An example of jaḍatā (lack of judgment) in viyoga: “When Kṛṣṇa went to Indraprastha , Uddhava , disturbed by grief, became wet with tears and perspiration, and ceased to move at all.”

3.2.124

चिरयति मणिम् अन्वेष्टुं
चलिते मुरभिदि कुशस्थली-पुरतः ।
समजनि धृत-नव-व्याधिः
पवन-व्याधिर् यथार्थाख्यः

cirayati maṇim anveṣṭuṃ
calite murabhidi kuśasthalī-puratah |
samajani dhṛta-nava-vyādhiḥ
pavana-vyādhir yathārthākhyaḥ

An example of vyādhi (sickness) in viyoga: “When Kṛṣṇa went to find the Syamantaka jewel and was absent a long time, Uddhava became afflicted with a new sickness out of separation, and was thus appropriately called ‘he who was afflicted by wind disease’.”

3.2.125

प्रोषिते बत निजाधिदैवते
रैवते नवम् अवेक्ष्य नीरदम् ।
भ्रान्त-धीर् अयम् अधीरम् उद्धवः
पश्य रौति* रमते नमस्यति

proṣite bata nijādhidaivate
raivate navam avekṣya nīradam |
bhrānta-dhīr ayam adhīram uddhavaḥ
paśya rauti ramate namasyati*

An example of unmāda (insanity) in viyoga: “When his personal Deity went away, Uddhava became confused in mind. Look, seeing a fresh cloud on Raivata Mountain, he is praising it, frolicking about, and offering his respects to it.”

3.2.126

समजनि दशा विश्लेषात् ते पदाम्बुज-सेविनां
व्रज-भुवि तथा नासीन् निद्रा-लवो ऽपि यथा पुरा ।
यदु-वर दर-श्वासेनामी वितर्कित-जीविताः
सततम् अधुना निश्चेष्टाङ्गास् तटान्य् अधिशेरते

samajani daśā viśleṣāt te padāmbuja-sevināṃ
vraja-bhuvi tathā nāsīn nidrā-lavo 'pi yathā purā |
yadu-vara dara-śvāsenāmī vitarkita-jīvitāḥ
satatam adhunā niśceṣṭāṅgās taṭāny adhiśerate

An example of moha or mūrcchitam (fainting) in viyoga: “O best of the Yadus ! Those who were serving You got no sleep when You were in Vraja . In separation from You, they had reached a similar state. But now, by their slight breathing, it is questionable whether they are living or not. They lie on the bank of the Yamunā with unconscious bodies.”

3.2.127

दनुज-दमन याते जीवने त्वय्य् अकस्मात्
प्रचुर-विरह-तापैर् ध्वन्त-हृत्-पङ्कजायाम् ।
व्रजम् अभि परितस् ते दास-कासार-पङ्क्तौ
न किल वसतिम् आर्ताः कर्तुम् इच्छन्ति हंसाः

danuja-damana yāte jīvane tvayy akasmāt
pracura-viraha-tāpair dhvanta-hṛt-paṅkajāyām |
vrajam abhi paritas te dāsa-kāsāra-paṅktau
na kila vasatim ārtāḥ kartum icchanti haṃsāḥ

An example of mṛti (death-like symptoms): “O killer of demons! You are their very life! Since You departed so suddenly from Vraja , the lotuses of their hearts in the lakes of their bodies have been dried up by the fire of separation. The swans of their life airs, being unhappy in that situation, no longer want to live there.”

3.2.128

अशिवत्वान् न घटते भक्ते कुत्राप्य् असौ मृतिः ।
क्षोभकत्वाद् वियोगस्य जात-प्रायेति कथ्यते

aśivatvān na ghaṭate bhakte kutrāpy asau mṛtiḥ |
kṣobhakatvād viyogasya jāta-prāyeti kathyate

“Because of its inauspiciousness, death is impossible for these [nitya - siddha] devotees. But when there are death-like symptoms caused by extreme disturbance due to separation from Kṛṣṇa , it is called mṛti .”

3.2.129

अथ योगः--

कृष्णेन सङ्गमो यस् तु स योग इति कीर्त्यते ।
योगे ऽपि कथितः सिद्धिस् तुष्टिः स्थितिर् इति त्रिधा

atha yogaḥ--
kṛṣṇena saṅgamo yas tu sa yoga iti kīrtyate |
yoge 'pi kathitaḥ siddhis tuṣṭiḥ sthitir iti tridhā

“Meeting with Kṛṣṇa is called yoga . There are three types of yoga: siddhi , tuṣṭi and sthiti .”

3.2.130

तत्र सिद्धिः--

उत्कण्ठिते हरेः प्राप्तिः सिद्धिर् इत्य् अभिधीयते

tatra siddhiḥ--
utkaṇṭhite hareḥ prāptiḥ siddhir ity abhidhīyate

“Attaining the Lord after a state of great longing, not having met Him before, is called siddhi (attaining one’s desire).”

3.2.131

मौलिश् चन्द्रक-भूषणो मरकत-स्तम्भाभिरामं वपुर्
वक्त्रं चित्र-विमुग्ध-हास-मधुरं बाले विलोले दृशौ ।
वाचः शैशव-शीतया मद-गज-श्लाघ्या विलास-स्थितिर्
मन्दं मन्दम् अये क एष मथुरा-वीथीं मिथो गाहते

mauliś candraka-bhūṣaṇo marakata-stambhābhirāmaṃ vapur
vaktraṃ citra-vimugdha-hāsa-madhuraṃ bāle vilole dṛśau |
vācaḥ śaiśava-śītayā mada-gaja-ślāghyā vilāsa-sthitir
mandaṃ mandam aye ka eṣa mathurā-vīthīṃ mitho gāhate

An example of siddhi , from Kṛṣṇa-kārṇāmṛta: “On His head there is a peacock-feather ornament. His body is firm and blue, like an emerald pillar. His face is sweet with an attractive, variegated smile. His eyes are soft and playful. His childish voice removes all suffering. The movements of His body are more praiseworthy than the gait of a mad elephant. Who is this solitary person who moves softly about Vṛndāvana ?”

3.2.132

यथा वा श्री-दशमे (१०.३८.३४)--
रथात् तूर्णम् अवप्लुत्य सो ऽक्रूरः प्रेम-विह्वलः ।
पपात चरणोपान्ते दण्डवद् राम-कृष्णयोः

yathā vā śrī-daśame (10.38.34)--
rathāt tūrṇam avaplutya so 'krūraḥ prema-vihvalaḥ |
papāta caraṇopānte daṇḍavad rāma-kṛṣṇayoḥ

Another example of siddhi , from the Tenth Canto of Śrīmad-Bhāgavatam [10.38.34]: “Akrūra , overwhelmed with affection, quickly jumped down from his chariot and fell at the feet of Kṛṣṇa and Balarāma like a rod.”

3.2.133

तुष्टिः--
जाते वियोगे कंसारेः सम्प्राप्तिस् तुष्टिर् उच्यते

tuṣṭiḥ--
jāte viyoge kaṃsāreḥ samprāptis tuṣṭir ucyate

“Meeting Kṛṣṇa after separation from Him is called tuṣṭi .”

3.2.134

कथं वयं नाथ चिरोषिते त्वयि
प्रसन्न-दृष्ट्याखिल-ताप-शोषणम् ।
जीवेम ते सुन्दर-हास-शोभितम्
अपश्यमाना वदनं मनोहरम्

kathaṃ vayaṃ nātha ciroṣite tvayi
prasanna-dṛṣṭyākhila-tāpa-śoṣaṇam |
jīvema te sundara-hāsa-śobhitam
apaśyamānā vadanaṃ manoharam

An example of tuṣṭi from the First Canto of Śrīmad-Bhāgavatam [1.11.10]: “O Master, if You live abroad all the time, then we cannot look at Your attractive face, whose smiles vanquish all our sufferings. How can we exist without Your presence?”

3.2.135

यथा वा--

समक्षम् अक्षमः प्रेक्ष्य हरिम् अञ्जलि-बन्धने ।
दारुको द्वारका-द्वारि तत्र चित्र-दशां ययौ

yathā vā--
samakṣam akṣamaḥ prekṣya harim añjali-bandhane |
dāruko dvārakā-dvāri tatra citra-daśāṃ yayau

Another example of tuṣṭi : “Seeing Kṛṣṇa in front of him at the gate of Dvārakā, Dāruka reached such as astonishing condition that he could not even greet Kṛṣṇa with folded hands.”

3.2.136

स्थितिः--

सह-वासो मुकुन्देन स्थितिर् निगदिता बुधैः

sthitiḥ--
saha-vāso mukundena sthitir nigaditā budhaiḥ

“The wise call living together with Kṛṣṇa permanently stithi .”

3.2.137

पुरस्ताद् आभीरी-गण-भयद-नामा स कठिनो
मणि-स्तम्भालम्बी कुरु-कुल-कथां सङ्कलयिता ।
स जानुभ्याम् अष्टापद-भुवनम् अवष्टभ्य भविता
गुरोः शिष्यो नूनं पद-कमल-संवाहन-रतः

purastād ābhīrī-gaṇa-bhayada-nāmā sa kaṭhino
maṇi-stambhālambī kuru-kula-kathāṃ saṅkalayitā |
sa jānubhyām aṣṭāpada-bhuvanam avaṣṭabhya bhavitā
guroḥ śiṣyo nūnaṃ pada-kamala-saṃvāhana-rataḥ

An example of stithi , from Haṃsadūta: “That cruel person given a fearful name by the gopīs (Akrūra), leaning against a jewel pillar, is discussing with Kṛṣṇa about the Kurus . Uddhava the disciple of Bṛhaspati is sitting on the golden floor, massaging the lotus feet of the Lord.”

3.2.138

निजावसर-शुश्रूषा-विधाने सावधानता ।
पुरस् तस्य निवेशाद्या योगे ऽमीषां क्रिया मताः

nijāvasara-śuśrūṣā-vidhāne sāvadhānatā |
puras tasya niveśādyā yoge 'mīṣāṃ kriyā matāḥ

“In association with Kṛṣṇa , the anubhāvas of the dāsa -bhaktas are such things as carefully performing their services and sitting in front of Him.”

3.2.139

केचिद् अस्या रतेः कृष्ण-भक्त्य्-आस्वाद-बहिर्मुखाः ।
भवत्वम् एव निश्चित्य न रसावस्थतां जगुः

kecid asyā rateḥ kṛṣṇa-bhakty-āsvāda-bahirmukhāḥ |
bhavatvam eva niścitya na rasāvasthatāṃ jaguḥ

“Some persons with no taste for kṛṣṇa - bhakti , on considering dāsya- rati , conclude that it does not reach a state of rasa .”

3.2.140

इति तावद् असाधीयो यत् पुराणेषु केषुचित् ।
श्रीमद्-भागवते चैष प्रकटो दृश्यते रसः

iti tāvad asādhīyo yat purāṇeṣu keṣucit |
śrīmad-bhāgavate caiṣa prakaṭo dṛśyate rasaḥ

“Their opinion is unfounded, because this dāsya- rasa is clearly seen in many Purāṇas and the Śrīmad-Bhāgavatam .”

3.2.141

क्वचित् रुदन्त्य् अच्युत-चिन्तया क्वचिद्
धसन्ति नन्दन्ति वदन्त्य् अलौकिकाः ।
नृत्यन्ति गायन्त्य् अनुशीलयन्त्य् अजं
भवन्ति तूष्णीं परम् एत्य निर्वृताः

kvacit rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ |
nṛtyanti gāyanty anuśīlayanty ajaṃ
bhavanti tūṣṇīṃ param etya nirvṛtāḥ

Thus it is said in the Eleventh Canto of Śrīmad-Bhāgavatam [11.3.32]: “Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material, conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.”

3.2.143

एषात्र भक्त-भावानां प्रायिकी प्रक्रियोदिता ।
किन्तु कालादि-वैशिष्ट्यात् क्वचित् स्यात् सीम-लङ्घनम्

eṣātra bhakta-bhāvānāṃ prāyikī prakriyoditā |
kintu kālādi-vaiśiṣṭyāt kvacit syāt sīma-laṅghanam

“The usual emotions of the dāsya- bhava have been given in these verses. There will be exceptions to the general behavior at particular times.”

3.2.144

अथ गौरव-प्रीतिः--
लाल्याभिमानिनां कृष्णे स्यात् प्रीतिर् गौरवोत्तरा ।
सा विभावादिभिः पुष्टा गौरव-प्रीतिर् उच्यते

atha gaurava-prītiḥ--
lālyābhimāninām kṛṣṇe syāt prītir gauravottarā |
sā vibhāvādibhiḥ puṣṭā gaurava-prītir ucyate

“Affection for Kṛṣṇa by those who identify themselves as His objects of indulgence is called gauravottara . When this affection is nourished by elements [of rasa] starting with vibhāva it is called gaurava- prīti -rasa .”

3.2.145

तत्र आलम्बनाः--
हरिश् च तस्य लाल्याश् च भवन्त्य् आलम्बना इह

tatra ālambanāḥ--
hariś ca tasya lālyāś ca bhavanty ālambanā iha

“The ālambanas of this rasa are the Lord (viṣaya) and the sons or younger brothers and sisters under His affectionate care.”

3.2.146

अयम् उपहित-कर्णः प्रस्तुते वृष्णि-वृद्धैर्
यदुपतिर् इतिहासे मन्द-हासोज्ज्वलास्यः ।
उपदिशति सुधर्मा-मध्यम् अध्यास्य दीव्यन्
हितम् इह निजयाग्रे चेष्टयैवात्मजान् नः

ayam upahita-karṇaḥ prastute vṛṣṇi-vṛddhair
yadupatir itihāse manda-hāsojjvalāsyaḥ |
upadiśati sudharmā-madhyam adhyāsya dīvyan
hitam iha nijayāgre ceṣṭayaivātmajān naḥ

The Lord: “When the elder Vṛṣṇis raise some proposal Kṛṣṇa hears attentively. When a humorous topic arises, a gentle smile appears on His face. Enjoying Himself in this way while sitting in the assembly hall, He is giving beneficial instructions to us, His sons, by such conduct.”

3.2.147

महा-गुरुर् महा-कीर्तिर् महा-बुद्धिर् महा-बलः ।
रक्षी लालक इत्य् आद्यैर् गुणैर् आलम्बनो हरिः

mahā-gurur mahā-kīrtir mahā-buddhir mahā-balaḥ |
rakṣī lālaka ity ādyair guṇair ālambano hariḥ

“In this gaurava - prīti - rasa , Kṛṣṇa is the viṣaya , endowed with qualities of being a great father, having great fame, great intelligence, great strength, being a protector and caresser of His children.”

3.2.148

अथ लाल्याः--

लाल्याः किल कनिष्ठत्व-पुत्रत्वाद्य्-अभिमानिनः ।
कनिष्ठाः सारण-गद-सुभद्र-प्रमुखाः स्मृताः ।
प्रद्युम्न-चारुदेष्णाद्याः साम्बाद्याश् च कुमारकाः

atha lālyāḥ--
lālyāḥ kila kaniṣṭhatva-putratvādy-abhimāninaḥ |
kaniṣṭhāḥ sāraṇa-gada-subhadra-pramukhāḥ smṛtāḥ |
pradyumna-cārudeṣṇādyāḥ sāmbādyāś ca kumārakāḥ

“Those who think that they are the younger brothers or sisters or that they are His sons, are the āśrayas of this rasa . Among them Sāraṇa, Gada and Subhadra are the chief younger brothers and sisters, and Pradyumna, Cārudeṣṇa and Sāmba are His sons.”

3.2.149

अपि मुरान्तक-पार्षद-मण्डलाद्
अधिक-मण्डन-वेश-गुण-श्रियः ।
आसत-पीत-सित-द्युतिभिर् युता
यदु-कुमार-गणाः पुरि रेमिरे

api murāntaka-pārṣada-maṇḍalād
adhika-maṇḍana-veśa-guṇa-śriyaḥ |
āsata-pīta-sita-dyutibhir yutā
yadu-kumāra-gaṇāḥ puri remire

“These children possess more clothing, ornaments, qualities and effulgence than the pāriṣadas . They have black, yellow and white complexions, and they play in Dvārakā .”

3.2.150

सग्धिं भजन्ति हरिणा मुखम् उन्नमय्य
ताम्बूल-चर्वितम् अदन्ति च दीयमानम् ।
घ्राताश् च मूर्ध्नि परिरभ्य भवन्त्य् अदस्राः
साम्बादयः कति पुरा विदधुस् तपांसि

sagdhiṃ bhajanti hariṇā mukham unnamayya
tāmbūla-carvitam adanti ca dīyamānam |
ghrātāś ca mūrdhni parirabhya bhavanty adasrāḥ
sāmbādayaḥ kati purā vidadhus tapāṃsi

Their devotion: “Sāmba and others eat with Kṛṣṇa , with their heads raised. They eat His betel remnants. When Kṛṣṇa embraces them or smells their heads, they burst into tears. How much austerity they must have done previously to attain this position!”

3.2.151

रुक्मिणी-नन्दनस् तेषु लाल्येषु प्रवरो मतः

rukmiṇī-nandanas teṣu lālyeṣu pravaro mataḥ

“Among all the lālyas Rukmiṇī ’s son Pradyumna is the chief.”

3.2.152

तस्य रूपम्--
स जयति शम्बर-दमनः सुकुमारो यदु-कुमार-कुल-मौलिः ।
जनयति जनेषु जनक-भ्रान्तिं यः सुष्ठु रूपेण

tasya rūpam--
sa jayati śambara-damanaḥ sukumāro yadu-kumāra-kula-mauliḥ |
janayati janeṣu janaka-bhrāntiṃ yaḥ suṣṭhu rūpeṇa

His form: "All glories to the young boy, crown jewel of the young Yadu princes, Pradyumna , killer of Śambara, who is mistaken for Kṛṣṇa because of his beautiful form."

3.2.154

लाल्यानां तु स्व-सम्बन्ध-स्फूर्तेर् एव समन्ततः

lālyānāṃ tu sva-sambandha-sphūrter eva samantataḥ

"Though both the servants and the lālyas worship Kṛṣṇa constantly as the person most worthy of worship, awareness of the Lord's majesty is more prominent in the servants. Identification as the relatives of Kṛṣṇa (His children) is more prominent in the minds of His lālyas ."

3.2.155

व्रज-स्थानां परैश्वर्य-ज्ञान-शून्य-धियाम् अपि ।
अस्त्य् एव वल्लवाधीश-पुत्रत्वैश्वर्य-वेदनम्

vraja-sthānāṃ paraiśvarya-jñāna-śūnya-dhiyām api |
asty eva vallavādhīśa-putratvaiśvarya-vedanam

"Though awareness of Kṛṣṇa as the Lord is absent in the servants in Vraja , they are aware that He has powers, since He is the son of the cowherd leader."

3.2.156

अथ उद्दीपनाः--

उद्दीपनास् तु वात्सल्य-स्मित-प्रेक्षादयो हरेः

atha uddīpanāḥ--
uddīpanās tu vātsalya-smita-prekṣādayo hareḥ

“The uddīpanas for gaurava - prīti -bhaktas are such things as the Lord’s glance mixed with affection and smiling.”

3.2.157

यथा--

अग्रे सानुग्रहं पश्यन्न् अग्रजं व्यग्र-मानसः ।
गदः पदारविन्दे ऽस्य विदधे दण्डवन्-नतिम्

yathā--
agre sānugrahaṃ paśyann agrajaṃ vyagra-mānasaḥ |
gadaḥ padāravinde 'sya vidadhe daṇḍavan-natim

“Seeing Kṛṣṇa with His affectionate glance in front of him, Gada , with confused mind, offered his respects at Kṛṣṇa’s lotus feet.”

3.2.158

अथ अनुभावाः--
अनुभावास् तु तस्याग्रे नीचासन-निवेशनम् ।
गुरोर् वर्त्मानुसारित्वं धुरस् तस्य परिग्रहः ।
स्वैराचार-विमोक्षाद्याः शीता लाल्येषु कीर्तिताः

atha anubhāvāḥ--
anubhāvās tu tasyāgre nīcāsana-niveśanam |
guror vartmānusāritvaṃ dhuras tasya parigrahaḥ |
svairācāra-vimokṣādyāḥ śītā lālyeṣu kīrtitāḥ

Anubhāvas : “Sitting on a seat lower than Kṛṣṇa , following after Kṛṣṇa, following His order and giving up their own wishes are the śīta -anubhāvas of the lālyas .”

3.2.159

यदु-सदसि सुरेन्द्रैर् द्राग् उपव्रज्यमानाः
सुखद-करक-वार्भिर् ब्रह्मणाभ्युक्षिताङ्गः ।
मधुरिपुम् अभिवन्द्य स्वर्ण-पीठानि मुञ्चन्
भुवम् अभि मकराङ्को राङ्कवं स्वीचकार

yadu-sadasi surendrair drāg upavrajyamānāḥ
sukhada-karaka-vārbhir brahmaṇābhyukṣitāṅgaḥ |
madhuripum abhivandya svarṇa-pīṭhāni muñcan
bhuvam abhi makarāṅko rāṅkavaṃ svīcakāra

Sitting lower than Kṛṣṇa : “Following behind the best of the devatās and sprinkled with water by Brahmā , Pradyumna entered the assembly and offered respects to Kṛṣṇa. Avoiding a golden seat, he sat on a deerskin spread on the floor.”

3.2.160

दासैः साधाराणाश् चान्ये प्रोच्यन्ते ऽमीषु केचन ।
प्रणामो मौन-बाहुल्यं सङ्कोचं प्रश्रयाढ्यता ।
निज-प्राण-व्ययेनापि तद्-आज्ञा-परिपालनम्

dāsaiḥ sādhārāṇāś cānye procyante 'mīṣu kecana |
praṇāmo mauna-bāhulyaṃ saṅkocaṃ praśrayāḍhyatā |
nija-prāṇa-vyayenāpi tad-ājñā-paripālanam

Editorial translation supplied where the licensed English witness contains no translation.

Some other traits common to servants are also described among these: bowing down, abundant silence, reserve, deep humility, and carrying out His command even at the cost of one's own life.

3.2.161

अधो-वदनता स्थैर्यं कास-हासादि-वर्जनम् ।
तदीयातिरहः-केलि-वार्ताद्य्-उपरमादयः

adho-vadanatā sthairyaṃ kāsa-hāsādi-varjanam |
tadīyātirahaḥ-keli-vārtādy-uparamādayaḥ

"The lālyas share other anubhāvas in common with the dāsas : offering respects, keeping very silent in front of the Lord, crouching down, humility, carrying out the Lord's order even if it means giving up their lives, lowering their heads, firmness, not laughing or coughing on front of the Lord, and not listening in on Kṛṣṇa 's private joking conversations."

3.2.162

कन्दर्प विन्दति मुकुन्द-पदारविन्द-
द्वन्द्वे दृशोः पदम् असौ किल निष्प्रकम्पा ।
प्रालेय-बिन्दु-निचितं धृत-कण्टका ते
स्विन्नाद्य कण्टकि-फलं तनुर् अन्वकार्षीत्

kandarpa vindati mukunda-padāravinda-
dvandve dṛśoḥ padam asau kila niṣprakampā |
prāleya-bindu-nicitaṃ dhṛta-kaṇṭakā te
svinnādya kaṇṭaki-phalaṃ tanur anvakārṣīt

An example of sāttvika-bhāvas : “Having seen the lotus feet of Mukunda, your body has become immobile, covered with perspiration, with hairs standing on end. Your body is imitating a flowering thorn bush spread with snow.”

3.2.163

अथ व्यभिचारिणः--
अनन्तरोक्ताः सर्वे ऽत्र भवन्ति व्यभिचारिणः

atha vyabhicāriṇaḥ--
anantaroktāḥ sarve 'tra bhavanti vyabhicāriṇaḥ

“All vyabhicārī-bhāvas described for those with sambhrama - prīti also maifest in those with gaurava -prīti .”

3.2.164

दूरे दरेन्द्रस्य नभस्य् उदीर्णे
ध्वनौ स्थितानां यदु-राजधन्याम् ।
तनूरुहैस् तत्र कुमारकाणां
नटैश् च हृष्यद्भिर् अकारि नृत्यम्

dūre darendrasya nabhasy udīrṇe
dhvanau sthitānāṃ yadu-rājadhanyām |
tanūruhais tatra kumārakāṇāṃ
naṭaiś ca hṛṣyadbhir akāri nṛtyam

Harṣa (joy): "When the conch Pāñcajanya sounded in the sky from far off, all the hairs on the bodies of the young Yadu princes in Dvārakā began to dance with the dancers."

3.2.165

धन्यः साम्ब भवान् स-रिङ्गणम् अयन् पार्श्वे रजः-कर्बूरो
यस् तातेन विकृष्य वत्सलतया स्वोत्सङ्गम् आरोपितः ।
धिङ् मां दुर्भगम् अत्र शङ्कर-मयैर् दुर्दैव-विस्फूर्जितैः
प्राप्ता न क्षणिकापि लालन-रतिः सा येन बाल्ये पितुः

dhanyaḥ sāmba bhavān sa-riṅgaṇam ayan pārśve rajaḥ-karbūro
yas tātena vikṛṣya vatsalatayā svotsaṅgam āropitaḥ |
dhiṅ māṃ durbhagam atra śaṅkara-mayair durdaiva-visphūrjitaiḥ
prāptā na kṣaṇikāpi lālana-ratiḥ sā yena bālye pituḥ

Nirveda (self-deprecation): "O Sāmba! You are very fortunate, because when you crawl to Kṛṣṇa with your body covered with dust, He picks you up with great affection and puts you on His lap. I am unfortunate. Because of the unfortunate actions of the expansions of the demon Śambara , I did not receive that loving care from my father even for a moment."

3.2.166

अथ स्थायी--
देह-सम्बन्धितामानाद् गुरु-धीर् अत्र गौरवम् ।
तन्मयी लालके प्रीतिर् गौरव-प्रीतिर् उच्यते

atha sthāyī--
deha-sambandhitāmānād guru-dhīr atra gauravam |
tanmayī lālake prītir gaurava-prītir ucyate

Sthāyī- bhāva : “The mentality that the Lord is one’s loving protector, born from the feeling that one belongs to Him as His son is called gaurava . Such prīti towards the Lord as protector is called gaurava-prīti- rati .”

3.2.167

स्थायि-भावो ऽत्र सा चैषाम् आमूलात् स्वयम् उच्छ्रिता ।
कञ्चिद् विशेषम् आपन्ना प्रेमेति स्नेह इत्य् अपि ।
राग इत्य् उच्यते चात्र गौरव-प्रीतिर् एव सा

sthāyi-bhāvo 'tra sā caiṣām āmūlāt svayam ucchritā |
kañcid viśeṣam āpannā premeti sneha ity api |
rāga ity ucyate cātra gaurava-prītir eva sā

“This gaurava- prīti - rati that spontaneously appears and spreads in the devotee’s heart is the sthāyī- bhāva of the rasa . This prīti , becoming excellent, becomes prema . When it becomes more elevated it becomes sneha , and when it becomes even more elevated it is called rāga .”

3.2.168

मुद्रां भिनत्ति न रद-च्छदयोर् अमन्दां
वक्त्रं च नोन्नमयति स्रवद्-अस्र-कीर्णम् ।
धीरः परं किम् अपि सङ्कुचतीं झषाङ्को
दृष्टिं क्षिपत्य् अघभिदश् चरणारविन्दे

mudrāṃ bhinatti na rada-cchadayor amandāṃ
vaktraṃ ca nonnamayati sravad-asra-kīrṇam |
dhīraḥ paraṃ kim api saṅkucatīṃ jhaṣāṅko
dṛṣṭiṃ kṣipaty aghabhidaś caraṇāravinde

Gaurava- prīti -sthāyī- bhāva : “The most sober Pradyumna could not open his mouth to speak to his father. He did not lift his tear-filled eyes, and threw only furtive glances at Kṛṣṇa ’s lotus feet.”

3.2.169

द्विषद्भिः क्षोदिष्ठैर् जगद्-अविहितेच्छस्य भवतः
कराद् आकृष्यैव प्रसभम् अभिमन्याव् अपि हते ।
सुभद्रायाः प्रीतिर् दनुज-दमन त्वद्-विषयिका
प्रपेदे कल्याणी न हि मलिनिमानं लवम् अपि

dviṣadbhiḥ kṣodiṣṭhair jagad-avihitecchasya bhavataḥ
karād ākṛṣyaiva prasabham abhimanyāv api hate |
subhadrāyāḥ prītir danuja-damana tvad-viṣayikā
prapede kalyāṇī na hi malinimānaṃ lavam api

Prema: “O killer of demons! The feeble enemies managed to take Abhimanyu from Your hands and killed him, though You desire to protect the whole world. However, Subhadra ’s auspicious affection for You did not decrease by one degree.”

3.2.170

विमुञ्च पृथु-वेपथुं विसृज कण्ठाकुःठायितं
विमृज्य मयि निक्षिप प्रसरद्-अश्रु-धारे दृशौ ।
करं च मकर-ध्वज प्रकट-कण्टकालङ्कृतं
निधेहि सविधे पितुः कथय वत्स कः सम्भ्रमः

vimuñca pṛthu-vepathuṃ visṛja kaṇṭhākuḥṭhāyitaṃ
vimṛjya mayi nikṣipa prasarad-aśru-dhāre dṛśau |
karaṃ ca makara-dhvaja prakaṭa-kaṇṭakālaṅkṛtaṃ
nidhehi savidhe pituḥ kathaya vatsa kaḥ sambhramaḥ

Sneha : “O Pradyumna ! Stop that excessive trembling and relieve your choking voice. Wipe the tears from your eyes and look at Me. Give Me your hand full of goosebumps. O child! What is this veneration for your father?”

3.2.171

विषम् अपि सहसा सुधाम् इवायं
निपिबति चेत् पितुर् इङ्गितं झषाङ्कः ।
विसृजति तद्-असम्मतिर् यदि स्याद्
विषम् इव तां तु सुधां स एव सद्यः

viṣam api sahasā sudhām ivāyaṃ
nipibati cet pitur iṅgitaṃ jhaṣāṅkaḥ |
visṛjati tad-asammatir yadi syād
viṣam iva tāṃ tu sudhāṃ sa eva sadyaḥ

“If indicated by his father, Pradyumna will immediately drink poison as if it were nectar, and if his father does not permit it, he will reject nectar as if it were poison.”

3.2.172

त्रिष्व् एवायोग-योगाद्या भेदाः पूर्ववद् ईरिताः

triṣv evāyoga-yogādyā bhedāḥ pūrvavad īritāḥ

“The different definitions of ayoga and yoga , and their subdivisions for gaurava - prīti , preyo- and vatsala- rasa are the same as those for sambhrama -prīti-rasa.”

3.2.173

शम्बरः सुमुखि लब्ध-दुर्विपड्-
डम्बरः स रिपुर् अम्बरायितः ।
अम्बु-राज-महसं कदा गुरुः
कम्बु-राज-करम् ईक्षितास्महे

śambaraḥ sumukhi labdha-durvipaḍ-
ḍambaraḥ sa ripur ambarāyitaḥ |
ambu-rāja-mahasaṃ kadā guruḥ
kambu-rāja-karam īkṣitāsmahe

Separation before first meeting: “O beautiful-faced Rati ! The ferocious enemy Śambara , who was a pile of dangers, has been destroyed. But when will we see Kṛṣṇa , my father, with the complexion of a rain cloud, holding the Pāñcajanya conch?”

3.2.174

मनो ममेष्टाम् अपि गेण्डु-लीलां
न वष्टि योग्यां च तथास्त्र-योग्याम् ।
गुरौ पुरं कौरवम् अभ्युपेते
काराम् इव द्वारवतीम् अवैति

mano mameṣṭām api geṇḍu-līlāṃ
na vaṣṭi yogyāṃ ca tathāstra-yogyām |
gurau puraṃ kauravam abhyupete
kārām iva dvāravatīm avaiti

Separation after meeting: “Since our father went to Indraprastha , my mind has no desire to practice weaponry or to play ball, though I am very fond of it. Dvārakā now seems like a prison.”

3.2.175

सिद्धिः--
मिलितः शम्बर-पुरतो मदनः पुरतो विलोकयन् पितरम् ।
को ऽहम् इति स्वं प्रमदान् न धीर् अधीर् अप्य् असौ वेद

siddhiḥ--
militaḥ śambara-purato madanaḥ purato vilokayan pitaram |
ko 'ham iti svaṃ pramadān na dhīr adhīr apy asau veda

Meeting for the first time: “When Pradyumna , arriving from Śambara’s city, saw his father in front of him [for the first time], though he was by nature very sober, out of great joy, he forgot himself and thought, ‘Who am I?’”

3.2.176

तुष्टिः--
मिलितम् अधिष्ठित-गरुडं प्रेक्ष्य युधिष्ठिर-पुरान् मुरारातिम् ।
अजनि मुदा यदु-नगरे सम्भ्रम-भूमा कुमाराणाम्

tuṣṭiḥ--
militam adhiṣṭhita-garuḍaṃ prekṣya yudhiṣṭhira-purān murārātim |
ajani mudā yadu-nagare sambhrama-bhūmā kumārāṇām

Meeting Kṛṣṇa again: “When Kṛṣṇa arrived from Indraprastha riding on Garuḍa , all His sons became very excited with bliss.”

3.2.177

स्थितिः--
कुञ्चयन्न् अक्षिणी किञ्चिद् बाष्प-निष्पन्दि-पक्षिणी ।
वन्दते पादयोर् द्वन्द्वं पितुः प्रति-दिनं स्मरः

sthitiḥ--
kuñcayann akṣiṇī kiñcid bāṣpa-niṣpandi-pakṣiṇī |
vandate pādayor dvandvaṃ pituḥ prati-dinaṃ smaraḥ

Permanent association: “Slightly contracting his eyes while his eyelids became soaked with tears, Pradyumna offered his obeisances to his father’s two lotus feet every day.”

3.2.178

उत्कण्ठित-वियोगाद्ये यद् यद् विस्तारितं न हि ।
सम्भ्रम-प्रीतिवज् ज्ञेयं तत् तद् एवाखिलं बुधैः

utkaṇṭhita-viyogādye yad yad vistāritaṃ na hi |
sambhrama-prītivaj jñeyaṃ tat tad evākhilaṃ budhaiḥ

“Thus ends the Second Wave of the Western Ocean of Śrī Bhakti-rasāmṛta- sindhu , concerning prīti-bhakti-rasa .”

WESTERN DIVISION

3.3

Sakhya-rasa

126 source units · 3.3.1 to 3.3.136

3.3.1

स्थायि-भावो विभावाद्यैः सख्यम् आत्मोचितैर् इह ।
नीतश् चित्ते सतां पुष्टिं रसः प्रेयान् उदीर्यते

sthāyi-bhāvo vibhāvādyaiḥ sakhyam ātmocitair iha |
nītaś citte satāṃ puṣṭiṃ rasaḥ preyān udīryate

“When the sthāyī- bhāva of sakhya - rati is nourished by suitable vibhāvas and the other elements of the devotee, it is known as preyo- bhakti - rasa (sakhya- rasa).”

3.3.2

तत्र आलम्बनाः--
हरिश् च तद्-वयस्याश् च तस्मिन्न् आलम्बना मताः

tatra ālambanāḥ--
hariś ca tad-vayasyāś ca tasminn ālambanā matāḥ

“The Lord and His friends of the same age are the ālambanas .”

3.3.3

तत्र हरिः--
द्विभुजत्वादि-भाग् अत्र प्राग्वद् आलम्बनो हरिः

tatra hariḥ--
dvibhujatvādi-bhāg atra prāgvad ālambano hariḥ

The Lord (viṣaya): “The two-armed and four-armed forms of the Lord as previously described in prīti - bhakti - rasa are also the forms of the Lord in ālambana [of preyo-bhakti- rasa].”

3.3.4

महेन्द्र-मणि-मञ्जुल-द्युतिर् अमन्द-कुन्द-स्मितः
स्फुरत्-पुरट-केतकी-कुसुम-रम्य-पट्टाम्बरः ।
स्रग्-उल्लसद्-उरः-स्थलः क्वणित-वेणुर् अत्राव्रजन्
व्रजाद् अघहरो हरत्य् अहह नः सखीनां मनः

mahendra-maṇi-mañjula-dyutir amanda-kunda-smitaḥ
sphurat-puraṭa-ketakī-kusuma-ramya-paṭṭāmbaraḥ |
srag-ullasad-uraḥ-sthalaḥ kvaṇita-veṇur atrāvrajan
vrajād aghaharo haraty ahaha naḥ sakhīnāṃ manaḥ

The form in Vraja : “As the slayer of Agha returns from the cow pens, with His complexion like a delicate blue sapphire, His brilliant white smile like a kunda flower, His cloth yellow like the golden ketakī flower, forest garland shining on His chest, He steals the mind of us cowherd friends.”

3.3.5

चञ्चत्-कौस्तुभ-कौमुदी-समुदयं कौमोदकी-चक्रयोः
सख्येनोज्ज्वलितैस् तथा जलजयोर् आढ्यं चतुर्भिर् भुजैः ।
दृष्ट्वा हारि-हरिन्-मणि-द्युति-हरं शौरिं हिरण्याम्बरं
जग्मुः पाण्डु-सुताः प्रमोद-सुधया नैवात्म-सम्भावनाम्

cañcat-kaustubha-kaumudī-samudayaṃ kaumodakī-cakrayoḥ
sakhyenojjvalitais tathā jalajayor āḍhyaṃ caturbhir bhujaiḥ |
dṛṣṭvā hāri-harin-maṇi-dyuti-haraṃ śauriṃ hiraṇyāmbaraṃ
jagmuḥ pāṇḍu-sutāḥ pramoda-sudhayā naivātma-sambhāvanām

In other places: “Seeing Kṛṣṇa in a yellow cloth, with complexion defeating the effulgence of a beautiful emerald, with Kaustubha jewel flashing rays of moonlight, holding the club, cakra , lotus and conch in His four hands, the Pāṇḍavas forget themselves in the sweet experience of bliss.”

3.3.7

विपुल-प्रतिभो दक्षः करुणो वीर-शेखरः ।
विदग्धो बुद्धिमान् क्षन्ता रक्त-लोकः समृद्धिमान् ।
सुखी वरीयान् इत्य् आद्या गुणास् तस्येह कीर्तिता

vipula-pratibho dakṣaḥ karuṇo vīra-śekharaḥ |
vidagdho buddhimān kṣantā rakta-lokaḥ samṛddhimān |
sukhī varīyān ity ādyā guṇās tasyeha kīrtitā

“The qualities of the Lord in preyo- bhakti - rasa are: dressing attractively, possessing all good qualities, being best of the strong, being knowledgeable of many languages, being talkative, fully learned in all branches of knowledge, quick-witted, skillful, merciful, most courageous, learned in arts, intelligent, tolerant, attractive to all people, prosperous, jovial, and the most prominent among all persons.”

3.3.8

अथ तद्-वयस्याः--
रूप-वेष-गुणाद्यैस् तु समाः सम्यग्-अयन्त्रिताः ।
विश्रम्भ-सम्भृतात्मानो वयस्यास् तस्य कीर्तिताः

atha tad-vayasyāḥ--
rūpa-veṣa-guṇādyais tu samāḥ samyag-ayantritāḥ |
viśrambha-sambhṛtātmāno vayasyās tasya kīrtitāḥ

His friends (āśraya): “Those whose form, qualities and dress are similar to Kṛṣṇa ’s, who are not restricted like the dāsas because they are endowed with deep trust and familiarity (viśrambha) in relation to the Lord, are known as vayasya or friends.”

3.3.9

साम्येन भीति-विधुरेण विधीयमान-
भक्ति-प्रपञ्चम् अनुदञ्चद्-अनुग्रहेण ।
विश्रम्भ-सार-निकुरम्ब-करम्बितेन
वन्देतराम् अघहरस्य वयस्य-वृन्दम्

sāmyena bhīti-vidhureṇa vidhīyamāna-
bhakti-prapañcam anudañcad-anugraheṇa |
viśrambha-sāra-nikuramba-karambitena
vandetarām aghaharasya vayasya-vṛndam

This is expressed in the following verse: “I offer my respects to the friends of Kṛṣṇa , who serve Him with deep trust, without restriction, without fear, while thinking the He is their equal.”

3.3.10

ते पुर-व्रज-सम्बन्धाद् द्वि-विधाः प्राय ईरिताः

te pura-vraja-sambandhād dvi-vidhāḥ prāya īritāḥ

“There are two types of friends: those in the city and those in Vraja .”

3.3.11

तत्र पुर-सम्बन्धिनः--
अर्जुनो भीमसेनश् च दुहिता द्रुपदस्य च ।
श्रीदाम-भूसुराद्याश् च सखायः पुर-संश्रयाः

tatra pura-sambandhinaḥ--
arjuno bhīmasenaś ca duhitā drupadasya ca |
śrīdāma-bhūsurādyāś ca sakhāyaḥ pura-saṃśrayāḥ

“Arjuna , Bhīmasena , Draupadī , Śrīdāma brāhmaṇa are some of the friends in the city.”

3.3.12

शिरसि नृपतिर् द्रग् अघ्रासीद् अघारिम् अधीर-धीर्
भुज-परिघयोः श्लिष्टौ भीमार्जुनौ पुलकोज्ज्वलौ ।
पद-कमलयोः सास्रौ दस्रात्मजौ च निपेततुस्
तम् अवशाधियः प्रौढानन्दाद् अरुन्धत पाण्डवाः

śirasi nṛpatir drag aghrāsīd aghārim adhīra-dhīr
bhuja-parighayoḥ śliṣṭau bhīmārjunau pulakojjvalau |
pada-kamalayoḥ sāsrau dasrātmajau ca nipetatus
tam avaśādhiyaḥ prauḍhānandād arundhata pāṇḍavāḥ

Their friendship: “When Kṛṣṇa arrived in Indraprastha , Yudhiṣṭhīra, with unsteady mind, immediately smelled His head. Bhīma and Arjuna , with hairs standing on end, embraced His iron arms. Nakula and Sahadeva fell at His feet with tears in their eyes. In this way the Pāṇḍavas, with hearts agitated with joy, impeded Kṛṣṇa’s entry into the city.”

3.3.13

श्रेष्ठः पुर-वयस्येषु भगवान् वानरध्वजः

śreṣṭhaḥ pura-vayasyeṣu bhagavān vānaradhvajaḥ

“Among the friends in the city, the Pāṇḍava Arjuna is the best.”

3.3.14

गाण्डीव-पाणिः करि-राज-शुण्डा-
रम्योरुर् इन्दीवर-सुन्दराभः ।
रथाङ्गिना रत्न-रथाधिरोही
स रोहिताक्षः सुतराम् अराजीत्

gāṇḍīva-pāṇiḥ kari-rāja-śuṇḍā-
ramyorur indīvara-sundarābhaḥ |
rathāṅginā ratna-rathādhirohī
sa rohitākṣaḥ sutarām arājīt

Arjuna 's form: "Arjuna, with Gāṇḍiva bow in hand, with thighs like elephant trunks, with the complexion of a blue lotus, and with reddish eyes, looked splendid as he mounted the jewel-studded chariot with Kṛṣṇa , holder of the cakra ."

3.3.15

पर्यङ्के महति सुरारि-हन्तुर् अङ्के
निःशङ्क-प्रणय-निसृष्ट-पूर्व-कायः ।
उन्मीलन्-नव-नर्म-कर्मठो ऽयं
गाण्डीवी स्मित-वदनाम्बुजो व्यराजीत्

paryaṅke mahati surāri-hantur aṅke
niḥśaṅka-praṇaya-nisṛṣṭa-pūrva-kāyaḥ |
unmīlan-nava-narma-karmaṭho 'yaṃ
gāṇḍīvī smita-vadanāmbujo vyarājīt

Arjuna 's friendship: "Arjuna, with smiling face, looked splendid as he sat on the same large seat as Kṛṣṇa , placing his head on His bosom in affection without fear, expertly joking in original ways."

3.3.16

अथ व्रज-सम्बन्धिनः--
क्षणादर्शनतो दीनाः सदा सह-विहारिणः ।
तद्-एक-जीविताः प्रोक्ता वयस्या व्रज-वासिनः ।
अतः सर्व-वयस्येषु प्रधानत्वं भजन्त्य् अमी

atha vraja-sambandhinaḥ--
kṣaṇādarśanato dīnāḥ sadā saha-vihāriṇaḥ |
tad-eka-jīvitāḥ proktā vayasyā vraja-vāsinaḥ |
ataḥ sarva-vayasyeṣu pradhānatvaṃ bhajanty amī

The friends in Vraja: "The friends in Vraja suffer from not seeing Kṛṣṇa even for a moment. They play with Him at all times and their very lives depend on Kṛṣṇa. For this reason, they are considered chief among all the friends."

3.3.17

बलानुज-सदृग्-वयो-गुण-विलास-वेष-श्रियः
प्रियङ्करण-वल्लकी-दल-विषाण-वेण्व्-अङ्किताः ।
महेन्द्र-मणि-हाटक-स्फटिक-पद्म-राग-त्विषः
सदा प्रणय-शालिनः सहचरा हरेः पान्तु वः

balānuja-sadṛg-vayo-guṇa-vilāsa-veṣa-śriyaḥ
priyaṅkaraṇa-vallakī-dala-viṣāṇa-veṇv-aṅkitāḥ |
mahendra-maṇi-hāṭaka-sphaṭika-padma-rāga-tviṣaḥ
sadā praṇaya-śālinaḥ sahacarā hareḥ pāntu vaḥ

Their forms: "The cowherd friends of Kṛṣṇa are the same age as Kṛṣṇa, with similar qualities, activities, clothing and beauty. They are equipped with pleasing flutes, horns and vallakī leaves, and have complexions of dark blue, gold, crystal and ruby. Always filled with love of Kṛṣṇa, may they protect you!"

3.3.18

उन्निद्रस्य ययुस् तवात्र विरतिं सप्त-क्षपास् तिष्ठतो
हन्त श्रान्त इवासि निक्षिप सखे श्रीदाम-पाणौ गिरिम् ।
आधिर् विध्यति नस् त्वम् अर्पय करे किं वा क्षणं दक्षिणे
दोष्णस् ते करवाम कामम् अधुना सव्यस्य संवाहनम्

unnidrasya yayus tavātra viratiṃ sapta-kṣapās tiṣṭhato
hanta śrānta ivāsi nikṣipa sakhe śrīdāma-pāṇau girim |
ādhir vidhyati nas tvam arpaya kare kiṃ vā kṣaṇaṃ dakṣiṇe
doṣṇas te karavāma kāmam adhunā savyasya saṃvāhanam

Their friendship: “You have spend seven nights standing constantly without sleep holding up Govardhana . You must be very tired. O my friend Kṛṣṇa , throw the mountain into Śrīdāma’s hand. Our minds are very disturbed seeing You in this condition. Or at least place the mountain in Your right hand. Then we will be able to massage Your left hand.”

3.3.19

इत्थं सतां ब्रह्म-सुखानुभूत्या
दास्यं गतानां पर-दैवतेन ।
मायाश्रितानां नर-दारकेण
साकं विजह्रुः कृत-पुण्य-पुञ्जाः

itthaṃ satāṃ brahma-sukhānubhūtyā
dāsyaṃ gatānāṃ para-daivatena |
māyāśritānāṃ nara-dārakeṇa
sākaṃ vijahruḥ kṛta-puṇya-puñjāḥ

Another example, from the Tenth Canto of Śrīmad-Bhāgavatam [10.12.11]: “In this way, all the cowherd boys used to play with Kṛṣṇa , who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?”

3.3.20

सहचर-निकुरम्बं भ्रातर् आर्य प्रविष्टं
द्रुतम् अघ-जठरान्तः-कोटरे प्रेक्षमाणः ।
स्खलद्-अशिशिर-बाष्प-क्षालित-क्षाम-गण्डः
क्षणम् अहम् अवसीदन् शून्य-चित्तस् तदासम्

sahacara-nikurambaṃ bhrātar ārya praviṣṭaṃ
drutam agha-jaṭharāntaḥ-koṭare prekṣamāṇaḥ |
skhalad-aśiśira-bāṣpa-kṣālita-kṣāma-gaṇḍaḥ
kṣaṇam aham avasīdan śūnya-cittas tadāsam

Kṛṣṇa ’s friendship with the boys: “O brother! O respected one! On seeing all My friends quickly enter into the stomach of the Agha demon, hot tears began flowing from My eyes, and My cheeks became thin. Being despondent, for some time My mind became vacant.”

3.3.21

सुहृदश् च सखायश् च तथा प्रिय-सखाः परे ।
प्रिय-नर्म-वयस्याश् चेत्य् उक्ता गोष्ठे चतुर्-विधाः

suhṛdaś ca sakhāyaś ca tathā priya-sakhāḥ pare |
priya-narma-vayasyāś cety uktā goṣṭhe catur-vidhāḥ

“There are four types of friends in Gokula : suhṛt, sakha , priya -sakha and priya-narma -sakha .”

3.3.22

तत्र सुहृदः--
वात्सल्य-गन्धि-सख्यां तु किञ्चित् ते वयसाधिकाः ।
सायुधास् तस्य दुष्टेभ्यः सदा रक्षा-परायणाः

tatra suhṛdaḥ--
vātsalya-gandhi-sakhyāṃ tu kiñcit te vayasādhikāḥ |
sāyudhās tasya duṣṭebhyaḥ sadā rakṣā-parāyaṇāḥ

“The suhṛts have friendship mixed with a tinge of vatsala . They are slightly older than Kṛṣṇa , and carry weapons, always ready to protect Kṛṣṇa from demons.”

3.3.23

सुभद्र-मण्डलीभद्र-भद्रवर्धन-गोभटाः ।
यक्षेन्द्रभट-भद्राङ्ग-वीरभद्रा महा-गुणाः ।
विजयो बलभद्राद्याः सुहृदस् तस्य कीर्तिताः

subhadra-maṇḍalībhadra-bhadravardhana-gobhaṭāḥ |
yakṣendrabhaṭa-bhadrāṅga-vīrabhadrā mahā-guṇāḥ |
vijayo balabhadrādyāḥ suhṛdas tasya kīrtitāḥ

“Subhadra , Maṇḍalībhadra, Bhadravardhana, Gobhaṭa, Yakṣa , Indrabhaṭa, Bhadrāṅga, Vīrabhadra , Mahāguṇa, Vijaya and Balabhadra are some of the suhṛts .”

3.3.24

धुन्वन् धावसि मण्डलाग्रम् अमलं त्वं मण्डलीभद्र किं
गुर्वीं नार्य गदां गृहाण विजय क्षोभं वृथा मा कृथाः ।
शक्तिं न क्षिप भद्रवर्धन पुरो गोवर्धनं गाहते
गर्जन्न् एष घनो बली न तु बलीवर्दाकृतिर् दानवः

dhunvan dhāvasi maṇḍalāgram amalaṃ tvaṃ maṇḍalībhadra kiṃ
gurvīṃ nārya gadāṃ gṛhāṇa vijaya kṣobhaṃ vṛthā mā kṛthāḥ |
śaktiṃ na kṣipa bhadravardhana puro govardhanaṃ gāhate
garjann eṣa ghano balī na tu balīvardākṛtir dānavaḥ

Their friendship: “O Maṇḍalībhadra! Why are you running around swinging that sword? O respectable Balarāma ! Don’t take up that heavy club. Vijaya ! Do not uselessly become agitated. Bhadravardhana! Do not throw your strength around. What is approaching Govardhana and making a powerful roaring sound is not the powerful demon Ariṣṭāsura with a bull shape, but only a cloud.”

3.3.25

सुहृत्सु मण्डलीभद्र-बलभद्रौ किलोत्तमौ

suhṛtsu maṇḍalībhadra-balabhadrau kilottamau

“Among the suhṛts , Maṇḍalībhadra and Balarāma are the best.”

3.3.26

अत्र मण्डलीभद्रस्य रूपम्, यथा--
पाटल-पटल-सद्-अङ्गो लकुट-करः शेखरी शिखण्डेन ।
द्युति-मण्डली-मलि-निभां भाति दधन् मण्डलीभद्रः

atra maṇḍalībhadrasya rūpam, yathā--
pāṭala-paṭala-sad-aṅgo lakuṭa-karaḥ śekharī śikhaṇḍena |
dyuti-maṇḍalī-mali-nibhāṃ bhāti dadhan maṇḍalībhadraḥ

The form of Maṇḍalībhadra: “Maṇḍalībhadra appears with a pink cloth decorating his shining limbs, club in hand, peacock feather on his head, with the shining black complexion of a bee.”

3.3.27

वन-भ्रमण-केलिभिर् गुरुभिर् अह्नि खिन्नीकृतः
सुखं स्वपितु नः सुहृद् व्रज-निशान्त-मध्ये निशि ।
अहं शिरसि मर्दनं मृदु करोमि कर्णे कथां
त्वम् अस्य विसृजन्न् अलं सुबल सक्थिनी लालय

vana-bhramaṇa-kelibhir gurubhir ahni khinnīkṛtaḥ
sukhaṃ svapitu naḥ suhṛd vraja-niśānta-madhye niśi |
ahaṃ śirasi mardanaṃ mṛdu karomi karṇe kathāṃ
tvam asya visṛjann alaṃ subala sakthinī lālaya

The friendship of Maṇḍalībhadra: “Our friend Kṛṣṇa has become very tired because of wandering around playing in the forest for a long time. Now He should sleep comfortably in His house in Vraja at night. I will gently massage His head. Subala ! You should massage His legs while speaking in His ear.”

3.3.28

गण्डान्तः-स्फुरद्-एक-कुण्डलम् अलि-च्छन्नावतंसोत्पलं
कस्तूरी-कृत-चित्रकं पृथु-हृदि भ्राजिष्णु गुञ्जा-स्रजम् ।
तं वीरं शरद्-अम्बुद-द्युति-भरं संवीत-कालाम्बरं
गम्भीर-स्वनितं प्रलम्ब-भुजम् आलम्बे प्रलम्ब-द्विषम्

gaṇḍāntaḥ-sphurad-eka-kuṇḍalam ali-cchannāvataṃsotpalaṃ
kastūrī-kṛta-citrakaṃ pṛthu-hṛdi bhrājiṣṇu guñjā-srajam |
taṃ vīraṃ śarad-ambuda-dyuti-bharaṃ saṃvīta-kālāmbaraṃ
gambhīra-svanitaṃ pralamba-bhujam ālambe pralamba-dviṣam

The form of Balarāma : “I take shelter of Baladeva , the enemy of Pralambha. On the edge of His cheek dangles one earring. The lotuses decorating His ears are covered with bees. His tilaka is made of musk. On His broad chest shines a guñja -berry necklace. His complexion is as white as an autumn cloud. His cloth is blue, His voice is deep, and His arms hang down to His knees.”

3.3.29

जनि-तिथिर् इति पुत्र-प्रेम-संवीतयाहं
स्नपयितुम् इह सद्मन्य् अम्बया स्तम्भितो ऽस्मि ।
इति सुबल गिरा मे सन्दिश त्वं मुकुन्दं
फणि-पति-ह्रद-कच्छे नाद्य गच्छेः कदापि

jani-tithir iti putra-prema-saṃvītayāhaṃ
snapayitum iha sadmany ambayā stambhito 'smi |
iti subala girā me sandiśa tvaṃ mukundaṃ
phaṇi-pati-hrada-kacche nādya gaccheḥ kadāpi

Baladeva ’s friendship: “Today is My birth tithi ; therefore My affectionate mother has kept me at home to bathe Me. Subala! Tell Kṛṣṇa that I said that He should by no means go to Kāliya ’s lake today.”

3.3.31

मरन्द-कुसुमापीड-मणिबन्ध-करन्धमाः ।
इत्य्-आदयः सखायो ऽस्य सेवा-सख्यैक-रागिणः

maranda-kusumāpīḍa-maṇibandha-karandhamāḥ |
ity-ādayaḥ sakhāyo 'sya sevā-sakhyaika-rāgiṇaḥ

The sakhas : “Friends who are slightly younger than Kṛṣṇa , who have a touch of dāsya in relation with Kṛṣṇa are called sakhas . They are very attached to the happiness derived from serving Kṛṣṇa. Among them are Viśāla , Vṛṣabha , Ojasvi, Devaprastha , Varūthapa, Maranda, Kusumāpīḍa, Maṇibandha and Karandhama .”

3.3.32

विशाल विसिनी-दलैः कलय वीजन-प्रक्रियां
वरूथप विलम्बितालक-वरूथम् उत्सारय ।
मृषा वृषभ जल्पितं त्यज भजाङ्ग-संवाहनं
यद् उग्र-भुज-सङ्गरे गुरुम् अगात् क्लमं नः सखा

viśāla visinī-dalaiḥ kalaya vījana-prakriyāṃ
varūthapa vilambitālaka-varūtham utsāraya |
mṛṣā vṛṣabha jalpitaṃ tyaja bhajāṅga-saṃvāhanaṃ
yad ugra-bhuja-saṅgare gurum agāt klamaṃ naḥ sakhā

Their friendship: “Today our friend has become very tired because of intense combat. Viśala, fan Him with a lotus leaf. Varūthapa, tidy up His hair! Vṛṣabha, massage His limbs without unnecessary talk!”

3.3.33

सर्वेषु सखिषु श्रेष्ठो देवप्रस्थो ऽयम् ईरितः

sarveṣu sakhiṣu śreṣṭho devaprastho 'yam īritaḥ

“Among the sakhas , Devaprastha is known as the best.”

3.3.34

बिभ्रद् गेण्डुं पाण्डुरोद्भास-वासाः
पाशा-बद्धोत्तुङ्ग-मौलिर् बलीयान् ।
बन्धूकाभः सिन्धुर् अस्पर्धि-लीलो
देवप्रस्थः कृष्ण-पार्श्वं प्रतस्थे

bibhrad geṇḍuṃ pāṇḍurodbhāsa-vāsāḥ
pāśā-baddhottuṅga-maulir balīyān |
bandhūkābhaḥ sindhur aspardhi-līlo
devaprasthaḥ kṛṣṇa-pārśvaṃ pratasthe

Devaprastha 's form: "With a ball in his hand, with light yellow cloth, topknot tied with a cord and red complexion, strong Devaprastha, romping around like the king of the elephants, walks by Kṛṣṇa 's side."

3.3.35

श्रीदाम्नः पृथुलां भुजाम् अभि शिरो विन्यस्य विश्रामिणं
दाम्नः सव्य-करेण रुद्ध-हृदयं शय्या-विराजत्-तनुम् ।
मध्ये सुन्दरि कन्दरस्य पदयोः संवाहनेन प्रियं
देवप्रस्थ इतः कृती सुखयति प्रेम्णा व्रजेन्द्रात्मजम्

śrīdāmnaḥ pṛthulāṃ bhujām abhi śiro vinyasya viśrāmiṇaṃ
dāmnaḥ savya-kareṇa ruddha-hṛdayaṃ śayyā-virājat-tanum |
madhye sundari kandarasya padayoḥ saṃvāhanena priyaṃ
devaprastha itaḥ kṛtī sukhayati premṇā vrajendrātmajam

Devaprastha 's friendship: "O beautiful young woman! In a mountain cave, Kṛṣṇa lay down and rested His head in the broad arms of Śrīdāma, with Dāma 's left hand covering His chest. Expert Devaprastha gave pleasure to his beloved Kṛṣṇa by massaging His feet with affection."

3.3.37

किङ्किणि-स्तोककृष्णांशु-भद्रसेन-विलासिनः ।
पुण्डरीक-विटङ्काक्ष-कलविङ्कादयो ऽप्य् अमी

kiṅkiṇi-stokakṛṣṇāṃśu-bhadrasena-vilāsinaḥ |
puṇḍarīka-viṭaṅkākṣa-kalaviṅkādayo 'py amī

Priya- sakhas : “Those who are the same age as Kṛṣṇa , with only pure sakhya - rati , are called priya- sakhyas . Śrīdāma, Sudāma, Dāma , Vasudāma, Kiṅkiṇi, Stokakṛṣṇa , Aṃṣu, Bhadrasena, Vilāsī, Puṇḍarīka , Viṭaṅka and Kalabiṇka are priya- sakhas .”

3.3.38

रमयन्ति प्रिय-सखाः केलिभिर् विविधैः सदा ।
नियुद्ध-दण्ड-युद्धादि-कौतुकैर् अपि केशवम्

ramayanti priya-sakhāḥ kelibhir vividhaiḥ sadā |
niyuddha-daṇḍa-yuddhādi-kautukair api keśavam

“The priya - sakhas give pleasure to Kṛṣṇa by hand-to-hand combat, stick fighting and other sports.”

3.3.39

सगद्गद-पदैर् हरिं हसति को ऽपि वक्रोदितैः
प्रसार्य भुजयोर् युगं पुलकि कश्चिद् आश्लिष्यति ।
करेण चलता दृशौ निभृतम् एत्य रुन्धे परः
कृशाङ्गि सुखयन्त्य् अमी प्रिय-सखाः सखायं तव

sagadgada-padair hariṃ hasati ko 'pi vakroditaiḥ
prasārya bhujayor yugaṃ pulaki kaścid āśliṣyati |
kareṇa calatā dṛśau nibhṛtam etya rundhe paraḥ
kṛśāṅgi sukhayanty amī priya-sakhāḥ sakhāyaṃ tava

Their friendship: “One priya - sakha jokes using puns in a choked voice. Another embraces Kṛṣṇa with arms full of goosebumps. Another sneaks up behind Kṛṣṇa and covers His eyes with his quick hands. O thin-waisted woman! In this way the priya-sakhas give pleasure to Your friend Kṛṣṇa.”

3.3.40

एषु प्रिय-वयस्येषु श्रीदामा प्रवरो मतः

eṣu priya-vayasyeṣu śrīdāmā pravaro mataḥ

“Among the priya -sakhas , Śrīdāma is the chief.”

3.3.41

वासः पिङ्गं बिभ्रतं शृङ्ग-पाणिं
बद्ध-स्पर्धं सौहृदान् माधवेन ।
ताम्रोष्णीषं श्याम-धामाभिरामं
श्रीदामानं दाम-भाजं भजामि

vāsaḥ piṅgaṃ bibhrataṃ śṛṅga-pāṇiṃ
baddha-spardhaṃ sauhṛdān mādhavena |
tāmroṣṇīṣaṃ śyāma-dhāmābhirāmaṃ
śrīdāmānaṃ dāma-bhājaṃ bhajāmi

Śrīdāma's form: "I worship Śrīdāma, with greenish-yellow cloth and dark blue complexion, holding a horn in his hand, wearing a copper-colored turban and a flower garland. Out of friendship, he competes with Kṛṣṇa ."

3.3.42

त्वं नः प्रोज्झ्य कठोर यामुन-तटे कस्माद् अकस्माद् गतो
दिष्ट्या दृष्टिम् इतो ऽसि हन्त निविडाश्लेषैः सखीन् प्रीणय ।
ब्रूमः सत्यम् अदर्शने तव मनाक् का धेनवः के वयं
किं गोष्ठं किम् अभीष्टम् इत्य् अचिरतः सर्वं विपर्यस्यति

tvaṃ naḥ projjhya kaṭhora yāmuna-taṭe kasmād akasmād gato
diṣṭyā dṛṣṭim ito 'si hanta niviḍāśleṣaiḥ sakhīn prīṇaya |
brūmaḥ satyam adarśane tava manāk kā dhenavaḥ ke vayaṃ
kiṃ goṣṭhaṃ kim abhīṣṭam ity acirataḥ sarvaṃ viparyasyati

His friendship: "You are so cruel! Why did You suddenly leave us at the bank of the Yamunā and go away? We are very fortunate to have seen You. Now, please us by giving us a strong embrace. Not seeing You for even a short time, the cows, ourselves, the cowsheds, and Your gopīs all fall into the worst misfortune."

3.3.43

अथ प्रिय-नर्म-वयस्याः--
प्रिय-नर्म-वयस्यास् तु पूर्वतो ऽप्य् अभितो वराः ।
आत्यन्तिक-रहस्येषु युक्ता भाव-विशेषिणः ।
सुबलार्जुन-गन्धर्वास् ते वसन्तोज्ज्वलादयः

atha priya-narma-vayasyāḥ--
priya-narma-vayasyās tu pūrvato 'py abhito varāḥ |
ātyantika-rahasyeṣu yuktā bhāva-viśeṣiṇaḥ |
subalārjuna-gandharvās te vasantojjvalādayaḥ

“The priya-narma-sakhas are superior to the suhṛts, sakhas and priya-sakhas , and possess a very special bhāva . They engage in the most confidential pastimes. Subala , Arjuna , Gandharva , Vasanta and Ujjvala are priya-narma- sakhas .”

3.3.44

राधा-सन्देश-वृन्दं कथयति सुबलः पश्य कृष्णस्य कर्णे
श्यामा-कन्दर्प-लेखं निभृतम् उपहरत्य् उज्ज्वलः पाणि-पद्मे ।
पाली-ताम्बूलम् आस्ये वितरति चतुरः कोकिलो मूर्ध्नि धत्ते
तारा-दामेति नर्म-प्रणयि-सहचरास् तन्वि तन्वन्ति सेवाम्

rādhā-sandeśa-vṛndaṃ kathayati subalaḥ paśya kṛṣṇasya karṇe
śyāmā-kandarpa-lekhaṃ nibhṛtam upaharaty ujjvalaḥ pāṇi-padme |
pālī-tāmbūlam āsye vitarati caturaḥ kokilo mūrdhni dhatte
tārā-dāmeti narma-praṇayi-sahacarās tanvi tanvanti sevām

Their friendship: “O thin-waisted woman! Subala is whispering information about Rādhā in Kṛṣṇa ’s ear. Ujjvala is handing Śyāma ’s love letter to Kṛṣṇa in a solitary place. Catura is offering betel nut given by Pālī into Kṛṣṇa’s mouth. Kokila is

putting a garland sent by Tārā over Kṛṣṇa’s head. In this way the priya - narma -sakhis serve Kṛṣṇa.”

3.3.45

प्रिय-नर्म-वयस्येषु प्रबलौ सुबलार्जुनौ

priya-narma-vayasyeṣu prabalau subalārjunau

“Among the priya - narma -sakhis , Subala and Ujjvala are the chief.”

3.3.46

तनु-रुचि-विजित-हिरण्यं
हरि-दयितं हारिणं हरिद्-वसनम् ।
सुबलं कुवलय-नयनं
नय-नन्दित-बान्धवं वन्दे

tanu-ruci-vijita-hiraṇyaṃ
hari-dayitaṃ hāriṇaṃ harid-vasanam |
subalaṃ kuvalaya-nayanaṃ
naya-nandita-bāndhavaṃ vande

Subala ’s form: “I offer my respects to Subala, with a complexion that conquers gold, who wears a pearl necklace and a green cloth, whose eyes are like blue lotuses, and who gives joy to his friends by his conduct.”

3.3.47

वयस्य-गोष्ठ्याम् अखिलेङ्गितेषु
विशारदायाम् अपि माधवस्य ।
अन्यैर् दुरूहा सुबलेन सार्धं
संज्ञा-मयी कापि बभूव वार्ता

vayasya-goṣṭhyām akhileṅgiteṣu
viśāradāyām api mādhavasya |
anyair durūhā subalena sārdhaṃ
saṃjñā-mayī kāpi babhūva vārtā

Subala 's friendship: "Mādhava discussed topics full of allusions difficult to understand by others with Subala, since Subala was most expert among all the friends in grasping Kṛṣṇa 's hints."

3.3.48

अरुणाम्बरम् उच्चलेक्षणं
मधु-पुष्प-बलिभिः प्रसाधितम् ।
हरि-नील-रुचिं हरि-प्रियं
मणि-हारोज्ज्वलम् उज्ज्वलं भजे

aruṇāmbaram uccalekṣaṇaṃ
madhu-puṣpa-balibhiḥ prasādhitam |
hari-nīla-ruciṃ hari-priyaṃ
maṇi-hārojjvalam ujjvalaṃ bhaje

The form of Ujjvala : "I worship Ujjvala, dear to the Lord, with his orange cloth, restless eyes, complexion dark blue like Kṛṣṇa 's. He is decorated with spring flowers and wears a jewel necklace."

3.3.49

शक्तास्मि मानम् अवितुं कथम् उज्ज्वलो ऽयं
दूतः समेति सखि यत्र मिलत्य् अदूरे ।
सापत्रपापि कुलजापि पतिव्रतापि
का वा वृषस्यति न गोप-वृषं किशोरी

śaktāsmi mānam avituṃ katham ujjvalo 'yaṃ
dūtaḥ sameti sakhi yatra milaty adūre |
sāpatrapāpi kulajāpi pativratāpi
kā vā vṛṣasyati na gopa-vṛṣaṃ kiśorī

Ujjvala 's friendship: "O friend! Not far off, Kṛṣṇa 's messenger Ujjvala is approaching. How will I protect My honor? Is there any chaste, shy, respectable woman here who would remain without desiring the best of cowherd boys, as he approaches?"

3.3.50

उज्ज्वलो ऽयं विशेषेण सदा नर्मोक्ति-लालसः

ujjvalo 'yaṃ viśeṣeṇa sadā narmokti-lālasaḥ

"Ujjvala always has a particular longing for joking."

3.3.51

स्फुरद्-अतनु-तरङ्गावर्धितानल्प-वेलः
सुमधुर-रस-रूपो दुर्गमावार-पारः ।
जगति युवति-जातिर् निम्नगा त्वं समुद्रस्
तद् इयम् अघहर त्वाम् एति सर्वाध्वनैव

sphurad-atanu-taraṅgāvardhitānalpa-velaḥ
sumadhura-rasa-rūpo durgamāvāra-pāraḥ |
jagati yuvati-jātir nimnagā tvaṃ samudras
tad iyam aghahara tvām eti sarvādhvanaiva

An example: “O killer of Agha ! You are an incomparable ocean of sweet rasa , and like the high tide, You transgress all the boundaries of morality. The young women of this world are rivers filled with the waves of love. Whatever path they take, they wind up meeting You.”

3.3.52

एतेषु के ऽपि शास्त्रेषु के ऽपि लोकेषु विश्रुताः

eteṣu ke 'pi śāstreṣu ke 'pi lokeṣu viśrutāḥ

“Among all the friends, some are famous in the scriptures and some are famous through local stories.”

3.3.55

वामा वक्रिम-चक्रेण केचिद् विस्माययन्त्य् अमुम् ।
केचित् प्रगल्भाः कुर्वन्ति वितण्डाम् अमुना ।
सौम्याः सूनृतया वाचा धन्या धिन्वन्ति तं परे

vāmā vakrima-cakreṇa kecid vismāyayanty amum |
kecit pragalbhāḥ kurvanti vitaṇḍām amunā |
saumyāḥ sūnṛtayā vācā dhanyā dhinvanti taṃ pare

“There are three types of friends: nitya - priya (nitya- siddha), devatā (described previously) and sādhana-siddha . Some, steady and acting like advisors, worship Kṛṣṇa . Others have a fickle nature and make Kṛṣṇa laugh in the manner of jesters. Others, with meek nature, make Him happy by their serious behavior. Others astonish Him by their crooked behavior. Other confident friends argue with Him. Some peaceful, fortunate boys please Him with truthful, pleasing words.”

3.3.56

एवं विविधया सर्वे प्रकृत्या मधुरा अमी ।
पवित्र-मैत्री-वैचित्री-चारुताम् उपचिन्वते

evaṃ vividhayā sarve prakṛtyā madhurā amī |
pavitra-maitrī-vaicitrī-cārutām upacinvate

“The sweet friends increase the wonder and pleasure of pure friendship with Kṛṣṇa by possessing various natures.”

3.3.57

अथ उद्दीपनाः--

उद्दीपना वयो-रूप-शृङ्ग-वेणु-दरा हरेः ।
विनोद-नर्म-विक्रान्ति-गुणाः प्रेष्ठ-जनास् तथा ।
राज-देवावतारादि-चेष्टानुकरणादयः

atha uddīpanāḥ--
uddīpanā vayo-rūpa-śṛṅga-veṇu-darā hareḥ |
vinoda-narma-vikrānti-guṇāḥ preṣṭha-janās tathā |
rāja-devāvatārādi-ceṣṭānukaraṇādayaḥ

"The uddīpanas for preyo- rasa are the Lord's age, His form, horn, flute , conch, sports, joking, heroism, His intimate devotees, and imitating the actions of kings and devatās ."

3.3.58

अथ वयः--

वयः कौमार-पौगण्ड-कैशोरं चेह सम्मतम् ।
गोष्ठे कौमार-पौगण्डे कैशोरं पुर-गोष्ठयोः

atha vayaḥ--
vayaḥ kaumāra-paugaṇḍa-kaiśoraṃ ceha sammatam |
goṣṭhe kaumāra-paugaṇḍe kaiśoraṃ pura-goṣṭhayoḥ

"According to the wise, Kṛṣṇa has three ages: kaumāra , paugaṇḍa and kaiśora . Kṛṣṇa is visible in kaumāra and paugaṇḍa ages only in Gokula , but He is visible in kaiśora age in Gokula, Mathurā and Dvārakā ."

3.3.59

तत्र कौमारं, यथा--
कौमारं वत्सले वाच्यं ततः सङ्क्षिप्य लिख्यते

tatra kaumāraṃ, yathā--
kaumāraṃ vatsale vācyaṃ tataḥ saṅkṣipya likhyate

“Kaumāra age is suitable for vatsala- rasa . Therefore it will be described here only briefly.”

3.3.60

बिभ्रद् वेणुं जठर-पटयोः शृङ्ग-वेत्रे च कक्षे
वामे पाणौ मसृण-कवलं तत्-फलान्य् अङ्गुलीषु ।
तिष्ठन् मध्ये स्व-परिसुहृदो हासयन् नर्मभिः स्वैः
स्वर्गे लोके मिषति बुभुजे यज्ञ-भुग् बाल-केलिः

bibhrad veṇuṃ jaṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe
vāme pāṇau masṛṇa-kavalaṃ tat-phalāny aṅgulīṣu |
tiṣṭhan madhye sva-parisuhṛdo hāsayan narmabhiḥ svaiḥ
svarge loke miṣati bubhuje yajña-bhug bāla-keliḥ

An example from the Tenth Canto of Śrīmad-Bhāgavatam [10.13.11]: “Kṛṣṇa is yajña -bhuk —that is, He eats only offerings of yajña —but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajña , was now eating with His friends in the forest.”

3.3.61

अथ पौगण्डम्--
आद्यं मध्यं तथा शेषं पौगण्डं च त्रिधा भवेत्

atha paugaṇḍam--
ādyaṃ madhyaṃ tathā śeṣaṃ paugaṇḍaṃ ca tridhā bhavet

“The paugaṇḍa age has three divisions: beginning, middle and end.”

3.3.62

तत्र आद्यं पौगण्डं--
अधरादेः सुलौहित्यं जठरस्य च तानवम् ।
कम्बु-ग्रीवोद्गमाद्यं च पौगण्डे प्रथमे सति

tatra ādyaṃ paugaṇḍaṃ--
adharādeḥ sulauhityaṃ jaṭharasya ca tānavam |
kambu-grīvodgamādyaṃ ca paugaṇḍe prathame sati

“In the first part of paugaṇḍa age, His lips are very red, His waist is thin, and three lines appear on His throat like a conch.”

3.3.63

तुन्दं विन्दति ते मुकुन्द शनकैर् अश्वत्थ-पत्र-श्रियं
कण्ठं कम्बुवद् अम्बुजाक्ष भजते रेखा-त्रयीम् उज्ज्वलाम् ।
आरुन्धे कुरुविन्द-कन्दल-रुचिं भू-चन्द्र दन्त-च्छदो
लक्ष्मीर् आधुनिकी धिनोति सुहृदाम् अक्षीणि सा काप्य् असौ

tundaṃ vindati te mukunda śanakair aśvattha-patra-śriyaṃ
kaṇṭhaṃ kambuvad ambujākṣa bhajate rekhā-trayīm ujjvalām |
ārundhe kuruvinda-kandala-ruciṃ bhū-candra danta-cchado
lakṣmīr ādhunikī dhinoti suhṛdām akṣīṇi sā kāpy asau

An example: “O Kṛṣṇa ! Your has the beauty of an aśvattha leaf. O lotus-eyed one! Your throat is beautified by three lines like a conch. O moon on earth! Your lips conquer the red effulgence of fresh rubies. What can be said? This new, indescribable beauty is giving bliss to the eyes of Your friends.”

3.3.64

पुष्प-मण्डन-वैचित्री चित्राणि गिरि-धातुभिः ।
पीत-पट्ट-दुकूलाद्यम् इह प्रोक्तं प्रसाधनम्

puṣpa-maṇḍana-vaicitrī citrāṇi giri-dhātubhiḥ |
pīta-paṭṭa-dukūlādyam iha proktaṃ prasādhanam

“In the beginning of the pauganḍa age, there are varieties of flower ornaments on Kṛṣṇa , markings on His body made of minerals, and yellow silk cloth.”

3.3.65

सर्वाटवी-प्रचारेण नैचिकी-चय-चारणम् ।
नियुद्ध-केलि-नृत्यादि-शिक्षारम्भो ऽत्र चेष्टितम्

sarvāṭavī-pracāreṇa naicikī-caya-cāraṇam |
niyuddha-keli-nṛtyādi-śikṣārambho 'tra ceṣṭitam

“The activities of this age are herding the calves in all the forests, learning hand-to-hand combat, playing games and dancing.”

3.3.66

वृन्दारण्ये समस्तात् सुरभिणि सुरभी-वृन्द-रक्षा-विहारी
गुञ्जाहारी शिखण्ड-प्रकटित-मुकुटः पीत-पट्टाम्बर-श्रीः ।
कर्णाभ्यां कर्णिकारे दधद् अलम् उरसा फुल्ल-मल्लीक-माल्यं
नृत्यन् दोर्-युद्ध-रङ्गे नटवद् इह सखीन् नन्दयत्य् एष कृष्णः

vṛndāraṇye samastāt surabhiṇi surabhī-vṛnda-rakṣā-vihārī
guñjāhārī śikhaṇḍa-prakaṭita-mukuṭaḥ pīta-paṭṭāmbara-śrīḥ |
karṇābhyāṃ karṇikāre dadhad alam urasā phulla-mallīka-mālyaṃ
nṛtyan dor-yuddha-raṅge naṭavad iha sakhīn nandayaty eṣa kṛṣṇaḥ

An example: “Kṛṣṇa wore a guñja -berry necklace, a crown of peacock feathers, karṇika flowers on His ears, a jasmine garland on His chest, and yellow silk cloth. Absorbed in the pastime of protecting the cows of glorious Vṛndāvan, dancing like an actor in the combat arena, He gave bliss to his friends.”

3.3.67

अथ मध्य-पौगण्डम्--
नासा सुशिखरा तुङ्गा कपोलौ मण्डलाकृती ।
पार्श्वाद्य्-अङ्गं सुवलितं पौगण्डे सति मध्यमे

atha madhya-pauganḍam--
nāsā suśikharā tuṅgā kapolau maṇḍalākṛtī |
pārśvādy-aṅgaṃ suvalitaṃ pauganḍe sati madhyame

“In the middle of pauganḍa age, the tip of His nose becomes raised, His cheeks become round and His sides and other bodily parts become graceful.”

3.3.68

तिल-कुसुम-विहासि-नासिका-श्रीर्
नव-मणि-दर्पण-दर्प-नाशि-गण्डः ।
हरिर् इह परिमृष्ट-पार्श्व-सीमा
सुखयति सुष्ठु सखीन् स्व-शोभयैव

tila-kusuma-vihāsi-nāsikā-śrīr
nava-maṇi-darpaṇa-darpa-nāśi-gaṇḍaḥ |
harir iha parimṛṣṭa-pārśva-sīmā
sukhayati suṣṭhu sakhīn sva-śobhayaiva

An example: “The beauty of His nose derides the sesame flower, His cheeks crush the beauty of a mirror made of fresh jewels and His smooth thorax is raised. Kṛṣṇa gave happiness to His friends by this beauty.”

3.3.69

उष्णीषं पट्ट-सूत्रोत्थ-पाशेनात्र तडित्-त्विषा ।
यष्टिः श्यामा त्रि-हस्तोच्चा स्वर्णाग्रेत्य् आदि-मण्डनम् ।
भाण्डीरे क्रीडनं शैलोद्धारणाद्यं च चेष्टितम्

uṣṇīṣaṃ paṭṭa-sūtrottha-pāśenātra taḍit-tviṣā |
yaṣṭiḥ śyāmā tri-hastoccā svarṇāgrety ādi-maṇḍanam |
bhāṇḍīre krīḍanaṃ śailoddhāraṇādyaṃ ca ceṣṭitam

“The decorations of middle paugaṇḍa age are a turban ties with silk cords shining like lightning and a black staff four and a half feet long with golden tips. The activities of the middle paugaṇḍa age are playing in the Bhāṇḍira Forest and climbing Govardhana .”

3.3.70

यष्टिं हस्त-त्रय-परिमितां प्रान्तयोः स्वर्ण-बद्धां
बिभ्रल्-लीलां चटुल-चमरी-चारु-चूडोज्ज्वल-श्रीः ।
बद्धोष्णीषः पुरट-रुचिना पट्टि-पाशेन पार्श्वे
पश्य क्रीडन् सुखयति सखे मित्र-वृन्दं मुकुन्दः

yaṣṭiṃ hasta-traya-parimitāṃ prāntayoḥ svarṇa-baddhāṃ
bibhral-līlāṃ caṭula-camarī-cāru-cūḍojjvala-śrīḥ |
baddhoṣṇīṣaḥ puraṭa-rucinā paṭṭi-pāśena pārśve
paśya krīḍan sukhayati sakhe mitra-vṛndaṃ mukundaḥ

“O friend! Look in that direction. Mukunda , shining brightly with a clump of flower buds on His head, wearing a turban bound by a golden cloth cord, holding a black staff four and a half feet long capped at both ends with gold, is giving bliss to His friends.”

3.3.71

पौगण्ड-मध्य एवायं हरिर् दीव्यन् विराजते ।
माधुर्याद्भुत-रूपत्वात् कैशोराग्रांश-भाग् इव

paugaṇḍa-madhya evāyaṃ harir dīvyan virājate |
mādhuryādbhuta-rūpatvāt kaiśorāgrāṃśa-bhāg iva

“In the middle of the paugaṇḍa age the Lord, engaged in playing seems to partake of the first part of the kaiśora age because of having an astonishing form caused by His sweetness.”

3.3.72

अथ शेष-पौगण्डम्--
वेणी नितम्ब-लम्बाग्रा लीलालक-लता-द्युति ।
अंसयोस् तुङ्गतेत्य् आदि पौगण्डे चरमे सति

atha śeṣa-pauganḍam--
veṇī nitamba-lambāgrā līlālaka-latā-dyuti |
aṃsayos tuṅgatety ādi pauganḍe carame sati

"At the end of His pauganḍa age, Kṛṣṇa has a long braid extending to His waist, locks of hair falling playfully, and strong shoulders."

3.3.73

अग्रे लीलालक-लतिकयालङ्कृतं बिभ्रद् आस्यं
चञ्चद्-वेणी-शिखर-शिखया चुम्बित-श्रेणि-बिम्बः ।
उत्तुङ्गांस-च्छविर् अघहरो रङ्गम् अङ्ग-श्रियैव
न्यस्यन्न् एव प्रिय-सवयसां गोकुलान् निर्जिहीते

agre līlālaka-latikayālaṅkṛtaṃ bibhrad āsyaṃ
cañcad-veṇī-śikhara-śikhayā cumbita-śreṇi-bimbaḥ |
uttuṅgāṃsa-cchavir aghaharo raṅgam aṅga-śriyaiva
nyasyann eva priya-savayasāṃ gokulān nirjihīte

"With His locks of hair falling playfully over His face, with His braid of hair reaching to His hips and full shoulders, the killer of Agha departs from Gokula , giving pleasure to His friends by His physical beauty."

3.3.74

उष्णीषे वक्रिमा लीला-सरसी-रुह-पाणिता ।
काश्मीरेणोर्ध्व-पुण्ड्राद्यम् इह मण्डनम् ईरितम्

uṣṇīṣe vakrimā līlā-sarasī-ruha-pāṇitā |
kāśmīreṇordhva-puṇḍrādyam iha maṇḍanam īritam

“The ornaments of late pauganḍa age are His tilted turban, the play lotus in His hand and saffron tilaka on His forehead.”

3.3.75

उष्णीषे दर-वक्रिमा कर-तले व्याजृम्भि-लीलाम्बुजं
गौर-श्रीर् अलिके किलोर्ध्व-तिलकः कस्तूरिका-बिन्दुमान् ।
वेषः केशव पेशलः सुबलम् अप्य् आघूर्णयत्य् अद्य ते
विक्रान्तं किम् उत स्वभाव-मृदुलां गोष्ठाबलानां ततिम्

uṣṇīṣe dara-vakrimā kara-tale vyājṛmbhi-līlāmbujaṃ
gaura-śrīr alike kilordhva-tilakaḥ kastūrikā-bindumān |
veṣaḥ keśava peśalaḥ subalam apy āghūrṇayaty adya te
vikrāntaṃ kim uta svabhāva-mṛdulāṃ goṣṭhābalānāṃ tatim

“O Keśava! Your attractive clothing—the tilted turban, the play lotus in Your hand, the golden tilaka on Your forehead and the dot of musk—are making me courageous Subala , completely dizzy! How much more will this affect the naturally soft gopīs !”

3.3.76

अत्र भङ्गी गिरां नर्म-सखैः कर्ण-कथा-रसः ।
एषु गोकुल-बालानां श्री-श्लाघेत्य्-आदि-चेष्टितम्

atra bhaṅgī girāṃ narma-sakhaiḥ karṇa-kathā-rasaḥ |
eṣu gokula-bālānāṃ śrī-ślāghety-ādi-ceṣṭitam

“The activities of the late pauganḍa age are word play, enjoying intimate conversations with the narma -sakhas , and praising the forms of the young girls of Gokula in front of His friends.”

3.3.77

धूर्तस् त्वं यद् अवैषि हृद्-गतम् अतः कर्णे तव व्याहरे
केयं मोहनता-समृद्धिर् अधुना गोधुक्-कुमारी-गणे ।
अत्रापि द्युति-रत्न-रोहण-भुवो बालाः सखे पञ्च-षाः
पञ्चेषुर् जगतां जये निज-धुरां यत्रार्पयन् माद्यति

dhūrtas tvaṃ yad avaiṣi hṛd-gatam ataḥ karṇe tava vyāhare
keyaṃ mohanatā-samṛddhir adhunā godhuk-kumārī-gaṇe |
atrāpi dyuti-ratna-rohaṇa-bhuvo bālāḥ sakhe pañca-ṣāḥ
pañceṣur jagatāṃ jaye nija-dhurāṃ yatrārpayan mādyati

“Kṛṣṇa ! You are crafty, because You have understood what is in my heart. Therefore I am whispering in Your ear that the gopīs are now showing increased power of bewildering. Among the young girls, five or six have become most attractive. It seems that Cupid has become mad with bliss, giving them his own duty of conquering the world.”

3.3.78

अथ कैशोरम्--
कैशोरं पूर्वम् एवोक्तं सङ्क्षेपेणोच्यते ततः

atha kaiśoram--
kaiśoraṃ pūrvam evoktaṃ saṅkṣepeṇocyate tataḥ

“The kaiśora age was previously described [beginning with 2.1.313], and thus here it will only be described in brief.”

3.3.79

पश्योत्सिक्त-बली-त्रयी-वर-लते वासस् तडिन्-मञ्जुले
प्रोन्मीलद्-वन-मालिका-परिमल-स्तोमे तमाल-त्विषि ।
उक्षत्य् अम्बक-चातकान् स्मित-रसैर् दामोदराम्भोधरे
श्रीदामा रमणीय-रोम-कलिकाकीर्णाङ्ग-शाखी बभौ

paśyotsikta-balī-trayī-vara-late vāsas taḍin-mañjule
pronmīlad-vana-mālikā-parimala-stome tamāla-tviṣi |
ukṣaty ambaka-cātakān smita-rasair dāmodarāmbhodhare
śrīdāmā ramaṇīya-roma-kalikākīrṇāṅga-śākhī babhau

“See! The best of creepers with three prominent folds, clothed in attractive lightning, replete with the fragrance of blossoming forest flowers, with the radiance of the black tamāla tree, the cloud in the form of Dāmodara , quenches with full delight the thirst of the devotees’ eyes, which are like cātaka birds seeing immanent rain. Consequently Śrīdāma remains standing like a tree whose braches are erupting with pleasing bristles.”

3.3.80

प्रायः किशोर एवायं सर्व-भक्तेषु भासते ।
तेन यौवन-शोभास्य नेह काचित् प्रपञ्चिता

prāyaḥ kiśora evāyaṃ sarva-bhakteṣu bhāsate |
tena yauvana-śobhāsya neha kācit prapañcitā

“Kṛṣṇa of kaiśora age is most attractive to all the devotees. Thus the beauty of yauvana age does not appear in Him, and is not described herein.”

3.3.81

अथ रूपं, यथा--
अलङ्कारम् अलङ्कृत्वा तवाङ्गं पङ्कजेक्षण ।
सखीन् केवलम् एवेदं धाम्ना धीमन् धिनोति नः

atha rūpaṃ, yathā--
alaṅkāram alaṅkṛtvā tavāṅgaṃ paṅkajekṣaṇa |
sakhīn kevalam evedaṃ dhāmnā dhīman dhinoti naḥ

The form of Kṛṣṇa as uddīpana: “O lotus-eyed Kṛṣṇa! Intelligent boy! What is the use of decorating Your body with ornaments? Your body pleases us friends with its own luster.”

3.3.82

व्रज-निज-वडभी-वितर्दिकायाम्
उषसि विषाण-वरे रुवत्य् उदग्रम् ।
अहह सवयसां तदीय-रोम्णाम्
अपि निवहाः समम् एव जाग्रति स्म

vraja-nija-vaḍabhī-vitardikāyām
uṣasi viṣāṇa-vare ruvaty udagram |
ahaha savayasāṃ tadīya-romṇām
api nivahāḥ samam eva jāgrati sma

The horn as uddīpana: “When the horn sounded loudly from the steps on the rooftop pavilion in the summer season of Vraja, all the cowherd boys awoke with hair standing on end.”

3.3.83

सुहृदो न हि यात कातरा
हरिम् अन्वेष्टुम् इतः सुतां रवेः ।
कथयन्न् अमुम् अत्र वैणव-
ध्वनि-दूतः शिखरे धिनोति नः

suhṛdo na hi yāta kātarā
harim anveṣṭum itaḥ sutāṃ raveḥ |
kathayann amum atra vaiṇava-
dhvani-dūtaḥ śikhare dhinoti naḥ

The flute as uddīpana : “O friends! Do not go to the bank of the Yamunā to search for Kṛṣṇa in despair, for the messenger in the form of the flute sounding from the top of Govardhana is telling us about Him and giving us pleasure.”

3.3.84

शङ्खो, यथा--
पाञ्चाली-पतयः श्रुत्वा पाञ्चजन्यस्य निस्वनम् ।
पञ्चास्य पश्य मुदिताः पञ्चास्य-प्रतिमां ययुः

śaṅkho, yathā--
pāñcālī-patayaḥ śrutvā pāñcajanyasya nisvanam |
pañcāsya paśya muditāḥ pañcāsya-pratimāṃ yayuḥ

The conch as uddīpana: “Look, the five Paṇḍavas hearing the sound of the Pāñcajanya conch, become white like Lord Śiva in great joy.”

3.3.85

स्फुरद्-अरुण-दुकूलं जागुडैर् गौर-गात्रं
कृत-वर-कवरीकं रत्न-ताटङ्क-कर्णम् ।
मधुरिपुम् इह राधा-वेषम् उद्वीक्ष्य साक्षात्
प्रिय-सखि सुबलो ऽभूद् विस्मितः स-स्मितश् च

sphurad-aruṇa-dukūlaṃ jāguḍair gaura-gātraṃ
kṛta-vara-kavarīkaṃ ratna-tāṭaṅka-karṇam |
madhuripum iha rādhā-veṣam udvīkṣya sākṣāt
priya-sakhi subalo 'bhūd vismitaḥ sa-smitaś ca

Diversions as uddīpana: “Dear friend! When Kṛṣṇa put on Rādhā’s clothing and appeared with bright pink cloth, golden limbs smeared with kuṅkuma , hair bound up beautifully and earrings, Subala was astonished and smiled.”

3.3.88

युग्मत्वे लास्य-गानाद्याः सर्व-साधारणाः क्रियाः

yugmatve lāsya-gānādyāḥ sarva-sādhāraṇāḥ kriyāḥ

“Pleasing Kṛṣṇa with hand-to-hand combat, playing ball and dice, ridin on each other’s shoulders, stick fighting, sleeping and sitting with Kṛṣṇa on a bed, seat or swing; telling pleasing jokes, playing in the water and singing and dancing with Kṛṣṇa are the activities (anubhāvas) common to all types of friends.”

3.3.89

अघहर जितकाशी युद्ध-कण्डूल-बाहुस्
त्वम् अटसि सखि-गोष्ठ्याम् आत्म-वीर्यं स्तुवानः ।
कथय किम् उ ममोच्चैश् चण्ड-दोर्-दण्ड-चेष्टा-
विरमित-रण-रङ्गो निःसहाङ्गः स्थितो ऽसि

aghahara jitakāśī yuddha-kaṇḍūla-bāhus
tvam aṭasi sakhi-goṣṭhyām ātma-vīryaṃ stuvānaḥ |
kathaya kim u mamoccaiś caṇḍa-dor-daṇḍa-ceṣṭā-
viramita-raṇa-raṅgo niḥsahāṅgaḥ sthito 'si

Pleasing Kṛṣṇa by combat: “Killer of Agha ! Thinking that You are victorious, with arms itching for battle, You wander among Your friends praising Your prowess. But tell me, seeing the action of my thick arms, having given up all Your eagerness to fight, can You remain standing there with weak limbs?”

3.3.90

युक्तायुक्तादि-कथनं हित-कृत्ये प्रवर्तनम् ।
प्रायः पुरःसरत्वाद्याः सुहृदाम् ईरिताः क्रियाः

yuktāyuktādi-kathanaṃ hita-kṛtye pravartanam |
prāyaḥ puraḥsaratvādyāḥ suhṛdām īritāḥ kriyāḥ

“The activities of the suhṛts (the friends older than Kṛṣṇa) are giving advice on what should be done or not done, engaging in beneficial acts and being eager to perform all types of service.”

3.3.91

ताम्बुलाद्य्-अर्पणं वक्त्रे तिलक-स्थासक-क्रिया ।
पत्राङ्कुर-विलेखादि सखीनां कर्म कीर्तितम्

tāmbulādy-arpaṇaṃ vaktre tilaka-sthāsaka-kriyā |
patrāṅkura-vilekhādi sakhīnāṃ karma kīrtitam

“Putting tāmbula in Kṛṣṇa ’s mouth, applying His tilaka , smearing sandalwood paste on His body and painting designs on His face are the activities of the sakhas (friends younger than Kṛṣṇa).”

3.3.92

निर्जिती-करणं युद्धे वस्त्रे धृत्वास्य कर्षणम् ।
पुष्पाद्य्-आच्छेदनं हस्तात् कृष्णेन स्व-प्रसाधनम् ।
हस्ताहस्ति-प्रसङ्गाद्याः प्रोक्ताः प्रिय-सख-क्रियाः

nirjitī-karaṇaṃ yuddhe vastre dhṛtvāsya karṣaṇam |
puṣpādy-ācchedanaṃ hastāt kṛṣṇena sva-prasādhanam |
hastāhasti-prasaṅgādyāḥ proktāḥ priya-sakha-kriyāḥ

“Defeating Kṛṣṇa in battle, pulling His cloth, stealing flowers and other things from His hand, being decorated by Kṛṣṇa and hand-to-hand combat are the activities of the priya - sakhas (friends of equal age to Kṛṣṇa).”

3.3.94

असाक्षात् स्व-स्व-यूथेशा-पक्ष-स्थापन-चातुरी ।
कर्णाकर्णि-कथाद्याश् च प्रिय-नर्म-सख-क्रियाः

asākṣāt sva-sva-yūtheśā-pakṣa-sthāpana-cāturī |
karṇākarṇi-kathādyāś ca priya-narma-sakha-kriyāḥ

“Carrying messages among the young women of Vraja , encouraging the gopīs ’ love for Kṛṣṇa , taking Kṛṣṇa’s side with the gopīs when Kṛṣṇa is not present, showing skill at siding with the chief gopīs when Kṛṣṇa is present but the other gopīs are not, and arguing intensely by whispering in each others’ ears are the activities of the priya - narma - sakhas .”

3.3.96

अङ्ग-संवाहनं माल्य-गुम्फनं बीजनादयः ।
एताः साधारणा दासैर् वयस्यानां क्रिया मताः ।
पूर्वोक्तेष्व् अपराश् चात्र ज्ञेया धीरैर् यथोचितम्

aṅga-saṃvāhanaṃ mālya-gumphanaṃ bījanādayaḥ |
etāḥ sādhāraṇā dāsair vayasyānāṃ kriyā matāḥ |
pūrvokteṣv aparāś cātra jñeyā dhīrair yathocitam

"Decorating Kṛṣṇa with forest flowers and jeweled ornaments, singing and dancing before Kṛṣṇa, caring for the cows, massaging His body, fanning Him are activities that the friends share with the dāsas . Among all the anubhāvas (activities) mentioned previously, some that are suitable, though not mentioned here, are also accepted by the wise as the anubhāvas of the friends."

3.3.97

निष्क्रामन्तं नागम् उन्मथ्य कृष्णं
श्रीदामायं द्राक् परिष्वक्तु-कामः ।
लब्ध-स्तम्भौ सम्भ्रमारम्भ-शाली
बाहु-स्तम्भौ पश्य नोत्क्षेप्तुम् ईष्टे

niṣkrāmantaṃ nāgam unmathya kṛṣṇaṃ
śrīdāmāyaṃ drāk pariṣvaktu-kāmaḥ |
labdha-stambhau sambhramārambha-śālī
bāhu-stambhau paśya notkṣeptum īṣṭe

"When Kṛṣṇa emerged from the water after conquering Kāliya , Śrīdāma wanted to embrace Him immediately, but his thick arms became paralyzed and he was unable to lift them."

3.3.98

क्रीडोत्सवानन्द-रसं मुकुन्दे
स्वात्य्-अम्बुदे वर्षति रम्य-घोषे ।
श्रीदाम-मूर्तिर् वर-शुक्तिर् एषा
स्वेदाम्बु-मुक्ता-पटलीं प्रसूते

krīḍotsavānanda-rasaṃ mukunde
svāty-ambude varṣati ramya-ghoṣe |
śrīdāma-mūrtir vara-śuktir eṣā
svedāmbu-muktā-paṭalīṃ prasūte

Perspiration: “When the cloud called Mukunda appeared during the period when the moon entered the Svāti nakṣatra , made pleasant sounds (of rumbling or of the flute) and rained blissful showers of joyful pastimes, the oyster in the form of Śrīdāma (giver of wealth) began to produce pearls of perspiration.”

3.3.99

अपि गुरु-पुरस् त्वाम् उत्सङ्गे निधाय विसङ्कटे
विपुल-पुलकोल्लासं स्वरा परिष्वजते हरिः ।
प्रणयति तव स्कन्धे चासौ भुजं भुजगोपमं
क्व सुबल पुरा सिद्ध-क्षेत्रे चकथ कियत्-तपः

api guru-puras tvām utsaṅge nidhāya visaṅkaṭe
vipula-pulakollāsaṃ svarā pariṣvajate hariḥ |
praṇayati tava skandhe cāsau bhujaṃ bhujagopamaṃ
kva subala purā siddha-kṣetre cakatha kiyat-tapaḥ

Hair standing on end, from the Dāna-keli-kaumudī: “O Subala ! You are fortunate because in the presence of the elders you embrace Kṛṣṇa freely, spreading out your arms with hairs standing on end, and Kṛṣṇa places His arm on your shoulder. Tell me, at which pure holy place did you perform innumerable austerities?”

3.3.100

प्रविष्टवति माधवे भुजग-राज-भाजं ह्रदं
तदीय-सुहृदस् तदा पृथुल-वेपथु-व्याकुलाः ।
विवर्ण-वपुषः क्षणाद् विकट-घर्घर-ध्मायिनो
निपत्य निकट-स्थली-भुवि सुषुप्तिम् आरेभिरे

praviṣṭavati mādhave bhujaga-rāja-bhājaṃ hradaṃ
tadīya-suhṛdas tadā pṛthula-vepathu-vyākulāḥ |
vivarṇa-vapuṣaḥ kṣaṇād vikaṭa-gharghara-dhmāyino
nipatya nikaṭa-sthalī-bhuvi suṣuptim ārebhire

Trembling, change of color, choking of the voice, fainting: "When Kṛṣṇa entered into Kāliya 's lake, the friends became afflicted with trembling. They lost their color and could not speak properly for some time. They fell on the ground and became unconscious."

3.3.101

दावं समीक्ष्य विचरन्तम् इषीक-तुलैस्
तस्य क्षयार्थम् इव बाष्प-झरं किरन्ती ।
स्वाम् अप्य् उपेक्ष्य तनुम् अम्बुज-माल-भारिण्य्
आभीर-वीथिर् अभितो हरिम् आवरिष्ट

dāvaṃ samīkṣya vicarantam iṣīka-tulais
tasya kṣayārtham iva bāṣpa-jharaṃ kirantī |
svām apy upekṣya tanum ambuja-māla-bhāriṇy
ābhīra-vīthir abhito harim āvariṣṭa

Tears: "Seeing the forest fire spread around through the cotton from the dry reeds, Kṛṣṇa 's friends, not considering their own bodies, surrounded Kṛṣṇa on all sides, appearing to extinguish the fire with the tears from their eyes."

3.3.103

तत्रायोगे मदं हर्षं गर्वं निद्रां धृतिं विना ।
योगे मृतिं क्लमं व्याधिं विनापस्मृति-दीनते

tatrāyoge madaṃ harṣaṃ garvaṃ nidrāṃ dhṛtiṃ vinā |
yoge mṛtiṃ klamaṃ vyādhiṃ vināpasmṛti-dīnate

“Those knowledgeable of bhāva say that all the vyābhicārī- bhāvas except augrya , trāsa and alāsya are present in preyo- rasa . However in separation from Kṛṣṇa , mada , harṣa , garva , nidrā and dhṛti do not appear. In union with Kṛṣṇa, mṛti , klama (glāni), vyādhi , apasmṛti and dīnatā (dainyam) do not appear.”

3.3.104

निष्क्रमय्य किल कालियोरगं
वल्लवेश्वर-सुते समीयुषि ।
सम्मदेन सुहृदः स्खलत्-पदास्
तद्-गिरश् च विवशाङ्गतां दधुः

niṣkramayya kila kāliyoragaṃ
vallaveśvara-sute samīyuṣi |
sammadena suhṛdaḥ skhalat-padās
tad-giraś ca vivaśāṅgatāṃ dadhuḥ

Joy: “When Kṛṣṇa returned to His friends after driving out Kāliya , they lost control of their bodies in great joy. They could not stand on their feet and their words became incoherent.”

3.3.105

अथ स्थायी--

विमुक्त-सम्भ्रमा या स्याद् विश्रम्भात्मा रतिर् द्वयोः ।
प्रायः समानयोर् अत्र सा सख्य-स्थायि-शब्द-भाक्

atha sthāyī--
vimukta-sambhramā yā syād viśrambhātmā ratir dvayoḥ |
prāyaḥ samānayor atra sā sakhya-sthāyi-śabda-bhāk

Sthāyī- bhāva : “Where there is a rati (attraction) based on mutual trust between two friends as equals without respect, it is called sakhya -rati . This becomes the sthāyī- bhāva of sakhya- rasa .”

3.3.106

विश्रम्भो गाढ-विश्वास-विशेषः यन्त्रणोज्झितः ।
एषा सख्य-रतिर् वृद्धिं गच्छन्ती प्रणयः क्रमात् ।
प्रेमा स्नेहस् तथा राग इति पञ्च-भिदोदिता

viśrambho gāḍha-viśvāsa-viśeṣaḥ yantraṇojjhitaḥ |
eṣā sakhya-ratir vṛddhiṃ gacchantī praṇayaḥ kramāt |
premā snehas tathā rāga iti pañca-bhidoditā

“Deep, familiar trust without restriction is called viśrambhara (confidence). This viṛambhara or sakhya - rati increases gradually through praṇaya, prema, sneha and rāga . Thus, sakhya-rati has five types.”

3.3.107

तत्र सख्य-रतिः, यथा--

मुकुन्दो गान्दिनी-पुत्र त्वया सन्दिश्यताम् इति ।
गरुडाङ्क गुडाकेशस् त्वां कदा परिरप्स्यते

tatra sakhya-ratiḥ, yathā--
mukundo gāndinī-putra tvayā sandiśyatām iti |
garuḍāṅka guḍākeśas tvāṃ kadā parirapsyate

“O Akrūra , son of Gāndinī ! You should tell Mukunda , ‘Possessor of the mark of Garuḍa ! When will Arjuna be able to embrace You?’”

3.3.108

प्रणयः--

प्राप्तायां सम्भ्रमादीनां योग्यतायाम् अपि स्फुटम् ।
तद्-गन्धेनाप्य् असंस्पृष्टा रतिः प्रणय उच्यते

praṇayaḥ--
prāptāyāṃ sambhramādīnāṃ yogyatāyām api sphuṭam |
tad-gandhenāpy asaṃspṛṣṭā ratiḥ praṇaya ucyate

“When sakhya - rati is completely free of any touch of respect, even though there are clear opportunities to show respect, it is called praṇaya .”

3.3.109

सुरैस् त्रिपुर-जिन् मुखैर् अपि विधीयमान-स्तुतेर्
अपि प्रथयतः पराम् अधिक-पारमेष्ठ्य-श्रियम् ।
दधत्-पुलकिनं हरेर् अधि-शिरोधि सव्यं भुजं
समस्कुरुत पांशुमान् शिरसि चन्द्रकान् अर्जुनः

surais tripura-jin mukhair api vidhīyamāna-stuter
api prathayataḥ parām adhika-pārameṣṭhya-śriyam |
dadhat-pulakinaṃ harer adhi-śirodhi savyaṃ bhujaṃ
samaskuruta pāṃśumān śirasi candrakān arjunaḥ

An example: “Though the devatās headed by Śiva began praising Kṛṣṇa announcing His supreme position as the Lord, Arjuna , Kṛṣṇa’s friend in Vraja , just put his arm with hairs standing on end upon Kṛṣṇa’s shoulder and wiped the dust from His peacock feather.”

3.3.110

भवत्य् उदयतीश्वरे सुहृदि हन्त राज्य-च्युतिर्
मुकुन्द वसतिर् वने पर-गृहे च दास्य-क्रिया ।
इयं स्फुटम् अमङ्गला भवतु पाण्डवानां गतिः
परन्तु ववृधे त्वयि द्वि-गुणम् एव सख्यामृतम्

bhavaty udayatīśvare suhṛdi hanta rājya-cyutir
mukunda vasatir vane para-gṛhe ca dāsya-kriyā |
iyaṃ sphuṭam amaṅgalā bhavatu pāṇḍavānāṃ gatiḥ
parantu vavṛdhe tvayi dvi-guṇam eva sakhyāmṛtam

Prema : “O Mukunda ! Though You, the Supreme Lord, have appeared as the friend of the Paṇḍavas, they met with so many calamities such as losing the kingdom, living in the forest, and acting as servants in someone else’s house. However, in spite of this, their sweet friendship for You doubled.”

3.3.111

स्नेहो, यथा श्री-दशमे (१०.१५.१८)--
अन्ये तद्-अनुरूपाणि मनोज्ञानि महात्मनः ।
गायन्ति स्म महाराज स्नेह-क्लिन्न-धियः शनैः

sneho, yathā śrī-daśame (10.15.18)--
anye tad-anurūpāṇi manojñāni mahātmanaḥ |
gāyanti sma mahārāja sneha-klinna-dhiyaḥ śanaiḥ

Sneha , from the Tenth Canto of Śrīmad-Bhāgavatam [10.15.18]: “My dear King, other boys would sing enchanting songs appropriate to the occasion, and their hearts would melt out of love for the Lord.”

3.3.112

आर्द्राङ्ग-स्खलद्-अच्छ-धातुषु सुहृद्-गोत्रेषु लीला-रसं
वर्षत्य् उच्छवसितेषु कृष्ण-मुदिरे व्यक्तं बभूवाद्भुतम् ।
या प्राग् आस्त सरस्वती द्रुतम् असौ लीनोपकण्ठ-स्थले
या नासीद् उदगाद् दृशोः पथि सदा नीरोरुधावात्र सा

ārdrāṅga-skhalad-accha-dhātuṣu suhṛd-gotreṣu līlā-rasaṃ
varṣaty ucchvasiteṣu kṛṣṇa-mudire vyaktaṃ babhūvādbhutam |
yā prāg āsta sarasvatī drutam asau līnopakaṇṭha-sthale
yā nāsīd udagād dṛśoḥ pathi sadā nīrorudhāvātra sā

Another example: “When the black cloud (Kṛṣṇa) sprinkled a rain of pastimes, all the mountains (cowherd friends) became wet, colored with various mineral dyes (ecstatic symptoms), becoming disheveled (breathing heavily), and revealing something astonishing. The river Sarasvatī, in charge of words, got blocked up in the valley (throat) of the mountain (friend) and streams of water that previously were invisible began to flow continuously (from the eyes).”

3.3.113

अस्त्रेण दुष्परिहरा हरये व्यकारि
या पत्रि-पङ्क्तिर् अकृपेण कृपी-सुतेन ।
उत्प्लुत्य गाण्डिव-भृता हृदि गृह्यमाणा
जातास्य सा कुसुम-वृष्टिर् इवोत्सवाय

astreṇa duṣpariharā haraye vyakāri
yā patri-paṅktir akṛpeṇa kṛpī-sutena |
utplutya gāṇḍiva-bhṛtā hṛdi gṛhyamāṇā
jātāsya sā kusuma-vṛṣṭir ivotsavāya

Rāga : “When the cruel Aśvatthāmā showered invincible arrows at Kṛṣṇa , Arjuna jumped forward and received the arrows on his chest. Those arrows gave pleasure to Arjuna like a shower of flowers.”

3.3.114

कुसुमान्य् अवचिन्वतः समन्ताद्
वन-माला-रचनोचितान्य् अरण्ये ।
वृषभस्य वृषार्कजा मरीचिर्
दिवसार्धे ऽपि बभूव कौमुदीव

kusumāny avacinvataḥ samantād
vana-mālā-racanocitāny araṇye |
vṛṣabhasya vṛṣārkajā marīcir
divasārdhe 'pi babhūva kaumudīva

Another example of rāga : “When Kṛṣṇa ’s friend Vṛṣabha arrived at noon to pick flowers for making garlands for Kṛṣṇa by wandering all over the forest, the hot rays of the summer sun in Vṛṣabha (sign of Taurus) were like the cool rays of the moon for him.”

3.3.115

अथ अयोगे उत्कण्ठितं, यथा--
धनुर्-वेदम् अधीयानो मध्यमस् त्वयि पाण्डवः ।
बाष्प-सङ्कीर्णया कृष्णः गिराश्लेषं व्यजिज्ञपत्

atha ayoge utkaṇṭhitaṃ, yathā--
dhanur-vedam adhīyāno madhyamas tvayi pāṇḍavaḥ |
bāṣpa-saṅkīrṇayā kṛṣṇaḥ girāśleṣaṃ vyajijñapat

Utkaṇṭhitam (separation, not having met Kṛṣṇa before):

"O Kṛṣṇa! The middle Pāṇḍava , Arjuna , while studying the military arts, embraced You by means of words mixed with tears."

3.3.116

अघस्य जठरानलात् फणि-ह्रदस्य च क्ष्वेडतो
दवस्य कवलाद् अपि त्वम् अवितात्र येषाम् अभूः ।
इतस् त्रितयतो ऽप्य् अतिप्रकट-घोर-धाटी-धरात्
कथं न विरह-ज्वराद् अवसितान् सखीन् अद्य नः

aghasya jaṭharānalāt phaṇi-hradasya ca kṣveḍato
davasya kavalād api tvam avitātra yeṣām abhūḥ |
itas tritayato 'py atiprakaṭa-ghora-dhāṭī-dharāt
kathaṃ na viraha-jvarād avasitān sakhīn adya naḥ

Viyoga (separation after meeting): "You protected us, Your friends, from the fire of digestion of Aghāsura , from the poison of Kāliya and from the appetite of the forest fire. But how will You protect us despairing friends from the attack of the fever of separation—which is far more ferocious than any of those three dangers?"

3.3.117

अत्रापि पूर्ववत् प्रोक्तास् तापाद्यास् ता दशा दश

atrāpi pūrvavat proktās tāpādyās tā daśā daśa

“As previously explained [3.2.116], the ten conditions starting with tāpa (pain or heat) appear in this condition of viyoga .”

3.3.118

प्रपन्नाः भाण्डीरे ऽप्य् अधिक-शिशिरे चण्डिम् अभरं
तुषारे ऽपि प्रौढिं दिनकर-सुता-स्रोतसि गतः ।
अपूर्वः कंसारे सुबल-मुख-मित्रावलिम् असौ
बलीयान् उत्तापस् तव विरह-जन्मा ज्वलयति

prapannāḥ bhāṇḍīre 'py adhika-śiśire caṇḍim abharaṃ
tuṣāre 'pi prauḍhiṃ dinakara-sutā-srotasi gataḥ |
apūrvaḥ kaṃsāre subala-mukha-mitrāvalim asau
balīyān uttāpas tava viraha-janmā jvalayati

Heat in the body: “O enemy of Kaṃsa ! The strong heat generated by separation from You is most amazing, because it causes even more intense heat in a very cool place. It has multiplied its heat in the cool waters of the Yamunā River, and is burning Your friends headed by Subala.”

3.3.119

त्वयि प्राप्ते कंस-क्षितिपति-विमोक्षाय नगरीं
गभीराद् आभीरावलि-तनुषु खेदाद् अनुदिनम् ।
चतूर्णां भूतानाम् अजनि तनिमा दानव-रिपो
समीरस्य घ्राणाध्वनि पृथुलता केवलम् अभूत्

tvayi prāpte kaṃsa-kṣitipati-vimokṣāya nagarīṃ
gabhīrād ābhīrāvali-tanuṣu khedād anudinam |
catūrṇāṃ bhūtānām ajani tanimā dānava-ripo
samīrasya ghrānādhvani pṛthulatā kevalam abhūt

Thinness: “O enemy of the demons! When You went to Mathurā to liberate Kaṃsa, the four elements earth, water, fire and ether in the cowherd boys became meager due to their intense sorrow. Only the air element passing through their nostrils became strong.”

3.3.120

नेत्राम्बुज-द्वन्द्वम् अवेक्ष्य पूर्णं
बाष्पाम्बु-पूरेण वरूथपस्य ।
तत्रानुवृत्तिं किल यादवेन्द्र
निर्विद्य निद्रा-मधुपी मुमोच

netrāmbuja-dvandvam avekṣya pūrṇaṃ
bāṣpāmbu-pūreṇa varūthapasya |
tatrānuvṛttiṃ kila yādavendra
nirvidya nidrā-madhupī mumoca

Insomnia: “O King of the Yadus! Seeing the tears in the lotus eyes of Your friend Varūthapa, the bees of sleep have given up those lotus eyes out of disgust.”

3.3.121

गते वृन्दारण्यात् प्रिय-सुहृदि गोष्ठेश्वर-सुते
लघु-भृतं सद्यः पतद्-अतितराम् उत्पतद् अपि ।
न हि भ्रामं भ्रामं भजति चटुलं तुलम् इव मे
निरालम्बं चेतः क्वचिद् अपि विलम्बं लवम् अपि

gate vṛndāraṇyāt priya-suhṛdi goṣṭheśvara-sute
laghu-bhṛtaṃ sadyaḥ patad-atitarām utpatad api |
na hi bhrāmaṃ bhrāmaṃ bhajati caṭulaṃ tulam iva me
nirālambaṃ cetaḥ kvacid api vilambaṃ lavam api

Vacant mind: “Since the son of the King of Vraja , my dear friend Kṛṣṇa , left Vṛndāvan, my fickle mind, without support, has become so light that it rises and falls like a piece of cotton, spins around constantly and cannot find a point of concentration.”

3.3.122

रचयति निज-वृत्तौ पाशुपाल्ये निवृत्तिं
कलयति च कलानां विस्मृतौ यत्न-कोटिम् ।
किम् अपरम् इह वाच्यं जीविते ऽप्य् अद्य धत्ते
यदुवर विरहात् ते नार्थितां बन्धु-वर्गः

racayati nija-vṛttau pāśupālye nivṛttiṃ
kalayati ca kalānāṃ vismṛtau yatna-koṭim |
kim aparam iha vācyaṃ jīvite 'py adya dhatte
yaduvara virahāt te nārthitāṃ bandhu-vargaḥ

Detachment: “O best of the Yadus! In separation from You, Your friends are no longer interested in their occupation of cow herding. They make millions of attempts to forget about singing and dancing. What more can I say? They do not desire to remain alive.”

3.3.123

अनाश्रित-परिच्छदाः कृश-विशीर्ण-रुक्षाङ्गकाः
सदा विफल-वृत्तयो विरहिताः किल च्छायया ।
विराव-परिवर्जितास् तव मुकुन्द गोष्ठान्तरे
स्फुरति सुहृदां गणाः शिखर-जात-वृक्षा इव

anāśrita-paricchadāḥ kṛśa-viśīrṇa-rukṣāṅgakāḥ
sadā viphala-vṛttayo virahitāḥ kila cchāyayā |
virāva-parivarjitās tava mukunda goṣṭhāntare
sphurati suhṛdāṃ gaṇāḥ śikhara-jāta-vṛkṣā iva

Dullness: “O Mukunda! Your friends appear like trees on the top of a mountain. As the trees have no leaves, they have no clothing. As the tree has no beauty, they have no luster. As the tree is silent without birds, they are silent. As the tree is without fruit, they are without actions. They are thin, with worn, rough limbs.”

3.3.124

व्याधिः--
विरह-ज्वर-संज्वरेण ते ज्वलिता विश्लथ-गात्र-बन्धना ।
यदुवीर तटे विचेष्टते चिरम् आभीर-कुमार-मण्डली

vyādhiḥ--
viraha-jvara-saṃjvareṇa te jvalitā viślatha-gātra-bandhanā |
yaduvīra taṭe viceṣṭate ciram ābhīra-kumāra-maṇḍalī

Sickness: “Hero of the Yadus! Suffering from the heat of fever in separation from You, all Your young cowherd friends have been lying on the bank of the Yamunā with limp limbs for many days.”

3.3.125

विना भवद्-अनुस्मृतिं विरह-विभ्रमेणाधुना
जगद्-व्यवहृति-क्रमं निखिलम् एव विस्मारिताः ।
लुण्ठन्ति भुवि शेरते बत हसन्ति धावन्त्य् अमी
रुदन्ति मथुरा-पते किम् अपि वल्लवानां गणाः

vinā bhavad-anusmṛtiṃ viraha-vibhrameṇādhunā
jagad-vyavahṛti-kramaṃ nikhilam eva vismāritāḥ |
luṇṭhanti bhuvi śerate bata hasanti dhāvanty amī
rudanti mathurā-pate kim api vallavānāṃ gaṇāḥ

Insanity: “Lord of Mathurā ! Unable to think of You because of the confusion caused by separation, the cowherd boys have now forgotten how to conduct themselves in this world. Sometimes they fall on the ground, sometimes they lie down, sometimes the laugh, sometimes they run, and sometimes they weep.”

3.3.126

दीव्यतीह मधुरे मथुरायां
प्राप्य राज्यम् अधुना मधु-नाथे ।
विश्वम् एव मुदितं रुदितान्धे
गोकुले तु मुहुर् आकुलताभूत्

dīvyatīha madhure mathurāyāṃ
prāpya rājyam adhunā madhu-nāthe |
viśvam eva muditaṃ ruditāndhe
gokule tu muhur ākulatābhūt

Fainting: “The Lord of the Yadus, having attained a kingdom at sweet Mathurā , now enjoys Himself and gives bliss to the world. But [the inhabitants of] Gokula have become completely confused, crying and fainting continuously.”

3.3.127

कंसारेर् विरह-ज्वरोर्मि-जनित-ज्वालावली-जर्जरा
गोपाः शैल-तटे तथा शिथिलित-श्वासाङ्कुराः शेरते ।
वारं वारम् अखर्व-लोचन-जलैर् आप्लाव्य तान् निश्चलान्
शोचन्त्य् अद्य यथा चिरं परिचय-स्निग्धाः कुरङ्गा अपि

kaṃsārer viraha-jvarormi-janita-jvālāvalī-jarjarā
gopāḥ śaila-taṭe tathā śithilita-śvāsāṅkurāḥ śerate |
vāraṃ vāram akharva-locana-jalair āplāvya tān niścalān
śocanty adya yathā ciraṃ paricaya-snigdhāḥ kuraṅgā api

Death-like state: “O enemy of Kaṃsa ! Worn out with the pain arising from the waves of fever of separation, the cowherd boys have fallen down on the plateau of Govardhan and are breathing only slightly. Just as people lament with tears in their eyes when they see that an acquaintance has fallen into difficulty, today the deer lament for them, soaking their motionless bodies with their profuse tears.”

3.3.128

प्रोक्तेयं विरहावस्था स्पष्ट-लीलानुसारतः ।
कृष्णेन विप्रयोगः स्यान् न जातु व्रज-वासिनाम्

prokteyaṃ virahāvasthā spaṣṭa-līlānusārataḥ |
kṛṣṇena viprayogaḥ syān na jātu vraja-vāsinām

“The separation described here is according to the pastimes of the Lord when He appears on earth. However in His eternal pastimes, the inhabitants of Vraja are never separated from Kṛṣṇa .”

3.3.129

तथा च स्कान्दे मथुरा-खण्डे--
वत्सैर् वत्सतरीभिश् च सदा क्रीडति माधवः ।
वृन्दावनान्तर-गतः स-रामो बालकैर् वृतः

tathā ca skānde mathurā-khaṇḍe--
vatsair vatsatarībhiś ca sadā krīḍati mādhavaḥ |
vṛndāvanāntara-gataḥ sa-rāmo bālakair vṛtaḥ

This is stated in the Skanda Purāṇa , Mathurā- khaṇḍa : “Kṛṣṇa , along with Balarāma , surrounded by the boys of Vraja , plays eternally in Vṛndāvan with the cows and calves.”

3.3.130

अथ योगे सिद्धिर्, यथा--
पाण्डवः पुण्डरीकाक्षं प्रेक्ष्य चक्रि-निकेतने ।
चित्राकारं भजन्न् एव मित्राकारम् अदर्शयत्

atha yoge siddhir, yathā--
pāṇḍavaḥ puṇḍarīkākṣaṃ prekṣya cakri-niketane |
citrākāraṃ bhajann eva mitrākāram adarśayat

Siddhi (meeting Kṛṣṇa for the first time): “Arjuna , seeing Kṛṣṇa in the house of the potter in Drupada ’s town, became motionless like a picture, and thus revealed himself as a true friend.”

3.3.131

तं मातुलेयं परिरभ्य निर्वृतो
भीमः स्मयन् प्रेम-जवाकुलेन्द्रियः ।
यमौ किरीटी च सुहृत्तमं मुदा
प्रबृद्ध-बाष्पः परिरेभिरे ऽच्युतम्

taṃ mātuleyaṃ parirabhya nirvṛto
bhīmaḥ smayan prema-javākulendriyaḥ |
yamau kirīṭī ca suhṛttamaṃ mudā
prabṛddha-bāṣpaḥ parirebhire 'cyutam

Tuṣṭi (meeting Kṛṣṇa after separation) from the Tenth Canto of Śrīmad-Bhāgavatam [10.71.27]:

“Then Bhīma , his eyes brimming with tears, laughed with joy as he embraced his maternal cousin, Kṛṣṇa. Arjuna and the twins— Nakula and Sahadeva — also joyfully embraced their dearmost friend, the infallible Lord, and they cried profusely.”

3.3.132

कुरुजाङ्गले हरिम् अवेक्ष्य पुरः
प्रिय-सङ्गमं व्रज-सुहृन्-निकराः ।
भुज-मण्डलेन मणि-कुण्डलिनः
पुलकाञ्चितेन परिषष्वजिरे

kurujāṅgale harim avekṣya puraḥ
priya-saṅgamaṃ vraja-suhṛn-nikarāḥ |
bhuja-maṇḍalena maṇi-kuṇḍalinaḥ
pulakāñcitena pariṣaṣvajire

Another example: “His friends from Vraja , who had longed to see Him for so long, seeing Kṛṣṇa at Kurukṣetra , embraced Him with all their arms erupting in goosebumps.”

3.3.133

यत्-पाद-पांसुर् बहु-जन्म-कृच्छ्रतो
धृतात्मभिर् योगिभिर् अप्य् अलभ्यः ।
स एव यद्-दृग्-विषयः स्वयं स्थितः
किं वर्ण्यते दिष्टम् अतो व्रजौकसाम्

yat-pāda-pāṃsur bahu-janma-kṛcchrato
dhṛtātmabhir yogibhir apy alabhyaḥ |
sa eva yad-dṛg-viṣayaḥ svayaṃ sthitaḥ
kiṃ varṇyate diṣṭam ato vrajaukasām

Sthiti (permanent association) from the Tenth Canto of Śrīmad-Bhāgavatam [10.12.12]: “Yogīs may undergo severe austerities and penances for many births by practicing yama , niyama , āsana and prāṇāyāma , none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we

describe about the great fortune of the inhabitants of Vrajabhūmi , Vṛndāvana , with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?”

3.3.134

द्वयोर् अप्य् एक-जातीय-भाव-माधुर्य-भाग् असौ ।
प्रेयान् काम् अपि पुष्णाति रसश् चित्त-चमत्कृतिम्

dvayor apy eka-jātīya-bhāva-mādhurya-bhāg asau |
preyān kām api puṣṇāti rasaś citta-camatkṛtim

“This preyo- rasa or sakhya -rasa , in which Kṛṣṇa and the devotee partake of the sweetness of one type of love, nourishes astonishing bliss in the heart.”

3.3.135

प्रीते च वत्सले चापि कृष्ण-तद्-भक्तयोः पुनः ।
द्वयोर् अन्योन्य-भावस्य भिन्न-जातीयता भवेत्

prīte ca vatsale cāpi kṛṣṇa-tad-bhaktayoḥ punaḥ |
dvayor anyonya-bhāvasya bhinna-jātīyatā bhavet

“In prīti - rasa (dāsya-rasa) and vātsalya-rasa , Kṛṣṇa ’s and the devotee’s love are of different types.”

3.3.136

प्रेयान् एव भवेत् प्रेयान् अतः सर्व-रसेष्व् अयम् ।
सख्य-सम्पृक्त-हृदयैः सद्भिर् एवानुबुध्यते

preyān eva bhavet preyān ataḥ sarva-raseṣv ayam |
sakhya-sampṛkta-hṛdayaiḥ sadbhir evānubudhyate

“For this reason, the devotees devoted to sakhya - rasa understand that this sakhya-rasa is the best of all rasas .”

iti śrī-śrī- bhakti -rasāmṛta-sindhau paścima -vibhāge
mukhya-bhakti-rasa-pañcaka-nirūpaṇe preyo-bhakti-rasa-laharī tṛtīyā ||

“Thus ends the Third Wave in the Western Ocean of Śrī Bhakti-rasāmṛta - sindhu , concerning preyo-bhakti-rasa .”

WESTERN DIVISION

3.4

Vātsalya-rasa

82 source units · 3.4.1 to 3.4.84

3.4.1

विभावाद्यैस् तु वात्सल्यं स्थायी पुष्टिम् उपागतः ।
एष वत्सल-नामात्र प्रोक्तो भक्ति-रसो बुधैः

vibhāvādyais tu vātsalyaṃ sthāyī puṣṭim upāgataḥ |
eṣa vatsala-nāmātra prokto bhakti-raso budhaiḥ

“When vatsala-sthāyī- bhāva is nourished by vibhāva and other elements [of bhakti], it is called vatlasa-bhakti- rasa by the wise.”

3.4.2

तत्र आलम्बनाः--
कृष्णं तस्य गुरूंश् चात्र प्राहुर् आलम्बनान् बुधाः

tatra ālambanāḥ--
kṛṣṇaṃ tasya gurūṃś cātra prāhur ālambanān budhāḥ

“The learned say that Kṛṣṇa and the devotees acting as elders are the ālambana for this rasa .”

3.4.3

नव-कुवलय-दाम-श्यामलं कोमलाङ्गं
विचलद्-अलक-भृङ्ग-क्रान्त-नेत्राम्बुजान्तम् ।
व्रज-भुवि विहरन्तं पुत्रम् आलोकयन्ती
व्रज-पति-दयितासीत् प्रस्नवोत्पीड-दिग्धा

nava-kuvalaya-dāma-śyāmalaṃ komalāṅgaṃ
vicalad-alaka-bhṛṅga-krānta-netrāmbujāntam |
vraja-bhuvi viharantaṃ putram ālokayantī
vraja-pati-dayitāsīt prasnavotpīḍa-digdhā

Kṛṣṇa as the viṣaya of vātsalya- rasa : “On seeing her son, who had the complexion of a fresh blue lotus, who had a soft body with lotus eyes touched by bee-like locks of hair, Yaśodā became wet with milk flowing forcefully from her breasts.”

3.4.4

श्यामाङ्गो रुचिरः सर्व-सल्-लक्षण-युतो मृदुः ।
प्रिय-वाक् सरलो ह्रीमान् विनयी मान्य-मान-कृत् ।
दातेत्य्-आदि-गुणो कृष्णो विभाव इति कथ्यते

śyāmāṅgo ruciraḥ sarva-sal-lakṣaṇa-yuto mṛduḥ |
priya-vāk saralo hrīmān vinayī mānya-māna-kṛt |
dātety-ādi-guṇo kṛṣṇo vibhāva iti kathyate

“The vibhāva of the vātsalya- rasa is Kṛṣṇa , with attractive dark, soft body, endowed with all wonderful characteristics, speaking lovely words. He is honest, shy, obedient, respectful and generous.”

3.4.5

एवं गुणस्य चास्यानुग्राह्यत्वाद् एव कीर्तिता ।
प्रभावानास्पदतया वेद्यस्यात्र विभावता

evaṃ guṇasya cāsyānugrāhyatvād eva kīrtitā |
prabhāvānāspadatayā vedyasyātra vibhāvatā

“Kṛṣṇa , endowed with the above-mentioned qualities, but without manifesting powers, is famous as the vibhāva of the vatsala- rasa by accepting Himself as the object of compassion.”

3.4.6

तथा श्री-दशमे (१०.८.४५)--
त्रय्या चोपनिषद्भिश् च साङ्ख्य-योगैश् च सात्वतैः ।
उपगीयमान-माहात्म्यं हरिं सामन्यतात्मजम्

tathā śrī-daśame (10.8.45)--
trayyā copaniṣadbhiś ca sāṅkhya-yogaiś ca sātvataiḥ |
upagīyamāna-māhātmyaṃ hariṃ sāmanyatātmajam

From the Tenth Canto of Śrīmad-Bhāgavatam [10.8.45]: “The glories of the Supreme Personality of Godhead are studied through the three Vedas , the Upaniṣads , the literature of Sāṅkhya - yoga , and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child.”

3.4.7

विष्णुर् नित्यम् उपास्यते सखि मया तेनात्र नीताः क्षयं
शङ्के पूतनिकादयः क्षिति-रुहौ तौ वात्ययोन्मूलितौ ।
प्रत्यक्षं गिरिर् एष गोष्ट-पतिना रामेण सार्धं धृतस्
तत्-तत्-कर्म दुरन्वयं मम शिशोः केनास्य सम्भाव्यते

viṣṇur nityam upāsyate sakhi mayā tenātra nītāḥ kṣayaṃ
śaṅke pūtanikādayaḥ kṣiti-ruhau tau vātyayonmūlitau |
pratyakṣaṃ girir eṣa goṣṭa-patinā rāmeṇa sārdhaṃ dhṛtas
tat-tat-karma duranvayaṃ mama śiśoḥ kenāsya sambhāvyate

Another example: “Because my husband and I have worshiped Viṣṇu constantly, Pūtana and other demons have been destroyed. The two arjuna trees were uprooted by the wind (and Viṣṇu protected Him). I saw with my own eyes that Govardhana was held up by my husband with Balarāma ’s help, because of worshipping Viṣṇu. How would it be possible for my baby to perform all those difficult tasks?”

3.4.8

अथ गुरवः--
अधिकं-मन्य-भावेन शिक्षा-कारितयापि च ।
लालकत्वादिनाप्य् अत्र विभावा गुरवो मताः

atha guravaḥ--
adhikaṃ-manya-bhāvena śikṣā-kāritayāpi ca |
lālakatvādināpy atra vibhāvā guravo matāḥ

The elders (aśraya): “The elders become vibhāva of vatsala- rasa by thinking themselves greater than Kṛṣṇa , protecting Him and teaching Him.”

3.4.9

भूर्य्-अनुग्रह-चितेन चेतसा
लालनोत्कम् अभितः कृपाकुलम् ।
गौरवेण गुरुणा जगद्-गुरोर्
गौरवं गणम् अगण्यम् आश्रये

bhūry-anugraha-citena cetasā
lālanotkam abhitaḥ kṛpākulam |
gauraveṇa guruṇā jagad-guror
gauravaṃ gaṇam agaṇyam āśraye

An example: “I take shelter of the countless elders, full of desire to remove Kṛṣṇa ’s sorrow, who are eager to care for Him, with hearts filled with great desire to protect Him, though He is the guru for the entire universe.”

3.4.11

देवकी तत्-सपत्न्यश् च कुन्ती चानकदुन्दुभिः ।
सान्दीपनि-मुखाश् चान्ये यथा-पूर्वम् अमी वराः ।
व्रजेश्वरी-व्रजाधीशौ श्रेष्ठौ गुरुजनेष्व् इमौ

devakī tat-sapatnyaś ca kuntī cānakadundubhiḥ |
sāndīpani-mukhāś cānye yathā-pūrvam amī varāḥ |
vrajeśvarī-vrajādhīśau śreṣṭhau gurujaneṣv imau

“The elders of Kṛṣṇa are Yaśodā , Nanda , Rohiṇī , the gopīs whose sons were stolen by Lord Brahmā , Devakī and other wives of Vasudeva , Kunti , Vasudeva and Sāndīpani Muni . Among the elders, the first in the list are superior to the later ones.”

3.4.12

क्षौमं वासः पृथु-कटि-तटे बिभ्रती सूत्र-नद्धं
पुत्र-स्नेह-स्नुत-कुच-युगं जात-कम्पं च सुभ्रूः ।
रज्ज्व्-आकर्ष-श्रम-भुज-चलत्-कङ्कणौ कुण्डले च
स्विन्नं वक्त्रं कबर-विगलन्-मालती निर्ममन्थ

kṣaumaṃ vāsaḥ pṛthu-kaṭi-taṭe bibhratī sūtra-naddhaṃ
putra-sneha-snuta-kuca-yugaṃ jāta-kampaṃ ca subhrūḥ |
rajjv-ākarṣa-śrama-bhuja-calat-kaṅkaṇau kuṇḍale ca
svinnaṃ vaktraṃ kabara-vigalan-mālatī nirmamantha

The form of Yaśodā , from the Tenth Canto of Śrīmad-Bhāgavatam [10.9.3]: “Dressed in a saffron-yellow sari , with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful eyebrows, was wet with perspiration, and mālatī flowers were falling from her hair.”

3.4.13

डोरी-जुटित-वक्र-केश-पटला सिन्दूर-बिन्दूल्लसत्-
सीमान्त-द्युतिर् अङ्ग-भूषण-विधिं नाति-प्रभूतं श्रिता ।
गोविन्दास्य-निसृष्ट-साश्रु-नयन-द्वन्द्वा नवेन्दीवर-
श्याम-श्याम-रुचिर् विचित्र-सिचया गोष्ठेश्वरी पातु वः

ḍorī-juṭita-vakra-keśa-paṭalā sindūra-bindūllasat-
sīmānta-dyutir aṅga-bhūṣaṇa-vidhiṃ nāti-prabhūtaṃ śritā |
govindāsya-nisṛṣṭa-sāśru-nayana-dvandvā navendīvara-
śyāma-śyāma-rucir vicitra-sicayā goṣṭheśvarī pātu vaḥ

Another description of her form: “The queen of the cowherds, Yaśodā , has wavy hair bound by cords, with a dot of sindhura at the part of her hair. She does not wear many ornaments. Her eyes become filled with tears on seeing Kṛṣṇa . Her complexion is dark like a blue lotus, radiating a dark glow, and she wears colorful clothing. May she protect us!”

3.4.14

तनौ मन्त्र-न्यासं प्रणयति हरेर् गद्गदमयी
स-बाष्पाक्षी रक्षा-तिलकम् अलिके कल्पयति च ।
स्नुवाना प्रत्यूषे दिशति च भुजे कार्मणम् असौ
यशोदा मूर्तेव स्फुरति सुत-वात्सल्य-पटली

tanau mantra-nyāsaṃ praṇayati harer gadgadamayī
sa-bāṣpākṣī rakṣā-tilakam alike kalpayati ca |
snuvānā pratyūṣe diśati ca bhuje kārmaṇam asau
yaśodā mūrteva sphurati suta-vātsalya-paṭalī

Yaśodā ’s motherly affection: “Early in the morning, with milk dripping from her breasts, with choked voice and tears in her eyes, Yaśodā uttered mantras on Kṛṣṇa ’s limbs, placed tilaka on His forehead for His protection, and tied protective herbs on His arm. She was the personification of maternal love.”

3.4.15

तिल-तण्डुलितैः कचैः स्फुरन्तं
नव-भाण्डीर-पलाश-चारु-चेलम् ।
अति-तुन्दिलम् इन्दु-कान्ति-भाजं
व्रज-राजं वर-कूर्चम् अर्चयामि

tila-taṇḍulitaiḥ kacaiḥ sphurantaṃ
nava-bhāṇḍīra-palāśa-cāru-celam |
ati-tundilam indu-kānti-bhājaṃ
vraja-rājaṃ vara-kūrcam arcayāmi

Nanda 's form: "I worship Nanda, the corpulent king of Vraja , who has a mixture of black and white hair on his head, an attractive beard as white as the moon, and clothing the color of a new banyan leaf."

3.4.16

अवलम्ब्य कराङ्गुलिं निजां
स्खलद्-अङ्घ्रि प्रसरन्तम् अङ्गने ।
उरसि स्रवद्-अश्रु-निर्झरो
मुमुदे प्रेक्ष्य सुतं व्रजाधिपः

avalambya karāṅguliṃ nijāṃ
skhalad-aṅghri prasarantam aṅgane |
urasi sravad-aśru-nirjharo
mumude prekṣya sutaṃ vrajādhipaḥ

His parental affection: "Kṛṣṇa held the fingers of Nanda as He walked about the yard on unsteady feet. Seeing his son begin to walk, Nanda was inundated with bliss, and his chest became covered with tears."

3.4.17

अथ उद्दीपनाः--

कौमारादि-वयो-रूप-वेशाः शैशव-चापलम् ।

जल्पित-स्मित-लीलाद्याः बुधैर् उद्दीपनाः स्मृताः

atha uddīpanāḥ--

kaumārādi-vayo-rūpa-veśāḥ śaiśava-cāpalam |

jalpita-smita-līlādyāḥ budhair uddīpanāḥ smṛtāḥ

Uddīpanas : “The uddīpanas for vatsala- rasa are said to be Kṛṣṇa ’s three ages starting with kaumāra , His form, His cloth, His naughty activities, His laughing and His playing.”

3.4.18

तत्र कौमारम्--

आद्यं मध्यं तथा शेषं कौमारं त्रि-विधं मतम्

tatra kaumāram--

ādyaṃ madhyaṃ tathā śeṣaṃ kaumāraṃ tri-vidhaṃ matam

“The kaumāra age has three stages: beginning, middle and end.”

3.4.19

तत्र आद्यम्--

स्थूल-मध्योरुतापाङ्ग-श्वेतिमा स्वल्प-दन्तता ।

प्रव्यक्त-मार्दवत्वं च कौमारे प्रथमे सति

tatra ādyam--

sthūla-madhyorutāpāṅga-śvetimā svalpa-dantatā |

pravyakta-mārdavatvaṃ ca kaumāre prathame sati

The first part of kaumāra : “At the beginning of the kaumāra age, His waist and thighs are chubby. The edges of His eyes are white, His teeth beging to appear slightly and His body is very tender.”

3.4.20

त्रि-चतुर-दशन-स्फुरन्-मुखेन्दुं
पृथुतर-मध्य-कटि-रकोरु-सीमा ।
नव-कुवलय-कोमलः कुमारो
मुदम् अधिकां व्रज-नाथयोर् व्यतानीत्

tri-catura-daśana-sphuran-mukhenduṃ
pṛthutara-madhya-kaṭi-rakoru-sīmā |
nava-kuvalaya-komalaḥ kumāro
mudam adhikāṃ vraja-nāthayor vyatānīt

An example: “This young boy, showing three or four teeth, with chubby waist and thighs, who was as soft as a fresh blue lotus, gave extraordinary joy to Nanda and Yaśodā .”

3.4.21

अस्मिन् मुहुः पद-क्षेप-क्षणिके रुदित-स्मिते ।
स्वाङ्गुष्ठ-पानम् उत्तान-शयनाद्यं च चेष्टितम्

asmin muhuḥ pada-kṣepa-kṣaṇike rudita-smite |
svāṅguṣṭha-pānam uttāna-śayanādyaṃ ca ceṣṭitam

“Kṛṣṇa ’s activities at the beginning of the kaumāra age are kicking up His legs, momentary crying or laughing, sucking His thumb and sleeping on His back.”

3.4.22

मुख-पुट-कृत-पादाम्भोरुहाङ्गुष्ठ-मूर्ध-
प्रचल-चरण-युग्मं पुत्रम् उत्तान-सुप्तम् ।
क्षणम् इह विरुदन्तं स्मेर-वक्त्रं क्षणं सा
तिलम् अपि विरतासीन् नेक्षितुं गोष्ठ-राज्ञी

mukha-puṭa-kṛta-pādāmbhoruhāṅguṣṭha-mūrdha-
pracala-caraṇa-yugmaṃ putram uttāna-suptam |
kṣaṇam iha virudantaṃ smera-vaktraṃ kṣaṇaṃ sā
tilam api viratāsīn nekṣituṃ goṣṭha-rājñī

An example: “Yaśoda could not stop looking at Her son sucking His big toe, throwing His two feet in the air, lying on His back, sometimes crying and sometimes laughing.”

3.4.23

अत्र व्याघ्र-नखं कण्ठे रक्षा-तिलक-मङ्गलम् ।
पट्ट-डोरी कटौ हस्ते सूत्रम् इत्य् आदि मण्डनम्

atra vyāghra-nakhaṃ kaṇṭhe rakṣā-tilaka-maṅgalam |
paṭṭa-ḍorī kaṭau haste sūtram ity ādi maṇḍanam

“The ornaments of the kaumāra age are a tiger claw around His neck, tilak for protection, mascara on His eyes, a cord around His waist and a string tied on His wrist.”

3.4.24

तरक्षु-नख-मण्डलं नव-तमाल-पत्र-द्युतिं
शिशुं रुचिर-रोचना-कृत-तमाल-पत्र-श्रियम् ।
धृत-प्रतिसरं कटि-स्फुरित-पट्ट-सूत्र-स्रजं
व्रजेश-गृहिणी सुतं न किल वीक्ष्य तृप्तिं ययौ

tarakṣu-nakha-maṇḍalaṃ nava-tamāla-patra-dyutiṃ
śiśuṃ rucira-rocanā-kṛta-tamāla-patra-śriyam |
dhṛta-pratisaraṃ kaṭi-sphurita-paṭṭa-sūtra-srajaṃ
vrajeśa-gṛhiṇī sutaṃ na kila vīkṣya tṛptiṃ yayau

An example: “Looking at her son possessing the complexion of a new tamāla leaf, with a tiger claw around His neck, with yellow gorocana tilaka , with a string tied around His wrist and a silk cord around His waist, Yaśoda could never satisfy her eyes.”

3.4.25

अथ मध्यमम्--
दृक्-तटी-भाग्-अलकतानग्नता च्छिद्रि-कर्णता ।
कलोक्ति-रिङ्गनाद्यं च कौमारे सति मध्यमे

atha madhyamam--
dṛk-taṭī-bhāg-alakatānagnatā cchidri-karṇatā |
kalokti-riṅganādyaṃ ca kaumāre sati madhyame

Middle kaumāra age: “In the middle kaumāra age, Kṛṣṇa has locks of hair falling to His eyes. He appears with partial clothing, He has pierced ears, He utters sweet, unclear words, and He begins to crawl.”

3.4.26

विचलद्-अलक-रुद्ध-भ्रू-कुटी चञ्चलाक्षं
कल-वचनम् उदञ्चन् नूतन-श्रोत्र-रन्ध्रम् ।
अलघु-रचित-रिङ्गं गोकुले दिग्-दुकूलं
तनयम् अमृत-सिन्धौ प्रेक्ष्य माता न्यमाङ्क्षीत्

vicalad-alaka-ruddha-bhrū-kuṭī cañcalākṣaṃ
kala-vacanam udañcan nūtana-śrotra-randhram |
alaghu-racita-riṅgaṃ gokule dig-dukūlaṃ
tanayam amṛta-sindhau prekṣya mātā nyamāṅkṣīt

“Mother Yaśodā drowned in an ocean of bliss on seeing her partially naked son with locks hanging down to His brow, with darting eyes, inarticulate words and fresh holes in His ears, as He crawled about more frequently.”

3.4.27

घ्राणस्य शिखरे मुक्ता नव-नीतं कराम्बुजे ।
किङ्किण्य्-आदि च कट्यादौ प्रसाधनम् इहोदितम्

ghrāṇasya śikhare muktā nava-nītaṃ karāmbuje |
kiṅkiṇy-ādi ca kaṭyādau prasādhanam ihoditam

“The decorations of the middle kaumāra period are a pearl at the tip of His nose, butter in His hand and bells around His waist.”

3.4.28

क्वणित-कनक-किङ्किणी-कलापं
स्मित-मुखम् उज्ज्वल-नासिकाग्रम् उक्तम् ।
कर-धृत-नवनीत-पिण्डम् अग्रे
तनयम् अवेक्ष्य ननन्द नन्द-पत्नी

kvaṇita-kanaka-kiṅkiṇī-kalāpaṃ
smita-mukham ujjvala-nāsikāgram uktam |
kara-dhṛta-navanīta-piṇḍam agre
tanayam avekṣya nananda nanda-patnī

An example: “Nanda ’s wife derived great pleasure from seeing Kṛṣṇa in front of her, with small gold bells jingling around His waist, with a pearl in His nose and butter in His hand.”

3.4.29

अथ शेषम्--
अत्र किञ्चित् कृशं मध्यम् ईषत्-प्रथिम-भाग् उरः ।
शिरश् च काक-पक्षाढ्यं कौमारे चरमे सति

atha śeṣam--
atra kiñcit kṛśaṃ madhyam īṣat-prathima-bhāg uraḥ |
śiraś ca kāka-pakṣāḍhyaṃ kaumāre carame sati

Late kaumāra age: “During the last part of the kaumāra age, Kṛṣṇa ’s waist becomes slightly thinner, His chest becomes slightly broader, and three braids hang down His back.”

3.4.30

स मनाग् अपचीयमान-मध्यः
प्रथिमोपक्रम-शिक्षणार्थि-वक्षाः ।
दधद्-आकुल-काक-पक्ष-लक्ष्मीं
जननीं स्तम्भयति स्म दिव्य-डिम्भः

sa manāg apacīyamāna-madhyaḥ
prathimopakrama-śikṣaṇārthi-vakṣāḥ |
dadhad-ākula-kāka-pakṣa-lakṣmīṃ
jananīṃ stambhayati sma divya-ḍimbhaḥ

An example: “The sight of the charming child with thin waist, slightly broadened chest, and three braids ties at the back of His head completely stunned His mother.”

3.4.31

धटी फण-पडी चात्र किञ्चिद्-वन्य-विभूषणम् ।
लघु-वेत्रक-रत्नादि मण्डनं परिकीर्तितम्

dhaṭī phaṇa-paḍī cātra kiñcid-vanya-vibhūṣaṇam |
laghu-vetraka-ratnādi maṇḍanaṃ parikīrtitam

“A long narrow cloth wrapped around the waist, cloth folded to resemble a serpent’s head at the front, flower ornaments and a small stick in His hand are considered the ornaments of the last part of the kaumāra age.”

3.4.32

वत्स-रक्षा व्रजाभ्यर्णे वयस्यैः सह खेलनम् ।
पाव-शृङ्ग-दलादीनां वादनाद्य् अत्र चेष्टितम्

vatsa-rakṣā vrajābhyarṇe vayasyaiḥ saha khelanam |
pāva-śṛṅga-dalādīnāṃ vādanādy atra ceṣṭitam

“The activities of the last part of kaumāra age are herding the calves near Vraja , playing with friends, and playing on small flutes, horns and leaves.”

3.4.33

शिखण्ड-कृत-शेखरः फण-पटीं दधत्
करे च लगुडीं लघुं सवयसां कुलैर् आवृतः ।
अवन्न् इह शकृत्-करीन् परिसरे व्रजस्य प्रिये
सुतस् तव कृतार्थयत्य् अहह पश्य नेत्राणि नः

śikhaṇḍa-kṛta-śekharaḥ phaṇa-paṭīṃ dadhat
kare ca laguḍīṃ laghuṃ savayasāṃ kulair āvṛtaḥ |
avann iha śakṛt-karīn parisare vrajasya priye
sutas tava kṛtārthayaty ahaha paśya netrāṇi naḥ

An example of activities of late kaumāra : “O dear wife! Just look! Your son, with a peacock feather on His head and the hood-shaped cloth decoration, carrying a stick and surrounded by His friends, is herding the calves at the edge of Vraja . By seeing Him, our eyes have become successful.”

3.4.34

अथ पौगण्डम्--
पौगण्डादि पुरैवोक्तं तेन सङ्क्षिप्य लिख्यते

atha paugaṇḍam--
paugaṇḍādi puraivoktaṃ tena saṅkṣipya likhyate

Paugaṇḍa age: “Since the paugaṇḍa age was described previously [as the uddīpana for sakhya - rasa , 3.3.61-77], it is only summarized here.”

3.4.35

पथि पथि सुरभीणान् अंशुकोत्तंसि-मूर्धा
धवलिम् अयुग्-अपाङ्गो मण्डितः कञ्चुकेन ।
लघु लघु परिगुञ्जन्-मञ्जु-मञ्जीर-युग्मं
व्रज-भुवि मम वत्सः कच्च-देशाद् उपैति

pathi pathi surabhīṇān aṃśukottaṃsi-mūrdhā
dhavalim ayug-apāṅgo maṇḍitaḥ kañcukena |
laghu laghu pariguñjan-mañju-mañjīra-yugmaṃ
vraja-bhuvi mama vatsaḥ kacca-deśād upaiti

An example: “My son with white edges on His eyes, wearing a turban and jacket, is returning to Vraja from the riverbank, following behind the cows while His attractive ankle bells jingle.”

3.4.36

अरुणिम-युग्-अपाङ्गस् तुङ्ग-वक्षः-कपाटी-
विलुठद्-अमल-हारो रम्य-रोमावलि-श्रीः ।
पुरुष-मणिर् अयं मे देवकि श्यामलाङ्गस्
त्वद्-उदर-खनि-जन्मा नेत्रम् उच्चैर् धिनोति

aruṇima-yug-apāṅgas tuṅga-vakṣaḥ-kapāṭī-
viluṭhad-amala-hāro ramya-romāvali-śrīḥ |
puruṣa-maṇir ayaṃ me devaki śyāmalāṅgas
tvad-udara-khani-janmā netram uccair dhinoti

Kaiśora age: “O Yaśoda! That jewel of a man, dark in color, who came from the mine of your womb, with reddish edges on His eyes, with raised chest and necklace hanging on His throat, and a line of hair raising on His belly, is giving pleasure to my eyes.”

3.4.37

नव्येन यौवनेनापि दीव्यन् गोष्ठेन्द्र-नन्दनः ।
भाति केवल-वात्सल्य-भाजां पौगण्ड-भाग् इव

navyena yauvanenāpi dīvyan goṣṭhendra-nandanaḥ |
bhāti kevala-vātsalya-bhājāṃ paugaṇḍa-bhāg iva

“Though Kṛṣṇa is beautiful in the age of nava -yauvana (late kaiśora), He appears as if He were still in the paugaṇḍa age for those fixed in pure vātsalya- rasa .”

3.4.38

सुकुमारेण पौगण्ड-वयसा सङ्गतो ऽप्य् असौ ।
किशोराभः सदा दास-विशेषाणां प्रभासते

sukumāreṇa paugaṇḍa-vayasā saṅgato 'py asau |
kiśorābhaḥ sadā dāsa-viśeṣāṇāṃ prabhāsate

“And when Kṛṣṇa is in the delicate paugaṇḍa age, He appears to be in the kaiśora age for certain types of persons in dāsya- rasa .”

3.4.39

पारीर् भिनत्ति विकिरत्य् अजिरे दधीनि
सन्तानिकां हरति कृन्तति मन्थ-दण्डम् ।
वह्नौ क्षिपत्य् अविरतं नव-नीतम् इत्थं
मातुः प्रमोद-भरम् एव हरिस् तनोति

pārīr bhinatti vikiraty ajire dadhīni
santānikāṃ harati kṛntati mantha-daṇḍam |
vahnau kṣipaty aviratam nava-nītam itthaṃ
mātuḥ pramoda-bharam eva haris tanoti

The insolence of His kaiśora age: “Kṛṣṇa gave bliss to Mother Yaśodā by breaking the milk pots, scattering the yogurt, stealing the cream off the milk, breaking the churning rod and constantly throwing butter on the fire.”

3.4.40

प्रेक्ष्य प्रेक्ष्य दिशः स-शङ्कम् असकृन् मन्दं पदं निक्षिपन्
नायात्य् एष लतान्तरे स्फुटम् इतो गव्यं हरिष्यन् हरिः ।
तिष्ठ स्वैरम् अजानतीव मुखरे चौर्य-भ्रमद्-भ्रू-लतं
त्रस्यल्-लोचनम् अस्य शुष्यद्-अधरं रम्यं दिदृक्षे मुखम्

prekṣya prekṣya diśaḥ sa-śaṅkam asakṛn mandaṃ padaṃ nikṣipan
nāyāty eṣa latāntare sphuṭam ito gavyaṃ hariṣyan hariḥ |
tiṣṭha svairam ajānatīva mukhare caurya-bhramad-bhrū-lataṃ
trasyal-locanam asya śuṣyad-adharaṃ ramyaṃ didṛkṣe mukham

Another example: “O Mukharā! Kṛṣṇa , looking all around in fear and walking softly, has certainly come to steal the butter by darting out from behind the creepers. Remain here, pretending not to know. I desire to see His attractive face, dry and with frightened eyes as He moves His brows, thinking of how to steal the butter.”

3.4.41

अथ अनुभावाः--
अनुभावाः शिरो-घ्राणं करेणाङ्गाभिमार्जनम् ।
आशीर्वादो निदेशश् च लालनं प्रतिपालनम् ।
हितोपदेश-दानाद्या वत्सले परिकीर्तिताः

atha anubhāvāḥ--
anubhāvāḥ śiro-ghrāṇaṃ kareṇāṅgābhimārjanam |
āśīrvādo nideśaś ca lālanaṃ pratipālanam |
hitopadeśa-dānādyā vatsale parikīrtitāḥ

“The anubhāvas in vatsala- rasa are smelling Kṛṣṇa ’s head, rubbing His body with one’s hands, giving blessings to Him, giving Him orders, caring for Him, protecting Him and giving beneficial instructions.”

3.4.42

तद्-ईक्षणोत्प्रेम-रसाप्लुताशया
जातानुरागा गत-मन्यवो ऽर्भकान् ।
उदुह्य दोर्भिः परिरभ्य मूर्धनि
घ्राणैर् अवापुः परमां मुदं ते

tad-īkṣaṇotprema-rasāplutāśayā
jātānurāgā gata-manyavo 'rbhakān |
uduhya dorbhiḥ parirabhya mūrdhani
ghrāṇair avāpuḥ paramāṃ mudaṃ te

Smelling His head, from the Tenth Canto of Śrīmad-Bhāgavatam [10.13.33]: “At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons' heads.”

3.4.43

दुग्धेन दिग्धा कुच-विच्युतेन
समग्रम् आघ्राय शिरः सपिच्छम् ।
करेण गोष्ठेशितुर् अङ्गनेयम्
अङ्गानि पुत्रस्य मुहुर् ममार्ज

dugdhena digdhā kuca-vicyutena
samagram āghrāya śiraḥ sapiccham |
kareṇa goṣṭheśitur aṅganeyam
aṅgāni putrasya muhur mamārja

Another example: “Nanda ’s wife, with milk flowing from her breasts and soaking her body, after after smelling His head bedecked with peacock feather, began to rub His limbs with her hands repeatedly.”

3.4.44

चुम्बाश्लेषौ तथाह्वानं नाम-ग्रहण-पूर्वकम् ।
उपालम्भादयश् चात्र मित्रैः साधारणाः क्रियाः

cumbāśleṣau tathāhvānaṃ nāma-grahaṇa-pūrvakam |
upālambhādayaś cātra mitraiḥ sādhāraṇāḥ kriyāḥ

“The elders’ activities of kissing Him, embracing Him, calling out His name and criticizing Him are anubhāvas in common with the friends.”

3.4.45

अथ सात्त्विकाः--
नवात्र सात्त्विकाः स्तन्य-स्रावः स्तम्भादयश् च ते

atha sāttvikāḥ--
navātra sāttvikāḥ stanya-srāvaḥ stambhādayaś ca te

Sāttvika-bhāvas : “The sāttvika -bhāvas of vātsalya- bhakti - rasa are the eight starting with stambha (paralysis) and also milk flowing from the breasts of the women.”

3.4.46

तन्-मातरो वेणु-रव-त्वरोत्थिता
उत्थाप्य दोर्भिः परिरभ्य निर्भरम् ।
स्नेह-स्नुत-स्तन्य-पयः-सुधासवं
मत्वा परं ब्रह्म सुतान् अपाययन्

tan-mātaro veṇu-rava-tvarotthitā
utthāpya dorbhiḥ parirabhya nirbharam |
sneha-snuta-stanya-payaḥ-sudhāsavaṃ
matvā paraṃ brahma sutān apāyayan

Milk flowing from the breasts, from the Tenth Canto of Śrīmad-Bhāgavatam [10.13.23]: “The mothers of the boys, upon hearing the sounds of the flutes and bugles being played by their sons, immediately rose from their household tasks, lifted their boys onto their laps, embraced them with both arms and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa . Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the Parabrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage.”

3·4·47

निचुलित-गिरि-धातु-स्फीत-पत्रावलीकान्
अखिल-सुरभि-रेणून् क्षालयद्भिर् यशोदा ।
कुच-कलस-विमुक्तैः स्नेह-माध्वीक-मध्यैस्
तव नवम् अभिषेकं दुग्ध-पूरैः करोति

niculita-giri-dhātu-sphīta-patrāvalīkān
akhila-surabhi-reṇūn kṣālayadbhir yaśodā |
kuca-kalasa-vimuktaiḥ sneha-mādhvīka-madhyais
tava navam abhiṣekaṃ dugdha-pūraiḥ karoti

Another example, from Lalita- mādhava : “O Kṛṣṇa ! Yaśodā , by most pure streams of milk mixed with the honey of her affection flowing from the pots of her breasts, is washing away the dust raised by the cows’ hooves which covers the painted patterns on Your body, derived from the minerals found in the mountains. In this way she performs Your first bath.”

3.4.48

कथम् अपि परिरब्धुं न क्षमा स्तब्ध-गात्री
कलयितुम् अपि नालं बाष्प-पुर-प्लुताक्षी ।
न च सुतम् उपदेष्टुं रुद्ध-कण्ठी समर्था
दधतम् अचलम् आसीद् व्याकुला गोकुलेशा

katham api parirabdhuṃ na kṣamā stabdha-gātrī
kalayitum api nālaṃ bāṣpa-pura-plutākṣī |
na ca sutam upadeṣṭuṃ ruddha-kaṇṭhī samarthā
dadhatam acalam āsīd vyākulā gokuleśā

“The disturbed queen of Gokula could not embrace Kṛṣṇa , the lifter of Govardhana , because her limbs were paralyzed. Nor could she gaze upon Him, because her eyes were filled with tears. Nor could she instruct Him, because her voice was choked up.”

3.4.49

अथ व्यभिचारिणः--

तत्रापस्मार-सहिताः प्रीतोक्ताः व्यभिचारिणः

atha vyabhicāriṇaḥ--
tatrāpasmāra-sahitāḥ prītoktāḥ vyabhicāriṇaḥ

Vyabhicārī- bhāvas : “The vyabhicātī-bhāvas of vātsalya- bhakti - rasa are the same as those for prīti -bhakti-rasa , with the addition of apasmāra .”

3.4.50

यशोदापि महाभागा नष्ट-लब्ध-प्रजा सती ।

परिष्वजाङ्कम् आरोप्य मुमोचाश्रु-कलां मुहुः

yaśodāpi mahābhāgā naṣṭa-labdha-prajā satī |
pariṣvajāṅkam āropya mumocāśru-kalāṃ muhuḥ

Harṣa (joy), from the Tenth Canto of Śrīmad-Bhāgavatam [10.17.20]: “The greatly fortunate mother Yaśodā , having lost her son and then regained Him, placed Him on her lap. That chaste lady cried constant torrents of tears as she repeatedly embraced Him.”

3.4.51

जित-चन्द्र-पराग-चन्द्रिका
नलदेन्दीवर-चन्दन-श्रियम् ।
परितो मयि शैत्य-माधुरीं
वहति स्पर्श-महोत्सवस् तव

jita-candra-parāga-candrikā
naladendīvara-candana-śriyam |
parito mayi śaitya-mādhurīṃ
vahati sparśa-mahotsavas tava

Another example, from Vidagdha- mādhava : “O Kṛṣṇa ! The great bliss generated from Your touch produces in me the most pleasant coolness, which conquers the coolness of abundant camphor, moonlight, the herb uśīra (spikenard), the blue lotus or sandalwood.”

3.4.52

अथ स्थायी--
सम्भ्रमादि-च्युता या स्याद् अनुकम्पे ऽनुकम्पितुः ।
रतिः सैवात्र वात्सल्यं स्थायी भावो निगद्यते

atha sthāyī--
sambhramādi-cyutā yā syād anukampe 'nukampituḥ |
ratiḥ saivātra vātsalyaṃ sthāyī bhāvo nigadyate

Sthāyī- bhāva : “The rati of a person dispensing compassion directed toward a worthy object is called vatsala-rati . This vatsala-rati is said to be the sthāyī-bhāva for vatsala- rasa .”

3.4.53

यशोदादेस् तु वात्सल्य-रतिः प्रौढा निसर्गतः ।
प्रेमवत् स्नेहवद् भाति कदाचित् किल रागवत्

yaśodādes tu vātsalya-ratiḥ prauḍhā nisargataḥ |
premavat snehavad bhāti kadācit kila rāgavat

“The vatsala- rati of Yaśodā and others is at the stage of very intense rāga by its very nature. Just as other ratis gradually increase to prema and then sneha , sometimes vatsala-rati also appears externally to increase to prema, sneha and rāga , but internally it is always on the level of rāga .”

3·4·54

नन्दः स्व-पुत्रम् आदाय प्रेत्यागतम् उदार-धीः ।
मूर्ध्न्य् उपाघ्राय परमां मुदं लेभे कुरूद्वह

nandaḥ sva-putram ādāya pretyāgatam udāra-dhīḥ |
mūrdhny upāghrāya paramāṃ mudaṃ lebhe kurūdvaha

“O Mahārāja Parīkṣit , best of the Kurus , Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son's head, Nanda Mahārāja undoubtedly enjoyed transcendental bliss.”

3·4·55

विन्यस्त-श्रुति-पालिर् अद्य मुरली-निस्वान-शुश्रूषा
भूयः प्रस्रव-वर्षिणी द्विगुणितोत्कण्ठा प्रदोषोदये ।
गेहाद् अङ्गनम् अङ्गनात् पुनर् असौ गेहं विशन्त्य् आकुला
गोविन्दस्य मुहुर् व्रजेन्द्र-गृहिणी पन्थानम् आलोकते

vinyasta-śruti-pālir adya muralī-nisvāna-śuśrūṣā
bhūyaḥ prasrava-varṣiṇī dviguṇitotkaṇṭhā pradoṣodaye |
gehād aṅganam aṅganāt punar asau gehaṃ viśanty ākulā
govindasya muhur vrajendra-gṛhiṇī panthānam ālokate

Another example: “Today, Mother Yaśodā pricked up her ears in order to hear the sound of the flute . But as evening approached, her longing doubled in intensity. Milk flowed from her breasts, and repeatedly she went out of the house into the yard and then reentered the house. In complete anxiety, she constantly gazed at the path by which Kṛṣṇa would return.”

3.4.56

प्रेक्ष्य तत्र मुनि-राज-मण्डलैः
स्तूयमानम् असि मुक्त-सम्भ्रमा ।
कृष्णम् अङ्कम् अभि गोकुलेश्वरी
प्रस्नुता कुरु-भुवि न्यवीविशत्

prekṣya tatra muni-rāja-maṇḍalaiḥ
stūyamānam asi mukta-sambhramā |
kṛṣṇam aṅkam abhi gokuleśvarī
prasnutā kuru-bhuvi nyavīviśat

Yaśodā ’s appearing to have prema: “Knowing from talking to others that Kṛṣṇa was being glorified by the sages at that place, Yaśodā, milk flowing from her breasts, entered Kurukṣetra without reverence for Him as the Lord.”

3.4.57

देवक्या विवृत-प्रसू-चरितयाप्य् उन्मृज्यमाननने
भूयोभिर् वसुदेव-नन्दनतयाप्य् उद्धूष्यमाणे जनैः ।
गोविन्दे मिहिर-ग्रहोत्सुकतया क्षेत्रं कुरोर् आगते
प्रेमा वल्लव-नाथयोर् अतितराम् उल्लासम् एवाययौ

devakyā vivṛta-prasū-caritayāpy unmṛjyamānānane
bhūyobhir vasudeva-nandanatayāpy udghūṣyamāṇe janaiḥ |
govinde mihira-grahotsukatayā kṣetraṃ kuror āgate
premā vallava-nāthayor atitarām ullāsam evāyayau

Another example: “When Kṛṣṇa went to Kurukṣetra with eager heart to observe the solar eclipse, people glorified Him as the son of Vasudeva . Devakī , performing activities suitable for a mother, wiped the tears from His face, while Nanda and Yaśodā ’s prema simply increased even more.”

3.4.58

पीयूष-द्युतिभिः स्तनाद्रि-पतितैः क्षीरोत्करैर् जाह्नवी
कालिन्दी च विलोचनाब्ज-जनितैर् जाताञ्जन-श्यामलैः ।
आरान्-मध्यम-वेदिम् आपतितयोः क्लिन्ना तयोः सङ्गमे
वृत्तासि व्रज-राज्ञि तत्-सुत-मुख-प्रेक्षां स्फुटं वाञ्छसि

pīyūṣa-dyutibhiḥ stanādri-patitaiḥ kṣīrotkarair jāhnavī
kālindī ca vilocanābja-janitair jātāñjana-śyāmalaiḥ |
ārān-madhyama-vedim āpatitayoḥ klinnā tayoḥ saṅgame
vṛttāsi vraja-rājñi tat-suta-mukha-prekṣāṃ sphuṭaṃ vāñchasi

Yaśodā appearing to have sneha : “O queen of Vraja ! The Gaṅgā River has sprung up through streams of sweet milk falling from the mountains of your breasts, and the Yamunā has sprung up through the tears mixed with black mascara falling from your lotus eyes. Those rivers are mixing on the altar of your torso. Being bathed at the junction of the two rivers, you clearly desire to see the face of your son.”

3.4.59

तुषावति तुषानलो ऽप्य् उपरि तस्य बद्ध-स्थितिर्
भवन्तम् अवलोकते यदि मुकुन्द गोष्ठेश्वरी ।
सुधाम्बुधिर् अपि स्फुटं विकट-काल-कूटत्य् अलं
स्थिता यदि न तत्र ते वदन-पद्मम् उद्वीक्ष्यते

tuṣāvati tuṣānalo 'py upari tasya baddha-sthitir
bhavantam avalokate yadi mukunda goṣṭheśvarī |
sudhāmbudhir api sphuṭaṃ vikaṭa-kāla-kūṭaty alaṃ
sthitā yadi na tatra te vadana-padmam udvīkṣyate

Yaśodā appearing to manifest rāga (though she always has rāga): “O Mukunda ! If Yaśodā is placed on a fire made from grain chaff, but can see You, the fire becomes as cool as ice. If she is placed in an ocean of nectar, but cannot see You, the ocean of nectar becomes as sharp as Kālakūṭa poison.”

3.4.60

वत्सस्य हन्त शरद्-इन्दु-विनिन्दि-वक्त्रं
सम्पादयिष्यति कदा नयनोत्सवं नः ।
इत्य् अच्युते विहरति व्रज-बाटिकायाम्
ऊर्वी त्वरा जयति देवक-नन्दिनीनाम्

vatsasya hanta śarad-indu-vinindi-vaktraṃ
sampādayiṣyati kadā nayanotsavaṃ naḥ |
ity acyute viharati vraja-bāṭikāyām
ūrvī tvarā jayati devaka-nandinīnām

Utkaṇṭhita (separation before meeting for the firs time):

“When Kṛṣṇa was playing on the grounds of Vraja, the daughters of Devaka thought ‘O! When will we see the face of Kṛṣṇa, which conquers the autumn moon?’ All glories to their great impatience!”

3.4.61

भ्रातस् तनयं भ्रातुर्
मम सन्दिश गान्दिनी-पुत्र ।
भ्रातृव्येषु वसन्ती
दिदृक्षते त्वां हरे कुन्ती

bhrātas tanayaṃ bhrātur
mama sandiśa gāndinī-putra |
bhrātṛvyeṣu vasantī
didṛkṣate tvāṃ hare kuntī

Another example: “O Akrūra ! Tell Kṛṣṇa , the son of my brother, that Kuntī , dwelling among the enemy, is longing to see Him.”

3.4.62

वियोगो, यथा श्री-दशमे (१०.४६.२८)--
यशोदा वर्ण्यमानानि पुत्रस्य चरिताणि च ।
शृण्वत्य् अश्रूण्य् असाक्षीत् स्नेह-स्नुत-पयोधरा

viyogo, yathā śrī-daśame (10.46.28)--
yaśodā varṇyamānāni putrasya caritāṇi ca |
śṛṇvaty aśrūṇy asrākṣīt sneha-snuta-payodharā

Viyoga (separation after meeting), from the Tenth Canto of Śrīmad-Bhāgavatam [10.46.28]: “As mother Yaśodā heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love.”

3.4.63

याते राज-पुरं हरौ मुख-तटी व्याकीर्ण-धूम्रालका
पश्य स्रस्त-तनुः कठोर-लुठनैर् देहे व्रणं कुर्वती ।
क्षीणा गोष्ठ-मही-महेन्द्र-महिषी हा पुत्र पुत्रेत्य् असौ
क्रोशन्ती करयोर् युगेन कुरुते कष्टाद् उरस्-ताडनम्

yāte rāja-puraṃ harau mukha-taṭī vyākīrṇa-dhūmrālakā
paśya srasta-tanuḥ kaṭhora-luṭhanair dehe vraṇaṃ kurvatī |
kṣīṇā goṣṭha-mahī-mahendra-mahiṣī hā putra putrety asau
krośantī karayor yugena kurute kaṣṭād uras-tāḍanam

Another example: “Just see! Now that Kṛṣṇa has gone to Mathurā , thin Yaśodā , her face covered by scattered gray hair, injures her body by falling roughly on the ground. She shouts ‘O my son! O my son!’ and beats her chest with her two hands.”

3.4.64

बहुनाम् अपि सद्-भावे वियोगे ऽत्र तु केचन ।
चिन्ता विषाद-निर्वेद-जाड्य-दैन्यानि चापलम् ।
उन्माद-मोहाव् इत्य् आद्या अत्युद्रेकं व्रजन्त्य् अमी

bahūnām api sad-bhāve viyoge 'tra tu kecana |
cintā viṣāda-nirveda-jāḍya-dainyāni cāpalam |
unmāda-mohāv ity ādyā atyudrekaṃ vrajanty amī

“Though many vyābhicārī-bhāvas are possible in vatsala- rasa , during viyoga only cintā , viṣāda , nirveda , jāḍyam, dainyam, cāpalya, unmāda and moha are prominent.”

3.4.65

मन्द-स्पन्दम् अभूत् क्लमैर् अलघुभिः सन्दानितं मानसं
द्वन्द्वं लोचनयोश् चिराद् अविचल-व्याभुग्न-तारं स्थितम् ।
निश्वासैः स्रवद् एव पाकम् अयते स्तन्यं च तप्तैर् इदं
नूनं वल्लव-राज्ञि पुत्र-विरहोद्धूर्णाभिर् आक्रम्यसे

manda-spandam abhūt klamair alaghubhiḥ sandānitaṃ mānasaṃ
dvandvaṃ locanayoś cirād avicala-vyābhugna-tāraṃ sthitam |
niśvāsaiḥ sravad eva pākam ayate stanyaṃ ca taptair idaṃ
nūnaṃ vallava-rājñi putra-virahodghūrṇābhir ākramyase

Cintā (pondering): “O Yaśoda! Your mind, tied up with heavy fatigue, has become devoid of function. The pupils of your eyes remain motionless, staring in a crooked manner. The milk flowing from your breasts has become cooked by your hot breathing. Certainly you are afflicted by unsteadiness due to separation from your son.”

3.4.66

वदन-कमलं पुत्रस्याहं निमीलति शैशवे
नव-तरुणिमारम्भोन्मृष्टं न रम्यम् अलोकयम् ।
अभिनव-वधू-युक्तं चामुं न हर्म्यम् अवेशयं
शिरसि कुलिशं हन्त क्षिप्तं श्वफल्क-सुतेन मे

vadana-kamalaṃ putrasyāhaṃ nimīlati śaiśave
nava-taruṇimārambhonmṛṣṭaṃ na ramyam alokayam |
abhinava-vadhū-yuktaṃ cāmuṃ na harmyam aveśayaṃ
śirasi kuliśaṃ hanta kṣiptaṃ śvaphalka-sutena me

Viṣāda (remorse): “I have not seen the attractive, shining face of my son in His period of new youth (late kaiśora period) after His childhood. I have not performed the gṛha - praveśa of my son when He got married. Oh! Akrūra has struck my head with a thunderbolt.”

3.4.67

धिग् अस्तु हत-जीवितं निरवधि-श्रियो ऽप्य् अद्य मे
यया न हि हरेः शिरः स्नुत-कुचाग्रम् आघ्रायते ।
सदा नव-सुधा-दुहाम् अपि गवां परार्धं च धिक्
स लुञ्चति न चञ्चलः सुरभि-गन्धि यासां दधि

dhig astu hata-jīvitaṃ niravadhi-śriyo 'py adya me
yayā na hi hareḥ śiraḥ snuta-kucāgram āghrāyate |
sadā nava-sudhā-duhām api gavāṃ parārdhaṃ ca dhik
sa luñcati na cañcalaḥ surabhi-gandhi yāsāṃ dadhi

Nirveda (self-disgust): “What an unfortunate life, in spite of all unlimited wealth, for I did not smell Kṛṣṇa ’s head while milk flows from my breast. How unfortunate are the millions of cows that give continual milk like fresh nectar, for fickle Kṛṣṇa does not steal their fragrant yogurt.”

3.4.68

यः पुण्डरीकेक्षण तिष्ठतस् ते
गोष्ठे कराम्भोरुह-मण्डनो ऽभूत् ।
तं प्रेक्ष्य दण्ड-स्तिमितेन्द्रियाद् यद्
दण्डाकृतिस् ते जननी बभूव

yaḥ puṇḍarīkekṣaṇa tiṣṭhatas te
goṣṭhe karāmbhoruha-maṇḍano 'bhūt |
taṃ prekṣya daṇḍa-stimitendriyād yad
daṇḍākṛtis te jananī babhūva

Jāḍyam (inaction): “O lotus-eyed one! Seeing Your stick that was the ornament of Your lotus hand while You were in Gokula , Your mother has today become like a stick, with all her senses stopped.”

3.4.69

याचते बत विधातर् उदस्रा
त्वां रदैस् तृणम् उदस्य यशोदा ।
गोचरे सकृद् अपि क्षणम् अद्य
मत्सरं त्यज ममानय वत्सम्

yācate bata vidhātar udasrā
tvāṃ radais tṛṇam udasya yaśodā |
gocare sakṛd api kṣaṇam adya
matsaraṃ tyaja mamānaya vatsam

Dainyam (lowness): “O selfish Lord! With tears in her eyes and grass in her teeth, Yaśodā prays to You, ‘Give up Your hatred of me and bring my son within my vision, just once for a short time today.”

3.4.70

किम् इव कुरुते हर्म्ये तिष्ठन्न् अयं निरपत्रपो
व्रजपतिर् इति ब्रूते मुग्धो ऽयम् अत्र मुदा जनः ।
अहह तनयं प्राणेभ्यो ऽपि प्रियं परिहृत्य तं
कठिन-हृदयो गोष्ठे स्वैरी प्रविश्य सुखीयति

kim iva kurute harmye tiṣṭhann ayaṃ nirapatrapo
vrajapatir iti brūte mugdho 'yam atra mudā janaḥ |
ahaha tanayaṃ prāṇebhyo 'pi priyaṃ parihṛtya taṃ
kaṭhina-hṛdayo goṣṭhe svairī praviśya sukhīyati

Cāpalyam (insolence): “What is this shameless person doing sitting in the mansion? Ignorant people call him the lord of Vraja while smiling. How astonishing! (It is true.) Giving up a son dearer than life, this hard-hearted person, entering the village freely, thinks he is happy.”

3.4.71

क्व मे पुत्रो नीपाः कथयत कुरङ्गाः किम् इह वः
स बभ्रामाभ्यर्णे भणत तम् उदन्तं मधुकराः ।
इति भ्रामं भ्रामं भ्रम-भर-विदूना यदुपते
भवन्तं पृच्छन्ती दिशि दिशि यशोदा विचरति

kva me putro nīpāḥ kathayata kuraṅgāḥ kim iha vaḥ
sa babhrāmābhyarṇe bhaṇata tam udantaṃ madhukarāḥ |
iti bhrāmaṃ bhrāmaṃ bhrama-bhara-vidūnā yadupate
bhavantaṃ pṛcchantī diśi diśi yaśodā vicarati

Unmāda (insanity): "'O kadamba trees, where is my son? O deer, is my son wandering about near you? O bees! Please tell us some news about Him.' O Lord of the Yadus , in this way, with completely confused mind, the suffering Yaśodā wandered about in all directions asking for news of You."

3.4.72

कुटुम्बिनि मनस् तटे विधुरतां विधत्से कथं
प्रसारय दृशं मनाक् तव सुतः पुरो वर्तते ।
इदं गृहिणि गृहं न कुरु शून्यम् इत्य् आकुलं
स शोचति तव प्रसूं यदु-कुलेन्द्र नन्दः पिता

kuṭumbini manas taṭe vidhuratāṃ vidhatse kathaṃ
prasāraya dṛśaṃ manāk tava sutaḥ puro vartate |
idaṃ gṛhiṇi gṛhaṃ na kuru śūnyam ity ākulaṃ
sa śocati tava prasūṃ yadu-kulendra nandaḥ pitā

Moha (vacant mind): "'Dear wife! Why are you suffering so much in your mind? Open your eyes and see. Your son is standing in front of you. Dear wife! Do not make this house empty.' O king of the Yadu dynasty! In this way, Your father Nanda reveals his grief to your mother."

3.4.73

विलोक्य रङ्ग-स्थल-लब्ध-सङ्गमं
विलोचनाभीष्ट-विलोकनं हरिम् ।
स्तन्यैर् असिञ्चन् नव-कञ्चुकाञ्चलं
देव्यः क्षणाद् आनकदुन्दुभि-प्रियाः

vilokya raṅga-sthala-labdha-saṅgamaṃ
vilocanābhīṣṭa-vilokanaṃ harim |
stanyair asiñcan nava-kañcukāñcalaṃ
devyaḥ kṣaṇād ānakadundubhi-priyāḥ

Siddhi (meeting Kṛṣṇa for the first time): “When Vasudeva ’s wives saw that Kṛṣṇa, object of their eyes’ desire, had entered the arena, for a short time their flowing breast milk dampened their new bodices.”

3.4.74

ताः पुत्रम् अङ्कम् आरोप्य स्नेह-स्नुत-पयोधराः ।
हर्ष-विह्वलितात्मानः सिषिचुर् नेत्रजैर् जलैः

tāḥ putram aṅkam āropya sneha-snuta-payodharāḥ |
harṣa-vihvalitātmānaḥ siṣicur netrajair jalaiḥ

Tuṣṭi (meeting Kṛṣṇa after separation) from First Canto of Śrīmad-Bhāgavatam [1.11.30]: “The mothers, after embracing their son, sat Him on their laps. Due to pure affection, milk sprang from their breasts. They were overwhelmed with delight, and the tears from their eyes wetted the Lord.”

3.4.75

नयनयोः स्तनयोर् अपि युग्मतः
परिपतद्भिर् असौ पयसां झरैः ।
अहह वल्लव-राज-गृहेश्वरी
स्व-तनयं प्रणयाद् अभिषिञ्चति

nayanayoḥ stanayor api yugmataḥ
paripatadbhir asau payasāṃ jharaiḥ |
ahaha vallava-rāja-gṛheśvarī
sva-tanayaṃ praṇayād abhiṣiñcati

Another example, from Lalita- Mādhava [10.14]: “Out of affection, the wife of Nanda began to bathe her son in the water streaming from her eyes and the milk streaming from her breasts.”

3.4.76

अहह कमल-गन्धेर् अत्र सौन्दर्य-वृन्दे
विनिहित-नयनेयं त्वन्-मुखेन्दोर् मुकुन्द ।
कुच-कलस-मुखाभ्याम् अम्बर-क्नोपम् अम्बा
तव मुहुर् अतिहर्षाद् वर्षति क्षीर-धाराम्

ahaha kamala-gandher atra saundarya-vṛnde
vinihita-nayaneyaṃ tvan-mukhendor mukunda |
kuca-kalasa-mukhābhyām ambara-knopam ambā
tava muhur atiharṣād varṣati kṣīra-dhārām

Sthiti (permanent association) from Vidagdha- mādhava [1.19]: “O Mukunda ! Our mother, fixing her eyes on the beauty of Your moon-like face, fragrant as a lotus, out of great jubilation continually purs forth streams of milk from the mouths of two pots of her breasts. In this way her clothing becomes soaked.”

3.4.78

तथाहुः [सा.द. ३.२०१]--
स्फुटं चमत्कारितया वत्सलं च रसं विदुः ।
स्थायी वत्सलतास्येह पुत्राद्य्-आलम्बनं मतम्

tathāhuḥ [sā.da. 3.201]--
sphuṭaṃ camatkāritayā vatsalaṃ ca rasaṃ viduḥ |
sthāyī vatsalatāsyeha putrādy-ālambanaṃ matam

“The learned recognize vatsala-rasa as one of the rasas because of its clear expression of bliss. In this rasa , the sthāyī- bhāva is vatsala- rati and the ālambana is the son or other offspring.”

3.4.79

किं च--
अप्रतीतौ हरि-रतेः प्रीतस्य स्याद् अपुष्टता ।
प्रेयसस् तु तिरोभावो वत्सलय्सास्य न क्षतिः

kiṃ ca--
apratītau hari-rateḥ prītasya syād apuṣṭatā |
preyasas tu tirobhāvo vatsalaysāsya na kṣatiḥ

Moreover: “When a dāsya - or sakhya - bhakta cannot discern if the Lord has rati for himself, his prīti - rasa weakens and preyo-rasa disappears, but even if the vatsala-bhakta cannot discern the Lord’s rati, vatsala-rasa is not affected at all.”

3.4.80

एषा रस-त्रयी प्रोक्ता प्रीतादिः परमाद्भुता ।
तत्र केषुचिद् अप्य् अस्याः सङ्कुलत्वम् उदीर्यते

eṣā rasa-trayī proktā prītādiḥ paramādbhutā |
tatra keṣucid apy asyāḥ saṅkulatvam udīryate

“What is astonishing is that all the three rasas just described— prīti - rasa , preyo-rasa and vatsala-rasa —are said to appear mixed together in some devotees.”

3.4.81

सङ्कर्षणस्य सख्यस् तु प्रीति-वात्सल्य-सङ्गतम् ।
युधिष्ठिरस्य वात्सल्यं प्रीत्या सख्येन चान्वितम्

saṅkarṣaṇasya sakhyas tu prīti-vātsalya-saṅgatam |
yudhiṣṭhirasya vātsalyaṃ prītyā sakhyena cānvitam

“Balarāma ’s sakhya - rasa is mixed with dāsya and vatsala-rasa . Yudhiṣṭhīra’s vatsala is mixed with dāsya and sakhya .”

3.4.82

आहुक-प्रभृतीनां तु प्रीतिर् वात्सल्य-मिश्रिता ।
जरद्-आभीरिकादीनां वात्सल्यं सख्य-मिश्रितम्

āhuka-prabhṛtīnāṃ tu prītir vātsalya-miśritā |
jarad-ābhīrikādīnāṃ vātsalyaṃ sakhya-miśritam

“Ugrasena and others have dāsya , mixed with some vatsala . Aged gopīs have vatsala mixed with sakhya .”

3.4.83

माद्रेय-नारदादीनां सख्यं प्रीत्या करम्बितम् ।
रुद्र-ताक्ष्योद्धवादीनां प्रीतिः सख्येन मिश्रिता

mādreya-nāradādīnāṃ sakhyaṃ prītyā karambitam |
rudra-tārkṣyoddhavādīnāṃ prītiḥ sakhyena miśritā

“Nakula , Sahadeva , Nārada and others have sakhya mixed with prīti (dāsya). Śiva , Garuḍa , Uddhava and others have prīti (dāsya) mixed with sakhya- rasa .”

3.4.84

अनिरुद्धापि-नप्तृणाम् एवं केचिद् बभाषिरे ।
एवं केषुचिद् अन्येषु विज्ञेयं भाव-मिश्रणम्

aniruddhāpi-naptṛṇām evaṃ kecid babhāṣire |
evaṃ keṣucid anyeṣu vijñeyaṃ bhāva-miśraṇam

“Some say that Aniruddha and other grandsons have dāsya mixed with some sakhya - rasa . In this way the mixture of rasa should be understood in other devotees also.”

iti śrī-śrī-bhakti-rasāmṛta-sindhau paścima-vibhāge mukhya-bhakti-rasa-pañcaka-nirūpaṇe vatsala-bhakti-rasa-laharī caturthī ||

“Thus ends the Fourth Wave of the Western Ocean of Śrī Bhakti -rasāmṛta- sindhu , concerning vatsala-bhakti-rasa .”

WESTERN DIVISION

3.5

Mādhurya-rasa

36 source units · 3.5.1 to 3.5.37

3.5.1

आत्मोचितैर् विभावाद्यैः पुष्टिं नीता सतां हृदि ।
मधुराख्यो भवेद् भक्ति-रसो ऽसौ मधुरा रतिः

ātmocitair vibhāvādyaiḥ puṣṭiṃ nītā satāṃ hṛdi |
madhurākhyo bhaved bhakti-raso 'sau madhurā ratiḥ

“When madhura - rati is nourished by suitable vibhāva and other elements [of rasa] in the devotees’ hearts, it is called madhura- bhakti -rasa .”

3.5.2

निवृत्तानुपयोगित्वाद् दुरूहत्वाद् अयं रसः ।
रहस्यत्वाच् च संक्षिप्य विततार्णो विलिख्यते

nivṛttānupayogitvād durūhatvād ayaṃ rasaḥ |
rahasyatvāc ca saṃkṣipya vitatāṇṇo vilikhyate

“Though this rasa has many components, it will be described in summary because it is difficult to describe, because it is very confidential, and because it is unsuitable for those who do not have a taste for madhura -rasa , since it appears similar to the rasa of mundane love.”

3.5.3

तत्र आलम्बनाः--
अस्मिन् आलम्बनः कृष्णः प्रियास् तस्य तु सुभ्रुवः

tatra ālambanāḥ--
asmin ālambanaḥ kṛṣṇaḥ priyās tasya tu subhruvaḥ

Ālambanas: “The ālambanas in this rasa are Kṛṣṇa and His dear, beautiful women.”

3.5.4

तत्र कृष्णः--
तत्र कृष्णः असमानोर्ध्व-सौन्दर्य-लीला-वैदिग्धी-सम्पदाम् ।
आश्रयत्वेन मधुरे हरिर् आलम्बनो मतः

tatra kṛṣṇaḥ--
tatra kṛṣṇaḥ asamānordhva-saundarya-līlā-vaidigdhī-sampadām |
āśrayatvena madhure harir ālambano mataḥ

Kṛṣṇa : “Kṛṣṇa, who is the abode of abundant beauty, pastimes and skill in the arts that cannot be equalled or surpassed, is considered the ālambana (viṣaya).”

3.5.5

विश्वेषाम् अनुरञ्जनेन जनयन्न् आनन्दम् इन्दीवर-
श्रेणी-श्यामल-कोमलैर् उपनयन्न् अङ्गैर् अनङ्गोत्सवम् ।
स्वच्छन्दं व्रज-सुन्दरीभिर् अभितः प्रत्य्-अङ्गम् आलिङ्गितः
शृङ्गारः सखि मूर्तिमान् इव मधौ मुग्धो हरिः क्रीडति

viśveṣām anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam |
svacchandaṃ vraja-sundarībhir abhitaḥ praty-aṅgam āliṅgitaḥ
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ krīḍati

From Gīta- govinda : “O friend! Attractive Kṛṣṇa , who produces bliss in the hearts of everyone in the universe by inducing their love, who produces the bliss of Cupid in women by His soft limbs the color of a forest of blue lotuses, and whose every limb is embraced spontaneously by the young women of Vraja, sports in the spring season like the incarnation of madhura - rasa .”

3.5.6

नव-नव-वर-माधुरी-धुरीणाः
प्रणय-तरङ्ग-करम्बितास् तरङ्गाः ।
निज-रमणतया हरिं भजन्तिः
प्रणमत ताः परमाद्भुताः किशोरीः

nava-nava-vara-mādhurī-dhurīṇāḥ
praṇaya-taraṅga-karambitās taraṅgāḥ |
nija-ramaṇatayā hariṃ bhajantiḥ
praṇamata tāḥ paramādbhutāḥ kiśorīḥ

The dear women: “I offer my respects to the most astonishing young women, who are endowed with the most excellent, freshest sweetness, whose hearts are mixed with waves of prema , and who adore Kṛṣṇa as their own lover.”

3.5.7

प्रेयसीषु हरेर् आसु प्रवरा वार्षभानवी

preyasīṣu harer āsu pravarā vārṣabhānavī

“Among the lovers of Kṛṣṇa , Rādhā , the daughter of Vṛṣabhānu, is the chief.”

3.5.8

मद-चकित-चकोरी-चारुता-चोर-दृष्टिर्
वदन-दमित-राकारोहिणी-कान्त-कीर्तिः ।
अविकल-कल-धौतोद्धूति-धौरेयक-श्रीर्
मधुरिम-मधु-पात्री राजते पश्य राधा

mada-cakita-cakorī-cārutā-cora-dṛṣṭir
vadana-damita-rākārohiṇī-kānta-kīrtiḥ |
avikala-kala-dhautoddhūti-dhaureyaka-śrīr
madhurima-madhu-pātrī rājate paśya rādhā

Rādhā 's form: "Just look at Rādhā, the abode of sweet nectar, whose blissful eyes steal the beauty of a cakorī bird quivering with excitement, whose face defeats the fame of the new moon, and whose excellent beauty exceeds the luster of pure gold."

3.5.9

नर्मोक्तौ मम निर्मितोरु-परमानन्दोत्सवायाम् अपि
श्रोत्रस्यान्त-तटीम् अपि स्फुटम् अनाधाय स्थितोद्यन्-मुखी ।
राधा लाघवम् अप्य् अनादर-गिरां भङ्गीभिर् आतन्वती
मैत्री-गौरवतो ऽप्य् असौ शत-गुणां मत्-प्रीतिम् एवादधे

narmoktau mama nirmitoru-paramānandotsavāyām api
śrotrasyānta-taṭīm api sphuṭam anādhāya sthitodyan-mukhī |
rādhā lāghavam apy anādara-girāṃ bhaṅgībhir ātanvatī
maitrī-gauravato 'py asau śata-guṇāṃ mat-prītim evādadhe

Rādhā's rati : "I derive a hundred time more delight from Rādhā than from respectful friendship, even when She does not hear My jokes filled with the highest pleasure and instead, looking skyward, ignores these jokes with clever words that indicate Her contempt."

3.5.11

अथ उद्दीपनाः ।

उद्दीपना इह प्रोक्ता मुरली-निस्वनादयः

atha uddīpanāḥ |
uddīpanā iha proktā muralī-nisvanādayaḥ

Uddīpanas: “In madhura - bhakti - rasa , the uddīpanas are the sound of the flute and other similar items.”

3.5.12

गुरु-जन-गञ्जनम् अयशो
गृह-पति-चरितं च दारुणं किम् अपि ।
विस्मारयति समस्तं
शिव शिव मुरली मुरारातेः

guru-jana-gañjanam ayaśo
gṛha-pati-caritaṃ ca dāruṇaṃ kim api |
vismārayati samastaṃ
śiva śiva muralī murārāteḥ

From Padyāvalī [172]: “How astonishing! The sound of Kṛṣṇa flute makes the gopīs forget the scolding of their elders, the infamy from breaking social rules, and the terrifying treatment from their husbands.”

3.5.13

अथ अनुभावाः--

अनुभावास् तु कथिता दृग्-नतेक्षा-स्मितादयः

atha anubhāvāḥ--
anubhāvās tu kathitā dṛg-natekṣā-smitādayaḥ

Anubhāvas: “The anubhāvas of madhura - rasa are such things as glancing from the corner of the eyes and smiles.”

3.5.14

कृष्णापङ्ग-तरङ्गित-द्युमणिजा-सम्भेद-वेणी-कृते
राधायाः स्मित-चन्द्रिका-सुरधुनी-पुरे निपीयामृतम् ।
अन्तस् तोष-तुषार-सम्प्लव-लव-व्यालीढतापोद्गमाः
क्रान्त्वा सप्त जगन्ति सम्प्रति वयं सर्वोर्ध्वम् अध्यास्महे

kṛṣṇāpaṅga-taraṅgita-dyumaṇijā-sambheda-veṇī-kṛte
rādhāyāḥ smita-candrikā-suradhunī-pure nipīyāmṛtam |
antas toṣa-tuṣāra-samplava-lava-vyālīḍhatāpodgamāḥ
krāntvā sapta jaganti samprati vayaṃ sarvordhvam adhyāsmahe

An example, from Lalita- mādhava [1.14]: “By drinking the nectar of the Gaṅgā in the form of Rādhā ’s sweet smile, as it mixes at the Triveṇī junction with the waves of the Yamunā in the form of the dark tips of Kṛṣṇa ’s eyes, and by extinguishing the rising heat by bathing slightly in the cool water of the satisfied mind, we have surpassed the seven worlds and now live in the topmost planet.”

3.5.15

कामं वपुः पुलकितं नयने धृतास्रे
वाचः स-गद्गद-पदाः सखि कम्पि वक्षः ।
ज्ञातं मुकुन्द-मुरली-रव-माधुरी ते
चेतः सुधांशु-वदने तरलीकरोति

kāmaṃ vapuḥ pulakitaṃ nayane dhṛtāsre
vācaḥ sa-gadgada-padāḥ sakhi kampi vakṣaḥ |
jñātaṃ mukunda-muralī-rava-mādhurī te
cetaḥ sudhāṃśu-vadane taralīkaroti

Sāttvika-bhāvas , from Padyāvalī [181]: “O moon-faced friend! Seeing Your body with hairs standing on end, Your choked voice and trembling chest, I can understand that the sound of Kṛṣṇa ’s flute has melted Your heart.”

3.5.16

अथ व्यभिचारिणः--
आलस्यौग्र्ये विना सर्वे विज्ञेया व्यभिचारिणः

atha vyabhicāriṇaḥ--
ālasyaugrye vinā sarve vijñeyā vyabhicāriṇaḥ

Vyabhicārī-bhāvas: “In madhurya - bhakti - rasa , all the vyabhicārī-bhāvas manifest except ālasya (sloth) and augrya (ferocity).”

3.5.17

मा मुञ्च पञ्चशर पञ्च-शरीं शरीरे
मा सिञ्च सान्द्र-मकरन्द-रसेन वायो ।
अङ्गानि तत्-प्रणय-भङ्ग-विगर्हितानि
नालम्बितुं कथम् अपि क्षमते ऽद्य जीवः

mā muñca pañcaśara pañca-śarīṃ śarīre
mā siñca sāndra-makaranda-rasena vāyo |
aṅgāni tat-praṇaya-bhaṅga-vigarhitāni
nālambituṃ katham api kṣamate 'dya jīvaḥ

Nirveda (self-deprecation): “O Cupid! Do not shoot My body with your five arrows. O Vāyu ! Do not wet My body with the sap of forest flowers. How can My wretched limbs that have caused a break in Kṛṣṇa ’s love maintain their life?”

3.5.18

कुवलय-युवतीनां लेहयन्न् अक्षि-भृङ्गैः
कुवलय-दल-लक्ष्मी-लङ्घिमाः स्वाङ्ग-भासः ।
मद-कल-कलभेन्द्रोल्लङ्घि-लीला-तरङ्गः
कवलयति धृतिं मे क्ष्माधरारण्य-धूर्तः

kuvalaya-yuvatīnāṃ lehayann akṣi-bhṛṅgaiḥ
kuvalaya-dala-lakṣmī-laṅgimāḥ svāṅga-bhāsaḥ |
mada-kala-kalabhendrollaṅghi-līlā-taraṅgaḥ
kavalayati dhṛtiṃ me kṣmādharāraṇya-dhūrtaḥ

Harṣa (joy), from Dāna-keli-kaumudī [34]: “This cheater, standing in the forest on Govardhana Hill, performing pastimes that surpass those of a young, intoxicated elephant, whose bodily effulgence causes attraction for the bee-like eyes of all the women of the earth, and whose complexion surpasses the luster of a blue lotus petal, has destroyed my self-control.”

3.5.19

अथ स्थायी--
स्थायी भावो भवत्य् अत्र पूर्वोक्ता मधुरा रतिः

atha sthāyī--
sthāyī bhāvo bhavaty atra pūrvoktā madhurā ratiḥ

Sthāyī- bhāva : “The sthāyī-bhāva of madhura - rasa is the previously described madhura- rati .”

3.5.20

भ्रूवल्लि-ताण्डव-कला-मधुरानन-श्रीः
कङ्केल्लि-कोरक-करम्बित-कर्ण-पूरः ।
को ऽयं नवीन-निकषोपल-तुल्य-वेषो
वंशीरवेण सखि माम् अवशीकरोति

bhrūvalli-tāṇḍava-kalā-madhurānana-śrīḥ
kaṅkelli-koraka-karambita-karṇa-pūraḥ |
ko 'yaṃ navīna-nikaṣopala-tulya-veṣo
vaṃśīraveṇa sakhi mām avaśīkaroti

From Padyāvalī [158]: “O friend! Who is this person wearing cloth the color of a gold streak on a touchstone, whose face is sweet with dancing eyebrows, whose ears are decorated with aśoka buds, who has brought Me under control by the sound of His flute ?”

3.5.21

राधा-माधवयोर् एव क्वापि भावैः कदाप्य् असौ ।
सजातीय-विजातीयैर् नैव विच्छिद्यते रतिः

rādhā-mādhavayor eva kvāpi bhāvaiḥ kadāpy asau |
sajātīya-vijātīyair naiva vicchidyate ratiḥ

“That love of Rādhā and Mādhava is never at any time or in any circumstance covered by other similar relationships or by different sthāyī-bhāvas .”

3.5.22

इतो दूरे राज्ञी स्फुरति परितो मित्र-पटली
दृशोर् अग्रे चन्द्रावलिर् उपरि शैलस्य दनुजः ।
असव्ये राधायाः कुसुमित-लता संवृत-तनौ दृग्-
अन्त-श्रीर् लोला तडिद् इव मुकुन्दस्य वलते

ito dūre rājñī sphurati parito mitra-paṭalī
dṛśor agre candrāvalir upari śailasya danujaḥ |
asavye rādhāyāḥ kusumita-latā saṃvṛta-tanau dṛg-
anta-śrīr lolā taḍid iva mukundasya valate

An example: “At a short distance stands the Queen of Vraja , and all around are Kṛṣṇa ’s friends. Candrāvalī is standing right in front of Him, and Ariṣṭāsura is standing at the edge of Vraja on stony soil. But Kṛṣṇa’s restless glance falls only upon the form of Rādhā , covered by flowering creepers.”

3.5.23

घोरा खण्डित-शङ्खचूडम् अजिरं रुन्धे शिवा तामसी
ब्रह्मिष्ठ-श्वसनः शम-स्तुति-कथा प्रालेयम् आसिञ्चति ।
अग्रे रामः सुधा-रुचिर् विजयते कृष्ण-प्रमोदोचितं
राधायास् तद् अपि प्रफुल्लम् अभजन् म्लानिं न भावाम्बुजम्

ghorā khaṇḍita-śaṅkhacūḍam ajiraṃ rundhe śivā tāmasī
brahmiṣṭha-śvasanaḥ śama-stuti-kathā prāleyam āsiñcati |
agre rāmaḥ sudhā-rucir vijayate kṛṣṇa-pramodocitaṃ
rādhāyās tad api praphullam abhajan mlāniṃ na bhāvāmbujam

“On one side lay dead Śaṅkhacūḍa , whose body was like an arena for pastimes, surrounded by frightful, ferocious, ignorant jackals. In another place, the wind, like a group of sages situated in brahman realization, recited soothing praises, cool as falling snow. In front stood Balarāma , glowing like the full moon. But the lotus of Rādhā ’s love suitable for giving joy unto Kṛṣṇa did not fade, but rather sprang into full bloom.”

3.5.24

स विप्रलम्भ-सम्भोग-भेदेन द्वि-विधो मतः

sa vipralambha-sambhoga-bhedena dvi-vidho mataḥ

“Madhura - bhakti - rasa has two types: vipralambha (in separation) and sambhoga (in union).”

3.5.25

तत्र विप्रलम्भः--
स पूर्व-रागो मानश् च प्रवासादि-मयस् तथा ।
विप्रलम्भो बहु-विधो विद्वद्भिर् इह कथ्यते

tatra vipralambhaḥ--
sa pūrva-rāgo mānaś ca pravāsādi-mayas tathā |
vipralambho bahu-vidho vidvadbhir iha kathyate

“The wise describe many types of vipralambha such as pūrva- rāga , māna and pravāsa .”

3.5.26

तत्र पूर्व-रागः--
प्राग्-असङ्गतयोर् भावः पूर्व-रागो भवेद् द्वयोः

tatra pūrva-rāgaḥ--
prāg-asaṅgatayor bhāvaḥ pūrva-rāgo bhaved dvayoḥ

Pūrva- rāga : “The love between two lovers in separation before they ever meet one another is called pūrva-rāga.”

3.5.27

अकस्माद् एकस्मिन् पथि सखि मया यामुन-तटं
व्रजन्त्या दृष्टो यो नव-जलधर-श्यामल-तनुः ।
स दृग्-भङ्ग्या किं वाकुरुत न हि जाने तत इदं
मनो मे व्यालोलं क्वचन गृह-कृत्यो न लगते

akasmād ekasmin pathi sakhi mayā yāmuna-taṭaṃ
vrajantyā dṛṣṭo yo nava-jaladhara-śyāmala-tanuḥ |
sa dṛg-bhaṅgyā kiṃ vākuruta na hi jāne tata idaṃ
mano me vyālolaṃ kvacana gṛha-kṛtyo na lagate

An example from Padyāvalī [181]: “One day while going to the bank of the Yamunā , I suddenly saw one man with the complexion of a new rain cloud. I do not know what He did by moving His eyes playfully, but since then My heart has become unstable, and I no longer partake of household duties.”

3.5.28

यथा श्री-दशमे (१०.५३.२)--
यथा विनिद्रा यच् चित्ता रुक्मिणी कमलेक्षणा ।
तथाहम् अपि तच्-चित्तो निद्रां च न लभे निशि ।
वेदाहं रुक्मिण्या द्वेषान् ममोद्वाहो निवारितः

yathā śrī-daśame (10.53.2)--
yathā vinidrā yac cittā rukmiṇī kamalekṣaṇā |
tathāham api tac-citto nidrāṃ ca na labhe niśi |
vedāhaṃ rukmiṇyā dveṣān mamodvāho nivāritaḥ

An example from the Tenth Canto of Śrīmad-Bhāgavatam [10.53.2]: “Just as Rukmiṇī's mind is fixed on Me, My mind is fixed on her. I can't even sleep at night. I know that Rukmī , out of envy, has forbidden our marriage.”

3.5.29

अथ मानः ।
मानः प्रसिद्ध एवात्र

atha mānaḥ |
mānaḥ prasiddha evātra

“Māna , described in the following example, is well known, and therefore need not be explained.”

3.5.30

विहरति वने राधा साधारण-प्रणये हरौ
विगलित-निजोत्कर्षाद् ईर्ष्यस्या-वशेन गतान्यतः ।
क्वचिद् अपि लता-कुञ्जे गुञ्जन्-मधु-व्रत-मण्डली-
मुखर-निखरे लीना दीनाप्य् उवाच रहः सखीम्

viharati vane rādhā sādhāraṇa-praṇaye harau
vigalita-nijotkarṣād īṛsyā-vaśena gatānyataḥ |
kvacid api latā-kuñje guñjan-madhu-vrata-maṇḍalī-
mukhara-nikhare līnā dīnāpy uvāca rahaḥ sakhīm

An example from Gīta- govinda [2.1]: “When Kṛṣṇa was sporing with all the gopīs in the forest, treating them all with equal affection, Rādhā left that place in anger because of His slighting Her superior position. Later, while hiding in a grove of creepers while bees were buzzing overhead, She spoke to a friend in private of Her grief-stricken state.”

3.5.31

अथ प्रवासः--
प्रवासः सङ्ग-विच्युतिः

atha pravāsaḥ--
pravāsaḥ saṅga-vicyutiḥ

“Pravāsa refers to separation after meeting.”

3.5.32

हस्तोदरे विनिहितैक-कपोल-पालेर्
अश्रान्त-लोचन-जल-स्नपितानानायाः ।
प्रस्थान-मङ्गल-दिनावधि माधवस्य
निद्रा-लवो ऽपि कुत एव सरोरुहाक्ष्याः

hastodare vinihitaika-kapola-pāler
aśrānta-locana-jala-snapitānanāyāḥ |
prasthāna-maṅgala-dināvadhi mādhavasya
nidrā-lavo 'pi kuta eva saroruhākṣyāḥ

An example from Padyāvalī [350]: “Since the auspicious day when Kṛṣṇa departed for Mathurā , the lotus-faced Rādhā , putting Her left hand on Her left cheek, soaked Her face with unremitting tears. How could She sleep at all?”

3.5.33

यथा प्रह्लाद-संहितायाम् उद्धव-वाक्यम्--
भगवान् अपि गोविन्दः कन्दर्प-शर-पीडितः ।
न भुङ्क्ते न स्वपिति च चिन्तयन् वो ह्य् अहर्निशम्

yathā prahlāda-saṃhitāyām uddhava-vākyam--
bhagavān api govindaḥ kandarpa-śara-pīḍitaḥ |
na bhuṅkte na svapiti ca cintayan vo hy aharniśam

From Prahlāda- saṃhitā , the words of Uddhava: “Lord Govinda also, being affected by the arrows of Cupid, thinks of You alone day and night, cannot eat or sleep.”

3.5.34

अथ सम्भोगः--
द्वयोर् मिलितयोर् भोगः सम्भोग इति कीर्त्यते

atha sambhogaḥ--
dvayor militayor bhogaḥ sambhoga iti kīrtyate

“The enjoyment experienced when two lovers meet is called sambhoga .”

3.5.35

परमानुराग-परयाथ राधया
परिरम्भ-कौशल-विकाशि-भावया ।
स तया सह स्मर-सभाजनोत्सवं
निरवाहयच् छिखि-शिखण्ड-शेखरः

paramānurāga-parayātha rādhayā
parirambha-kauśala-vikāśi-bhāvayā |
sa tayā saha smara-sabhājanotsavaṃ
niravāhayac chikhi-śikhaṇḍa-śekharaḥ

An example from Padyāvalī [199]: “Kṛṣṇa , with peacock feather on His head, executed the festival of Cupid with Rādhā , who was endowed with the highest attachment for Kṛṣṇa, and who expressed Her love with skillful embraces.”

3.5.36

श्रीमद्-भागवताद्य्-अर्ह-शास्त्र-दर्शितया दृशा ।
इयम् आविष्कृता मुख्य-पञ्च-भक्ति-रसा मया

śrīmad-bhāgavatādy-arha-śāstra-darśitayā dṛśā |
iyam āviṣkṛtā mukhya-pañca-bhakti-rasā mayā

“I have described the five principal types of bhakti - rasa according to the knowledge given in suitable scriptures such as Śrīmad-Bhāgavatam .”

3.5.37

गोपाल-रूप-शोभां दधद् अपि रघुनाथ-भाव-विस्तारी ।
तुष्यतु सनातनात्मा पश्चिम-भागे रसाम्बु-निधेः

gopāla-rūpa-śobhāṃ dadhad api raghunātha-bhāva-vistārī |
tuṣyatu sanātanātmā paścima-bhāge rasāmbu-nidheḥ

“May the eternal soul who has the beautiful form of a cowherd boy and who spread the bhāvas to Rāma and other forms be pleased with this Western Ocean of the ocean of nectar.”

iti śrī-śrī- bhakti -rasāmṛta-sindhau paścima -vibhāge
madhurākhya-bhakti-rasa-laharī caturthī ||

“May Sanātana who nourishes the bhāva of Gopāla Bhaṭṭa and distributes the bhāva of Raghunātha dāsa be pleased with this Western Ocean!”

iti śrī-śrī-bhakti-rasāmṛta-sindhau mukhya-bhakti-rasa-nirūpakaḥ
paścima-vibhāgaḥ samāptaḥ ||

“Thus ends the Fifth Wave in the Wedstern Ocean of Śrī Bhakti-rasāmṛta- sindhu , concerning madhura -bhakti- rasa . Here ends the Western Ocean.”

NORTHERN DIVISION

4.1

Hāsya-rasa

27 source units · 4.1.1 to 4.1.30

4.1.1

भक्ति-भरेण प्रीतिं कलयन्न् उररीकृत-व्रजासङ्गः ।
तनुतां सनातनात्मा भगवान् मयि सर्वदा तुष्टिम्

bhakti-bhareṇa prītiṃ kalayann urarīkṛta-vrajāsaṅgaḥ |
tanutāṃ sanātanātmā bhagavān mayi sarvadā tuṣṭim

“May the Lord with eternal form who accepts Vraja as His eternal home, being merciful out of great affection for the devotee, be satisfied with me.”

Alternate translation:

“May the person called Sanātana Gosvāmī who, having great joy because of his devotion, was attached to living in the land of Vraja, be satisfied with me.”

4.1.4

गौणा भक्ति-रसाः सप्त लेख्या हास्यादयः क्रमात्

gauṇā bhakti-rasāḥ sapta lekhyā hāsyādayaḥ kramāt

“In the fourth division of the sweet ocean of rasa , called the Northern Ocean, the seven secondary rasas , plus the mutually friendly and antagonistic rasas and rasābhāsa will be discussed in nine waves (chapters). Previously it was said that, unlike the primary rasas , these secondary rasas do not have fixed ālambana and appear occasionally in any of the persons with the primary rasas . The seven secondary rasas will be discussed in order starting with hāsya .”

4.1.5

भक्तानां पञ्चधोक्तानाम् एषां मध्यत एव हि ।
क्वाप्य् एकः क्वाप्य् अनेकश् च गौणेष्व् आलम्बनो मतः

bhaktānāṃ pañcadhoktānām eṣāṃ madhyata eva hi |
kvāpy ekaḥ kvāpy anekaś ca gauṇeṣv ālambano mataḥ

“These secondary rasas appear only within the five types of persons possessing the five types of sthātī- bhāva . Sometimes in a particular situation, one among these five type of persons may experience a particular secondary rasa , and at other times all of these types may experience a particular secondary rasa .”

4.1.6

तत्र हास्य-भक्ति-रसः--
वक्ष्यमाणैर् विभावाद्यैः पुष्टिं हास-रतिर् गता ।
हास्य-भक्ति-रसो नाम बुधैर् एष निगद्यते

tatra hāsya-bhakti-rasaḥ--
vakṣyamāṇair vibhāvādyaiḥ puṣṭiṃ hāsa-ratir gatā |
hāsya-bhakti-raso nāma budhair eṣa nigadyate

“When hasya - rati is nourished by the presence of vibhāva and other elements [of rasa], it is called hāsya-bhakti-rasa by the wise.”

4.1.7

अस्मिन्न् आलम्बनः कृष्णस् तथान्यो ऽपि तद्-अन्वयी ।
वृद्धाः शिशु-मुखाः प्रायः प्रोक्ता धीरैस् तद्-आश्रयाः ।
विभावनादि-वैशिष्ट्यात् प्रवराश् च क्वचिन् मताः

asminn ālambanaḥ kṛṣṇas tathānyo 'pi tad-anvayī |
vṛddhāḥ śiśu-mukhāḥ prāyaḥ proktā dhīrais tad-āśrayāḥ |
vibhāvanādi-vaiśiṣṭyāt pravarāś ca kvacin matāḥ

“In hāsya-rasa , Kṛṣṇa and persons performing humorous actions directed toward Kṛṣṇa are the ālambana . The wise say that elders and the chief young children are usually the āśrayas of hāsya - rasa . In special circumstances, the chief personalities become the āśraya of this rasa.”

4.1.8

यास्याम्य् अस्य न भीषणस्य सविधं जीर्णस्य शीर्णाकृतेर्
मातर् नेष्यति मां पिधाय कपटाद् आधारिकायाम् असौ ।
इत्य् उक्त्वा चकिताक्षम् अद्भुत-शिशाव् उद्वीक्ष्यमाणे हरौ
हास्यं तस्य निरुद्धतो ऽप्य् अतितरां व्यक्तं तदासीन् मुनेः

yāsyāmy asya na bhīṣaṇasya savidhaṃ jīrṇasya śīrṇākṛter
mātar neṣyati māṃ pidhāya kapaṭād ādhārikāyām asau |
ity uktvā cakitākṣam adbhuta-śiśāv udvīkṣyamāṇe harau
hāsyaṃ tasya niruddhato 'py atitarāṃ vyaktaṃ tadāsīn muneḥ

Kṛṣṇa as ālambana : “‘O mother! I will not go towards that frightful, old withered person! He will craftily put Me in his begging bag.’ When Nārada saw baby Kṛṣṇa say this with frightened eyes, though he tried to suppress his laughter, he could not.”

4.1.9

अथ तद्-अन्वयी---
यच् चेष्टा कृष्ण-विषया प्रोक्तः सो ऽत्र तद्-अन्वयी

atha tad-anvayī---
yac ceṣṭā kṛṣṇa-viṣayā proktaḥ so 'tra tad-anvayī

“A person whose actions [of laughter] are directed toward Kṛṣṇa is called tad-anvayī (person related to Kṛṣṇa).”

4.1.10

ददामि दधि-फाणितं विवृणु वक्त्रम् इत्य् अग्रतो
निशम्य जरती-गिरं विवृत-कोमलौष्ठे स्थिते ।
तया कुसुमम् अर्पितं नवम् अवेत्य भुग्नानने
हरौ जहसुर् उद्धुरं किम् अपि सुष्ठु गोष्ठार्भकाः

dadāmi dadhi-phāṇitaṃ vivṛṇu vaktram ity agrato
niśamya jaratī-giraṃ vivṛta-komalauṣṭhe sthite |
tayā kusumam arpitaṃ navam avetya bhugnānane
harau jahasur uddhuraṃ kim api suṣṭhu goṣṭhārbhakāḥ

Devotee as ālambana : “‘Open Your mouth. I will give You some yogurt mixed with sugar.’ Hearing the words of the old woman, Kṛṣṇa opened His tender lips, but she put a fresh flower into His mouth. Tasting the bitterness, He puckered His mouth. The young cowherd boys laughed loudly.”

4.1.11

अस्य प्रेक्ष्य करं शिशोर् मुनिपते श्यामस्य मे कथ्यतां
तथ्यं हन्त चिरायुर् एष भविता किं धेनु-कोटीश्वरः ।
इत्य् उक्ते भगवन् मयाद्य परितश् चीरेण किं चारुणा
द्राग् आविर्भवद्-उद्धुर-स्मितम् इदं वक्त्रं त्वया रुध्यते

asya prekṣya karaṃ śiśor munipate śyāmasya me kathyatāṃ
tathyaṃ hanta cirāyur eṣa bhavitā kiṃ dhenu-koṭīśvaraḥ |
ity ukte bhagavan mayādya paritaś cīreṇa kiṃ cāruṇā
drāg āvirbhavad-uddhura-smitam idaṃ vaktraṃ tvayā rudhyate

Another example: “O master of the sages! When I asked you to look at the hand of our dark- complexioned child, and to tell me if He will be the Lord of a million cows and have long life, why did you suddenly hide your laughing face completely with your beautiful cloth?”

4.1.13

हर्षालस्यावहित्थाद्या विज्ञेया व्यभिचारिणः ।
सा हास-रतिर् एवात्र स्थायि-भावतयोदिता

harṣālasyāvahitthādyā vijñeyā vyabhicāriṇaḥ |
sā hāsa-ratir evātra sthāyi-bhāvatayoditā

“The uddīpanas for hāsya-rasa are the humorous words, clothing and behavior of Kṛṣṇa . The anubhāvas are quivering of the nose, lips and cheeks. The vyabhicārī-bhāvas are harṣa (jubilation), ālasya (sloth) and avahitthā (concealing oneself). The sthāyī- bhāva is hāsya - rati .”

4.1.14

षोढा हास-रतिः स्यात् स्मित-हसिते विहसितावहसिते च ।
अपहसितातिहसितके ज्येष्ठादीनां क्रमाद् द्वे द्वे

ṣoḍhā hāsa-ratiḥ syāt smita-hasite vihasitāvahasite ca |
apahasitātihasitake jyeṣṭhādīnāṃ kramād dve dve

“There are six types of hāsya - rati : smita , hasita , vihasa, avahasita, apahasita and atihasita . The first two appear in superiors (such as sages or confidential friends), the second two appear in persons of medium status (messengers or servants) and the third two appear in those of the lowest status (such as children).”

4.1.15

विभावनादि-वैचित्र्याद् उत्तमस्यापि कुत्रचित् ।
भवेद् विहसिताद्यं च भावज्ञैर् इति भण्यते

vibhāvanādi-vaicitryād uttamasyāpi kutracit |
bhaved vihasitādyaṃ ca bhāvajñair iti bhaṇyate

“The wise say that when there is special attraction in the vibhāva and other elements, the lower types of hāsya such as vihasya also appear in the superior persons.”

4.1.16

तत्र स्मितम्--
स्मितं त्व् अलक्ष्य-दशनं नेत्र-गण्ड-विकाश-कृत्

tatra smitam--
smitaṃ tv alakṣya-daśanaṃ netra-gaṇḍa-vikāśa-kṛt

“When the teeth are not seen and the eyes and cheeks become joyful it is called smita (slight smile).”

4.1.17

क्व यामि जरती खला दधि-हरं दिधीर्षन्त्य् असौ
प्रधावति जवेन मां सुबल मङ्क्षु रक्षां कुरु ।
इति स्खलद्-उदीरिते द्रवति कान्दिशीके हरौ
विकस्वर-मुखाम्बुजं कुलम् अभून् मुनीनां दिवि

kva yāmi jaratī khalā dadhi-haraṃ didhīrṣanty asau
pradhāvati javena māṃ subala maṅkṣu rakṣāṃ kuru |
iti skhalad-udīrite dravati kāndiśīke harau
vikasvara-mukhāmbujaṃ kulam abhūn munīnāṃ divi

An example: "'O strong brother! Because I stole some yogurt, the wicked old lady is chasing Me to tie Me up. Where can I go? Please protect Me quickly!' Saying these words to His elder brother with choked voice, Kṛṣṇa fled in fear. Seeing this, the faces of the sages in the sky blossomed."

4.1.18

हसितम्--
तद् एव दर-संलक्ष्य-दन्ताग्रं हसितं भवेत्

hasitam--
tad eva dara-saṃlakṣya-dantāgraṃ hasitaṃ bhavet

"When teeth are slightly visible, it is called hasita (smile)."

4.1.19

मद्-वशेन पुरः-स्थितो हरिर् असौ पुत्रो ऽहम् एवास्मि ते
पश्येत्य् अच्युत-जल्प-विश्वसितया संरम्भ-रज्यद्-दृशा ।
माम् एति स्खलद्-अक्षरे जटिलया व्याक्रुश्य निष्कासिते
पुत्रे प्राङ्गतः सखी-कुलम् अभूद् दन्तांशु-धौताधरम्

mad-vaśena puraḥ-sthito harir asau putro 'ham evāsmi te
paśyety acyuta-jalpa-viśvasitayā saṃrambha-rajyad-dṛśā |
mām eti skhalad-akṣare jaṭilayā vyākruśya niṣkāsite
putre prāṅgataḥ sakhī-kulam abhūd dantāṃśu-dhautādharam

An example: "'O mother! I am your son Abhimanyu . Kṛṣṇa is coming here wearing my clothes.' Believing Kṛṣṇa's words, Jaṭilā her eyes red with anger, began shouting and driving here real son from the yard, as he tried to say 'Mother! Mother!' The lips of Rādhā 's friends became gleaming white with the luster of their teeth."

4.1.20

विहसितम्--
स-स्वनं दृष्ट-दशनं भवेद् विहसितं तु तत्

vihasitam--
sa-svanaṃ dṛṣṭa-daśanaṃ bhaved vihasitaṃ tu tat

"When laughing sounds are heard and the teeth are visible it is called vihasita (audible laughing)."

4.1.21

मुषाण दधि मेदुरं विफलम् अन्तरा शङ्कसे
स-निःश्वसित-डम्बरं जटिलयात्र निद्रायते ।
इति ब्रुवति केशवे प्रकट-शीर्ण-दन्त-स्थलं
कृतं हसितम् उत्स्वनं कपट-सुप्तया वृद्धया

muṣāṇa dadhi meduraṃ viphalam antarā śaṅkase
sa-niḥśvasita-ḍambaraṃ jaṭilayātra nidrāyate |
iti bruvati keśave prakaṭa-śīrṇa-danta-sthalaṃ
kṛtaṃ hasitam utsvanaṃ kapaṭa-suptayā vṛddhayā

An example: "'My friends! Steal the thick yogurt. Why are you uselessly showing fear in this house? Jaṭilā is sleeping with loud breathing.' When Kṛṣṇa said this, the old lady, only pretending to be sleeping, laughed audibly, showing her worn teeth."

4.1.22

अवहसितम्--
तच् चावहसितं फुल्ल-नासं कुञ्चित-लोचनम्

avahasitam--
tac cāvahasitaṃ phulla-nāsaṃ kuñcita-locanam

"When the nose swells and the eyes squint, it is called avahasita (intense laughter)."

4.1.23

लग्नस् ते नितरां दृशोर् अपि युगे किं धातु-रागो घनः
प्रातः पुत्र बलस्य वा किम् असितं वासस् त्वयाङ्गे धृतम् ।
इत्य् आकर्ण्य पुरो व्रजेश-गृहिणी-वाचं स्फुरन्-नासिका
दूती सङ्कुचद्-ईक्षणावहसितं जाता न रोद्धुं क्षमा

lagnas te nitarāṃ dṛśor api yuge kiṃ dhātu-rāgo ghanaḥ
prātaḥ putra balasya vā kim asitaṃ vāsas tvayāṅge dhṛtam |
ity ākarṇya puro vrajeśa-gṛhiṇī-vācaṃ sphuran-nāsikā
dūtī saṅkucad-īkṣaṇāvahasitaṃ jātā na roddhuṃ kṣamā

An example: "'O son! How have Your two eyes become tainted with strong colors early in the morning? Why are You wearing Baladeva 's blue cloth?' Hearing these words of Yaśodā , servants standing there could not suppress their laughter. Their eyes squinted and their noses swelled."

4.1.24

अपहसितम्--
तच् चापहसितं साश्रु-लोचनं कम्पितांसकम्

apahasitam--
tac cāpahasitaṃ sāśru-locanaṃ kampitāṃsakam

"Laughter with tears in the eyes and shaking shoulders is called apahasita (uncontrollable laughter)."

4.1.25

उदस्रं देवर्षिर् दिवि दर-तरङ्गद्-भुज-शिरा
यद् अभ्राण्य् उद्दण्डो दशन-रुचिभिः पाण्डरयति ।
स्फुटं ब्रह्मादीनां नटयितरि दिव्ये व्रज-शिशौ
जरत्याः प्रस्तोभान् नटति तद् अनैषीद् दृशम् असौ

udasraṃ devarṣir divi dara-taraṅgad-bhuja-śirā
yad abhrāṇy uddaṇḍo daśana-rucibhiḥ pāṇḍarayati |
sphuṭaṃ brahmādīnāṃ naṭayitari divye vraja-śiśau
jaratyāḥ prastobhān naṭati tad anaiṣīd dṛśam asau

“Seeing the effulgent child of Vraja— Kṛṣṇa , who makes the devatās dance— dancing to the verses of an old lady, Nārada , with tears in his eyes and shaking shoulders, began to dance in an extraordinary fashion, turning the clouds white with his flashing white teeth.”

4.1.26

अतिहसितम्--
सहस्र-तालं क्षिप्ताङ्गं तच् चातिहसितं विदुः

atihasitam--
sahasra-tālaṃ kṣiptāṅgaṃ tac cātihasitaṃ viduḥ

“Laughter combined with clapping the hands and bending the body is called atihasita (extreme laughter).”

4.1.27

वृद्धे त्वं वलिताननासि वलिभिः प्रेक्ष्य सुयोग्याम् अतस्
त्वाम् उद्वोढुम् असौ बली-मुख-वरो मां साधयत्य् उत्सुकः ।
आभिर् विप्लुत-धीर् वृणे न हि परं त्वत्तो बलि-ध्वंसनाद्
इत्य् उच्चैर् मुखरा-गिरा विजहसुः सोत्तालिका बालिकाः

vṛddhe tvaṃ valitānanāsi valibhiḥ prekṣya suyogyām atas
tvām udvoḍhum asau balī-mukha-varo māṃ sādhayaty utsukaḥ |
ābhir vipluta-dhīr vṛṇe na hi paraṃ tvatto bali-dhvaṃsanād
ity uccair mukharā-girā vijahasuḥ sottālikā bālikāḥ

An example: "'Old lady! Your skin is all wrinkled. You look like a monkey! The king of the monkeys (with wrinkled faces) has sent me to arrange your marriage to a suitable groom.' Hearing this the old woman said, 'By all these wrinkles, I have lost my intelligence. Thus I will not accept anyone but You as a groom, since You are the destroyer of demons (and the destroyer of wrinkles).' Hearing Mukunda 's words, all the young boys began to clap their hands and laugh loudly."

4.1.28

यस्य हासः स चेत् क्वापि साक्षान् नैव निबध्यते ।
तथाप्य् एष विभावादि-सामर्थ्याद् उपलभ्यते

yasya hāsaḥ sa cet kvāpi sākṣān naiva nibadhyate |
tathāpy eṣa vibhāvādi-sāmarthyād upalabhyate

"If the person instigating hāsya is not directly discernable, that person can be understood by by the similarity of the vibhāva and other elements with other cases."

4.1.29

शिम्बी-लम्बि-कुचासि दर्दुर-वधू-विस्पर्धि नासाकृतिस्
त्वं जीर्यद्-दुलि-दृष्टिर् ओष्ठ-तुलिताङ्गारा मृदङ्गोदरी ।
का त्वत्तः कुटिले परास्ति जटिला-पुत्रि क्षितौ सुन्दरी
पुण्येन व्रज-सुभ्रुवां तव धृतिं हर्तुं न वंशी क्षमा

śimbī-lambi-kucāsi dardura-vadhū-vispardhi nāsākṛtis
tvaṃ jīryad-duli-dṛṣṭir oṣṭha-tulitāṅgārā mṛdaṅgodarī |
kā tvattaḥ kuṭile parāsti jaṭilā-putri kṣitau sundarī
puṇyena vraja-subhruvāṃ tava dhṛtiṃ hartuṃ na vaṃśī kṣamā

“O Kuṭilā (sister of Abhimanyu)! Your breasts a long like beans! Your nostrils are like those of a female frog! Your eyes are like old turtles. Your lips are like coals. Your stomach is like a drum. Who is there in this world that is more beautiful than you? By the strength of your good works, only you, among all the beautiful women of Vraja , have withstood the attraction of the flute .”

4.1.30

एष हास्य-रसस् तत्र कैशिकी-वृत्ति-विस्तृतौ ।
शृङ्गारादि-रसोद्भेदो बहुधैव प्रपञ्चितः

eṣa hāsya-rasas tatra kaiśikī-vṛtti-vistṛtau |
śṛṅgārādi-rasodbhedo bahudhaiva prapañcitaḥ

“This hāsya-rasa , which manifests in madhura and other rasas , has been described in detail with many forms in the works of Bharata Muni and the work Nātāka-candrikā , in the section dealing with kaiśikī- vṛtti (dramatic form suitable for love).”

iti śrī-śrī- bhakti -rasāmṛta-sindhāv uttara -vibhāge hāsya-bhakti-rasa-nirūpaṇe adbhuta-bhakti-rasa-laharī prathamā ||

“Thus ends the First Wave of the Northern Ocean of Śrī Bhakti-rasāmṛta - sindhu , concerning hāsya -bhakti- rasa .”

NORTHERN DIVISION

4.2

Adbhuta-rasa

13 source units · 4.2.1 to 4.2.13

4.2.1

आत्मोचितैर् विभावाद्यैः स्वाद्यत्वं भक्त-चेतसि ।
सा विस्मय-रतिर् नीताद्- भुतो-भक्ति-रसो भवेत्

ātmocitair vibhāvādyaiḥ svādyatvaṃ bhakta-cetasi |
sā vismaya-ratir nītād- bhuto-bhakti-raso bhavet

“When vismaya - rati becomes pleasurable in the devotee’s heart by suitable vibhāvas because of His superhuman actions, it is called adbhuta - bhakti - rasa .”

4.2.2

भक्तः सर्व-विधो ऽप्य् अत्र घटते विस्मयाश्रयः ।
लोकोत्तर-क्रिया-हेतुर् विषयस् तत्र केशवः

bhaktaḥ sarva-vidho 'py atra ghaṭate vismayāśrayaḥ |
lokottara-kriyā-hetur viṣayas tatra keśavaḥ

“All types of devotees are the ālambana for the vismaya - rati of adbhuta-rasa , and Kṛṣṇa is the viṣaya because of His superhuman actions.”

4.2.3

तस्य चेष्टा-विशेषाद्यास् तस्मिन्न् उद्दीपना मताः ।
क्रियास् तु नेत्र-विस्तार-स्तम्भाश्रु-पुलकादयः

tasya ceṣṭā-viśeṣādyās tasminn uddīpanā matāḥ |
kriyās tu netra-vistāra-stambhāśru-pulakādayaḥ

“Particular actions of Kṛṣṇa are the uddīpanas . Opening the eyes wide is the anubhāva . Paralysis, tears and hair standing on end are the sāttvika-bhāvas .”

4.2.4

आवेग-हर्ष-जाड्याद्यास् तत्र स्युर् व्यभिचारिणः ।
स्थायी स्याद् विस्मय-रतिः सा लोकोत्तर-कर्मतः ।
साक्षाद् अनुमितं चेति तच् च द्विविधम् उच्यते

āvega-harṣa-jāḍyādyās tatra syur vyabhicāriṇaḥ |
sthāyī syād vismaya-ratiḥ sā lokottara-karmataḥ |
sākṣād anumitaṃ ceti tac ca dvividham ucyate

“Āvega , harṣa , jāḍyam etc. are the vyabhicārī- bhāvas . Vismaya - rati caused by Kṛṣṇa ’s superhuman actions is the sthāyī- bhāva . There are two types of superhuman actions: direct and inferred.”

4.2.5

तत्र साक्षात्, यथा--
साक्षाद् ऐन्द्रियकं दृष्ट-श्रुत-सङ्कीर्तितादिकम्

tatra sākṣāt, yathā--
sākṣād aindriyakaṃ dṛṣṭa-śruta-saṅkīrtitādikam

“When the superhuman actions is perceived by the eye, ear, mouth or other senses, it is called direct.”

4.2.6

एकम् एव विविधोद्यम-भाजं
मन्दिरेषु युगपन् निखिलेषु ।
द्वारकाम् अभि समीक्स्य मुकुन्दं
स्पन्दनोज्झित-तनुर् मुनिर् आसीत्

ekam eva vividhodyama-bhājaṃ
mandireṣu yugapan nikhileṣu |
dvārakām abhi samīksya mukundaṃ
spandanojjhita-tanur munir āsīt

An example of direct perception of wonder by seeing: “When Nārada saw Kṛṣṇa simultaneously performing various actions with one body in each of the queens’ palaces in Dvārakā , his body began to quiver.”

4.2.7

यथोक्तं श्री-दशमे (१०.६९.२)--
चित्रं बतैतद् एकेन वपुषा युगपत् पृथक् ।
गृहेषु द्व्य्-अष्ट-साहस्रं स्त्रिय एक उदावहत्

yathoktaṃ śrī-daśame (10.69.2)--
citraṃ bataitad ekena vapuṣā yugapat pṛthak |
gṛheṣu dvy-aṣṭa-sāhasraṃ striya eka udāvahat

This is described in the Tenth Canto of Śrīmad-Bhāgavatam [10.69.2]: “It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace.”

4.2.8

क्व स्तन्य-गन्धि-वदनेन्दुर् असौ शिशुस् ते
गोवर्धनः शिखर-रुद्ध-घनः क्व चायम् ।
भोः पश्य सव्य-कर-कन्दूकिताचलेन्द्रः
खेलन्न् इव स्फुरति हन्त किम् इन्द्र-जालम्

kva stanya-gandhi-vadanendur asau śiśus te
govardhanaḥ śikhara-ruddha-ghanaḥ kva cāyam |
bhoḥ paśya savya-kara-kandūkitācalendraḥ
khelann iva sphurati hanta kim indra-jālam

Another example: “O Yaśodā ! See here your little son with the moonlike face, slightly smelling of milk. And see here Govardhana , whose summit pierces the clouds! See, with His left hand He holds the king of mountains as if it were just play. Is this some magic?”

4.2.9

यान्य् अक्षिपन् प्रहरणानि भटाः स देवः
प्रत्येकम् अच्छिनदमुनि शर-त्रयेण ।
इत्य् आकलय्य युधि कंसरिपोः प्रभावं
स्फारेक्षणः क्षितिपतिः पुलकी तदासीत्

yāny akṣipan praharaṇāni bhaṭāḥ sa devaḥ
pratyekam acchinadamuni śara-trayeṇa |
ity ākalayya yudhi kaṃsaripoḥ prabhāvaṃ
sphārekṣaṇaḥ kṣitipatiḥ pulakī tadāsīt

From hearing about Kṛṣṇa ’s superhuman acts: “Kṛṣṇa cut down all the arrows fired by eleven akṣauhiṇī divisions of troops under Narakāsura with only three arrows. When Parīkṣit heard of the prowess of Kṛṣṇa in battle, his eyes opened wide and his hairs stood on end.”

4.2.10

डिम्बाः स्वर्ण-निभाम्बरा घन-रुचो जाताश् चतुर्बाहवो
वत्साश् चेति वदन् कृतो ऽस्मि विवशः स्तम्भ-श्रिया पश्यत ।
आश्चर्यं कथयामि वः शृणुत भोः प्रत्येकम् एकैकशः
स्तूयन्ते जगद्-अण्डवद्भिर् अभितस् ते हन्त पद्मासनैः

ḍimbāḥ svarṇa-nibhāmbarā ghana-ruco jātāś caturbāhavo
vatsāś ceti vadan kṛto 'smi vivaśaḥ stambha-śriyā paśyata |
āścaryaṃ kathayāmi vaḥ śṛṇuta bhoḥ pratyekam ekaikaśaḥ
stūyante jagad-aṇḍavadbhir abhitas te hanta padmāsanaiḥ

By speaking about Kṛṣṇa 's superhuman acts: "All the boys and calves had four arms. They were dark in complexion like clouds, and wore yellow cloth. See, speaking in this way I have lost control and become stunned. I will tell you something astonishing, please listen. Each of the masters of the universes on lotus seats, all of the Lord Nrahmās, were praising each and every one of these four-armed forms."

4.2.11

उन्मील्य व्रज-शिशवो दृशं पुरस्ताद्
भाण्डीरं पुनर् अतुल्य विलोकयन्तः ।
सात्मानं पशु-पटलीं च तत्र दावाद्
उन्मुक्तां मनसि चमत्क्रियाम् अवापुः

unmīlya vraja-śiśavo dṛśaṃ purastād
bhāṇḍīraṃ punar atulya vilokayantaḥ |
sātmānaṃ paśu-paṭalīṃ ca tatra dāvād
unmuktāṃ manasi camatkriyām avāpuḥ

By inference of Kṛṣṇa 's superhuman acts: "When all the children opened their eyes, they were astonished to see in front of them the incomparable banyan tree called Bhāṇḍīra, and that they and all the cows had been rescued from the forest fire."

4.2.12

अप्रियादेः क्रिया कुर्यान् नालौकिक्य् अपि विस्मयम् ।
असाधारण्य् अपि मनाक् करोत्य् एव प्रियस्य सा

apriyādeḥ kriyā kuryān nālaukiky api vismayam |
asādhāraṇy api manāk karoty eva priyasya sā

“When an unloved person performs extraordinary actions it is not astonishing, but when a loved one performs actions that are even a little uncommon, they produce astonishment.”

4.2.13

प्रियात् प्रियस्य किम् उत सर्व-लोकोत्तरोत्तरा ।
इत्य् अत्र विस्मये प्रोक्ता रत्य्-अनुग्रह-माधुरी

priyāt priyasya kim uta sarva-lokottarottarā |
ity atra vismaye proktā raty-anugraha-mādhurī

“Therefore it goes without saying that if the dearest person performs the most extraordinary actions, it will certainly produce extreme astonishment. Thus the sweetness produced from rati (through a primary rasa of love) has also been mentioned in this discussion of vismaya -rasa .”

iti śrī-śrī- bhakti -rasāmṛta-sindhāv uttara -vibhāge gauṇa-bhakti-rasa-nirūpaṇe adbhuta-bhakti-rasa-laharī dvitīyā ||

“Thus ends the Second Wave in the Northern Ocean of Śrī Bhakti - rasāmṛta- sindhu , concerning adbhuta -bhakti-rasa.”

NORTHERN DIVISION

4.3

Vīra-rasa

56 source units · 4.3.1 to 4.3.61

4.3.1

सैवोत्साह-रतिः स्थायी विभावाद्यैर् निजोचितः ।
आनीयमाना स्वाद्यत्वं वीर-भक्ति-रसो भवेत्

saivotsāha-ratiḥ sthāyī vibhāvādyair nijocitaḥ |
ānīyamānā svādyatvaṃ vīra-bhakti-raso bhavet

“When utsāha - rati attains an enjoyable nature by suitable vibhāvas and other elements [of rasa], it is called vīra - bhakti -rasa .”

4.3.2

युद्ध-दान-दया-धर्मैश् चतुर्धा-वीर उच्यते ।
आलम्बन इह प्रोक्त एष एव चतुर्विधः

yuddha-dāna-dayā-dharmaiś caturdhā-vīra ucyate |
ālambana iha prokta eṣa eva caturvidhaḥ

“There are four type of vīra or valiant persons: yuddha -vīra, dāna -vīra, dayā -vīra and dharma -vīra . These devotees are the ālambana for vīra- bhakti - rasa .”

4.3.3

उत्साहस् त्व् एष भक्तानां सर्वेषाम् एव सम्भवेत्

utsāhas tv eṣa bhaktānāṃ sarveṣām eva sambhavet

“It is possible for utsāha - rati to appear in all types of devotees.”

4.3.4

तत्र युद्ध-वीरः--
परितोषाय कृष्णस्य दधद् उत्साहम् आहवे ।
सखा बन्धु-विशेषो वा युद्ध-वीर इहोच्यते

tatra yuddha-vīraḥ--
paritoṣāya kṛṣṇasya dadhad utsāham āhave |
sakhā bandhu-viśeṣo vā yuddha-vīra ihocyate

Yuddha-vīra: “Special friends endowed with fortitude in fighting for satisfying Kṛṣṇa are called yuddha-vīra.”

4.3.5

प्रतियोद्धा मुकुन्दो वा तस्मिन् वा प्रेक्षके स्थिते ।
तदीयेच्छावेशेनात्र भवेद् अन्यः सुहृद्-वरः

pratiyoddhā mukundo vā tasmin vā prekṣake sthite |
tadīyecchāveśenātra bhaved anyaḥ suhṛd-varaḥ

“In this rasa , the friends fight against Kṛṣṇa , or fight against His best friends in Kṛṣṇa’s presence, according to Kṛṣṇa’s desire.”

4.3.6

अपराजित-मानिनं हठाच्
चटुलं त्वाम् अभिभूय माधव ।
धिनुयाम् अधुना सुहृद्-गणं
यदि न त्वं समरात् पराञ्यसि

aparājita-māninaṃ haṭhāc
caṭulaṃ tvām abhibhūya mādhava |
dhinuyām adhunā suhṛd-gaṇaṃ
yadi na tvaṃ samarāt parāñcasi

Fighting with Kṛṣṇa : "O Mādhava ! You are very unsteady, but You think that no one can beat You. If You do not flee from the fight, I will now defeat You and please Your friends!"

4·3·7

संरम्भ-प्रकटीकृत-प्रतिभटारम्भ-श्रियोः साद्भुतं
कालिन्दी-पुलिने वयस्य-निकरैर् आलोक्यमानस् तदा ।
अव्युत्थापित-सख्ययोर् अपि वराहङ्कार-विस्फूर्जितः
श्रीदाम्नश् च बकी-द्विषश् च समराटोपः पटीयान् अभूत्

saṃrambha-prakaṭīkṛta-pratibhaṭārambha-śriyoḥ sādbhutaṃ
kālindī-puline vayasya-nikarair ālokyamānas tadā |
avyutthāpita-sakhyayor api varāhaṅkāra-visphūrjitaḥ
śrīdāmnaś ca bakī-dviṣaś ca samarāṭopaḥ paṭīyān abhūt

Another example: "Śrīdāma and Kṛṣṇa who were the very best of friends, displayed the splendor of fighting with anger on the bank of the Yamunā . Their intense pride in fighting with increased desire to win astonished all their friends."

4.3.8

सखि-प्रकर-मार्गणान् अगणितान् क्षिपन् सर्वतस्
तथाद्य लगुडं क्रमाद् भ्रमयति स्म दामा कृती ।
अमंस्त रचित-स्तुतिर् व्रजपतेस् तनुजो ऽप्य् अमुं
समृद्ध-पुलको यथा लगुड-पञ्जरान्तः-स्थितम्

sakhi-prakara-mārgaṇān agaṇitān kṣipan sarvatas
tathādya laguḍaṃ kramād bhramayati sma dāmā kṛtī |
amaṃsta racita-stutir vrajapates tanujo 'py amuṃ
samṛddha-pulako yathā laguḍa-pañjarāntaḥ-sthitam

Fighting with His best friends: “Skillful Śrīdāma stopped the countless arrows with leather tips fired by all his friends by whirling his stick around. The son of Nanda praised him, with hairs standing on end, because it appeared that Śrīdāma was enclosed in a large cage made by the whirling stick.”

4.3.9

प्रायः प्रकृत-शूराणां स्व-पक्षैर् अपि कर्हिचित् ।
युद्ध-केलि-समुत्साहो जायते परमाद्भुतः

prāyaḥ prakṛta-śūrāṇāṃ sva-pakṣair api karhicit |
yuddha-keli-samutsāho jāyate paramādbhutaḥ

“Sometimes there are astonishing mock battles between two fighters who are naturally on the same side.”

4.3.10

तथा च हरि-वंशे--
तथा गाण्डीव-धन्वानं विक्रीडन् मधुसूदनः ।
जिगाय भरत-श्रेष्ठं कुन्त्याः प्रमुखतो विभुः इति ।

tathā ca hari-vaṃśe--
tathā gāṇḍīva-dhanvānaṃ vikrīḍan madhusūdanaḥ |
jigāya bharata-śreṣṭhaṃ kuntyāḥ pramukhato vibhuḥ iti |

From Hari- vaṃśa : “The Lord Madhusūdana defeated Arjuna , wielder of Gāṇḍīva, the best of the Bharata dynasty, in front of Kuntī in mock battle.”

4.3.11

कत्थितास्फोट-विस्पर्धा-विक्रमास्त्र-ग्रहादयः ।
प्रतियोध-स्थिताः सन्तो भवन्त्य् उद्दीपना इह

katthitāsphoṭa-vispardhā-vikramāstra-grahādayaḥ |
pratiyodha-sthitāḥ santo bhavanty uddīpanā iha

“The uddīpanas of yuddha - vīra-rasa are boasting, striking the arms in challenge, rivalry, showing strength, taking up weapons and being aroused by the words of the opponent.”

4.3.12

पिण्डीशूरस् त्वम् इह सुबलं कैतवेनाबलाङ्गं
जित्वा दामोदर युधि वृथा मा कृथाः कत्थितानि ।
माद्यन्न् एष त्वद्-अलघु-भुजासर्प-दर्पापहारी
मन्द्रध्वानो नटति निकटे स्तोककृष्णः कलापी

piṇḍīśūras tvam iha subalaṃ kaitavenābalāṅgaṃ
jitvā dāmodara yudhi vṛthā mā kṛthāḥ katthitāni |
mādyann eṣa tvad-alaghu-bhujāsarpa-darpāpahārī
mandradhvāno naṭati nikaṭe stokakṛṣṇaḥ kalāpī

Boasting as uddīpana: “O Dāmodara ! You are expert only at eating. Do not boast after winning over the weak Subāla by cheating. This peacock in the form of Stoka-kṛṣṇa , destroyer of the snake of Your long arms, is dancing madly nearby while making loud sounds.”

4.3.14

असहाये ऽपि युद्धेच्छा समराद् अपलायनम् ।
भीताभय-प्रदानाद्या विज्ञेयाश् चापरे बुधैः

asahāye 'pi yuddhecchā samarād apalāyanam |
bhītābhaya-pradānādyā vijñeyāś cāpare budhaiḥ

“If the above actions such as boasting are only for one’s own awareness they are anubhāvas . The wise say that the other anubhāvas are self-pride, roaring like a lion, proud words, bounding about, enthusiasm to fight even without assistance, not fleeing from battle, and making the fearful fearless.”

4.3.15

प्रोत्साहयस्यतितरां किम् इवाग्रहेण
मां केशिसूदन विदन्न् अपि भद्रसेनम् ।
योद्धुं बलेन समम् अत्र सुदुर्बलेन
दिव्यार्गला प्रतिभटस् त्रपते भुजो मे

protsāhayasyatitarāṃ kim ivāgraheṇa
māṃ keśisūdana vidann api bhadrasenam |
yoddhuṃ balena samam atra sudurbalena
divyārgalā pratibhaṭas trapate bhujo me

Boasting as anubhāva : “O killer of Keśi ! You know that I am Bhadrasena . Why are You eager to fight with weak Baladeva ? My arm resembling a shining door bolt is ashamed of this.”

4.3.16

धृताटोपे गोपेश्वर-जलधि-चन्द्रे परिकरं
निबध्नत्य् उल्लासाद् भुज-समर-चर्या-समुचितम् ।
स-रोमाञ्चं क्ष्वेडा-निविड-मुख-बिम्बस्य नटतः
सुदाम्नः सोत्कण्ठं जयति मुहुर् आहोपुरुषिका

dhṛtāṭope gopeśvara-jaladhi-candre parikaraṃ
nibadhnaty ullāsād bhuja-samara-caryā-samucitam |
sa-romāñcaṃ kṣveḍā-niviḍa-mukha-bimbasya naṭataḥ
sudāmnaḥ sotkaṇṭhaṃ jayati muhur āhopuruṣikā

Show of self-pride: “O lord of the cowherds! All glories to Sudāma who, displaying great self-confidence and roaring like a lion, danced around until his hairs stood on end and his eagerness of fighting increased, when the proud Kṛṣṇa tightened His belt with great show.”

4.3.17

चतुष्टये ऽपि वीराणां निखिला एव सात्त्विकाः ।
गर्वावेग-धृति-व्रीडा-मति-हर्षावहित्थिकाः ।
अमर्षोत्सुकतासूया-स्मृत्य्-आद्या व्यभिचारिणः

catuṣṭaye 'pi vīrāṇāṃ nikhilā eva sāttvikāḥ |
garvāvega-dhṛti-vrīḍā-mati-harṣāvahitthikāḥ |
amarṣotsukatāsūyā-smṛty-ādyā vyabhicāriṇaḥ

“All the four types of heros show all the sāttvika-bhāvas and all the vyabhicārī-bhāvas such as garva , āvega , dhṛti , vrīḍā , mati , harṣa , avahitta, amarṣa , utsukatā, asūyā and smṛti .”

4.3.18

युद्धोत्साह-रतिस् तस्मिन् स्थायि-भावतयोदिता ।
या स्वशक्ति-सहायाद्यैर् आहार्या सहजापि वा ।
जिगीषा स्थेयसी युद्धे सा युद्धोत्साह ईर्यते

yuddhotsāha-ratis tasmin sthāyi-bhāvatayoditā |
yā svaśakti-sahāyādyair āhāryā sahajāpi vā |
jigīṣā stheyasī yuddhe sā yuddhotsāha īryate

“The steady desire to win at fighting either acquired or natural, induced either by one’s own strength or with encouragement of others’ help, which arises when yuddhotsāha- rati becomes the sthāyī- bhāva , is called yuddhotsāha .”

4.3.19

स्व-तात-शिष्ट्या स्फुटम् अप्य् अनिच्छन्न्
आहुयमानः पुरुषोत्तमेन ।
स स्तोक-कृष्णो धृत-युद्ध-तृष्णः
प्रोद्यम्य दण्डं भ्रमयाञ्चकार

sva-tāta-śiṣṭyā sphuṭam apy anicchann
āhūyamānaḥ puruṣottamena |
sa stoka-kṛṣṇo dhṛta-yuddha-tṛṣṇaḥ
prodyamya daṇḍaṃ bhramayāñcakāra

Beginning desire to fight on one's own: "When his father discouraged him, Stoka-kṛṣṇa was unwilling to fight with Kṛṣṇa . However, when challenged by Kṛṣṇa, he became eager to fight. He took up his stick and began to whirl it around."

4.3.20

शुण्डाकारं प्रेक्ष्य मे बाहु-दण्डं
मा त्वं भैषीः क्षुद्र रे भद्रसेन ।
हेलारम्भेणाद्य निर्जित्य रामं
श्रीदामाहं कृष्णम् एवाह्वयेय

śuṇḍākāraṃ prekṣya me bāhu-daṇḍaṃ
mā tvaṃ bhaiṣīḥ kṣudra re bhadrasena |
helārambheṇādya nirjitya rāmaṃ
śrīdāmāhaṃ kṛṣṇam evāhvayeya

Natural desire to fight encouraged only by oneself: "O wimpy Bhadrasena ! I am Śrīdāma. Do not be afraid on seeing my arm, think like an elephant's trunk. Today I will defeat Balarām in mock battle, and then challenge Kṛṣṇa to fight."

4.3.21

बलस्य बलिनो बलात् सुहृद्-अनीकम् आलोडयन्
पयोधिम् इव मन्दरः कृत-मुकुन्द-पक्ष-ग्रहः ।
जनं विकट-गर्जितैर् वधिरयन् स धीर-स्वरो
हरेः प्रमदम् एककः समिति भद्रसेनो व्यधात्

balasya balino balāt suhṛd-anīkam āloḍayan
payodhim iva mandaraḥ kṛta-mukunda-pakṣa-grahaḥ |
janaṃ vikaṭa-garjitair vadhirayan sa dhīra-svaro
hareḥ pramadam ekakaḥ samiti bhadraseno vyadhāt

Another example: “Deep-voiced Bhadrasena , on Kṛṣṇa ’s side, deafening the friends on strong Balarāma ’s side by his harsh roaring, churned them all by himself like the Mandara Mountain churning the ocean of milk. This gave great pleasure to Kṛṣṇa.”

4.3.22

मयि वल्गति भीम-विक्रमे
भज भङ्गं न हि सङ्गरादितः ।
इति मित्र-गिरा वरूथपः
स-विरूपं विब्रुवन् हरिं ययौ

mayi valgati bhīma-vikrame
bhaja bhaṅgaṃ na hi saṅgarāditaḥ |
iti mitra-girā varūthapaḥ
sa-virūpaṃ vibruvan hariṃ yayau

Regaining enthusiasm for battle by another person’s assistance: “‘Do not accept defeat in this battle, since I am bursting with fierce prowess!’ After hearing these words from a friend, Varūthapa charged toward the Lord, uttering unnatural sounds.”

4.3.23

सङ्ग्राम-कामुक-भुजः स्वयम् एव कामं
दामोदरस्य विजयाय कृती सुदामा ।
साहाय्यम् अत्र सुबलः कुरुते बली चेज्
जातो मणिः सुजटितो वर-हाटकेन

saṅgrāma-kāmuka-bhujaḥ svayam eva kāmaṃ
dāmodarasya vijayāya kṛtī sudāmā |
sāhāyyam atra subalaḥ kurute balī cej
jāto maṇiḥ sujaṭito vara-hāṭakena

Natural enthusiasm for battle, with additional encouragement: “Expert Sudāma with arms eager for battle had sufficient strength to conquer Kṛṣṇa in battle. If he were to take the help of strong Subala , he would be like a jewel set in gold.”

4.3.24

सुहृद् एव प्रतिभटो वीरे कृष्णस्य न त्वरिः ।
स भक्त-क्षोभ-कारित्वाद् रौद्रे त्व् आलम्बनो रसे ।
रागाभावो दृग्-आदीनां रौद्राद् अस्य विभेदकः

suhṛd eva pratibhaṭo vīre kṛṣṇasya na tvariḥ |
sa bhakta-kṣobha-kāritvād raudre tv ālambano rase |
rāgābhāvo dṛg-ādīnāṃ raudrād asya vibhedakaḥ

“In vīra - bhakti - rasa the friends are the opponents of Kṛṣṇa . They are not the opponents of enemies. When there is an enemy giving agitation to the devotee, the devotee becomes the ālambana of raudra-rasa . In raudra -rasa the eyes become red, etc. This is absent in vīra-rasa . This is the difference between vīra-rasa and raudra-rasa .”

4.3.25

अथ दान-वीरः--
द्वि-विधो दान-वीरः स्याद् एकस् तत्र बहु-प्रदः ।
उपस्थित-दुरापार्थ-त्यागी चापर उच्यते

atha dāna-vīraḥ--
dvi-vidho dāna-vīraḥ syād ekas tatra bahu-pradaḥ |
upasthita-durāpārtha-tyāgī cāpara ucyate

“There are two types of dāna- vīras : the person who gives in plenty (bahu-prada) and the renounced person who does not want to accept what is given by the Lord (upasthita-durāpārtha-tyāgi).”

4.3.26

तत्र बहु-प्रदः--
सहसा दीयते येन स्वयं सर्वस्वम् अप्य् उत ।
दामोदरस्य सौख्याय प्रोच्यते स बहु-प्रदः

tatra bahu-pradaḥ--
sahasā dīyate yena svayaṃ sarvasvam apy uta |
dāmodarasya saukhyāya procyate sa bahu-pradaḥ

“The person who will give everything immediately for Kṛṣṇa ’s pleasure is called bahu-prada (generous giver).”

4.3.28

स्थैर्य-दाक्षिण्य-धैर्याद्या अनुभावा इहोदिताः ।
वितर्कौत्सुक्य-हर्षाद्या विज्ञेया व्यभिचारिणः

sthairya-dākṣiṇya-dhairyādyā anubhāvā ihoditāḥ |
vitarkautsukya-harṣādyā vijñeyā vyabhicāriṇaḥ

“The uddīpana for the dana - vīra is seeing a person worthy of charity. The anubhāvas are giving more than asked, talking with a slight smile, steadiness, kindness and patience etc. The vyabhicārī- bhāvas are vitarka , autsukya , harṣa and others.”

4.3.29

दानोत्साह-रतिस् त्व् अत्र स्थायि-भावतयोदिता ।
प्रगाढा स्थेयसी दित्सा दानोत्साह इतीर्यते

dānotsāha-ratis tv atra sthāyi-bhāvatayoditā |
pragāḍhā stheyasī ditsā dānotsāha itīryate

“In the dana - vīra , dānotsāha- rati is the sthāyī- bhāva . A very steady desire to give is called dānotsāha .”

4.3.30

द्विधा बहु-प्रदो ऽप्य् एष विद्वद्भिर् इह कथ्यते ।
स्याद् आभ्युदयिकस् त्व् एकः परस् तत्-सम्प्रदानकः

dvidhā bahu-prado 'py eṣa vidvadbhir iha kathyate |
syād ābhyudayikas tv ekaḥ paras tat-sampradānakaḥ

“There are two types of plentiful givers: ābhyudayika (giving on auspicious occasions) and kṛṣṇa -sampradānaka (giving in surrender to Kṛṣṇa).”

4.3.31

तत्र आभ्युदायिकः--
कृष्णस्याभ्युदयार्थं तु येन सर्वस्वम् अर्प्यते ।
अर्थिभ्यो ब्राह्मणादिभ्यः स आभ्युदायिको भवेत्

tatra ābhyudāyikaḥ--
kṛṣṇasyābhyudayārthaṃ tu yena sarvasvam arpyate |
arthibhyo brāhmaṇādibhyaḥ sa ābhyudāyiko bhavet

“The person who gives everything to the requesters such as brāhmaṇas for the sake of Kṛṣṇa is called the ābhyudaika- dāna - vīra .”

4.3.32

व्रजपतिर् इह सूनोर् जातकार्थं तथासौ
व्यतरद् अमल-चेताः सञ्चयं नैचिकीनाम् ।
पृथुर् अपि नृग-कीर्तिः साम्प्रतं संवृतासीद्
इति निजगदुर् उच्चैर् भूसुरा येन तृप्ताः

vrajapatir iha sūnor jātakārthaṃ tathāsau
vyatarad amala-cetāḥ sañcayaṃ naicikīnām |
pṛthur api nṛga-kīrtiḥ sāmprataṃ saṃvṛtāsīd
iti nijagadur uccair bhūsurā yena tṛptāḥ

An example: “When the pure-hearted Nanda gave all the best cows to the brāhmaṇas on the occasion of Kṛṣṇa ’s birth celebration, the surrounding brāhmaṇas were so satisfied that they exclaimed loudly that it eclipsed the charity of King Nṛga.”

4.3.34

तद्-दानं प्रीति-पूजाभ्यां भवेद् इत्य् उदितं द्विधा

tad-dānaṃ prīti-pūjābhyāṃ bhaved ity uditaṃ dvidhā

“When a person realizes the real nature of the Lord, and gives the Lord all his possessions that are sources of material identity and possessiveness, he is called tat-sampradānaka . There are two types: giving out of affection and giving as worship.”

4.3.35

तत्र प्रीति-दानम्--
प्रीति-दानं तु तस्मै यद् ददाद् बन्ध्व्-आदि-रूपिणे

tatra prīti-dānam--
prīti-dānaṃ tu tasmai yad dadyād bandhv-ādi-rūpiṇe

Giving in affection: “What is given to the Lord as an affectionate friend is called prīti- dāna .”

4.3.36

चार्चिक्यं वैजयन्तीं पटम् उरु-पुरटोद्भासुरं भूषणानां
श्रेणिं माणिक्य-भाजं गज-रथ-तुरगान् कर्बुरान् कर्बुरेण ।
दत्त्वा राज्यं कुटुम्बं स्वम् अपि भगवते दित्सुर् अप्य् अन्यद् उच्चैर्
देयं कुत्राप्य् अदृष्ट्वा मख-सदसि तदा व्याकुलः पाण्डवो ऽभूत्

cārcikyaṃ vaijayantīṃ paṭam uru-puraṭodbhāsuraṃ bhūṣaṇānāṃ
śreṇiṃ māṇikya-bhājaṃ gaja-ratha-turagān karburān karbureṇa |
dattvā rājyaṃ kuṭumbaṃ svam api bhagavate ditsur apy anyad uccair
deyaṃ kutrāpy adṛṣṭvā makha-sadasi tadā vyākulaḥ pāṇḍavo 'bhūt

“After completing all the ceremonial functions at the rājasūya sacrifice, King Yudhiṣṭhira desired to give Kṛṣṇa sandalwood, a vaijayantī garland, ornaments with the best rubies and gold, elephants, chariots and horses bedecked in gold. Not seeing anything else worth giving, he became afflicted.”

4.3.37

पुजा-दानं--
पुजा-दानं तु तस्मै यद् विप्र-रूपाय दीयते

pujā-dānaṃ--
pujā-dānaṃ tu tasmai yad vipra-rūpāya dīyate

“What is given to the Lord Himself, or to his form representing the devatās or the brāhmaṇas is called pujā- dāna .”

4.3.38

यजन्ति यज्ञं क्रतुभिर् यम् आदृता
भवन्त आम्नाय-विधान-कोविदाः ।
स एव विष्णुर् वरदो ऽस्तु वा परो
दास्याम्य् अमुष्मै क्षितिम् ईप्सितां मुने

yajanti yajñaṃ kratubhir yam ādṛtā
bhavanta āmnāya-vidhāna-kovidāḥ |
sa eva viṣṇur varado 'stu vā paro
dāsyāmy amuṣmai kṣitim īpsitāṃ mune

From the Eighth Canto of Śrīmad-Bhāgavatam [8.20.11]: “O great sage, great saintly persons like you, being completely aware of the Vedic principles for performing ritualistic ceremonies and yajñas , worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.”

4.3.39

यथा वा दश-रूपके {*धनिक तो ४.७२}--
लक्ष्मी-पयोधरोत्सङ्ग-कुङ्कुमारुणितो हरेः ।
बलिनैव स येनास्य भिक्षा-पात्रीकृतः करः

*yathā vā daśa-rūpake {*Dhanika to 4.72}--*
lakṣmī-payodharotsaṅga-kuṅkumāruṇito hareḥ |
balinaiva sa yenāsya bhikṣā-pātrīkṛtaḥ karaḥ

From Daśa- rūpaka : “Bali offered the ball of grains to the hand of the Lord, which was colored with the kuṅkuma from the breast of Lakṣmī.”

4.3.40

अथ उपस्थित-दुरापार्थ-त्यागी--
उपस्थित-दुरापार्थ-त्यग्य् असौ येन नेष्यते ।
हरिणा दीयमानो ऽपि साष्ट्र्य्-आदिस् तुष्यता वरः

atha upasthita-durāpārtha-tyāgī--
upasthita-durāpārtha-tyagy asau yena neṣyate |
hariṇā dīyamāno 'pi sārṣṭy-ādis tuṣyatā varaḥ

“The person who does not want to accept even the five types of liberation, offered by the Lord who is pleased with him, is called upasthita-durāpārtha-tyāgī (one who is resolute to reject things rarely attained by others).”

4.3.42

अनुभावास् तद्-उत्कर्ष-वर्णन-द्रढिमादयः ।
अत्र सञ्चारिता भूम्ना धृतेर् एव समीक्ष्यते

anubhāvās tad-utkarṣa-varṇana-draḍhimādayaḥ |
atra sañcāritā bhūmnā dhṛter eva samīkṣyate

“This person is the opposite of the sampradānaka-dānavīra (who gives to the Lord), for here the donor is the Lord and the beneficiary is the devotee. In this type of bhakti - rasa , the uddīpanas are the mercy of Kṛṣṇa , conversations of the Lord, and His smiles. The anubhāvas are conviction in the descriptions of the Lord’s qualities, and the vyabhicārī-bhāvas are such things as dhṛti (resoluteness).”

4.3.43

त्यागोत्साह-रतिर् धीरैः स्थायी भाव इहोदितः ।
त्यागेच्छा तादृशी प्रौढा त्यागोत्साह इतीर्यते

tyāgotsāha-ratir dhīraiḥ sthāyī bhāva ihoditaḥ |
tyāgecchā tādṛśī prauḍhā tyāgotsāha itīryate

“The wise say that the sthāyī- bhāva of this rasa is tyāgotsāha- rati . Tyāgotsāha means the deep desire to reject things like the five type of liberation.”

4.3.44

स्थानाभिलाषी तपसि स्थितो ऽहं
त्वां प्राप्तवान् देव-मुनीन्द्र-गुह्यम् ।
काचं विचिन्वन्न् अपि दिव्य-रत्नं
स्वामिन् कृतार्थो ऽस्मि वरं न याचे

sthānābhilāṣī tapasi sthito 'haṃ
tvāṃ prāptavān deva-munīndra-guhyam |
kācaṃ vicinvann api divya-ratnaṃ
svāmin kṛtārtho 'smi varaṃ na yāce

From the Hari-bhakti-sudhodaya: “O Lord! I desired a king’s throne, but I attained You, who are hidden even from the chief devatās and sages. As a person, on searching for glass and attaining jewels, no longer desires the glass, having attained You I have become successful and do not desire anything else.”

4.3.45

नात्यन्तिकं विगणयन्त्य् अपि ते प्रसादं
किं वान्यद् अर्पित-भयं भ्रुव उन्नयैस् ते ।
ये ऽङ्ग त्वद्-अङ्घ्रि-शरणा भवतः कथायाः
कीर्तन्य-तीर्थ-यशसः कुशला रस-ज्ञाः

nātyantikaṃ vigaṇayanty api te prasādaṃ
kiṃ vānyad arpita-bhayaṃ bhruva unnayais te |
ye 'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

From the Third Canto of Śrīmad-Bhāgavatam [3.15.48]: “Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.”

4.3.46

अयम् एव भवन्न् उच्चैः प्रौढ-भाव-विशेष-भाक् ।
धुर्यादीनां तृतीयस्य वीरस्य पदवीं व्रजेत्

ayam eva bhavann uccaiḥ prauḍha-bhāva-viśeṣa-bhāk |
dhuryādīnāṃ tṛtīyasya vīrasya padavīṃ vrajet

“Some of these tyāgīs , by partaking of intense dāsya- bhāva , attain the level of vīra among the three types of pāriṣadas (dhurya , dhīra and vīra).”

4.3.47

अथ दया-वीरः--
कृपार्द्र-हृदयत्वेन खण्डशो देहम् अर्पयन् ।
कृष्णायाच्छन्न-कृपाय दया-वीर इहोच्यते

atha dayā-vīraḥ--
kṛpārdra-hṛdayatvena khaṇḍaśo deham arpayan |
kṛṣṇāyācchanna-kṛpāya dayā-vīra ihocyate

“The person who, heart flowing with mercy, offers his body piece by piece to Kṛṣṇa in a disguised form, is called dayā- vīra (resolute in showing mercy).”

4.3.49

आश्वासनोक्तयः स्थैर्यम् इत्य् आद्यास् तत्र विक्रियाः ।
औत्सुक्यम् अतिहर्षाद्या ज्ञेयाः सञ्चारिणो बुधैः

āśvāsanoktayaḥ sthairyam ity ādyās tatra vikriyāḥ |
autsukyam atiharṣādyā jñeyāḥ sañcāriṇo budhaiḥ

“The uddīpanas for the dāya - vīra are such things as the appearance of suffering in a person who will be the object of mercy (Kṛṣṇa in disguise). The anubhāvas are steadiness, words of comfort and protecting those in distress, even at the cost of one’s life. The vyabhicārī-bhāvas are such things as autsukya , mati and harṣa .”

4.3.50

दयोत्साह-रतिस् त्व् अत्र स्थायि-भाव उदीर्यते ।
दयोद्रेक-भृद् उत्साहो दयोत्साह इहोदितः

dayotsāha-ratis tv atra sthāyi-bhāva udīryate |
dayodreka-bhṛd utsāho dayotsāha ihoditaḥ

“The sthāyī- bhāva is dayotsāha- rati . Resoluteness endowed with strong compassion is called dayotsāha .”

4.3.51

वन्दे कुट्मलिताञ्जलिर् मुहुर् अहं वीरं मयूर-ध्वजं
येनार्धं कपट-द्विजाय वपुषः कंस-द्विषे दित्सता ।
कष्टं गद्गदिकाकुलो ऽस्मि कथनारम्भाद् अहो धीमता
सोल्लासं क्रकचेन दारितम् अभूत् पत्नी-सुताभ्यां शिवः

vande kuṭmalitāñjalir muhur ahaṃ vīraṃ mayūra-dhvajaṃ
yenārdhaṃ kapaṭa-dvijāya vapuṣaḥ kaṃsa-dviṣe ditsatā |
kaṣṭaṃ gadgadikākulo 'smi kathanārambhād aho dhīmatā
sollāsaṃ krakacena dāritam abhūt patnī-sutābhyāṃ śivaḥ

An example: “I offer my respects with folded hands to Mayūradhvaja . Alas! Desiring to offer half of his body to Kṛṣṇa disguised as a brāhmaṇa , he ordered his wife and son to cleave his head with a saw. Oh! In telling this tale, my voice chokes up.”

4.3.52

हरेश् चेत् तत्त्व-विज्ञानं नैवास्य घटते दया ।
तद्-अभावे त्व् असौ दान-वीरे ऽन्तर्-भवति स्फुटम्

hareś cet tattva-vijñānaṃ naivāsya ghaṭate dayā |
tad-abhāve tv asau dāna-vīre 'ntar-bhavati sphuṭam

“If Mayūadhvaja had been aware that the brāhmaṇa were actually Kṛṣṇa , he would not have displayed such compassion. Without the display of compassion, he would instead be a clear example of dāna - vīra , one who gives to the Lord in surrender.”

4·3·53

वैष्णवत्वाद् रतिः कृष्णे क्रियते ऽनेन सर्वदा ।
कृतात्र द्विज-रूपे च भक्तिस् तेनास्य भक्तता

vaiṣṇavatvād ratiḥ kṛṣṇe kriyate 'nena sarvadā |
kṛtātra dvija-rūpe ca bhaktis tenāsya bhaktatā

“Since the King was a devotee of the Lord, he always had rati for Kṛṣṇa . Thus in showing bhakti for Kṛṣṇa in the disguised form of a brāhmaṇa , it was still an expression of his bhakti .”

4·3·54

अन्तर्-भावं वदन्तो ऽस्य दान-वीरे दयात्मनः ।
वोपदेवादयो धीरा वीरम् आचक्षते त्रिधा

antar-bhāvaṃ vadanto 'sya dāna-vīre dayātmanaḥ |
vopadevādayo dhīrā vīram ācakṣate tridhā

“Vopadeva and other learned persons class the dāya - vīra within the dāna -vīra . Thus they say there are only three classes of vīras .”

4.3.55

अथ धर्म-वीरः--
कृष्णैक-तोषणे धर्मे यः सदा परिनिष्ठितः ।
प्रायेण धीर-शान्तस् तु धर्म-वीरः स उच्यते

atha dharma-vīraḥ--
kṛṣṇaika-toṣaṇe dharme yaḥ sadā pariniṣṭhitaḥ |
prāyeṇa dhīra-śāntas tu dharma-vīraḥ sa ucyate

“The dhīra- śānta (peaceful devotee) who is fixed at all times in dharma pleasing to Kṛṣṇa alone is called dharma- vīra .”

4.3.56

उद्दीपना इह प्रोक्ताः सच्-छास्त्र-श्रवणादयः ।
अनुभावा नयास्तिक्य-सहिष्णुत्व-यमादयः

uddīpanā iha proktāḥ sac-chāstra-śravaṇādayaḥ |
anubhāvā nayāstikya-sahiṣṇutva-yamādayaḥ

“The uddīpanas for the dharma - vīra are activities such as hearing the revealed scriptures. The anubhāvas are proper conduct, adherence to scriptural rules, tolerance and following rules of sense control. The vyabhicārī-bhāvas are mati , smṛti and others.”

4.3.57

धर्मोत्साह-रतिर् धीरैः स्थायी भाव इहोच्यते ।
धर्मैकाभिनिवेशस् तु धर्मोत्साहो मतः सताम्

dharmotsāha-ratir dhīraiḥ sthāyī bhāva ihocyate |
dharmaikābhiniveśas tu dharmotsāho mataḥ satām

“The wise say that dharmotsāha- rati is the sthāyī- bhāva of the dharma - vīra . Dharmotsāha means to be absorbed only in the subject of dharma .”

4.3.58

भवद् अभि रति-हेतून् कुर्वता सप्त-तन्तून्
पुरम् अभि पुरु-हुते नित्यम् एवोपहुते ।
दनुज-दमन तस्याः पाण्डु-पुत्रेण गण्डः
सुचिरम् अरचि शच्याः सव्य-हस्ताङ्क-शायी

bhavad abhi rati-hetūn kurvatā sapta-tantūn
puram abhi puru-hūte nityam evopahūte |
danuja-damana tasyāḥ pāṇḍu-putreṇa gaṇḍaḥ
suciram araci śacyāḥ savya-hastāṅka-śāyī

An example: “O Kṛṣṇa , defeater of demons! When Indra was called by Yudhiṣṭhīra, who performed elaborate sacrifices for Your pleasure, his wife Śacī ’s left cheek became marked with her hand print.”

4.3.59

यज्ञः पूजा-विशेषो ऽस्य भुजाद्य्-अङ्गानि वैष्णवः ।
ध्यात्वेन्द्राद्य्-आश्रयत्वेन यद् एष्व् आहुतिर् अर्प्यते

yajñaḥ pūjā-viśeṣo 'sya bhujādy-aṅgāni vaiṣṇavaḥ |
dhyātvendrādy-āśrayatvena yad eṣv āhutir arpyate

“When the Vaiṣṇavas offer a sacrifice to Indra , the Vaiṣṇavas consider the sacrifice as worship of the Lord, and meditate on worshiping the limbs of the Lord, which give shelter to Indra and others.”

4.3.60

अयं तु साक्षात् तस्यैव निदेशात् कुरुते मखान् ।
युधिष्ठिरो ऽम्बुधिः प्रेम्णां महा-भागवतोत्तमः

ayaṃ tu sākṣāt tasyaiva nideśāt kurute makhān |
yudhiṣṭhiro 'mbudhiḥ premṇāṃ mahā-bhāgavatottamaḥ

“And Yudhiṣṭhīra, who is an ocean of prema and a first-class devotee, undertook the sacrifices on the order of Kṛṣṇa alone.”

4.3.61

दानादि-त्रिविधं वीरं वर्णयन्तः परिस्फुटम् ।
धर्म-वीरं न मन्यन्ते कतिचिद् धनिकादयः*

dānādi-trividhaṃ vīraṃ varṇayantaḥ parisphuṭam |
*dharma-vīraṃ na manyante katicid dhanikādayaḥ**

“Some experts like Dhanika have accepted three types of vīra — dana -vīra, dayā -vīra and yuddha -vīra —and do not accept the dharma -vīra .”

iti śrī-śrī- bhakti -rasāmṛta-sindhāv uttara -vibhāge vīra-bhakti-rasa-nirūpaṇe adbhuta-bhakti-rasa-laharī tṛtīyā | |

“Thus ends the Third Wave of the Northern Ocean of Śrī Bhakti-rasāmṛta- sindhu , concerning vīra-bhakti- rasa .”

NORTHERN DIVISION

4.4

Karuṇa-rasa

16 source units · 4.4.1 to 4.4.16

4.4.1

आत्मोचितैर् विभावाद्यैर् नीता पुष्टिं सतां हृदि ।
भवेच् छोक-रतिर् भक्ति-रसो हि करुणाभिधः

ātmocitair vibhāvādyair nītā puṣṭiṃ satāṃ hṛdi |
bhavec choka-ratir bhakti-raso hi karuṇābhidhaḥ

“When śoka - rati is nourished in the heart of the devotee by suitable vibhāvas and other elements [of bhakti] it is called karuṇa -bhakti- rasa .”

4.4.2

अव्युच्छिन्न-महानन्दो ऽप्य् एष प्रेम-विशेषतः ।
अनिष्टाप्तेः पदतया वेद्यः कृष्णो ऽस्य च प्रियः

avyucchinna-mahānando 'py eṣa prema-viśeṣataḥ |
aniṣṭāpteḥ padatayā vedyaḥ kṛṣṇo 'sya ca priyaḥ

“Though imperishably blissful Kṛṣṇa can never fall from His svarūpa of bliss into misery, because of particular varieties of prema , Kṛṣṇa and his dear ones take on the appearance of falling into misfortune and become the viṣaya of karuṇa-rasa .”

4.4.3

तथानवाप्त-तद्-भक्ति-सौख्यश् च स्व-प्रियो जनः ।
इत्य् अस्य विषयत्वेन ज्ञेया आलम्बनास् त्रिधा

tathānavāpta-tad-bhakti-saukhyaś ca sva-priyo janaḥ |
ity asya viṣayatvena jñeyā ālambanās tridhā

“The relatives of the devotee, or those devoid of the happiness of devotion also become the viṣaya of karuṇa-rasa . Thus there are three types of viṣaya .”

4.4.4

तत्-तद्-वेदी च तद्-भक्त आश्रयत्वेन च त्रिधा ।
सो ऽप्य् औचित्येन विज्ञेयः प्रायः शान्तादि-वर्जितः ।
तत्-कर्म-गुण-रूपाद्या भवत्य् उद्दीपना इह

tat-tad-vedī ca tad-bhakta āśrayatvena ca tridhā |
so 'py aucityena vijñeyaḥ prāyaḥ śāntādi-varjitaḥ |
tat-karma-guṇa-rūpādyā bhavaty uddīpanā iha

“Three types of devotees who experience karuṇa in relation to the three types of viṣaya are the three āśrayas of karuṇa- bhakti - rasa . For the most part this rasa does not arise in śānta devotees. The uddīpanas are Kṛṣṇa ’s actions, qualities and form.”

4.4.5

अनुभावा मुखे शोषो विलापः स्रस्त-गात्रता ।
श्वास-क्रोशन-भूपात-घातोरस् ताडनादयः

anubhāvā mukhe śoṣo vilāpaḥ srasta-gātratā |
śvāsa-krośana-bhūpāta-ghātoras tāḍanādayaḥ

“The anubhāvas are drying of the mouth, moaning, slackening of the body, heavy breathing, shouting, falling on the ground, beating the ground with the fist and beating the chest.”

4.4.6

अत्राष्टौ सात्त्विका जाड्य-निर्वेद-ग्लानि-दीनताः ।
चिन्ता-विषाद-औत्सुक्य-चापलोन्माद-मृत्यवः ।
आलस्यापस्मृति-व्याधि-मोहाद्या व्यभिचारिणः

atrāṣṭau sāttvikā jāḍya-nirveda-glāni-dīnatāḥ |
cintā-viṣāda-autsukya-cāpalonmāda-mṛtyavaḥ |
ālasyāpasmṛti-vyādhi-mohādyā vyabhicāriṇaḥ

“The eight sāttvika-bhāvas appear and the vyabhicārī-bhāvas of jāḍyam, nirveda , glāni , dainya , cintā , viṣāda , autsukhya, cāpalā, unmāda , mṛti , ālasya , apasmṛti, vyādhi and moha appear.”

4.4.7

हृदि शोकतयांशेन गता परिणतिं रतिः ।
उक्ता शोक-रतिः सैव स्थायी भाव इहोच्यते

hṛdi śokatayāṃśena gatā pariṇatiṃ ratiḥ |
uktā śoka-ratiḥ saiva sthāyī bhāva ihocyate

“When rati transforms into lamentation in the heart by one’s perception of another person attaining misfortune, it is called śoka -rati . This śoka-rati is the sthāyī-bhāva of karuṇa-rasa .”

4.4.8

तं नाग-भोग-परिवीतम् अदृष्ट-चेष्टम्
आलोक्य तत्-प्रिय-सखाः पशुपा भृशार्ताः ।
कृष्णे ऽर्पितात्म-सुहृद्-अर्थ-कलत्र-कामा
दुःखानुशोक-भयम् ऊढ-धियो निपेतुः

taṃ nāga-bhoga-parivītam adṛṣṭa-ceṣṭam
ālokya tat-priya-sakhāḥ paśupā bhṛśārtāḥ |
kṛṣṇe 'rpitātma-suhṛd-artha-kalatra-kāmā
duḥkhānuśoka-bhayam ūḍha-dhiyo nipetuḥ

Kṛṣṇa as an object of lamentation, from the Tenth Canto of Śrīmad-Bhāgavatam [10.16.10]: “When the members of the cowherd community, who had accepted Kṛṣṇa as their dearmost friend, saw Him enveloped in the snake's coils, motionless, they were greatly disturbed. They had offered Kṛṣṇa everything—their very selves, their families, their wealth, wives and all pleasures. At the sight of the Lord in the clutches of the Kāliya snake, their intelligence became deranged by grief, lamentation and fear, and thus they fell to the ground.”

4.4.9

फणि-ह्रदम् अवगाढे दारुणं पिञ्छ-चूडे
स्खलद्-अशिशिर-बाष्प-स्तोम-धौतोत्तरीया ।
निखिल-करण-वृत्ति-स्तम्भिनीम् आललम्बे
विषम् अगतिम् अवस्थां गोष्ठ-राजस्य राज्ञी

phaṇi-hradam avagāḍhe dāruṇaṃ piñcha-cūḍe
skhalad-aśiśira-bāṣpa-stoma-dhautottarīyā |
nikhila-karaṇa-vṛtti-stambhinīm ālalambe
viṣam agatim avasthāṃ goṣṭha-rājasya rājñī

Another example: “When Kṛṣṇa entered the fearful lake of Kāliya , Yaśodā ’s upper cloth became wet from hot tears. She reached a state in which all her senses ceased to function.”

4.4.10

तस्य प्रिय-जनो, यथा--
कृष्ण-प्रियाणाम् आकर्षे शङ्ख-चूडेन निर्मिते ।
नीलाम्बरस्य वक्त्रेन्दुर् नीलिमानं मुहुर् दधे

tasya priya-jano, yathā--
kṛṣṇa-priyāṇām ākarṣe śaṅkha-cūḍena nirmite |
nīlāmbarasya vaktrendur nīlimānaṃ muhur dadhe

Kṛṣṇa 's devotees as an object of lamentation: "When the demon Śaṅkhacūḍa took away all of Kṛṣṇa's girl friends, Balarāma 's moon-like face became increasingly blue with sorrow."

4.4.11

विराजन्ते यस्य व्रज-शिशु-कुल-स्तेय-विकल-
स्वयम्भू-चूडाग्रैर् लुलित-शिखराः पाद-नखराः ।
क्षणं यान् आलोक्य प्रकट-परमानन्द-विवशः
स देवर्षिर् मुक्तान् अपि तनु-भृतः शोचति भृशम्

virājante yasya vraja-śiśu-kula-steya-vikala-
svayambhū-cūḍāgrair lulita-śikharāḥ pāda-nakharāḥ |
kṣaṇaṃ yān ālokya prakaṭa-paramānanda-vivaśaḥ
sa devarṣir muktān api tanu-bhṛtaḥ śocati bhṛśam

Friends as an object of lamentation, from Haṃsadūta: "Seeing the toenails of Kṛṣṇa , which were touched by the tip of the crown of the repentant Brahmā after he stole the cowherd boys, Nārada lost control of himself in great bliss, and began to lament greatly for his fellow sages who had attained impersonal liberation."

4.4.12

मातर् माद्रि गता कुतस् त्वम् अधुना हा क्वासि पाण्डो पितः
सान्द्रानन्द-सुधाब्धिर् एष युवयोर् नाभूद् दृशां गोचरः ।
इत्य् उच्चैर् नकुलानुजो विलपति प्रेक्ष्य प्रमोदाकुलो
गोविन्दस्य पदारविन्द-युगल-प्रोद्दाम-कान्ति-च्छटाम्

mātar mādri gatā kutas tvam adhunā hā kvāsi pāṇḍo pitaḥ
sāndrānanda-sudhābdhir eṣa yuvayor nābhūd dṛśāṃ gocaraḥ |
ity uccair nakulānujo vilapati prekṣya pramodākulo
govindasya padāravinda-yugala-proddāma-kānti-cchaṭām

Another example [of relatives being the object of karuṇa-rasa]: “Seeing the intense effulgence emanting from the two lotus feet of Govinda , Sahadeva , overcome with bliss, began to lament. ‘O mother Mādrī ! Where

have you gone? O father Paṇḍu ! Where are you? You could not see Kṛṣṇa , the ocean of sweet bliss!”

4.4.13

रतिं विनापि घटते हास्यादेर् उद्गमः क्वचित् ।
कदाचिद् अपि शोकस्य नास्य सम्भावना भवेत्

ratiṃ vināpi ghaṭate hāsyāder udgamaḥ kvacit |
kadācid api śokasya nāsya sambhāvanā bhavet

“Sometimes it is possible for hāsya and other emotions to appear without rati . However, śoka cannot manifest without rati .”

4.4.14

रतेर् भूम्ना क्रशिम्ना च शोको भूयान् कृशश् च सः ।
रत्या सहाविना-भावात् काप्य् एतस्य विशिष्टता

rater bhūmnā kraśimnā ca śoko bhūyān kṛśaś ca saḥ |
ratyā sahāvinā-bhāvāt kāpy etasya viśiṣṭatā

“The greater the rati , the more the lamentation, and the less the rati , the less the lamentation. The quality of not manifesting without rati is a special distinction of śoka .”

4.4.15

अपि च--
कृष्णैश्वर्याद्य्-अविज्ञानं कृतं नैषाम् अविद्यया ।
किन्तु प्रेमोत्तर-रस-विशेषेणैव तत् कृतम्

api ca--
kṛṣṇaiśvaryādy-avijñānaṃ kṛtaṃ naiṣām avidyayā |
kintu premottara-rasa-viśeṣeṇaiva tat kṛtam

“Lack of awareness of Kṛṣṇa ’s powers (which causes śoka - rati directed towards Kṛṣṇa) is not created by ignorance. This lack of awareness of His powers takes place by the special rasa of heightened prema .”

4.4.16

अतः प्रादुर्भवन् शोको लब्धाप्य् उद्भटतां मुहुः ।
दुरूहाम् एव तनुते गतिं सौख्यस्य काम् अपि

ataḥ prādurbhavan śoko labdhāpy udbhaṭatāṃ muhuḥ |
durūhām eva tanute gatiṃ saukhyasya kām api

“Though lamentation appears and becomes intense, it also spreads a condition of undetected happiness, which is difficult to describe.”

iti śrī-śrī- bhakti -rasāmṛta-sindhāv uttara -vibhāge gauṇa-bhakti-rasa-nirūpaṇe karuṇa-bhakti-rasa-laharī caturthī ||

“Thus ends the Fourth Wave of the Northern Ocean of Śrī Bhakti - rasāmṛta- sindhu , concerning karuṇa -bhakti- rasa .”

NORTHERN DIVISION

4.5

Raudra-rasa

30 source units · 4.5.1 to 4.5.33

4.5.1

नीता क्रोध-रतिः पुष्टिं विभावाद्यैर् निजोचितैः ।
हृदि भक्त-जनस्यासौ रौद्र-भक्ति-रसो भवेत्

nītā krodha-ratiḥ puṣṭiṃ vibhāvādyair nijocitaiḥ |
hṛdi bhakta-janasyāsau raudra-bhakti-raso bhavet

“When krodha - rati is nourished in the devotee’s heart by vibhāvas and other elements suitable to himself, it becomes raudra - bhakti - rasa .”

4.5.2

कृष्णो हितो ऽहितश् चेति क्रोधस्य विषयस् त्रिधा ।
कृष्णे सखी-जरत्य्-आद्याः क्रोधस्याश्रयतां गताः ।
भक्ताः सर्व-विधा एव हिते चैवाहिते तथा

kṛṣṇo hito 'hitaś ceti krodhasya viṣayas tridhā |
kṛṣṇe sakhī-jaraty-ādyāḥ krodhasyāśrayatāṃ gatāḥ |
bhaktāḥ sarva-vidhā eva hite caivāhite tathā

“There are three viṣayas for krodha - rati : Kṛṣṇa , friendly persons and unfriendly persons. All types of devotees such as the sakhīs and elderly women are āśrayas for krodha directed toward Kṛṣṇa, and for krodha directed against the friendly or unfriendly.”

4.5.3

तत्र कृष्णे सख्याः क्रोधः--
सखी-क्रोधे भवेत् सख्याः कृष्णाद् अत्याहिते सति

tatra kṛṣṇe sakhyāḥ krodhaḥ--
sakhī-krodhe bhavet sakhyāḥ kṛṣṇād atyāhite sati

Sakhīs ’ anger at Kṛṣṇa : “The sakhīs will manifest anger towards Kṛṣṇa when their leader experiences great alarm caused by Kṛṣṇa.”

4.5.4

अन्तः-क्लेश-कलङ्किताः किल वयं यामो ऽद्य याम्यां पुरीं
नायं वञ्चन-सञ्चय-प्रणयिनं हासं तथाप्य् उज्झति ।
अस्मिन् सम्पुटिते गभीर-कपटैर् आभीर-पल्ली-विटे
हा मेधाविनि राधिके तव कथं प्रेमा गरीयान् अभूत्

antaḥ-kleśa-kalaṅkitāḥ kila vayaṃ yāmo 'dya yāmyāṃ purīṃ
nāyaṃ vañcana-sañcaya-praṇayinaṃ hāsaṃ tathāpy ujjhati |
asmin sampuṭite gabhīra-kapaṭair ābhīra-pallī-viṭe
hā medhāvini rādhike tava kathaṃ premā garīyān abhūt

An example from Vidagdha- mādhava [2.37]: “Today we will die, being afflicted by such great suffering. Kṛṣṇa cannot stop His cheating smiles. O intelligent Rādhā ! Why were You in so much love with the lusty cowherd Kṛṣṇa covered with so much deceit?”

4.5.5

तत्र जरत्याः क्रोधः--
क्रोधो जरत्या वध्व्-आदि-सम्बन्धे प्रेक्षिते हरौ

tatra jaratyāḥ krodhaḥ--
krodho jaratyā vadhv-ādi-sambandhe prekṣite harau

Anger of old women: “Old women become angry with Kṛṣṇa when they see Him associating with women.”

4.5.6

अरे युवति-तस्कर प्रकटम् एव वध्वाः पटस्
तवोरसि निरीक्ष्यते बत न नेति किं जल्पसि ।
अहो व्रज-निवासिनः शृणुत किं न विक्रोशनं
व्रजेश्वर-सुतेन मे सुत-गृहे ऽग्निर् उत्थापितः

are yuvati-taskara prakaṭam eva vadhvāḥ paṭas
tavorasi nirīkṣyate bata na neti kiṃ jalpasi |
aho vraja-nivāsinaḥ śṛṇuta kiṃ na vikrośanaṃ
vrajeśvara-sutena me suta-gṛhe 'gnir utthāpitaḥ

Govardhana 's mother: "Young thief! I clearly see a woman's shawl on Your chest. Why are You denying this? People of Vraja! Hear my shouting! Can you not hear? The son of Nanda set fire to my son's house."

4.5.7

गोवर्धनं महा-मल्लं विनान्येषां व्रजौकसाम् ।
सर्वेषाम् एव गोविन्दे रतिः प्रौढा विराजते

govardhanaṃ mahā-mallaṃ vinānyeṣāṃ vrajaukasām |
sarveṣām eva govinde ratiḥ prauḍhā virājate

"Except for strong Govardhana (Candrāvalī's husband) all the inhabitants of Vraja possess the highest stage of rati for Govinda ."

4.5.8

अथ हितः--
हितस् त्रिधानवहितः साहसी चेर्ष्युर् इत्य् अपि

atha hitaḥ--
hitas tridhānavahitaḥ sāhasī cerṣyur ity api

"There are three kinds of friendly persons who become objects of anger: anavahita (inattentive), sāhasī (rash) and īrṣyu (spiteful)."

4.5.9

तत्र अनवहितः--
कृष्ण-पालन-कर्तापि तत्-कर्माभिनिवेशतः ।
क्वचित् तत्र प्रमत्तो यः प्रोक्तो ऽनवहितो ऽत्र सः

tatra anavahitaḥ--
kṛṣṇa-pālana-kartāpi tat-karmābhiniveśataḥ |
kvacit tatra pramatto yaḥ prokto 'navahito 'tra saḥ

The inattentive person: “Those who are responsible for protecting Kṛṣṇa but, because of being absorbed in some service, become careless in their duties are called anavahita (inattentive).”

4.5.10

उत्तिष्ठ मूढ कुरु मा विलम्बं
वृथैव धिक् पण्डित-मानिनी त्वम् ।
क्रट्यत्-पलाशि-द्वयम् अन्तरा ते
बद्धः सुतो ऽसौ सखि बम्भ्रमीति

uttiṣṭha mūḍha kuru mā vilambaṃ
vṛthaiva dhik paṇḍita-māninī tvam |
kraṭyat-palāśi-dvayam antarā te
baddhaḥ suto 'sau sakhi bambhramīti

An example: “Oh! You have fainted! Get up, and do not delay uselessly. You think yourself so skillful in teaching your son! O friend! Your bound-up son is moving between the two broken arjuna trees.”

4.5.11

अथ साहसी--
यः प्रेरको भय-स्थाने साहसी स निगद्यते

atha sāhasī--
yaḥ prerako bhaya-sthāne sāhasī sa nigadyate

The rash person: “A person who sends Kṛṣṇa to a dangerous place, thinking Him to be strong, is called sāhasī (rash).”

4.5.12

गोविन्दः प्रिय-सुहृदां गिरैव यातस्
तालानां विपिनम् इति स्फुटं निशम्य ।
भ्रू-भेद-स्थपुटित-दृष्टिर् आद्यम् एषां
डिम्भानां व्रज-पति-गेहिनी ददर्श

govindaḥ priya-suhṛdāṃ giraiva yātas
tālānāṃ vipinam iti sphuṭaṃ niśamya |
bhrū-bheda-sthapuṭita-dṛṣṭir ādyam eṣāṃ
ḍimbhānāṃ vraja-pati-gehinī dadarśa

“‘ Kṛṣṇa has gone to Tālavan on the instructions of His dear friends.’ Hearing this, Yaśodā began staring at the faces of the boys while her eyebrows moved up and down with a frown.”

4.5.13

अथ ईर्ष्युः--
ईर्ष्युर् मान-धना प्रोक्ता प्रौढेर्ष्याक्रान्त-मानसा

atha īrṣyuḥ--
īrṣyur māna-dhanā proktā prauḍherṣyākrānta-mānasā

Spiteful persons: “The woman with abundant pride and deep malice is called īrṣyu (spiteful)”

4.5.14

दुर्मान-मन्थ-मथिते कथयामि किं ते
दूरं प्रयाहि सविधे तव जाज्वलीमि ।
हा धिक् प्रियेण चिकुराञ्चित-पिञ्छ-कोट्या
निर्मञ्छिताग्र-चरणाप्य् अरुणाननासि

durmāna-mantha-mathite kathayāmi kiṃ te
dūraṃ prayāhi savidhe tava jājjvalīmi |
hā dhik priyeṇa cikurāñcita-piñcha-koṭyā
nirmañchitāgra-caraṇāpy aruṇānanāsi

An example: “O Rādhā ! You were agitated by the churning rod of indignation. What shall I say to You? Go away! I am burning up just being near You! Though the peacock feather decorating Kṛṣṇa ’s hair was fanning the tips of Your toes when He bowed down to You, You were red-faced with anger.”

4.5.15

अथ अहितः--
अहितः स्याद् द्विधा स्वस्य हरेश् चेति प्रभेदतः

atha ahitaḥ--
ahitaḥ syād dvidhā svasya hareś ceti prabhedataḥ

Unfriendly persons: “There are two types of unfriendly persons: those unfriendly to oneself and those unfriendly to Kṛṣṇa .”

4.5.16

तत्र स्वस्याहितः--
अहितः स्वस्य स स्याद् यः कृष्ण-सम्बन्ध-बाधकः

tatra svasyāhitaḥ--
ahitaḥ svasya sa syād yaḥ kṛṣṇa-sambandha-bādhakaḥ

“Those who act as an obstacle for attaining Kṛṣṇa are unfriendly to oneself.”

4.5.17

कृष्णं मुष्णन् अकरुण-बलाद् गोप-नारी-वधार्थी
मा मर्यादाम् यदु-कुल-भुवाम् भिन्धिरे गान्दिनेयः ।
इति उत्तुङ्गा मम मधु-पुरे यात्रया तत्र तासां
वित्रस्तानां परिववलिरे वल्लवीनां विलापाः

kṛṣṇaṃ muṣṇan akaruṇa-balād gopa-nārī-vadhārthī
mā maryādām yadu-kula-bhuvām bhindhire gāndineyaḥ |
iti uttuṅgā mama madhu-pure yātrayā tatra tāsāṃ
vitrastānāṃ parivavalire vallavīnāṃ vilāpāḥ

From Uddhava- sandeśa : “O Akrūra ! Look closely! When you mount your chariot and go to Mathurā , millions of our life airs will also depart. O merciless one, Akrūra! You are cruel, forcibly taking Kṛṣṇa away from Vraja . Do not destroy respect for the Yadu dynasty!”

4.5.18

अथ हरेर् अहितः--
अहितस् तु हरेस् तस्य वैरि-पक्षो निगद्यते

atha harer ahitaḥ--
ahitas tu hares tasya vairi-pakṣo nigadyate

“Those who are enemies of Kṛṣṇa are called unfriendly to Kṛṣṇa.”

4.5.19

हरौ श्रुति-शिरः-शिखा मणि-मरीचि-नीराजित
स्फुरच्-चरण-पङ्कजे ऽप्य् अवमतिं व्यनक्त्य् अत्र यः ।
अयं क्षिपति पाण्डवः शमन-दण्ड-घोरं हठात्
त्रिर् अस्य मुकुटोपरि स्फुटम् उदीर्य सव्यं पदम्

harau śruti-śiraḥ-śikhā maṇi-marīci-nīrājita
sphurac-caraṇa-paṅkaje 'py avamatiṃ vyanakty atra yaḥ |
ayaṃ kṣipati pāṇḍavaḥ śamana-daṇḍa-ghoraṃ haṭhāt
trir asya mukuṭopari sphuṭam udīrya savyaṃ padam

An example: “Bhīma , forcefully placing his left foot, fearful as the punishment of Yama , on top of Śiśupāla ’s crown, kicked him decisively three times. This Śiśupāla had insulted the Lord whose lotus feet are lit by and worshiped with the rays emanating from the crest jewels of the Vedas (the Upaniṣads).”

4.5.20

सोल्लुण्ठ-हास-वक्रोक्ति-कटाक्षानादरादयः ।
कृष्णाहित-हितस्थाः स्युर् अमी उद्दीपना इह

solluṇṭha-hāsa-vakrokti-kaṭākṣānādarādayaḥ |
kṛṣṇāhita-hitasthāḥ syur amī uddīpanā iha

“In raudra - bhakti - rasa , the uddīpanas for becoming angry are sarcastic laughs, deceptive speaking, frowns and disrespect expressed by various enemies of Kṛṣṇa and by friendly persons.”

4.5.23

भ्रू-भेदाधर-कम्पाद्या अनुभावा इहोदिताः ।
अत्र स्तम्भादयः सर्वे प्राकट्यं यान्ति सात्त्विकाः

bhrū-bhedādhara-kampādyā anubhāvā ihoditāḥ |
atra stambhādayaḥ sarve prākaṭyaṃ yānti sāttvikāḥ

“The anubhāvas of raudra - bhakti - rasa are wringing the hands, grinding the teeth, reddening of the eyes, biting the lips, deeply contracting the brows, flinging the arms, beating others, silence, hanging the head down, heavy breathing, glancing with hostility, cursing, shaking the head, having the edges of the eyes turn pink, frowning, and quivering of the lower lip. All of the sāttvika-bhāvas such as paralysis manifest.”

4.5.24

आवेगो जडता गर्वो निर्वेदो मोह-चापले ।
असूयौग्र्यं तथामर्ष-श्रमाद्या व्यभिचारिणः

āvego jaḍatā garvo nirvedo moha-cāpale |
asūyaugryaṃ tathāmarṣa-śramādyā vyabhicāriṇaḥ

“Typical vyabhicārī-bhāvas are āvega , jaḍata, garva , nirveda , moha , cāpalya, asūyā , augrya , amarṣa and śrama .”

4.5.26

मन्युर् बन्धुषु ते पूज्य-सम-न्यूनास् त्रिधोदिताः ।
रोषस् तु दयिते स्त्रीणाम् अतो व्यभिचरत्य् असौ

manyur bandhuṣu te pūjya-sama-nyūnās tridhoditāḥ |
roṣas tu dayite strīṇām ato vyabhicaraty asau

“In raudra - bhakti - rasa , krodha - rati is the sthāyī- bhāva . It has three types: kopa , manyu and roṣa. Kopa is anger directed toward enemies. Manyu is anger directed toward one’s friends. Friends are of three types: superior, equal and inferior. Roṣa is a woman’s anger directed toward Kṛṣṇa . This actually becomes a vyabhicārī-bhāva in madhura -rasa .”

4.5.27

हस्त-पेषादयः कोपे मन्यौ तुष्णीकतादयः ।
दृग्-अन्त-पाटलत्वाद्या रोषे तु कथिताः क्रियाः

hasta-peṣādayaḥ kope manyau tuṣṇīkatādayaḥ |
dṛg-anta-pāṭalatvādyā roṣe tu kathitāḥ kriyāḥ

“The anubhāvas of kopa are wringing the hands and other actions. The anubhāvas of manyu are silence and other actions, and the anubhāvas of roṣa are the edges of the eyes turning pink.”

4.5.28

निरुध्य पुरम् उन्मदे हरिम् अगाध-सत्त्वाश्रयं
मृधे मगध-भूपतौ किम् अपि वक्त्रम् आक्रोशति ।
दृशं कवलित-द्विषद्-विसर-जाङ्गले नुनोद
दहद्-इङ्गल-प्रवल-पिङ्गलां लाङ्गली*

nirudhya puram unmade harim agādha-sattvāśrayaṃ
mṛdhe magadha-bhūpatau kim api vaktram ākrośati |
dṛśaṃ kavalita-dviṣad-visara-jāṅgale nunoda
*dahad-iṅgala-pravala-piṅgalāṃ lāṅgalī**

Kopa against an enemy: “When crazy Jarāsandha , surrounding Mathurā , hurled unspeakable abuses at Kṛṣṇa , who possesses unfathomable strength in battle, Balarāma , with eyes as red as burning coals, glanced at His plow capable of devouring the flesh of a multitude of enemies.”

4.5.29

क्रोशन्त्यां कर-पल्लवेन बलवान् सद्यः पिधत्ते मुखं
धावन्त्यां भय-भाजि विस्तृत-भुजो रुन्धे पुरः पद्धतिम् ।
पादान्ते विलुठत्य् असौ मयि मुहुर् दष्टाधरायां रुषा
मातश् चण्डि मया शिखण्ड-मुकुटाद् आत्माभिरक्ष्यः कथम्

krośantyāṃ kara-pallavena balavān sadyaḥ pidhatte mukhaṃ
dhāvantyāṃ bhaya-bhāji vistṛta-bhujo rundhe puraḥ paddhatim |
pādānte viluṭhaty asau mayi muhur daṣṭādharāyāṃ ruṣā
mātaś caṇḍi mayā śikhaṇḍa-mukuṭād ātmābhirakṣyaḥ katham

Manyu against elders, from Vidagdha- mādhava [2.22]: “O angry mother! When I shout to call someone, strong Kṛṣṇa immediately covers My mouth with His soft hand. When I try to flee in fear, He stretches His arms and blocks the path. When I bite My lower lip in anger, He falls down at My feet repeatedly. Please tell Me, how can I protect Myself from Kṛṣṇa?”

4.5.30

ज्वलति दुर्मुखि मर्मणि मुर्मुरस्
तव गिरा जटिले निटिले च मे ।
गिरिधरः स्पृशति स्म कदा मदाद्
दुहितरं दुहितुर् मम पामरि

jvalati durmukhi marmaṇi murmuras
tava girā jaṭile niṭile ca me |
giridharaḥ spṛśati sma kadā madād
duhitaraṃ duhitur mama pāmari

Manyu against equals: Jaṭilā: “Ugly-faced Mukharā! Hearing your words the core of my life is burning up.” Mukharā: “O Jaṭilā! Hearing your words, my head is burning up. Tell me, fool, when did Kṛṣṇa arrogantly touch my grand-daughter?”

4.5.31

हन्त स्वकीय-कुच-मूर्ध्नि मनोहरो ऽयं
हारश् चकास्ति हरि-कण्ठ-तटी-चरिष्णुः ।
भोः पश्यत स्वकुल-कज्जल-मञ्जरीयं
कुटेन मां तद् अपि वञ्चयते वधूटी

hanta svakīya-kuca-mūrdhni manoharo 'yaṃ
hāraś cakāsti hari-kaṇṭha-taṭī-cariṣṇuḥ |
bhoḥ paśyata svakula-kajjala-mañjarīyaṃ
kuṭena māṃ tad api vañcayate vadhūṭī

Manyu against inferiors: “Hey everyone! Look! This attractive necklace from Kṛṣṇa ’s throat looks so nice on Rādhā ’s breast! Aagh! This little girl, a black sprout in my family, is cheating me with duplicity.”

4.5.32

अस्मिन् न तादृशो मन्यौ वर्तते रत्य्-अनुग्रहः ।
उदाहरण-मात्राय तथाप्य् एष निदर्शितः

asmin na tādṛśo manyau vartate raty-anugrahaḥ |
udāharaṇa-mātrāya tathāpy eṣa nidarśitaḥ

“Rati (love for Kṛṣṇa) does not clearly manifest in this manyu (anger against friends). Thus, manyu is discussed here just to give examples.”

4.5.33

क्रोधाश्रयाणां शत्रूणां चैद्यादीनां स्वभावतः ।
क्रोधो रति-विनाभावान् न भक्ति-रसतां व्रजेत्

krodhāśrayāṇāṃ śatrūṇāṃ caidyādīnāṃ svabhāvataḥ |
krodho rati-vinābhāvān na bhakti-rasatāṃ vrajet

“The inherent anger of enemies like Śiśupāla , being devoid of rati , does not become bhakti - rasa .”

iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara -vibhāge gauṇa-bhakti-rasa-nirūpaṇe raudra-bhakti-rasa-laharī pañcamī ||

“Thus ends the Fifth Wave of the Northern Ocean of Śrī Bhakti-rasāmṛta- sindhu , concerning raudra -bhakti-rasa .”

NORTHERN DIVISION

4.6

Bhayānaka-rasa

13 source units · 4.6.1 to 4.6.16

4.6.1

वक्ष्यमाणैर् विभावाद्यैः पुष्टिं भय-रतिर् गता ।
भयानकाभिधो भक्ति-रसो धीरैर् उदीर्यते

vakṣyamāṇair vibhāvādyaiḥ puṣṭiṃ bhaya-ratir gatā |
bhayānakābhidho bhakti-raso dhīrair udīryate

“The wise say that when bhaya - rati is nourished by the vibhāvas and other elements [of rasa] it becomes bhanāyaka- bhakti -rasa.”

4.6.3

दारुणाः स्नेहतः शश्वत्-तद्-अनिष्ठाप्ति-दर्शिषु ।
दर्शनाच् छ्रवणाच् चेति स्मरणाच् च प्रकीर्तिताः

dāruṇāḥ snehataḥ śaśvat-tad-aniṣṭhāpti-darśiṣu |
darśanāc chravaṇāc ceti smaraṇāc ca prakīrtitāḥ

“The viṣayas in bhayānaka-rasa are Kṛṣṇa and the demons. When āśrayas such as dāsas or sons commit offense to Kṛṣṇa, He becomes the viṣaya of this rasa . Since Kṛṣṇa’s friends always worry out of affection that He will be harassed by the demons, through seeing, hearing and remembering, the demons become the viṣaya of this rasa .”

4.6.4

किं शुष्यद्-वदनो ऽपि मुञ्च खचितं चित्ते पृथुं वेपथुं
विश्वस्य प्रकृतिं भजस्व न मनाग् अप्य् अस्ति मन्तुं तव ।
उष्म-म्रक्षितम् ऋक्ष-राज रभसाद् विस्तीर्य वीर्यं त्वया
पृथ्वी प्रत्युत युद्ध-कौतुक-मयी सेवैव मे निर्मिता

kiṃ śuṣyad-vadano 'pi muñca khacitaṃ citte pṛthuṃ vepathuṃ
viśvasya prakṛtiṃ bhajasva na manāg apy asti mantuṃ tava |
uṣma-mrakṣitam ṛkṣa-rāja rabhasād vistīrya vīryaṃ tvayā
pṛthvī pratyuta yuddha-kautuka-mayī sevaiva me nirmitā

An example of fear in those who have committed offense, concerning their own fear: “O king of the ṛkṣas ! Why has your face become dried up? Stop the wild palpitations of your heart. Have faith in Me, and recover your composure. You have not committed any offense at all. On the contrary, by boldly displaying your valor mixed with anger, you have actually served Me greatly with this sporting fight.”

4.6.5

मुर-मथन पुरस् ते को भुजङ्गस् तपस्वी
लघु-हरम् इति कार्षीर् मा स्म दीनाय मन्युम् ।
गुरुर् अयम् अपराधस् तथ्यम् अज्ञानतो ऽभूद्
अशरणम् अतिमूढं रक्ष रक्ष प्रसीद

mura-mathana puras te ko bhujaṅgas tapasvī
laghu-haram iti kārṣīr mā sma dīnāya manyum |
gurur ayam aparādhas tathyam ajñānato 'bhūd
aśaraṇam atimūḍhaṃ rakṣa rakṣa prasīda

Another example: “O Murāri! Before You, what am I but a vile snake? Do not become angry with this most fallen and miserable person. Not understanding who You were, I have committed a great offense. Being the greatest fool, I have no protector. You should therefore protect me. Be pleased with me.”

4.6.6

हा किं करोमि तरलं भवनान्तराले
गोपेन्द्र गोपय बलाद् उपरुध्य बालम् ।
क्ष्मा-मण्डलेन सह चञ्चलयन् मनो मे
शृङ्गाणि लङ्घयति पश्य तुरङ्ग-दैत्यः

hā kiṃ karomi taralaṃ bhavanāntarāle
gopendra gopaya balād uparudhya bālam |
kṣmā-maṇḍalena saha cañcalayan mano me
śṛṅgāṇi laṅghayati paśya turaṅga-daityaḥ

An example of demons as the cause of fear for Kṛṣṇa 's devotees, Kṛṣṇa as viṣaya , through seeing:

"O Nanda , what shall I do? Protect this restless child by keeping Him within the house. The Keśī demon is agitating my mind as well as the whole earth. See! He is jumping over the trees."

4.6.7

शृण्वन्ती तुरग-दानवं रुषा
गोकुलं किल विशन्तम् उद्धुरम् ।
द्राग् अभूत् तनय-रक्षणाकुला
शुष्यद्-आस्य-जलजा व्रजेश्वरी

śṛṇvantī turaga-dānavaṃ ruṣā
gokulaṃ kila viśantam uddhuram |
drāg abhūt tanaya-rakṣaṇākulā
śuṣyad-āsya-jalajā vrajeśvarī

Demon as the cause of fear, Kṛṣṇa as viṣaya , through hearing: "Hearing the intolerable Keṣī demon had entered Gokula with anger, Yaśodā suddenly became alarmed to protect her son, and he lotus-like face dried up."

4.6.8

विरम विरम मातः पूतनायाः प्रसङ्गात्
तनुम् इयम् अधुनापि स्मर्यमाणा धुनोति ।
कवलयितुम् इवान्धीकृत्य बालं घुरन्ती
वपुर् अतिपुरुषं या घोरम् आविश्चकार

virama virama mātaḥ pūtanāyāḥ prasaṅgāt
tanum iyam adhunāpi smaryamāṇā dhunoti |
kavalayitum ivāndhīkṛtya bālaṃ ghurantī
vapur atipuruṣaṃ yā ghoram āviścakāra

Demon as the cause, Kṛṣṇa as the viṣaya , by remembering: “O mother, let us stop this topic of Pūtanā . Even now, remembering about her, my body begins to shake. When Pūtanā put Kṛṣṇa on her lap to devour Him, she manifested a fearful, rough body while making terrible sounds.”

4.6.10

स्व-सङ्गोपनम् उद्भूर्णा शरणान्वेषणं तथा ।
क्रोशनाद्याः क्रियाश् चात्र सात्त्विकाश् चाश्रु-वर्जिताः

sva-saṅgopanam udghūrṇā śaraṇānveṣaṇaṃ tathā |
krośanādyāḥ kriyāś cātra sāttvikāś cāśru-varjitāḥ

“The uddīpanas for bhayānaka-rasa are frowns and other threats in the objects of fear. The anubhāvas are drying of the face, heavy breathing, looking backwards, hiding oneself, becoming unsteady, looking for shelter and shouting. All the sāttvika-bhāvas except tears appear in bhayānaka - rasa .”

4.6.11

इह सन्त्रास-मरण-चापलावेग-दीनताः ।
विषाद-मोहापस्मार-शङ्काद्या व्यभिचारिणः

iha santrāsa-maraṇa-cāpalāvega-dīnatāḥ |
viṣāda-mohāpasmāra-śaṅkādyā vyabhicāriṇaḥ

“Among the vyabhicārī-bhāvas of bhayānaka-rasa are trāsa , mṛti , cāpalā , āvega , dainya , viṣāda , moha , apasmāra and śaṅka .”

4.6.12

अस्मिन् भग्न-रतिः स्थायी भावः स्याद् अपराधतः ।
भीषणेभ्यश् च तत्र स्याद् बहुधैवापराधिता

asmin bhagna-ratiḥ sthāyī bhāvaḥ syād aparādhataḥ |
bhīṣaṇebhyaś ca tatra syād bahudhaivāparādhitā

“The sthāyī- bhāva of bhayānaka-rasa is bhaya - rati , which arises from offenses and fearful persons. There are many types of offenses.”

4.6.14

एतद्-आलम्बना भीतिः केवल-प्रेम-शालिषु ।
नारी-बालादिषु तथा प्रायेणात्रोपजायते

etad-ālambanā bhītiḥ kevala-prema-śāliṣu |
nārī-bālādiṣu tathā prāyeṇātropajāyate

“This bhaya - rati or fear does not appear in any persons except the devotees. Fear arising from the fearful forms, qualities and powers generally arises in women and small children out of pure prema for Kṛṣṇa .”

4.6.15

आकृत्या पूतनाद्याः स्युः प्रकृत्या दुष्ट-भू-भुजः ।
भीषणास् तु प्रभावेण सुरेन्द्र-गिरिशादयः

ākṛtyā pūtanādyāḥ syuḥ prakṛtyā duṣṭa-bhū-bhujaḥ |
bhīṣaṇās tu prabhāveṇa surendra-giriśādayaḥ

“Persons like Pūtanā are fearful in form. The wicked kings are fearful by their natures, and the devatās like Indra and Śiva are fearful because of their powers.”

4.6.16

सदा भगवतो भीतिं गता आत्यन्तिकीम् अपि ।
कंसाद्या रति-शून्यत्वाद् अत्र नालम्बना मताः

sadā bhagavato bhītiṃ gatā ātyantikīm api |
kaṃsādyā rati-śūnyatvād atra nālambanā matāḥ

“Though the demons like Kaṃsa are extremely fearful of the Lord at all times, because this fear is devoid of rati , they are not āśrayas for bhayānaka-rasa .”

iti śrī-śrī- bhakti -rasāmṛta-sindhāv uttara -vibhāge gauṇa-bhakti-rasa-nirūpaṇe bhayānaka-bhakti-rasa-laharī ṣaṣṭhī ||

“Thus ends the Sixth Wave of the Northern Ocean of Śrī Bhakti-rasāmṛta- sindhu , concerning bhayānaka -bhakti- rasa .”

NORTHERN DIVISION

4.7

Bībhatsa-rasa

14 source units · 4.7.1 to 4.7.14

4.7.1

पुष्टिं निज-विभावाद्यैर् जुगुप्सा-रतिर् आगता ।
असौ भक्ति-रसो धीरैर् बीभत्साख्य इतीर्यते

puṣṭiṃ nija-vibhāvādyair jugupsā-ratir āgatā |
asau bhakti-raso dhīrair bībhatsākhya itīryate

“When jugupsa - rati is nourished by its vibhāvas and other elements [of rasa], it is called bībhatsa - bhakti -rasa by the wise.”

4.7.2

अस्मिन्न् आश्रित-शान्ताद्या धीरैर् आलम्बना मताः

asminn āśrita-śāntādyā dhīrair ālambanā matāḥ

“The aśritas and śānta -bhaktas and other who are not close to the Lord are the ālambana of this rasa .”

4.7.3

पाण्डित्यं रत-हिण्डकाध्वनि गतो यः काम-दीक्षा-व्रती
कुर्वन् पूर्वम् अशेष-षिड्ग-नगरी साम्राज्य-चर्याम् अभूत् ।
चित्रं सो ऽयम् उदीरयन् हरि-गुणान् उद्बाष्प-दृष्टिर् जनो
दृष्टे स्त्री-वदने विकूणित-मुखो विष्टभ्य निष्ठीवति

pāṇḍityaṃ rata-hiṇḍakādhvani gato yaḥ kāma-dīkṣā-vratī
kurvan pūrvam aśeṣa-ṣiḍga-nagarī sāmrājya-caryām abhūt |
citraṃ so 'yam udīrayan hari-guṇān udbāṣpa-dṛṣṭir jano
dṛṣṭe strī-vadane vikūṇita-mukho viṣṭabhya niṣṭhīvati

An example: “Astonishingly, those persons who previously were clever in methods of seducing women, and dedicated to lust, ruling over lecherous cities, now continually chant the Holy Name of the Lord with tears in their eyes. When they see the face of a woman, they twist their faces, and becoming motionless, spit.”

4.7.4

अत्र निष्ठीवनं वक्त्र-कूणनं घ्राण-संवृतिः ।
धावनं कम्प-पुलक-प्रस्वेदाद्याश् च विक्रियाः

atra niṣṭhīvanaṃ vaktra-kūṇanaṃ ghrāṇa-saṃvṛtiḥ |
dhāvanaṃ kampa-pulaka-prasvedādyāś ca vikriyāḥ

“The anubhāvas of this rasa are spitting, distorting the face in disgust, covering the nose, running, quivering of the body, hair standing on end and perspiration.”

4.7.5

इह ग्लानि-श्रमोन्माद-मोह-निर्वेद-दीनताः ।
विषाद-चापलावेग-जाड्याद्यो व्यभिचारिणः

iha glāni-śramonmāda-moha-nirveda-dīnatāḥ |
viṣāda-cāpalāvega-jāḍyādyo vyabhicāriṇaḥ

“The vyabhicārī-bhāvas of this rasa are glāni , śrama , unmāda , moha , nirveda , dainya , viṣāda , cāpalya and jāḍyam .”

4.7.6

जुगुप्सा-रतिर् अत्र स्यात् स्थायी सा च विवेकजा ।
प्रायिकी चेति कथिता जुगुप्सा द्वि-विधा बुधैः

jugupsā-ratir atra syāt sthāyī sā ca vivekajā |
prāyikī ceti kathitā jugupsā dvi-vidhā budhaiḥ

“The sthāyī - bhāva of this rasa is jugupsā - rati . According to the wise, there are two types of jugupsā-rati: vivekaja (arising from discrimination) and prāyikī (common).”

4.7.7

तत्र विवेकजा--
जात-कृष्ण-रतेर् भक्त-विशेषस्य तु कस्यचित् ।
विवेकोत्था तु देहादौ जुगुप्सा स्याद् विवेकजा

tatra vivekajā--
jāta-kṛṣṇa-rater bhakta-viśeṣasya tu kasyacit |
vivekotthā tu dehādau jugupsā syād vivekajā

“Disgust for the body arising from analytical contemplation in certain devotees who have developed rati for Kṛṣṇa is called disgust arising from discrimination or vivekaja- jugupsā -rati.”

4.7.8

घन-रुधिर-मये त्वचा पिनद्धे
पिशित-विमिश्रित-विस्र-गन्ध-भाजि ।
कथम् इह रमतां बुधः शरीरे
भगवति हन्त रतेर् लवे ऽप्य् उदीर्णे

ghana-rudhira-maye tvacā pinaddhe
piśita-vimiśrita-visra-gandha-bhāji |
katham iha ramatāṃ budhaḥ śarīre
bhagavati hanta rater lave 'py udīrṇe

An example of disgust arising from discrimination: “When a person develops attraction for the Lord, how can he be attracted to this body made of flesh, smelling of raw meat, composed of thick blood and covered by skin?”

4.7.9

अथ प्रायिकी--
अमेध्य-पूत्य्-अनुभवात् सर्वेषाम् एव सर्वतः ।
या प्रायो जायते सेयं जुगुप्सा प्रायिकी मता

atha prāyikī--
amedhya-pūty-anubhavāt sarveṣām eva sarvataḥ |
yā prāyo jāyate seyaṃ jugupsā prāyikī matā

"Disgust arising in all types of people and in all sorts of circumstances from impure or foul-smelling things is called prāyikī (common) disgust."

4.7.10

असृङ्-मूत्राकीर्णे घन-श्मल-पङ्क-व्यतिकरे
वसन्न् एष क्लिन्नो जड-तनुर् अहं मातुर् उदरे ।
लभे चेतः-क्षोभं तव भजन-कर्माक्षमतया
तद् अस्मिन् कंसारे कुरु मयि कृपा-सागर कृपाम्

asṛṅ-mūtrākīrṇe ghana-śamala-paṅka-vyatikare
vasann eṣa klinno jaḍa-tanur ahaṃ mātur udare |
labhe cetaḥ-kṣobhaṃ tava bhajana-karmākṣamatayā
tad asmin kaṃsāre kuru mayi kṛpā-sāgara kṛpām

An example of general disgust: "O enemy of Kaṃsa ! Trapped in this body, living in the mother's womb in contact with a thick muck of skin, covered with urine and blood, I am distressed in heart. Ocean of mercy, please be merciful to me, who am unable to worship You."

4.7.11

घ्राणोद्धूर्णक-पूत-गन्धि-विकटे कीटाकुले देहली-
स्रस्त-व्याधित-यूथ-गूथ-घटना-निर्धूत-नेत्रायुषि ।
कारा-नामनि हन्त मागध-यमेनामी वयं नारके
क्षिप्तास् ते स्मृतिम् आकलय्य नरक-ध्वंसिन्न् इह प्राणिमः

ghrāṇodghūrṇaka-pūta-gandhi-vikaṭe kīṭākule dehalī-
srasta-vyādhita-yūtha-gūtha-ghaṭanā-nirdhūta-netrāyuṣi |
kārā-nāmani hanta māgadha-yamenāmī vayaṃ nārake
kṣiptās te smṛtim ākalayya naraka-dhvaṃsinn iha prāṇimaḥ

Another example: “We have been thrown by the personification of death, Jarāsandha into this prison, the summation of all hells, which destroys vision with piles of stool from sick humans lying in a yard infested with terrible worms, whose stink makes the nose unsteady. O destroyer of hell! We maintain our lives only by remembering You.”

4.7.12

लब्ध-कृष्ण-रतेर् एव सुष्ठु पूतं मनः सदा ।
क्षुभ्यत्य् अहृद्य् अलेशे ऽपि ततो ऽस्यां रत्य्-अनुग्रहः

labdha-kṛṣṇa-rater eva suṣṭhu pūtaṃ manaḥ sadā |
kṣubhyaty ahṛdy aleśe 'pi tato 'syāṃ raty-anugrahaḥ

“The pure minds of those who have attained rati for Kṛṣṇa become disturbed by even a small amount of unwanted things. Thus there is nourishment of the primary ratis in jugupsā -rati.”

4.7.13

हास्यादीनां रसत्वं यद् गौणत्वेनापि कीर्तितम् ।
प्राचां मतानुसारेण तद् विज्ञेयं मनीषिभिः

hāsyādīnāṃ rasatvaṃ yad gauṇatvenāpi kīrtitam |
prācāṃ matānusāreṇa tad vijñeyaṃ manīṣibhiḥ

“That the ratis starting with hāsya are accepted as secondary rasas is understood by the wise to be according to the opinions of ancient scholars such as Bharata Muni .”

4.7.14

अमी पञ्चैव शान्ताद्या हरेर् भक्ति-रसा मताः ।
एषु हास्यादयः प्रायो बिभ्रति व्यभिचारिताम्

amī pañcaiva śāntādyā harer bhakti-rasā matāḥ |
eṣu hāsyādayaḥ prāyo bibhrati vyabhicāritām

“The five primary rasas starting with śānta - rasa are accepted as hari - bhakti -rasa . The secondary ratis generally act as vyabhicārī-bhāvas within the five primary rasas .”

iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara -vibhāge gauṇa-bhakti-rasa-nirūpaṇe bībhatsa-bhakti-rasa-laharī saptamī ||

“Thus ends the Seventh Wave in the Northern Ocean of Śrī Bhakti-rasāmṛta- sindhu , concerning bībhatsa -bhakti-rasa .”

NORTHERN DIVISION

4.8

Compatible and Incompatible Rasas

84 source units · 4.8.1 to 4.8.85

4.8.1

अथामीषां क्रमेणैव शान्तादीनां परस्परम् ।
मित्रत्वं शात्रवत्वं च रसानाम् अभिधीयते

athāmīṣāṃ krameṇaiva śāntādīnāṃ parasparam |
mitratvaṃ śātravatvaṃ ca rasānām abhidhīyate

“Next, the friends and enemies among the various rasas beginning with śānta - rasa will be described in order.”

4.8.2

शान्तस्य प्रीत-बीभत्स-धर्म-वीराः सुहृद्-वराः ।
अद्भुतश् चैष प्रीतादिषु चतुःष्व् अपि

śāntasya prīta-bībhatsa-dharma-vīrāḥ suhṛd-varāḥ |
adbhutaś caiṣa prītādiṣu catuḥṣv api

“The friends of śānta - rasa are dāsya (prīti -rasa), bībhatsa-rasa , dharma - vīra-rasa and adbhuta-rasa . Adbhuta -rasa is also the friend of the other four rasas : dāsya, sakhya , vatsala and madhura -rasa .”

4.8.3

द्विषन्न् अस्य शुचिर् युद्धवीरो रौद्रो भयानकः

dviṣann asya śucir yuddhavīro raudro bhayānakaḥ

“Madhura - rasa and yuddha - vīra-rasa are the enemies of both types of śānta -rasa. Raudra-rasa and bhayānaka-rasa are the enemies of ātmārāma-śānta-rasa , and raudra -rasa is an enemy of tapasvi -śānta-rasa.”

4.8.4

सुहृत्-प्रीतस्य बीभत्सः शान्तो वीर-द्वयं तथा ।
वैरी शुचिर् युद्ध-वीरो रौद्रश् चैक-विभावकः

suhṛt-prītasya bībhatsaḥ śānto vīra-dvayaṃ tathā |
vairī śucir yuddha-vīro raudraś caika-vibhāvakaḥ

“Bībhatsa , śānta , dharma - vīra and dāna - vīra-rasas are the friends of dāsya- rasa . Madhura -rasa, yuddha - vīra-rasa directed toward Kṛṣṇa , and raudra-rasa directed toward Kṛṣṇa by the dāsya- bhakta are enemies of his dāsya-rasa .”

4.8.5

प्रेयसस् तु शुचिर् हास्यो युद्ध-वीरः सुहृद्-वराः ।
द्विषो वत्सल-बीभत्स-रौद्रा भीष्मश् च पूर्ववत्

preyasas tu śucir hāsyo yuddha-vīraḥ suhṛd-varāḥ |
dviṣo vatsala-bībhatsa-raudrā bhīṣmaś ca pūrvavat

“Madhura , hāsya and yuddha - vīra-rasas are friends of sākhya- rasa . Vatsala-rasa, raudra-rasa and bhayānaka-rasa directed towrd Kṛṣṇa are the enemies of sakhya -rasa .”

4.8.6

वत्सलस्य सुहृद्-धास्यः करुणो भीष्म-भित् तथा ।
शत्रुः शुचिर् युद्ध-वीरः प्रीतो रौद्रश् च पूर्ववत्

vatsalasya suhṛd-dhāsyaḥ karuṇo bhīṣma-bhit tathā |
śatruḥ śucir yuddha-vīraḥ prīto raudraś ca pūrvavat

“Hāsya , kauṇa and bhanāyaka- rasas are the friends of vatsala- rasa . Madhura , yuddha - vīra , dāsya and raudra-rasas directed toward Kṛṣṇa are the enemies of vatsala-rasa .”

4.8.7

शुचेर् हास्यस् तथा प्रेयान् सुहृद् अस्य प्रकीर्तितः ।
द्विषो वत्सल-बीभत्स-शान्त-रौद्र-भयानकाः ।
प्राहुर् एके ऽस्य सुहृदं वीर-युग्मं परे रिपुम्

śucer hāsyas tathā preyān suhṛd asya prakīrtitaḥ |
dviṣo vatsala-bībhatsa-śānta-raudra-bhayānakāḥ |
prāhur eke 'sya suhṛdaṃ vīra-yugmaṃ pare ripum

“Hāsya and sakhya - rasa are the friends of madhura -rasa. Vatsala, bībhatsa , śānta , raudra and bhanāyaka- rasas are the enemies of madhura-rasa . Some say that yuddha - vīra and dharma - vīra-rasas are friends of madhura-rasa , though others say those two are enemies of madhura-rasa .”

4.8.8

मित्रं हास्यस्य बीभत्सः शुचिः प्रेयान् सवत्सलः ।
प्रतिपक्षस् तु करुणस् तथा प्रोक्तो भयानकः

mitraṃ hāsyasya bībhatsaḥ śuciḥ preyān savatsalaḥ |
pratipakṣas tu karuṇas tathā prokto bhayānakaḥ

“Bībhatsa , madhura , sakhya and vatsala- rasas are favorable for hāsya-rasa . Karuṇa and bhanāyaka-rasas are unfavorable.”

4.8.9

अद्भुतस्य सुहृद् वीरः पञ्च शान्तादयस् तथा ।
प्रतिपक्षो भवेद् अस्य रौद्रो बीभत्स एव च

adbhutasya suhṛd vīraḥ pañca śāntādayas tathā |
pratipakṣo bhaved asya raudro bībhatsa eva ca

“The five primary rasas and vīra - rasa are favorable for adbhuta-rasa . Raudra and bībhatsa are unfavorable.”

4.8.10

वीरस्य त्व् अद्भुतो हास्यः प्रेयान् प्रीतिस् तथा सुहृत् ।
भयानको विपक्षो ऽस्य कस्यचिच् छान्त एव च

vīrasya tv adbhuto hāsyaḥ preyān prītis tathā suhṛt |
bhayānako vipakṣo 'sya kasyacic chānta eva ca

“Adbhuta , hāsya , sakhya and dāsya- rasas are favorable for vīra-rasa . Bhayānaka and śānta -rasas are unfavorable for for yuddha - vīra - rasa . For dānavīra, dayā -vīra and dharma - vīra-rasas , bhanāyaka-rasa is unfavorable.”

4.8.11

करुणस्य सुहृद्-रौद्रो वत्सलश् च विलोक्यते ।
वैरी हास्यो ऽस्य सम्भोग-शृङ्गारश् चाद्भुतस् तथा

karuṇasya suhṛd-raudro vatsalaś ca vilokyate |
vairī hāsyo 'sya sambhoga-śṛṅgāraś cādbhutas tathā

“Raudra-rasa and vatsala- rasa are favorable for karuṇa-rasa . Hāsya , the sambhoga (meeting) portion of madhura -rasa, and adbhuta-rasas are unfavorable.”

4.8.12

रौद्रस्य करुणः प्रोक्तो वीरश् चापि सुहृद्-वरः ।
प्रतिपक्षस् तु हास्ये ऽस्य शृङ्गारो भीषणो ऽपि च

raudrasya karuṇaḥ prokto vīraś cāpi suhṛd-varaḥ |
pratipakṣas tu hāsye 'sya śṛṅgāro bhīṣaṇo 'pi ca

“Karuṇa and vīra-rasas are favorable for raudra-rasa . Hāsya , madhura and bhayānaka-rasas are the enemies.”

4.8.13

भयानकस्य बीभत्सः करुणश् च सुहृद्-वरः ।
द्विषन्तु वीर-शृङ्गार-हास्य-रौद्राः प्रकीर्तिताः

bhayānakasya bībhatsaḥ karuṇaś ca suhṛd-varaḥ |
dviṣantu vīra-śṛṅgāra-hāsya-raudrāḥ prakīrtitāḥ

“Bībhatsa and karuṇa-rasas are favorable for bhayānaka-rasa . Vīra , madhura , hāsya and raudra are unfavorable.”

4.8.14

बीभत्सस्य भवेच् छान्तो हास्यः प्रीतिस् तथा सुहृत् ।
शत्रुः शुचिस् तथा प्रेयान् ज्ञेया युक्त्या परे च ते

bībhatsasya bhavec chānto hāsyaḥ prītis tathā suhṛt |
śatruḥ śucis tathā preyān jñeyā yuktyā pare ca te

“Tapasvī - śānta - rasa , hāsya-rasa and dāsya-rasa are favorable for bībhatsa-rasa . Madhura and sakhya - rasas are unfavorable for bībhatsa -rasa . Thus, by logic one can understand the other friends and enemies of the rasas .”

4.8.15

तत्र सुहृत्-कृत्यम्--
कथितेभ्यः परे ये स्युस् ते तटस्थाः सतां मताः

tatra suhṛt-kṛtyam--
kathitebhyaḥ pare ye syus te taṭasthāḥ satāṃ matāḥ

“Rasas other than the friendly or inimical rasas just mentioned, or that can be logically inferred as such, should be considered neutral.”

4.8.16

सुहृदा मिश्रणां सम्यग् आस्वादं कुरुते रसम्

suhṛdā miśraṇāṃ samyag āsvādaṃ kurute rasam

“When friendly rasas mix, rasa becomes sweeter.”

4.8.17

द्वयोस् तु मिश्रणे साम्यं दुःशकं स्यात् तुला-धृतम् ।
तस्माद् अङ्गाङ्गि-भावेन मेलनं विदुषां मतम्

dvayos tu miśraṇe sāmyaṃ duḥśakaṃ syāt tulā-dhṛtam |
tasmād aṅgāṅgi-bhāvena melanaṃ viduṣāṃ matam

“When two rasas mix, they cannot be experienced equally. Thus, the wise have said that in any mixture there is a predominant rasa (aṅgī) and subsidiary rasas (aṅgas).”

4.8.18

भवेन् मुख्यो ऽथ वा गौणो रसो ऽङ्गी किल यत्र यः ।
कर्तव्यं तत्र तस्याङ्गं सुहृद् एव रसो बुधैः

bhaven mukhyo 'tha vā gauṇo raso 'ṅgī kila yatra yaḥ |
kartavyaṃ tatra tasyāṅgaṃ suhṛd eva raso budhaiḥ

“When either a primary or secondary rasa becomes most predominant (aṅgī), all the friendly rasas become subordinate (aṅga).”

4.8.19

अथाङ्गित्वं प्रथमतो मुख्यानाम् इह लिख्यते ।
अङ्गतां यत्र सुहृदो मुख्या गौणाश् च बिभ्रति

athāṅgitvaṃ prathamato mukhyānām iha likhyate |
aṅgatāṃ yatra suhṛdo mukhyā gauṇāś ca bibhrati

“In this work, first the primary rasas starting with śānta - rasa will be taken as the predominant rasa (aṅgī). In such cases, the friendly primary and secondary rasas become the subordinate rasas (aṅgas).”

4.8.20

तत्र शान्ते ऽङ्गिनि प्रीतस्याङ्गता, यथा--
जीव-स्फुलिङ्ग-वह्नेर् महसो घन-चित्-स्वरूपस्य ।
तस्य पदाम्बुज-युगलं किं वा संवाहयिष्यामि

tatra śānte 'ṅgini prītasyāṅgatā, yathā--
jīva-sphuliṅga-vahner mahaso ghana-cit-svarūpasya |
tasya padāmbuja-yugalaṃ kiṃ vā saṃvāhayiṣyāmi

An example with śānta - rasa as the aṅgī and dāsya-rasa as the aṅga (both being primary rasas): “How will I ever be able to massage the two lotus feet of Your effulgent Self, endowed with a form of eternity, knowledge and bliss, similar to a fire emanating sparks in the form of the jīvas ?”

4.8.21

अहम् इह कफ-शुक्र-शोणितानां
पृथु-कुतुपे कुतुकी रतः शरीरे ।
शिव शिव परमात्मनो दुरात्मा
सुख-वपुषः स्मरणे ऽपि मन्थरो ऽस्मि

aham iha kapha-śukra-śoṇitānāṃ
pṛthu-kutupe kutukī rataḥ śarīre |
śiva śiva paramātmano durātmā
sukha-vapuṣaḥ smaraṇe 'pi mantharo 'smi

An example with śānta - rasa (primary rasa) as aṅgī and bībhatsa (secondary rasa) as aṅga :

“My wicked self, happily situated in this body, eager to enjoy various tastes, and absorbed in this leather contained made from phlegm, semen and blood, is lethargic to remember Paramātmā .”

4.8.22

हित्वास्मिन् पिशितोपनद्ध-रुधिर-क्लिन्ने मुदं विग्रहे
प्रीत्य्-उत्सिक्त-मनाः कदाहम् असकृद्-दुस्तर्क-चर्यास्पदम् ।
आसीनं पुरटासनोपरि परं ब्रह्माम्बुद-श्यामलं
सेविष्ये चल-चारु-चामर-मरुत्-सञ्चार चातुर्यतः

hitvāsmin piśitopanaddha-rudhira-klinne mudaṃ vigrahe
prīty-utsikta-manāḥ kadāham asakṛd-dustarka-caryāspadam |
āsīnaṃ puraṭāsanopari paraṃ brahmāmbuda-śyāmalaṃ
seviṣye cala-cāru-cāmara-marut-sañcāra cāturyataḥ

An example where śānta - rasa is the aṅgī and dāsya-rasa (primary rasa) as well as adbhuta and bībhatsa-rasas (both secondary rasas) are the aṅgas : “Having rejected the bliss of this body composed of flesh and moistened by blood, my mind being filled with affection, when will I, skillfully waving an attractive cāmara , serve the dark-complexioned param brahma , who is seated calmly on a golden throne and who performs inconceivable actions?”

4.8.23

निरविद्यतया सपद्य् अहं
निरवद्यः प्रतिपद्य-माधुरीम् ।
अरविन्द-विलोचनं कदा
प्रभुमिन्दीवर-सुन्दरं भजे

niravidyatayā sapady ahaṃ
niravadyaḥ pratipadya-mādhurīm |
aravinda-vilocanaṃ kadā
prabhumindīvara-sundaraṃ bhaje

An example where dāsya- rasa (primary rasa) is the aṅgī and śānta -rasa (primary rasa) is the aṅga : “When will I, free from ignorance and without fault, serve the Lord with the complexion of a blue lotus, who has lotus eyes, and whose sweetness allows immediate surrender?”

4.8.24

तत्रैव बीभत्सस्य, यथा--
स्मरन् प्रभु-पादाम्भोजं नटन्न् अटति वैष्णवः ।
यस् तु दृष्ट्या पद्मिनीनाम् अपि सुष्ठु हृणीयते

tatraiva bībhatsasya, yathā--
smaran prabhu-pādāmbhojaṃ naṭann aṭati vaiṣṇavaḥ |
yas tu dṛṣṭyā padminīnām api suṣṭhu hṛṇīyate

An example with dāsya- rasa (primary) as aṅgī and bībhatsa (secondary) as

aṅga : “On remembering the lotus feet of the Lord, the Vaiṣṇava feels disgust when seeing lotus-like women wandering about.”

4.8.25

तनोति मुख-विक्रियां युवति-सङ्ग-रङ्गोदये
न तृप्यति न सर्वतः सुख-मये समाधाव् अपि ।
न सिद्धिषु च लालसां वहति लभ्यमानास्व् अपि
प्रभो तव पदार्चने परम् उपैति तृष्णां मनः

tanoti mukha-vikriyāṃ yuvati-saṅga-raṅgodaye
na tṛpyati na sarvataḥ sukha-maye samādhāv api |
na siddhiṣu ca lālasāṃ vahati labhyamānāsv api
prabho tava padārcane param upaiti tṛṣṇāṃ manaḥ

An example with dāsya- rasa (primary) as the aṅgī , with śānta (primary), bībhatsa and vīra (secondary) as the aṅgas : “O Lord! When I think of the enjoyment I had with young women, my mouth curls up with disdain (bībhatsa). I have sufficiently absorbed my mind in hearing and contemplation to attain samādhi in brahman (śānta). I have no desire for siddhis , even though they are given by You (dāna -vīra). I am satisfied only with worshiping Your feet.”

4.8.26

अथ प्रेयसि शुचेर्, यथा--
धन्यानां किल मूर्धन्याः सुबलामुर् व्रजाबलाः ।
अधरं पिञ्छ-चूडस्य चलाश् चुलूकयन्ति याः

atha preyasi śucer, yathā--
dhanyānāṃ kila mūrdhanyāḥ subalāmur vrajābalāḥ |
adharaṃ piñcha-cūḍasya calāś culūkayanti yāḥ

An example with sakhya - rasa (primary) as the aṅgī , with madhura (primary) as the aṅga : “O Subala ! The young women of Vraja , who drink the nectar of Kṛṣṇa ’s lips, are the most fortunate of all women.”

4.8.27

दृशोस् तरलितैर् अलं व्रज निवृत्य मुग्धे व्रजं
वितर्कयसि मां यथा न हि तथास्मि किं भूरिणा ।
इतीरयति माधवे नव-विलासिनीं छद्मना
ददर्श सुबलो बलद्-विकच-दृष्टिर् अस्याननम्

dṛśos taralitair alaṃ vraja nivṛtya mugdhe vrajaṃ
vitarkayasi māṃ yathā na hi tathāsmi kiṃ bhūriṇā |
itīrayati mādhave nava-vilāsinīṃ chadmanā
dadarśa subalo balad-vikaca-dṛṣṭir asyānanam

An example with sakhya - rasa (primary) as aṅgī and hāsya-rasa (secondary) as aṅga : "'O foolish girl! Go back to Vraja. Don't flutter your eyes at Me. I am not the type of person that you think! Why speak so much?' When Kṛṣṇa spoke in a teasing manner with one new girlfriend, Subala gazed at Kṛṣṇa's face, his eyes bursting with laughter."

4.8.28

मिहिर-दुहितुर् उद्यद्-वञ्जुलं मञ्जु-तीरं
प्रविशति सुबलो ऽयं राधिका-वेष-गूढः ।
स-रभसम् अभिपश्यन् कृष्णम् अभ्युत्थितं यः
स्मित-विकशित-गण्डं स्वीयम् आस्यं वृणोति

mihira-duhitur udyad-vañjulaṃ mañju-tīraṃ
praviśati subalo 'yaṃ rādhikā-veṣa-gūḍhaḥ |
sa-rabhasam abhipaśyan kṛṣṇam abhyutthitaṃ yaḥ
smita-vikaśita-gaṇḍaṃ svīyam āsyaṃ vṛṇoti

An example with sākhya- rasa (primary) as aṅgī and madhura (primary) and hāsya (secondary) as aṅgas :

"Subala came to the attractive bank of the Yamunā wih blossoming aśoka trees, disguised in Rādhā 's clothing. When he saw Kṛṣṇa rise up to touch him, he covered his face, his cheeks breaking into a smile."

4.8.29

अथ वत्सले करुणस्य--
निरातपत्रः कान्तारे सन्ततं मुक्त-पादुकः ।
वत्सान् अवति वत्सो मे हन्त सन्तप्यते मनः

atha vatsale karuṇasya--
nirātapatraḥ kāntāre santataṃ mukta-pādukaḥ |
vatsān avati vatso me hanta santapyate manaḥ

An example with vatsala (primary) as the aṅgī and karuṇa-rasa (secondary) as aṅga : “My beloved cowherd boy is herding the calves all the time on difficult paths without umbrella or shoes. Oh! Thinking of this, my mind is filled with pain.”

4.8.30

पुत्रस् ते नवनीत-पिण्डम् अतनुं मुष्णन् ममान्तर्-गृहाद्
विन्यस्यापससार तस्य कणिकां निद्राण-डिम्भानने ।
इत्य् उक्ता कुल-वृद्धया सुत-मुखे दृष्टिं विभुग्न-भ्रुणि
स्मेरां निक्षिपती सदा भवतु वः क्षेमाय गोष्ठेश्वरी

putras te navanīta-piṇḍam atanuṃ muṣṇan mamāntar-gṛhād
vinyasyāpasasāra tasya kaṇikāṃ nidrāṇa-ḍimbhānane |
ity uktā kula-vṛddhayā suta-mukhe dṛṣṭiṃ vibhugna-bhruṇi
smerāṃ nikṣipatī sadā bhavatu vaḥ kṣemāya goṣṭheśvarī

An example with vatsala- rasa (primary) as the aṅgī and hāsya-rasa (secondary) as aṅga : “‘O Yaśodā ! Your son stole a big lump of butter from my house, put a little in the mouth of my sleeping baby, and then ran away.’ When an elderly woman complained in this way, Yaśodā threw a smiling glance at the face of Kṛṣṇa , who had a worried frown on His face. May that queen of Vraja shower auspiciousness on you!”

4.8.31

कम्प्रा स्वेदिनि चूर्ण-कुन्तल-तटे स्फारेक्षणा तुङ्गिते
सव्ये दोष्णि विकाशि-गण्ड-फलका लीलास्य-भङ्गी-शते ।
बिभ्राणस्य हरेर् गिरीन्द्रम् उदयद्-बाष्पा चिरोर्ध्व-स्थितौ
पातु प्रस्नव-सिच्यमान-सिचया विश्वं व्रजाधीश्वरी

kamprā svedini cūrṇa-kuntala-taṭe sphārekṣaṇā tuṅgite
savye doṣṇi vikāśi-gaṇḍa-phalakā līlāsya-bhaṅgī-śate |
bibhrāṇasya harer girīndram udayad-bāṣpā cirordhva-sthitau
pātu prasnava-sicyamāna-sicayā viśvaṃ vrajādhīśvarī

An example with vatsala- rasa (primary) as aṅgī , and bhayānaka , adbhuta , hāsya and karuṇa-rasas (secondary) as aṅgas : “When perspiration became visible on Kṛṣṇa ’s forehead as He held up Govardhan Hill on His left hand, Yaśodā began trembling with fear that Govardhan would fall on Him. Her eyes opened wide with astonishment on seeing the boldness of a seven-year-old boy when He raised His hand to lift the hill. But her cheeks were filled with laughter on seeing the playful expressions on His face as He smiled at His friends. Tears flowed from her eyes on seeing Him with His left hand held high for seven days. Her cloth became wet as milk flowed from her breasts out of affection for her son. May this queen of Vraja protect the whole world!”

4.8.32

केवले वत्सले नास्ति मुख्यस्य खलु सौहृदम् ।
अतो ऽत्र वत्सले तस्य नतरां लिखिताङ्गता

kevale vatsale nāsti mukhyasya khalu sauhṛdam |
ato 'tra vatsale tasya natarāṃ likhitāṅgatā

“In pure vatsala- rasa , there is no friendship with other primary rasas . Primary rasas have not been described as aṅgas for vatsala-rasa as aṅgī for this reason.”

4.8.33

मद्-वेष-शीलित-तनोः सुबलस्य पश्य
विन्यस्य मञ्जु-भुज-मूर्ध्नि भुजं मुकुन्दः ।
रोमाञ्च-कञ्चुक-जुषः स्फुटम् अस्य कर्णे
सन्देशम् अर्पयति तन्वि मद्-अर्थम् एव

mad-veṣa-śīlita-tanoḥ subalasya paśya
vinyasya mañju-bhuja-mūrdhni bhujaṃ mukundaḥ |
romāñca-kañcuka-juṣaḥ sphuṭam asya karṇe
sandeśam arpayati tanvi mad-artham eva

An example of madhura - rasa (primary) as aṅgī with sakhya -rasa (primary) as aṅga : “Look, thin-waisted woman! Placing His hand on the attractive shoulder of Subala , who is dressed in My clothes, and whose hairs are standing on end, Kṛṣṇa is speaking with him, thinking that He is speaking with Me.”

4.8.34

स्वसास्मि तव निर्दये परिचिनोषि न त्वं कुतः
कुरु प्रणय-निर्भरं मम कृशाङ्गि कण्ठ-ग्रहम् ।
इति ब्रुवति पेशलं युवति-वेष-गूढे हरौ
कृतं स्मितम् अभिज्ञया गुरु-पुरस् तदा राधया

svasāsmi tava nirdaye paricinoṣi na tvaṃ kutaḥ
kuru praṇaya-nirbharaṃ mama kṛśāṅgi kaṇṭha-graham |
iti bruvati peśalaṃ yuvati-veṣa-gūḍhe harau
kṛtaṃ smitam abhijñayā guru-puras tadā rādhayā

Madhura - rasa (primary) as aṅgī with hāsya-rasa (secondary) as aṅga : “‘O merciless one! Why do you not recognize Me, Your sister? O thin-waisted woman! Embrace Me with love!’ When Kṛṣṇa , disguised as a young woman, said these words, Rādhā , knowing the truth, smiled slightly in the presence of Her elders.”

4.8.35

मुकुन्दो ऽयं चन्द्रावलि-वदन-चन्द्रे चटुलभे
स्मर-स्मेराम् आराद् दृशम् असकलाम् अर्पयति च ।
भुजाम् अंसे सख्युः पुलकिनि दधानः फनि-निभाम्
इभारि-क्ष्वेडाभिर् वृष-दनुजम् उद्योजयति च

mukundo 'yaṃ candrāvali-vadana-candre caṭulabhe
smara-smerām ārād dṛśam asakalām arpayati ca |
bhujām aṃse sakhyuḥ pulakini dadhānaḥ phani-nibhām
ibhāri-kṣveḍābhir vṛṣa-danujam udyojayati ca

An example with madhura - rasa (primary) as aṅgī , and sakhya -rasa and vīra-rasa (primary and secondary) as aṅga : “Mukunda , from far off, is casting half a glance with a slight smile at the moon-like, trembling face of Candrāvalī. Placing His snake-like arm on His friend’s shoulder, which is erupting in goosebumps, Kṛṣṇa , with a lion’s roar frightening to elephants, prepares to fight with Ariṣṭāsura .”

4.8.36

अथ गौणानाम् अङ्गिता--
हास्यादीनां तु गौणानां यद्-उदाहरणं कृतम् ।
तेनैषाम् अङ्गिता व्यक्ता मुख्यानां च तथाङ्गता ।
तथाप्य् अल्प-विशेषाय किञ्चिद् एव विलिख्यते

atha gauṇānām aṅgitā--
hāsyādīnāṃ tu gauṇānāṃ yad-udāharaṇaṃ kṛtam |
tenaiṣām aṅgitā vyaktā mukhyānāṃ ca tathāṅgatā |
tathāpy alpa-viśeṣāya kiñcid eva vilikhyate

“Examples will now be given to show the secondary rasa as the aṅgī and the primary rasas as the aṅga . They will be described a little to show their distinguishing properties.”

4.8.37

मदनान्धतया त्रि-वक्रया
प्रसभं पीत-पटाञ्चले धृते ।
अदधाद् विनतं जनाग्रतो
हरिर् उत्फुल्ल-कपोलम् आननम्

madanāndhatayā tri-vakrayā
prasabhaṃ pīta-paṭāñcale dhṛte |
adadhād vinataṃ janāgrato
harir utphulla-kapolam ānanam

Hāsya (secondary) as the aṅgī , with madhura - rasa (primary) as the aṅga : “When Kubja , blinded by lust, grabbed the edge of Kṛṣṇa ’s yellow garment, Kṛṣṇa, exhibiting full cheeks bursting with laughter, lowered His head before others.”

4.8.38

सेनान्यं विजितम् अवेक्ष्य भद्रसेनं
मां योद्धुं मिलसि पुरः कथं विशाल ।
रामाणां शतम् अपि नोद्भटोरु-धामा
श्रीदामा गणयति रे त्वम् अत्र को ऽसि

senānyaṃ vijitam avekṣya bhadrasenaṃ
māṃ yoddhuṃ milasi puraḥ kathaṃ viśāla |
rāmāṇāṃ śatam api nodbhaṭoru-dhāmā
śrīdāmā gaṇayati re tvam atra ko 'si

Vīra-rasa as aṅgī with sākhya- rasa as aṅga : “Viśala! Seeing that the commander Bhadrasena has been defeated, why are You coming toward me to fight? Extremely powerful Śrīdāma does not consider even a hundred Balarāmas . What chance do You have in this battle?”

4.8.39

यदुनन्दन निन्दनोद्धतं
शिशुपालं समरे जिघांसुभिः ।
अतिलोहित-लोचनोत्पलैर्
जगृहे पाण्डु-सुतैर् वरायुधम्

yadunandana nindanoddhataṃ
śiśupālaṃ samare jighāṃsubhiḥ |
atilohita-locanotpalair
jagṛhe pāṇḍu-sutair varāyudham

Audra- rasa (secondary) as the aṅgī with sākhya-rasa (primary) and vīra (secondary) as aṅgas : “The Pāṇḍavas , red-eyed with anger, desiring to kill arrogant Śiśupāla in battle for criticizing Kṛṣṇa , took up their excellent weapons.”

4.8.40

मित्राणीक-वृतं गदायुधि गुरुं-मन्यं प्रलम्ब-द्विषं
यष्ट्या दुर्बलया विजित्य पुरतः सोल्लुण्ठम् उद्गायतः ।
श्रीदाम्नः किल वीक्ष्य केलि-समराटोपोत्सवे पाटवं
कृष्णः फुल्ल-कपोलकः पुलकवान् विस्फार-दृष्टिर् बभौ

mitrāṇīka-vṛtaṃ gadāyudhi guruṃ-manyaṃ pralamba-dviṣaṃ
yaṣṭyā durbalayā vijitya purataḥ solluṇṭham udgāyataḥ |
śrīdāmnaḥ kila vīkṣya keli-samarāṭopotsave pāṭavaṃ
kṛṣṇaḥ phulla-kapolakaḥ pulakavān visphāra-dṛṣṭir babhau

Adbhuta-rasa (secondary) as aṅgī with sakhya (primary) and vīra and hāsya (secondary) as aṅgas : “Seeing the skill of Sudāma, swelling with pride while uttering sarcastic words as he used a very small stick to defeat Balarāma —who thought Himself the guru of club fighting—in mock battle, Kṛṣṇa became joyful. His hairs stood on end and His eyes widened.”

4.8.41

एवम् अन्यस्य गौणस्य ज्ञेया कविभिर् अङ्गिता ।
तथा च मुख्य-गौणानां रसानाम् अङ्गतापि च

evam anyasya gauṇasya jñeyā kavibhir aṅgitā |
tathā ca mukhya-gauṇānāṃ rasānām aṅgatāpi ca

“In this maner, the wise understand how a secondary rasa can take prominence, and primary and other secondary rasas become subordinate.”

4.8.42

सो ऽङ्गी सर्वातिगो यः स्यान् मुख्यो गौणो ऽथवा रसः ।
स एवाङ्गं भवेद् अङ्गि-पोषी सञ्चारितां व्रजन्

so 'ṅgī sarvātigo yaḥ syān mukhyo gauṇo 'thavā rasaḥ |
sa evāṅgaṃ bhaved aṅgi-poṣī sañcāritāṃ vrajan

“In the mixture of rasas , the primary or secondary rasa that surpasses the others in taste is known as the aṅgī . A rasa that nourishes the aṅgī-rasa and takes on the function of a vyabhicārī- bhāva (temporary emotion) is an aṅga -rasa .”

4.8.43

तथा च नाट्याचार्याः पठन्ति--
एक एव भवेत् स्थायी रसो मुख्यतमो हि यः ।
रसास् तद्-अनुयायित्वाद् अन्ये स्युर् व्यभिचारिणः

tathā ca nāṭyācāryāḥ paṭhanti--
eka eva bhavet sthāyī raso mukhyatamo hi yaḥ |
rasās tad-anuyāyitvād anye syur vyabhicāriṇaḥ

The authors on drama say: “The predominating rasa is the sthāyī- bhāva ; all other rasas function as vyabhicārī- bhāvas , since they follow the predominating rasa .”

4.8.44

श्री-विष्णु-धर्मोत्तरे च--
रसानां समवेतानां यस्य रूपं भवेद् बहु ।
स मन्तव्यो रसः स्थायी शेषाः सङ्चारिणो मताः

śrī-viṣṇu-dharmottare ca--
rasānāṃ samavetānāṃ yasya rūpaṃ bhaved bahu |
sa mantavyo rasaḥ sthāyī śeṣāḥ saṅcāriṇo matāḥ

Śrī Viṣṇu-dharmottara says: “In a combination of rasas , the rasa whose form is most prominent is considered the sthāyī- bhāva , and the rest should be considered to have the function of vyabhicārī- bhāvas .”

4.8.45

स्तोकाद् विभावनाज् जातः सम्प्राप्य व्यभिचारिताम् ।
पुष्णन् निज-प्रभुं मुख्यं गौणस् तत्रैव लीयते

stokād vibhāvanāj jātaḥ samprāpya vyabhicāritām |
puṣṇan nija-prabhuṃ mukhyaṃ gauṇas tatraiva līyate

“A secondary rasa that arises from a slight stimulus takes on the quality of a vyabhicārī- bhāva , and having nourished the primary rasa , merges into it.”

4.8.46

प्रोद्यन् विभावनोत्कर्षात् पुष्टिं मुख्येन लम्भितः ।
कुञ्चता निज-नाथेन गौणो ऽप्य् अङ्गित्वम् अश्नुते

prodyan vibhāvanotkarṣāt puṣṭiṃ mukhyena lambhitaḥ |
kuñcatā nija-nāthena gauṇo 'py aṅgitvam aśnute

“But a secondary rasa that becomes prominent because of strong stimulus and is nourished by the primary rasa , which then recedes in strength, becomes the predominating rasa (aṅgī).”

4.8.47

मुख्यस् त्व् अङ्गत्वम् आसाद्य पुष्णन्न् इन्द्रम् उपेन्द्रवत् ।
गौणम् एवाङ्गिनं कृत्वा निगूढ-निज-वैभवः

mukhyas tv aṅgatvam āsādya puṣṇann indram upendravat |
gauṇam evāṅginaṃ kṛtvā nigūḍha-nija-vaibhavaḥ

"Just as Vāmana concealed His powers and nourished Indra , the primary rasa takes a recessive role and nourishes the secondary rasa , which becomes strong."

4.8.48

अनादि-वासनोद्भास-वासिते भक्त-चेतसि ।
भात्य् एव न तु लीनः स्याद् एष सञ्चारि-गौणवत्

anādi-vāsanodbhāsa-vāsite bhakta-cetasi |
bhāty eva na tu līnaḥ syād eṣa sañcāri-gauṇavat

"However, the primary rasa for a particular devotee, which manifests in his heart by the power of innumerable previous experiences, does not disappear, as the vyabhicārī-bhāvas or secondary rasas do."

4.8.49

अङ्गी मुख्यः स्वम् अत्राङ्गैर् भावैस् तैर् अभिवर्धयन् ।
सजातीयैर् विजातीयैः स्वतन्त्रः सन् विराजते

aṅgī mukhyaḥ svam atrāṅgair bhāvais tair abhivardhayan |
sajātīyair vijātīyaiḥ svatantraḥ san virājate

"In a combination of rasas , the primary rasa that is the main aṅgī-rasa remains independent by nourishing itself through supportive bhāvas , which may be of the same variety or different, but not enemies."

4.8.50

यस्य मुख्यस्य यो भक्तो भवेन् नित्य-निजाश्रयः ।
अङ्गी स एव तत्र स्यान् मुख्यो ऽप्य् अन्यो ऽङ्गतां व्रजेत्

yasya mukhyasya yo bhakto bhaven nitya-nijāśrayaḥ |
aṅgī sa eva tatra syān mukhyo 'py anyo 'ṅgatāṃ vrajet

“The primary rasa that is revealed as one’s own, for which a particular devotee is the constant āśraya , remains predominant in that particular devotee (aṅgī), and other primary rasas become aṅgas .”

4.8.51

किं च--
आस्वादोद्रेक-हेतुत्वम् अङ्गस्याङ्गत्वम् अङ्गिनि ।
तद् विना तस्य सम्पातो वैफल्यायैव कल्पते

kiṃ ca--
āsvādodreka-hetutvam aṅgasyāṅgatvam aṅgini |
tad vinā tasya sampāto vaiphalyāyaiva kalpate

“However, the other rasas assume the role of aṅga only to increase the taste. Their appearance except for this purpose would be useless.”

4.8.52

यथा मृष्ट-रसालायां यवसादेः कथञ्चन ।
तच्-चर्वणे भवेद् एव सतृणाभ्यवहारिता

yathā mṛṣṭa-rasālāyāṃ yavasādeḥ kathañcana |
tac-carvaṇe bhaved eva satṛṇābhyavahāritā

“Useless aṅga -rasas are like grass that has accidentally fallen into sweet nectar. In tasting the nectar, one must also eat the grass and experience distaste.”

4.8.53

अथ वैरि-कृत्यम्--
जनयत्य् एव वैरस्यं रसानां वैरिणा युतिः ।
सुमृष्ट-पानकादीनां क्षार-तिक्तादिना यथा

atha vairi-kṛtyam--
janayaty eva vairasyaṃ rasānāṃ vairiṇā yutiḥ |
sumṛṣṭa-pānakādīnāṃ kṣāra-tiktādinā yathā

"Just as a sweet drink becomes distasteful by mixing with bitter or caustic tastes, the rasas become distasteful by mixing with inimical rasas ."

4.8.54

ब्रह्मिष्ठाया निष्फलो मे व्यतीतः
कालो भूयान् हा समाधि-व्रतेन ।
सान्द्रानन्दं तन् मया ब्रह्म मूर्तं
कोणेनाक्ष्णः साचि-सव्यस्य नैक्षि

brahmiṣṭhāyā niṣphalo me vyatītaḥ
kālo bhūyān hā samādhi-vratena |
sāndrānandaṃ tan mayā brahma mūrtaṃ
koṇenākṣṇaḥ sāci-savyasya naikṣi

Distaste caused by a mixture of śānta with madhura - rasa : "Possessing brahma-jñāna , I have spent a long time in vows of extreme concentration. But I have not seen the form of brahman composed of concentrated bliss from the corner of my left eye."

4.8.55

क्षणम् अपि पितृ-कोटि-वत्सलं तं
सुर-मुनि-वन्दित-पादम् इन्दिरेशम् ।
अभिलषति वराङ्गना-नखाङ्कैः
प्रभुम् ईक्षितं मनो मे

kṣaṇam api pitṛ-koṭi-vatsalaṃ taṃ
sura-muni-vandita-pādam indireśam |
abhilaṣati varāṅganā-nakhāṅkaiḥ
prabhum īkṣitaṃ mano me

Distaste caused by a mixture of dāsya with madhura - rasa : “My mind desires to see that Lord, more affectionate than a million fathers, whose lotus feet are worshiped by devatās and sages, who is the Lord of Lakṣmī , and whose body shines with the nail marks of beautiful women.”

4.8.56

दोर्भ्याम् अर्गल-दीर्घाभ्यां सखे परिरभस्व माम् ।
शिरः कृष्ण तवाघ्राय विहरिष्ये ततस् त्वया

dorbhyām argala-dīrghābhyāṃ sakhe parirabhasva mām |
śiraḥ kṛṣṇa tavāghrāya vihariṣye tatas tvayā

Distaste caused by a mixture of sakhya with vatsala- rasa : “O friend! Embrace me with Your long arms, powerful as door bolts. O Kṛṣṇa ! After smelling Your head, I will play with You.”

4.8.57

यं समस्त-निगमाः परमेशं
सात्वतास् तु भगवन्तम् उशन्ति ।
तत् सुतेति बत साहसिकीं त्वां
व्याजि-हीर्षतु कथं मम जिह्वा

yaṃ samasta-nigamāḥ parameśaṃ
sātvatās tu bhagavantam uśanti |
tat suteti bata sāhasikīṃ tvāṃ
vyāji-hīrṣatu kathaṃ mama jihvā

Vatsala- rasa with dāsya-rasa : “May my tongue rashly desire to address You as ‘my son,’ whom the followers of Vedānta call the param brahman and whom the followers of Pañcarātra call Vāsudeva .”

4.8.58

तडिद्-विलास-तरला नव-यौवन-सम्पदः ।
अद्यैव दूति तेन त्वं मया रमय माधवम्

taḍid-vilāsa-taralā nava-yauvana-sampadaḥ |
adyaiva dūti tena tvaṃ mayā ramaya mādhavam

Madhura - rasa with sānta-rasa : “Messenger! The splendors of newly blossoming youth are fickle like the play of lightning. Therefore, please arrange for Mādhava to enjoy with Me today.”

4.8.59

चिरं जीवेति संयुज्य काचिद् आशीर्भिर् अच्युतम् ।
कैलास-स्था विलासेन कामुकी परिषष्वजे

ciraṃ jīveti saṃyujya kācid āśīrbhir acyutam |
kailāsa-sthā vilāsena kāmukī pariṣaṣvaje

Madhura - rasa with vatsala-rasa: “A desirous woman living in Kailāsa said, ‘May You live long,’ and then embraced Kṛṣṇa with pleasure.”

4.8.60

शुचेः सम्बन्ध-गन्धो ऽपि कथञ्चिद् यदि वत्सले ।
क्वचिद् भवेत् ततः सुष्ठु वैरस्यायैव कल्पते

śuceḥ sambandha-gandho 'pi kathañcid yadi vatsale |
kvacid bhavet tataḥ suṣṭhu vairasyāyaiva kalpate

“If vatsala- rasa somehow or other contacts even a particle of madhura -rasa (as in the previous example) the result is most distasteful.”

4.8.61

पिशितासृङ्-मयी नाहं सत्यम् अस्मि तवोचिता ।
स्वापाङ्ग-बिद्धां श्यामाङ्ग कृपयाङ्गी-कुरुष्व माम्

piśitāsṛṅ-mayī nāhaṃ satyam asmi tavocitā |
svāpāṅga-biddhāṃ śyāmāṅga kṛpayāṅgī-kuruṣva mām

Madhura - rasa with bībhatsa-rasa : “O dark-limbed lover! Because of my body of blood and flesh, I am not suitable for You. Mercifully accept me, since I have been pierced by the arrow of Your glance.”

4.8.62

एवम् अन्यापि विज्ञेया प्राज्ञै रस-विरोधिता ।
प्रायेणेयं रसाभास-कक्षायां पर्यवस्यति

evam anyāpi vijñeyā prājñai rasa-virodhitā |
prāyeṇeyaṃ rasābhāsa-kakṣāyāṃ paryavasyati

“Those knowledgeable of the scriptures concerning rasa understand other contrary rasas in the same way. Generally speaking this contradiction finally ends up as rasābhāsa .”

4.8.64

रसान्तरेण व्यवधौ तट-स्थेन प्रियेण वा ।
विषयाश्रय-भेदे च गौणेन द्विषता सह ।
इत्य् आदिषु न वैरस्यं वैरिणो जनयेद् युतिः

rasāntareṇa vyavadhau taṭa-sthena priyeṇa vā |
viṣayāśraya-bhede ca gauṇena dviṣatā saha |
ity ādiṣu na vairasyaṃ vairiṇo janayed yutiḥ

“However, the combination of two unfriendly rasas will not produce distaste under the following conditions:

4.8.65

प्रत्याहृत्य मुनिः क्षणं विषयतो यस्मिन् मनो धित्सते
बालासौ विषयेषु धित्सति ततः प्रत्याहरन्ती मनः ।
यस्य स्फूर्ति-लवाय हन्त हृदये योगी सुमुत्कण्ठते
मुग्धेयं किल तस्य पश्य हृदयान् निष्क्रान्तिम् आकाङ्क्षति

pratyāhṛtya muniḥ kṣaṇaṃ viṣayato yasmin mano dhitsate
bālāsau viṣayeṣu dhitsati tataḥ pratyāharantī manaḥ |
yasya sphūrti-lavāya hanta hṛdaye yogī sumutkaṇṭhate
mugdheyaṃ kila tasya paśya hṛdayān niṣkrāntim ākāṅkṣati

In the following description from Vidagdha- mādhava [2.18], the conflicting rasa (śānta) is negated:

“The sage desires to withdraw his mind from sense objects and fix it just for the moment on Kṛṣṇa . But this young girl desires to withdraw her mind from that same Kṛṣṇa and fix it upon sense objects. Oh! The yogī is eager to realize Him in his heart even for a second, but this foolish girl desires to remove Him from her heart completely!”

4.8.66

बाध्यत्वम् अत्र शान्तस्य शुचेर् उत्कर्ष-वर्णनात्

bādhyatvam atra śāntasya śucer utkarṣa-varṇanāt

“In the above verse, śānta - rasa is negated as a result of describing the superior nature of madhura -rasa .”

4.8.67

स एष वैहासिकता-विनोदैर्
व्रजस्य हासोद्गम-संविधाता ।
फणीश्वरेणाद्य विकृष्यमाणः
करोति हा नः परिदेवनानि

sa eṣa vaihāsikatā-vinodair
vrajasya hāsodgama-saṃvidhātā |
phaṇīśvareṇādya vikṛṣyamāṇaḥ
karoti hā naḥ paridevanāni

Memories producing conflicting rasas (hāsya and karuṇa): “He used to make us laugh by comical pastimes. But today, being pulled away by Kāliya and suffering in pain, He is making us lament.”

4.8.68

साम्येन वचने, यथा--
विश्रान्त-षोडश-कला निर्विकल्पा निरावृतिः ।
सुखात्मा भवती राधे ब्रह्म-विद्येव राजते

sāmyena vacane, yathā--
viśrānta-ṣoḍaśa-kalā nirvikalpā nirāvṛtiḥ |
sukhātmā bhavatī rādhe brahma-vidyeva rājate

Conflicting rasas used in comparisons: “O Rādhā ! You appear to have realized brahman , for You have given up the subtle body. You are devoid of seeing difference, devoid of the coverings of material nature, and full of joy.”

Alternate translation: “You repose with the sixteen varieties of conjugal love; You are confirmed by direct perception, because You are not concealed by the creepers; and You are the personification of bliss.”

4.8.69

यथा वा--

राधा शान्तिर् इवोन्निद्रं निर्निमेषेक्षणं च माम् ।
कुर्वती ध्यान-लग्नं च वासयत्य् अद्रि-कन्दरे

yathā vā--
rādhā śāntir ivonnidraṃ nirnimeṣekṣaṇaṃ ca mām |
kurvatī dhyāna-lagnaṃ ca vāsayaty adri-kandare

Another example: “Rādhā is like śānta - rasa : She makes Me sleepless; She makes My eyes unblinking; She makes Me live in a mountain cave, absorbed in meditation.”

4.8.70

त्वं कासि शान्ता किम् इहान्तरीक्षे
द्रष्टुं परं ब्रह्म कुतस् तताक्षी ।
अस्यातिरूपात् किम् इवाकुलात्मा
रम्भे समाविश्य भिदा स्मरेण

tvaṃ kāsi śāntā kim ihāntarīkṣe
draṣṭuṃ paraṃ brahma kutas tatākṣī |
asyātirūpāt kim ivākulātmā
rambhe samāviśya bhidā smareṇa

Intervention of one rasa between two conflicting rasas : “Who are you?” “I am a person endowed with śānta - rati .” “Why are you floating in the sky?” “To see the param- brahma .” “Why have your eyes become so large?” “O Rambhā ! My heart has somehow become agitated by His astonishing beauty. I have now fallen in love.”

4.8.71

त्वक्-श्मश्रु-रोम-नख-केश-पिनद्धम् अन्तर्
मांसास्थि-रक्त-कृमि-विट्-कफ-पित्त-वातम् ।
जीवच्-छवं भजति कान्तम् अति-विमूढा
या ते पदाब्ज-मकरन्दम् अजिघ्रती स्त्री

tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māṃsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam |
jīvac-chavaṃ bhajati kāntam ati-vimūḍhā
yā te padābja-makarandam ajighratī strī

Conflicting rasas concerning different objects (madhura - rasa for Kṛṣṇa , bībhatsa for common men), from the Tenth Canto of Śrīmad-Bhāgavatam [10.60.45]: “A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile and air.”

4.8.72

तस्याः कान्त-द्युतिनि वदने मञ्जुले चाक्षि-युग्मे
तत्रास्माकं यद्-अवधि सखे दृष्टिर् एषा निविष्टा ।
सत्यं ब्रूमस् तद्-अवधि भवेद् इन्दुम् इन्दीवरं च
स्मारं स्मारं मुख-कुटिलता-कारिणीयं हृणीया

tasyāḥ kānta-dyutini vadane mañjule cākṣi-yugme
tatrāsmākaṃ yad-avadhi sakhe dṛṣṭir eṣā niviṣṭā |
satyaṃ brūmas tad-avadhi bhaved indum indīvaraṃ ca
smāraṃ smāraṃ mukha-kuṭilatā-kāriṇīyaṃ hṛṇīyā

Madhura - rasa toward Rādhā and bībhatsa-rasa toward the moon and blue lotus, from Vidagdha- mādhava [2.31]: “O friend! As long as my eyes are absorbed in seeing the splendor of beautiful Rādhā’s face and Her charming eyes, on remembering the moon and the blue lotus, my lips curl with distaste.”

4.8.73

विजयिनम् अजितः विलोक्य रङ्ग-
स्थल-भुवि सम्भृत-सांयुगीन-लीलम् ।
पशुप-सवयसां वपूंषि भेजुः
पुलक-कुलं द्विषतां तु कालिमानम्

vijayinam ajitaḥ vilokya raṅga-
sthala-bhuvi sambhṛta-sāṃyugīna-līlam |
paśupa-savayasāṃ vapūṃṣi bhejuḥ
pulaka-kulaṃ dviṣatāṃ tu kālimānam

Differing āśrayas for vīra and bhayānaka-rasas : “Seeing Kṛṣṇa victorious as He enacted skillful fighting pastimes in the combat arena, the hairs of all His young friends stood on end in ecstasy. However, the complexions of Kaṃsa and other enemies became black with fear.”

4.8.74

विषयाश्रय-भेदे ऽपि मुख्येन द्विषता सह ।
सङ्गतिः किल मुख्यस्य वैरस्यायैव जायते

viṣayāśraya-bhede 'pi mukhyena dviṣatā saha |
saṅgatiḥ kila mukhyasya vairasyāyaiva jāyate

“Even if the viṣayas or āśrayas are different, if the conflicting rasas are both primary rasas , the result will be distasteful.”

4.8.75

तत्र विषय-भेदे, यथा--

विमोचयार्गलाबन्धं विलम्बं तात नाचर ।

यामि काश्य-गृहं यूना मनः श्यामेन मे हृतम्

tatra viṣaya-bhede, yathā--

vimocayārgalābandhaṃ vilambaṃ tāta nācara |

yāmi kāśya-gṛhaṃ yūnā manaḥ śyāmena me hṛtam

Madhra- rasa conflicting with dāsya-rasa , even though the viṣayas are different: “O father! Unlock the door bolt without delay! I will go to the house of Sāndīpanī Muni . My mind is attracted to the dark-complexioned youth.”

4.8.76

आश्रय-भेदे, यथा--

रुक्मिणी-कुच-काश्मीर-पङ्किलोरः-स्थलं कदा ।

सदानन्दं परं ब्रह्म दृष्ट्या सेविष्यते मया

āśraya-bhede, yathā--

rukmiṇī-kuca-kāśmīra-paṅkiloraḥ-sthalaṃ kadā |

sadānandaṃ paraṃ brahma dṛṣṭyā seviṣyate mayā

Śānta - rasa of the speaker conflicting with madhura -rasa of Rukmiṇī : “When will my eyes serve the eternally blissful form of param brahman whose chest is marked with the kuṅkuma from Rukmiṇī’s breasts?”

4.8.77

अनुरक्त-धियो भक्ताः केचन ज्ञान-वर्त्मनि ।
शान्तस्याश्रय-भिन्नत्वे वैरस्यं नानुमन्वते

anurakta-dhiyo bhaktāḥ kecana jñāna-vartmani |
śāntasyāśraya-bhinnatve vairasyaṃ nānumanvate

“Some devotees whose hearts are attached to the path of jñāna do not consider it distasteful when the āśraya of śānta - rasa is different from the āśraya of the conflicting rasa (as in the previous example).”

4.8.78

किं च--
भृत्ययोर् नायकस्येव निसर्ग-द्वेषिणोर् अपि ।
अङ्गयोर् अङ्गिनः पुष्ट्यै भवेद् एकत्र सङ्गतिः

kiṃ ca--
bhṛtyayor nāyakasyeva nisarga-dveṣiṇor api |
aṅgayor aṅginaḥ puṣṭyai bhaved ekatra saṅgatiḥ

“However, just as there is a conjoining of two natural enemies for service to a common master, their king, there is no fault in mixing two conflicting aṅga - rasas for nourishing the aṅgī- rasa .”

4.8.79

कुमारस् ते मल्ली-कुसुम-सुकुमारः प्रियतमे
गरिष्ठो ऽयं केशी गिरिवद् इति मे वेल्लति मनः ।
शिवं भूयात् पश्योन्नमित-भुज-मेधिर् मुहुर् अमुं
खलं क्षुन्दन् कुर्यां व्रजम् अतितरां शालिनम् अहम्

kumāras te mallī-kusuma-sukumāraḥ priyatame
gariṣṭho 'yaṃ keśī girivad iti me vellati manaḥ |
śivaṃ bhūyāt paśyonnamita-bhuja-medhir muhur amuṃ
khalaṃ kṣundan kuryāṃ vrajam atitarāṃ śālinam aham

Vīra and bhayānaka-rasas nourishing vatsala- rasa : “Dear Yaśodā ! Your son is softer than a jasmine flower, and Keśī demon is harder than a mountain. Because of this, my mind is quivering. Let my son have all auspiciousness. Raising this pillar, I will pulverize this demon and make Gokula worthy of praise!”

4.8.80

यथा--

कम्प्रा स्वेदिनि चूर्ण-कुन्तल-तटे इत्य् आदि (ब्रस् ४.८.३१)

yathā--
kamprā svedini cūrṇa-kuntala-taṭe ity ādi (BRS 4.8.31)

“Verse 31 of this chapter is an example of vatsala- rasa nourished by hāsya and karuṇa-rasas , which are enemies.” Here is the verse, with notes: “When perspiration became visible on Kṛṣṇa ’s forehead as He held up Govardhan Hill on His left hand, Yaśodā began trembling with fear that Govardhan would fall on Him. Her eyes opened wide with astonishment on seeing the boldness of a seven-year-old boy when He raised His hand to lift the hill. But her cheeks were filled with laughter on seeing the playful expressions on His face as He smiled at His friends (hāsya-rasa). Tears flowed from her eyes on seeing Him with His left hand held high for seven days (karuṇa-rasa). Her cloth became wet as milk flowed from her breasts out of affection for her son (vatsala-rasa). May this queen of Vraja protect the whole world!”

4.8.81

अपि च--
मिथो वैराव् अपि द्वौ यौ भावौ धर्म-सुतादिषु ।
कालादि-भेदत् प्राकट्यं तौ विन्दन्तौ न दुष्यतः

api ca--
mitho vairāv api dvau yau bhāvau dharma-sutādiṣu |
kālādi-bhedat prākaṭyaṃ tau vindantau na duṣyataḥ

“Moreover, since in persons such as Yudhiṣṭhīra, inimical rasas such as dāsya and vatsala manifest at different times, there is no fault.”

4.8.82

अधिरूढे महा-भावे विरुद्धैर् विरसाः युतिः ।
न स्याद् इत्य् उज्ज्वले राधा-कृष्णयोर् दर्शितं पुरा

adhirūḍhe mahā-bhāve viruddhair virasāḥ yutiḥ |
na syād ity ujjvale rādhā-kṛṣṇayor darśitaṃ purā

“Though in adhirūḍha - mahā - bhāva all the inimical rasas mix together, there is no distastefulness. This has already been shown in relation to the madhura - rasa of Rādhā and Kṛṣṇa . [3.5.23]”

4.8.83

क्वाप्य् अचिन्त्य-महा-शक्तौ महा-पुरुष-शेखरे ।
रसावलि-समावेशः स्वादायैवोपजायते

kvāpy acintya-mahā-śaktau mahā-puruṣa-śekhare |
rasāvali-samāveśaḥ svādāyaivopajāyate

“Sometimes, the combination of all rasas appears producing an even greatest taste for Kṛṣṇa , the culmination of all great persons, who is endowed with inconceivably great powers.”

4.8.84

दैत्याचार्यास् तद्-आस्ये विकृतिम् अरुणतां मल्ल-वर्याः सखायो
गण्डौन्नत्यं खलेशाः प्रलयम् ऋषिगणा ध्यान-मुष्णास्रम् अम्बाः ।
रोमाञ्चं सांयुगीनाः कम् अपि नव-चमत्कारम् अन्तः सुरेशा
लास्यं दासाः कटाक्षं ययुर् असित-दृशः प्रेक्ष्य रङ्गे मुकुन्दम्

daityācāryās tad-āsye vikṛtim aruṇatāṃ malla-varyāḥ sakhāyo
gaṇḍaunnatyaṃ khaleśāḥ pralayam ṛṣigaṇā dhyāna-muṣṇāsram ambāḥ |
romāñcaṃ sāṃyugīnāḥ kam api nava-camatkāram antaḥ sureśā
lāsyaṃ dāsāḥ kaṭākṣaṃ yayur asita-dṛśaḥ prekṣya raṅge mukundam

Kṛṣṇa as the viṣaya of all rasas , from Lalita- mādhava : “Seeing Kṛṣṇa in the combat arena, the priests of Kaṃsa showed disgust in their faces (bībhatsa), the wrestlers became red with anger (raudra), the cheeks of Kṛṣṇa’s friends raised up with smiles (hāsya , sakhya), the evil rulers became senseless (bhayānaka), the sages became fixed in meditation (śānta), the mothers wept with hot tears (karuṇa , vatsala), the expert warriors’ hairs stood on end (vīra), the devatās felt novel internal attachment (adbhūta), the servants began to dance (dāsya) and the young women cast glances from the corners of their eyes (madhura).”

4.8.85

स्वस्मिन् धूर्ये ऽप्य् अमानी शिशुषु गरि-धृताव् उद्यतेषु स्मितास्यस्
थूत्कारी दध्नि विस्रे प्रणयिषु विवृत-प्रौढिर् इन्द्रे ऽरुणाक्षः ।
गोष्ठे साश्रुर् विद्रूने गुरुषु हरि-मखं प्रास्य कम्पः स पायाद्
आसारे स्फार-दृष्टिर् युवतिषु पुलकी बिभ्रद् अद्रिं विभुर् वः

svasmin dhūrye 'py amānī śiśuṣu gari-dhṛtāv udyateṣu smitāsyas
thūtkārī dadhni visre praṇayiṣu vivṛta-prauḍhir indre 'ruṇākṣaḥ |
goṣṭhe sāśrur vidūne guruṣu hari-makhaṃ prāsya kampaḥ sa pāyād
āsāre sphāra-dṛṣṭir yuvatiṣu pulakī bibhrad adriṃ vibhur vaḥ

Kṛṣṇa as the āśraya of all rasas : “Though lifting up Govardhana , Kṛṣṇa remained without pride in Himself (śānta). When the small children became eager to hold up the mountain, He smiled (hāsya , vatsala). He spat at some bad-smelling yogurt (bībhatsa). He showed off His great strength in lifting the mountain for the benefit of His dear friends (sakhya , vīra). His eyes became red while looking at Indra (raudra). He shed tears on seeing the suffering of the inhabitants of Vraja from the rain and wind (karuṇa). He trembled in fear before the elders, having destroyed the sacrifice to Indra (dāsya, bhayānaka). His eyes opened wide in astonishment on seeing the great torrents of rain (adbhuta). His hairs stood on end when He saw the young girls (madhura). May this Master, the lifter of Govarhana, protect you!”

iti śrī-śrī- bhakti -rasāmṛta-sindhāv uttara -vibhāge rasānāṃ
maitrī-vaira-sthiti-nāmnī laharī aṣṭhamī ||

“Thus ends the Eighth Wave of the Northern Ocean of Śrī Bhakti - rasāmṛta- sindhu , concerning friendly and inimical rasas .”

NORTHERN DIVISION

4.9

Rasābhāsa

42 source units · 4.9.1 to 4.9.42

4.9.1

पूर्वम् एवानुशिष्टेन विकला रस-लक्षणा ।
रसा एव रसाभासा रस-ज्ञैर् अनुकीर्तिताः

pūrvam evānuśiṣṭena vikalā rasa-lakṣaṇā |
rasā eva rasābhāsā rasa-jñair anukīrtitāḥ

“What appears to be rasa but is without the previously-mentioned characteristics is called rasābhāsa by the knowers of rasa .”

4.9.2

स्युस् त्रिधोपरसाश् चानु-रसाश् चापरसाश् च ते ।
उत्तमा मध्यमाः प्रोक्ताः कनिष्ठाश् चेत्य् अमी क्रमात्

syus tridhoparasāś cānu-rasāś cāparasāś ca te |
uttamā madhyamāḥ proktāḥ kaniṣṭhāś cety amī kramāt

“Rasābhāsas are classed as three types: uttama , madhyama and kaniṣṭha , or uparasa , anurasa and aparasa .”

4.9.3

अत्र उपरसाः--
प्राप्तैः स्थायि-विभावानु-भावाद्यैस् तु विरूपताम् ।
शान्ताद्यो रसा एव द्वादशोपरसा मताः

atra uparasāḥ--
prāptaiḥ sthāyi-vibhāvānu-bhāvādyais tu virūpatām |
śāntādayo rasā eva dvādaśoparasā matāḥ

“When the sthāyī- bhāva , vibhāva and anubhāva take on distorted forms, the twelve rasas starting with śānta - rasa are called uparasa .”

4.9.4

तत्र शान्तोपरसाः--

ब्रह्म-भावात् पर-ब्रह्मण्य् अद्वैताधिक्य-योगतः ।

तथा बीभत्स-भूमादेः शान्तो ह्य् उपरसो भवेत्

tatra śāntoparasāḥ--

brahma-bhāvāt para-brahmaṇy advaitādhikya-yogataḥ |

tathā bībhatsa-bhūmādeḥ śānto hy uparaso bhavet

Śāntoparasa arises from accepting the impersonal brahman feature of the Lord, from contemplating oneness of everything with the Lord, from continual disdain for the body, and from discrimination of cit and acit .

4.9.5

तत्र आद्यं, यथा--

विज्ञान-सुषमाधौते समाधौ यद् उदञ्चति ।

सुखं दृष्टे तद् एवाद्य पुराण-पुरुषे त्वयि

tatra ādyaṃ, yathā--

vijñāna-suṣamādhaute samādhau yad udañcati |

sukhaṃ dṛṣṭe tad evādya purāṇa-puruṣe tvayi

Accepting the brahman form of the Lord: “Seeing You, the ancient person, today I have realized the bliss of impersonal brahman which arises in samādhi purified by the splendor of knowledge.”

4.9.6

यत्र यत्र विषये मम दृष्टिस्
तं तम् एव कलयामि भवन्तम् ।
यन् निरञ्जन परावर-बीजं
त्वां विना किम् अपि नापरम् अस्ति

yatra yatra viṣaye mama dṛṣṭis
taṃ tam eva kalayāmi bhavantam |
yan nirañjana parāvara-bījaṃ
tvāṃ vinā kim api nāparam asti

Contemplating oneness: “Whatever objects I see, I see as You alone, because there is nothing other than You as the cause of all causes and effects, O pure one!”

4.9.7

अथ प्रीतोपरसः--
कृष्णस्याग्रे ऽतिधाष्ट्र्येन तद्-भक्तेष्व् अवहेलया ।
स्वाभीष्ट-देवतान्यत्र परमोत्कर्ष-वीक्षया ।
मर्यादातिक्रमाद्यैश् च प्रीतोपरसता मता

atha prītoparasaḥ--
kṛṣṇasyāgre 'tidhārṣṭyena tad-bhakteṣv avahelayā |
svābhīṣṭa-devatānyatra paramotkarṣa-vīkṣayā |
maryādātikramādyaiś ca prītoparasatā matā

“Prītoparasa (dāsyoparasa) arises by showing audacity in the presence of the Lord, disrespecting His devotees, seeing the devatās as more important than the Lord, and ignoring the rules.”

4.9.8

प्रणयन् वपुर् विवशतां सतां कुलैर्
अवधीर्यमाण-नटनो ऽप्य् अनर्गलः ।
विकिर प्रभो दृशम् इहेत्य् अकुण्ठ-वाक्
चटुलो बटु-व्यवृणुतात्मनो रतिम्

praṇayan vapur vivaśatāṃ satāṃ kulair
avadhīryamāṇa-naṭano 'py anargalaḥ |
vikira prabho dṛśam ihety akuṇṭha-vāk
caṭulo baṭu-vyavṛṇutātmano ratim

Showing audacity: “After showing off his lack of bodily control while dancing and being ignored by the devotees, the fickle, shameless brāhmaṇa boy addressed the Deity of Kṛṣṇa in a bold voice, ‘O Lord! Look at me!’ In this way he showed his love for the Lord.”

4.9.9

अथ प्रेय-उपरसः--
एकस्मिन्न् एव सख्येन हरि-मित्राद्य्-अवज्ञया ।
युद्ध-भूमादिना चापि प्रेयानुपरसो भवेत्

atha preya-uparasaḥ--
ekasminn eva sakhyena hari-mitrādy-avajñayā |
yuddha-bhūmādinā cāpi preyānuparaso bhavet

“Preyānuparasa (sakhyoparasa) arises by one-sided friendship, disrespect for Kṛṣṇa ’s friends and excessive fighting.”

4.9.10

सुहृद् इत्य् उदितो भिया चकम्पे
छलितो नर्म-गिरा स्तुतिं चकार ।
स नृपः परिरिप्सतो भुजाभ्यां
हरिणा दण्डवद् अग्रतः पपात

suhṛd ity udito bhiyā cakampe
chalito narma-girā stutiṃ cakāra |
sa nṛpaḥ pariripsato bhujābhyāṃ
hariṇā daṇḍavad agrataḥ papāta

One-sided friendship: “When Kṛṣṇa addressed a king as His friend, the king replied, ‘I am not qualified to be Your friend.’ When Kṛṣṇa joked with him, the king began to recite prayers of praise to Him. When Kṛṣṇa embraced him, the king began to offer respects on the ground.”

4.9.11

अथ वत्सलोपरसः--
सामर्थ्याधिक्याभिज्ञानाल् लालनाद्य्-अप्रयत्नतः ।
करुणस्यातिरेकादेस् तुर्याश् चोपरसो भवेत्

atha vatsaloparasaḥ--
sāmarthyādhikyābhijñānāl lālanādy-aprayatnataḥ |
karuṇasyātirekādes turyāś coparaso bhavet

“Vatsaloparasa arises from recognizing too much power in the Lord, from making no effort to care for the Lord affectionately as a child, and from excessive suffering.”

4.9.12

मल्लानां यद्-अवधि पर्वतोद्भटानाम्
उन्माथं सपदि तवात्मजाद् अपश्यम् ।
नोद्वेगं तद्-अवधि यामि जामि तस्मिन्
द्राघिष्ठाम् अपि समितिं प्रपद्यमाने

mallānāṃ yad-avadhi parvatodbhaṭānām
unmāthaṃ sapadi tavātmajād apaśyam |
nodvegaṃ tad-avadhi yāmi jāmi tasmin
drāghiṣṭhām api samitiṃ prapadyamāne

Seeing too much power in the Lord: “O sister! Ever since I saw your son kill the wrestlers as hard as mountains, I cannot be disturbed even if He engages in extended battles.”

4.9.13

द्वयोर् एकतरस्यैव रतिर् या खलु दृश्यते ।
यान् एकत्र तथैकस्य स्थायिनः सा विरूपता ।
विभावस्यैव वैरूप्यं स्थायिन्य् अत्रोपचर्यते

dvayor ekatarasyaiva ratir yā khalu dṛśyate |
yān ekatra tathaikasya sthāyinaḥ sā virūpatā |
vibhāvasyaiva vairūpyaṃ sthāyiny atropacaryate

Madhuroparasa : “The sthāyī- bhāva of madhura - rasa is distorted where the love between two persons is one-sided or where one of the persons has many lovers. The distortion of the vibhāva brings about a distortion in the sthāyī-bhāva .”

4.9.14

मन्द-स्मितं प्रकृति-सिद्धम् अपि व्युदन्तं
सङ्गोपितश् च सहजो ऽपि दृशोस् तरङ्गः ।
धूमायिते द्विज-वधू-मदनार्ति-वह्नाव्
अह्नाय कापि गैत्रि अङ्कुरिताम् अयासीत्

manda-smitaṃ prakṛti-siddham api vyudantaṃ
saṅgopitaś ca sahajo 'pi dṛśos taraṅgaḥ |
dhūmāyite dvija-vadhū-madanārti-vahnāv
ahnāya kāpi gaitri aṅkuritām ayāsīt

One-sided love, from Lalita- mādhava : “Though the fire of cupid began to smolder in the brāhmaṇas’ wives, Kṛṣṇa avoided their spontaneous, sweet smiles. He hid the restless glances from His eyes. An indescribable state of peace appeared in Kṛṣṇa’s mind.”

4.9.15

अत्यन्ताभाव एवात्र रतेः खलु विवक्षितः ।
एतस्याः प्राग्-अभावे तु शुचिर् नोपरसो भवेत्

atyantābhāva evātra rateḥ khalu vivakṣitaḥ |
etasyāḥ prāg-abhāve tu śucir noparaso bhavet

“The intention of the previous verse is also to point out the temporary nature of the wives’ rati (atyanta abhāvaḥ). However, madhuroparasa does not arise here solely because the rati did not exist previously.”

4.9.16

गान्धर्वि कुर्वाणम् अवेक्ष्य लीलाम्
अग्रे धरण्यां सखि काम-पालम् ।
आकर्णयन्ती च मुकुन्द-रेणुं
भिन्नाद्य साध्वि स्मरतो द्विधासि

gāndharvi kurvāṇam avekṣya līlām
agre dharaṇyāṃ sakhi kāma-pālam |
ākarṇayantī ca mukunda-reṇuṃ
bhinnādya sādhvi smarato dvidhāsi

Rati for several persons: “O Rādhā ! O friend! O chaste woman! Seeing Balarāma perform pastimes on this earth and hearing the sound of Mādhava ’s flute , You have been divided into two parts by Cupid.”

4.9.17

केचित् तु नायकस्यापि सर्वथा तुल्य-रागतः ।
नायिकास्व् अप्य् अनेकासु वदन्त्य् उपरसं शुचिम्

kecit tu nāyakasyāpi sarvathā tulya-rāgataḥ |
nāyikāsv apy anekāsu vadanty uparasaṃ śucim

“Some say that madhuroparasa arises when the male lover does not distinguish between many types of women and treats all of them equally.”

4.9.18

विभाव-वैरूप्यम्--
वैदग्ध्यौज्ज्वल्य-विरहो विभावस्य विरूपता ।
लता-पशु-पुलिन्दीषु वृद्धास्व् अपि स वर्तते

vibhāva-vairūpyam--
vaidagdhyaujjvalya-viraho vibhāvasya virūpatā |
latā-paśu-pulindīṣu vṛddhāsv api sa vartate

“There is irregularity in the vibhāva (āśrayas) where there is lack of cleverness, suitability, good dress and purity. This irregularity is present in creepers, animals, the Pulinda women and old women.”

4.9.19

सखि मधु किरती निशम्य वंशीं
मधु-मथनेन कटाक्षिताथ मृद्वी ।
मुकुल-पुलकिता लतावलीयं
रतिम् इह पल्लवितां हृदि व्यनक्ति

sakhi madhu kiratī niśamya vaṃśīṃ
madhu-mathanena kaṭākṣitātha mṛdvī |
mukula-pulakitā latāvalīyaṃ
ratim iha pallavitāṃ hṛdi vyanakti

Creepers: “The creepers that had become soft by Kṛṣṇa ’s glance are oozing honey on hearing the sound of His flute . They reveal the love for Kṛṣṇa that has sprouted in their hearts by displaying goosebumps in the form of buds sprouting on their limbs.”

4.9.20

पश्याद्भुतास् तुङ्ग-मदः कुरङ्गीः
पतङ्ग-कन्या-पुलिने ऽद्य धन्याः ।
याः केशवाङ्गे तद्-अपाङ्ग-पूताः
सानङ्ग-रङ्गां दृशम् अर्पयन्ति

paśyādbhutās tuṅga-madaḥ kuraṅgīḥ
pataṅga-kanyā-puline 'dya dhanyāḥ |
yāḥ keśavāṅge tad-apāṅga-pūtāḥ
sānaṅga-raṅgāṃ dṛśam arpayanti

Animals: “O friend! See these fortunate deer, experiencing extraordinary bliss on the bank of the Yamunā . Today, purified by Kṛṣṇa ’s sideways glance, they are casting playful glances of conjugal love at His limbs.”

4.9.21

पुलिन्दी, यथा--
कालिन्दी-पुलिने पश्य पुलिन्दी पुलकाचिता ।
हरेर् दृक्-चापलं वीक्ष्य सहजं या विघूर्णते

pulindī, yathā--
kālindī-puline paśya pulindī pulakācitā |
harer dṛk-cāpalaṃ vīkṣya sahajaṃ yā vighūrṇate

Pulinda women: “Look here! The Pulinda women, seeing the restless eyes of Hari on the bank of the Yamunā , are wandering about with their hairs standing on end.”

4.9.22

कज्जलेन कृत-केश-कालिमा
बिल्व-युग्म-रचितोन्नत-स्तनी ।
पश्य गौरि किरती दृग्-अञ्चलं
स्मेरयत्य् अघहरं जरत्य् असौ

kajjalena kṛta-keśa-kālimā
bilva-yugma-racitonnata-stanī |
paśya gauri kiratī dṛg-añcalaṃ
smerayaty aghaharaṃ jaraty asau

Old women: “Look, Rādhā ! This old woman has dyed her hair black using kajjala and has raised her breasts by inserting bilva fruit in her bodice. She makes Kṛṣṇa smile as she throws amorous glances at Him.”

4.9.23

स्थायिनो ऽत्र विरूपत्वम् एक-रागतयापि चेत् ।
घटेतासौ विभावस्य विरूपत्वे ऽप्य् उदाहृतिः

sthāyino 'tra virūpatvam eka-rāgatayāpi cet |
ghaṭetāsau vibhāvasya virūpatve 'py udāhṛtiḥ

“If there is irregularity in the sthāyī- bhāva because of one-sided love, then the example will also show irregularity in the vibhāva . Previously it was said that irregularity in the vibhāva will produce irregularity in the sthāyī-bhāva .”

4.9.24

शुचित्वौज्ज्वल्य-वैदिग्ध्यात् सुवेशत्वाच् च कथ्यते ।
शृङ्गारस्य विभावत्वम् अन्यत्राभासता ततः

śucitvaujjvalya-vaidigdhyāt suveśatvāc ca kathyate |
śṛṅgārasya vibhāvatvam anyatrābhāsatā tataḥ

“It is said that proper conditions for madhura - rasa arise from purity, appropriate form and species, cleverness in love and good dress. Any lack of these qualities in the ālambana creates ābhāsa in the vibhāva of madhura- rasa .”

4.9.25

अथ अनुभाव-वैरूप्यम्--
समयानां व्यतिक्रान्तिर् ग्राम्यत्वं धृष्टापि च ।
वैरूप्यम् अनुभावादेर् मनीषिभिर् उदीरितम्

atha anubhāva-vairūpyam--
samayānāṃ vyatikrāntir grāmyatvaṃ dhṛṣṭāpi ca |
vairūpyam anubhāvāder manīṣibhir udīritam

“The wise say that irregularity in the anubhāva consists of transgressing the codes of conduct, vulgarity and audacity.”

4.9.26

तत्र समय-व्यतिक्रान्तिः--
समयाः खण्डितादीनां प्रिये रोषोद्दितादयः ।
पुंसः स्मितादयश् चात्र प्रियया ताडनादिषु ।
एतेषाम् अन्यथा-भावः समयानां व्यतिक्रमः

tatra samaya-vyatikrāntiḥ--
samayāḥ khaṇḍitādīnāṃ priye roṣoditādayaḥ |
puṃsaḥ smitādayaś cātra priyayā tāḍanādiṣu |
eteṣām anyathā-bhāvaḥ samayānāṃ vyatikramaḥ

“The proper conduct for a woman who has been neglected by her lover is to show anger. The proper conduct for a man who has been hit by flowers thrown by his lover is to smile. For the man and woman to act otherwise is called transgression of normal conduct.”

4.9.27

तत्र आद्यं, यथा --
कान्ता-नखान्धितो ऽप्य् अद्य परिहृत्य हरे ह्रियम् ।
कैलास-वासिनीं दासीं कृपा-दृष्ट्या भजस्व माम्

tatra ādyaṃ, yathā --
kāntā-nakhāndhito 'py adya parihṛtya hare hriyam |
kailāsa-vāsinīṃ dāsīṃ kṛpā-dṛṣṭyā bhajasva mām

Improper conduct: “O Lord! Though You are marked by the nails of other lovers, I give up all shyness and request that You please accept me, who am Your servant residing on Mount Kailāsa .”

4.9.28

अथ ग्राम्यत्वम् --
बाल-शब्दाद्य्-उपन्यासो विरसोक्ति-प्रपञ्चनम् ।
कटी-कण्डूतिर् इत्य् आद्यं ग्राम्यत्वं कथितं बुधैः

atha grāmyatvam --
bāla-śabdādy-upanyāso virasokti-prapañcanam |
kaṭī-kaṇḍūtir ity ādyaṃ grāmyatvaṃ kathitaṃ budhaiḥ

Vulgarity: “Using unsuitable words such as bāla (child), using disagreeable language and scratching the buttocks are called vulgarity by the wise.”

4.9.29

तत्र आद्यं, यथा --
किं नः फणि-किशोरीणां त्वं पुष्कर-सदां सदा ।
मुरली-ध्वनिना नीवीं गोप-बाल विलुम्पसि

tatra ādyaṃ, yathā --
kiṃ naḥ phaṇi-kiśorīṇāṃ tvaṃ puṣkara-sadāṃ sadā |
muralī-dhvaninā nīvīṃ gopa-bāla vilumpasi

Unsuitable words: “O baby cowherd! How is it that You loosen the belts of us young snake girls living in the land of Kāliya by the sound of Your flute ?”

4.9.30

अथ धृष्टता--
प्रकट-प्रार्थनादिः स्यात् सम्भोगादेस् तु धृष्टता

atha dhṛṣṭatā--
prakaṭa-prārthanādiḥ syāt sambhogādes tu dhṛṣṭatā

Audacity: “To request Kṛṣṇa for enjoyment overtly is called boldness.”

4.9.31

यथा--

कान्त कैलास-कुञ्जो ऽयं रम्याहं नव-यौवना ।
त्वं विदग्धो ऽसि गोविन्द किं वा वाच्यम् अतः परम्

yathā--
kānta kailāsa-kuñjo 'yaṃ ramyāhaṃ nava-yauvanā |
tvaṃ vidagdho 'si govinda kiṃ vā vācyam ataḥ param

“O my lover! O Govinda ! Living in a bower on Mount Kailasa , I am of the late kaiśora age and attractive, and You are clever in love affairs. What more can be said?”

4.9.32

एवम् एव तु गौणानां हासादीनाम् अपि स्वयम् ।
विज्ञेयोपरसत्वस्य मनीषिभिर् उदाहृतिः

evam eva tu gauṇānāṃ hāsādīnām api svayam |
vijñeyoparasatvasya manīṣibhir udāhṛtiḥ

“In a similar manner, the wise are able to understand uparasas of the secondary rasas such as hāsya , etc.”

4.9.33

अथ अनुरसाः--
भक्तादिभिर् विभावाद्यैः कृष्ण-सम्बन्ध-वर्जितैः ।
रसा हास्यादयः सप्त शान्तश् चानुरसा मताः

atha anurasāḥ--
bhaktādibhir vibhāvādyaiḥ kṛṣṇa-sambandha-varjitaiḥ |
rasā hāsyādayaḥ sapta śāntaś cānurasā matāḥ

“If the devotees as ālambanas and other elements are devoid of a relationship with Kṛṣṇa when expressing a certain rasa , then anurasa arises for the seven secondary rasas and śānta -rasa .”

4.9.34

ताण्डवं व्यधित हन्त कक्खटी
मर्कटी भ्रू-कुटीभिस् तथोद्धुरम् ।
येन वल्लव-कदम्बकं बभौ
हास-डम्बर-करम्बितानन्म्

tāṇḍavaṃ vyadhita hanta kakkhaṭī
markaṭī bhrū-kuṭībhis tathoddhuram |
yena vallava-kadambakaṃ babhau
hāsa-ḍambara-karambitānanam

An example of hāsyanurasa : “When the female monkey Kakkhaṭi moved her eyebrows and danced furiously, all the cowherd boys laughed loudly.”

4.9.35

भाण्डीर-कक्षे बहुधा वितण्डां
वेदान्त-तन्त्रे शुक-मण्डलस्य ।
आकर्णयन् निर्निमिषाक्षि-पक्ष्मा
रोमाञ्चिताङ्गश् च सुरर्षिर् आसीत्

bhāṇḍīra-kakṣe bahudhā vitaṇḍāṃ
vedānta-tantre śuka-maṇḍalasya |
ākarṇayan nirnimiṣākṣi-pakṣmā
romāñcitāṅgaś ca surarṣir āsīt

An example of adbhutānurasa: “Hearing the prolonged debate on Vedānta among the parrots in creepers climbing the Bhāṇḍira tree, Nārada ’s eyes stopped blinking in wonder and his hairs stood on end.”

4.9.36

एवम् एवात्र विज्ञेया वीरादेर् अप्य् उदाहृतिः

evam evātra vijñeyā vīrāder apy udāhṛtiḥ

“Anurasa for vīra and the other secondary rasas should be understood in a similar way.”

4.9.37

अष्टाव् अमी तटस्थेषु प्राकट्यं यदि बिभ्रति ।
कृष्णादिभिर् विभावाद्यैर् गतैर् अनुभवाध्वनि

aṣṭāv amī taṭastheṣu prākaṭyaṃ yadi bibhrati |
kṛṣṇādibhir vibhāvādyair gatair anubhavādhvani

“If the seven secondary rasas or śānta - rasa appear in neutral devotees with Kṛṣṇa as the vibhāva etc. it is still considered anurasa .”

4.9.38

अथ अपरसाः--

कृष्ण-तत्-प्रतिपक्षश् चेद् विषयाश्रयतां गताः ।
हासादीनां तदा ते ऽत्र प्राज्ञैर् अपरसा मताः

atha aparasāḥ--
kṛṣṇa-tat-pratipakṣaś ced viṣayāśrayatāṃ gatāḥ |
hāsādīnāṃ tadā te 'tra prājñair aparasā matāḥ

“If Kṛṣṇa becomes the viṣaya and His enemies become the āśraya of hāsya and other secondary rasas , it is called aparasa by the wise.”

4.9.39

तत्र हास्यापरसः--

पलायमानम् उद्वीक्ष्य चपलायत-लोचनम् ।
कृष्णम् आराज् जरासन्धः सोल्लुण्ठम् अहसीन् मुहुः

tatra hāsyāparasaḥ--
palāyamānam udvīkṣya capalāyata-locanam |
kṛṣṇam ārāj jarāsandhaḥ solluṇṭham ahasīn muhuḥ

“Seeing Kṛṣṇa fleeing from far away, Jarāsandha began to laugh repeatedly.”

4.9.40

एवम् अन्ये ऽपि विज्ञेयास् ते ऽद्भुतापरसादयः ।
उत्तमास् तु रसाभासाः कैश्चिद् रसतयोदिताः

evam anye 'pi vijñeyās te 'dbhutāparasādayaḥ |
uttamās tu rasābhāsāḥ kaiścid rasatayoditāḥ

“In a similar way, one should understand examples of aparasa for adbhūta and other rasas . Some persons consider superior rasābhāsa (uparasa) to be rasa , because it has a relishable nature.”

4.9.41

तथा हि--
भावाः सर्वे तद्-आभासा रसाभासाश् च केचन ।
अमी प्रोक्त-रसाभिज्ञैः सर्वे ऽपि रसनाद् रसाः

tathā hi--
bhāvāḥ sarve tad-ābhāsā rasābhāsāś ca kecana |
amī prokta-rasābhijñaiḥ sarve 'pi rasanād rasāḥ

For instance it is said: “Some experts in rasa say that all bhāvas , even bhāvābhāsa and rasābhāsa are rasa , since they are enjoyable.”

4.9.42

भारताद्याश् चतस्रस् तु रसावस्थान-सूचिकाः ।
वृत्तयो नाट्य-मातृत्वाद् उक्ता नाटक-लक्षणे

bhāratādyāś catasras tu rasāvasthāna-sūcikāḥ |
vṛttayo nāṭya-mātṛtvād uktā nāṭaka-lakṣaṇe

“The four styles such as bharatī that indicate a condition of rasa in speech and drama have been explained in the work Nāṭaka - candrikā , since they are suitable only for drama.”

granthasya gaurava-bhayād asyā bhakti-rasa-śriyaḥ | samāhṛtiḥ samāsena mayā seyaṃ vinirmitā ||

“For fear of making the work too long, I have gathered together the wealth of knowledge of bhakti -rasa in this work in summary form.”

gopāla-rūpa-śobhāṃ dadhad api raghunātha-bhāva-visārī | tuṣyatu sanātano’sminn uttara-bhāge rasāmṛtāmbhodheḥ ||

“May He with eternal form, who possesses the beauty of a cowherd boy’s form, and who spreads His bhāvas to Rāmacandra and other forms, be pleased with this Northern Ocean of Śrī Bhakti-rasāmṛta- sindhu .”

Alternate translation:

“May Sanātana Gosvāmī , who spread the mood of love expressed by Raghunātha dāsa Gosvāmī and nourished the love of Gopāla Bhaṭṭa Gosvāmī, be pleased with the Northern Ocean of Śrī Bhakti-rasāmṛta-sindhu.”

iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara -vibhāge rasābhāsa-laharī navamī ||

“Thus ends the Ninth Wave of the Northern Ocean of Śrī Bhakti-rasāmṛta-sindhu , concerning rasābhāsa .”

iti śrī-śrī-bhakti-rasāmṛta-sindhau gauṇa-bhakti-rasa-nirūpaṇo nāma caturtho vibhāgaḥ samāptaḥ | rāmāṅga-śatru-gaṇite śāke gokulam adhiṣṭhitenāyam | bhakti-rasāmṛta-sindhur viṭaṅkitaḥ kṣudra-rūpeṇa ||

This work called Śrī Bhakti-rasāmṛta-sindhu was written in meager form in the year 1436 Śāka (1541 AD) while living in Gokula .

samāpto’yaṃ śrī-śrī-bhakti-rasāmṛta-sindhuḥ ||

“Thus ends Śrī Bhakti-rasāmṛta-sindhu .”