



Prīti Sandarbha

With Sarva-saṁvādinī commentary
by
Jīva Gosvāmī

HH Bhanu Swami

Prīti Sandarbha

**By
Śrīla Jīva Gosvāmī**

With *Sarva-saṁvādinī* – the commentary of Śrīla Jīva Gosvāmī

Translated into English by
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Dedication

This book is dedicated to



His Divine Grace A.C. Bhaktivedānta Svāmī Prabhupāda
Founder-Ācārya of International Society for Krishna Consciousness
who inspired the world to take up the path of bhakti.

Foreword

Prīti Sandarbha is the last of the six Sandarbhas. It deals with prayojana, the goal of bhakti and goal of the jīva. With this work sambandha, abhidheya and prayojana become complete. Its content is similar to that of Bhakti-rasāmṛta-sindhu, with discussion of the various rasas, but the terminologies are somewhat different.

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Invocation

*tau santoṣayatā santau śrīla-rūpa-sanātanau |
dākṣiṇātyena bhaṭṭena punar etad vivicyate ||
tasyādyarṇ granthanālekhaṇ krāntam utkrānta-khaṇḍitam |
paryālocyātha paryāyarṇ kṛtvā likhati jīvakaḥ ||*

May Śrī Kṛṣṇa remain ever glorious!

I have repeated examined the original work, which was written by Gopāla Bhaṭṭa, who greatly pleased Rūpa and Sanātana--parts of which were in order, parts of which were out of order and parts of which were incomplete. Putting it in a systematic order, I have written this work.

Text 1

Here the supreme truth enunciated in scripture was previously established in four sandarbhas. Worship of the supreme entity was described in the fifth Sandarbha. Now the goal (prayojana) is described in appropriate order.

The goal of the human being is to attain happiness and destroy suffering. Complete happiness and destruction of suffering is attained only by prīti for the Lord.

That supreme entity which was mentioned was previously described by scriptural citation. It is proven that the supreme entity is eternal, infinite and filled with the highest bliss. In śruti, starting with *saiṣānandasya mīmāṃsā bhavati* (Taittirīya Upaniṣad 2.8.1) it is stated that one can multiply a human's bliss by ten, then multiply that by a hundred, and then multiply that by a hundred to achieve the bliss of Brahmā. Unsatisfied with that, by the words *yato vāco nivartante* it is stated that the Lord cannot be expressed by words. The infinite bliss of the Lord is established as unique.

Ko hy evānyāt kaḥ prāṇyāt yad eṣa ākāśa ānando na syād: who could breathe if ākāśa (the Lord) were not bliss? (Taittirīya Upaniṣad 2.7) This shows the Lord's nature is pure bliss, more predominant than any other qualities of his svarūpa, just as the body of the sun produces pure light.

Though the jīva belongs to the Lord, he is controlled by the Lord's māyā, since he has no previous knowledge of the Lord (saṁsarga abhāva—prāga-abhāva)[\[1\]](#). Because of absence of knowledge of his own svarūpa as ātmā and acceptance of upādhis made by māyā, the jīva is completely covered with the suffering of beginningless saṁsāra. This was described in Paramātmā Sandarbha.

Gaining knowledge, consisting of direct contact with the Supreme Lord (parama-tattva), a person attains the highest bliss. This is the highest goal of humanity (parama-puruṣārtha). Destruction of ignorance concerning one's nature as ātmā and absolute destruction of suffering takes place naturally with disappearance of ignorance about the Lord. The destruction of ignorance concerning ātmā is eternal because that knowledge which

destroys the ignorance is a manifestation of the supreme entity's nature of self-revelation. The absolute destruction of suffering is eternal because that ignorance existed but was destroyed (dhvaṁsābhāva).[\[2\]](#)

Destruction of ignorance of ātmā as the highest goal (parama-puruṣārtha) is described:

*dharmasya hy āpavargyasya nārtho 'rthāyopakalpate |
nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ ||*

Material results are not suitable as the goal for the person dedicated to higher spiritual goals. Attainment of material assets is not the desire of the person who is dedicated to the higher path. (SB 1.2.9)

*tac chraddadhānā munayo jñāna-vairāgya-yuktayā |
paśyanty ātmani cātmānaṁ bhaktyā śruta-grhītayā ||*

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth (destruction of ignorance concerning ātmā) by rendering devotional service after hearing from guru. (SB 1.2.12)

The natural destruction of all suffering is described.

*bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ |
kṣīyante cāsyā karmāṇi dṛṣṭa evātmanīśvare ||*

Ignorance is cut and all doubts are destroyed. On seeing the Lord in the mind and with the eyes, all karmas (sufferings) are destroyed. (SB 1.2.21)

*nirastātiśayāhlāda-sukha-bhāvaika-lakṣaṇā |
bheṣajaṁ bhagavat-prāptir ekāntātyantikī matā ||*

Exclusive attainment of the Lord is considered to be the medicine which produces the only condition of intense bliss and happiness. (Viṣṇu Purāṇa 6.5.59)

Śruti says *ānandaṁ brahmaṇo vidvān na bibhetti kutaścana*: knowing the bliss of Brahman one does not fear at all. (Taittirīya Upaniṣad 2.4.1) This is the meaning of the word liberation (mukti), since when one experiences this bliss, the bondage of saṁsāra is cut. Sūta says:

*yadaivam etena viveka-hetinā
māyā-mayāhaṅkaraṇātma-bandhanam*

*chittvācyutātmānubhavo 'vatiṣṭhate
tam āhur ātyantikam aṅga samplavam*

O King! When the illusory false ego that binds the soul has been cut off with the sword of discriminating knowledge and one remains with firm meditation on Acyuta, the Supreme Soul, it is called ātyantika-pralaya. (SB 12.4.34)

Realization of Paramātmā (ātmani) named Acyuta and remaining in that state is called absolute liberation (samplavam). The same meaning is expressed in *muktir hitvānyathā-rūpaṁ svarūpeṇa vyavasthitiḥ*: liberation means giving up other forms and being situated in realization of the Lord's svarūpa. (SB 2.10.6) This is because, being situated in one's svarūpa (svarūpeṇa vyavasthitiḥ) means directly contacting the Lord's svarūpa rather than one's own svarūpa, since even in material conditions one is already situated as ātmā and since one develops realization of the Lord on destroying one's other form (anyathā rūpaṁ), consisting of ignorance. Thus the meaning of svarūpa here is Paramātmā alone.

Just as the sun is the source of many rays consisting of light particles, so the Lord is the source of the svarūpa (aṁśī-svarūpa) of the jīvas. This is stated by Garbhodaśāyī Viṣṇu to Brahmā:

*yadā rahitam ātmānaṁ bhūtendriya-guṇāśayaiḥ
svarūpeṇa mayopetaṁ paśyan svārājyam ṛcchati*

When a person sees that ātmā is completely free from the reservoir of the guṇas in the form of the body and senses, and is endowed with a svarūpa by me, he attains dāśya-rasa. (SB 3.9.33)

Upetam means "endowed."

The bliss of the jīva's svarūpa is secondary to the Lord's bliss:

*tasmāt priyatamaḥ svātmā sarveṣāṁ api dehinām
tad-artham eva sakalaṁ jagad etac carācaram*

Therefore it is his own self that is most dear to every embodied living being. It is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists.

*kṛṣṇam enam avehi tvam ātmānam akhilātmanām
jagad-dhitāya so 'py atra dehīvābhāti māyayā*

You should know Kṛṣṇa to be the soul of all living entities. For the benefit of the whole universe, out of his causeless mercy he has appeared as an ordinary human being by the strength of his māyā.(SB 10.14.54-55)

Non-difference of jīva and the Lord was emphatically refuted in Paramātmā Sandarbha. Śruti confirms this with *raso vai saḥ rasam hy evāyaṁ labdhvānandī bhavati*: the Lord is rasa and the jīva on attaining the Lord attains bliss. (Taittirīya Upaniṣad 2.7.1)

The attainment of the aṁśī by the aṁśa takes place in two ways. The first is attainment of Brahman after destroying ignorance, which is the function of māyā. This manifests exclusively as knowledge (vijñāna) derived from the Lord's svarūpa-śakti.[3] That attainment can take place in one's own place of practice. Or it can occur gradually after surpassing all the layers of all the planets, according to a particular type of worship.

The second is attainment of Bhagavān, the Lord. It may be on earth, with manifestation of some features of the Lord, or it may be in Vaikuṇṭha, with attainment of closeness to his lotus feet by his inconceivable śakti, with everything revealed. In these cases, liberation occurs when the jīva leaves his body while remaining as a jīva.

Liberation is designated as the ultimate goal of humanity because it contains direct realization of the Lord when the jīva, free of upādhis after giving up his material body, develops, without obstruction, the quality of self-revelation of the Lord and because by that direct meeting, the jīva regards everything else, which is created by māyā, to be false. Thus Pṛthu says to Sanat-kumāra:

*tatrāpi mokṣa evārtha ātyantikatayeṣyate
traivargyo 'rtho yato nityaṁ kṛtānta-bhaya-saṁyutaḥ*

Among artha, dharma, kāma and mokṣa, liberation alone is recommended as the goal because of its excellence, because the objects attained from the other three are always linked with fear of destruction. (SB 4.22.35)

Śruti says *yenāhaṁ nāmṛtaḥ syāṁ kim ahaṁ tena kuryāṁ*: what value are things which obstruct my being immortal? (Bṛhad-āraṇyaka Upaniṣad 4.5.4)

This means that liberation which consists of a direct meeting with the highest entity is the highest goal. That highest entity is of two types: with

non-particularization and with particulars arising from his svarūpa. Meeting with the particularized form as Bhagavān or Paramātmā is superior to the non particular form of Brahman. This has been shown in the explanations of the following verse quoted in Bhagavat Sandarbha:

*jijñāsitam adhītaṁ ca brahma yat tat sanātanam |
tathāpi śocasy ātmānam akṛtārtha iva prabho ||*

You have also investigated and realized the Brahman which is eternal. Then why should you lament that you have been unsuccessful?(SB 1.5.4)

In this Sandarbha, I will show other statements as well. Therefore, realization of Bhagavān in various conditions such as Paramātmā is supreme.

1. Though this is so, and realizing other qualities of his svarūpa are also supreme, realizing the particular qualities of dearness, called prīti or bhakti, is considered topmost, since the Lord by nature is the abode of unconditional prīti.
2. That prīti destroys suffering completely.
3. Without that prīti one cannot realize all his other qualities or his svarūpa.
4. On attaining prīti the Lord must appear.
5. To the degree that one realizes the Lord's prīti, one realizes the Lord.
6. By manifestation and perfection of prīti, one attains full realization of the Lord. All this is most suitable.

The highest happiness is the svarūpa of Bhagavān with all his qualities. That happiness is the abode of unconditional prīti. Thus in realizing the Lord, the chief component is his prīti alone. Man must seek this out at all times. It is thus established that prīti is the supreme goal of humanity. These facts are now illustrated consecutively.

1. Prīti is topmost:

*yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api
sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati*

Everything that can be achieved by karma, penance, jñāna, vairāgya, mystic yoga, charity, dharma and all other auspicious means of perfecting life is

easily achieved by my devotee through bhakti. If somehow or other my devotee desires Svarga, liberation, or residence in my abode, he easily achieves such benedictions. (SB 11.20.32-33)

2. Prīti gives relief from suffering according to R̥ṣabhadeva:

prītir na yāvan mayi vāsudevena mucyate deha-yogena tāvat

As long as the jīva does not have devotion (prīti) for me, Vāsudeva, he will not be liberated from the body. (SB 5.5.6)

3. As well, without prīti, one cannot realize the Lord:

*bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śva-pākān api sambhavāt*

Only by bhakti with full faith can the devotees obtain me, Paramātmā, the object of love. Bhaktifixed in me purifies even a dog eater of his low birth. (SB 11.14.21)

4. When prīti develops the Lord must appear:

*bhaktir evainam nayati, bhaktir evainam darśayati
bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī ||*

Bhakti alone brings the Lord and bhakti alone enables one to see him. The Lord is controlled by bhakti. Bhakti alone is great. (Māṭhara-śruti)

5. To the extent of prīti, one realizes the Lord:

*bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālāḥ
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam*

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of Kṛṣṇa, in the same way that pleasure, fullness of the stomach and relief from hunger are experienced simultaneously, with each bite, for a person engaged in eating. (SB 11.2.42)

6. By attainment and perfection of prīti, one realizes the Lord in full:

*mad-rūpam advayaṁ brahma madhyādyanta-vivarjitam |
sva-prabhaṁ saccidānandaṁ bhaktyā jñāti cāvyayam ||*

A person knows my form of non-dual Brahman, devoid of beginning, middle and end, full of eternity, knowledge and bliss, self-revealing and indestructible by bhakti. (Vāsudeva Upaniṣad)

Statements like *tat tvam asi* (Chāndogya Upaniṣad 6.8.7) should be understood to indicate that tat means prema just as we say, “You are so and so.” Moreover in common usage we see that meaning.

All beings ultimately aim for prīti since one sees that a person exerts himself for that purpose. But not finding a suitable object for his prīti, a person avoids directing prīti to the Lord. Since everyone desires to find the ideal object for his prīti, it should result finally in prīti for the Lord. Since it has been properly concluded that prīti for the Lord is the highest human goal, it is correct to say that Prīti-Sandarbhā should be written. This Sandarbha has been compiled in sequence to show that prīti is the highest goal.

The goal of scripture is liberation in general, as previously described.

*sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ kaivalyaika-prayojanam*

This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is one Brahman, a substance with no duality. The main goal of the work is kaivalya. (SB 12.13.12)

Kaivalya means the state of purity (kevala). Connected with the previous verse, the meaning is that Bhāgavatam indicates kaivalya as the highest human goal. It has been stated that the root of the jīva’s fault is his lack of knowledge concerning the supreme truth.

*bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo ’smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devate ātmā*

For the jīva averse to the Lord, there will be saṁsāra consisting of identity with body and lack of identity with the soul, because of his absorption in the material coverings on the soul, arising from the Lord’s māyā. Therefore, the intelligent person, taking guru as his Lord and very self, should fully worship the Lord with pure bhakti. (SB 11.2.37)

Thus the pure state is knowledge of the Lord and kaivalya means realization

of the Lord as previously explained. Or kaivalya refers to the nature of the Lord:

*brahmeśānādibhir devair yat prāptum naiva śakyate |
sa yat svabhāvaḥ kaivalyaṁ sa bhavān kevalo hare ||*

O Lord! You alone have that nature of kaivalya which cannot be achieved by Brahmā, Śiva or the devatās. (Skanda Purāṇa)

Sometimes kaivalya means “supreme Lord” as in the following:

*kālenātmānubhāvena sāmyaṁ nītāsu śaktiṣu
sattvādiṣv ādi-puruṣaḥ pradhāna-puruṣeśvaraḥ
parāvarāṇāṁ parama āste kaivalya-saṁjñitaḥ
kevalānubhavānanda- sandoho nirupādhikaḥ*

When the Lord (kaivalya) brought his energies such as sattva to equilibrium by his powerful energy of time, the Lord, who enjoys in himself, who is the controller of prakṛti and the jīvas, who is worshipped by liberated and conditioned jīvas, remained in the form of complete bliss, without māyā. (SB 11.9.17-18)

In either case, in this verse kaivalya means realization of the Lord or the nature of the Lord. Bhāgavatam’s goal is to give realization of the Lord. Sūta speaks the verse.

Text 2

Elsewhere it says:

*etāvān eva manujair yoga-naipuṇya-buddhibhiḥ
svārthaḥ sarvātmanā jñeyo yat parātmaika-darśanam*

Humans whose intelligence is fixed in skilful practice of yoga should understand by all efforts this goal consisting only of realization of the Supreme Lord. (SB 6.16.63)

Śrīdhara Svāmī’s commentary says “This verse shows that there is no other supreme person. One should realize only (eka) the supreme lord (parātmā) or one should realize the Supreme Lord who is pure (kevala).”

Saṅkarṣaṇa speaks to Citraketu.

Liberation Defined

Text 3

This liberation takes two forms after giving up the body: immediate and gradual (going first to heavenly planets). Immediate liberation is described in the Second Canto:

*tasmād bhruvor antaram unnayeta
niruddha-saptāyatano 'napekṣaḥ
sthitvā muhūrtārdham akuṇṭha-drṣṭir
nirbhīdyā mūrdhan viśṛjet param gataḥ ||*

He leads the air to the point between the brows (ājñā-cakra) and blocks the seven pathways. Situated there for a moment, unattached, with clear vision, absorbed in the Brahman, he then pierces the brahma-randhra and gives up the senses and body. (SB 2.2.21)

Gradual liberation is described there also, starting with SB 2.2.22:

*yadī prayāsyān nṛpa pārameṣṭhyam
vaihāyasānām uta yad vihāram
aṣṭādhipatyam guṇa-sannivāye
sahaiva gacchen manasendriyaiś ca ||*

O King! If one endeavors for Brahma-loka or the playgrounds of the aerial beings who are endowed with eight mystic powers in the variegated universe, one goes to those places with the mind and senses.

The section ends as follows:

*tenātmātmānam upaiti śāntam
ānandam ānandamayo 'vasāne
etām gatim bhāgavatīm gato yaḥ
sa vai punar neha viśajjate 'nṛga ||*

O King! By his realization he attains blissful, unchanging form of Mahā-viṣṇu. With that termination, he remains blissful. He who has attained this goal does not return to the material world. (SB 2.2.31)

Liberation even while in this body is described with its details later in the text. The jīvan-mukta with direct vision of Brahman is described:

*yatre me sad-asad-rūpe pratiṣiddhe sva-saṁvidā /
avidyayātmani kṛte iti tad brahma-darśanam / /*

When the gross and subtle material forms, which are impositions on the soul in ignorance, are restrained by the realization of the devotees, that brings realization of the jīva's svarūpa. (SB 1.3.33)

In that vision (yatra) the gross and subtle bodies are restrained (but not destroyed) by knowledge of jīva's svarūpa (sva-saṁvidā). The gross and subtle bodies cover the ātmā with ignorance (avidyayā ātmani kṛte), though actually they do not exist in the ātmā. Direct vision of Brahman consists of that knowledge of jīva's svarūpa. "Seeing Brahman" means direct realization. Jīva's knowledge of his svarūpa is the cause of this realization. It should be known that the gross and subtle bodies are not destroyed by this realization of the Lord. The speciality of the jīvan-mukta is directly experiencing Brahman while identifying with it, by realizing the svarūpa of the jīva which reveals the false relationship with māyā's effects produced by ignorance. Sūta speaks the verse.

Text 4

The characteristics of this impersonal liberation are described by Kapila in four verses (SB 3.28.35-38).

*muktāśrayaṁ yarhi nirviṣayaṁ viraktaṁ
nirvāṇaṁ ṛcchati manaḥ sahasā yathārciḥ
ātmānam atra puruṣo 'vyavadhānam ekam
anvīkṣate pratinivṛtta-guṇa-pravāhaḥ*

When the mind of the foolish yogī, still under the shelter of the Lord, becomes devoid of material objects and is detached from all material objects, that mind suddenly gets tamed, just as a flame weakens without oil and wick. The jīva, having destroyed misconceptions of his body, then sees Paramātmā without coverings. (SB 3.28.35)

Ātmānam means Paramātmā.

*so 'py etayā caramayā manaso nivṛtṭyā
tasmin mahimny avasitaḥ sukha-duḥkha-bāhye
hetutvam apy asati kartari duḥkhayor yat
svātman vidhatta upalabdha-parātmā-kāṣṭhaḥ*

By final cessation of the mind through yoga practice, that jīva becomes situated in his true position beyond happiness and distress. Realizing himself as ātmā, he sees the cause of his happiness and distress in himself to be the ahaṅkāra, caused by ignorance.(SB 3.28.36)

After attaining steadiness in the power arising from his svarūpa (tasmin mahimny avasitaḥ) it is later said upalabdhā-parātma-kāṣṭha: he attains realization of ātmā. He attains his svarūpa (svarūpam adhyagamat) as Brahman:

*deho 'pi daiva-vaśagaḥ khalu karma yāvat
svārambhakaṁ pratisamīkṣata eva sāsuḥ
taṁ sa-prapañcam adhirūḍha-samādhi-yogaḥ
svāpnaṁ punar na bhajate pratibuddha-vastuḥ*

The body along with the senses, controlled by previous impressions, continues to live as long as the prārabdha-karmas remain. That person does not again enjoy the body or its extensions such as sons since he has attained samādhi and has realized his position as ātmā. The body is like a dream body. (SB 11.13.37)

He does not enjoy because he is not covered by prārabdha-karmas at all. It is said *tatra ko mohaḥ kaḥ śoka ekatvam anupaśyata*: for one who sees oneness in all beings and attains him, what delusion can exist? (Īśopaniṣad 7)

This means that, in the end, this person realizes Brahman directly.

*yady eṣoparatā devī māyā vaiśārādī matiḥ |
sampanna eveti vidur mahimni sve mahīyate ||*

Whenshining vidyā, which is a function of māyā bestowed by the skilfull Lord, weakens, the jīva becomes endowed with this treasure. The wise understand that, being situated in this glorious position, this person is worthy of worship. (SB 1.3.34)

This shining mind (devī), vidyā, in the condition of jīvan-mukta, bestowed by the skilfull supreme lord, is a function of māyā in sattva-guṇa which arises from the vidyā of the svarūpa-śakti. When this vidyā weakens, then the sages know that the person has achieved the wealth of bliss of Brahman since obstacles have been removed. Because of that attainment, he is worshipped (mahīyate) for his attainment of his svarūpa (sve mahimni). An

outstanding revelation has taken place. Sūta speaks the verse.

Text 5

The jīva has previously been explained in Bhagavat and Paramātmā Sandarbhas using Bhāgavatam verses and śruti.

An amśa of the Supreme Lord who is endowed with the śakti consisting of jīvas in total (jīva-śakti) is the single jīva. The jīva is a small particle of consciousness external to the supreme conscious entity, like the particle of a light ray external to the sun globe. Because the Lord is all pervading his localization takes place as the jīva. The Lord's localization (limitation) is not contrary to his nature, because the Lord is still all-pervading. Jīva's being external (outside the Lord) is not contrary to the Lord's position, because the Lord is still his ultimate shelter. The jīva is called external because it lacks knowledge of the Lord, and is conquered by māyā, just as a ray is covered by a shadow. It is compared to a ray because the Lord exists separate from jīva's condition as his shelter, different from the jīva.

The śruti statements which propound oneness should be understood in this way, even though the jīva is external (and therefore different). Jīva is considered a śakti because in that form he assists the Lord's pastimes. From scripture it is learned that the jīva is a small particle, but, like a drop of sandalwood, it spreads throughout the body by the quality of influence.

All this is not contradictory because the Lord possesses inconceivable śakti. This was previously established with *śrutes tu śabda-mūlatvāt* (Brahma-sūtra 2.1.17) and *ekadeśa-sthitasyāgneḥ*. If the jīva and the Lord were absolutely non-different, it would result in an impossible situation of one substance simultaneously being the shelter of avidyā and vidyā. This was previously described. The statement *tat tvam asi* can be explained only in terms of similarity, since jīva is the Lord's amśa. In that sense he is non-different.

Scriptural statements describing the supreme entity being without amśas have two meanings. The principal meaning emphasizes the absolute nature of the entity, since it is pure bliss. The secondary meaning indicates that the Lord who possesses his svarūpa-śakti is without any mixture of material parts. But being the possessor of all śaktis, he is also praised as the source of all amśas.

Since it is established that the jīva is an amśa of the Lord, like a particle of light in the sun, jīva's svarūpa as agent (performing actions) and enjoyer in all conditions is established. The jīvas are able to perform actions by the mercy of the śakti of the Supreme Lord. Jīva's ability to act in relation to transformations of prakṛti arises by the mercy of the Lord's māyā-śakti. Because of a relationship with māyā, the jīvas experience saṁsāra. Action in relation to experiencing the self, Brahman and Bhagavān takes place by the mercy of the Lord's svarūpa-śakti.

yatra tasya sarvam ātmaivābhūt tat kena kaṁ paśyed

When all the senses of the liberated jīva become filled with the Lord's śakti, how does he see and what does he see: he sees the Lord by senses endowed with the Lord's śakti.(Bṛhad-āraṇyaka Upaniṣad 4.5.15)

yam evaiṣa vṛṇute tena labhyaḥ

The Lord is attained by the person whom the Lord chooses. (Kaṭha Upaniṣad 1.2.23)

By a relationship with the svarūpa-śakti, māyā disappears and the jīva's saṁsāra is destroyed. For those who maintain that there is no experience of bliss in liberation (only absence of suffering), they have not achieved the ultimate goal, for if an object exists, it is meaningless in the absence of its manifestation (factually experiencing the goal). What is the use of someone simply having a desire, "I will be happy?" Rather the real goal is "I experience happiness." With absence of a manifestation, inspiration to perform sādhanas for attaining the goal inscripture would be useless. According to such persons, negation of suffering is not the goal of life (puruṣārtha), because it is impossible that the form of pure bliss could even have a relationship with suffering and ignorance in the first place (and thus there is nothing to attain). This type of goal is condemned by Nārada when he speaks to Prācīnabariṣat.

*śreyas tvam katamad rājan karmaṇātmana īhase
duḥkha-hāniḥ sukhāvāptiḥ śreyas tan neha ceṣyate*

O King! What benefit do you want for yourself by doing these karmas? Destroying suffering and thus attaining happiness, by performance of karma, is not the goal. (SB 4.25.4)

Thus there is experience of the goal. Śruti says *rasam hy evāyaṁ labdhvānandī bhavati*: attaining rasa the jīva attains bliss. (Taittirīya Upaniṣad) *ātma-ratiḥ ātma-krīḍaḥ*: he plays with the Lord and enjoys with the Lord. (Muṇḍaka Upaniṣad 3.1.4)

Viṣṇu-dharma says:

*bhinne dṛtau yathā vāyur naivānyaḥ saha vāyunā |
kṣīṇa-puṇyāgha-bandhas tu tathātmā brahmaṇā saha ||
tataḥ samasta-kalyāṇa-samasta-sukha-sampadām |
āhlādam anyam akalaṅkam avāpnoti śāśvatam ||
brahma-svarūpasya tathā hy ātmano nityadaiva saḥ |
vyutthānakāle rājendra āste hi atirohitaḥ ||
ādarśasya malābhāvād vaimalyaṁ kāśate yathā |
jñānāgni-dagdha-heyasya sa hlādo hy ātmanas tathā ||
yathā heya-guṇa-dhvaṁsād avabodhādayo guṇāḥ |
prakāśante na janyante nityā evātmano hi te ||
jñānaṁ vairāgyam aiśvaryaṁ dharmaś ca manujeśvara |
ātmano brahma-bhūtasya nityam eva catuṣṭayam ||
etad advaitam ākhyātam eṣa eva tavoditaḥ |
ayaṁ viṣṇur idaṁ brahma tathaitat satyam uttamam ||*

Just air emitted from a bellows is not different from air, the ātmā when free of sin and piety is not different from Brahman. At that time, the ātmā attains eternal bliss without blemish, all auspiciousness and all happiness. The bliss of the ātmā with the svarūpa of Brahman is continual. O best of kings! When that realization arises there is supreme bliss. Just as a mirror shines brightly when dirt is absent, the joy of the ātmā manifests when contamination is burned by the fire of knowledge. The qualities which appear when the inferior qualities are destroyed simply manifest on their own. They are not created. They are eternally with the ātmā. O king! The knowledge, detachment, power and dharma are eternally with the ātmā arising from Brahman. I have spoken to you the advaita view. This is Viṣṇu. This is Brahman. This is the highest truth.

In these verses, the example of air partly shows that jīva is an aṁśa and Brahman is the aṁśī. Though jīva is an aṁśa, it should be understood to be external, because of being different from Brahman. Though the Lord exists

separately and the jīva has the capacity to realize him, jīva is devoid of this realization because of the Lord's māyā, which gains access to the jīva because of his opposition to the Lord. Sometimes this māyā is destroyed by mercy of the Lord when the jīva becomes favorable to the Lord. *Ānandaṁ brahmaṇo vidvān*: one experiences the bliss of Brahman. (Taittirīya Upaniṣad 2.4.1)

na tasmāt prāṇā utkrāmanti atraiva samavalīyante brahmaiva san brahmāpy eti: the prāṇas do not leave the ātmā but they merge with Brahman; by becoming Brahman, he attains Brahman. (Bṛhad-āraṇyaka Upaniṣad 4.4.6) The other entity (jīva) takes on the condition of Brahman and then attains Brahman. That is clear since it is stated that after attaining likeness to Brahman the entity then attains Brahman. Brahman is the object of the verb (jīva is the subject). *Brahmaiva san* means that the jīva attains similarity to Brahman. In this sense, jīva is non-different from Brahman. This is the explanation of the following. *brahma veda brahmaiva bhavati*: one knows Brahman and then becomes like Brahman. (Muṇḍaka Upaniṣad 3.2.8) This similarity is sometimes expressed as oneness.

Similarity is expressed in *nirañjanaṁ parama-sāmyam upaiti*: jīva attains great similarity with purity. (Muṇḍaka Upaniṣad 3.2.3) *idaṁ jñānam upāśritya mama sādharmaṁ āgatā*: taking shelter of this knowledge one attains similarity to me. (BG 14.2)

*yathodakaṁ śuddhe śuddham āsiktaṁ tādṛg eva bhavati |
evaṁ muner vijānata ātmā bhavati gautama ||*

Just as pure water poured into pure water becomes like that water, so the ātmā of the intelligent sage becomes similar to the Lord. (Kaṭha Upaniṣad 4.15)

The word *eva* emphasizes similarity, not becoming identical and not being different by possessing dissimilar qualities.

*udake tūdakaṁ siktaṁ miśram eva yathā bhavet |
tad vai tad eva bhavati yato buddhiḥ pravartate ||
evam evaṁ hi jīvo'pi tādātmyaṁ paramātmāna |
prāpto'pi nāsau bhavati svātantryādi-viśeṣaṇāt ||*

When water poured into water mixes with it, the water becomes water. This is what intelligence perceives. The jīva however achieves similarity to

Paramātmā and does not become Paramātmā since there is difference in terms of independence and other qualities. (Skanda Purāṇa)

The comparison of object and reflection mentioned in two sūtras (Brahma-sūtra 3.2.19-20) is metaphorical in meaning.

ambuda-graṇāṇā tu na tathātvam

There is no oneness because one does not see distance between the Lord and the jīva, since one sees distance is necessary between the sun and water to cause the reflection. (Brahma-sūtra 3.2.19)

Difference is propounded in the following.

*evam evaiṣa saṁprasādo'smāc charīrāt samutthāya
param jyotir upasaṁpadya svena rūpeṇābhiniṣpadyate*

The object of mercy (jīva) rises from this body, attains the supreme light, and is endowed with its own form. (Chāndogya Upaniṣad 8.12.3)

Viṣṇu Purāṇa 6.7.84 says *vibheda-janake 'jñāne nāśam*: there is destruction of ignorance which is caused by seeing difference. But it is explained that after destroying difference, one should see difference between the Lord and the jīva. Śrīdhara Svāmī also says the cowherds after attaining Brahman (oneness) then saw Vaikuṇṭha. Thus SB 1.3.34 has been correctly explained. In this way the nature of Brahman is explained.

The explanation of Jaḍa Bharata to Rahūgaṇa in Viṣṇu Purāṇa is the same. In order to explain the spiritual goal of kevala-brahman, the material goals are explained in four verses.

*ṛg-yajuḥ-sāma-niṣpādyam yajña-karma-matam tava |
paramārtha-bhūtam tatrāpi śrūyatām gadato mam ||
yat tu niṣpādyate kāryam mṛdā kāraṇa-bhūtayā |
tat-kāraṇānugamanāj jāyate nrpa mṛn-mayam ||
evam vināśi-dravyaiḥ samid-ājya-kuśāḍibhiḥ |
niṣpādyate kriyā yā tu sā bhavitrī vināśinī ||
anāśi paramārthaś ca prājñair abhupagamyate |
tat tu nāśi na sandeho nāśi-dravyopapāditam ||*

Please listen as I explain the spiritual goal according to sacrificial acts as prescribed in the Ṛg, Yajur and Sāma Vedas. Whatever effect arises from earth as a cause, it produces something made of earth, since the effect

follows after the cause. Thus the actions produced by temporary wood, ghee and kuśa grass will be temporary. The wise accept eternal spiritual goals. Without doubt temporary ingredients produce temporary products. (Viṣṇu Purāṇa 2.14.21-24)

By this example one should not conclude that bhakti is temporary like sacrifices, since remarkable bhakti does not produce the same results. Sacrifices produce material results, not spiritual results. Bhakti produces results beyond the guṇas as stated in SB 11.25.24. Since it is a special function of the svarūpa śakti, bhakti arises by the mercy of the Lord. It manifests and is not produced. Its manifestation is eternal, since it is said that its results are eternal.

Things which do not take shelter of the Lord become upādhis to bhakti. Similarly, one does not engage in violence since it produces sin. One does not engage in bhakti while mixing jñāna. Mixing bhakti with ordinary sacrifices is similar. Since results of karmas like sacrifice are temporary, they cannot be the highest goal of humanity. By performance of niṣkāma-karma, one gets similar results, since it achieves something different from the Lord. Thus it is said:

*tad evāphaladarṇ karma paramārtho matas tava |
mukti-sādhana-bhūtatvāt paramārtho na sādhanam ||*

You consider actions which do not give results to yield the highest results. This niṣkāma-karma does not yield the highest results since it produces mere liberation. (Viṣṇu Purāṇa 2.14.25)

One should not consider that bhakti yields similar results since it is said that those who perfect themselves with activities of prema for the Lord do not give up those actions of bhakti. Bhakti is as previously described.

“One attains the highest result by meditation on the pure jīva since its form is permanent, by acceptance of ātmā’s revelation in the liberated state. By being covered the jīva is in saṁsāra. By perfecting oneself, one attains the permanent state.”

On the one hand it is said:

*dhyānam ced ātmano bhūpa paramārthārtha-śabditam |
bheda-kāri-parebhyas tat paramārtho na bhedavān ||*

O king! If you think that by meditating on the ātmā one attains the highest goal, this is not the supreme goal since it produces difference. The supreme goal has non-difference. (Viṣṇu Purāṇa 2.14.26)

But it is also said *yad-vijñānena sarva-vijñānaṁ bhavati*: knowing the Lord everything becomes known. This is the promise stated in the śruti. He has all knowledge since the Lord is everything. Knowledge of fire produces knowledge of flames and sparks. On the other hand, a single jīva is a particle aṁśa of the Lord's jīva-śakti. Thus realizing localized ātmā is not the highest goal.

“By thinking of the jīva and Paramātmā being situated together, with immediate proximity, the jīva also becomes all beings like the Lord, since they are then non-different. That combination is indestructible because the jīva achieves uninterrupted knowledge. Therefore the combination of jīva and Brahman is the goal.”

But it is said:

*paramātmātmanor yogaḥ paramārtha itīṣyate |
mithyaitad anyad dravyaṁ hi naiti tad-dravyatām yataḥ ||*

It is said that the combination of Paramātmā and jīva is the goal. This is certainly a false statement since the jīva cannot become Paramātmā. (Viṣṇu Purāṇa 2.14.27)

This goal (etat) is to be considered false for certain (hi) since one substance, jīva cannot become the other substance, Paramātmā. The combination is not the goal since the two can never be non-different even though they are in proximity. This would be like a great fire in which a small fire has entered. Yoga means “becoming one” but that is impossible.

Having refuting the argument, a verse establishes the conclusion.

*tasmāt śreyāṁsy aśeṣāṇi nṛpaitāni na saṁśayaḥ |
paramārthas tu bhūpāla saṅkṣepāc chrūyatām mama ||*

Without doubt the purely spiritual, unlimited goals are best. Hear from me in summary this spiritual goal. (Viṣṇu Purāṇa 2.14.28)

This goal is delineated in three verses:

eko vyāpī samaḥ śuddho nirguṇaḥ prakṛteḥ paraḥ |

*janma-vṛddhyādi-rahita ātmā sarva-gato'vyayaḥ ||
para-jñāna-mayo'sadbhirnāma-jāty-ādibhir vibhuḥ |
na yogavān na yukto'bhūn naiva pāṛthiva yokṣyati ||
tasyātmā-para-deheṣu sato'py ekamayam hi yat |
vijñānam paramārtho'sau dvaitito'tathya-darśinaḥ ||*

There is a single entity, spreading consciousness equal, pure, without guṇas, beyond prakṛti. It is devoid of birth and ageing, is all pervading and is undiminished. It is filled with superior knowledge and is all powerful. It has no contact in the past, present and future with material names and species. O king! Realizing the svarūpa of this entity who exists in all other bodies is the supreme goal. Those who think of him in terms of duality see falsely. (Viṣṇu Purāṇa 2.14.29-31)

This entity is one, not like the jīvas who are many. He spreads (vyāpi) in all his śaktis in all his actions just as fire spreads in sparks and flames. Unlike the jīva he spreads in all bodies (sarva-gataḥ). His knowledge is superior than the jīva's (para-jñāna). That knowledge predominates in him (mayaḥ). He has no contact with material names and species, but has spiritual form and names. He exists in all bodies separated from each other by upādhis but remains one entity (eka-mayam). That is his very svarūpa. Realization of him is the goal since he is eternal, can be attained and includes all knowledge. Those who think of him in terms of duality by seeing upādhis do not think that by knowing him everything is known. They do not see correctly.

Non-difference is concluded in two verses, though the aṁśa is different because of upādhis.

*veṇu-randhra-vibhedena bhedaḥ ṣaḍ-jādi-saṁjñitaḥ |
abheda-vyāpinī vāyos tathā tasya mahātmanaḥ ||
ekatvam rūpa-bhedaś ca bāhya-karma-pravṛtti-jah |
devādi-bhedam adhyāste nāsty evāvaraṇo hi saḥ ||*

Air spreads everywhere without making distinctions but difference of notes is produced by air in different holes in the flute. This is similar to the oneness of the Lord. He has different forms which arise from the jīva's tendency to act. He governs the different devatās but is not covered. (Viṣṇu Purāṇa 2.14.32-33)

Tasya in the second line is connected with ekatvam in the third line. He has

various forms produced from the tendency to action in the jīvas who are his external cid-amśas (bahya-karma-pravṛtti-jāḥ). Paramātmā governs the different devatās as antaryāmī, but because he has no relation to their upādhis, he is not covered (na asti āvaraṇaḥ). Taking the form of devatās is his pastime only.

Directly meeting the Lord is also called liberation:

*tato vidūrāt parihṛtya daityā
daityeṣu saṅgaṁ viṣayātmakeṣu
upeta nārāyaṇam ādi-devaṁ
sa mukta-saṅgair iṣito 'pavargaḥ*

One should completely reject the association of demons who are absorbed in material pleasure and surrender to Nārāyaṇa the Supreme Lord. Persons desiring liberation seek that Lord who gives liberation. (SB 7.6.18)

Śrīdhara Svāmī comments “He should be sought because he is liberation.” Thus, attaining liberation as Nārāyaṇa ultimately means meeting Nārāyaṇa, since in meeting him one attains the highest bliss while destroying saṁsāra and since this bliss does not occur by the mere existence of the jīva. Prahlāda speaks the verse.

Text 6

*satyāśiṣo hi bhagavaṁś tava pāda-padmaṁ
āśiṣ tathānubhajataḥ puruṣārtha-mūrteḥ
apy evaṁ arya bhagavān paripāti dīnān
vāśreva vatsakam anugraha-kātaro 'smān*

O Lord! You are the very form of all human goals, and are obtainable by those who worship you continually without material desire. Your lotus feet are the highest attainable blessing, surpassing material blessings like acquisition of a kingdom. O master! The Lord maintains even unfortunate persons like me, giving a small taste of those feet, since he is eager to give mercy, like a cow which nourishes and protects her calf. (SB 4.9.17)

O Lord! The lotus feet of you whose form is the highest goal or the greatest bliss are the real blessing compared to that of kings. They are definitely (hi) the most excellent result. They are the highest goal when worshipped without material desire (anubhajataḥ). Though this is so, O master (arya),

the Lord maintains miserable persons like us who have material desires.
Dhruva speaks to the Lord.

Meeting the Lord, internally and externally

Text 7

Direct meeting with the Lord (sākṣāt-kāra) is of two types: internal and external.

*pragāyataḥ sva-vīryāṇi tīrtha-pādaḥ priya-śravāḥ |
āhūta iva me śīghraṁ darśanaṁ yāti cetasi ||*

When I sing his glories, the Lord who makes any place that he touches holy, and who is attracted to those who sing his glories, quickly appears in my heart, as if being called. (SB 1.6.33)

*taṁ tv āgataṁ pratihṛtaupayikaṁ sva-pumbhis
te 'cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam*

The sages saw the Lord surrounded by devotees carrying objects to offer him. He was previously the object of their meditation, but now appeared directly before their eyes. (SB 3.15.38)

The qualification for internal vision of the Lord is stated in Rudra-gītā:

*na yasya cittam bahir-artha-vibhramam
tamo-guhāyām ca viśuddham āviśat
yad-bhakti-yogānugṛhītam añjasā
munir vicaṣṭe nanu tatra te gatim*

The devotee whose heart is pure, not agitated by external objects, and not subject to falling asleep during worship, having been blessed by Bhakti-devī herself, certainly sees the Lord's pastimes and beauty with ease. (SB 4.24.59)

The sage among the devotees who was previously described, whose pure heart, blessed with bhakti-yoga, does not wander to material objects and does not enter into the hole of ignorance, easily sees the Lord (internally).

The Lord explains to Nārada by negation about qualification for seeing the Lord externally:

*hantāsmi janmani bhavān mā mām draṣṭum ihārhati |
avipakva-kaṣāyāṇām durdarśo 'haṁ kuyoginām ||*

Oh! In this body you will not be able to see me again. But lax practitioners who still have some contamination cannot see me at all. (SB 1.6.21)

A pure heart is not the only qualification. What is it? The main qualification is a manifestation of the Lord's self revealing śakti filled with the Lord's desire, appearing by special bhakti. By that manifestation everything is revealed.

Thus the internal appearance of the Lord is described in the following:

*bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ |
kṣīyante cāśya karmāṇi dṛṣṭa evātmanīśvare ||*

Ignorance is cut and all doubts are destroyed. On seeing the Lord in the mind, all karmas are destroyed. (SB 1.2.21)

External appearance of the Lord is explained by Citraketu to Saṅkarṣaṇa:

*na hi bhagavann aghaṭitam idaṁ
tvad-darśanān nṛṇāṁ akhila-pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt
pukkaśo 'pi vimucyate saṁsārāt*

O Lord! Nothing is impossible for you. Just from seeing you, all my sins have been destroyed. By hearing one of your names once, even the outcaste is delivered from the material world. (SB 6.16.44)

*sa tvaṁ śādhi sva-bhṛtyān naḥ kiṁ deva karavāma he |
etad-anto nṛṇāṁ kleśo yad bhavān akṣi-gocaraḥ ||*

O Lord, you are the supreme soul, and we are your servants. How shall we serve you? My Lord, simply seeing you puts an end to all the troubles of human life. (SB 10.86.49)

By that revelation, the heart achieves complete purity, and the senses of the person then identify themselves with that manifestation, by attaining oneness with the Lord's self-revealing śakti. This depends on special bhakti:

*tac chraddadhānā munayo jñāna-vairāgya-yuktayā |
paśyanty ātmani cātmānaṁ bhaktyā śruta-grhītayā ||*

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service after hearing from guru. (SB 1.2.12)

An example of the śakti being filled with the Lord's desire is seen in the non-distinction of Brahman and Bhagavān. Matsya speaks to Satyavrata:

*madīyaṁ mahimānaṁ ca paraṁ brahmeti śabditam
vetsyasy anugrhītaṁ me sampraśnair vivṛtaṁ hr̥di*

By my mercy, you will realize my power known as the impersonal Brahman, which will be disclosed in your heart through questions and answers. (SB 8.24.38)

The Lord speaks to Brahmā:

*manīṣitānubhāvo 'yaṁ mama lokāvalokanam
Seeing my planet reveals all knowledge. (SB 2.9.22)
nityāvyakto'pi bhagavān īkṣyate nija-śaktiḥ |
tām ṛte puṇḍarīkākṣaṁ kaḥ paśyetāmitaṁ prabhum ||*

The Lord who is eternally invisible is seen by his own śakti. Without that, who can see the unlimited lotus-eyed Lord? (Nārāyaṇādhyātma)

Śruti says:

yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām

The Lord reveals his form to whom he chooses. (Kaṭha Upaniṣad 1.2.23)

Purity of the senses is necessary in order to reflect the Lord's śakti. Even after seeing the Lord by bhakti, the Lord speaks of the necessity of being free of sins such as killing animals to Mucukunda. But he says this to cause fear in order to increase longing arising from the fear of quickly losing sight of the Lord. Showing hell to great devotees like Yudhiṣṭhira is simply an illusion (since he is already pure) since it took place on a mountain on the path to Svarga (not hell). Furthermore in Viṣṇu-dharma it is said that even association with a brāhmaṇa who has been given a cow made of sesame allows one after three births to attain a form equal those in Svarga, though one is in hell. But that story about Yudhiṣṭhira is not accepted in Bhāgavatam since it is not described there and it is described that he had attained the Lord eternally.

If it is said that persons with impure hearts see the Lord, that is merely a shadow form of the Lord. Gītā says *nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ*: I am not revealed to all people but am covered by yoga māyā. (BG 7.25)

*yogibhir dṛśyate bhaktyā nābhaktyā dṛśyate kvacit |
draṣṭuṁ na śakyo roṣāc ca matsarād vā janārdanaḥ ||*

The Lord is seen by yogīs through bhakti. He cannot be seen without bhakti. The Lord cannot be seen by anger or envy. (Padma Purāṇa 6.238.83)

When the Lord does not come as an avatāra he cannot be seen. Even though he pervades everywhere he cannot be seen. But when he comes as an avatāra, though he is full of bliss, he gives sorrow to the materialists. Though he is attractive, he instills terror. Though he is the friend of all, he does not act as a friend to them. Thus seeing him has opposite results. The main cause of his being invisible and manifesting yoga-māyā is the impurity of people's hearts due to their offending the devotees. Though the Lord is visible everywhere at this time, he is covered from their view. When there is a shadow of seeing him in this way, it is not defined as liberation. The definition muktir hitvānyathā rūpam does not apply to this case.

Though it is said in Viṣṇu Purāṇa (4.15.8) that Śiśupāla saw Kṛṣṇa, seeing Kṛṣṇa purely however only took place when Śiśupāla was dying:

*ātma-vadhāya yāvad-bhagavad-dhastā-cakrāṁśu-mālojjvalam
akṣaya-tejaḥ-svarūpaṁ brahma-bhūtam
apagata-dveṣādi-doṣaṁ bhagavantam adrākṣīt*

He saw the Lord who had removed his fault of hatred, who was Brahman itself, a form of indestructible light, a fire with many rays holding a cakra ready to kill him. (Viṣṇu Purāṇa 4.15.9)

Those among men who have pure hearts and those who have contamination other than the offense to devotees have all sufferings destroyed when they meet the Lord. Others (offenders) have their sufferings destroyed to the extent that offense has been destroyed. Thus it is stated:

*sa tvaṁ śādhi sva-bhṛtyān naḥ kiṁ deva karavāma he
etad-anto nṛṇāṁ kleśo yad bhavān akṣi-gocaraḥ*

O Lord, you are that Supreme Soul, instruct us since we are your servants. How shall we serve you? My Lord, simply seeing you puts an end to all the troubles of human life. (SB 10.86.49)

*tebhyaḥ sva-vīkṣaṇa-vinaṣṭa-tamisra-dṛgbhyaḥ
kṣemaṁ tri-loka-gurur artha-dṛśaṁ ca yacchan
śṛṇvan dig-anta-dhavalāṁ sva-yaśo 'śubha-ghnaṁ
gītaṁ surair nṛbhir agāc chanakair videhān*

Simply by glancing at those who came to see him, Kṛṣṇa, the spiritual master of the three worlds, delivered them from the blindness of materialism. As he thus endowed them with fearlessness and spiritual vision, he heard devatās and men singing his glories, which purify the entire universe and destroy all misfortune. Eventually, he reached Videha. (SB 10.86.21)

Viṣṇu Purāṇa agrees with this.

Persons with impure hearts are of two types: those who are apathetic (bahirmukha) to the Lord and those who hate the Lord. The apathetic are of two types: though seeing the Lord, some are absorbed in material enjoyment; and others though seeing the Lord, show disrespect. An example of the first type is the devatās and ordinary people were absorbed in enjoyment when the Lord appears in the world. An example of the second type is Indra who spoke with contempt. Kṛṣṇaṁ martyam upāśritya: Kṛṣṇa has a material body. (SB 10.25.3) The śrutis say:

*dadhati sakṛn manas tvayi ya ātmani nitya-sukhe
na punar upāsate puruṣa-sāra-harāvasathān*

Having turned their minds toward you, the ever-blissful soul of all existence, they no longer dedicate themselves to serving family life at home, which simply robs a man of his good qualities. (SB 10.87.35)

The Lord says to Indra:

*mām aiśvarya-śrī-madāndho daṇḍa-pāṇim na paśyati
taṁ bhraṁśayāmi sampadbhyo yasya cecchāmy anugraham*

A man blinded by intoxication with his power and opulence cannot see me nearby with the rod of punishment in my hand. If I desire his real welfare, I destroy his material fortune. (SB 10.27.16)

The relation of the cowherds to material objects was not for themselves, but for service to the Lord.

yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte

O Lord! What can you give to the people of Vraja whose houses, possessions, friends, dear ones, bodies, sons, life airs and hearts are dedicated only to you, since there is nothing superior to you or Vraja (which you have already given)? (SB 10.14.35)

kṛṣṇe 'rpitātma-suhṛd-artha-kalatra-kāmā

They had offered him themselves, their friends, their wealth, their families and goals of life. (SB 10.16.10)

*kṛṣṇaḥ kamala-patrākṣaḥ puṇya-śravaṇa-kīrtanaḥ
stūyamāno 'nugair gopaiḥ sāgrajo vrajam āvrajaḥ*

Lotus-eyed Kṛṣṇa, whose glories are most auspicious to hear and chant, returned home to Vraja with his elder brother, Balarāma, praised by the cowherd boys who followed behind. (SB 10.15.41)

Though it appears that the Yadus and Pāṇḍavas associated with Kṛṣṇa for their benefit, that is only an appearance.

*śayyāsanāṭanālāpa- krīḍā-snānādi-karmasu
na viduḥ santam ātmānaṁ vṛṣṇayaḥ kṛṣṇa-cetasāḥ*

The Vṛṣṇis were so absorbed in Kṛṣṇa that they forgot their own bodies while sleeping, sitting, walking, conversing, playing, bathing and so on. (SB 10.90.46)

*kiṁ te kāmāḥ sura-spārḥā mukunda-manaso dvijāḥ |
adhijahrur mudāṁ rājñāḥ kṣudhitasya yathetare ||*

Did these things give joy to the King, whose mind was only fixed on Mukunda without deviation and nothing else?(SB 1.12.6)

Verses like the following which seemingly indicate the Pāṇḍavas actually speak of Dhṛtarāṣṭra and others:

*evāṁ grheṣu saktānāṁ pramattānāṁ tad-īhayā |
atyakrāmad avijñātaḥ kālāḥ parama-dustaraḥ ||*

Insurmountable time overtook those attached to their houses and intoxicated with household affairs without their knowledge.

*viduras tad abhipretya dhṛtarāṣṭram abhāṣata |
rājan nirgamyatāṁ śīghraṁ paśyedaṁ bhayaṁ āgatam ||*

Knowing that his time was approaching, Vidura spoke to Dhṛtarāṣṭra. “O king! You should leave immediately. See! Fearful time is approaching!”(SB 1.13.17-18)

The statements are for teaching Dhṛtarāṣṭra, and are not directed to the Pāṇḍavas.

Sometimes the līlā-śakti, placing some śakti in the Lord's unfavorable and favorable assistants in his pastimes, produces an appearance of material attachment in his dear devotees in order to nourish the sweetness of the pastime. For instance in describing Pūtanā it is said:

*mano harantīm vanitām vrajaukasām
amaṁsatāmbhoja-kareṇa rūpiṇīm*

When she smiled very attractively, glancing upon everyone, her beauty drew the attention of all the inhabitants of Vraja. (SB 10.6.6)

She was actually not attractive but appeared attractive. That the Lord gave her this śakti is indicated in the following:

*na yatra śravaṇādīni rakṣo-ghnāni sva-karmasu
kurvanti sātvatām bhartur yātudhānyaś ca tatra hi*

Wherever people in any position perform chanting and hearing about the devotees and the Lord while doing their duties, there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Lord was personally present. (SB 10.6.3)

Thus the following shows how the elder gopīs were apparently bewildered:

*amaṁsatāmbhoja-kareṇa rūpiṇīm
gopyaḥ śriyam draṣṭum ivāgatām patim*

When the gopīs saw her, they thought that the beautiful goddess of fortune, holding a lotus flower in her hand, had come to see her husband. (SB10.6.6)

Śriyam here indicates that she was like the presiding deity of material wealth. She was looking for a husband who had attained a high position by previous pious acts. Her heart was most cruel (*tām tīkṣṇa-cittām* SB 10.6.9), but overwhelmed by her affection, thinking her to be the best of women, the gopīs simply stood and gazed at her.

For such devotees sometimes there is a hint of being overpowered by māyā. Balarāma says:

prāyo māyāstu me bhartur nānyā me 'pi vimohinī

It can only be themāyā of my brother and nothing else. (SB 10.13.37)

Similarly Jaya and Vijaya were born as demons. In the previous cases there is a slight shadow of illusion. In the case of Jaya and Vijaya it was direct. That is

a special case, since the prema of associates cannot be covered but was covered in this case. It was not that the Kumāras could make them become enemies of the Lord. It is established that the cause was the desire of the Lord. Matam tume: it is my desire. (SB 3.16.29)

This desire however does not make them inimical to the Lord for it is said that the Lord gives mercy by his will. (SB 10.14.2) It is also said:

traivargikāyāsa-vighātam asmat-patir vidhatte puruṣasya śakra

Our Lord, the Supreme Lord, forbids his devotees to endeavor uselessly for religion, economic development and sense gratification. O Indra, one can thus infer how kind the Lord is. (SB 6.11.23)

*tathā na te mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho*

O Mādhava, Supreme Lord, 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 non-devotees, for you still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service. (SB 10.2.33)

It cannot be said that the two had this desire to be demons in order to quickly deliver themselves through quickly experiencing their offense. Such high devotees do not accept going to the Lord's planet without bhakti. Having devotion, they will accept going to hell.

*nātyantikam vigaṇayanty api te prasādam
kimv anyad arpita-bhayaṁ bhruva unnayais te
ye 'nga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ*

Persons who have realized you do not regard attainment of impersonal liberation as your mercy, what to speak of attaining a material position like Indra which is subject to fear caused by the Lord raising his eyebrow. O Lord! Those devotees, surrendered to your lotus feet, are expert knowers of rasa derived from narrations about your fame, which should be chanted and which purify everyone like a tīrtha. (SB 3.15.48)

*kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc
ceto 'livad yadi nu te padayo rameta
vācaś ca naś tulasivad yadi te 'nghri-śobhāḥ
pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ*

Let us remain in hellish existence because of sinful actions, if our minds can achieve prema at your lotus feet like bees which are not injured by the thorns as they taste the honey, if our words can remain glorious at your lotus feet like tulasīleaves, and if our ear holes can remain filled with hearing your qualities.(SB 3.15.49)

The two prayed:

*bhūyād aghoni bhagavadbhir akāri daṇḍo
yo nau hareta sura-helanam apy aśeṣam
mā vo 'nutāpa-kalayā bhagavat-smṛti-ghno
moho bhaved iha tu nau vrajator adho 'dhaḥ*

Let the punishment prescribed by you to me, an offender, bear fruit. It will deliver us from unlimited offense to the devotees. By a little repentance caused by your mercy, may we not lose memory of the Lord under illusion, though we fall into the material world!(SB 3.15.36)

It cannot be said that after having real hatred of the Lord they would become happy as devotees later, since this contradicts the friendliness of the devotee to the Lord which is the very nature of bhakti. Thus two had a mere appearance of animosity to the Lord. It is pointed out that other devotees would develop rasa from the Lord and the two gate keepers as well. Thus it should be inferred that in order to produce amusement in fighting, approved by the Lord to give joy to all devotees, they entered bodies made of māyā filled with hatred by means of their śuddha-sattva forms endowed with natural mystic powers like aṇima. Giving those forms consciousness by their presence, they disappeared into them. At the same time, they remained uninfluenced by those bodies by the power of their impressions of bhakti.

By remembering the Lord with animosity their animosity was dissipated. But these were their external forms. Thus the Lord *saidyātaṁ mā bhaiṣṭam astu śam*: go to the material world. Do not be afraid. You will have good fortune. (SB 3.16.29) In the fight with Hiraṇyākṣa there is this commentary of

Śrīdhara Svāmī on SB 3.18.9. “The Lord’s great anger and abusive words are only imitation in order to destroy fear in the devatās, who had become terrified of the demon’s words, since actually there was no cause for anger. The demon’s words were actually not a criticism of the Lord (by taking a second meaning to his abuse).” Commenting on SB 3.19.8 he says, “The word *iva* means that he actually did not have anger.”

Similarly the anger and ignorance apparently shown by Balarāma, Arjuna and Nārada in the stories of the Syamantaka jewel, going to meet Mahāviṣṇu, and the disappearance of Kṛṣṇa should be considered to be a trace of a false appearance only (and not actual). In Kṛṣṇa’s disappearance pastime, Balarāma and Arjuna did not seem to know the intentions of the Lord and Nārada did, since Uddhava says:

*puryāṁ kadācit krīḍadbhiryadu-bhoja-kumārakaiḥ
kopitā munayaḥ śepurbhagavan-mata-kovidāḥ*

One time, a group of sages, angered by the joking young boys of the Yadu and Bhoja dynasties, and knowing the intention of the Lord, uttered a curse. (SB 3.3.24)

Devotees who can be understood to have met the Lord by certain indications have only an imitation of impure minds. Those who do not actually meet the Lord and are understood to be absorbed in material life may have a false meeting with the Lord. Thus the materialists who see the Lord with impure hearts do not actually see the Lord.

Those who hate the Lord are of two types. Some recognize the Lord’s beauty and other qualities and still hate him, having no attraction to him, because they cannot accept his sweetness. Kālayavana is an example. Others perceive him in a distorted way and then hate him. Kāṁsa’s wrestlers are an example.

Persons who take sugar candy when having no taste in the tongue due to jaundice can be used as examples for the four types (the previous two and the two just mentioned). The first type having sickness because of pitta and vāta disturbance, does not accept the sweet taste, but having complete respect, does not insult him. The next type, being proud, insults him. Another type think “He is sweet tasting” but, being attracted to bitter and sour taste, hate that sweet taste. Others simply accept him as bitter tasting

and hate him.

It is proper to say that these types do not realize the Lord. Lacking jñāna, bhakti and pure prīti, it is impossible for them to accept things which are by nature most sweet, most powerful and full of eternity, knowledge and bliss. Though they do not accept the Lord in the beginning, at another time they can be delivered, just as continual eating of sugar candy brings about a cure. Thus Viṣṇu Purāṇa says that Śiśupāla finally saw the Lord, when his faults of hatred had been dissipated.

Thus, only those with pure hearts see the Lord. That is the definition of liberation. The superiority of seeing the Lord over realizing Brahman is shown in Bhagavat Sandarbha when the Kumāras saw Vaiṣṇuṭha and when Nārada and Vyāsa discussed the relative merits of Brahman and Bhagavān. This is made very clear in statements like the following:

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣāṃ api citta-tanvoḥ*

The wind carrying the aroma of tulasī which had touched the filaments of the Lord's toe nails on his lotus feet entered their minds through the nostrils and began to agitate their minds and bodies, even though they were fixed in Brahman. (SB 3.15.43)

*jijñāsitam adhītaṃ ca brahma yat tat sanātanam |
tathāpi śocasy ātmānam akṛtārtha iva prabho ||*

You have also investigated and realized the Brahman which is eternal. Then why should you lament that you have been unsuccessful? (SB 1.5.4)

Dhruva says:

*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*

The bliss for your servant available from meditating on your lotus feet or from hearing about your pastimes from the devotees is not available in your form of greatness known as Brahman, what to speak of the happiness for

those who fall from the pleasures of Svarga.(SB 4.9.10)

The speaker of Bhāgavatam says:

*sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ
tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi*

Let me offer my respectful obeisances unto the son of Vyāsadeva, Śukadeva Gosvāmī, who destroys of all sin, and who, though fixed in his own bliss with no distractions, became attracted to the pastimes of Kṛṣṇa and mercifully spread the Bhāgavatam which describes Kṛṣṇa and reveals the rasa of his pastimes.(SB 12.12.69)

Gītā says *brahma-bhūtaḥ prasannātmā*: attaining Brahman, one then becomes joyful on attaining bhakti. (BG 18.54) Prahlāda is described,while trembling from bliss on meeting the Lord after realizing Brahman, taking the Lord as the ultimate goal:

*sa tat-kara-sparsa-dhutākhilāśubhaḥ
sapady abhivyakta-parātma-darśanaḥ
tat-pāda-padmaṁ hṛdi nirvṛto dadhau
hṛṣyat-tanuḥ klinna-hṛd-aśru-locanaḥ*

By the touch of Nṛsimhadeva's hand on Prahlāda's head, Prahlāda, who was already completely freed of all material contaminations, developed full realization of Paramātmā. Becoming blissful, with melted heart, with tears in his eyes and hairs standing on end he held the Lord's lotus feet in his heart. (SB 7.9.6)

Śukadeva speaks the verse.

Text 8

Externally meeting the Lord is superior to internal vision:

*grhītvājādayo yasya śrīmat-pādābja-darśanam
manasā yoga-pakvena sa bhavān me 'kṣi-gocaraḥ*

Such devatās as Lord Brahmā achieved success by seeing your lotus feet in their minds by mature yoga practice. And now, my Lord, you have appeared before my eyes.(SB 12.9.5)

Śrīdhara Svāmī's commentary says "Brahmā and others having attained sight of your lotus feet in their minds are inferior. You have appeared to my eyes. This is a greater blessing."

One should also see the following:

*yat-pāda-pāṁsur bahu-janma-kṛcchrato
dhṛtātmabhir yogibhir apy alabhyaḥ
sa eva yad-dṛg-viṣayaḥ svayaṁ sthitaḥ
kiṁ varṇyate diṣṭam ato vrajaukasām*

Svayam Bhagavān Kṛṣṇa, whose foot dust cannot be seen by yogīs in samādhi though they have controlled their mind by severe hardship for many births, is eternally situated here, directly visible to the eyes of the people of Vraja. Ah! How can the good fortune of the people of Vraja be described? (SB 10.12.12)

Nārada says this:

*pragāyataḥ sva-vīryāṇi tīrtha-pādaḥ priya-śravāḥ |
āhūta iva me śīghraṁ darśanaṁ yāti cetasi ||*

When I sing his glories, the Lord who makes any place that he touches holy, and who is attracted to those who sing his glories, quickly appears in my heart, as if being called. (SB 1.6.33)

He also attained direct meeting:

*govinda-bhuja-guptāyāṁ dvāravatyāṁ kurūdvaha
avātsīn nārado 'bhīkṣaṇaṁ kṛṣṇopāsana-lālasaḥ*

O best of the Kurus! Eager to engage in the worship of Kṛṣṇa, Nārada Muni stayed constantly in Dvārakā, which was always protected by the arms of Govinda. (SB 11.2.1)

Mārkaṇḍeya speaks to Nārāyaṇa Ṛṣi.

Text 9

The state of liberation while alive after meeting the Lord is described:

*akiñcanasya dāntasya śāntasya sama-cetasah
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ*

One who does not desire anything within this world, who has controlled his

senses, who has fixed his intelligence on me, who regards heaven and hell equally, and whose mind is completely satisfied in me, finds only happiness wherever he goes. (SB 11.14.13)

Akiñcana means one who finds nothing of value except the Lord, because his mind is satisfied in the Lord. As a result three qualities are mentioned dānta, śānta and sama-cetasah. Because he sees everything as disgusting he is sama-cetasah (equipoised). Because he sees that Lord everywhere, he finds joy in all directions. The Lord speaks the verse.

Attaining the Lord on leaving the Body

Text 10

Attaining the Lord when leaving the body is described by Prahlāda:

*trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-
saṁsāra-cakra-kadanād grasatām praṇītaḥ
baddhaḥ sva-karmabhir uśattama te 'nghri-mūlaṁ
prīto 'pavarga-śaraṇaṁ hvayase kadā nu*

O Lord, who are kind to the fallen souls! Excellent Lord! Thrown into the association of devouring demons, bound by my karmas, I am afraid of destruction through the intolerably fierce wheel of saṁsāra. When will you call me to the shelter of your lotus feet, which award liberation?(SB 7.9.16)

This is the state of leaving the body.

There are five types of liberation: sālōkya, sārṣṭi, sārūpya, sāmīpya, and sāyujya. Sālōkya means living on the same planet as the Lord, Vaikuṇṭha. Sārṣṭi means having powers similar to the Lord's. Sārūpya means attaining a similar form. Sāmīpya means becoming qualified to approach the Lord closely. Sāyujya means, for some persons, to enter into the body of the Lord. These are equated with liberation with predominance of one of them. Generally, in sālōkya, sārṣṭi, and sārūpya one has only mental (antaḥkaraṇa) meeting with the Lord. Sāmīpya gives external meeting. Sāyujya is different. The manifestation of the Lord's form in the other types of liberation is thus quite different from merging in Brahman (sāyujya), which is characterized by not having a definite manifestation of the Lord's form. This is like a state of deep sleep.

The specific manifestation of the Lord in the liberated state after giving up the material body is described in the śruti:

*sa evādhastāt sa upariṣṭāt sa paścāt sa purastāt
sa dakṣiṇataḥ sa uttarataḥ sa evedaṁ sarvaṁ
ity athāto'haṁkārādeśa evāhaṁ evādhastād ahaṁ
upariṣṭād ahaṁ paścād ahaṁ purastād ahaṁ
dakṣiṇato'haṁ uttarato'haṁ evedaṁ sarvaṁ*

The Lord is below and above, to the west and east, to the south and north.

He is everything. There is identity with him. Thus, I am below, I am above, I am west, I am east, I am south, I am north. I am everything. (Chāndogya Upaniṣad 7.25.1)

These five types of liberation are beyond the guṇas. In the section on bhūma-vidyā which is beyond the guṇas, it is said that the liberated person, by his will, can manifest different forms (sārūpya). Sa ekadhā bhavati tirdhā bhavati: he becomes one, he becomes three. (Chāndogya Upaniṣad 7.26.2) It is also stated that Vaikuṇṭha is beyond the guṇas.

*pravartate yatra rajas tamas tayoh
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ |
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ ||*

In Vaikuṇṭha there are no rajas and tamas, and no sattva mixed with rajas and tamas. There is no influence of time. There is no influence of māyā at all, what to speak of its products such as material elements. In Vaikuṇṭha the inhabitants are fully dedicated to the Lord and are worshipable by the devas, asuras and devotees. (SB 2.9.10)

It is accepted that there is no rebirth. Anāvṛttiḥ śabdād: there is no return, since that is the scriptural statement. (Brahma-sūtra 4.4.23) *Na sa punar āvartate*: he does not return. (Chāndogya Upaniṣad 8.15.1) The devatās fleeing from Hiraṇyakaśipu say:

*tasyai namo 'stu kāṣṭhāyai yatrātmā harir īśvaraḥ
yad gatvā na nivartante śāntāḥ sannyāsino 'malāḥ*

We offer respects to the direction in which the peaceful, pure Lord, Paramātmā, who is unattached to the material world, exists, and from which one does not return. (SB 7.4.22)

Kapila says:

*na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetih*

The devotees in the spiritual world are never deprived of any enjoyment. My wheel of time does not afflict those devotees. (SB 3.25.38)

*ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna |
mām upetya tu kaunteya punar janma na vidyate ||*

O Arjuna, all those including the inhabitants of Brahma-loka take birth again. But having attained Me, O son of Kuntī, a person does not take birth again. (BG 8.16)

yad gatvā na nivartante tad dhāma paramam mama |

Going to my supreme abode, one does not return. (BG 15.4)

tat-prasādāt parām śāntim sthānam prāpsyasi śāśvatam

You will attain the eternal, highest place of peace by the Lord's mercy. (BG 18.62)

*ā-brahma-sadanād eva doṣāḥ santi mahīpate |
ataeva hi necchanti svarga-prāptim manīṣiṇaḥ ||
ā-brahma-sadanād ūrdhvaṁ tad-viṣṇoḥ paramam padam |
śubhram sanātanam jyotiḥ para-brahmeti tad viduḥ ||
na tatra mūḍhā gacchanti puruṣā viṣayātmakāḥ |
dambha-lobha-bhaya-droha-krodha-mohair abhidrutāḥ ||
nirmamā nirahaṅkāra nirdvandvāḥ samyatendiryāḥ |
dhyāna-yoga-ratāś caiva tatra gacchanti sādhaṇaḥ ||*

O king! There are faults everywhere in the universe. Therefore the wise do not desire to attain Svarga. Beyond the abode of Brahmā is the supreme abode of Viṣṇu, which is pure, eternal, and self-manifesting. It is known as the supreme Brahman. Those who are ignorant and materially attached, those who are afflicted by pride, greed, fear, violence, anger and illusion, do not go there. The devotees who have no sense of possession, no false ego, no sense of duality, who control their senses and are engaged in meditation, go there. (Padma Purāṇa)

The king Subahu says:

*dhyāna-yogena deveśam yajiṣye kamalā-priyam |
bhava-pralaya-nirmuktaṁ viṣṇu-lokaṁ vrajāmy aham ||*

I will worship the Lord, dear to Lakṣmī, by meditation. I will go to the planet of Viṣṇu, free of destruction and rebirth. (Padma Purāṇa)

These types of liberation are permanent:

*mat-sevayā pratītam te sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ kuto 'nyat kāla-viplutam*

My devotees, who are always satisfied to be engaged in my 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 any perishable happiness? (SB 9.4.67)

Other places and things are accepted as perishable (kāla-viplūtam). When sometimes it is said someone returns to the material world it is to be considered an occasional event for variety in the Lord's pastimes in which that person enters the Lord's abode within the material world. Later that person continues his eternal residence with the Lord.

*evaṁ kaunteya kurute yo'raṇya-dvādaśīṁ naraḥ |
sa dehānte vimāna-stha-divya-kanyā-samāvṛtaḥ ||
yāti jñāti-samāyuktaḥ śvetadvīpaṁ hareḥ puram |
yatra lokā pīta-vastrā ity ādi |
tiṣṭhanti viṣṇu-sānnidhye yāvad-āhūta-samplavam |
tasmād etya mahā-vīryāḥ pṛthivyāṁ nṛpa pūjitāḥ |
martya-loke kīrtimantaḥ sambhavanti narottamāḥ ||
tato yānti paraṁ sthānaṁ mokṣa-mārgaṁ śivaṁ sukham |
yatra gatvā na śocanti na saṁsāre bhramanti ca ||*

O Arjuna! The person who observes Araṇya-dvādaśī, surrounded by celestial maidens on an airplane and accompanied by relatives, goes to the Lord's Śvetadvīpa at death. There the people wearing yellow garments remain near Viṣṇu until devastation. There reside the best of men, glorified in this world, worshipped by kings on earth and full of valor. Departing from there, they go to the supreme abode, the path of liberation, most auspicious and blissful. Having gone there, they do not lament and do not wander in saṁsāra. (Bhaviṣyottara Purāṇa)

Sārūpya

It is said that in the state of liberation after giving up the body, these persons attain equality with the Lord:

*vasanti yatra puruṣāḥ sarve vaikunṭha-mūrtayaḥ
ye 'nimitta-nimittena dharmenārādhayan harim*

In that place all men reside with forms like the Lord and they worship the Lord with unmotivated service. (SB 3.15.14)

There the people worship the Lord without desiring results (animitta-nimittena), according to the words of the Lord (dharmena). Unlimited forms (mūrtayaḥ), portions of light of the Lord (Vaikunṭha), forms of the splendor of Vaikunṭha-loka (vaikunṭha-murtayaḥ), reside there. The Lord using one among these forms (associates) makes the form of a liberated soul. It is stated here that the forms of the inhabitants are like the form of the Lord (vaikunṭha-murtayaḥ). (This is sārūpya.) Brahmā speaks to the devatās.

Text 11

*prayujyamāne mayi tām śuddhām bhāgavatīm tanum /
ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikāḥ //*

Having been awarded a transcendental body befitting an associate of the Lord, the body made of five material elements, with karmas relating to the present body, fell away. (SB 1.6.28)

I was supplied with a body by the Lord who had promised to give such a body. That body was pure, devoid of material contamination (śuddhām) and an aṁśa of the light, which is an aṁśa of the Lord (bhāgavatīm).[\[4\]](#) With karmas of this life destroyed, the material body of five elements fell away. It is understood the material subtle body also was destroyed. For a person who is fixed in the Lord, the material body remains as long as the prārabdha-karmas are present. Thus the commentary says, “From this it is understood that the bodies of the Lord’s associates are without karma, pure and eternal.” Nārada speaks to Vyāsa.

Text 12

This form is indicated in the following:

*yaṁ dharma-kāmārtha-vimukti-kāmā
bhajanta iṣṭāṁ gatim āpnuvanti
kiṁ cāśiṣo rāty api deham avyayam
karotu me 'dabhra-dayo vimokṣaṇam*

Persons desiring dharma, artha, kāma and mokṣa worship the Lord and attain the treasure of prema as well as material benedictions. They also receive a spiritual body. May that Lord of unlimited mercy free me from saṁsāra and bestow such a spiritual body. (SB 8.3.19)

The commentary says “This person receives a body which is unchanging.” Gajendra speaks.

Text 13

The śruti of the Tāṇḍis says:

*aśva iva romāṇi vidhūya dhūtvā śarīram akṛtaṁ
kṛtātmā brahma-lokam abhisambhavāni*

He is like a horse, shaking off all sin. The realized person attains the spiritual world with a spiritual body. (Chāndogya Upaniṣad 8.13.1)

Sometimes the material body itself becomes a spiritual body by the inconceivable śakti of the Lord as in the case of Dhruva (SB 4.12.29). The commentary says “He had a glowing body.”

Sarṣṭi

Sarṣṭi was illustrated in Bhakti Sandarbha.

*martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai*

When a person who gives up all karmas offers himself entirely to guru and eagerly desires to render service to me alone, he achieves freedom from death and, more important, is qualified to be an associate of mine in prema. (SB 11.29.34)

Śruti says *sa tatra paryeti jakṣan krīḍan ramamāṇa*: in the spiritual world he walks, eats, plays and enjoys. (Chāndogya Upaniṣad 8.12.3) *Āpnoti svārājyaṁ sarve'smai devā balim āharanti*: he attains a kingdom and all devatās offer him gifts. (Taittirīya Upaniṣad 1.6.2) *Tasya sarveṣu lokeṣu kāma-cāro bhavati*: he wanders freely in all the worlds. (Chāndogya Upaniṣad 7.25.2) *Sarveśvaraḥ*: the liberated soul controls all beings. (Bṛhad-āraṇyaka Upaniṣad 4.4.22)

However the liberated jīva cannot create, maintain and destroy universes, what to speak of creating the powers of Vaikuṇṭhas. *Jagad-vyāpāra-varjam*: the liberated jīva cannot create universes. (Brahma-sūtra 4.4.17)

Attaining great qualities in sārṣṭi:

*adṛṣṭvānyatamaṁ loke śīlaudārya-guṇaiḥ samam
ahaṁ suto vām abhavaṁ pṛśnigarbha iti śrutaḥ*

Since I found no one else as highly elevated as you in character and great qualities, I became your son and was known as Pṛśnigarbha. (SB 10.3.41)

Thus jīvas attain general powers. It is understood that they attain siddhis like aṇima partially only. The powers granted by the Lord are eternal.

*ye me sva-dharma-niratasya tapaḥ-samādhi-
vidyātma-yoga-vijitā bhagavat-prasādāḥ
tān eva te mad-anusevanayāvaruddhān
dṛṣṭim prapaśya vitarāmy abhayān aśokān*

Behold the objects of enjoyment, not subject to fear and lamentation, given by the Lord, attained rightfully by your service to me, which have been attained through concentration of advanced meditation and worship. I will give you the vision.

*anye punar bhagavato bhruva udvijṛmbha-
vibhramśitārtha-racanāḥ kim urukramasya
siddhāsi bhuñkṣva vibhavān nija-dharma-dohān
divyān narair duradhigān nṛpa-vikriyābhiḥ*

What is the use of attaining other enjoyments, which are destroyed by the movement of the Lord's brow? You have become successful. Enjoy these extraordinary objects, attained by your service to me--unattainable by men who identify themselves as kings. (SB 3.23.7-8)

These powers were attained by complete concentration (ātma-yoga) on austerity (tapas), trance (samādhi) and worship (vidyā). What use are other things not related to the Lord? They are of no use. They are destroyed if the Lord moves his eyebrow. Kardama speaks to Devahūti.

Text 14

Sārūpya should be understood in the same way (a form similar to the Lord but not exactly the same).

*gajendro bhagavat-sparsād vimukto 'jñāna-bandhanāt
prāpto bhagavato rūpaṁ pīta-vāsāś catur-bhujah*

Because Gajendra had been touched directly by Supreme Lord, he was freed from the bondage of ignorance and received the same bodily features as the Lord, with yellow garments and four hands. (SB 8.4.6)

The meaning is clear. Śukadeva speaks the verse.

Sāmīpya

Text 15

Sāmīpya is described in Bhagavat Sandarbha using the description of the departure of Kardama starting with SB 3.24.43 and ending with SB 3.24.55.

bhagavad-bhakti-yuktenaprāptā bhāgavatī gatiḥ

By pure bhakti for the Lord, Kardama attained the position of an associate of the Lord in the spiritual world.(SB 3.24.47)

Sāyujya

Sāyujya is understood for sādhakas by the examples of Aghāsura and others. Clear examples are not given in Bhāgavatam since this is not approved for devotees like sālōkya and others types of liberation. The primary element in sāyujya is the experience of being submerged in bliss which is a quality of the Lord.

Some authorities say that sometimes because of the Lord's desire, by the Lord's mercy, by obtaining a particle of the Lord's śakti, a person can externally experience a left-over non-material particle of enjoyment given by the Lord, as is suitable to the person.^[5] That person does not experience everything about the Lord since that person has not achieved the Lord completely. Thus that person who merges cannot create or destroy universe, as stated previously.

Śruti says:

yadainam mukto nu praviśati modate ca kāmāś caivānubhavati

When a person is liberated and enters the Lord he experiences bliss and has all desires fulfilled. (Bṛhad-āraṇyaka Upaniṣad)

brahmābhisampadya brahmaṇā paśyati brahmaṇā śṛṇoti

Attaining Brahman, he sees by Brahman and hears by Brahman. (Madhya-dināyana-śruti)

ādatte hari-hastena

He grasps with the hand of the Lord. (Bṛhad-tantra, Bhaviṣyottara Purāṇa)

The last two quotations show that a person in sāyujya sometimes attains a particle of the Lord's śakti.

Sometimes by the will of the Lord for pastimes, the Lord desires his devotees to appear in the material world and then join him as associates. For instance Śiśupāla and Dantavakra attained sāyujya and then returned to their positions as associates.

This is indicated by Nārada:

*vairānubandha-tivreṇa dhyānenācyuta-sātmatām
nītau punar hareḥ pārśvaṁ jagmatur viṣṇu-pārṣadau*

These two associates of Lord Viṣṇu—Jaya and Vijaya—by meditation with intense, continuous hatred of the Lord, entered Kṛṣṇa, and then went to the side of the Lord as his two associates in Vaikuṇṭha.(SB 7.1.47)

It is concluded that they attained more than merging in Brahman according to ancient texts because they attained a meeting with the Lord in the form of attaining him continually with sālōkya and other types of liberation. Thus, sometimes persons attain the Lord after attaining Brahman, just like some people attain liberation after going to higher planets (krama-mukti). Ajāmila attained perfection in this way (after Brahman):

*sa tasmin deva-sadanaāsīno yogam āsthitaḥ
pratyāhṛtendriya-grāmoyuyoja mana ātmani*

Sitting in a temple of Viṣṇu, he practiced bhakti-yoga, and, controlling all his senses, concentrated his mind on the Lord.

*tato guṇebhya ātmānaṁviyuḥyātma-samādhinā
yuyuje bhagavad-dhāmnibrahmaṇy anubhavātmani*

Detaching his mind from the sense objects, with full concentration, he absorbed his mind in the Brahman, a form of the Lord and the object of realization.

*yarhy upārata-dhīś tasminnadrākṣīt puruṣān puraḥ
upalabhyopalabdhān prāgvavande śīrasā dvijaḥ*

When his intelligence then became fixed on the form of the Lord, he saw the persons before him whom he had previously seen. Seeing them, he bowed his head.

*hitvā kalevaram tīrthegaṅgāyām darśanād anu
sadyaḥ svarūpaṁ jagṛhebhagavat-pārśva-vartinām*

After seeing those forms, he gave up his body at this holy place on the Gaṅgā River and immediately attained a spiritual body as an associate of the Lord.

*sākaṁ vihāyasā vipromahāpuruṣa-kiṅkariḥ
haimaṁ vimānam āruhyayau yatra śriyaḥ patiḥ*

Accompanied by the order carriers of Lord Viṣṇu, Ajāmila boarded an airplane made of gold. Passing through the airways, he went directly to the

abode of Lord Viṣṇu, the husband of the goddess of fortune. (SB 6.2.40-44)

The meaning is clear. The superiority of attaining the Lord is immediately understood. Śukadeva speaks.

Prīti and Liberation

Text 16

Sāmīpya is greater than sālōkya and the others. It is greater since it requires an external appearance of the Lord. This has been shown. In this way liberation has been shown. In Viṣṇu-dharmottara Vajra asks:

*kalpānām jīva-sāmye hi muktir naivopapadyate |
kadācid api dharmajña tatra pṛcchāmi kāraṇam ||
ekaikasmin nare muktim kalpe kalpe gate dvija |
abhaviṣyāj jagac chūnyam kālasyāder abhāvataḥ ||*

If the number of jīvas is constant in all kalpas, liberation would not be suitable for them. O knower of dharma! I ask the cause. If kalpa after kalpa the jīvas are one by one liberated, the universe would become empty, since there is no beginning to time.

Mārkaṇḍeya answers:

*jīvasyānyasya sargeṇa nare muktim upāgate |
acintya-śaktir bhagavān jagat pūrayate sadā ||
brahmaṇā saha mucyante brahma-lokam upāgatāḥ |
sṛjyante ca mahā-kalpe tad-vidhās cāpare janān ||*

When a jīva is liberated, the Lord possessing inconceivable śakti fills the universe by releasing another jīva. Those who go to Brahmāloka are liberated with Brahmā. Others are “created” in the next life of Brahmā. (Viṣṇu Dharmottara 1.81.11-14)

Sometimes some jīvas in a kalpa are in a deep sleep state since their karmas have not been awakened. “Creation” refers to entering a universe through creation of upādhis for the infinite number of jīvas who have entered infinite universes, though they were merged in prakṛti. If there was a first creation, there would be the fault of getting reactions for acts not committed.

Prīti for the Lord is described as greater than these types of liberation. Even if these liberations cannot exist without prīti, some persons have the goal of these liberations with destruction of personal suffering, and not the goal of the Lord. Such persons are inferior. Thus it is said *kaivalyaika-prayojanam*: the goal of Bhāgavatam is the Lord. (SB 12.13.12) The meaning concludes in

Bhagavān. Similarly the meaning of the previous three lines is shown to indicate Bhagavān according to the Tattva and Bhagavat Sandarbhas, since it was established there that the complete manifestation of the Lord is Bhagavān.

Previous to that verse in describing the nature of the Bhāgavatam, it was shown that prīti for the Lord is the principle element.

*ādi-madhyāvasāneṣu vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā- mṛtānandita-sat-suram*

From beginning to end, the Śrīmad-Bhāgavatam is full of the nectar of Lord's pastimes which give bliss to devotees endowed with a sense of renunciation. (SB 12.13.11)

The work's sweet narration of pastimes of the Lord gives bliss to the devotees (sura) who are ātmārāma (sat). Sat refers to ātmārāmas as in itthaṁ satāṁ brahma-sukhānubhūtyā: he was realized as Brahman for those who were jñānīs (satām). (SB 10.12.11)

*pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā |
gṛhīta-cetā rājarṣe ākhyānaṁ yad adhītavān ||*

Though I was fixed in Brahmanand beyond the guṇas, my mind became attracted to the pastimes of the Lord. I thus learned about his pastimes. (SB 2.1.9)

Thus kaivalya should be explained in terms of these verses. If the word kaivalya is explained as "pure" then this indicates prīti, which is the purest. The meaning is prīti alone. Previously the word śuddha was explained in Bhakti Sandarbha to mean pure bhakti.

This was stated in explaining the faults of other things. *Dharmaḥprojjhita-kaitavo'tra paramaḥ* (SB 1.1.2) The commentary says "The prefix pra indicates rejection of even the desire for liberation." In Bhāgavatam, which presents bhagavata-dharma, the desire for liberation is considered cheating. If the word kaivalya is taken to mean Bhagavān, or his nature, then his nature is prīti alone.

*kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc
ceto 'livad yadi nu te padayo rameta*

Let us remain in hellish existence because of sinful actions, if our minds can

achieve prema at your lotus feet like bees. (SB 3.15.49)

Thus prīti is the conclusion, since everything ends in its cultivation. One other explanation is that prīti to the Lord which is superior to the kaivalya of liberation is the goal. Actually however the word kaivalya is mainly used to indicate pure bhakti, as was discussed before. This is illustrated with prose:

yathā-varṇa-vidhānam apavargaś cāpi bhavati

All these destinations are prescribed for the self according to the quality of their actions, as indicated in the Vedas. Liberation (apavarga--bhakti) is then achieved.

*yo 'sau bhagavati sarva-bhūtātmany
anātmnye 'nirukte 'nilayane paramātmmani
vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo
nānā-gati-nimittāvidyā-granthi-randhana-dvāreṇa
yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ*

That liberation, whose essential nature is unmotivated bhakti-yoga to the Lord full of qualities, who attracts the minds of all beings, who is not the object of merging, who is not described by material words, who remains beyond destruction of the universe, who is the most excellent ātmā, who is the son of Vasudeva, takes place by destruction of the knot of ignorance which causes various material goals, when there is association with devotees of the Lord. (SB 5.19.20)

The performance of duties offered to the Lord (yatha varṇa-vidhānam) gradually becomes liberation. The next verse defines liberation or apavarga. It is pure bhakti to the Lord, free of material attraction (anātmnye). He performs actions for the happiness of devotees, not for his own happiness. By his nature he is beyond the guṇas and words (anirukte). He is without disappearance (anilayane), always being manifest. The svarūpa (lakṣaṇa) of bhakti is that it is devoid of upādhis like liberation. The reason for the word apavarga is described. It takes place by destruction (randanam or apavarga) of the knot of ignorance, the cause of various material goals. The derivation of apavaraga is "that method by which one quits the material world (apavṛjyate)." *Viṣṇor anucaratvaṁ hi mokṣam āhur manīṣiṇaḥ*: the wise say that liberation is serving Viṣṇu. (Padma Purāṇa)

niścalā tvayi bhaktir yā saiva muktir janārdana |

muktā eva hi bhaktās te tava viṣṇo yato hareḥ ||

O Lord! Liberation means fixed bhakti to you since the devotees of Viṣṇu are liberated. (Skanda Purāṇa, Revā-khaṇḍa)

With this intention the Lord consoles Rukmiṇī:

*yān yān kāmayaśe kāmān mayy akāmāya bhāmini
santi hy ekānta-bhaktāyās tava kalyāṇi nityada*

The qualities for which you aspire in order to become free of material desires are eternally present in you, O angry woman, for you are my unalloyed devotee. (SB 10.60.50)

*mām prāpya māniny apavarga-sampadaṁ
vāñchanti ye sampada eva tat-patim*

O supreme reservoir of love, unfortunate are persons who even after obtaining me, the Lord of both liberation (bhakti) and material riches, hanker only for material treasures. (SB 10.60.53)

*jñānaṁ yad āpratinivṛtta-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ |
kaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratim na kuryāt ||*

If jñāna, the path approved for attaining the Lord, which creates indifference to the multitude of material guṇas, arises and is followed by satisfaction of the self, which creates complete detachment from the guṇas, then kaivalya is the approved path, bhakti-yoga. Experiencing bliss in bhakti, how can that person not have attraction for topics of the Lord? (SB 2.3.12)

The commentary says “Kaivalyam, the approved method, is bhakti-yoga.” “The approved method” means “the method to attain the Lord.” This happens when there is association with devotees. Śukadeva speaks the verse.

Text 17

In the list of ten topics of a Mahāpurāṇa, the word mukti (liberation) means the same. The chief meaning of the word poṣaṇais this also. Poṣaṇa means mercy. The highest point of mercy is the Lord giving prema. *Muktim dadāti karhicit sma na bhakti-yogam*: the Lord gives liberation but rarely bhakti. (SB

5.6.18)

*tvan-māyayāddhā jana īśa khaṇḍito
yad anyad āśāsta ṛtātmano 'budhaḥ
yathā cared bāla-hitam pitā svayam
tathā tvam evārhasi naḥ samīhitum*

O Lord! Since foolish people, injured by your māyā, desire things other than worshipping you, you should choose (without asking us) what is for our benefit, just as a father acts for the benefit of his son.

*ity ādi-rājena nutaḥ sa viśva-dṛk
tam āha rājan mayi bhaktir astu te*

After being praised by Pṛthu in this way, the Lord, seer of the whole universe, said, “O King! May you have bhakti to me!” (SB 4.20.31-21)

The quality of bhakti is prīti. Viṣṇu speaks the verse.

Text 18

Prīti was defined in Tattva Sandarbha in summary, as the highest human goal, as a result of hearing the scripture Bhāgavatam. This was also defined by Vyāsa in samādhi and by Śukadeva in his heart.

*yasyām vai śrūyamāṇāyām kṛṣṇe parama-pūruṣe |
bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā ||*

By hearing Bhāgavatam, bhakti (prīti) for the Supreme Lord Kṛṣṇa appears. Hearing it also destroys lamentation, illusion and fear in the human being. (SB 1.7.7)

*sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇam
tam akhila-vṛjina-ghnam vyāsa-sūnum nato 'smi*

Let me offer my respectful obeisances unto the son of Vyāsadeva, Śukadeva Gosvāmī, who destroys of all sin, and who, though fixed in his own bliss with no distractions, became attracted to the pastimes of Kṛṣṇa and mercifully spread the Bhāgavatam which describes Kṛṣṇa and reveals the rasa of his pastimes. (SB 12.12.69)

The promise of the work is this:

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyaṁ vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt ||*

The Supreme Lord becomes immediately captured in the heart of the accomplished devotees by hearing Bhāgavatam and even by those who have suddenly developed a desire to hear it. This does not happen with other works. In the Bhāgavatam alone, created by the Lord himself, is presented the real, permanent object which can be understood by those without selfish intentions, and which bestows auspiciousness and release from the material world of miseries. In the Bhāgavatam alone is presented the process for attaining that highest object, devoid of all material goals and liberation. (SB 1.1.2)

This is also indicated in the catuḥ-ślokī in an esoteric way. The third verse was explained in Bhagavat Sandarbha. This prīti as apavarga is shown to be composed of the highest mercy of the Lord and to be the result of hearing Bhāgavatam, for producing the highest result among the puruṣārthas. Nārada taught this by criticism to Vyāsa, who then manifested Bhāgavatam.

*yathā dharmādayaś cārthā muni-varyānukīrtitāḥ |
na tathā vāsudevasya mahimā hy anuvarṇitāḥ ||*

O venerable sage! You have not repeatedly described the glories of Vāsudeva Kṛṣṇa to the extent that you have glorified dharma, artha, kāma and mokṣa. (SB 1.5.9)

The word ca means “even.” He speaks of describing the glories of Kṛṣṇa with the hope that it would give rise to prīti for Kṛṣṇa. Nārada speaks the verse.

Text 19

Prīti's superiority to other types of liberation is proclaimed with strong words. Statements criticizing other attainments will be given. That criticism is sometimes done by pointing out the svarūpa of bhakti and sometimes its associated qualities. The criticism by showing the svarūpa of bhakti is as follows:

*yasyām eva kavaya ātmānam avirataṁ vividha-
vrjina-saṁsāra-paritāpopatapyamānam anusavanam*

*snāpayantas tayaiva parayā nirvṛtyā hy apavargam
ātyantikam parama-puruṣārtham api svayam āsāditam
no evādriyante bhagavadīyatvenaiva parisamāpta-sarvārthāḥ*

The wise, suffering from various calamities of material life, continually bathe themselves in the lake of bhakti. Because of its intense bliss, they do not strive for liberation, though it is considered the highest goal, which comes of its own accord since they have attained everything by being the servants of the Lord. (SB 5.6.17)

Yasyām refers to bhakti. They attain everything since liberation accompanies bhakti. Nārada-pañcarātra says:

*hari-bhakti-mahā-devyāḥ sarvā mukty-ādi-siddhayaḥ |
bhuktayaś cādbhutās tasyāś ceṭikāvad anuvratāḥ ||*

All the perfections like liberation and astonishing material gains follow after the Lord's bhakti like servants.

These other things are not respected. Indra says to Vṛtra:

*yasya bhaktir bhagavati harau niḥśreyaseśvare
vikṛḍato 'mṛtāmbhodhau kiṁ kṣudraiḥ khātakodakaiḥ*

A person who has bhakti to the Supreme Lord, Hari, the Lord of the highest auspiciousness, swims in the ocean of nectar. For him what use is Svarga, which is like the water in small ditches?(SB 6.12.22)

Śukadeva speaks the verse.

Text 20

Liberation is criticized by citing factors accompanying bhakti, in the next case by cultivation of topics concerning his qualities:

*duravagamātma-tattva-nigamāya tavātta-tanoś
carita-mahāmṛtābdhi-parivarta-parīśramaṇāḥ
na parilaṣanti kecid apavargam apīśvara te
caraṇa-saroja-haṁsa-kula-saṅga-visṛṣṭa-grhāḥ*

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 your form, qualities and pastimes. 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 the lotus of your feet. (SB 10.87.21)

Some people rid themselves of fatigue (pariśramanāḥ) by repetition of (parivarta) the great ocean of nectar of your pastimes when you manifest your form (atta-tanoḥ) in order to bestow to them realization of your true nature and form (ātmā-tattva) made of eternity, knowledge and bliss. They give up their houses by association with the parampara of disciples (kūla) arising from the lotus feet of great persons like Śukadeva (haṁsa). If these persons do not care for liberation, what to speak of the great souls like Śukadeva? The śrutis speak.

Text 21

In Bhakti Sandarbha, liberation is condemned by showing service to the Lord's feet and topics about his qualities, in Kapila's words:

*naikātmatām me sprhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi*

These devotees, who are engaged in service to my feet following scriptural rules, who desire only the taste of my beauty, who, gathering together, relish my pastimes amongst themselves, never desire to become one with Brahman. (SB 3.25.34)

The devotees never desire oneness (ekātmatām)--either merging in Brahman or merging in the Lord. By service to the Lord, the devotees reject all types of liberation:

*mat-sevayā pratītaṁ te sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ kuto 'nyat kāla-viplutam*

My devotees, who are always satisfied to be engaged in my 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 any perishable happiness? (SB 9.4.67)

Kapila also says:

*sālokya-sārṣṭi-sāmīpya- sārūpyaikatvam apy uta
dīyamānaṁ na grhṇanti vinā mat-sevanaṁ janāḥ*

The devotees do not accept living on my planet, having similar powers, staying close to me, or having a similar form, what to speak of merging into me, when these things are offered, unless it involves service to me. (SB 3.29.13)

In order to state that impersonal liberation as a human goal is useless, it is condemned as a goal by many verses. By the svarūpa of bhakti, liberation in general is condemned in Bhakti Sandarbha.

*na kiñcit sādhave dhīrā bhaktā hy ekāntino mama
vāñchanty api mayā dattaṁ kaivalyam apunar-bhavam*

But intelligent devotees, completely dedicated to me alone, do not desire liberation even if I offer it to them. (SB 11.20.34)

*naivecchaty āśiṣaḥ kvāpi brahmaṁsir mokṣam apy uta
bhaktiṁ parāṁ bhagavati labdhavān puruṣe 'vyaye*

Surely this saintly brāhmaṇa does not desire any benediction, not even liberation, for he has attained pure devotional service unto the inexhaustible Lord.(SB 12.10.6)

Liberation is condemned by the effects of bhakti, by describing the attachment to the Lord which defeats all other great happiness which counters suffering:

*nārāyaṇa-parāḥ sarve na kutaścana bibhyati
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ*

Devotees solely engaged in the service of Nārāyaṇa never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same. (SB 6.17.28)

The devotees see Svarga and hell as equally repugnant and they see that among those goals only bhakti is equal to the Lord. This is the meaning of their seeing things equally (tulyārtha-darśinaḥ). Śiva speaks to Devī.

Text 22

Bhakti is praised for its great longing to serve the Lord.

ko nv īśa te pāda-saroja-bhājāṁ

*sudurlabho 'rtheṣu caturṣv apīha
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ*

What among the four goals of artha, dharma, kāma and mokṣa is difficult to achieve for one who worships your lotus feet? O Lord! I therefore do not accept these things, since I am enthusiastically engaged in serving your lotus feet. (SB 3.4.15)

Íśa is a vocative “O Lord!” Uddhava speaks to the Lord.

Text 23

Bhakti is praised by showing desire for the object of worship while offering everything to him.

*na pārameṣṭhyaṁ na mahendra-dhiṣṇyaṁ
na sārvabhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
mayy arpitātmecchati mad vinānyat*

One who has fixed his consciousness on me desires neither the position or abode of Brahmā or Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of yoga, nor liberation. Such a person desires me alone. (SB 11.14.14)

The commentary says, “Rasādhipatyam also includes Pātāla and other lower planets. Apunarbhavam means liberation. He does not desire other things if it means giving up me. I am dearest to the devotee.” Sārva-bhaumam means sovereignty like that of Priyavrata. The four items starting with paremeṣṭhya gradually sink lower and lower. If the higher goal is rejected, then what to speak of the lower goals? Yoga siddhis and liberation are placed last since they are considered the worst. Of the two, liberation is better than siddhis. The Lord speaks.

Text 24

*na nāka-prṣṭhaṁ na ca pārameṣṭhyaṁ
na sārva-bhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
samañjasa tvā virahayya kāṅkṣe*

O my Lord, source of all opportunities! I do not desire to enjoy in Dhruva-loka, 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 the master of the powers of mystic yoga, nor do I want liberation. Burning in separation from you, these things will not satisfy me. (SB 6.11.25)

Nākapṛsthāṁ means Dhruva-loka. As previously, the first four are in order of lesser status to express kaimuṭya. Dhruva-loka is the best, being endowed with the place of Viṣṇu. Vṛtra speaks.

Text 25

Bhakti is praised for its great surrender.

*na nāka-prṣṭhāṁ na ca sārva-bhaumāṁ
na pārameṣṭhīyaṁ na rasādhipatyam
na yoga-siddhīṁ apunar-bhavaṁ vā
vāñchanti yat-pāda-rajāḥ-prapannāḥ*

Those who have attained the dust of your lotus feet never hanker for the kingship of heaven, limitless sovereignty on earth, the position of Brahmā or rulership over lower planets. They are not interested even in the perfections of yoga or in liberation itself. (SB 10.16.37)

Since the devotees do not desire Dhruva-loka, definitely they do not desire lordship on earth. If they do not desire Brahma-loka they definitely do not desire lower planets. The word vā indicates “even.” They do not desire even liberation. The words “dust from your feet” indicate deep surrender, special devotion. The wives of Kāliya speak to the Lord.

Text 26

Bhakti is praised for singing about the Lord’s qualities:

*tuṣṭe ca tatra kim alabhyam ananta ādye
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatām naḥ*

What cannot be attained if the unlimited original Lord is satisfied? Since we glorify and relish the lotus feet of the Lord, what is the need for dharma,

artha and kāma which are achieved automatically by the transformations of the guṇas? What is the need of liberation? (SB 7.6.25)

What is the need for liberation (aguṇena)? We glorify and serve the sweet taste of those feet. Prahlāda speaks to the demon's children.

Text 27

Bhakti is praised by hearing about his qualities.

*varān vibho tvad varadeśvarād budhaḥ
katham vṛṇīte guṇa-vikriyātmanām
ye narakāṇām api santi dehinām
tān īśa kaivalya-pate vṛṇe na ca*

O Lord! How can an intelligent person ask for benedictions from you, the Lord who gives all benedictions? O Lord of liberation! I do not ask for those benedictions which exist for people in hellish existence, with minds which are a transformation of the guṇas.

*na kāmāye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ*

I do not desire anything, and especially I do not want liberation, in which there is no nectar of your lotus feet, coming from the hearts of great devotees and falling from their mouths. Give me millions of ears. That is my request. (SB 4.20.23-24)

Tad api means “even liberation” in the second verse. Pṛthu speaks to Viṣṇu.

Text 28

Bhakti is praised for desiring to attain the Lord's service:

*yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyām śriyaṁ sura-varaiḥ sadayāvalokām
naicchan nṛpas tad-ucitaṁ mahatām madhudviṭ-
sevānurakta-manasām abhavo 'pi phalguḥ*

King Bharata did not desire the earth, sons, relatives, objects, wife, all difficult to give up, and did not desire his wealth which was desired by the devatās and which cast glances asking to be engaged in his service. That is

appropriate, for even liberation is insignificant for the great devotees whose minds are attracted to serving the Supreme Lord. (SB 5.14.44)

Śukadeva speaks the verse.

Text 29

Liberation is condemned and bhakti is praised by devatās serving as protectors of planets.

*pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākrāntaṁ hṛdaya-kamalaṁ tad-gṛhaṁ pratyabodhi
kāla-grastaṁ kiyad idam aho nātha śuśrūṣatām te
muktis teṣām na hi bahumatā nārasimhāparaiḥ kim*

Your share of sacrifice has been taken back by you, our deliverer. You have illuminated your residence, our lotus hearts, afflicted by the demon. What is this post of Indra devoured by time? O Narasimha! Those who engage in your service do not give any regard to liberation. What then is the use of other things? (SB 7.8.42)

The meaning is clear. Indra speaks to Narasimha.

Text 30

Liberation is condemned and bhakti is praised for association with great devotees among its causes.

*kṣaṇārdhenāpi tulayena svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasyamartyānām kim utāśiṣaḥ*

What to speak of any blessings on this earth, or on Svarga, even the blessing of liberation cannot compare with even half a moment's association with the devotee of the Lord. (SB 4.24.57)

The commentary says, "One who has entered the feet of the Lord has no fear of death. That is his attainment. And association with his devotees dances on the head of all human goals." Śiva speaks to the Pracetas.

Text 31

The Pracetas say:

*yāvat te māyayā spr̥ṣṭā bhramāma iha karmabhiḥ
tāvad bhavat-prasaṅgānām saṅgaḥ syān no bhav bhav*

As long as we wander about in this world because of our actions, contaminated by māyā, we want the association of devotees, life after life.

*tulayāma lavenāpi na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ*

We do not compare attainment of Svarga or liberation to even a moment's association with a devotee, what to speak of comparing it to the enjoyments of this life. (SB 4.30.33-34)

Worried that they will return to the material world, the Pracetas pray for the cause of removing this possibility. Other things cannot compare to association. That is expressed in the second verse. In the first verse they pray for attaining closeness to the Lord's feet out of prema rather than praying for liberation with closeness. The Pracetas speak to the eight-armed form of the Lord.

Text 32

Elsewhere also this meaning is seen as the highest result of the various scriptures.

*yathā śrī-nitya-muktāpi prāpta-kāmāpi sarvadā |
upāste nityaśo viṣṇum evaṁ bhakto bhaved api ||*

Just like the nitya-muktas who have all desires fulfilled always worship Viṣṇu, one should be a devotee. Bṛhat-tantra quoted in Madhva's commentary

*na hrāso na ca vṛddhir vā muktānām vidyate kvacit |
vidvat-pratyakṣa-siddhatvāt kāraṇābhāvato'numā ||
harer upāsanā cātra sadaiva sukha-rūpiṇī |
na ca sādhana-bhūtā sā siddhir evātra sā yataḥ ||*

The liberated souls have no decrease or increase in their forms at all since they have perfected spiritual perception and lack material senses. The worship of the Lord is always filled with happiness. It is not a practice since it is perfected. (Brahma-vaivarta Purāṇa)

sarvadaitam upāsīta yāvad-vimuktir muktā hy etam upāsate

Until liberation one worship the Lord at all times. After liberation one also worships him. (Sauparṇa-śruti)

muktānām api bhaktir hi paramānanda-rūpiṇī

The bhakti of the liberated souls is filled with the highest bliss. From śruti quoted in Bhārata-tātparya

The same meaning is found in Bṛhad-gautamīya-tantra:

*evam dīkṣāṁ cared yas tu puruṣo vīta-kalmaṣaḥ |
sa loka vartamāno’pi jīvan-mukta pramodate ||
uditākṛtir ānandaḥ sarvatra sama-darśakaḥ |
pūrṇāhantāmayī sākṣād bhaktiḥ syāt prema-lakṣaṇā ||*

The person who undergoes initiation and is free of sin, though living in this world, enjoys as a liberated jīva. He has a form of bliss and sees equally everywhere. This bhakti filled with consciousness is characterized as prema.

He sees equally because he is devoid of decrease or increase. In the same scripture, the sages say:

*katham bhaktir bhavet premnā jīvan-muktasya nārada |
jīvan-mukta-śarīrāṇām cit-sattā-niḥspṛhā yataḥ |
virakteḥ kāraṇaṁ bhaktiḥ sā tu muktes tu sādhanam ||*

What is that bhakti of the jīvan-mukta in prema? O Nārada! Since the bodies of these jīvan-mukta devotees are without desire and are spiritual, bhakti is said to be the sādhana for liberation and the cause of detachment.

nārada uvāca –

*bhadram uktaṁ bhavadbhiś ca muktis turyātītā nigadyate |
kṛṣṇa-dhāma-mayaṁ brahma kvacit kutrāpi bhāsate ||
nirbījendriyagaṁ tat tu ātmasthaṁ kevalaṁ sukham |
kṛṣṇas tu paripūrṇātmā sarvatra sukha-rūpakaḥ |
bhakti-vṛtti-kṛtābhyāsāt tat-kṣaṇād gocarīkṛtaḥ ||*

Nārada said: You have spoken correctly. Liberation is beyond the fourth state. Brahman, which constitutes Kṛṣṇa’s abode, shines everywhere. It is pure happiness situated in the ātmā, and is not perceived by senses. Kṛṣṇa, the complete ātmā, the form of happiness everywhere, becomes visible immediately by practice of devotional activities.

Even the gurus of Advaita agree that bhakti is a liberated condition. *Yaṁ ha vai sarve vedā ānamanti mumukṣavo brahma-vādinaś ca*: all the Vedas, persons desiring liberation and liberated persons worship the Lord.

(Nṛsimha-tāpanī Upaniṣad 2.4) Śaṅkara's commentary says "Liberated persons also worship the Lord, having made a deity form with ease." Brahma-vādinah means persons who are fixed in Brahman, in order to speak about it. They are thus liberated persons, according to the aphorism *vāda sthairyē*. (Pānini 7.2.7) *Teṣāṁ jñānī nitya-yukta eka-bhaktir viśiṣyate*: among them the jñānī (a brahma-vādin), always engaged in the service of the Lord, endowed with pure bhakti, is the best. (BG 7.17)

This bhakti is attained by great mercy of the Lord.

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

O Viṣṇu! I do not pray for liberation sālokya or sārūpya. I desire your mercy. O fortunate one, fixed in vows! (Jītaṅta stotra, Nārada-pañcarātra)

*na dharmaṁ kāmam arthaṁ vā mokṣaṁ vā varadeśvara |
prārthaye tava pādābje dāsyam evābhikāmaya ||
punaḥ punar varān ditsur viṣṇur muktiṁ na yācitaḥ |
bhaktir eva vṛtā yena prahlādaṁ taṁ namāmy aham ||
yadṛcchayā labdham api viṣṇor dāśarathes tu yaḥ |
naicchan mokṣaṁ vinā dāsyam tasmai hanumate namaḥ ||*

O lord of boons! I do not pray for dharma, kāma, artha or mokṣa. I desire service at your lotus feet. I do not ask Viṣṇu for liberation though he desires to give boons. I offer respects to Prahlāda who accepted bhakti. I offer respects to Hanumān who did not desire liberation without service to Rāma, even if it is given by chance. (Nārāyaṇā-vyūha-stava, from Hāyaśīrṣa pañcarātra).

The obstacles created by the puruṣārthas are criticized:

*dharmārtha-kāma-mokṣeṣu necchā mama kadācana |
tat-pāda-paṅkajasyādho jīvitaṁ dīyatāṁ mama ||*

I do not desire dharma, artha, kāma or mokṣa at any time. May I be given life at the lotus feet of the Lord. (Jītaṅta-stotra)

It is not astonishing that the puruṣārthas are surpassed by prīti for the Lord.

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāśate surāḥ
harāv abhaktasya kuto mahad-guṇā*

manorathenāsati dhāvato bahiḥ

The devatās constantly dwell with all good qualities in that person who has pure bhakti for the Lord. There are no good qualities in the non-devotee who chases after temporary material objects with a desire for material pleasure.(SB 5.18.12)

Prīti is said to be endowed with compassion which arises as bhakti's nature:

*na kāmaye 'haṁ gatim īśvarāt parām
aṣṭarddhi-yuktām apunar-bhavaṁ vā
ārtiṁ prapadye 'khila-deha-bhājām
antaḥ-sthito yena bhavanty aduḥkhāḥ*

I do not pray to the Supreme Lord for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering. (SB 9.21.12)

The meaning is clear. A dayā-vīra (a person dedicated to showing mercy) will give up things because he is merciful, or a person will give up things if he does not know the actual value of the objects involved. One may think that King Ranti, as a dāna-vīra (generous in giving) who could renounce any amount of wealth that he had attained, rejected liberation simply out of enthusiasm generated by his prīti to the Lord (without knowing its value), which stimulated his nature of giving in charity (dāna-vīra). But this was not the reason. (He did so because prīti for the Lord is more relishable than liberation). Examples are seen in Śukadeva and others who realized all truth and were fixed in the highest goal.

Thus prīti for the Lord is superior to all types of liberation. Rantideva speaks.

All Sādhanaś should lead to Prīti

Text 33

It is pointed out that this is also the principal result of other Vedic sādhanas:

*pūrtena tapasā yajñairdānair yoga-samādhinā
rāddham niḥśreyasaṁ puṁsāṁmat-prītis tattvavin-matam*

The result that men attain by pious acts, austerity, sacrifices, charities, and concentration in yoga should be pleasing me. (SB 3.9.41)

The commentary says, “It is said that there is nothing greater than affection for me. The result (niḥśreyasaṁ) of perfection (rāddham) by charity etc. is affection for me only. That is the opinion of knowers of the truth.”

Text 34

Those who do not know the truth think the result is different:

*aham ātmātmanāṁ dhātāḥpreṣṭhaḥ san preyasām api
ato mayi ratim kuryāddehādir yat-kṛte priyaḥ*

O Brahmā! I am the soul in all the living beings. Among all dear things I am the dearest object to

the living beings. For this reason the body and family are dear to a person. Therefore one should have love for me. (SB 3.9.42)

I am the ātmā, or Paramātmā, like the sun, of all pure jīvas, who are like rays.

*kṛṣṇam enam avehi tvam ātmānam akhilātmanām
jagad-dhitāya so 'py atra dehīvābhāti māyayā*

You should know Kṛṣṇa to be the soul of all living entities. For the benefit of the whole universe, out of his causeless mercy he has appeared as an ordinary human being by the strength of his māyā. (SB 10.14.55)

I am dear among all dear ātmās. I am most excellent. For this reason, things like the body become dear to the ātmās. Thus everyone should have affection for me. And not knowing me, they do not have affection. Garbodakaśāyī speaks to Brahmā.

Text 35

A person who has pure prīti is the best of all:

*rajobhiḥ sama-saṅkhyātāḥ pārthivair iha jantavaḥ
teṣāṁ ye kecanehante śreyo vai manujādayaḥ*

In this material world there are as many living entities as atoms. Among these living entities, a few are human beings or devatās, and among them, a few practice dharma.

*prāyo mumukṣavas teṣāṁ kecanaiva dvijottama |
mumukṣūṇāṁ sahasreṣu kaścin mucyeta sidhyati*

O best of the brāhmaṇas! Out of those follow dharma, only a few desire liberation. Among many thousands who desire liberation, one person becomes a jīvan-mukta and out of many such persons, only one attains liberation.

*muktānām api siddhānām nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ prasāntātmā koṭiṣv api mahā-mune*

O great sage! Greater than those who are jīvan-mukta and greater than those who attain liberation is the devotee of Lord Nārāyaṇa. Such a devotee, who is in śānta or other rasas, is very rare, even among ten million people. (SB 6.14.3-5)

Śreyah means dharma, actions for attaining happiness in the next life. Among those desiring liberation one may become jīvan-mukta (mucyeta). The jīvan mukta who does not commit offense to the Lord is perfect (sidhyati). Sidhyati means that such a person attains liberation at death.

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṁ tataḥ
patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*

O lotus-eyed Lord, although nondevotees, having impure intelligence because of not having devotion to you, think that they are liberated and become jīvan-mukta after severe austerities and penances, they fall down from their position of imagined superiority because they have no regard for the lotus feet of you and your devotees. (SB 10.2.32)

*jīvan-muktāḥ prapadyante punaḥ saṁsāra-vāsanām |
yady acintya-mahā-śaktau bhagavatya aparādhinaḥ ||*

The jīvan-mukta again become subject to material desires if they offend the Lord, possessor of inconceivable, great śakti. (Bhāgavata-pariśiṣṭa)

*nānurvrajati yo mohād vrajantaṁ parameśvaram |
jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ ||*

He who out of bewilderment does not follow the Supreme Lord as he moves in procession, though he has burned all his karmas by the fire of knowledge, becomes a brahma-rākṣasa. (Viṣṇu-bhakti-candrodaya)

These proofs were given in Bhakti Sandarbha.

Among the ten millions of jīvan-mukta (muktānām) and liberated jīvas (siddhānām) a person who surrenders to Viṣṇu is rarest.

*nāyaṁ sukhāpo bhagavān dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām yathā bhaktimatām iha*

The Lord, son of Yaśodā, is not easily available to materialists or to jñānīs with realization of ātmā, but is easily available to persons with devotion to the son of Yaśodā. (SB 10.9.21)

dadāti karhicit sma na bhakti-yogam

The Lord gives liberation but rarely gives bhakti. (SB 5.6.18)

A surrendered soul is rare because he is firmly (pra) fixed in the true nature of the Lord (śāntātmā). The Lord himself has explained śamo man-niṣṭhatā buddheḥ: śama (or śānta) means “fixing the intelligence in me.” (SB 11.19.36) Parīkṣit speaks to Śukadeva.

Text 36

Therefore it is said:

*prāyeṇa munayo rājan nivṛttā vidhi-śedhataḥ |
nairguṇya-sthā ramante sma guṇānukathane hareḥ ||*

O King! Generally the sages who are beyond rules and prohibitions, who are situated beyond the guṇas, take pleasure in glorifying the qualities of the Lord. (SB 2.1.7)

In three verses it is shown that bhakti is practiced by the best of the ātmārāmas. Those who do not have bhakti are condemned.

tad aśma-sāraṁ hṛdayaṁ batedaṁ

*yad gr̥hyamāṇair hari-nāma-dheyaiḥ |
na vikriyetātha yadā vikāro
netre jalam̐ gātra-ruheṣu harṣaḥ ||*

That heart which does not transform on hearing the names of the Lord, even though he shows tears in the eyes and hair standing on end, is made of iron. (SB 2.3.24)

Therefore it is said:

*tathāpi brūmahe praśnāṁs tava rājan yathā-śrutam
sambhāṣaṇīyo hi bhavān ātmanaḥ śuddhim icchatā*

O King! Thus I will answer your questions as I have heard from authorities. I will speak to you because you desire purification of the self. (SB 7.13.23)

Śuddhim means “inclination for pure bhakti.” Dattatreya speaks to Prahlaḍa.

Text 37

Therefore it is said:

*vāg gadgadā dravate yasya cittam̐
rudaty abhīkṣṇam̐ hasati kvacit ca
vilajja udgāyati nṛtyate ca
mad-bhakti-yukto bhuvanam̐ punāti*

A devotee whose speech is choked up, whose heart is melted, who cries continually and sometimes laughs, sometimes feels ashamed, sometimes sings loudly and sometimes dances—a devotee thus fixed in loving service to me purifies the entire universe. (SB 11.14.24)

The meaning is clear.

Text 38

*nirapekṣam̐ munim̐ śāntam̐ nirvairam̐ sama-darśanam̐
anuvrajāmy aham̐ nityam̐ pūyety aṅghri-reṇubhiḥ*

I always follow the footsteps of my pure devotees, who are free from all personal desire, are rapt in thought of my pastimes, are fixed in me, without any feelings of enmity, and are equal to all conditions of the world. Let me be purified by the dust from their feet! (SB 11.14.16)

Nirapekṣam means a devotee with no desires except for the Lord. This

devotee is without agitation (śāntam). Thus he has no enemies anywhere. He is devoid of thinking of objects as good or bad (sama-darśanam). I follow a devotee such as Nārada, because by such good conduct filled with pure bhakti, I develop excellent bhakti for him. How can it be hidden? I should be purified by the dust from their feet. I will be purified from the fault of not responding fully to his bhakti. The Lord speaks the verse.

Text 39

*guṇair alam asaṅkhyeyair māhātmyaṁ tasya sūcyate
vāsudeve bhagavati yasya naisargikī ratih*

Who can list the innumerable qualities of Prahlāda Mahārāja! It is accurately said that his greatness was his natural attraction for Vāsudeva. (SB 7.4.36)

Tasya refers to Prahlāda. Śukadeva speaks the verse.

Text 40

Thus it is proved that prīti is the highest puruṣārtha.

*atha ha vāva tava mahimāmṛta-rasa-samudra-vipruṣā
sakṛd avalīḍhayā sva-manasi niṣyandamānānavarata-
sukhena vismārita-dṛṣṭa-śruta-viṣaya-sukha-leśābhāsāḥ
parama-bhāgavatā ekāntino bhagavati sarva-bhūta-priya-suhṛdi
sarvātmani nitarāṁ nirantaraṁ nirvṛta-manasaḥ katham u ha
vā ete madhumathana punaḥ svārtha-kuśalā hy ātma-priya-
suhṛdaḥ sādhas tvac-caraṇāmbujānusevāṁ visṛjanti na
yatra punar ayaṁ saṁsāra-paryāvartaḥ*

The highest devotees, having forgotten even a trace of material happiness by the continuous bliss of prema flowing in their minds after having tasted one drop of the ocean of sweet nectar of your glories, have faith in the Lord alone, who is the best friend of all beings and who is situated within all beings. How can these devotees, whose minds are continuously blissful, who know their own benefit and are friends with you, give up service to your lotus feet, which prevent return to this material world? (SB 6.9.39)

Having tasted the nectar even once, this is the effect. Nārada also indicates this:

kāmādibhir anāviddhaṁ praśāntākhila-vṛtti yat

cittaṁ brahma-sukha-spr̥ṣṭaṁ naivottiṣṭheta karhicit

When one's consciousness is uncontaminated by material lusty desires, when it is peaceful in all activities and is touched by the happiness of Brahman, the consciousness does not deviate at any time. (SB 7.15.35)

Ātma-priya-suhṛdaḥ means the devotees who have you (ātmā) as the dear friend. The devatās speak to the Lord.

Text 41

Thus it is said:

*tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ |
tal labhyate duḥkhavad anyataḥ sukhaṁ
kālena sarvatra gabhīra-ramhasā ||*

The wise man strives for that happiness which is not attained by jīvas wandering from Brahma-loka to the lowest species. Material happiness is attained in all cases without endeavor, by the law of karma, just like distress, through the force of fast moving time.

*na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim |
smaran mukundāṅghry-upagūhanaṁ punar
vihātum icchen na rasa-graho janaḥ ||*

Oh! The person who serves Mukunda will never under any condition return to the material world, unlike practitioners of other processes. Remembering the embrace of the Lord's lotus feet, eager for that taste he has experienced, he will not desire to give up those feet again. (SB 1.5.18-19)

The meaning is clear. Nārada speaks.

Text 42

*bhajanty atha tvām ata eva sādhave
vyudasta-māyā-guṇa-vibhramodayam
bhavat-padānusmaraṇād ṛte satām
nimittam anyad bhagavan na vidmahe*

The devotees worship you, who destroy the abundant illusions arising from the guṇas of māyā. For the devotees, I do not know any result from

worshipping you except remembrance of your lotus feet. (SB 4.20.29)

The commentary says, “Because you are affectionate to the fallen, the devotees give up all desires. After gaining knowledge, they worship the Lord who destroys the effects of action of the guṇas of māyā. For what purpose do they worship? I do not know any other result than remembering your lotus feet.” Pṛthu speaks to Viṣṇu.

Text 43

Therefore the devotees should desire prīti. Everything else is useless:

*sukhopaviṣṭaḥ paryanke rama-kṛṣṇoru-mānitaḥ
lebhe manorathān sarvān pathi yān sa cakāra ha*

Having been honored so much by Balarāma and Kṛṣṇa, Akrūra, seated comfortably on a couch, felt that all the desires he had contemplated on the road were now fulfilled.

*kim alabhyaṁ bhagavati prasanne śrī-niketane
tathāpi tat-parā rājan na hi vāñchanti kiñcana*

My dear King, what is unattainable for one who has satisfied the Supreme Lord, the shelter of the goddess of fortune? Even so, those who are dedicated to his devotional service never want anything from him. (SB 10.39.1-2)

Akrūra is the subject. His desire were full of bhakti only:

*kiṁ mayācaritaṁ bhadraṁ kiṁ taptaṁ paramaṁ tapaḥ
kiṁ vāthāpy arhate dattaṁ yad draṁśyāmy adya keśavam*

What pious deeds have I done, what severe austerities undergone, what worship performed or charity given so that today I will see Keśava? (SB 10.38.3)

Why did he not ask for liberation? Nothing was left unattained on seeing Kṛṣṇa. Śukadeva speaks the verse.

Text 44

*punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu |
mahatsu yām yām upayāmi sṛṣṭiṁ*

maitry astu sarvatra namo dvijebhyaḥ ||

On the other hand, in whatever birth I receive, may I have rati for the unlimited Lord, excellent association with his devotees who take shelter of him and friendship with all living beings! I offer respects to the brāhmaṇas. (SB 1.19.16)

Sṛstim means birth. May I be a friend to all beings, by having equal vision. I should have special respect for the brāhmaṇas. Parīkṣit speaks.

Text 45

Therefore it is said:

*na vai mukundasya padāravindayo
rajo-juṣas tāta bhavādrśā janāḥ
vāñchanti tad-dāsyam ṛte 'rtham ātmano
yaḍṛcchayā labdha-manaḥ-samṛddhayaḥ*

O Vidura! Those like you who taste the dust from the lotus feet of Mukunda do not desire anything for themselves except service to him. Their minds are completely satisfied with whatever object comes to them by chance. (SB 4.9.36)

Their minds are satisfied easily (yaḍṛcchayā). By the power of bhakti, a particle of the Lord's merciful glance yields all puruṣārthas. *Naicchan mukti-pater muktim*: he did not desire the liberation awarded by the giver of liberation. (SB 4.9.29) In relation to Dhruva, mukti does not mean liberation but dāsyam according to the context of previous verses. *Viṣṇor anucaratvaṁ hi mokṣam āhur manīṣiṇaḥ*: the wise say that liberation means following Viṣṇu. (Padma Purāṇa) Maitreya speaks the verse.

Text 46

*yat tad bhagavatānadhigatānyopāyena yācñā-
cchalenāpahṛta-sva-śarīrāvaśeṣita-loka-trayo varuṇa-pāśaiś ca
sampratimukto giri-daryām cāpaviddha iti hovāca*

Because the Lord, finding no other means, used the trick of begging to take away the three worlds from Bali, leaving only his body as his possession, bound him with Varuṇa's ropes, and locked him in a mountain cave, Bali spoke as follows.

*nūnaṁ batāyaṁ bhagavān artheṣu na niṣṇāto yo 'sāv
indro yasya sacivo mantrāya vṛta ekāntato bṛhaspatis
tam atihāya svayam upendreṇātmānam ayācatātmanaś
cāśiṣo no eva tad-dāsyam ati-gambhīra-vayasaḥ kālasya
manvantara-parivṛttam kiyal loka-trayaṁ idam*

Indeed, Indra, who employed Bṛhaspati as his exclusive assistant and minister, is not experienced in affairs. Neglecting the Lord, he instead asked me for the three worlds, material happiness, using the Lord, and not service to the Lord. What value are the three worlds, which change every Manvantara by the great speed of time?

*yasyānudāsyam evāsmat-pitāmahaḥ kila vavre na tu
sva-pitryaṁ yad utākutobhayaṁ padaṁ dīyamānaṁ
bhagavataḥ param iti bhagavatoparate khalu sva-pitari*

Our grandfather accepted only service to the servants of the Lord, and not the rulership of the three worlds, which the Lord offered him when he killed his father. He did not even accept liberation, the place of no fear.

*tasya mahānubhāvasyānupatham amṛjita-kaṣāyaḥ ko
vāsmad-vidhaḥ parihīṇa-bhagavad-anugraha upajigamiṣatīti*

What materially contaminated person like me, devoid of the Lord's mercy, desires to follow a path similar to that of the great devotee Prahlāda? (SB 5.24.23-26)

The commentary says, "His pure bhakti is described. Yat tat indicates that this is well known. Bali then spoke. Indra neglected Upendra, not desiring him as the puruṣārtha (tam atihāya). He asked me for the insignificant three worlds using the Lord. Anudāsyam means being the servant of the Lord's servant. *Naya mām nija-bhṛtya-pārśvam*: take me to the side of your servant. (SB 7.9.24) Sva-pitryam means ruling the three worlds. Akutobhayam padam means liberation. He did not accept that. Why? He considered it to be separate from the Lord (bhagavataḥ param iti). Both liberation and kingdom were but shadows of the Lord's aṁśa. When did he offer this? The Lord offered this when he had killed the father." Śukadeva speaks the verse.

Text 47

The purity of the devotees has been shown by their indifference to happiness and distress as stated in *nārāyaṇa-parāḥ sarve*. (SB 6.17.28) The Lord removes all else from those to whom he shows mercy.

*brahman yam anugrṇāmi tad-viśo vidhunomy aham
yan-madaḥ puruṣaḥ stabdho lokam mām cāvamanyate*

O Brahmā! Intoxicated by wealth, a person becomes arrogant. Thus he has no respect for anyone within the three worlds, not even for me. To such a person I show special favor by taking away all his possessions. (SB 8.22.24)

*trai-vargikāyāsa-vighātam asmat-
patir vidhatte puruṣasya śakra
tato 'numeyo bhagavat-prasādo
yo durlabho 'kiñcana-gocaro 'nyaiḥ*

O Indra! Our Lord obstructs endeavors for artha, dharma and kāma. One should infer that this is the Lord's mercy, which is rarely attained by others but attained by those with attachment to only the Lord. (SB 6.11.23)

If somehow the Lord's unalloyed devotee develops attraction for artha, dharma and kāma, the Lord personally arranges for its removal (vighātam). That mercy is available to the person who has no desires (akiñcana-gocara). Thus the Lord removes desires for liberation as well. Akiñcana-gocara means "available by pure bhakti" as explained in Bhakti Sandarbha. Vṛtra speaks to Indra.

Text 48

If sometimes these devotees pray for other things, it is for use in service, nor for themselves.

*yakṣyati tvām makhendreṇa rājasūyena pāṇḍavaḥ
pārameṣṭhya-kāmo nṛpatir tad bhavān anumodatām*

Desiring paramēṣṭhya, Yudhiṣṭhira intends to worship you with the greatest fire sacrifice, the Rājasūya. Please bless his endeavor. (SB 10.70.41)

Paramēṣṭhi here means the lord of Dvārakā, Kṛṣṇa. The usage is found in the story of Sudāmā. *Tāvac chrīr jagrhe hastam tat-parā paramēṣṭhinaḥ*: devoted goddess Rukmiṇī took hold of Kṛṣṇa's hand (SB 10.81.10)

Thus Yudhiṣṭhira desired powers like that of the Lord of Dvārakā in

Indraprastha. He desired this only because his city should be suitably wealthy for Kṛṣṇa to live there. It cannot be otherwise for it is said:

*kiṁ te kāmāḥ sura-spārḥā mukunda-manaso dvijāḥ |
adhijahrur mudam rājñāḥ kṣudhitasya yathetare ||*

Did these things give joy to the King, whose mind was only fixed on Mukunda without deviation and nothing else?(SB 1.12.6)

It is seen that he attained this position by the mercy of the Lord:

*sabhāyām maya-klptāyām kvāpi dharma-suto 'dhirāt
vrto 'nugair bandhubhiś ca kṛṣṇenāpi sva-cakṣuṣā
āsīnaḥ kāñcane sākṣād āsane maghavān iva
pārameṣṭhya-śrīyā juṣṭaḥ stūyamānaś ca vandibhiḥ*

It so happened that Emperor Yudhiṣṭhira, the son of Dharma, was sitting just like Indra on a golden throne in the assembly hall built by Maya Dānava. Present with him were his attendants and family members, and also Kṛṣṇa, his special eye. Displaying the wealth of Brahma himself, King Yudhiṣṭhira was being praised by the court poets. (SB 10.75.34-35)

Kṛṣṇa was his eye. This means that Yudhiṣṭhira acted only according to Kṛṣṇa's desire. A person with eyes desires a visible object for the pleasure of his eye. A blind man cannot see this object. But if he closes his eyes, the eye becomes useless. (Without seeing Kṛṣṇa his eye was useless.) The sages say to Parīkṣit about the Pāṇḍavas:

*na vā idam rājarṣi-varya citram
bhavatsu kṛṣṇam samanuvrateṣu |
ye 'dhyāsanam rāja-kirīṭa-juṣṭam
sadyo jahur bhagavat-pārśva-kāmāḥ ||*

O best of kings! It is not surprising that those desiring to associate with the Lord, born in the Pāṇḍava family and devoted solely to Kṛṣṇa, immediately gave up the royal throne served by kings' crowns. (SB 1.19.20)

Therefore you should be pleased (bhavān anumoditām). The Lord is pleased with those who are dedicated completely to him. The Lord himself says:

*yān yān kāmāyase devī mayy akāmāya bhāmini
santi hy ekānta-bhaktāyās tava kalyāṇi nityada*

Whatever qualities you hope for in order to become devotional (akāmāya) are eternally present in you, O auspicious woman, for you are my unalloyed devotee. (SB 10.60.50)

Akāma means pure bhakti filled with prīti without any material kāma. Similarly in *akāmaḥ sarva-kāmo vā* (SB 2.3.10), akāmaḥ means having desire only for bhakti. In describing bhakti Prahlāda has said:

*bhṛtya-lakṣaṇa-jijñāsur bhaktaṁ kāmeṣv acodayat
bhavān saṁsāra-bījeṣu hṛdaya-granthiṣu prabho*

Curious about the symptoms of your devotee, you have sent me into a world of enjoyment, the seed of saṁsāra, which creates the knot in the heart. (SB 7.10.3)

*ahaṁ tv akāmas tvad-bhaktas tvaṁ ca svāmy anapāśrayaḥ
nānyathehāvayor artho rāja-sevakayor iva*

I am your servant, not desiring benefits, and you are my master, without dependence on service. Our relationship should not be anything else--such as that of a material king and servant. (SB 7.10.6)

Therefore akāmāya means “for a wealth of service offered with prīti.” Whatever things you desire for pure prīti, O Devī, are eternally present already since you are my consort, the eternal Lakṣmī. Ekānta-bhaktāyāḥ indicates that she is devoid of desire for herself. Kāmini (bhāmini in this text) indicates that she has desire only for the Lord. Kalyāni indicates that she shows no obstacles in her pure service. The Lord speaks to Rukmiṇī.

Text 49

*na vā idaṁ rājarṣi-varya citraṁ
bhavatsu kṛṣṇaṁ samanuvrateṣu |
ye ’dhyāsanāṁ rāja-kirīṭa-juṣṭaṁ
sadyo jahur bhagavat-pārśva-kāmāḥ ||*

O best of kings! It is not surprising that those desiring to associate with the Lord, born in the Pāṇḍava family and devoted solely to Kṛṣṇa, immediately gave up the royal throne served by kings’ crowns. (SB 1.19.20)

Here kāma means desire for being near the Lord. Since they had extreme prīti for the Lord because of the pain, they could not be satisfied with his

internal manifestation. Therefore they prayed to be near him by breaking the bondage to family life which is an obstacle to attaining him. They are like children imprisoned far away from their parents, who are the only persons who can make them happy.

*trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-
saṁsāra-cakra-kadanād grasatām praṇītaḥ
baddhaḥ sva-karmabhir uśattama te 'nghri-mūlaṁ
prīto 'pavarga-śaraṇaṁ hvayase kadā nu*

O Lord, who are kind to the fallen souls! Excellent Lord! Thrown into the association of devouring demons, bound by my karmas, I am afraid of destruction through the intolerably fierce wheel of saṁsāra. When will you call me to the shelter of your lotus feet, which award liberation?(SB 7.9.16)

I am afraid of people's mental pain (kadanāt) because of the wheel of saṁsāra which is fearful, since it makes one opposed to bhakti, making it difficult to cultivate bhakti. I thus cannot turn towards you.

*bhakti-yogasya tat sarvaṁ antarāyatayārbhakaḥ
manyamāno hṛṣīkeśaṁ smayamāna uvāca ha*

When the boy heard the benedictions offered by Nṛsiṁhadeva, he considered them impediments on the path of devotional service. Thus he smiled and spoke as follows.

*mā māṁ pralobhayotpattyā saktaṁkāmeṣu tair varaiḥ
tat-saṅga-bhīto nirviṇṇo mumukṣus tvām upāśritaḥ*

Please do not tempt me, attached by my inborn nature to material enjoyment, by offering these benedictions. Detached from material life, fearing association with those desires, and desiring freedom from material desire, I have taken shelter of you. (SB 7.10.1-2)

I am frightened and I am bound by my karmas. I have been thrown (praṇītaḥ) among demons who devour people like me (grasatām) since they are opposed to the Lord. I request this because I am pained by separation from you: when will you be affectionate to me, and call me close to you, to the base of your feet, the shelter producing liberation (apavarga-śaraṇaṁ)? Prahlāda speaks to Nṛsiṁha.

Text 50

There is no contradiction to bhakti when Prahlaḍa asks for pure prīti in Viṣṇu Purāṇa.

*nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham |
teṣu teṣv acyutā bhaktir acyute'stu sadā tvayi ||
yā prītir avivekānāṁ viṣayeṣv anapāyinī |
tvām anusmarataḥ sā me hṛdayān nāpasarpatu ||
kṛta-kṛtyo'smi bhagavan vareṇānena yat tvayi |
bhavitṛi tvat-prasādena bhaktir avyabhicāriṇī ||
dharmārtha-kāmaiḥ kiṁ tasya muktis tasya kare sthitā |
samasta-jagatām mūle yasya bhaktiḥ sthirā tvayi ||*

O master! May I have devotion to you at all times in all my thousands of births. May prīti which is constantly focused on material objects by materialists not leave my heart as I remember you. O Lord! I will be successful by asking you for unflinching bhakti in the future by your mercy. What are dharma, artha and kāma? He who has steady bhakti to you, the root of the whole universe, has liberation in his hand. (Viṣṇu Purāṇa 1.20.18-19, 26-27)

The Lord speaks:

*yathā te niścalaṁ ceto mayi bhakti-samanvitam |
tathā tvam mat-prasādena nirvāṇam param āpsyasi ||*

Since your heart is steady and filled with devotion to me, you will attain the supreme destination by my mercy. (Viṣṇu Purāṇa 1.20.28)

Supreme liberation (param nirvāṇam) here means a great position in accordance with serving the Lord's feet because of being fixed in bhakti, for it is said *sevānurakta-manasām abhavo 'pi phalguḥ*: even liberation is insignificant for the great devotees whose minds are attracted to serving the Supreme Lord. (SB 5.14.44) That is the intention of the following verse:

*aham kila purānantaṁ prajārtho bhuvi mukti-dam
apūjayam na mokṣāya mohito deva-māyayā*

In a previous birth on this earth, I worshipped the Supreme Lord, Ananta, who alone can award liberation, but because I desired to have a child, I did not worship him for liberation, since I was bewildered by the Lord's mercy. (SB 11.2.8)

In the form of my amśa named Sutapa, I worshipped Ananta who can give liberation, with the aim of begetting a son. I did not worship him for liberation since I was bewildered by mercy (māyā) in the form of bhāva for having the Lord (deva) as a son. Māyā means mercy according to Viśva-prakāśa. The word kila indicates that Kṛṣṇa himself said the same when he was born. (SB 10.3.39)

Vasudeva then says:

*yathā vicitra-vyasanād bhavadbhir viśvatobhayāt
mucyema hy añjasaivāddhā tathā naḥ śādhi su-vrata*

My dear Lord, true to your vow! Please instruct me clearly, so that by your mercy I may easily free myself from various types of separation (vyasanād), and fear of separation in the future. (SB 11.2.9)

Mucyema vyāsanāt bhayāt means “We should be free from separation and from fear of separation in the future.” This is understood from a later statement:

*manye 'kutaścid-bhayam acyutasya
pādāmbujopāsanam atra nityam
udvigna-buddher asad-ātma-bhāvād
viśvātmanā yatra nivartate bhīḥ*

For one whose intelligence is disturbed by falsely identifying himself with the temporary material world I consider that worship of the Lord's lotus feet, which produces fearlessness from the material world, is the highest goal, because the Lord destroys all fear by that worship. (SB 11.2.33)

The eradication of fear means destruction of fear of separation since the Lord is ultimately with everyone (viśvātmanā). At the end of the discussion two verses confirm that the two attained the Lord directly:

*tvam apy etān mahā-bhāga dharmān bhāgavatān śrutān
āsthitaḥ śraddhayā yukto niḥsaṅgo yāsyase param*

O greatly fortunate Vasudeva! Simply apply with faith these principles of devotional service which you have heard, and thus, being free from material association, you will attain the Supreme Lord. (SB 11.5.45)

*yuvayohḥ khalu dampatyor yaśasā pūritaṁ jagat
putratām agamad yad vām bhagavān īśvaro hariḥ*

The whole world has become filled with the glories of you and your good wife because the Supreme Lord has taken the position of your son.(SB 11.5.46)

Vasudeva speaks to Nārada.

Text 51

Their prayers are expressions of their prīti. The truth is this. There are two types of dedicated devotees (ekānti): those who have not manifested prīti and those who have. Those who have manifested prīti are of three types. The first is a śānta devotee who is simply fixed in realization of the Lord. The second type identifies himself as a particular associate of the Lord and derives rasa from serving and seeing the Lord. The third type is actually a particular associate of the Lord. These types pray for prīti as the highest goal, appearing like persons who have not developed prīti.

Among those with prīti, the śānta devotees sometimes pray for seeing the Lord, but without service, since they do not have that desire. They are satisfied by attaining even once the merciful glance of the Lord.

*nātikṣāmaṁ bhagavataḥsnigdhāpāṅgāvalokaṇāt
tad-vyāhṛtāmṛta-kalā-pīyūṣa-śravaṇena ca*

Because of the Lord's affectionate glance and because of hearing the nectar of the Lord's sweet words, which were like nectar from the moon, his body was not too emaciated. (SB 3.21.46)

They do not desire more closeness to the Lord. When those who identify with the associates long for the Lord's special affection, they pray with a desire for special service to the Lord and for closeness to the Lord. Those prayers are expressions of prīti and nourish their devotion. This is a good quality. When they think out of humility that they cannot attain the Lord, they then pray only for having unbroken prīti for the Lord. This is a good quality.

Prayers for freedom from saṁsāra and the bliss of being near the Lord, devoid of the ecstasies of prīti, are not at all attractive to any of the dedicated devotees

*sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati*

If somehow or other my devotee desires Svarga, liberation, or residence in my abode, he easily achieves such benedictions. (SB 11.20.33)

To some degree these other types of liberation can be useful in bhakti:

*sālokya-sārṣṭi-sāmīpya- sārūpyaikatvam apy uta
dīyamānaṁ na grhṇanti vinā mat-sevanaṁ janāḥ*

The devotees do not accept living on my planet, having similar powers, staying close to me, or having a similar form, what to speak of merging into me, when these things are offered, unless it involves service to me. (SB 3.29.13)

Among the types of liberation, the devotees do not accept any one of them if they are devoid of service. However sāyujya by its nature is without service since there is only oneness in it. The other types they choose according to their desire. Sārūpya is useful for service, with a form of great beauty. In Vaikuṇṭha the eternal servants are of this type. In this world, servants with form and age the same as a young, expert prince are seen gathered together and are praised. Thus the devotees accept these things according to how useful they are in their service.

In this way prīti is the goal. Whether those who have prīti as their goal desire or do not desire something else other than their particular devotion, according to their type of bhakti they anyway manifest themselves as an associate of the Lord endowed with all items necessary for service along with destruction of saṁsāra. They never waver from that position. Thus it is said:

*animittā bhāgavatībhaktiḥ siddher garīyasī
jarayaty āśu yā kośaṁ nigīrṇam analo yathā*

Bhakti is superior to liberation. This bhakti quickly destroys the subtle body, just as the digestive fire consumes food.

*naikātmataṁ me sprhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi*

These devotees, who are engaged in service to my feet following scriptural rules, who desire only the taste of my beauty, who, gathering together,

relish my pastimes amongst themselves, never desire to become one with Brahman.

*paśyanti te me rucirāṇy amba santaḥ
prasanna-vaktrāruṇa-locanāni
rūpāṇi divyāni vara-pradāni
sākaṁ vācaṁ spṛhaṇīyāṁ vadanti*

O mother! The devotees see my attractive, red eyes in my smiling face and my spiritual forms which bestow blessings. They speak pleasing words with me.

*tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim anvīm prayuṅkte*

To the devotees whose minds and senses have been stolen by the attractive limbs of the Lord, which contain pleasing words, glances, smiles and pastimes, and which fulfill their desires, bhakti offers them the position of an associate, though they do not desire it.

*atho vibhūtiṁ mama māyāvinas tām
aiśvaryam aṣṭāṅgam anupravṛttam
śriyaṁ bhāgavatīm vāspṛhayanti bhadraṁ
parasya me te 'śnuvate tu loke*

The devotees certainly do not desire attainment of the happiness of the material universe piled up by māyā, the powers of yoga-siddhis following bhakti, the auspicious rewards of residing in Vaikuṇṭha, or the bliss of Brahman. But the devotees attain the planet of me, the Supreme Lord.

*na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetih
yeṣāṁ ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam*

The devotees in the spiritual world are never deprived of any enjoyment. My wheel of time does not afflict those devotees, for whom I am a lover, the ātmā, son, friend, elder, companion or worshipable deity. (SB 3.25.32-38)

The word anvīm means “hard to understand.” It thus refers to being an

associate of the Lord. There is no other goal for the pure devotees for, according to the worship, one attains the result (*tat-kratu-nyāya*). (Brahma-sūtra 4.3.15) *Śruti saysyathā kratuḥ asmin loke puruṣo bhavati tathetaḥ pretya bhavati*: as one mediates upon Brahman in this world, he attains Brahman after departing from this world. (Chāndogya Upaniṣad 3.14.1) According to the commentary kratu means determination.

*sa yathākāmo bhavati tat kratuḥ bhavati
yat kratuḥ bhavati tat karma kurute
yat karma kurute tad abhisampadyate*

According to one's desire one develops determination. That determination leads to action. Action leads to result. (Bṛhad-āraṇyaka Upaniṣad 4.4.6)

yad yathā yathopāsate tad eva bhavanti

According to worship one attains the result. (Śatapaṭha-brāhmaṇa)

The Lord promises:

ye yathā mām prapadyante taṁs tathaiva bhajāmy aham

As they surrender to me, I respond to them. (BG 4.11)

yadi mām prāptum icchanti prāpnuvanty eva nānyathā

If they want to attain me, they certainly attain me. (Brahma-vaivarta Purāṇa)

The destination of the gopīs is discussed in Kṛṣṇa Sandarbha.

*mayi bhaktir hi bhūtānām amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho bhavatīnām mad-āpanaḥ*

Rendering devotional service to me qualifies any living being for eternal life. But your prema for me, which has existed to bring the highest fortune, has caused you to attain me directly. (SB 10.82.44)

By the strength of these words, another meaning is given to the statements (which appear to be instructions on jñāna). The Lord himself says to the gopīs:

*saṅkalpo viditaḥ sādhyo bhavatīnām mad-arcanam
mayānumoditaḥ so 'sau satyo bhavitum arhati*

O saintly girls, I understand that your real motive in this austerity has been to worship me. That intent of yours is approved by me and must come true.

*na mayy āveśita-dhiyām kāmāḥ kāmāya kalpate
bharjitā kvathitā dhānāḥ prāyo bijāya neśate*

The desire of those who fix their minds on me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then cooked can no longer grow into new sprouts. (SB 10.22.25-26)

I know your intention (saṅkalpa) is to worship me by taking me as your husband. This is accepted by me (anumoditaḥ). It is proper that worship of me in that way should be fixed at all time (satyam). These persons with the highest prema do not expect anything else, as in the case with others. Rather this goal itself is relishable. This is because those who have fixed their minds on me, who are fully dedicated devotees, who have desire for worshipping me (kāmāḥ) have no desire for other results (kāmāya). That desire itself is relishable.

An example is given using arthāntara-nyāsa.[\[6\]](#) The word prāyaḥ indicates questioning (is it not so?). Barley corns which have been fully roasted or fried in ghee (bharjitāḥ) for good taste or soaked in sugar water (kvathitāḥ) are not fit for sprouting. The roasted grains are not suitable for producing more barley like ordinary seeds but are used for eating. (Thus the gopīs destroyed all material desires.) However, worship of me is the final result desired by these gopīs. By the greatness of the object of their worship, they will have peace. They are compared to śānta devotees. They forget all attachments for other things because of experiencing Kṛṣṇa. However, in making Kṛṣṇa the object of worship, they also have lack of peace, since their desire for him increases.

*surata-vardhanaṁ śoka-nāśanaṁ
svara-veṇunā suṣṭhu cumbitam
itara-rāga-vismāraṇaṁ nṛṇāṁ
vitara vīra naś te 'dharāmṛtam*

O hero! Kindly distribute to us the nectar of your lips, which increases conjugal desire and vanquishes grief. That nectar is thoroughly relished by your vibrating flute and makes people forget any other attachment. (SB 10.31.14)

The Lord speaks to the young girls of Vraja.

Text 52

The goal of the queens of Dvārakā and the Yādavas is the same.

*grheṣu tāsām anapāyy atarka-kṛn
nirasta-sāmyātiśayeṣv avasthitaḥ
reme ramābhir nija-kāma-sampluto
yathetaro gārhaḥ-medhikāṁś caran*

The Lord, performer of the inconceivable, constantly remained in each of his queens' palaces, which were unequaled and unexcelled by any other residence. There, although fully satisfied within himself, he enjoyed with his pleasing wives, and like an ordinary husband he carried out his household duties. (SB 10.59.43)

Jayati jana-nivāsaḥ (SB 10.90.48) clearly shows this meaning, while seeming to portray another pastime. This is also established in Kūrma Purāṇa through the narration of the false Sītā being stolen by Rāvaṇa.

The goal of the Pāṇḍavas, special eternal associates, should be explained.

*evam cintayato jiṣṇoḥ kṛṣṇa-pāda-saroruham |
sauhārdenātigāḍhena śāntāsīd vimalā matiḥ ||*

When Arjuna contemplated the lotus feet of Kṛṣṇa with deep affection, his intelligence, regaining steadiness, became calm.

*vāsudevāṅghry-anudhyāna-paribṛmhita-ramhasā |
bhaktyā nirmathitāśeṣa-kaṣāya-dhiṣaṇo 'rjunaḥ ||*

Arjuna had his intelligence completely freed of all contaminations by intense bhakti which was completely filled with meditation on the feet of Vāsudeva.

*gītām bhagavatā jñānam yat tat saṅgrāma-mūrdhani |
kāla-karma-tamo 'ruddham punar adhyagamāt prabhuḥ ||*

Arjuna again understood the knowledge sung by the Lord in the battlefield, which was not forgotten by the influence of time under the will of the Lord, by the Lord's actions or by his absorption in the Lord's pastimes caused by separation from the Lord.

*viśoko brahma-sampattyā sañchinna-dvaita-saṁśayaḥ |
līna-prakṛti-nairguṇyād alīngatvād asambhavaḥ ||*

By directly meeting with Kṛṣṇa he destroyed his lamentation. He vanquished

all doubts about separation from the Lord. Since he was beyond the guṇas by his nature though it was difficult to perceive, and therefore was without a subtle body, he had no birth in the material world. (SB 1.15.28-31)

Arjuna was peaceful in heart, devoid of suffering by the appearance of the Lord as if the Lord was before his eyes. His mind was pure (vimalā), devoid of all contamination that appears in the mind. He is described in the next two verses. His thinking of the Lord mentioned in the first verse (cintayataḥ) is described as anudhyana in the second verse. The contamination in the first verse (mala in vimalā) is indicated by kāśāya in the second verse. Kṛṣṇa had said in the Gītā *mām evaiṣyasi*: you will come to me. (BG 18.65) Arjuna did not forget that. The time mentioned in this verse is produced by the will of the Lord. Karma means his pastimes. Tamas is his attempts to search out the Lord by absorption in his pastimes. After suffering great separation, he understood (adhyagamat) that he had attained the Lord according to the words *mam evaiṣyasi*.

Understanding he was successful, he gave up lamentation (viśokaḥ). By directly meeting Brahman in human form (brahma-sampattyā), he destroyed all doubts about the internal sphūrti being different (dvaita) from direct meeting. On attaining the Lord, there was a disruption of attaining another birth like other people. Since prakṛti was gone, the guṇas, caused by prakṛti were gone. Because he was beyond the cause of the guṇas and because he had no material body (aliṅgatvāt) he did not take another birth (asambhavaḥ). After that the Lord appeared before his eyes. That is the meaning.

Parīkṣit later speaks to Kali.

*yas tvam kṛṣṇe gate dūram saha-gāṇḍīva-dhanvanā /
śocyo 'sy aśocyān rahasi praharan vadham arhasi ||*

Since Kṛṣṇa has departed with Arjuna, you are in a pitiable position. By beating innocent creatures in a solitary place, you deserve to be killed. (SB 1.17.6)

The sages say:

*na vā idam rājarṣi-varya citram
bhavatsu kṛṣṇam samanuvrateṣu /
ye 'dhyāsanam rāja-kirīṭa-juṣṭam*

sadyo jahur bhagavat-pārśva-kāmāḥ ||

O best of kings! It is not surprising that those desiring to associate with the Lord, born in the Pāṇḍava family and devoted solely to Kṛṣṇa, immediately gave up the royal throne served by kings' crowns. (SB 1.19.20)

Therefore it is explained that all the Pāṇḍavas and their followers attained the Lord. Vidura and others going to Yama-loka and other places should be understood to take place through their expansions (kāya-vyūha), by aṁśas, in order to maintain their responsible posts. (Vidura himself attained the Lord.) By this explanation there is no contradiction between Bhāgavatam and Mahābhārata. Sūta speaks the verse.

Text 53

The destination of Parīkṣit is described:

*sa vai mahā-bhāgavataḥ parīkṣid
yenāpavargākhyam adabhra-buddhiḥ |
jñānena vaiyāsaki-śabditenā
bheje khagendra-dhvaja-pāda-mūlam ||*

Parīkṣit, the great devotee, with pure intelligence, attained liberation, in the form of the feet of the Lord having a flag marked with Garuḍa, through knowledge spoken by Śukadeva. (SB 1.18.16)

Thus it is said:

*sarve vyaṁ tāvad ihāśmahe 'tha
kalevaraṁ yāvad asau vihāya |
lokaṁ paraṁ virajaskaṁ viśokaṁ
yāsyaty ayaṁ bhāgavata-pradhānaḥ ||*

We will all remain here until the King, the best of the devotees, gives up his body and attains the supreme planet which is without grief and passion. (SB 1.19.21)

The word loka here indicates nothing except attainment of Kṛṣṇa. This is in harmony with the description of the Pāṇḍavas as bhagavat-pārśva-kāmā (SB 1.19.20). The words bhāgavata-pradhānaḥ (chief devotee) also indicate this. One may think that after attaining the Lord, Parīkṣit merged in Brahman. However, according to the method of attaining the Lord, after attaining

Brahman, one attains Bhagavān, as seen in the case of Ajāmila. The sages speak the verse.

Text 54

The same conclusion is reached with the following:

*sampadyamānam ājñāya bhīṣmaṁ brahmaṇi niṣkale |
sarve babhūvus te tūṣṇīm vayāmsīva dinātyaye ||*

The ignorant, who were like birds who think that day has been destroyed at the approach of evening, thought that Bhīṣma had attained the Brahman, and became silent. (SB 1.9.44)

Or the words brahmaṇi niṣkale can mean that Bhīṣma attained Kṛṣṇa, Brahman in human form. This is also an acceptable meaning.

*adhokṣajālabham ihāśubhātmanaḥ
śarīriṇaḥ saṁsṛti-cakra-śātanam
tad brahma-nirvāṇa-sukhaṁ vidur budhās
tato bhajadhvaṁ hṛdaye hṛd-īśvaram*

The wise know that direct contact with the Lord, which includes within it the happiness of Brahman, destroys saṁsāra for the sinful persons possessing material bodies in this world. Therefore worship in your heart the Lord who possesses various bhāvas. (SB 7.7.37)

Worship in the heart (hṛdaye) the Lord who resides in the heart (hṛd-īśvaram). Prahlāda speaks to the demons' children.

Text 55

This coordinated agreement in arranging the devotee's goal is possible because Kṛṣṇa can appear in other forms, since in his specific form as Kṛṣṇa has unlimited manifestations beyond material conception. Otherwise getting results from the devotee's determined vow like *vijaya-sakhe ratir astu me 'navadyā*: let me have pure prema for Kṛṣṇa, the friend of Arjuna (SB 1.9.33), would not be possible.

The destination of Pṛthu should be explained to be the same as Parīkṣit's. After meditating on Brahman, he attained the planet of Kṛṣṇa, different from merging in Brahman. This is stated in showing the destination of his wife Arci:

*aho iyaṁ vadhūr dhanyā
yā caivaṁ bhū-bhujāṁ patim
sarvātmanā patim bheje
yajñeśaṁ śrīr vadhūr iva*

Oh, she is most fortunate! She worshipped her husband, King of kings, with her whole soul, just as Lakṣmī worships Viṣṇu.

*saiṣā nūnaṁ vrajaty ūrdhvam anu vainyaṁ patim satī
paśyatāsmān atītyārcir durvibhāvyena karmaṇā*

That must be her traveling in the sky. See her following her husband Pṛthu. Arci has surpassed us in inconceivable actions. (SB 4.23.25-26)

The commentary says, “In the twenty-third chapter, Pṛthu goes to the forest and meditates, mounts an airplane and goes to Vaikuṇṭha.” The women devatās speak among themselves.

Text 56

Since it is indicated that one should be fixed in bhakti at the end of the Bhāgavatam, one should not think that these devotees attained any other goal. That is also indicated in the following:

*tatrāpi svajana-saṅgāc ca bhṛśam udvijamāno
bhagavataḥ karma-bandha-vidhvaṁsana-śravaṇa-smaraṇa-
guṇa-vivaraṇa-caraṇāravinda-yugalaṁ manasā vidadhad*

In that life, fearing the association of his family members, Bharata always remembered the lotus feet of the Lord which destroy the bondage of karma by hearing about and remembering their qualities. (SB 5.9.3)

The meaning is clear. Śukadeva speaks the verse.

Text 57

In glorifying Rahūgaṇa the goal is indicated:

*yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokām
naicchan nṛpas tad-ucitaṁ mahatām madhudviṭ-
sevānurakta-manasām abhavo 'pi phalguḥ*

The King did not desire the earth, sons, relatives, objects, wife, all difficult to

give up, and did not desire his wealth which was desired by the devatās and which cast glances asking to be engaged in his service. That is appropriate, for even liberation is insignificant for the great devotees whose minds are attracted to serving the Supreme Lord. (SB 5.14.44)

The meaning is clear. Śukadeva speaks.

Text 58

The statements in Viṣṇu Purāṇa about the jñānī Bhārata should be understood to be from another kalpa. The great devotees do not attain a destination where there is indifference to prīti. Rather they attain the opposite. They attain favorable situations to serve the Lord, though these are not requested. These devotees think, “If the Lord does not give this, by not giving, the enthusiasm for prīti increases. If he gives favorable situations, prīti will also increase.” For instance it is said:

*adhano 'yaṁ dhanam prāpya mādyann uccair na mām smaret
iti kārūṇiko nūnam dhanam me 'bhūri nādadāt*

Thinking “If this poor wretch suddenly becomes rich, he will forget me in his intoxicating happiness,” the compassionate Lord did not grant me (Sudamā) even a little wealth. (SB 10.81.20)

Though he had little, later he got all wealth and thought:

*nūnam bataitan mama durbhagasya
śaśvad daridrasya samṛddhi-hetuḥ
mahā-vibhūter avalokato 'nyo
naivopapadyeta yadūttamasya*

I have always been poor. Certainly the only possible way that such an unfortunate person as myself could become suddenly rich is that Kṛṣṇa, the supremely wealthy chief of the Yadu dynasty, has glanced upon me. (SB 10.81.33)

*nanv abruvāṇo diśate samakṣam
yāciṣṇave bhūry api bhūri-bhojaḥ
parjanya-vat tat svayam īkṣamāṇo
dāśārhaḥ kāṇām ṛṣabhaḥ sakhā me*

After all, my friend Kṛṣṇa, the most exalted of the Dāśārhas and the enjoyer

of unlimited wealth, noticed that I secretly intended to beg from him. Thus even though he said nothing about it when I stood before him, he actually bestowed upon me the most abundant riches. In this way he acted just like a merciful rain cloud.

*kiñcit karoty urv api yat sva-dattaṁ
suhṛt-kṛtaṁ phalgv api bhūri-kārī
mayopañītaṁ pṛthukaika-muṣṭim
pratyagrahīt prīti-yuto mahātmā*

The Lord considers even his greatest blessings to be insignificant, while he magnifies even a small service rendered to him by his well-wishing devotee. Thus with pleasure the Supreme Soul accepted a single palmful of the flat rice I brought him. (SB 10.81.34.-35)

Then his increased prīti is described.

*tasyaiva me sauhṛda-sakhya-maitrī-
dāsyam punar janmani janmani syāt
mahānubhāvena guṇālayena
viśajjatas tat-puruṣa-prasaṅgaḥ*

Life after life may I attain friendship and service to him and may he be my companion and intimate. May I attain association with his devotees, since he is the reservoir of all qualities and powers. (SB 10.81.36)

Sauhṛdam means selfless service. Sakhyam means to relax together. Maitrī means affection. Dāsyam means acting as a servant. It is a dvandva compound treated as one item. The Lord of great power (mahānubhāvena) alone can award this. Such fortune is given to Śrīdāma for serving the Lord. Śrīdāma speaks the verse.

Prīti is fully Spiritual

Text 59

It has been established that prīti for Bhagavān is the highest puruṣārtha. Its svarūpa-lakṣaṇa is shown in Viṣṇu Purāṇa through analogy by Prahlāda:

*yā prītir avivekānām viṣayeṣv anapāyinī
tvām anusmarataḥ sā me hṛdayān nāpasarpatu*

May prīti which for the materialist is constantly focused on material objects never leave my heart because of remembering you.

This means the qualities of material prīti are similar to the qualities of prīti for the Lord. It does not mean that material prīti is prīti for the Lord, because it will be shown that there are similarities in qualities. On the other hand, material prīti is composed of the functions of māyā śakti whereas prīti for the Lord is composed of the svarūpa-śakti.

The following should be said. The word prīti means happiness, also called joy, jubilation and bliss. Priyatā means bhāva, hārda or sauhṛt (love or friendship). Happiness (sukha) is a special awareness filled with jubilation (for the self). Priyatā is special awareness with favorable attitude towards an object, filled with jubilation, caused by experiencing the object, by desire for it, following one's favorable attitude to the object. Though priyatā includes happiness, it is different from happiness (sukha). The opposite of happiness is sorrow and the opposite of priyatā (love) is hatred. Thus happiness is in the āśraya (self) only, not projected to another person, since happiness is only joy. Its opposite, sorrow, also resides only in the self, not projected to another person. Since priyatā is composed of desire to act favorably towards another person, it has another person as its object (viṣaya). Hatred, the opposite of acting favorably, with unfavorable intentions towards another, has an object of hatred.

The āśrayas of happiness and suffering are jīvas who have performed good and bad karmas. The āśrayas of priyatā and hatred are persons who love and hate and its viṣayas are dear persons and hated persons. One does pleasing actions “for” another person such as creating beauty (expressed in locative case) and one performs actions of hatred, such as injury “to” another person

(expressed in accusative case) *kartur īpistatamaṁ karma*: the goal most desired by the performer is the object in the accusative. (Pāṇini 1.4.49) That for which one undertakes an action is the desired objective. That is in the accusative case.

There are four types of action to produce the desired result: producing, transforming, correcting, attaining. Some verbs are active, taking an object. Others are not. For instance he makes a pot (producing). This means he produces a pot. He cooks rice (transforming). The rice becomes soft. He makes the rice soft. Other verbs like “to be” or “to shine” do not have an object. One should not worry that *prīti*, because it is a form of awareness, has no object, since verbs like *cet*, “to become conscious” also have no object. *Prīti* is something which simply exists like *brahma-jñāna*, and not something that will be produced like knowledge of a sacrifice, dependent on rules.

Thus the word *prīti* means both happiness (for the self) and *priyatā* (affection for another person). The statement about the *prīti* of a person with no discrimination is made in the second statement. The experience of material attachment to material objects is happiness only. The later statement in relation to the Lord is *priyatā* (affection for someone as well as happiness.) To interpret the last sentence to be “May my *prīti* for material objects experienced (added phrase) not leave my heart, by remembrance of you” is incorrect.

The affection for a son is similar to affection for the Lord since it has favorableness to the object as its main element. However it functions through *māyā-śakti*. That is clear from the *Gītā*:

mahā-bhūtāny ahaṅkāro buddhir avyaktam eva ca |
indriyāṇi daśaikaṁ ca pañca cendriya-gocarāḥ ||
icchā dveṣaḥ sukhaṁ duḥkhaṁ saṅghātaś cetanā dhṛtiḥ |
etat kṣetraṁ samāśena sa-vikāram udāhṛtam ||

The field along with its transformations is said in brief to consist of the five gross elements, false ego, *mahat-tattva*, *prakṛti*, the ten senses, the mind and the five sense objects, qualities of the mind such as desire, hatred, happiness and distress, and the transformation of the elements called the body—which supports the *jīva* in his quest for enjoyment or liberation. (BG

13.6-7)

It will be shown that *prīti* for the Lord is a function of the *svarūpa-śakti*. Thus it is correct to say that the qualities of affection for a material object and affection for the Lord are similar (having favorableness to the object). *Prīti* for the Lord is called *bhakti* since it is like affection for sons or parents, but fixed on the Supreme Lord. Because of this, in the previous verse from *Viṣṇu Purāṇa* the word *bhakti* was used. (*Viṣṇu Purāṇa* 1.20.18) What *Prahlāda* requests there, indicated by the *svarūpa* of *bhakti*, he also requests in the next verse, which is presently under discussion. This verse explains *bhakti* as *prīti*. Thus there is no redundant repetition. Since the two are the same, the Lord himself next explains their identity. *Bhaktir mayi tavāsty eva bhūyo 'py evaṁ bhaviṣyati*: may you have *bhakti* for me now and in the future. (*Viṣṇu Purāṇa* 1.20.20) Since the two are different words, *prīti* is explained in this way.

Some may take the phrase to be *sā me hṛdayān māpasarpantu* and interpret this as *sā me hṛdayān māpa sarpantu*: O lord of *Lakṣmī* (*māpa*)! May affection (*prīti*) for material objects flee (*sarpantu*) from my heart!" But making the statement of *Prahlāda* a prayer for detachment is not proper. This is contrary to the text which says "May *prīti* (for the Lord) not leave my heart."

Though *prīti* for the Lord means *bhakti* for the Lord, the noun forms are used differently. When the word *prīti* is used, it does not take an object in the accusative, similar to the verb *prīṇati* (which takes the locative or instrumental case).

Using the example of material affection, it may be concluded that *prīti* is a special awareness filled with desire to follow after the Lord, with favorableness towards the Lord. Though the experience of material sweetness is similar to the experience of the Lord's sweetness it is also different. This difference is expressed in the following:

*ity acyutāṅghriṁ bhajato 'nuvṛttyā
bhaktir viraktir bhagavat-prabodhaḥ
bhavanti vai bhāgavatasya rājaṁś
tataḥ parāṁ śāntim upaiti sākṣāt*

O King! The devotee who worships the lotus feet of the infallible Lord with

constant endeavor achieves unflinching devotion, detachment (from material things) and experience of the Lord. He achieves supreme happiness. (SB 11.2.43)

*bhaktyā tv ananyayā śakya aham evaṁ-vidho 'rjuna |
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa ||*

Only by ananyābhakti is it possible to know me, see me, or become connected to me, O Arjuna. (BG 11.54)

Prīti is directly indicated in the following:

*devānām guṇa-liṅgānām ānuśravika-karmaṇām
sattva evaika-manaso vṛttiḥ svābhāvikī tu yā
animittā bhāgavatī bhaktiḥ siddher garīyasī*

Bhakti to the Supreme Lord without material desires, composed of actions of the senses to reveal senses objects related to the Lord, which conforms to guru's instructions, with mind dedicated exclusively to the Lord, and which includes actions on the spontaneous level, is superior to liberation. (SB 3.25.32)

Previously it was said:

*satām prasāṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

From association with the best devotees, topics of my glorious pastimes become directly realized, bringing the devotee to niṣṭhā. Then the topics become an elixir for the heart and ears at the stage of ruci. By taste for these topics, āsakti, bhāva and then prema (bhakti in the verse) for the Lord who is the destroyer of material life, quickly develop in sequence. (SB 3.25.25)

Though rati (bhāva) and bhakti in the verse are both prīti, prīti becomes most clear in bhakti, which is actually prema, characterized by intense prīti. Thus prīti is described by the word bhakti in this verse.

This bhakti has the mind fixed on Viṣṇu (sattve) among the devatās Brahmā, Viṣṇu and Śiva, who represent the guṇas (guṇa-liṅgānām), whose actions are understood through scriptures (ānuśravika). Viṣṇu is called sattva since he

controls sattva-guṇa by proximity (not mixing with it) or because he is composed of śuddha-sattva, arising from the action of the svarūpa-śakti. The mind should concentrate on one form among the many forms of the Lord (eka-manasaḥ). The word eva indicates that the mind should not go elsewhere, concentrating on one form and then on another form. The word vṛttiḥ means special awareness filled with favorableness to the Lord. That bhakti is devoid of seeking results (animittā). It is natural (svabhāvikī): it arises without effort because of the beauty of the Lord, without having to use force. This bhakti is bhāgavatī: it is prīti, related to the Lord. By relation to prīti, bhakti of any type becomes natural. Therefore the word vṛtti (which is natural, without effort) in the verse means primarily prīti. It is superior to liberation (siddheḥ garīyasī) since it is said *sālokya-sārṣṭi-sāmīpya*. It is not correct to say that siddheḥ refers to jñāna just to criticize it. Jñāna has been completely condemned for its result. Since this prīti is superior to liberation, it is definitely beyond the guṇas and furthermore is endowed with the highest bliss. Kapila speaks the verse.

Prīti is Beyond the Guṇas

Text 60

To show that prīti is beyond the guṇas, its outstanding nature is shown. The Lord shows it is beyond the guṇas as a form of knowledge related to the Lord and as a form of happiness related to the Lord:

*kaivalyaṁ sāttvikam jñāna rajo vaikalpikam ca yat
prākṛtaṁ tāmasam jñāna man-niṣṭhaṁ nirguṇam smṛtam*

Knowledge concerning the jīva apart from the body is in sattva. Knowledge with various options of doubt is in rajas. Knowledge of material life is in tamas. Knowledge concerning me, however, is understood to be beyond the guṇas. (SB 11.25.24)

*sāttvikam sukham ātmottham viṣayottham tu rājasam
tāmasam moha-dainyottham nirguṇam mad-apāśrayam*

Happiness arising from knowledge of ātmā is in sattva, happiness arising from sense objects is in rajas and happiness arising from delusion and degradation is in tamas. But that happiness arising from activities related to me is beyond the guṇas. (SB 11.25.29)

In the same way, it was shown that after realizing Brahman (which is beyond the guṇas), Prahlāda experienced the highest prema. Prīti is also established to be beyond the guṇas with a natural form of unconditional bhakti. Kapila says:

*mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye
mano-gatir avicchinnā yathā gaṅgāmbhaso 'mbudhau
lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam
ahaituky avyavahitā yā bhaktiḥ puruṣottame*

Because the mind, by hearing about my qualities, flows continuously to me, the Supreme Lord residing in the hearts of all people, just as the Gaṅgā flows to the ocean, it is said that the quality of bhakti beyond the guṇas is absence of results other than bhakti and lack of obstructions from other processes. (SB 3.29.11-12)

After this he shows that prīti has greater bliss than all types of liberation

such as sālōkya. This is also clear in many other statements which define prīti as the highest puruṣārtha.

Prīti is also shown to be eternal and beyond the guṇas by designated it as *apavarga inyathā-varṇa-vidhānam apavargaś cāpi bhavati*: then liberation (bhakti) is achieved. (SB 5.19.19) It is also shown to be the result of mercy of the Lord, surpassing his bestowal of liberation in three verses starting with *muktim dadāti karhicid*: the Lord gives liberation but rarely prema. (SB 5.6.18) Prīti is eternally without transformation of the guṇas:

*varān vibho tvad varadeśvarād budhaḥ
kathaṁ vṛṇīte guṇa-vikriyātmanām
ye nārakāṇām api santi dehinām
tān īśa kaivalya-pate vṛṇe na ca*

O Lord! How can an intelligent person ask for benedictions from you, the Lord who gives all benedictions? O Lord of liberation! I do not ask for those benedictions which exist for people in hellish existence, with minds which are a transformation of the guṇas. (SB 4.20.23)

Prīti is filled with bliss:

*na kāmaya nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ*

I do not desire anything, and especially I do not want liberation, in which there is no nectar of your lotus feet, coming from the hearts of great devotees and falling from their mouths. Give me millions of ears. That is my request. (SB 4.20.24)

Prīti is the result of hearing the Bhāgavatam which indicates the highest truth:

*yasyāṁ vai śrūyamāṇāyāṁ kṛṣṇe parama-pūruṣe |
bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā ||*

By hearing Bhāgavatam, bhakti (prīti) for the Supreme Lord Kṛṣṇa appears. Hearing it also destroys lamentation, illusion and fear in the human being. (SB1.7.7)

This is confirmed by the fact the ātmārāmas hear about the happiness of

prīti in Bhāgavatam. What to speak of the followers of the Lord, having the wealth of Vaikuṇṭha, hearing it. Prīti is not only beyond the guṇas but is the very form of the highest bliss that surpasses liberation:

*tuṣṭe ca tatra kim alabhyam ananta ādye
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ
dharmādayaḥ kim agūṇena ca kāṅkṣitena
sāram juṣāṁ caraṇayor upagāyatām naḥ*

What cannot be attained if the unlimited original Lord is satisfied? Since we glorify and relish the lotus feet of the Lord, what is the need for dharma, artha and kāma which are achieved automatically by the transformations of the guṇas? What is the need of liberation? (SB 7.6.25)

Stating that everything is devoured by time, the next verse says that, though both liberation and prīti are not devoured, prīti has more bliss:

*pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākrāntaṁ hṛdaya-kamalaṁ tad-grhaṁ pratyabodhi
kāla-grastaṁ kiyad idam aho nātha śuśrūṣatām te
muktis teṣāṁ na hi bahumatā nārasimhāparaiḥ kim*

Your share of sacrifice has been taken back by you, our deliverer. You have illuminated your residence, our lotus hearts, afflicted by the demon. What is this post of Indra devoured by time? O Narasimha! Those who engage in your service do not give any regard to liberation. What then is the use of other things? (SB 7.8.42)

*nātyantikam vigaṇayanty api te prasādam
kimv anyad arpita-bhayaṁ bhruva unnayais te
ye 'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ*

Persons who have realized you do not regard attainment of impersonal liberation as your mercy, what to speak of attaining a material position like Indra which is subject to fear caused by the Lord raising his eyebrow. O Lord! Those devotees, surrendered to your lotus feet, are expert knowers of rasa derived from narrations about your fame, which should be chanted and which purify everyone like a tīrtha. (SB 3.15.48)

mat-sevayā pratītaṁ te sālokyādi-catustayam

necchanti sevayā pūrṇāḥ kuto 'nyat kāla-viplutam

My devotees, who are always satisfied to be engaged in my 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 any perishable happiness? (SB 9.4.67)

Dhruva also confirms this:

*yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṁ tv antakāsi-lulitāt patatāṁ vimānāt*

The bliss for your servant available from meditating on your lotus feet or from hearing about your pastimes from the devotees is not available in your form of greatness known as Brahman, what to speak of the happiness for those who fall from the pleasures of Svarga. (SB 4.9.10)

It is also clear that the bliss of prīti is far beyond liberation in the following:

*yasyām eva kavaya ātmānam aviratāṁ vividha-
vṛjina-saṁsāra-paritāpopatapyamānam anusavanam
snāpayantas tayaiva parayā nirvṛtyā hy apavargam
ātyantikam parama-puruṣārtham api svayam āsāditam no
evādriyante bhagavadīyatvenaiva parisamāpta-sarvārthāḥ*

The wise, suffering from various calamities of material life, continually bathe themselves in the lake of bhakti, and because of its intense bliss, they do not strive for liberation, though it is considered the highest goal, which comes of its own accord since they have attained everything by being the servants of the Lord. (SB 5.6.17)

That prīti for the Lord gives amazing bliss to the Lord, who is the support of all bliss and the form of the highest bliss. That is described in the following:

*yat-prīṇanād barhiṣi deva-tiryak-
manuṣya-vīrut-trṇam āviriṅcāt
prīyeta sadyaḥ sa ha viśva-jīvaḥ
prītaḥ svayam prītim agād gayasya*

When the Lord is pleased, immediately all devatās, humans, plants, grass, and all beings up to Brahmā become satisfied. The Lord, the life of the

universe, the very form of satisfaction, became satisfied at the sacrifice of King Gaya. (SB 5.15.13)

The Lord says:

*aham bhakta-parādhīno hy asvatantra iva dvija
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ*

O brāhmaṇa! I am completely under the control of my devotees. I am not at all independent. My heart is controlled by the pure devotees. What to speak of my devotee, even those who are devotees of my devotee are very dear to me. (SB 9.4.63)

Just as the jīva who is not independent is controlled, so I, who am independent, am controlled by the devotee. The cause is affection for those who know bhakti. On receiving prīti from a person the Lord becomes full of prīti.

The Lord's Bliss from his Devotees

Text 61

The bliss experienced by the Lord is of two types: bliss from his svarūpa and bliss from his svarūpa-śakti. The svarūpa-śakti's bliss is of two types: bliss from his mentality and bliss from his powers. Bliss in mind refers to the extensive bliss from bhakti in his devotees.

The bliss from his svarūpa and the bliss from his powers (arising from svarūpa-śakti) are described in the following:

*nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā
śriyam cātyantikīm brahman yeṣāṁ gatir aham parā*

O brāhmaṇa! Without the devotees, who take shelter of only me, I do not desire to enjoy my own bliss (from his svarūpa) or my six great qualities (from his svarūpa-śakti). (SB 9.4.64)

Na āśāse means “I do not desire.” Viṣṇu speaks to Durvāsā.

Text 62

Uddhava is shown as an example of his bliss since he is the best of devotees.

*na tathā me priyatama ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

Neither Brahmā, Śiva, Saṅkarṣaṇa, the goddess of fortune nor even my own self are as dear to me as you (Uddhava) are. (SB 11.14.15)

As much as you are dearest to me by being a great devotee, so Brahmā is not dearest though he is my son, so Śiva is not dearest as a guṇāvatāras, Saṅkarṣaṇa is not dearest as a brother, Lakṣmī is not dearest by activities as a wife, and I am not dearest to myself with my form of the highest bliss. The Lord speaks the verse.

Hlāḍini-śakti

Text 63

As well śruti says:

*bhaktir evainam nayati,
bhaktir evainam darśayati bhakti-vaśaḥ
puruṣo bhaktir eva bhūyasī*

Bhakti brings the Lord and enables one to see him. The Lord is controlled by bhakti. Bhakti is the greatest. (Māṭhara-śruti)

The following should be considered. What is the occasion which makes the Lord become mad with his bliss? It is not like the illusory bliss of material sattva of the Sāṅkhya philosophy, since scriptures say that the Lord is never overpowered by māyā and he is satisfied in himself. It is not bliss of Brahman's svarūpa propounded by the impersonalists since that does not produce such an extreme condition. It is not the bliss of the jīva, since that is very meager.

*hlāḍinī sandhinī saṁvit tvayy ekā sarva-saṁśraye |
hlāḍa-tāpa-karī miśrā tvayi no guṇa-varjite ||*

Hlāḍinī, sandhinī and saṁvit śaktis reside in you, the shelter of everything. The mixture of material bliss and suffering is not in you, who are devoid of material guṇas. (Viṣṇu Purāṇa 1.12.69)

Thus, what remains as a cause is the Lord's hlāḍini-śakti, the bliss of his svarūpa-śakti. By that the Lord experiences bliss of his svarūpa and by that bliss he becomes a blissful person. By that śakti he makes others experience that bliss. One may argue that because this śakti is always with the Lord, it will not produce extreme bliss. One should however consider the following.

The functioning of all types of intense bliss belonging to the hlāḍini-śakti is placed in the devotees and is called prīti for the Lord. This must be inferred when all alternatives mentioned above have been exhausted. Because of this, the Lord partakes of the intense prīti which is in the devotees. The Lord and the devotee become mutually absorbed in that happiness.

sādhavo hṛdayam mahyam sādḥunām hṛdayam tv aham

mad-anyat te na jānanti nāhaṁ tebhyo manāg api

The pure devotee is my very heart: what pains him pains me. I am the heart of the pure devotee: what pleases him pleases me. My devotees do not know anything else but me, and I do not know more than they do. (SB 9.4.68)

Mahyam means mama (my). The identity of the two hearts is explained. They know nothing except me (mad-anyat). The non-difference is like saying “fire” to indicate flames or iron which is hot, because of the extreme absorption in each other. Viṣṇu speaks to Durvāsā.

Text 64

By this they mutually control each other:

*ajita jitaḥ sama-matibhiḥ
sādhubhir bhavān jitātmabhir bhavatā
vijitās te 'pi ca bhajatām
akāmātmanām ya ātmado 'ti-karuṇaḥ*

O unconquerable Lord! Although you cannot be conquered by anyone, you are conquered by devotees who have control of their minds and senses. The devotees are conquered by you, who are merciful and give yourself to those who worship you without material desires. (SB 6.16.34)

The commentary of Śrīdhara Svāmī says, “O unconquerable Lord! Though you are not conquered by others, you are conquered by the devotees. You do this though you are independent, since you are most merciful. They, without desire, are also conquered by you, who give yourself to persons without material desire.”

In Hari-bhakti-sudhodaya, Śrīmukha (Viṣṇu) speaks to Prahlāda:

*sa-bhayaṁ sambhramaṁ vatsa mad-gaurava-kṛtaṁ tyaja |
naiṣa priyo me bhakteṣu svādhīna-praṇayī bhava ||
api me pūrṇa-kāmasya navam navam idaṁ priyam |
niḥśaṅka-praṇayād bhakto yan mām paśyati bhāṣate ||
sadā mukto'pi baddho'smi bhakteṣu sneha-rajjubhiḥ |
ajito'pi jito'hantair avaśyo'pi vaśīkṛtaḥ ||
tyakta-bandhu-jana-sneho mayi yaṁ kurute ratim |
ekas tasyāsmi sa ca me na cānyo'sty āvayoḥ suhṛt ||*

*sadā mukto'pi baddho'smi bhakteṣu sneha-rajjubhiḥ |
ajito'pi jito'hantair avaśyo'pi vaśīkṛtaḥ ||
tyakta-bandhu-jana-sneho mayi yaḥ kurute ratim |
ekas tasyāsmi sa ca me na cānyo'sty āvayoḥ suhṛt ||*

O child! Give up reverence mixed with fear arising from my greatness. I do not like this. Become free in your devotion among my devotees. Though I am full in my desires, I prefer that the devotee sees and speaks to me out of affection without fear. Though I am ever liberated I am bound to devotees by ropes of affection. Though unconquered, I am conquered by them. Though not controlled, I am controlled by them. He who has affection for me gives up affection for friends. I am his and he is mine. There is no friendship except that between us two.

Thus it was correctly stated that the function known as prīti for the Lord is not material. Rather it is the bliss of the svarūpa-śakti which is Lord himself, who is controlled by bliss. *Vijñāna-ghana ānanda-ghanaḥ sac-cid-ānandaika-rase bhakti-yoge tiṣṭhati*: the bliss full of knowledge resides in bhakti yoga, which is eternity knowledge and bliss. (Gopāla-tāpanī Upaniṣad 2.79) Citraketu speaks to Saṅkarṣaṇa.

Secondary Characteristics of Prīti

Text 65

The svarūpa-lakṣaṇa of prīti was described. Now the taṭastha-lakṣaṇas are given:

*smarantaḥ smārayantaś ca mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā bibhraty utpulaḥ tanum*

Remembering and inspiring other devotees to remember the Lord who destroys all sins, the devotees will develop hairs standing on end in ecstasy by prema-bhakti produced from sādhana-bhakti. (SB 11.3.31)

The meaning is clear. Prabuddha speaks to Nimi.

Text 66

It is also said:

*kathaṁ vinā roma-harṣaṁ dravatā cetasā vinā
vinānandāśru-kalayā śudhyed bhaktyā vināśayaḥ*

Without bhakti, how can the heart melt? Without melting of the heart, how can one's hairs stand on end and tears come to the eyes? Without hair standing on end and tears in the eyes, how can the consciousness become purified? (SB 11.14.23)

The commentary says, "Without hairs standing on end, how can bhakti be understood to be present? Without bhakti, how can the heart be purified?" The Lord speaks.

Text 67

Thus the symptoms of prīti are melting of the heart and hairs standing on end etc. It should be understood that bhakti has not directly appeared if the heart is not pure, even though the heart may melt and hairs stand on end. Purity of the heart means giving up everything else and relying only on prīti. Thus bhakti was described as *animittā svābhāvikī*: without motive and natural. (SB 3.25.23) Speaking of Akrūra it is said:

*dehaṁ-bhṛtām iyān artho hitvā dambhaṁ bhiyaṁ śucam
sandeśād yo harer liṅga- darśana-śravaṇādibhiḥ*

The very goal of life for all embodied beings is this ecstasy, which Akrūra experienced when, upon receiving Kaṁsa's order, he put aside all pride, fear and lamentation and absorbed himself in seeing, hearing, and describing the things that reminded him of Kṛṣṇa. (SB 10.38.27)

The commentary says, "Why did Akrūra fall on the ground since he had not achieved the point of ecstasy of prema? This is the goal of persons with bodies. From the time of receiving Kaṁsa's order, Akrūra (yaḥ), who gave up lamentation, became absorbed in hearing and seeing the form Lord."

Giving up pride, worry and fear, this prīti manifested. Akrūra did not have pride:

*na mayy upaiśyaty ari-buddhim acyutaḥ
kaṁsasya dūtaḥ prahito 'pi viśva-drk
yo 'ntar bahiś cetasa etad īhitaṁ
kṣetra-jñā īkṣaty amalena cakṣuṣā*

The infallible, omniscient Lord will not consider me an enemy, even though Kaṁsa has sent me here as his messenger. After all, he is the actual knower of the field of this material body, and with his perfect vision he witnesses, both externally and internally, all the endeavors of the conditioned soul's heart. (SB 10.38.18)

Deceit--other than inner happiness—should be absent. Akrūra had no cause for absorption in lamentation and fear, though Kaṁsa had afflicted his family members and he also should be afflicted, since Kṛṣṇa who appeared to protect his family was in front of him.

*tad-darśanāhlāda-vivṛddha-sambhramaḥ
preṇnordhva-romāśru-kalākulekṣaṇaḥ
rathād avaskandya sa teṣv aceṣṭata
prabhor amūny aṅghri-rajāmsy aho iti*

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!" (SB 10.38.26)

kaccid budhaḥ svasty anamīva āste

*śvaphalka-putro bhagavat-prapannaḥ
yaḥ kṛṣṇa-pādāṅkita-mārga-pāṁsuṣv
aceṣṭata prema-vibhinna-dhairyaḥ*

How is wise, sinless Akrūra, surrendered to the Lord, who, losing control out of strong prema, rolled in the dusty path marked by the footprints of Kṛṣṇa? (SB 3.1.32)

Śukadeva speaks the verse.

Text 68

The qualities of prīti are confirmed by using material examples of prīti:

*mitho bhajanti ye sakhyaḥ svārthaikāntodyamā hi te
na tatra sauhṛdaṁ dharmāḥ svārthārthaṁ tad dhi nānyathā*

O friends! Those who show affection for each other only to benefit themselves are actually selfish. They have no true friendship, nor are they following the true principles of religion. They expect benefit for themselves alone and nothing else.

*bhajanty abhajato ye vai karuṇāḥ pitarau yathā
dharmo nirapavādo 'tra sauhṛdaṁ ca su-madhyamāḥ*

My dear slender-waisted gopīs, some people are genuinely merciful or, like parents, naturally affectionate. Such persons, who devotedly serve even those who fail to reciprocate with them, are following the true, faultless path of religion, and they are true friends. (SB 10.32.17-18)

The meaning is clear.

Text 69

The special nature of prīti to the Lord is explained.

*nāhaṁ tu sakhyo bhajato 'pi jantūn
bhajāmy amiṣām anuvṛtti-vṛttaye
yathādhano labdha-dhane vinaṣṭe
tac-cintayānyan nibhṛto na veda*

But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopīs, is that I want to intensify their loving devotion. They then become like a poor man who has gained some

wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else. (SB 10.32.20)

Some reciprocate with those who do not respond. Their compassion does not depend on experiencing an expression of *prīti* from the object of mercy. The *prīti* whose object is compassion for person worthy of mercy is the life of reciprocator's compassion. Kṛṣṇa makes efforts so that his devotees manifest great *prema* for him. When that *prema* manifests in the devotee, from that taste, there will appear astonishing *prema* for the devotee in the Lord. However, though he may show indifference to the devotees, the devotee's *prema* increases. This is its excellence. Kṛṣṇa speaks to the *gopīs*.

Text 70

Pure *prīti* is seen in *Vṛtra*:

*aham hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇāms te
grṇīta vāk karma karotu kāyaḥ*

O Lord! I shall become the servant of servants whose only shelter is your lotus feet. May my mind remember the Lord of my life, may my words chant your glories and may my body serve you. (SB 6.11.24)

*na nāka-prṣṭham na ca pārameṣṭhyam
na sārva-bhaumam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
samañjasa tvā virahayya kāṅkṣe*

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 the master of the powers of mystic yoga, nor do I want liberation. Burning in separation from you, these things will not satisfy me. (SB 6.11.25)

*ajāta-pakṣā iva mātaram khagāḥ
stanyam yathā vatsatarāḥ kṣudh-ārtāḥ
priyam priyeva vyūṣitam viṣaṇṇā
mano 'ravindākṣa didṛkṣate tvām*

O lotus-eyed Lord! As baby birds without developed wings always look for their mother to feed them, as small calves, distressed with hunger, desire to see the cow with milk in her udder, or as a morose wife, desires her husband who is away from home, I long to see you.

*mamottamaśloka-janeṣu sakhyam
saṁsāra-cakre bhramataḥ sva-karmabhiḥ
tvan-māyayātmātmaja-dāra-geheṣv
āsakta-cittasya na nātha bhūyāt*

Let me, wandering in the wheel of saṁsāra by my karmas, be attached to the devotees of the Lord. Let my mind not be attached to persons attached to their bodies, children, wives, and houses because of the influence of your external energy. (SB 6.11.26-27)

“Birds without wings” indicates a person without any other shelter and who does not have the ability to approach the Lord by himself. The mother has natural compassion and especially has compassion for her children. Thus the Lord has natural compassion, and has special compassion for his devotees. Because of this quality of the mother, the offspring have great affection for the mother. This indicates that the devotee has great desire to see the Lord because of his prīti for the Lord. But the small birds live and taste something else—such as insects. Since they do not crave solely for the mother, another example is given.

The calf desires to see the mother cow and her udder (though only the udder is mentioned). The udder and the mother are considered non-different. This is a better example than the previous one since the mother supplies the milk. The calf lives and tastes by the mother alone. The young calves, prevented by the master, cannot follow the mother cow. They are hungry because a long time has passed without their mother. This is a better example than the previous one. The cow also has great natural affection for the calves.

However a difference of cause and effect—the cow and its udder--makes this example imperfect like the example of the young birds and insects. Seeing the unsteadiness of the prīti in this example, another example is given. Though other meanings exist, when the word prīti is used for two people it is understood that they have natural, permanent love for each

other. One sees that they die together in old age or when young. The woman becomes depressed, since her life depends on him alone, and desires to see the man, who is far away (vyuṣitam). Tasting him with her eyes, she longs for him. Similarly my mind desires to see you, the Lord. The actual subject is not mentioned. The mind is the agent. This indicates that the mind, without thinking about it, desires the Lord. This indicates steadiness of the prīti since it is natural. The mind is like a bee, living upon and relishing the great sweetness of the Lord.

Thinking that it is impossible to have the good fortune of seeing the Lord, he will remain in this world. With tears he recites the next verse. Because of its expression of pure prema, the story of Vṛtra's killing is mentioned in other Purāṇas among the characteristics of Bhāgavatam as an outstanding feature. Vṛtrāsura-vadhopetaṁ tad bhāgavatam iṣyate: it is called Bhāgavatam, which includes the story of Vṛtrāsura's death. (Agni Purāṇa) Vṛtra speaks the verses.

Types of Prīti

Text 71

It has been established that there is prīti if there is sweetness in relating to the Lord alone and there is incomplete prīti if there are some other goals. Incomplete prīti is of two types: appearance of an ābhāsa of prīti and a slight manifestation of actual prīti. The slight manifestation has two varieties: a temporary manifestation of its ray (*kadācid-udbhavat-tac-chavi-mātra*) and a condition of prīti manifesting (*udayāvasthā*).

Where there are goals other than the Lord (and not the Lord), there is an ābhāsa (fallacious appearance) of prīti. Where there is no goal of prīti for the Lord (though the person recognizes the Lord) there is the temporary manifestation of its ray (*chavi-mātra*). If there is the goal of prīti for the Lord and other things mixed, by good fortune, there is a condition of prīti starting to manifest (*udayāvasthā*).

The mixture of other elements should be minor. There are two types: almost destroyed and a trace. From the almost-destroyed elements arises the first stage of dawn of prīti (*prathamodaya*). From the trace of other elements arises a conspicuous dawn of prīti (*prakaṭodaya*). Until the first stage of a dawn of prīti, it is considered an indirect manifestation. A conspicuous dawn of prīti is a direct manifestation of prīti.

Where there are no other elements mixed at all, one can see a manifestation of prīti's power (*darśita-prabhāva*). Starting from manifested dawn (*prakaṭodaya*), one becomes a jīvan-mukta on the path of bhakti. When such persons attain the status of being associates of the Lord, they are called parama-muktas. Those who are eternal associates (not by attainment) are called nitya-muktas.

The imitation (ābhāsa) prīti is as follows:

*evam harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt
autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍīśam śanakair viyuṅkte*

The unfortunate yogī who has developed love for the Lord, full of all sweet

qualities, whose heart is somewhat soft because of devotion, whose body hairs stand on end in ecstasy, who is constantly overcome with intense tears of joy, gradually withdraws his hook-like mind from the Lord's form. (SB 3.28.34)

By performance of bhakti mixed with yoga as previously described one attains bhāva for the Lord (pratilabdha-bhavaḥ) by bhakti activities (bhaktyā) such as remembrance. The yogī's heart, endowed with bhāva and sweetness by meditation, then gradually becomes free of that bhāva because that bhakti was performed as a secondary part of yoga. This produces the cheating fault of desire for merging. *Dharmaḥ projjhitaḥ kaitavo'tra paramaḥ*: bhakti completely rejects cheating. (SB 1.1.2) The affix pra indicates the desire for liberation. This is cheating. The word baḍiśa (hook) indicates hardness, no knowledge of rasa, pride and performing sādhanas for one's own purpose only.

The pure devotees never reject the object of meditation in this way. Parīkṣit says:

*dhautātmā puruṣaḥ kṛṣṇa-pāda-mūlaṁ na muñcati |
mukta-sarva-parikleśaḥ pānthaḥ sva-śaraṇaṁ yathā ||*

The person with a pure heart does not give up the root of the feet of Kṛṣṇa. He is like a traveler, who, giving up all sufferings after earning wealth, does not leave his house. (SB 2.8.6)

Nārada says:

*na vai jano jātu kathañcanāvrājen
mukunda-sevy anyavad aṅga saṁsṛtim |
smaran mukundāṅghry-upagūhanaṁ punar
vihātum icchen na rasa-graho janaḥ ||*

Oh! The person who serves Mukunda will never under any condition return to the material world, unlike practitioners of other processes. Remembering the embrace of the Lord's lotus feet, eager for that taste he has experienced, he will not desire to give up those feet again. (SB 1.5.19)

Those who accept rasa do not give up the Lord. Others are considered to be like iron or stone. The Lord also does not give the devotee. Brahmā says:

ye tu tvadīya-caraṇāmbuja-kośa-gandhaṁ

*jighranti karṇa-vivaraiḥ śruti-vāta-nītam
bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṃ
nāpaiṣi nātha hṛdayāmburuhāt sva-puṃsām*

O master! You do not give up the lotus hearts of your devotees who smell through their ears the fragrance of your lotus bud feet brought by the wind of the Vedas, and take your lotus feet as the greatest treasure through prema-bhakti. (SB 3.9.5)

The Lord does not give up the hearts of his devotees (sva-puṃsām). In the example of an imitation of prīti (ābhāsa), one can also refer to Kapila's description of the yogī:

*bhaktyā puṃāñ jāta-virāga aindriyād
dṛṣṭa-śrutān mad-racanānucintayā
cittasya yatto grahaṇe yoga-yukto
yatiṣyate rjubhir yoga-mārgaiḥ*

The human being, being disgusted with sense happiness in this life and the next, contemplating my pastimes with devotion, and making effort to control his mind as he engages in yoga, in the future will endeavor on the correct path of yoga as taught by me. (SB 3.25.26)

The previous verse (SB 3.25.25) spoke only of bhakti: *śraddhā ratir bhaktir anukramiṣyati*. Later Kapila also speaks of the qualities of bhakti. *bhaktir siddher garīyasi*: bhakti is greater than liberation (SB 3.25.32) *Naikātmataṃ me sprhayanti kecit*: they do not desire to become one with Brahman. (SB 3.25.34) Kapila gives the primary meaning of bhakti, disregarding liberation. The destruction of the covering of māyā is a secondary, accompanying event to bhakti. *Jarayaty āśu yā koṣam*: the subtle body quickly withers away. (SB 3.35.33) Having described liberation using bhakti with the help of jñāna (SB 3.25.26), it is said to be a secondary process. It is an imitation (ābhāsa) of bhakti as was shown in the beginning.

*dṛṣtvā tam avanau sarva īkṣaṇāhlāda-viklavāḥ
daṇḍavat patitā rājañ chanair utthāya tuṣṭuvuḥ*

All the devatās, overwhelmed with happiness on seeing him, immediately fell down like rods and then slowly rose and offered prayers. (SB 6.9.30)

It should be understood that the devatās who expressed devotion mainly

because of attaining their kingdom after destruction of Vṛtrāsura were examples of imitation bhakti (ābhāsa). Kapila speaks the verse.

Text 72

The appearance of the temporary ray of prīti (*kadācid-udbhavat-tac-chavi-mātra*) is described:

*sakṛn manah kṛṣṇa-padāravindayor
niveśitaṁ tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ*

Persons who only once absorb their mind in Kṛṣṇa's lotus feet, even if it occurs in dreams, or the slight attraction to the Lord's qualities, do not see the servants of Yama since they have accomplished all atonement by that remembrance. (SB 6.1.19)

Guṇa-ragi means a slight tinge of attraction to the Lord's qualities. It does not refer to direct prīti with true knowledge of the sweetness of the Lord's qualities. Thus, because they do not take the Lord as their goal, only "once" do they absorb their minds in him. This is the case of a person superior to Ajāmila and others, since they do not even see Yama's servants at all (whereas Ajāmila saw the servants Yama). Śukadeva speaks the verse.

Text 73

The first dawn of prīti (prathamodaya) is described:

*yatrānuraktāḥ sahasaiva dhīrā
vyapohya dehādiṣu saṅgam ūḍham |
vrajanti tat pārama-haṁsyam antyaṁ
yasminn ahimsopaśamaḥ sva-dharmaḥ ||*

The devotees who are attracted to Kṛṣṇa, immediately giving up strong attachment to body and other material objects, attain the highest stage of life, pārama-haṁsyam, in which lack of hatred and absorption in Kṛṣṇa are the natural qualities. (SB 1.18.22)

Antyam pāramahaṁsyam means a devotee paramahaṁsa (renunciate). Lack of hatred is an accompanying quality of the devotee. Sūta speaks the verse.

Text 74

Evident dawn of prīti (prakaṭodaya) is shown in Priyavrata:

*priyavrato bhāgavata ātmārāmaḥ katham mune
gṛhe 'ramata yan-mūlaḥ karma-bandhaḥ parābhavaḥ*

O sage! How did the great devotee and ātmārāma Priyavrata enjoy household life, which is a cause of bondage to karma and defeats even a pure soul? (SB 5.1.1)

*saṁśayo 'yaṁ mahān brahman dārāgāra-sutādiṣu
saktasya yat siddhir abhūtkṛṣṇe ca matir acyutā*

Great brāhmaṇa! My doubt is that though he was attached to wife, house and children, he still attained perfection and always thought of Kṛṣṇa. (SB 5.1.4)

After the question of Parīkṣit, Śukadeva speaks in prose:

*bāḍham uktam bhagavata uttamaślokasya
śrīmac-caraṇāravinda-makaranda-rasa āveśita-cetaso
bhāgavata-paramahaṁsa-dayita-kathām kiñcid
antarāya-vihatām svām śivatamām padavīm na prāyeṇa hinvanti*

What you have said is true, but those whose minds are absorbed in the sweet taste of the lotus feet of the Supreme Lord do not generally give up the auspicious path of topics of the Lord, who is dear to the greatest devotees, though there may be some obstacle. (SB 5.1.5)

The commentary says, “Bāḍham means accepting this proposal, it is rejected.” It is true that he did not become absorbed in family life. He could remain detached by the power of his previous practice, though by the power of the obstacles the inclination for attachments could arise. That is what he explains.”

The Lord explains to Pṛthu:

*bhinnasya liṅgasya guṇa-pravāho
dravya-kriyā-kāraka-cetanātmanaḥ
dṛṣṭāsu sampatsu vipatsu sūrayo
na vikriyante mayi baddha-sauhrdāḥ*

Saṁsāra takes place only because of identification with the subtle body, composed of intelligence, sense objects, sense organs and sense devatās.

The devotees, bound to me by friendship, are not disturbed on seeing the happiness and distress of this world. (SB 4.20.12)

Indradyumna did not become angry when cursed by Agastya to become an elephant. When devotees give up their conduct of great respect for others, which should be practiced by the Vaiṣṇava, this is done in order to give teachings:

*tau dr̥ṣṭvā madirā-mattau śrī-madāndhau surātmajau
taylor anugrahārthāya śāpaṁ dāsyann idaṁ jagau*

Seeing the two sons of the devatās intoxicated by opulence and false prestige, Nārada, in order to show them special mercy, while giving a curse, sang as follows. (SB 10.10.7)

Parīkṣit took the opportunity of being cursed by the brāhmaṇa to come close to Kṛṣṇa.

*tasyaiva me 'ghasya parāvareśo
vyāsakta-cittasya gr̥heṣv abhīkṣṇam |
nirveda-mūlo dvija-śāpa-rūpo
yatra prasakto bhayam āśu dhatte ||*

For me, whose impure action was the sin of disrespecting an innocent brāhmaṇa, and whose heart was very attached to family life, the Lord has come in the form of the brāhmaṇa's curse, which has become the cause of detachment from material life. By the Lord's presence the attached person quickly becomes fearless. (SB 1.19.14)

Other examples can be found. Thus Priyavrata's absorption in family life was a mere appearance. However such conditions are a cause of sorrow. Later Priyavrata shows disgust with the situation:

*aho asādhv anuṣṭhitaṁ yad abhiniveśito 'ham
indriyair avidyā-racita-viṣama-viṣayāndha-kūpe tad alam alam
amuṣyā vanitāyā vinoda-mṛgaṁ māṁ dhig dhig iti garhayāṁ cakāra*

I have acted badly. Since I have been completely absorbed with my senses in the blind well of disturbing sense objects caused by ignorance, it is now enough. How unfortunate I am, like a dancing monkey for my wife! In this way he criticized himself. (SB 5.1.37)

Śukadeva speaks the verse.

Text 75

Other signs of the evident dawn of prīti are described:

*sa uttama-śloka-padāravindayor
niṣevayākiñcana-saṅga-labdhayā
tanvan parāṁ nirvṛtim ātmano muhur
duḥsaṅga-dīnasya manaḥ śamaṁ vyadhāt*

Prahlāda’s bad associates became absorbed in the Lord and experienced the highest bliss by their association with a devotee who had nothing to do with anything material and by engaging in the service of the Lord’s lotus feet. (SB 7.4.42)

The commentary says, “The minds of the bad associates became peaceful and experienced the highest bliss.” Śamam can also be explained as “equality in the mind.” Nārada speaks to Yudhiṣṭhira.

Text 76

Visible power of prīti (darśita-prabhāva) can be seen in Śukadeva and others.

*bhāvonmatto hareḥ kiñcin na veda sukham ātmanaḥ |
duḥkham ceti maheśāni paramānanda āplutaḥ ||*

Mad with love for the Lord he did not know his own happiness or suffering. He was overflowing with the highest bliss, O great lady! (Nārada-pañcarātra)

Bhakti, called prīti, has been shown with different types. It is shown in the Gītā by its svarūpa and by its qualities:

*aham sarvasya prabhavo mattaḥ sarvaṁ pravartate |
iti matvā bhajante mām budhā bhāva-samanvitāḥ ||8||*

I am the source of everything. Due to me, everything operates. Convinced by this knowledge, the intelligent persons, endowed with love, worship me.

*mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam |
kathayantaś ca mām nityaṁ tuṣyanti ca ramanti ca ||*

With minds absorbed in me, completely dependent on me, mutually informing each other about me and speaking about me, they continuously experience satisfaction and enjoyment. (BG 10.8-9)

Now the main point of these statements about prīti to the Lord should be

discussed. Prīti by its own inclination, disregarding all rules because it has somehow appeared in the heart, rejoices in the Lord of unparalleled sweetness, the moon producing light of the highest bliss out of continuous pure sattvic rapture beyond matter, which is filled with unlimited pastimes giving life to the material sattva-guṇa and which gives auspiciousness to the whole world.

Prīti cannot tolerate other objectives, being uninterrupted by any object other than the Lord. Prīti is a form of awareness with desire for the Lord and obedience to the Lord, imbued with favorableness to the Lord. Prīti has as its body the devotee's mental functions. Prīti enlivens this body with its own potency since it is full of nectar. It is visibly decorated with pearl-like tears and a necklace of qualities which the devotee conceals as his own secret. Prīti by nature is the source of all qualities and makes all results of unlimited puruṣārthas her servant. Prīti is completely dedicated to the noble vow of chastity to the Lord. Prīti is a form of the Lord which is the only means of attracting the Lord. Prīti stemming from the Lord and dedicated to the Lord serves him at all times. Though continuous, prīti makes its appearance in various degrees by itself, according to the degree that the Lord appears as the object of love.

Since Kṛṣṇa was shown to be Svayam Bhagavān in Kṛṣṇa Sandarbha, the best prīti is established in relation to Kṛṣṇa alone. Taking support of the plentiful particulars of prīti already described, the method should be shown. Elements other than prīti that are employed act to nourish prīti only, since prīti alone gives so much more results. The completeness of prīti is shown by describing the completeness of the appearance of Svayam Bhagavān Kṛṣṇa:

*adya no janma-sāphalyaṁ vidyāyās tapaso dṛśaḥ
tvayā saṅgamyā sad-gatyā yad antaḥ śreyasāṁ paraḥ*

Today our birth and knowledge of spiritual and material topics have all become perfect because we have been able to associate with you, the goal of all saintly persons. You are the ultimate, supreme blessing. (SB 10.84.21)

Associating with you, Kṛṣṇa, the goal of persons dedicated only to you (sad-gatyā), our birth (Vāśiṣṭha, four Kumāras, Vāmadeva, Mārkaṇdeya, Nārada, Vyāsa, persons who had realized Brahman, those who understood various bhakti-rasas of the Lord, and those who had seen various incarnations of the

Lord) has become successful today (adya), at this opportunity, special because of your special appearance. This success is ultimate (antaḥ), superior to all exalted puruṣārathas (śreyasām) produced by other incarnations. Great sages speak to the Lord.

Prīti for Kṛṣṇa

Text 77

Elsewhere it is said:

*atha brahmātma-jaiḥ devaiḥ prajeśair āvṛto 'bhyagāt
bhavaś ca bhūta-bhavyeśo yayau bhūta-gaṇair vṛtaḥ*

Lord Brahmā then set off for Dvārakā, accompanied by his sons as well as by the devatās and the great Prajāpatīs. Śiva, the bestower of auspiciousness to all living beings, also went, surrounded by many ghostly creatures.

*tasyām vibhrājamānāyām samṛddhāyām maharddhibhiḥ
vyacakṣatāvitrptākṣāḥ kṛṣṇam adbhuta-darśanam*

In that resplendent city of Dvārakā, rich with all superior wealth, the devatās beheld with unsatiated eyes the wonderful form of Kṛṣṇa. (SB 11.6.1 and 5)

The astonishing nature of the Lord depends on seeing him differently (as Kṛṣṇa, not Viṣṇu). Śukadeva speaks the verse.

Text 78

*yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam*

Kṛṣṇa possesses that form suitable for human pastimes to show the full capacity of his yoga-māyā. That form astonishes even the lord of Vaikuṇṭha. It is the pinnacle of auspicious qualities and enhances the beauty of his ornaments. (SB 3.2.12)

Sva-yoga-māyā-balam means the potency of his citśakti. He manifested his human form to manifest (darśayatā) the power of citśakti in Bhagavān, in order to astonish persons who knew about all his powers. Not only that, Kṛṣṇa himself was astonished because he had never experienced such qualities in other forms. He was astonished at every moment because of the unprecedented manifestation, since this was the highest position of auspiciousness (paraṁ padam). “His ornaments are a cause of auspiciousness.” His beauty enhances the beauty of the ornaments. Why?

That form is suitable for human pastimes. It is a human form. Thus it is correctly said by Mahāviṣṇu that he had brought Kṛṣṇa and Arjuna to the causal ocean in order to see them. Kṛṣṇa also says Mahāviṣṇu stole the boys in order to see him. (Hari-vaṁśa 2.114.8) Uddhava speaks to Vidura.

Text 79

In describing Parīkṣit's qualities, the brāhmaṇas compare him to Rāma and Viṣṇu, and then to Kṛṣṇa (*eṣa kṛṣṇam anuvrataḥ* SB 1.12.24). By this they show that Kṛṣṇa is endowed with all good qualities. He is actually not like Kṛṣṇa, but follows after him. This shows that such a nature is produced by the highest prema:

*lalita-gati-vilāsa-valgu-hāsa-
praṇaya-nirīkṣaṇa-kalpitoru-mānāḥ |
kṛtam anukṛta-vatya unmadāndhāḥ
prakṛtim agan kila yasya gopa-vadhvaḥ ||*

The gopīs were worshipped by Kṛṣṇa's expert actions, emotional displays, words and glances. Attaining those qualities, they responded in harmony to his most extraordinary displays of love, blinded by the madness of love. How amazing that these gopīs attained the nature of Kṛṣṇa himself. (SB 1.9.40)

The gopīs attained similar forms to Kṛṣṇa because of the power of his qualities. How was that excellent result possible? It is seen that it arose from great prema. They imitated him, playing the part of the male lover. *Kriyānukaraṇam līlā*: imitating the lover's actions is called līlā. (Ujjvala-nīlamanī 10.28) They attained his nature (prakṛtim). They became completely overcome with prema so that his and their natures became one. This is illustrated in mahābhāva:

*rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramāt
yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam |
citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare
bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī ||*

O my Lord, master elephant of the forest on Govardhana Hill! Expert in the craft of śṛṅgāra, you have melted your and Rādhā's shellac hearts by the heat of prema, so that they cannot be distinguished and you have made those hearts red with fresh kuṁkuma to produce astonishment within the

palace of the universe. (Ujjvala-nīlamanī 14.155)

Bhīṣma speaks to the Lord.

Text 80

It is also said:

*yasyānanam makara-kunḍala-cāru-karṇa-
bhrājat-kapola-subhagam saviḷāsa-hāsam
nityotsavam na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca*

The joyful gopīs and priya-narma-sakhas drank with their eyes Kṛṣṇa’s face, a continual festival of delight, with its playful smile, attractive with beautiful cheeks and ears shining from his makarasearrings. But they could not be fully satisfied, and became angry with the creator who made their eyes blink. (SB 9.24.65)

The commentary says, “The beauty of his face is described in order to show their love.” They became angry at the creator for making blinking of the eyes when seeing him. This is the mode of mahābhāva. Since this mode is accomplished because of his nature, this example is suitable. Śukadeva speaks.

Text 81

Moreover it is said:

*kā stry aṅga te kala-padāyata-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

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. Even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see your beautiful form. (SB 10.29.40)

Elsewhere it is said:

*aspandanam gati-matām pulakas taruṇām
niryoga-pāśa-kṛta-lakṣaṇayor vicitram*

By the generous sound of his flute, among all living beings, those which move things become inert and trees which cannot move sprout shoots in ecstasy. This is most amazing. (SB 10.21.19)

Bilvamaṅgala says:

*santv avatārā bahavaḥ puṣkara-nābhasya sarvato-bhadrāḥ |
kṛṣṇād anyah ko vā latāsv api premado bhavati ||*

Let there be many avatāras of the lotus navel Lord. They are all auspicious. But other than Kṛṣṇa, who gives prema to even the creepers? (Kṛṣṇakāṛṇāmṛta 2.85)

The gopīs speak to Kṛṣṇa.

Text 82

It has been shown that the degree of prīti's appearance depends on the degree of the Lord's appearance. The difference in prīti and degree of the prīti depends on the degree of excellence of various qualities of prīti. The qualities are of two types: those which cause particular purification of the heart of the devotee and those which cause particular identity.

The svarūpas of the first type of qualities of prīti, causing purification of the heart, and the degree and difference in prīti are as follows. Prīti brings joy to the heart of the devotee, produces union by possessiveness, causes encouragement, causes identity as a dear person, melts the heart, connects the person with the object of love by desire, at every moment causes experience of the loved one in new ways, and causes madness because of unequalled astonishment.

Prīti which is only marked by additional joy is called rati. When that appears, Kṛṣṇa becomes the only goal and everything else is considered insignificant. Prīti increased by manifestation of possessiveness is called prema. When that occurs, causes for stopping the prīti cannot weaken the svarūpa or the endeavors. The increase of prīti by great possessiveness is seen elsewhere also:

*mānjāra-bhakṣite duḥkhaṁ yādṛśaṁ gṛha-kukkuṭe |
na tādr̥ṇ-mamatā-śūnye kalaviṇke'tha mūṣike ||*

The grief shown when a household chicken is eaten by a cat is not the same

as when a wild cātaka bird or mouse, for which one does not feel possessiveness, is eaten by the cat.

In order to show the deep cause for bhakti in the form of prema, bhakti is designated as possessiveness in the Pañcarātra scriptures:

*ananya-mamatā viṣṇau mamatā prema-saṅyutā |
bhaktir ity ucyate bhīṣma-prahlādhaddhava-nāradaih ||*

Exclusive possessiveness of Viṣṇu, excluding other possessiveness, is called bhakti endowed with prema by Bhīṣma, Prahlāda, uddhava and Nārada.

Ananya-mamatā means “without other possessiveness.” *Sattvaevaika-manasaḥ*: bhakti is fixing the mind only on the Lord (sattva eva). (SB 3.25.32)

Prema with great trust is called praṇaya. When that appears, reverence to a person who should be given respect disappears. Praṇaya, when possessing various bhāvas with a shade of crookedness because of identifying oneself as a dear one, is called māna. When that appears, the Lord shows fear based on prema when the devotee expresses anger out of love. Prema in which the heart becomes extremely soft is called sneha. When that appears, transformations such as excessive tears occur just by a trace of a relationship. The person is never fully satisfied with seeing the Lord. Though the Lord is fully capable, some persons develop worry for his safety. Sneha with extreme desire becomes rāga. When rāga appears, one cannot tolerate separation for even a moment. In union the greatest sorrow is experienced as happiness. In separation the greatest happiness is experienced as sorrow. Rāga with continual experience of newness in the object of love is called anurāga. When that appears, each lover is completely controlled by the other. In prema-vaicittiyam one desires birth as an unconscious object related to the Lord. In separation, a sphūrti of the Lord appears. When anurāga becomes madness because of unequalled astonishment it is called mahābhāva. When that appears, one cannot tolerate blinking of the eyes and a kalpa passes like a moment during union. One feels a moment in separation to be a kalpa. In both conditions, union and separation, the sāttvika-bhāvas manifest continually in the greatest uddīpta state. Qualities which are causes of purification have been shown.

Now qualities causing particular identity for the devotee and the differences and degrees in the prīti and the devotee caused by it are discussed. After

one develops a connection with a special quality of the Lord, one develops a relationship as the object of mercy (dāsyā), showing compassion to the Lord (vātsalya), friendship with the Lord (sakhya) or dear lover (mādhurya). The cause of the appearance of the particular quality of the Lord should be understood to be the devotee's particular quality of prīti which is attained by association with some devotee dear to the Lord. These two (the identity of the devotee and the quality in the Lord) are eternal for the eternal associates.

The prīti filled with identity of being the object of the Lord's mercy (anugrāhya) is well known as bhakti. Bhakti with knowledge of the Lord as the object of worship (ārādhya) follows after this.

*snehānubandho yas tasmin bahu-māna-puraḥ-saraḥ |
bhaktir ity ucyate saiva kāraṇaṁ parameśituḥ ||*

An affectionate relationship (prīti) with the Lord, after reverence, is said to be the cause for the Lord's appearance. (Māyā-vaibhava)

Sneha or affection in the above verse means prīti. Padma Purāṇa says mahitva-buddhir bhaktis tu sneha-pūrvābhidhīyate: bhakti which acknowledges the greatness of the Lord is previous to sneha. Previously it was stated that the word bhakti was used by the sages to indicate general prīti. Sometimes a specialized meaning is employed for a general word. For instance the word "man" is used to indicate the jīva. Thus the word bhakti is used to mean prema, which is an intense state of bhakti. That is like saying "This is a brāhmaṇa" to indicate a great brāhmaṇa among a group of brāhmaṇas. Thus it is said:

*māhātmya-jñāna-pūrvas tu sudṛḍhaḥ sarvato'dhikaḥ |
sneho bhaktir iti proktas tayā sārṣṭy-ādi nānyathā ||*

Affection which is firmer than everything else, after knowledge of the Lord's greatness, is called bhakti. By that, all types of liberation definitely manifest. (Pañcarātra)

The word bhakti is sometimes used for a relationship with the Lord with desire and possessiveness.

However, the chief meaning of bhakti is prīti filled with identity of the Lord being merciful (dāsyā). This identity of the Lord as merciful is of two types:

nourishment and compassion, since mercy has these two components. Nourishment(poṣaṇa) means the Lord gives bliss by his svarūpa and his qualities. Compassion (anukampa) means that though the Lord is complete, he develops a desire that the devotee serve him, and thus gives auspicious service to the devotee. Compassion is this desire to assist the devotee, since the Lord has a soft heart. Among devotees with these two types of identity of the Lord, some are without possessiveness (seeing the Lord as giver of bliss) and some have possessiveness (seeing the Lord as compassionate). Those with no possessiveness are jñāni-bhaktas like the Kumāras, who see the Lord as a giver of bliss by being Paramātmā and the supreme Brahman. Such non-possessiveness of the Lord in that form is described as follows:

*saty api bhedāpagame nātha tavāhaṁ na māmakīnas tvam |
sāmuḍro hi taraṅgaḥ kvaṇa samuḍro na tāraṅgaḥ ||*

O Supreme Lord, when difference disappears, I am yours. You are not mine. The ocean is the wave but the wave is never the ocean. (Saṅkarācārya verse quoted in Hari-bhakti-vilāsa)

For such persons, seeing the Lord gives prīti but without possessiveness, just as one sees the moon and experiences bliss without possessiveness. Favorableness in this mood is understood since the devotee recites verses of praise with humility. The prīti of these devotees is called jñāna-bhakti. Its jñāna portion consists of realizing the Lord as condensed Brahman. This is called śānti-bhakti because śama is predominant. The Lord says śamo man-niṣṭhatā buddheḥ: śama means fixing the mind on me. (SB 11.19.36)

Devotees with possessiveness experience the Lord as a compassionate person. Their possessiveness arises with the thought “This Lord is ours.” The verse starting with ananya-mamatā mentions devotees like Bhīṣma, Uddhava, Prahlāda and Nārada, and not the Kumāras. With the arousal of possessiveness, recognizing and identifying the Lord as compassionate arises.

Compassion has three types: being protected (pālya), being a servant (dāsyā) and being cared for (lālya). These three types successively are seen in the people of Dvārakā, who see Kṛṣṇa as their protector, in Dārūka and other servants who see Kṛṣṇa as the person worthy of service, and in sons and younger brothers like Pradyumna, Gada and others who see Kṛṣṇa as a

parent. The prīti of these three types is called bhakti.

Because, compared to the previous type, which has a covering of jñāna, their prīti has greater favorability, it is called prīti in Bhakti-rasāmṛta-sindhu. This bhakti becomes filled with the idea that the Lord is the shelter for those who see him as protector (āśrayātmika). It becomes filled with dāsya for the servants (dāśyātmika), and it becomes filled with modesty for those who see themselves as cared for by him (praśrāyātmika). That bhakti characterized by reverence, indicated by offering respects etc., while seeing the Lord as great (without seeing oneself as the object of his mercy, anugrāhya), is not prīti at all. It is not considered here. If prīti is filled with pure respect without particular bhāvas for the Lord as protector, object of service or parent it is regarded as ordinary bhakti (sāmānya-bhakti).

If the prīti with identity of being merciful to the Lord has the mood “This is my son” it is called vātsalyam. It means “give (la) the child (vatsa) the breast.” This gives a clear understanding of the sentiment. The word vātsalya is sometimes used to indicate merely prīti or affection, since this mood represents that quality well. Some materialistic knowers of rasa use the term vātsalya-rasa for general prīti. An example of vātsalya is Devahūti in separation. *Vatse gaur iva vatsalā*: she was like a cow aggrieved when losing a calf. (SB 3.33.21) Thus Yaśodā and others have vātsalyam.

When prīti identifies the Lord as a friend with the mood “he has the same sweet qualities as I have and is the best shelter of unconditional affection” it is called maitrī. This has two types: sauhṛt (comradeship) filled with a taste for helping each other unconditionally and sakhya (intimate friendship) filled with affection while playing. Thus the friends are of two types: suhṛts and sakhas. Sauhṛt is seen partially in Yudhiṣṭhira, Bhīṣma^[7] and Draupadī. Sakhya is seen in Arjuna, Śrīdāma and others.

Prīti with the mood “He is my lover” it is called kānta-bhāva. It is called priyatā in Bhakti-rasāmṛta-sindhu. Priyatā means having the mood of a lover (priyā). The materialistic knowers of rasa called this rati. Since it is similar to kāma it is called kāma in relation to the gopīs’ love for Kṛṣṇa. Kāma known as material Cupid is different because of the difference in sentiment. Ordinary kāma is filled with ordinary desire. General prīti is a special awareness filled with favorableness to the object of love and filled with desire for objects

related to the lover. Though the activities of the two (material and spiritual kāma) are generally similar, the activities of material kāma are for one's own benefit. Sometimes in that kāma there is favorableness to the object of love and that arises as an effect of one's own happiness. The word prīti in this case is used with a secondary meaning. The activities of pure prīti are all for pleasing the beloved. One's own happiness follows after that. That is the main meaning (mukhya-vṛtti) of the word prīti.

As previously explained, the words happiness (sukha) and prīti both are filled with joy but it has been shown that the outstanding feature of prīti is the aspect of favorableness to the object of love. Similarly, though kāma and prīti are both filled with intense desire, the outstanding feature of prīti is that favorable aspect.

*yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu*

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that your feet will be hurt. (SB 10.31.19)

Since, surpassing what is favorable for oneself, this example shows the favorableness for the beloved, from this one can understand the nature of pure prīti. Its uniqueness is also established by the intensity of special desire. On the other hand, the kāma of Kubjā for Kṛṣṇa, though not attain the status of spiritual kāma, cannot be called material kāma.

*vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

Anyone who faithfully and continually hears or describes the Lord's playful affairs with the young gopīs of Vṛndāvana will attain the highest type of prema to the Lord, quickly destroy lust, the disease of the heart, and immediately become steady. (SB 10.33.39)

Simply by hearing the pastimes of Kṛṣṇa, persons situated at far off places in other times quickly remove kāma and attain the highest prema (bhaktiṁ parāṁ). The pastimes are not filled with kāma but with the highest special prema (since they remove kāma). One cannot remove mud with mud. Nor can one attain real affection if one has no affectionate nature.

Having explained that this conjugal bhāva is filled with pure prema, it was shown that the mercy of the Lord arises because of its purity.

*bhagavān āhatā vīkṣya śuddha -bhāva-prasāditāḥ
skandhe nidhāya vāsāṁsi prītaḥ provāca sa-smitam*

When the Supreme Lord saw how the gopīs were struck with embarrassment, he was satisfied by their pure loving affection. Putting their clothes on a tree trunk, the Lord smiled and spoke to them with a smile. (SB 10.22.18)

He shows himself as a lover among the best of ātmārāmas.

*kṛtvā tāvantam ātmānaṁ yāvatīr gopa-yoṣitaḥ
reme sa bhagavāṁs tābhir ātmārāmo 'pi līlayā*

Expanding himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company. (SB 10.33.19)

He shows himself as controlled:

*na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhū-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścyā tad vaḥ pratiyātu sādhunā*

I am not able to repay my debt for your spotless service, even within a lifetime of Brahmā. Your connection with me is beyond reproach. You have worshiped me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation. (SB 10.32.22)

The word niravadya indicates the purity of their prīti. Sva-sādhū-kṛtyam (extraordinary deeds) indicates that it is most attractive. Na pāraye indicates that he is controlled by their prema. Uddhava indicates that these gopīs had the highest level of prema.

*etāḥ param tanu-bhrto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vayaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya*

Among all persons on earth, these cowherd women alone have attained perfect bodies, for they have achieved mahābhava for Govinda, the source of all forms of the Lord. Their pure love is desired by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Brahmā himself? (SB 10.47.58)

Thus, it is established that prīti in the form of kānta-bhāva is supreme among all types of prīti.

Thus jñāna-bhakti (śānta), bhakti (dāsyā), vātsalyam, maitrī(sakhya) and kānta-bhāva are the five types of prīti with differences in bhāva and identity of Kṛṣṇa. Types like jñāna-bhakti are sometimes mixed. Thus Bhīṣma has āśraya-bhakti (type of dāsyā) and jñāna-bhakti. Yudhiṣṭhira has vātsalya and āśraya-bhakti included in sauhṛt. Bhīma however had sakhya included in sauhṛt. Kuntī had vātsalya included in āśraya-bhakti. Vasudeva and Devakī had sāmānya-bhakti and vātsalya.

Uddhava had sakhya included in dāsyā:

*athaitat paramaṁ guhyaṁ śṛṇvato yadu-nandana
su-gopyam api vakṣyāmi tvaṁ me bhr̥tyaḥ suhṛt sakhā*

O beloved of the Yadu dynasty! Because you are my servant, well-wisher and friend, I shall now speak to you who listen well the supreme secret.(SB 11.11.49)

Baladeva has sakhya, vātsalya and bhakti (dāsyā). His vātsalya and sakhya are shown:

*kvacit krīḍā-parīśrāntaṁ gopotsaṅgopabarhaṇam
svayaṁ viśramayaty āryaṁ pāda-saṁvāhanādibhiḥ*

When his elder brother, fatigued from playing, would lie down with his head upon the lap of a cowherd boy, Kṛṣṇa would help him relax by personally massaging his feet and offering other services.

*nṛtyato gāyataḥ kvāpi valgato yudhyato mithaḥ
grhīta-hastau gopālān hasantau praśaśaṁsatuḥ*

Sometimes, as the cowherd boys danced, sang, moved about and playfully fought with each other, Kṛṣṇa and Balarāma, standing nearby hand in hand, would glorify their friends' activities and laugh. (SB 10.15.14-15)

His bhakti (dāsyā) is shown:

*keyaṁ vā kuta āyātā daivī vā nāry utāsuri
prāyo māyāstu me bhartur nānyā me 'pi vimohinī*

What is this māyā and where as it come from? Is it caused by devatās or by demons? It can only be the māyā of my brother and nothing else. It causes my prema to increase remarkably. (SB 10.13.37)

In Vraja, his vātsalya and bhakti (dāsyā) are included in sakhya since he played with Kṛṣṇa constantly from his infancy. In Dvārakā he shows vātsalya and sakhya included in bhakti (dāsyā) since in that place Kṛṣṇa revealed pastimes filled with power. In Vraja he acted as an elder brother since Vasudeva (his father) and Nanda were well known to be brothers and Nanda took him as his son and protected him.

*bhrātar mama sutaḥ kaccin mātṛā saha bhavad-vraje
tātaṁ bhavantaṁ manvāno bhavadbhyām upalālitaḥ*

My son Baladeva, being raised by you and your wife, Yaśodādevī, considers you two his father and mother. Is he living very peacefully in your home with his real mother, Rohiṇī? (SB 10.5.27)

*kasmān mṛdam adāntātman bhavān bhakṣitavān rahaḥ
vadanti tāvakā hy ete kumārās te 'grajo 'py ayam*

Dear Kṛṣṇa, why are you so restless that you have eaten dirt in a solitary place? This complaint has been lodged against you by all your playmates, including your elder brother, Balarāma. How is this? (SB 10.8.34)

The queens in Dvārakā have kānta-bhāva mixed with dāsyā (identifying as servants). The gopīs of Vraja have kānta-bhāva mixed with sakhya.

Prīti devoid of seeing Kṛṣṇa in these ways is called sāmānya-prīti, for those not qualified. In departing for Mithila it is said:

*ānarta-dhanva-kuru-jāṅgala-kaṅka-matsya-
pañcāla-kunti-madhu-kekaya-kośalārṇāḥ
anye ca tan-mukha-sarojam udāra-hāsa-
snigdhekṣaṇaṁ nṛpa papur dṛśibhir nr-nāryaḥ*

The men and women of Ānarta, Dhanva, Kuru-jāṅgala, Kaṅka, Matsya, Pañcāla, Kunti, Madhu, Kekaya, Kośala, Arṇa and many other kingdoms

drank with their eyes the nectarean beauty of Kṛṣṇa's lotus face, which was graced with generous smiles and affectionate glances. (SB 10.86.20)

These persons also do not have possessiveness. Among these and other types of devotees, those with sāmānya-prīti (just mentioned) and those with śānta (Kumāras) are called taṭasthas. Their prīti is also called taṭastha. Among the previously mentioned devotees, those who were protected and servants are called lālya and bhṛtya. Their bhakti is called sambhrama-prīti. Those who are cared for by Kṛṣṇa are called bāndhava. Their prīti is called bāndhavatā.

According to the different types of devotees, the Lord is seen differently with their different types of prīti.

*na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimiṣo leḍhi hetih
yeṣāṁ ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam*

The devotees in the spiritual world are never deprived of any enjoyment. My wheel of time does not afflict those devotees, for whom I am a lover, the ātmā, son, friend, elder, companion or worshipable deity. (SB 3.25.38)

In this list priya means kānta. Ātmā means Paramātmā. Suta means sons, cousins and younger brothers. Sakhā means one who plays with the Lord with intimate affection. Guru means father. Suhrdaḥ means relatives and those who act for one's benefit without motivation. However since the relatives are already included in the previous categories, the term suhrd here refers to the persons who act without motivation. Daivam iṣṭam means worthy to taking shelter and worthy of service. Where these bhāvas are lacking the Lord is the object of general prīti.

Rati and other bhāvas are now shown. Rati is as follows:

*tatrānvaham kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavam manoharāḥ |
tāḥ śraddhayā me 'nupadam viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ[8] ||*

By the mercy of the sages who were chanting about the attractive pastimes of Kṛṣṇa daily, I heard about Kṛṣṇa in that place with āsakti. Hearing

constantly, I then developed rati for Kṛṣṇa.

*tasmiṁś tadā labdha-rucer mahā-mate
priyaśravasy askhalitā matir mama |
yayāham etat sad-asat sva-māyayā
paśye mayi brahmaṇi kalpitaṁ pare ||*

Having attained an excellent taste for the Lord, my intelligence did not waver from the Lord. By my intelligence, I directly experienced that my gross and subtle bodies created by the Lord's material energy were fixed only in the Supreme Lord. (SB 1.5.26-27)

I saw the creation which was mistaken to be in me, the individual pure jīva, to be fixed in the supreme Brahman, the total form. Nārada speaks to Vyāsa.

Text 83

Prema is described:

*upalabdhaṁ pati-prema pāti-vratyaṁ ca te 'naghe
yad vākyaiś cālyamānāyā na dhīr mayy apakarṣitā*

O sinless one, I have now seen firsthand the pure love and chaste attachment you have for your husband. Even though shaken by my words, yourpremafor me did not decrease. (SB 10.60.51)

Kṛṣṇa speaks to Rukmiṇī.

Text 84

Praṇaya is described:

*uvāha kṛṣṇo bhagavān śrīdāmānaṁ parājitaḥ
vṛṣabhaṁ bhadrasenas tu pralambo rohiṇī-sutam*

The Supreme Lord Kṛṣṇa carried Śrīdāma. Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī. (SB 10.18.24)

Śukadeva speaks.

Text 85

Māna is described:

*ekā bhru-kuṭīm ābadhya prema-saṁrambha-vihvalā
ghnantīvaikṣat kaṭākṣepaiḥ sandaṣṭa-daśana-cchadā*

One gopī, filled with loving anger, bit her lips and stared at him with frowning eyebrows--as if to wound him with her harsh glances. (SB 10.32.6)

Śukadeva speaks.

Text 86

Sneha is described:

*sat-saṅgān mukta-duḥsaṅgo hātuṁ notsahate budhaḥ |
kīrtiyamānaṁ yaśo yasya sakṛd ākarṇya rocanam ||
tasmin nyasta-dhiyaḥ pāṛthāḥ saheran virahaṁ katham |
darśana-sparśa-samlāpa- śayanāsana-bhojanaiḥ ||*

The intelligent person, freed of bad association by good association, cannot give up the pleasing qualities of Kṛṣṇa which have been recited, even if he hears them once. How could the Pāṇḍavas, who were absorbed in him while eating, sitting, sleeping, talking, touching and seeing, tolerate separation from him?

*sarve te 'nimiṣair akṣais tam anu druta-cetasah |
vīkṣantaḥ sneha-sambaddhā vicelus tatra tatra ha ||*

Looking upon him with unblinking eyes, their hearts melted, they became filled with affection, and moved wherever he moved.

*nyarundhann udgalad bāṣpam autkaṇṭhyād devakī-sute |
niryāty agārān no 'bhadram iti syād bāndhava-striyaḥ ||*

When Kṛṣṇa left the house all the wives of his friends blocked the tears flowing from their eyes because of their attachment to him, thinking “There should be no inauspiciousness for him.” (SB 1.10.11-14)

Viceluḥ means they moved about here and there to bring items of worship. When he would go on a journey they saw ill omens. Thus they prayed for him. They tried to conceal their tears (nyarudhan). Suta speaks.

Text 87

Rāga is described:

*vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro |
bhavato darśanaṁ yat syād apunar bhava-darśanam ||*

O guru of the universe! May we have dangers in such situations continually,

because in those dangers we will see you, and by that we will gain release from this material world. (SB 1.8.25)

In those dangers (yat) seeing you (bhavataḥ) ends seeing other things, since you are so sweet. We see everything with indifference. That is astonishing. Kuntī speaks to the Lord.

Text 88

Anurāga is described:

*yadyapy asau pārśva-gato raho-gatas
tathāpi tasyāṅghri-yugaṁ navam navam |
pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit ||*

Though Kṛṣṇa's feet were next to them and in private, those feet appeared more and more beautiful at every moment. Which woman could give up those feet which Lakṣmī never gives up? (SB 1.11.33)

Kṛṣṇa (asau) was near the queens. He was also situated alone (raho-gataḥ). At every moment his feet appeared newer. This was not astonishing since the queens had anurāga. Who could give up those feet? Who could be fully satisfied with tasting those feet? Kaimuṭya is used. In this world Lakṣmī (wealth), who is seen as fickle (calā), also cannot give up those feet. To nourish the example there is non-difference expressed between the material and spiritual Lakṣmīs. (Both cannot give up his feet.) Sūta speaks the verse.

Text 89

Mahābhāva is described:

*gopīnām paramānanda āsīd govinda-darśane
kṣaṇam yuga-śatam iva yāsām yena vinābhavat*

The young gopīs took the greatest pleasure in seeing Govinda, since for them even a moment without his association seemed like a hundred ages. (SB 10.19.16)

The meaning is clear. Śukadeva speaks the verse.

Text 90

The type of prīti in the jñāni-bhaktas is principally rati, since the experience of happiness from the Lord as supreme, condensed bliss is not related to an intense cause from possessiveness. This is so for person with sāmānya-prīti as well. The Kumāras (jñāni-bhaktas) pray for rāga:

*kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc
ceto 'livad yadi nu te padayo rameta
vācaś ca naś tulasivad yadi te 'nghri-śobhāḥ
pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ*

Let us remain in hellish existence because of sinful actions, if our minds can achieve prema at your lotus feet like bees which are not injured by the thorns as they taste the honey, if our words can remain glorious at your lotus feet like tulasī leaves, and if our ear holes can remain filled with hearing your qualities. (SB 3.15.49)

But it should be understood to be only a prayer, and not direct rāga.

The pālyas reach to prema because possessiveness is clear. But they do not proceed to sneha since their prīti has a distant relationship with the Lord. The inhabitants of Dvārakā show great possessiveness:

*yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhr̥d-didṛkṣayā |
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṁ vinākṣṇor iva naś tavācyuta ||*

O lotus-eyed Lord! When you go to Hastināpura or Vraja to see your friends, one moment becomes like a trillion years for us, who belong to you, and who become like eyes without the sun. (SB 1.11.9)

However, this is because some barbers and garland makers, having the good fortune of serving the Lord directly, have some special bhāva.

Among the servants (bhṛta), they can reach to rāga since they take the Lord as their life with possessiveness and continual greed for service. Among the lālyas they can reach to extreme raga, since the possessiveness is very strong by direct relationship with the Lord (as relatives).

The chief persons in vātsalya, the parents of Kṛṣṇa, are always in extreme rāga because of greater possessiveness than even friends.

vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro |

bhavato darśanaṁ yat syād apunar bhava-darśanam ||

O guru of the universe! May we have dangers in such situations continually, because in those dangers we will see you, and by that we will gain release from this material world. (SB 1.8.25)

From these words of Kuntī, rāga in vātsalya can be understood.

Rāga may appear in friends (sakha) because of a portion of strong praṇaya. Among suhṛts, the prīti reaches only to strong prema since they are not too close to the Lord. Praṇaya and māna are possible in sakhas (male friends) and preyaśīs (women lovers).`

The preyaśīs, the queens, reach to anurāga, approaching mahābhāva. They develop special transformations in the form of ornaments of separation called prema-vaicitti. The description starts with verse 14 and ends with verse 25:

*ūcur mukundaika-dhiyo gira unmatta-vaj jaḍam
cintayantyo 'ravindākṣaṁ tāni me gadataḥ śṛṇu*

The queens would become stunned in ecstatic trance, their minds absorbed in Kṛṣṇa alone. Then, thinking of their lotus-eyed Lord was absent, they would talk as if insane. Please hear these words from me as I relate them. (SB 10.90.14)

They have nothing higher than this. In persons other than them, anurāga is not mentioned. Anurāga seems to be present in verses like the following since they mention newness at every moment:

*satām ayaṁ sāra-bhṛtāṁ nisargo
yad-artha-vāṇī-śruti-cetasām api
prati-kṣaṇaṁ navya-vad acyutasya yat
striyā viṭānām iva sādhu vārtā*

Rightly topics of the infallible Lord are new at every moment, just as women are ever- fresh for lusty men. This is natural for devotees, who accept the essence of sweetness, and whose minds, ears and words are dedicated to the Lord. (SB 10.13.2)

But anurāga is not this temporary manifestation. It is characterized by rati with ullāsa (joy) which finds happiness in sorrow. The above verse does not indicate anurāga because it is impossible for those symptoms to arise

everywhere. Thus the word navyavat (as if new) is used instead navyam (new).

The women of Vraja reach to mahābhāva.

*tās tāḥ kṣapāḥ preṣṭhatamena nītā
mayaiva vṛndāvana-gocareṇa
kṣaṇārdha-vat tāḥ punar aṅga tāsāṁ
hīnā mayā kalpa-samā babhūvuḥ*

All of those nights that the gopīs spent with me, their most dearly beloved, in the land of Vṛndāvana while I herded the cows, seemed to them to pass in less than a moment. Bereft of my association, however, the gopīs felt that those same nights were equal to a day of Brahmā. (SB 11.12.11)

They cannot tolerate blinking of the eyes:

*aṭati yad bhavān ahni kānanam
truṭi yugāyate tvām apaśyatām
kuṭila-kuntalam śrī-mukham ca te
jaḍa udīkṣatām pakṣma-kṛd dṛśām*

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, we think the creator was foolish in making eyelids. (SB 10.31.15)

*yasyānanam makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-subhagam savilāsa-hāsam
nityotsavam na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca*

The joyful gopīs and priya-narma-sakhas drank with their eyes Kṛṣṇa's face, a continual festival of delight, with its playful smile, attractive with beautiful cheeks and ears shining from his makaras earrings. But they could not be fully satisfied, and though they rejoiced, became angry with the creator who made their eyes blink. (SB 9.24.65)

Ordinary men and women would simply rejoice. The word ca indicates that some among the gopīs however became angry with the creator of blinking (nimeḥ). Such behavior is not heard of in any one else. It is mentioned at

Kurukṣetra.

*gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭam
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtam śapanti
dṛgbhir hṛdī-kṛtam alam parirabhya sarvās
tad-bhāvam āpur api nitya-yujām durāpam*

While gazing at their beloved Kṛṣṇa, the young gopīs used to condemn the creator of their eyelids, [which would momentarily block their vision of Him]. Now, seeing Kṛṣṇa again after such a long separation, with their eyes they took him into their hearts, and there they embraced him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on him, although those who constantly practice mystic yoga find such absorption difficult to achieve. (SB 10.82.39)

These special symptoms do not occur elsewhere. Though it is Kṛṣṇa's nature to cause this mood, there is dependence on the quality of the support (the gopīs) for this to happen. Similarly Svāti constellation produces pearls when its water falls on certain thing (ādhāra): shell, elephants and snakes. *Tad-bhāvam āpuḥ* means that they manifested special mahābhāva towards Kṛṣṇa.

Thus such a mood was unattainable by constant meditators. This refers to the queens who thought of Kṛṣṇa all the time. Others were much more different since they saw Kṛṣṇa from afar. Thinking that they were the dearest to him, the queens thought constantly in separation, “We will attain him daily.” The queens were certainly outstanding:

*śrutvā pṛthā subala-putry atha yājñasenī
mādhavy atha kṣitipa-patnya uta sva-gopyaḥ
kṛṣṇe 'khilātmani harau praṇayānubandham
sarvā visismyur alam aśru-kalākulākṣyaḥ*

Pṛthā, Gāndhārī, Draupadī, Subhadrā, the wives of other kings and the Lord's cowherd girl friends were all amazed to hear of the queens' deep love for Kṛṣṇa, the Supreme Lord and Soul of all beings, and their eyes filled with tears. (SB 10.84.1)

The gopīs were surprised at the queens' love which touched similarity to their own by its constant praṇaya as described in this verse:

*vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhaḥ
gāvaś cārayato gopāḥ pada-sparśam mahātmanaḥ*

We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys and even the aborigine Pulinda women desire—the touch of the dust he leaves on the plants and grass as he tends his cows. (SB 10.83.43)

However the phrase *sva-gopyaḥ* shows their special nature as the most intimate devotees of all.

In the First Canto the city women describe the good fortune of all the inhabitants of Mathurā, Vraja and Dvārakā in two verses.

*aho alam ślāghyatamaṁ yadoḥ kulam
aho alam puṇyatamaṁ madhor vanam |
yad eṣa puṁsām ṛṣabhaḥ śriyaḥ patiḥ
sva-janmanā caṅkramaṇena cāñcati ||*

Oh! Most praiseworthy is the family of Yadu! Most purifying is Mathurā-
maṇḍala, which Kṛṣṇa, the best of men, the Lord of auspiciousness, respects
by taking birth there, moving about and performing pastimes.

*aho bata svar-yaśasas tiraskarī
kuśasthalī puṇya-yaśaskarī bhuvah |
paśyanti nityam yad anugraheṣitam
smitāvalokaṁ sva-patiṁ sma yat-prajāḥ ||*

Oh! Dvārakā derides the fame of Svarga. It gives fame to purity on this earth,
because the inhabitants constantly see Kṛṣṇa with smiling face, who was
sent here by mercy!

But the third verse, after praising the queens, shows that the highest
qualities and knowledge of taste belongs to the women of Vraja:

*nūnaṁ vrata-snāna-hutādineśvaraḥ
samarcito hy asya grhīta-pāṇibhiḥ |
pibanti yāḥ sakhy adharāmṛtaṁ muhur
vraja-striyaḥ sammumuhur yad-āśayāḥ ||*

O friend! The wives of Kṛṣṇa who drink the nectar of his lips constantly must
have certainly worshipped him by austerities, bathing in sacred places and
sacrifices in previous lives to attain their present status. But the women of

Vraja whose minds were completely absorbed in that nectar fainted in bliss simply because of remembering it. (SB 1.10.26-28)

Just remembering the sweetness of Kṛṣṇa's nectar, devatās are bewildered. But these human women taste it. Thus they alone are in the highest state of love.

The essence is this. The nature of the Lord is of two types: that of Brahman and that of Bhagavān. The devotees are generally of two types: taṭastha and parikara. Some taṭasthas become priyamāna (having prīti) by their nature, predominated by Brahman. They are called śānta-bhaktas. Other taṭasthas become priyamāna by Bhagavān's features like the parikaras, without developing identity as a parikara. It is clear that they lack the prīti of the parikara. The śāntas lack the prīti of the parikaras because the cause of prīti and the effect of prīti are deficient.

The cause of prīti is sāhāya (fellowship). This is of two types: having possessiveness, which is prīti's main part and realization of Brahman aspect of the Lord and other things, which is its auxiliary part. It is seen that the śāntas lack this possessiveness. That is logical since they lack a particular relationship with the Lord. Thus they are deficient in the main part. Knowledge of Brahman is their main element among the auxiliary parts of the cause since that is the nature of their cultivation. Their knowledge of Bhagavān is subsidiary to that.

It is said:

*ātmārāmāś ca munayo nirgranthā apy urukrame |
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ ||*

Some sages who are ātmārāmas, beyond the scriptures, false ego and rules, also practice unmotivated, pure bhakti to the master of pure bhakti, Kṛṣṇa, since he possesses qualities attractive to even them. (SB 1.7.10)

In actuality, by the assistance of prīti, they can realize the chief nature of the Lord's aspect as Bhagavān:

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ*

The wind carrying the aroma of tulasī which had touched the filaments of the Lord's toe nails on his lotus feet entered their minds through the nostrils and began to agitate their minds and bodies, even though they were fixed in Brahman. (SB 3.15.43)

However, since they do not give up their natures of attraction for Brahman, realization of Bhagavān becomes secondary.

They are also deficient in the effects of prīti, since generally remembrance of Bhagavān is the effect for them. Seeing Bhagavān is occasional only. The parikaras however directly serve his limbs constantly. Thus it is described that the parikara's good fortune is greater. Concerning the curse of Jaya and Vijaya it is said:

*evam̐ tadaiva bhagavān aravinda-nābhah
svānām̐ vibudhya sad-atikramam ārya-hṛdyaḥ
tasmin̐ yayau paramahaṁsa-mahā-munīnām
anveṣaṇīya-caraṇau calayan saha-śrīḥ*

At that moment, the Lord, with lotus navel, who appears within the hearts of the deserving, understanding that his servants had offended the Kumāras, came to the seventh gate with Lakṣmī, moving his feet which should be sought by the great renounced sages.

*taṁ tv āgataṁ pratihṛtaupayikaṁ sva-pumbhis
te 'cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam
haṁsa-śrīyor vyajanayoḥ śiva-vāyu-lolac-
chubhrātapatra-śaśi-kesara-śīkarāmbum*

The sages saw the Lord surrounded by devotees carrying objects to offer him. He was previously the object of their meditation, but now appeared directly before their eyes. On either side were cāmaras as beautiful as swans, and above him was an umbrella white like the moon, with pearl strands swaying in the pleasant breeze and dropping beads of nectar.

vinyasta-hastam itareṇa dhunānam abjam

He twirled a lotus in his right hand. (SB 3.15.37-38, 40)

It is clear that Jaya and Vijaya were very close to the Lord. But the Kumāras saw the Lord with great reverence. Brahmā says:

evam̐ tadaiva bhagavān aravinda-nābhah

svānām vibudhya sad-atikramam ārya-hṛdyaḥ

At that moment, the Lord, with lotus navel, who appears within the hearts of the deserving, understanding that his servants had offended the Kumāras, came to the seventh gate with Lakṣmī. (SB 3.15.37)

*tad vaḥ prasādayāmy adya
brahma daivam param hi me
tad dhīty ātma-kṛtaṁ manye
yat sva-pumbhir asat-kṛtāḥ*

Today I must ask you for forgiveness. I worship the brāhmaṇas above all else. Since my servants disrespected you, I consider that I have committed the offense to you. (SB 3.16.4)

Seeing the good fortune of the Lord's parikaras, the Kumāras were ashamed of having cursed them.

*yaṁ vānayor damam adhīśa bhavān vidhatte
vṛttiṁ nu vā tad anumānmahe nirvyaḥkām
asmāsu vā ya ucito dhriyatām sa daṇḍo
ye 'nāgasau vāyam ayuṅkṣmahe kilbiṣeṇa*

O Lord! We willingly accept what punishment or reward you allot to the door keepers. May the suitable punishment which we gave to the innocent door keepers by our curse be given to us! (SB 3.16.25)

It is clear that when the Kumāras departed the Lord was merciful to the gatekeepers since they were close to him.

*bhagavān anugāva āha yātaṁ mā bhaiṣṭam astu śam
brahma-tejaḥ samartho 'pi hantuṁ necche mataṁ tu me*

The Lord spoke to his two associates. "Go to the material world. Do not be afraid. You will have good fortune. But also, do not go to that world. Though I can nullify the curse of the brāhmaṇa, I do not desire to go against my own rules." (SB 3.16.29)

Thus the śāntas are deficient in the effects of prīti also. The superiority of prīti in the parikaras has been shown, surpassing the taṭasthas since the taṭasthas are deficient in all respects.

"Identifying oneself as a parikara in prīti will create an upādhi for the shelter

of prema, which is nirupādhi, without covering. Therefore prīti with identity as a parikara is secondary to general prīti predominated by jñāna. Moreover, when possessiveness as a cause of prīti arises in relation to ātmā (rather than Bhagavān), prīti becomes greater.”

It is not so. Prīti of the parikaras arises by realization of the nature of the Lord alone, without particular identity as a parikara. By that realization the particular identity, whether svabhāva-siddha or produced at that time, arises. There is no contradiction in all of this. Rather, there is great joy. The nature of the Lord and the identity of the devotee at that time are described in the following:

*go-gopīnāṁ mātṛtāsminn āsīt snehardhikāṁ vinā
purovad āsv api hares tokatā māyayā vinā*

The cows and mothers’ maternal affection for Kṛṣṇa as their son was similar to the affection they had for their original sons, though their affection for their original sons was actually less. Kṛṣṇa’s acceptance of those women as his mothers, even previously, was almost like his affection for Yaśodā, but with Yaśodā it was without any disguise.(SB 10.13.25)

The meaning is clear. Śukadeva speaks the verse.

Text 91

The natures of both the Lord and devotee are described:

*yathā bhrāmyaty ayo brahman svayam ākarṣa-sannidhau
tathā me bhidyate cetaś cakra-pāṇer yadṛcchayā*

O brāhmaṇa! As iron moves automatically towards the magnet, my consciousness moves on its own towards Viṣṇu and moves away from your consciousness (his teachers). (SB 7.5.14)

The meaning is clear. Prahlāda speaks.

Text 92

We say that prīti with particular identity and prema arise only with the appearance of the nature of the Lord. It was shown in Bhagavat Sandarbha that all the manifestations of the Lord, being svarūpa-siddha, are eternally in the Lord. Various types of worship are described in the scriptures. As one worships a particular manifestation of the Lord, prīti with a particular

identity arises for that manifestation. The cause of worshipping that particular manifestation of the Lord is association with particular types of devotees who inspire a person for that form. But among the nitya-siddhas that manifestation and the identity are also nitya-siddha.

It has been said the identity, a particular function of prīti, arises along with the prīti. Therefore prīti will not be damaged by that connection. Rather, prīti takes joy in that particular identity which signifies intimate connection with the Lord.

In material relationships, a strong sense of possessiveness produces affection for another object more than for the self. One sees attachment to a son, and decrease of attachment to self. Therefore the Lord says to Nanda:

*pitar yuvābhyāṁ snigdhābhyāṁ poṣitau lālitau bhr̥ṣam
pitror abhyadhikā prītir ātmajeṣv ātmano 'pi hi*

O Father, you and mother Yaśodā have affectionately maintained us and cared for us so much, since parents love their children more than themselves. (SB 10.45.21)

Possessiveness of the Lord is caused of the particular identity in the ātmā. It has been said that that particular identity is caused by the particular nature of the Lord. The identity in the ātmā appears first and then possessiveness appears. Thus the root cause of prīti is the nature of the Lord.

*brahman parodbhave kṛṣṇe iyān premā katham bhavet
yo 'bhūta-pūrvas tokeṣu svodbhaveṣv api kathyatām*

O brāhmaṇa, how could the cowherd women have developed for Kṛṣṇa, someone else's son, such unprecedented pure love—love they never felt even for their own children? Please explain this. (SB 10.14.49)

Śukadeva answers by saying that the cause of that prīti was their very nature. It is also implied that by describing possessiveness arising from one's very nature, that it is superior to prīti caused by possessiveness alone. Thus it is established that there is excellence in prīti by relationship to possessiveness. And that prīti arises in the ātmā by relationship with the Lord.

*su-dustarān naḥ svān pāhi kālāgneḥ suhr̥daḥ prabho
na śaknumas tvac-caraṇaṁ santyaktum akuto-bhayam*

O Kṛṣṇa who can do anything! We are your true friends and your relatives. Please protect us from this insurmountable fire of death. We can never give up your lotus feet, which drive away all fear. (SB 10.17.24)

The commentary says, “We do not fear death but separation from your feet. We can never give up your feet.” They do not say that his feet cannot take away separation from him: those feet take away all fear of separation (akutobhayam). Or, in being close to those feet we feel happy. Otherwise we suffer. The feet cause us to have no fear. The people of Vraja speak to Kṛṣṇa.

Text 93

Prīti rejoices at the identification of devotees in relation to the Lord. The Lord also takes up identities:

*yaṁ manyase mātuleyaṁ priyaṁ mitraṁ suhṛttamam |
akaroḥ sacivaṁ dūtaṁ sauhṛdād atha sārathim ||*

You think of Kṛṣṇa as your cousin, as a dear friend, as your selfless helper, and out of affection made him your counselor, messenger, and charioteer.

*sarvātmanaḥ sama-dṛśo hy advayasyānahaṅkṛteḥ |
tat-kṛtaṁ mati-vaiṣamyam niravadyasya na kvacit ||*

His actions are not a mistake of his judgment for he is faultless, he is the soul of all beings, he sees all equally, he is without a second, and is without pride.

*tathāpy ekānta-bhakteṣu paśya bhūpānukampitam |
yan me 'sūmṁ tyajataḥ sākṣāt kṛṣṇo darśanam āgataḥ ||*

O king! See his mercy to his dedicated devotees! By that mercy he has come before me directly when I am about to leave my body. (SB 1.9.20—22)

Out of friendship (sauhṛdāt), because of prema of that nature, you make him your counselor, messenger, and charioteer. You think of him as cousin, as the object of prīti (priyam), as one who expresses prīti (mitram), as the one who helps without expecting help (suhṛttamam) and even as a charioteer. The phrases are connect with the subject “Kṛṣṇa who is directly Bhagavān” in the last verse.

“Let us accept that our minds concentrate on the Lord with special prīti. He is the Paramātmā of everyone, and thus sees everything equally. He is non-dual since as Paramātmā he is non-different from all ātmās which are his

śaktis. Thus being without fault, he cannot have an identity such as ‘I am your cousin.’”

The argument that the Lord should not become a cousin (tat-kṛtam) since he is non-dual is refuted in the next two verses (21-22). Even though this is not possible, see the mercy the Lord shows to pure devotees. O king! The Lord is controlled by their particular bhakti and thus thinks of himself according to their bhakti. The cause of relationship with the body is his identity. That is the main cause of the relationship, not the body. His identity as a cousin is produced in relation to his body by his manifestation on earth. An example is given in the last verse showing cause: because of my relationship with you (yat—yasmāt) you have come. Taking Kṛṣṇa as the supreme object of worship, he had a relationship with Kṛṣṇa, and constantly took Kṛṣṇa as his support even when he was leaving the body. *Vijaya-sakhe ratir astu me ’navadyā*: let me have pure prema for Kṛṣṇa, the friend of Arjuna. (SB 1.9.33) *Pārtha-sakhe ratir mamāstu*: may I have prema for the chariot driver of Arjuna. (SB 1.9.35)

*vijaya-ratha-kuṭumba ātta-totre
dhr̥ta-haya-raśmini tac-chriyekṣaṇīye |
bhagavati ratir astu me mumūrṣor
yam iha nirīkṣya hatā gatāḥ sva-rūpam ||*

Desiring to die, may I have prema for the Lord who protected Arjuna’s chariot while holding a whip in his right hand, the reins in his left hand, whose beauty must be seen, and who bestowed liberation to those who died on the battle field after seeing him. (SB 1.9.39)

Bhīṣma speaks to Yudhiṣṭhira.

Text 94

The intensity of prīti in the Lord and devotee because of identity and possessiveness is shown:

*rājan patir gurur alaṁ bhavatām yadūnām
daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evaṁ aṅga bhagavān bhajatām mukundo
muktiṁ dadāti karhicit sma na bhakti-yogam*

O King Parīkṣit! Kṛṣṇa was the protector, instructor, object of worship, giver

of affection, and the protector of both the Yadus and Pāṇḍavas. But he was sometimes your servant. The Lord gives liberation but not even bhāva-bhakti to those who worship him.(SB 5.6.18)

In the previous prose section (SB 5.6.17) the general symptoms of bhakti or prīti were described in relation to liberation. In this verse Śukadeva speaks of prema. O king! The Lord acts as protector (patiḥ) for you, the Yadus. Your position of having the Lord act with special prema for you is beyond anyone's fortune. He gives liberation to others who worship him but not bhakti, not even the general prīti mentioned in the previous verse. This indicates the special position of the Lord taking the role of the master or other positions. Brahmā prays for a little of that form of the Lord among such devotees:

*tad astu me nātha sa bhūri-bhāgo
bhava 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam*

Let that be, O Lord! My greatest fortunate, in this birth or born as an animal elsewhere, or preferably in Vraja, is to take birth as one among your devotees and serve your lotus feet with full devotion. (SB 10.14.30)

Śukadeva speaks the verse.

Text 95

A comparison of the bhāvas in the associates should be considered. They all depend on the Lord. Conceptions of Bhagavān are of two general types: the form with the highest powers (parama aiśvarya) and the form with the highest sweetness (parama mādhyura). Aiśvarya means power. Mādhyura means attractiveness in qualities related to his character, qualities, form, age and pastimes. Parama means nothing is higher than this.

The four types of parikara devotees (bhakti, maitrī, vātsalya, mādhyura) are of these two types: those having a predominance of experiencing paramāiśvarya and those having predominance of experiencing parama-mādhyura. Pure aiśvarya produces awareness of the Lord with fear, reverence and seriousness. Pure mādhyura produces prīti. Thus all realizations are established by this. The highest levels of aiśvarya and

mādhurya reside in Kṛṣṇa. By these qualities the highest degrees of fear etc. and prīti respectively appear.

*devakī vasudevaś ca vijñāya jagad-īśvarau
kṛta-saṁvandanau putrau sasvajāte na śaṅkitau*

Devakī and Vasudeva, knowing Kṛṣṇa and Balarāma to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons. (SB 10.44.51)

*pitarāv upalabdhārthau veditvā puruṣottamaḥ
mā bhūd iti nijāṁ māyāṁ tatāna jana-mohinīm*

Understanding that his parents were becoming aware of his powers, the Supreme Lord thought that this should not be allowed to happen. Thus he expanded his Yogamāyā, which bewilders his devotees.

*uvāca pitarāv etya sāgrajaḥ sātvanarṣabhaḥ
praśrayāvanataḥ prīṇann amba tāteti sādaram*

Kṛṣṇa, the greatest of the Sātvatas, approached his parents with his elder brother. Humbly bowing his head and gratifying them by respectfully addressing them as “My dear mother” and “My dear father,” Kṛṣṇa spoke as follows. (SB 10.45.1-2)

*iti māyā-manuṣyasya harer viśvātmano girā
mohitāv aṅkam āropya pariṣvajyāpatur mudam*

Thus beguiled by the words of Kṛṣṇa, the Supreme Soul of the universe, who by his internal illusory potency appeared to be a human, his parents joyfully raised the two boys on their laps and embraced them.

*siñcantāv aśru-dhārābhiḥ sneha-pāśena cāvṛtau
na kiñcid ūcatū rājan bāṣpa-kaṇṭhau vimohitau*

Pouring out a shower of tears upon the Lord, his parents, who were bound up by the rope of affection, could not speak. They were overwhelmed, O King, and their throats choked up with tears. (SB 10.45.10-11)

Understanding the two boys were Lords of the universe, Vasudeva and Devakī folded their hands in respect. Understanding their realization, Kṛṣṇa thought “This should not happen” and spread his māyā. Since they are in the position of parents, they should not have knowledge which will cover their

supreme prema rare for jñāni-bhaktas and ordinary devotees. He spread his āvaraṇa-śakti (nijām māyām) in order to cover their knowledge of him as the Lord of the universe. To show sweetness which nourishes their type of prema he then spoke sweetly.

The word māyām means mercy as explained in Viśva-prakāśa with *māyā dambhe kṛpāyām ca*: māyā means illusion and mercy. He manifested (tatāna) mercy in the form of prīti as vātsalya for himself. This mercy bewildered all people by its sweetness (jana-mohinīm). How did he manifest this mercy? He did this by manifesting his sweetness, which covered his powers. Thus he spoke.

Nighantu says *māyā vayuam jñānam*: māyā means knowledge. He manifested knowledge of his sweetness (māyām) by producing sweet prema. That type is shown by Kṛṣṇa's speaking. He is the human form of Parabrahman (manuṣyasya), filled with unlimited knowledge (māyā). Śukadeva speaks.

Text 96

The Lord, full of paramaiśvarya, acts as an uddīpana for bhakti with fear and gravity as limbs of bhakti. The main element of bhakti (not the limb), prīti, acts as an uddīpana for sweetness. The combination of both (powerful and sweet natures) produces bhakti (dāsyā) related to the supremely powerful lord.

It is established that sweetness generates prīti. Realization of sweetness is eternally present in Gokula (svabhāva-siddha). Realization of aiśvarya is temporary there. After Kṛṣṇa lifted Govardhana, it is said:

*evam-vidhāni karmāṇi gopāḥ kṛṣṇasya vīkṣya te
atad-vīrya-vidaḥ procuḥ samabhyetya su-vismitāḥ*

The cowherd men, astonished when they saw Kṛṣṇa's powerful activities, and unable to understand his potency, approached Nanda Mahārāja with devotion and spoke with affection. (SB 10.26.1)

*dustyajaś cānurāgo 'smin sarveṣāṁ no vrajaukasām
nanda te tanaye 'smāsu tasyāpy autpattikaḥ katham*

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? (SB 10.26.13)

In answer to the question Nanda speaks using authoritative words to resolve Kṛṣṇa's powers. This indicates that sweetness is their permanent realization (svabhāva-siddha).

*śrūyatām me vaco gopā vyetu śaṅkā ca vo 'rbhake
enam kumāram uddīśya gargo me yad uvāca ha*

O cowherd men, just hear my words and let all your doubts concerning my son be gone. Some time ago Garga Muni spoke to me as follows about this boy. (SB 10.26.15)

*ity addhā mām samādiśya garge ca sva-grhaṁ gate
manye nārāyaṇasyāmśaṁ kṛṣṇam akliṣṭa-kāriṇam*

After Garga Ṛṣi spoke these words to me and returned home, I began to consider that Kṛṣṇa, who keeps us free from trouble, is empowered by Nārāyaṇa. (SB 10.26.23)

By the word “What Garga spoke to me” Nanda indicates that the conclusion is clear. The word manye “I think” suggests a conjecture. Using words like arbhaka and kumāra suggest his natural appreciation of Kṛṣṇa's sweetness, taking him as a small boy. Nanda speaks the verse.

Text 97

And the Lord says:

*mat-kāmā ramaṇaṁ jāram asvarūpa-vido 'balāḥ
brahma mām paramaṁ prāpuḥ saṅgāc chata-sahasraśaḥ*

All those hundreds of thousands of gopīs, desiring me, the supreme Brahman, not knowing my form of power, attained me, a lover who gave them pleasure because of association. (SB.11.12.13)

One cannot say the gopīs were ignorant. They had the highest knowledge of Bhagavān with sweetness since they did not absorb their minds in anything else. He is pleasure for the ātmārāmas. All forms of Bhagavān are not worshipped or realized by all. Each form is attained only by qualified persons since he is infinite in form and not suitable for all. In Vedānta-sūtras it is established that one can take qualities of the Lord mentioned in different scriptures in order to know a particular form. Therefore it is said:

*yasya yasya hi yaḥ kāmas tasya tasya hy upāsanam /
tādṛśānām guṇānām ca samāhāraṁ prakalpayet //*

A person worships a particular form of the Lord according to his choice. One can gather qualities of that form from different scriptures.

In the commentary on SB 10.43.17 it is said, “The Lord who is a form of all rasas manifests according to individual desire. He does not reveal all forms to all.” This means that persons who know the supreme truth do not have all knowledge. That is reasonable since such a person does not realize the special, sweet qualities of the Lord. However, the realizers of the Lord’s sweetness will realize all knowledge about the Lord according to the circumstance, though all knowledge is not of much interest to them (preferring only the sweetness) for it is said:

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

The devatās constantly dwell with all good qualities in that person who has pure bhakti for the Lord. There are no good qualities in the non-devotee who chases after temporary material objects with desire for material pleasure. (SB 5.18.12)

It was also said that the realizers of sweetness had the highest knowledge.

*mallānām āsanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām sva-jano ’satām kṣiti-bhujām śāstā sva-pitroḥ śiśuḥ
mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ param yoginām
vṛṣṇīnām para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ*

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. (SB 10.43.17)

In this verse, three types of people are mentioned: unfavorable persons,

fools and persons of knowledge. The wrestlers, Kāṁsa's allies, and Kāṁsa had unfavorable knowledge concerning Kṛṣṇa, who by nature was the abode of the highest, pure prema. Ignorant people who took Kṛṣṇa to be material, the universal form, were the fools. The remaining persons were persons with knowledge of the Lord.

Those who saw Kṛṣṇa as the universal form saw him as a material body, a human child. Thus they were fools. They are similar to the faithless brāhmaṇas who refused to give Kṛṣṇa food. Some who are ignorant of the Lord do not hate him nor do they like him. The devotees are disgusted with their material conception of the Lord. In this way bībhatsa-rasa (disgust) is nourished by the Lord. Among ordinary people some are in knowledge because they realize the Lord as the best among men because the Lord manifests portions of sweetness and power. Such persons have sāmānya-bhakti. Their prīti is described as follows:

*nirīkṣya tāv uttama-pūruṣau janā
mañca-sthitā nāgara-rāṣṭrakā nṛpa
praharṣa-vegotskalitekṣaṇānanāḥ
papur na trptā nayanais tad-ānanam*

O King, as the citizens of the city and the people from outlying districts gazed upon those two lords from their seats in the galleries, the force of the people's happiness caused their eyes to open wide and their faces to blossom. They drank in the vision of the Lords' faces without becoming satiated. (SB 10.43.20)

Though they were citizens, since they had generally not developed possessiveness they are not included in the pālya category. Since they were in knowledge, what can one say of others in knowledge? What can one say about the cowherds? Among them, the humans who were general devotees, the yogīs and jñānī-bhaktas like the Kumāras who were situated in the sky, wanting to see Kṛṣṇa's pastimes, did not have possessiveness.

It is also said:

*tad balābalavad yuddham sametāḥ sarva-yoṣitaḥ
ūcuḥ parasparam rājan sānukampā varūthaśaḥ*

My dear King, all the women present, gathering in groups, feeling compassion, said that the match was an unfair fight between the strong and

the weak. (SB 10.44.6)

Among the women with various bhāvas, having transformations of the highest prīti mixed with compassion as in SB 10.44.8, some special ones knew Kṛṣṇa as Cupid. They said:

*gopyas tapaḥ kim acarān yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śrīya aiśvarasya*

What worship must the gopīs have performed! With their eyes they always drink the nectar of Kṛṣṇa’s form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare. (SB 10.44.14)

But unlike the women of Vraja, they did not have the same purity, since they mixed kānta-bhāva prīti with material love. Since they just saw Kṛṣṇa for the first time, they had not developed possessiveness. The Vṛṣṇis, his parents and the cowherds had special possessiveness, as understood from their words.

Persons with realization of the highest sweetness are considered the best. The cowherds considered Kṛṣṇa their own sva-janaḥ. The Vṛṣṇis considered Kṛṣṇa to be the highest deity (para-devatā). The cowherds had natural knowledge of sweetness as friends. The Vṛṣṇis had natural knowledge of his powers as the supreme deity. Their regard for Kṛṣṇa as a friend is secondary, following their awareness of Kṛṣṇa’s powers. Though it is said *sambandhād vṛṣṇayaḥ*: the Vṛṣṇis achieved perfection from their relationship with Kṛṣṇa (SB 7.1.30), this conclusion is based on the natural strength of that element.

Moreover, among the Vṛṣṇis, the lowest of them were people like Kāṁsa, who had knowledge of Kṛṣṇa unfavorably. And there were persons without knowledge of him like Śatadhanvā. Thus it is said:

*na yaṁ vidanty amī bhū-pā ekārāmāś ca vṛṣṇayaḥ
māyā-javanikācchannam ātmānam kālam īśvaram*

Neither these kings nor even the Vṛṣṇis, who enjoy your intimate association, know you as the soul of all existence, the force of time and the

supreme controller. For them you are covered by the curtain of māyā. (SB 10.84.23)

Vasudeva and Devakī are considered to be the best among the good Vṛṣṇis who had attained aiśvarya-jñāna in its general aspect. Though having this aspect, they showed knowledge of sweetness, seeing Kṛṣṇa as their child because of special pastimes (birth). But this is secondary, as Nārada comments:

*nāti-citram idam viprā vasudevo bubhutsayā
kṛṣṇam matvārbhakaṁ yan naḥ pṛcchati śreya ātmanaḥ*

O brāhmaṇas, it is not so amazing that in his eagerness to know, Vasudeva has asked us about his ultimate benefit, for he considers Kṛṣṇa a mere boy. (SB 10.84.30)

Parīkṣit accepts that mādhyura-jñāna is prominent in Nanda and Yaśodā because it is natural to them:

*nandaḥ kim akarod brahman śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā papau yasyāḥ stanam hariḥ*

What pious acts did Nanda perform to cause such affection and what pious acts did most fortunate Yaśodā perform so that the Lord drank from her breast? (SB 10.8.46)

Vasudeva and Devakī had natural aiśvarya-jñāna starting from Kṛṣṇa's birth. This is evident in their prayers.

Śrīdhara Svāmī in commenting on the following verse establishes their aiśvarya-jñāna:

*pitarāv upalabdhārthau veditvā puruṣottamaḥ
mā bhūd iti nijāṁ māyāṁ tatāna jana-mohinīm*

Understanding that his parents were becoming aware of his powers, the Supreme Lord thought that this should not be allowed to happen. Thus he expanded his Yogamāyā, which bewilders his devotees. (SB 10.45.1)

It has been said that it is rare to attain prema with the knowledge of the Lord as one's son. The cowherds are designated generally as being "his people (sva-janam)." This knowledge never wavers in the people of Vraja, as it does with the Vṛṣṇis and Kāṁsa.

*ā-bāla-vṛddha-vanitāḥ sarve 'ṅga paśu-vṛttayaḥ
nirjagmur gokulād dīnāḥ kṛṣṇa-darśana-lālasāḥ*

The inhabitants of Vṛndāvana, including the children, women and elderly persons, thinking of Kṛṣṇa just as a cow thinks of her helpless young calf, suffering and falling down, rushed out of the village, intent upon seeing him. (SB 10.16.15)

Thus it is concluded that Nanda was most excellent in having unwavering vātsalya (never thinking of him as the Lord). Kṛṣṇa was his son. There is no question about this. Śukadeva speaks the verse.

Text 98

It is accepted that the cowherds had the highest knowledge since by their nature they realized the highest level of sweetness. Thus Brahmā wanted to have realization of the form of Kṛṣṇa that the cowherds had realized after seeing Kṛṣṇa expand into infinite four-armed forms:

*naumīḍya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya*

O worshipable Lord! I offer my obeisances to you in order to attain you, Nanda's son, having a body the complexion of a rain cloud, wearing cloth flashing like lightning, with face shining among peacock feathers and guñja berry decorations, with colorful forest garland, and possessing soft feet, his beauty enhanced by yogurt rice, stick, horn and flute. (SB 10.14.1)

Since their knowledge was natural or intrinsic to them, their prīti never wavered because of other, temporary knowledge. Rather their prīti defeated all other knowledge. Prīti increases when there are obstacles, just as attraction to the object of love increases with obstacles in material prīti. Though it is seen that there are faults in the objects of material love, in anurāga, a person realizes the wonderful qualities of the beloved, Kṛṣṇa, very strongly. This is mentioned in Viṣṇu Purāṇa 1.20.19 in comparing material prīti to prīti for Kṛṣṇa.

Nanda and Yaśodā say to Balarāma:

ciraṁ naḥ pāhi dāśārha sānujo jagad-īśvaraḥ

ity āropyāṅkam āliṅgya netraiḥ siścatur jalaiḥ

“O descendant of Daśārha, O Lord of the universe, may you and your younger brother Kṛṣṇa ever protect us.” Saying this, they raised Balarāma onto their laps, embraced him and moistened him with tears from their eyes. (SB 10.65.3)

Though it was clear that Balarāma was Vasudeva’s son, was a kṣatriya and also the supreme Lord (obstacles), the two saw him only as their son.

*balabhadraḥ kuru-śreṣṭha bhagavān ratham āsthitaḥ
suhṛd-didṛkṣur utkaṇṭhaḥ prayayau nanda-gokulam*

O best of the Kurus, once Balarāma, eager to visit his well-wishing friends, mounted his chariot and traveled to Nanda Gokula.

*pariṣvaktāś cirotkāṇṭhair gopair gopībhir eva ca
rāmo ’bhivādya pitarāv āśīrbhir abhinanditaḥ*

Having long suffered the anxiety of separation, the cowherd men and their wives embraced Balarāma. The Lord then offered respects to his parents, and they joyfully greeted him with blessings. (SB 10.65.1-2)

Even persons who have natural aiśvarya-jñāna overcome this. An example is Devahūti who has strength of prīti:

*vanarṁ pravrajite patyāv apatya-virahāturā
jñāta-tattvāpy abhūn naṣṭe vatse gaur iva vatsalā*

Since her husband had also left home, she became aggrieved with separation from her son, even though she knew the truth. She was like a cow aggrieved when losing a calf. (SB 3.33.21)

Devakī says:

*janma te mayy asau pāpo mā vidyān madhusūdana
samudvije bhavad-dhetoh kaṁsād aham adhīra-dhīḥ*

O killer of Madhu! Sinful Kaṁsa should not know that you have been born to me. With mind unsteady because of your mercy I fear what Kaṁsa will do to you. (SB 10.3.29)

Yudhiṣṭhira (forgetting that Kṛṣṇa is Bhagavān) is praised in the following:

*ajāta-śatruḥ pṛtanārṁ gopīthāya madhu-dviṣaḥ |
parebhyaḥ śaṅkitaḥ snehāt prāyuṅkta catur-aṅgiṇīm ||*

Yudhiṣṭhira, worried about enemies, out of affection engaged an army of four parts[9] for the protection of Kṛṣṇa. (SB 1.10.32)

*atha dūrāgatān śauriḥ kauravān virahāturān |
sannivartya dṛḍhaṁ snigdhān prāyāt sva-nagarīm priyaiḥ ||*

Leaving the Pāṇḍavas who were most affectionate, who were afflicted by separation, and who had accompanied him for a long way, Kṛṣṇa went to Dvārakā. (SB 1.10.33)

Balarāma is described as follows:

*śrutvaitad bhagavān rāmo vipakṣīya nṛpodyamam
kṛṣṇaṁ caikaṁ gataṁ hartuṁkanyāṁ kalaha-śaṅkitaḥ
balena mahatā sārḍhaṁbhrāṭṛ-sneha-pariplutaḥ
tvaritaḥ kuṇḍinaṁ prāgād gajāśva-ratha-pattibhiḥ*

When Balarāma, who is Bhagavān, knower of everything, heard about these preparations of the inimical kings and how Kṛṣṇa had set off alone to steal the bride, he feared that a fight would ensue. Immersed in affection for his brother, he hurried to Kuṇḍina with a mighty army consisting of infantry and of soldiers riding on elephants, horses and chariots. (SB 10.53.20-21)

Bhagavān here means that, even though being omniscient, he acted in this way.

*kṛṣṇaṁ mahā-baka-grastaṁ dṛṣṭvā rāmādayo 'rbhakāḥ
babhūvur indriyāṇīva vinā prāṇaṁ vicetasah*

When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic crane, they fainted, becoming lifeless like senses without prāṇa. (SB 10.11.49)

Though it is established that mādhyā-jñāna has greater happiness, even Śukadeva was suitably surprised by the good fortune of the cowherds who had surpassed the experience of Brahman and Īśvara because of natural attainment of sweetness.

*itthaṁ satāṁ brahma-sukhānubhūtyā dāsyāṁ gatānām para-daivatena
māyāśritānām nara-dārakeṇa sākāṁ vijahruḥ kṛta-puṇya-puñjāḥ*

In this way with an abundance of splendor caused by Kṛṣṇa, they played with him, who was pure consciousness known as Brahman for the jñānīs, who

was the Supreme Lord for the devotees with dāsyā-bhāva and who was an ordinary human child for those covered by material illusion. (SB 10.12.11)

*nemaṁ viriñco na bhavo na śrīr apy aṅga-saṁśrayā
prasādam lebhire gopī yat tat prāpa vimuktidāt*

Neither Brahmā, nor Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Lord, the deliverer from this material world, such mercy as received by mother Yaśodā. (SB 10.9.20)

*nāyaṁ sukhāpo bhagavān dehināṁ gopikā-sutaḥ
jñānināṁ cātma-bhūtānāṁ yathā bhaktimatām iha*

The Lord, son of Yaśodā, is not easily available to materialists or to jñānīs with realization of ātmā, but is easily available to persons with devotion to the son of Yaśodā. (SB 10.9.21)

*nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-vallabhīnām*

When Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This favor was never bestowed upon the goddess of fortune, though she was intensely attracted to him, or to other consorts in the spiritual world whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women? (SB 10.47.60)

Sometimes the appearance of aiśvarya in these persons with natural sweetness nourishes the mādhyā-jñāna by astonishment. “How can our son do such things?”

*nandādayas tu taṁ drṣṭvā paramānanda-nivṛtāḥ
kṛṣṇaṁ ca tatra cchandobhiḥ stūyamānaṁ su-vismitāḥ*

Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that abode. They were especially amazed to see Kṛṣṇa there, surrounded by the personified scriptures, who were offering him prayers. (SB 10.28.17)

Because of its purity, the prīti of the young girls of Gokula is best.

(However, there will be a general description first.)

*eṣāṁ ghoṣa-nivāsinām uta bhavān kiṁ deva rātetī naś
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayan muhyati
sad-veśād iva pūtanāpi sa-kulā tvām eva devāpitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte*

O Lord! What can you give to the residents of Vraja whose houses, possessions, friends, dear ones, bodies, sons, life airs and hearts are dedicated only to you, since there is nothing superior to you or Vraja (which you have already given)? Thinking of this, my mind becomes bewildered. You awarded yourself even to Pūtanā and her family members because she wore the disguise of a nurse. (SB 10.14.35)

There, it is seen that even the animals have the greatest affection. When Kṛṣṇa entered Kālīya's lake they are described as follows:

*gāvo vṛṣā vatsataryaḥ krandamānāḥ su-duḥkhitāḥ
kṛṣṇe nyastekṣaṇā bhītā rudantya iva tasthire*

The cows, bulls and female calves, in great distress, called out piteously to Kṛṣṇa. Fixing their eyes on him, they stood still in fear, shedding tears as if they were humans. (SB 10.16.11)

When Kṛṣṇa lay down, Balarāma served him with affection:

*rāmaś cācyutam āliṅgya jahāsāsyānubhāva-vit
premṇā tam aṅkam āropya punaḥ punar udaikṣata
gāvo vṛṣā vatsataryo lebhire paramām mudam*

Balarāma embraced his infallible brother and laughed, knowing well the extent of Kṛṣṇa's potency. Out of great feelings of love, Balarāma lifted Kṛṣṇa up on his lap and repeatedly looked at him. The cows, bulls and young female calves also achieved the highest pleasure. (SB 10.17.16)

Even the plants experience the greatest bliss:

*yaśodā rohiṇī nando gopyo gopāś ca kaurava
kṛṣṇaṁ sametya labdhehā āsan śuṣkā nagā api*

Having regained their vital functions, Yaśodā, Rohiṇī, Nanda and all the other cowherd women and men went up to Kṛṣṇa. O descendant of Kuru, even the dried-up trees came back to life. (SB 10.17.15)

Brahmā prays:

*tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamāṅghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavān mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva*

My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Lord, Mukunda, the dust of whose lotus feet is sought even today by the Upaniṣads. (SB 10.14.34)

In Gokula, which is an ocean of the highest mādhyama-jñāna, there are anugatas (obedient devotees) and bāndhavas (relatives). Among the two types of dear persons, the bāndhavas are the greatest because of having intense possessiveness.

*aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ pūrṇam brahma sanātanam*

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 Kṛṣṇa gave them prema, which is the highest bliss, eternal and complete. (SB 10.14.32) Among the inhabitants of Vraja, even the juniors, there is friendship (mitratā). That is said in praise of friendship. The excellence of sakhas among the people of Vraja is described:

*ittham satām brahma-sukhānubhūtyā dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa sākam vijahruḥ kṛta-puṇya-puñjāḥ*

In this way with an abundance of splendor caused by Kṛṣṇa, his friends played with him, who was pure consciousness known as Brahman for the jñānīs, who was the Supreme Lord for the devotees with dāsyā-bhāva and who was an ordinary human child for those covered by material illusion. (SB 10.12.11)

Satām refers to jñānīs who realized Brahman. The position of the sakhas was much greater. Those in dāsyā realized Kṛṣṇa as the supreme Lord (para-daivatena).

muktānām api siddhānām nārāyaṇa-parāyaṇaḥ

su-durlabhaḥ praśāntātmā koṭiṣv api mahā-mune

O great sage! Greater than those who are jīvanmukta and greater than those who attain liberation is the devotee of Lord Nārāyaṇa. Such a devotee, who is in śānta or other rasas, is very rare, even among ten million people. (SB 6.14.5)

The sakhas are rarer than that. Neither the general spiritual form, the form of the supreme Lord, nor shelter of prema were not realized at all by persons devoid of jñāna, bhakti, and maitrī, those who took shelter of māyā (*māyāśritānām*) since they were unqualified for seeing Kṛṣṇa in these forms. He cannot be attained by them. *Avajānanti mām mūḍhā mānuṣīm tanum āśritam*: the fools deride me as someone with material human form. (BG 9.11) The first three lines of the verse indicate rareness of seeing the Lord in any form. They directly played with Kṛṣṇa, who cannot be easily seen, because of having the highest sakhya ascending to the excellence of prema. This was astonishing to Śukadeva.

Or, though he appeared directly as Parabrahman in human form, greater than all other forms ever seen, even to ordinary material people, by his all-pervading mercy, these people did not attain bhāva as a friend, though they could attain these other realizations (as Brahman and dāsyā).

The sakhas played with Kṛṣṇa (vijahruḥ) as a friend, a form excellent with the bhāva of a friend. Thus they alone were best among people who please the Lord by doing many pious acts (kṛta-puṇya-puñjah). Among types of friends, this type of friendship does not exist. They are greater than all others. Therefore the good fortune of these friends who play directly with Kṛṣṇa because of special friendship with intimacy (praṇaya) should be described. Let the ordinary among the inhabitants of Vraja remain. That is another good fortune. The good fortune of just seeing them is very rare even for the great sages. To indicate this, the next verse says:

*yat-pāda-pāmsur bahu-janma-kṛcchrato
dhṛtātmabhir yogibhir apy alabhyaḥ
sa eva yad-dṛg-viṣayaḥ svayam sthitaḥ
kiṁ varṇyate diṣṭam ato vrajaukasām*

Svayam Bhagavān Kṛṣṇa, whose foot dust cannot be seen by yogīs in samādhi though they have controlled their mind by severe hardship for

many births, is eternally situated here, directly visible to the eyes of the people of Vraja. Ah! How can the good fortune of the people of Vraja be described? (SB 10.12.12)

This nourishes the greater good fortune of the sakhas. Thus Akrūra says:

*athāvarūḍhaḥ sapadīśayo rathāt
pradhāna-puṁsoś caraṇaṁ sva-labdhaḥ
dhiyā dhṛtaṁ yogibhir apy ahaṁ dhruvaṁ
namasya ābhyaṁ ca sakhīn vanaukaśaḥ*

Then I will at once alight from my chariot and bow down to the lotus feet of Kṛṣṇa and Balarāma, the Supreme Lords, which yogīs contemplate by intense practice in order to attain him. I will also offer my obeisances to the Lords' cowherd boyfriends and to all the other residents of Vṛndāvana. (SB 10.38.15)

When Brahmā stole the calves and boys, Kṛṣṇa made copies of the boys and calves but saw that they were not the same as the originals. Thus he himself became the calves and boys. But not being satisfied with them, he later brought the real calves and boys back (after a year, because of attraction for them). Śukadeva speaks the verse.

Text 99

The parents are described as greater than the sakhas:

*tato bhaktir bhagavati putrī-bhūte janārdane
dampatyor nitarām āsīd gopa-gopīṣu bhārata*

Thereafter, O best of the Bhāratas, the bhakti of Nanda, Yaśodā and all the cowherd men and women remained in its highest form, directed towards Kṛṣṇa, who had become their son, who is longed for but not attained by others. (SB 10.8.51)

Bhakti here means prema. Their prema was completely (nitarām) dedicated to the Lord because they had ascended to the highest level of sneha and rāga. Gopa refers to the cowherds. Gopī refers to all cowherd women (elders) except Kṛṣṇa's beloved gopīs, to be in agreement with what will later be said.

Among all, the great sages praise the young gopīs of Vraja. They have

completely unequalled powers of controlling Kṛṣṇa by their prīti, which possesses particularly a wealth of anurāga and mahābhāva, which nourishes excellent raga, māna, praṇaya, and prema. This sequence is seen in the order that Uddhava took permission to leave (gopīs first, then Nanda and Yaśodā and then other cowherds.)

*atha gopīr anujñāpya yaśodāṁ nandam eva ca
gopān āmantrya dāśārha yāsyann āruruhe ratham*

Uddhava, the descendant of Daśārha, then took permission to leave from the gopīs and from mother Yaśodā and Nanda Mahārāja. He bade farewell to all the cowherd men and, about to depart, mounted his chariot. (SB 10.47.64)

Text 100

They surpass everyone in Gokula:

*dṛṣṭvaivam-ādi gopīnāṁ kṛṣṇāveśātma-viklavam
uddhavaḥ parama-prītas tā namasyann idaṁ jagau*

Seeing how the gopīs were always showing extreme symptoms because of their total absorption in Kṛṣṇa, Uddhava was supremely pleased. Offering them all respect, he sang as follows.

*etāḥ paramṁ tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vayaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya*

Among all persons on earth, these cowherd women alone have attained perfect bodies, for they have achieved mahābhāva for Govinda, the source of all forms of the Lord. Their pure love is desired by those who fear material existence, by great sages, and by ourselves as well. For one who has not tasted the narrations of the Lord of unlimited pastimes, what is the use of taking birth as a high-class brāhmaṇa, or even as Brahmā himself? (SB 10.47.57-58)

Only these gopīs have made their birth successful (paramṁ tanu-bhṛtaḥ). They have developed mahābhāva (rūḍha-bhāvāḥ) with the sweetness of this special bhāva, for Govinda, who directly exists as the king of Gokula near them, though he appears rarely to all others only internally as Paramātmā

(akhilātmani). If by chance one hears through descriptions about the sweetness of this bhāva which leads up to mahābhāva, then, giving up their nature, by thinking that this bhāva is the height of prema by realizing its greatness, people desiring liberation (bhāva-bhiyaḥ) and devotees (munayaḥ) desire it and we, with special bhakti, desire it. But they and we cannot attain it because we are not qualified to taste that special sweetness. Uddhava criticizes person who do not desire it. For a person who does not taste (arasasya) these topics of Kṛṣṇa of unlimited pastimes (ananta), what is the use of many births as Brahmā?

Text 101

“The liberated and those desiring liberation are approved by scriptures with their respective bhāvas. The devotees are even more approved. Why would they desire something else (the bhāva of the gopīs)?”

*kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ
kṛṣṇe kva caiṣa paramātmāni rūḍha-bhāvaḥ
nanv īśvaro ’nubhajato ’viduṣo ’pi sākṣāc
chreyas tanoty agada-rāja ivopayuktaḥ*

These simple women who wander about the forest are not spoiled by improper behavior. Rather they have achieved the highest level of mahābhāva for Kṛṣṇa, the Supreme Soul! It is true that the Supreme Lord awards his blessings even to an ignorant worshiper, just as nectar has its effect even when taken by an ignorant person. (SB 10.47.59)

Uddhava has pointed out in the beginning and in the end very clearly that they have the greatest bhakti. They had no fault of unfaithfulness (vyabhicāra) in their worship of Kṛṣṇa. After the rāsa dance they are described:

*gopīnām tat-patīnām ca sarveṣām eva dehinām
yo ’ntaś carati so ’dhyakṣaḥ krīḍaneneha deha-bhāk*

Kṛṣṇa, appearing directly in this world, moves among the gopīs and their apparent husbands as well as the other inhabitants of Vraja, in his eternal spiritual body performing his pastimes. (SB 10.33.35)

This is also made evident by saying that they had mahābhāva for Paramātmā. Some persons of bad intentions maintain the gopīs were of bad

character. *Yā dustyajam̐ sva-janam ārya-patham̐ ca hitvā*: they have forsaken their relatives and the path of dharma. (SB 10.47.61) Such a meaning cannot be accepted since that accusation of their bad conduct is here refuted.

This agrees with the meaning which will now be explained. These women who wandered in Vṛndāvana forest remained in some spot (kvā) while taking shelter of Kṛṣṇa (kṛṣṇe). They were contaminated by the lack of deep attachment to family life (vyabhicāra-duṣṭāḥ). Do others, afraid of material life, persons like us, dedicate ourselves to him in the forest? There is a great difference. Mahābhāva, most visible (eṣaḥ), has appeared in the cowherd women for the supreme Lord, the desired object of all people, since he is most worthy of worship. It has not appeared in us.

How can you who are ignorant of the special qualities of Kṛṣṇa, which generate this great bhāva experienced by the gopīs, attain it even if you desire it? The Lord gives the best results even to the ignorant worshipper. I am an example of this. He says:

*sarvātma-bhāvo 'dhikṛto bhavatīnām adhokṣaje
virahaṇa mahā-bhāgā mahān me 'nugrahaḥ kṛtaḥ*

You possess the highest prema for the Lord, O most glorious gopīs. Your separation from Kṛṣṇa has shown me great mercy. (SB 10.47.27)

Or there is another meaning. The previous meaning is reinforced by criticizing those opposed to this rasa, those women dedicated to chastity. What are these women, the dear consorts of Kṛṣṇa, who do not wander in the forest (striyaḥ avana-cārīḥ)? And what are these women contaminated by unsteadiness (vyabhicāra-duṣṭāḥ), since they are opposed to Kṛṣṇa, the husband of all (paramātmāni)? This is expressed in the words of Lakṣmī in the description of Ketumālā.

*striyo vratais tvā hṛṣīkeśvaram̐ svato
hy ārādhya loke patim āśāsate 'nyam
tāsām̐ na te vai paripānty apatyam̐
priyam̐ dhanāyūṁṣi yato 'sva-tantrāḥ*

Worshipping you, Hṛṣīkeśa, the natural controller of the senses, by performing vows, women in this world ask for a husband other than you. The husbands cannot protect their children, wealth or duration of life

because they are dependent. (SB 5.18.19)

The two types are very different, for in the gopīs is seen mahābhāva, the chief of all puruṣārthas whereas in others this is not seen at all. The gopīs with the highest prema should reach the topmost height of friendship with Kṛṣṇa since he is by nature the friend of every devotee. He gives results even to worshippers who are ignorant.

Text 102

What more can be said?

*nāyam śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-vallabhīnām*

(alternatively vraja-sundarīnām)

When Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This favor was never bestowed upon the goddess of fortune, though she was intensely attracted to him, or to other consorts in the spiritual world whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women? (SB 10.47.60)

This (ayam) display of happiness (prasādaḥ) of deep kānta-bhāva (nitānta-rateḥ) was not revealed to the same extent in the topmost consort's (śriyaḥ) love for the form of the Lord in Vaikuṇṭha (aṅge). If it is not revealed to Lakṣmī, it is definitely not given to other women of Vaikuṇṭha (svar-yoṣitām) who have the complexion and fragrance of golden lotuses there. What to speak of others? That mercy was not given to anyone else. The gopīs are then described. Even Lakṣmī desired their mercy.

*yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā*

The goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. (SB 10.16.36)

Not only during separation was their mahābhāva excellent, but also during union (now described). Thus it was most desired by Lakṣmī. What can be said of persons like us?

That mercy was manifested constantly, in a deep way (udagāt), for those who had attained the greatest desire of having the son of Nanda (asya) embrace their throats with his two arms in complete absorption.

Gopyo 'ntareṇa bhujayor api yat-sprhā śrīḥ: you have embraced the young cowherd women between your two arms—a favor hankered after by the goddess of fortune herself. (SB 10.15.8) Though there was competition with Lakṣmī, the gopīs were superior in all aspects, including beauty (vraja-sundarīnām). They were more attractive than Lakṣmī according to the principle that all good qualities appear in the devotee. (SB 5.18.12) A comparison is made here of the gopīs and Lakṣmī concerning their amount of kānta-bhāva, the highest of all bhāvas.

This comparison is not made in the following since it concerns general bhakti (of Brahmā and Śiva) and conjugal bhakti (of Lakṣmī):

*na tathā me priyatama ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

Neither Brahmā, Śiva, Saṅkarṣaṇa, the goddess of fortune nor even my own self are as dear to me as you (Uddhava) are. (SB 11.14.15)

Thus nothing can compare to the gopīs' bhāva. Because the object of love is Svayam Bhagavān Kṛṣṇa, the other party becomes excellent.

Text 103

Enough of even desiring to attain a trace of their bhāva! But I will pray for it anyway:

*āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajāṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken their relatives and the path of dharma to obtain the lotus feet of Mukunda, Kṛṣṇa, which are the ultimate conclusion of the Vedas. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs bless them with the dust of their lotus feet. (SB 10.47.61)

The meaning is this. It is not possible to have even the touch of their special prema for Kṛṣṇa because of my different impressions in this birth. What to speak of directly touching their feet. Maybe I can become one of the lowly creepers or bushes which have fortunately touched the dust of their feet. The word aho expresses pain in his heart because of his desire.

The gopīs are then described. Giving up the respectable path and their relatives, which are hard to give up suddenly, since they are from respectable families, transgressing the rules of Veda and local opinion because of great raga, they worshipped the feet of Nanda's son, which are the means of achieving the bliss of his association, and which are defined as the ultimate puruṣārtha after correlating all śrutis.

Text 104

They gave up dharma because of confusion which was created by the bliss of attaining Kṛṣṇa. That bliss of attainment is rare even for Lakṣmī. He explains that:

*yā vai śriyārcitam ajādibhir āpta-kāmair
yogeśvarair api yad ātmani rāsa-goṣṭhyām
kṛṣṇasya tad bhagavataḥ caraṇāravindam
nyastam staneṣu vijahuḥ parirabhya tāpam*

The goddess of fortune herself, along with Brahmā and all the other devatās, and the best of yogīs, can worship the lotus feet of Kṛṣṇa only within their minds. But during the rāsa dance Kṛṣṇa placed those feet upon these gopīs' breasts, and by embracing those feet, the gopīs gave up all distress. (SB 10.47.62)

The gopīs who (yāḥ) embraced the inconceivable sweet lotus feet of Kṛṣṇa, who revealed Bhagavān as the essence of the highest sweetness (bhagavataḥ), when he was present in the rāsa dance, and which he offered to their breasts, removed all pain caused by not attaining him. Those feet are worshipped in their minds only (ātmani) by persons skillful at bhakti (yogeśvaraiḥ) such as Śukadeva, Brahmā and even Lakṣmī. *Yad-vāñchayā śrīr lalanācarat tapaḥ*: the goddess of fortune performed austerities for centuries to attain his feet. (SB 10.16.36) They have worshipped from time without beginning, but have not directly attained those feet, since the attainment is not stated anywhere in scriptures.

Text 105

After singing about offering respects and determined to do so, Uddhava offers respects to the dust of their feet, thinking himself unqualified for offering them respects directly, out of reservation from extreme humility-- from suddenly realizing their greatness. Out of further humility, he offers respects to the dust of the feet of the Vraja women in general, who have some relationship with the exalted gopīs.

*vande nanda-vraja-strīṇāṃ pāda-reṇum abhīkṣṇaśaḥ
yāsāṃ hari-kathodgītāṃ punāti bhuvana-trayam*

I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja's cowherd village. When these gopīs loudly chant the glories of Kṛṣṇa, the vibration purifies the three worlds. (SB 10.47.63)

He offers respects to the dust of the feet of the women whose glorification of Kṛṣṇa purifies the three worlds. Even that is our good fortune. He is most astonished by everything.

It has been said:

*ete hi yādavāḥ sarve mad-gaṇā eva bhāmini |
sarvadā mat-priyā devi mat-tulya-guṇa-śālināḥ ||*

All these Yādavas are my people, O beautiful woman! They are always dear to me and equal to me in qualities and character. (Padma Purāṇa 6.89.22)

*śayyāsanāṭanālāpa- krīḍā-snānādi-karmasu
na viduḥ santam ātmānaṃ vṛṣṇayaḥ kṛṣṇa-cetasāḥ*

The Vṛṣṇis were so absorbed in Kṛṣṇa that they forgot their own bodies while sleeping, sitting, walking, conversing, playing, bathing and so on. (SB 10.90.46)

According to the above statements, the Yādavas were the dearest to Kṛṣṇa, Svayam Bhagavān. Other manifested devotees naturally cannot compare with them. According to Kṛṣṇa's many statements, Uddhava is the best among the Yādavas. *Tvaṃ tu bhāgavateṣv aham*: I am you among the devotees. (SB 11.16.29) *Tvaṃ me bhr̥tyaḥ suhṛt sakhā*: you are my servant, companion and friend. (SB 11.11.49) *Noddhavo'ṇv api man-nyūnaḥ*: Uddhava is not less than me. (SB 3.4.31) *Na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*: not Balarāma or Lakṣmī or myself is as dear as you are. (SB

11.14.15)

But he speaks humbly about the gopīs of Vraja, and not about the queens. Their fame is like the beauty of the full moon suddenly seen by a person who was born blind. Uddhava speaks the verses.

Rādhā is Described

Text 106

Kṛṣṇa's sixteen thousand hundred and eight queens praise the gopīs, pointing out Rādhā as the ultimate:

*na vyaṁ sādhi sāmājyaṁ svājyaṁ bhaujyaṁ apy uta
vairājyaṁ pārameṣṭhyaṁ ca ānantiyaṁ vā hareḥ padam
kāmayāma etasya śrīmat-pāda-rajah śriyaḥ
kuca-kumkuma-gandhādhyam mūrdhnā voḍhum gadā-bhṛtaḥ*

O saintly lady, we do not desire enjoyment from dominion over the earth, the sovereignty of the King of heaven, mystic power, the position of Brahmā, immortality or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Kṛṣṇa's feet, enriched by the fragrance of kumkuma from his consort's bosom.

*vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhaḥ
gāvaś cārayato gopāḥ pada-sparśam mahātmanah*

We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the grass, the cowherd boys and even the aborigine Pulinda women desire the touch of the dust. (SB 10.83.41-43)

O chaste lady! We do not desire a kingdom, ruling the whole earth or ruling Svarga, Indra's kingdom. Both are filled with material enjoyment (bhaujyam). We do not desire to enjoy siddhis (vairājyam). This comes from *vividham rājate*: that which shines variously. We do not desire Brahmā's position (pārameṣṭyam). Nor do we desire the place of infinite bliss (ānantiyaṁ). Taittirīya Upaniṣad explains that starting with humans one can multiply their bliss a hundred and again a hundred times to obtain the bliss of Prajāpatīs and others, until finally one reaches the bliss of Parabrahman which is infinite, though it contains sāmīpya and other attractions. *Yato vāco nivartante*: words cannot describe it. (Taittirīya Upaniṣad 2.4.1) What to speak of desiring the abode of the Lord, with sāmīpya and other facilities. We do not want to be dependent on these things.

What else could you want? We desire to hold on our heads the foot dust of Kṛṣṇa who is known by everyone as our husband. We desire that dust which

has become a special treasure because of the fragrance of the kuṁkuma from the breast of Śrī. To understand the meaning of śrī, they speak further.

The women of Vraja, and the Pulindas desired that dust.

*pūrṇāḥ pulindya urugāya-padābja-rāga
śrī-kuṁkumena dayitā-stana-maṇḍitena
tad-darśana-smara-rujas tṛṇa-rūṣitena
limpantya ānana-kuceṣu jahus tad-ādhim*

The aborigine women of the Vṛndāvana area become disturbed when they see the grass marked with reddish kuṁkuma powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of his beloved, and when the aborigine women smear it on their faces and breasts, they feel fully satisfied and give up all their anxiety. (SB 10.21.17)

Present tense is used because they feel the past as if it were the present. By mentioning Pulinda women they suggest they themselves can attain qualification for that dust. Even the dūrva grass desires this dust. The queens think in this way since the plants are covered with the fragrance of kuṁkuma from her breast. The cowherds who tend the cows desire it. Some priya-narma-sakhas are mentioned last, since being males they are not qualified, though they have been permitted to enter these pastimes.

The meaning of śrī is this. Lakṣmī is famous as Śrī. And she had desire for this dust. But kuṁkuma from her breast does not make sense in this verse since the wives of Kāliya say she could only desire but not attain Kṛṣṇa (SB 10.16.36) and Uddhava also says this (SB 10.47.62) Rukmiṇī is famous as Śrī, but this is also not a suitable meaning since the time (when Kṛṣṇa was less than eleven years) and place (Vraja) do not match. The women of Vraja also would not desire that dust of Rukmiṇī. They are far superior. (SB 10.47.60) It is said *rukmiṇī dvāravatyām tu rādhā vṛndāvane vane*: Rukmiṇī is in Dvārakā and Rādhā is in Vṛndāvana. (Matsya Purāṇa)

Śāstra-dṛṣṭyā tūpadeśo vāma-devād: Indra gives the teachings of identity from the point of view of scriptural insight as is the case of Vāmadeva. (Brahma-sūtra1.1.30) Though Rukmiṇī and Rādhā are mentioned together as being non-different, this actually indicates that Rādhā is the complete Lakṣmī.

devī kṛṣṇamayī proktā rādhikā

Rādhā is fully absorbed in Kṛṣṇa. (Gautamīya-tantra)

rādhayā mādhave devo mādhavenaiva rādhikā

Mādhava shines with Rādhā and Rādhā shines with Mādhava. (Ṛk-pariśiṣṭa)

Thus, the outstanding Śrī among all the women is Rādhā. That is indicated in the verse. Also it is said *anayārādhito nūnaṁ bhagavān*: Kṛṣṇa left, worshipped by one special gopī. (SB 10.30.28)

*apy eṇa-patny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi su-nirvṛtim acyuto vaḥ
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kunda-srajaḥ kula-pater iha vāti gandhaḥ*

O friend, wife of the deer, has Acyuta been here with his beloved, bringing great joy to your eyes by her limbs? Indeed, blowing this way is the fragrance of his garland of kunda flowers, which was smeared with the kuṁkuma from the breasts of his girlfriend when he embraced her. (SB 10.30.11)

We, like the others, tremble with desire for the dust of his feet mixed with the kuṁkuma from her breast.

That which is fragrant with kuṁkuma which is filled with prema should be revealed to us. We also desire not only the dust, but the touch of those feet. Or pāda-sparśam can be a modifier of rajasah. The women of Vraja, Pulindas, grass and cowherds desire the dust touched by his feet. They are the same, since the unfailing result comes from either. These are the feet of he whose nature (ātmanaḥ) is to reveal the greatest, natural beauty and other qualities (mahā).

*tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ
madhye maṇinām haimānām mahā-marakato yathā*

Kṛṣṇa, though naturally endowed with all powers, appeared most brilliant in the midst of the dancing gopīs, like a sapphire in the midst of golden gems. (SB 10.33.6)

The queens speak to Draupadī.

Text 107

Rādhā is described:

*trailokye pṛthivī dhanyā tatra vṛndāvanam punaḥ |
tatrāpi gopikāḥ pārtha tatra rādhābhīdhā mama ||*

In the three worlds earth is most fortunate. On earth Vṛndāvana is most auspicious. In Vṛndāvana, my gopī named Rādhā is most fortunate. (Ādi Purāṇa)

*yathā rādhā priyā viṣṇos tasyāḥ kuṇḍam priyam tathā |
sarva-gopīṣu saivaikā viṣṇor atyanta-vallabhā ||*

Just as Rādhā is dear to Kṛṣṇa, so is her kuṇḍa. Among all the gopīs she is dearest to Kṛṣṇa. (Padma Purāṇa)

Additional scriptural proof of Rādhā is given in the Agni Purāṇa, quoted in Vāsanā-bhāṣya:

*gopyaḥ papracchur uṣasi kṛṣṇānucaram uddhavam |
hari-līlā-vihārāmś ca tatraikām rādhikām vinā |
rādhā tad-bhāva-samlīnā vāsanāyā virāmitā ||*

At dawn, the gopīs in Rādhā's absence asked Uddhava, Kṛṣṇa's follower about the Lord's pastimes. Rādhā had withdrawn from all desires because she was absorbed in thinking of Kṛṣṇa.

Having reached the ninth state (fainting), Rādhā had given up desire for questions. She was incapable of asking anything. The gopīs during the rāsa pastimes describe one gopī as the most fortunate. This refers only to Rādhā.

*kasyāḥ padāni caitāni yātāyā nanda-sūnunā
amśa-nyasta-prakoṣṭhāyāḥ kareṇoh kariṇā yathā*

Here we see the footprints of some gopī who must have been walking along with the son of Nanda Mahārāja. Her arm is on his shoulder, just as an elephant is accompanied by a she-elephant. (SB 10.30.27)

They indicate her name in the following verse:

*anayārādhito nūnam bhagavān harir īśvaraḥ
yan no vihāya govindaḥ prīto yām anayad rahaḥ*

Certainly this particular gopī has perfectly controlled the all-powerful Lord who takes away distress, Govinda, since he was so pleased with her that he abandoned the rest of us and brought her to a secluded place. (SB 10.30.28)

The Lord was controlled (rādhitaḥ) by one gopī, Rādhā. Nūnam expresses

conjecture. The word Rādhā means “she controls him.” The cause of identifying her as Rādhā is given. He has given us up for her. Govinda means “king of Gokula.” The gopīs speak.

Text 108

Rādhā is the topmost in sweetness among those with sweet prīti for Kṛṣṇa. The differences in prīti culminating in adhirūḍha has been shown in this Sandarbha. This prīti, mixing with causes and effects like rati of the material poets, attaining the state of rasa, is called the sthāyī-bhāva (permanent bhāva). It is called bhāva because it has the form of prīti (love). It is called sthāyī for the following reason:

ātma-bhāvaṁ nayaty anyān sa sthāyī lavaṇākaraḥ ||

The sthāyī-bhāva, which is not interrupted by contrary or non-contrary bhāvas, brings in other elements to one’s own bhāva. It is like a salt mine, which turns everything that enters it into salt. (Daśa-rūpaka 4.34)

“Other elements” refers to vibhāvas, anubhāvas, vyabhicārī-bhāvas and sāttvika-bhāvas. The sthāyī will be shown with these elements later. Prīti for the Lord mixed with a special form caused by a special manifestation of causes (vibhāva and anubhāva) is called prītimaya-rasa, bhakti-maya rasa or bhakti-rasa. *Bhāvā evābhisampannāḥ prayānti rasa-rūpatām*: bhāvas endowed with other factors becomes rasa.

Though material rasikas say that rasa in bhakti is not desirable without the ingredients of rasa, this is in reference to situations where the viṣaya is a material devatā or other material person. Ingredients to produce rasa are of three types: suitability of the svarūpa, suitability of assistants and suitability of the audience.

In material rasa the sthāyī such as rati is the suitable svarūpa since it is the form of the sthāyī- bhāva and is synonymous with happiness. In prīti for the Lord however, the sthāyī-bhāva produces more happiness than the ocean of happiness of Brahman with unlimited waves of happiness.

Causes and effects are the assistants but cannot on their own act as vibhāva etc. since they are common place. However by the skill of good poet they become unusual and become suitable. In the poetic work they are shown to be remarkable in form and are attractive.

Suitability of person (audience hearing the work) means having a mentality similar to Prahlāda and others. Without that suitability of the audience, even material poetry cannot be considered accomplished.

pun̐yavantaḥ pramiṇvanti yogivad rasa-santatim ||

Pious persons like yogīs perceive rasa. (Sāhitya-darpaṇa 3.2)

na jāyate tad-āsvādo vinā raty-ādi-vāsanām ||

The taste will not arise without mental impressions of rati and other factors (in the hearer). (Sāhitya-darpaṇa 3.8)

Arousal of material rasa, its svarūpa, and method of taste are described:

*sattvodrekād akhaṇḍa-sva-prakāśānanda-cin-mayaḥ |
vedyāntara-sparśa-śūnyo brahmāsvāda-sahodaraḥ ||
lokottara-camatkāra-prāṇaḥ kaiścit pramāṭṛbhiḥ |
svākāravat abhinnatvenāyam āsvādyate rasaḥ ||*

Continual, self manifesting, blissful, conscious rasa is tasted by strong sattva. Rasa is devoid of even a trace of awareness of other things and is the assistant in tasting Brahman. Its very life is great astonishment. It is experienced by some observers as non-different from the self, as if it is one's own nature. (Sāhitya-darpaṇa 3.2)

Real rasa is caused by spiritual viśuddha-sattva. *Sattvaṁ viśuddhaṁ vasudeva-śabditam*: pure sattva is called vasudeva. It is shown that this sattva is spiritual in Bhagavat Sandarbha. This spiritual rasa is superior to the taste of Brahman (attained from material rasa).

*yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt*

The bliss for your servant available from meditating on your lotus feet or from hearing about your pastimes from the devotees is not available in your form of greatness known as Brahman, what to speak of the happiness for those who fall from the pleasures of Svarga. (SB 4.9.10)

*nātyantikam vigaṇayanty api te prasādam
kimv anyad arpita-bhayaṁ bhruva unnayais te*

*ye 'nga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ*

Persons who have realized you do not regard attainment of impersonal liberation as your mercy, what to speak of attaining a material position like Indra which is subject to fear caused by the Lord raising his eyebrow. O Lord! Those devotees, surrendered to your lotus feet, are expert knowers of rasa derived from narrations about your fame, which should be chanted and which purify everyone like a tīrtha. (SB 3.15.48)

It is superior to material rasa in astonishment:

*yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam*

Kṛṣṇa possesses that form suitable for human pastimes to show the full capacity of his yoga-māyā. That form astonishes even the lord of Vaikuṇṭha. It is the pinnacle of auspicious qualities and enhances the beauty of his ornaments. (SB 3.2.12)

Moreover this rasa is proven by the opinions of ancient knowers of spiritual rasa. It is shown generally by the author of Bhagavān-nāma-kaumudī. Five rasas will be discussed. Śrīdhara Svāmī has shown these rasas to be five in his commentary on *mallānām aśanir* (SB 10.43.17). That of the women was śṛṅgāra. The cowherd boys had preyo-rasa filled with sakhya-sthāyī with hāsyā or joking. His parents had vātsalya-rasa with vātsalya-sthāyī along with compassion (dayā). The yogīs had śānta-rasa, filled with jñāna-bhakti. The Vṛṣṇis had bhakti-maya-rasa (dāsyā). Other men had sāmānya-prīti-maya-rasa.

The designation of “astonishing” applies even where there is lack of special rasa like śānta and the others, since that gives life to all the rasas.

*rāse sārāś camatkāraḥ sarvatrāpy anubhūyate |
tac-camatkāra-sāratve sarvatrāpy adbhuto rasaḥ |
tasmād adbhutam evāha kṛtī nārāyaṇo rasam ||*

Intense astonishment is experienced in rasa in all cases. Adbhūta-rasa exists wherever there is concentrated astonishment. There, the author Nārāyaṇa

has called it adbhūta-rasa. (Sāhitya-darpaṇa 3.2)

The rasas like raudra in the wrestlers and others accepted by Śrīdhara Svāmī are not given much attention since they are contrary to prīti. That is the opinion of knowers of spiritual rasa. Some material authors like Bhojarāja also accept preyān and vatsalya rasas. Sneha-sthāyībhāva preyān: when the sthāyī-bhāva is affection the rasa is called preyān (sakhya).

*yad eva rocate mahyaṁ tad eva kurute priyā |
iti vetti na jñāti tat-priyaṁ yat karoti sā ||*

The beloved woman does what is pleasing to me. Whether I know or not, she does what is pleasing. (Sarasvatī-kaṇṭhābharaṇam 5)

Sakhya is expressed between man and woman. Therefore it is given as an example.

*sphuṭaṁ camatkāritayā vatsalaṁ ca rasaṁ viduḥ |
sthāyī vatsalatāsyeha putrādy-ālambanaṁ matam ||*

The wise know the rasa to be vatsala when it is clearly astonishing. The sthāyī of that rasa is vatsalatā. The object of love is a son. (Sāhitya-darpaṇa 3.201)

Sudeva and others similarly accept bhaktimaya-rasa (dāsyā).

The happiness said to be inherent in material rati is insignificant since it ultimately ends in sorrow. The Lord says:

*śrīr guṇā nairapekṣyādyāḥ sukhaṁ duḥkha-sukhātyayaḥ
duḥkhaṁ kāma-sukhāpekṣā paṇḍito bandha-mokṣa-vit*

Ornamentation is possessing good qualities such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery is expectation of enjoyment from material objects. A wise man is one who knows how to become liberated from bondage. (SB 11.19.41)

Even śama (śānta-sthāyī) is not given much regard. Śāmo man-niṣṭhatā buddheḥ: śama means fixing the intelligence in me. (SB 11.19.36) The happiness from jugupsā (disgust) and other minor rasas is detested even by material rasikas.

Nārada condemns material rasa while praising spiritual rasa:

na yad vacaś citra-padaṁ harer yaśo

*jagat-pavitram pragṛṇīta karhicit |
tad vāyasam tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ ||*

Works whose attractive verses do not sing at all the glories of the Lord, which purify not only the author but the whole world, are considered by the devotees who have captured the mind of the Lord to be the place for crows, in which swans, living in pleasant lakes, take no enjoyment at all.

*tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavyaty api |
nāmāny anantasya yaśo 'ṅkitāni yac
chrṇvanti gāyanti grṇanti sādhanavah ||*

The use of words in which, though not perfectly composed, there are the names of the Lord and descriptions of his glories which devotees hear, sing, and again receive, destroys the sins of all people. (SB 1.5.10-11)

Rukmiṇī says:

*tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māmsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam
jīvac-chavaṁ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī*

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. (SB 10.60.45)

Thus, one should not have faith that material vibhāvas etc. can generate rasa. In generating rasa, it produces bībhatsa (disgust) in all cases.

Spiritual rasa directed to the Lord however is possible for all, starting with the materialist and ending with the liberated person, and even for objects with no senses and no consciousness, since they all undergo ecstatic transformations.

*nivṛtta-tarṣair upagīyamānād
bhavauśadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt*

pumān virajyeta vinā paśughnāt

Except for a killer, what person would ever cease hearing glorification of the qualities of the famous Lord, sung profusely by liberated souls, by persons desiring relief from material suffering, and by persons desiring pleasure for the ear and mind? (SB 10.1.4)

*yaśodā rohiṇī nando gopyo gopāś ca kaurava
kṛṣṇaṁ sametya labdhehā āsan śuṣkā nagā api*

Having regained their vital functions, Yaśodā, Rohiṇī, Nanda and all the other cowherd women and men went up to Kṛṣṇa. O descendant of Kuru, even the dried-up trees came back to life. (SB 10.17.15)

*gā gopakair anu-vanaṁ nayator udāra
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ
aspandanaṁ gati-matāṁ pulakas taruṇāṁ
niryoga-pāśa-kṛta-lakṣaṇayor vicitram*

My dear friends! When Kṛṣṇa and Balarāma pass from forest to the forest with their cowherd friends, with their cows, carrying ropes to bind the cows' rear legs at the time of milking, by the generous sound of his flute, among all living beings, those which move things become inert and trees which cannot move sprout shoots in ecstasy. This is most amazing. (SB 10.21.19)

The Bhāgavata Purāṇa, which shows only prīti for the Lord, is designated as being full of rasa.

*nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ*

O knowers of rasa! O fortunate souls! Constantly drink from the mouth of Śukadeva the Bhāgavatam, the fruit of the tree of the Vedas, which has dropped from the tree to this earth, which is immortal, liquid, which is the essence of sweetness and which includes all types of liberation. (SB 1.1.3)

O persons who bring most auspiciousness (bhāvukāḥ)! You who know the prīti rasa of the Lord! While you are situated on earth, drink and taste the fruit known as Bhāgavatam, the form of rasa (bhāgavatam rasam), which has appeared (galitam) on earth (bhuvi) from Vaikuṇṭha. The fruit comes from

the tree of the Vedas, which gives all results, and which ascends to Vaikuṇṭha with its branches and twigs. The word aho indicates that what is unobtainable is now obtainable. Though Bhāgavatam is tasty, it is called rasa to indicate that it is made up only of rasa. By using the word Bhāgavatam, other types of rasa are excluded. Bhāgavatam means “things related to the Lord.” It also means rasa directed to the Lord. That rasa is for the pleasure of the Lord (bhagavat-prīti-maya).

The results of hearing Bhāgavatam are explained:

*yasyāṁ vai śrūyamāṇāyāṁ kṛṣṇe parama-pūruṣe |
bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā ||*

By hearing Bhāgavatam, bhakti for the Supreme Lord Kṛṣṇa appears. Hearing it also destroys lamentation, illusion and fear in the human being. (SB 1.7.7)

Rasa pertaining to the Lord is also mentioned in śruti. *Raso vai saḥ*: the Lord is rasa. (Taittirīya Upaniṣad 2.7.1) It is excellent. *Rāsaṁ hy evayāṁ labdhvānandī bhavati*: attaining that rasa one becomes blissful. The word rasikā indicates persons who know ancient and present accomplishments of rasa.

The word galitam indicates being most tasty since it is very ripe. In terms of scriptures, it is most tasty because the meaning is clear. Rasam (juice) means in terms of fruit that it is without skin and seed. In terms of scripture it means inferior topics are omitted. Bhāgavatam thus contains the highest puruṣārtha, being the supreme fruit among all fruits in the scriptures.

Though the fruit, by nature full of rasa, is excellent, another excellence is stated in order to understand its supreme position. In terms of fruit, the parrot (Śuka) has a mouth of nectar since it lives in the desire tree. By contacting the fruit, the fruit becomes tastier. Similarly the Bhāgavatam becomes tastier through the mouth of a great devotee. And what can be said of coming from the mouth of Śukadeva, the king of all great devotees. Because one has now reached the highest level of taste, nothing else is satisfying. It extends beyond the bliss of liberation (ālayam). Thus it is said:

*pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā |
grhīta-cetā rājarṣe ākhyānaṁ yad adhītavān ||
tad ahaṁ te 'bhidhāsyāmi mahā-pauruṣiko bhavān |
yasya śraddadhatām āśu syān mukunde matiḥ sate ||*

Though I was fixed in Brahmanand beyond the guṇas, my mind became attracted to the pastimes of the Lord. I thus learned about his pastimes. I will tell them to you. You are a great personality, who, among the faithful, will quickly fix your pure mind on Kṛṣṇa. (SB 2.1.9-10)

The taste does not decrease at another time because of many tasters, unlike other objects tasted.

Or there are two types of rasa in Bhāgavatam though both are for pleasing the Lord: suitable for prīti (descriptions of kings) and transformations of prīti itself (descriptions of the devotees and Kṛṣṇa). That is described in the following:

*kathā imās te kathitā mahīyasāṁ
vitāya lokeṣu yaśaḥ pareyuṣāṁ
vijñāna-vairāgya-vivakṣayā vibho
vaco-vibhūtīr na tu pāramārthyam*

O mighty Parīkṣit! I have related to you the narrations of all these great devotees who attained the Lord, who spread their fame throughout the world, with a desire to speak about their renunciation and their realization of the Lord. I have not spoken to show the power of words, but to give you the highest spiritual knowledge.

*yas tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ
tam eva nityaṁ śṛṇuyād abhīkṣṇam
kṛṣṇe 'malāṁ bhaktim abhīpsamānaḥ*

But the person who desires pure bhakti to Kṛṣṇa should hear the narrations of the Lord's glorious qualities, the constant chanting of which destroys everything inauspicious. (SB 12.3.14-15)

Having spoken of the general rasa of Bhāgavatam, the verse then describes Bhāgavatam as nectar (amṛta-drava-saṁyutam). This refers to the rasa arising from Kṛṣṇa's pastimes.

*ādi-madhyāvasāneṣu vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā- mṛtānandita-sat-suram*

From beginning to end, the Śrīmad-Bhāgavatam is full of the Lord's pastimes which give bliss to devotees endowed with a sense of renunciation. (SB

12.13.11)

*saṁsāra-sindhum ati-dustaram uttitīrṣor
nānyaḥ plavo bhagavataḥ puruṣottamasya
līlā-kathā-rasa-niṣevaṇam antareṇa
pumso bhaved vividha-duḥkha-davārditasya*

For a person who is suffering in the fire of countless miseries and even for persons who desires to cross the insurmountable ocean of material existence, there is no suitable boat except cultivating the nectar of the narrations of the Supreme Lord's pastimes. (SB 12.4.40)

Sat-suram means ātmārāma as in SB 10.12.11 in the phrase ittham satām. But they are also devotees (suram) since they relish only the nectar. The phrase amṛta-drava means the essence of the rasa of pastimes.

Although rasa filled with prīti is best, one should consider the following. Two types of people realize rasa. They are both instructed, "Drink the nectar of Bhāgavatam." Those who realize this by their nature are the associates in his pastimes. Those who experience the rasa of the pastimes are associates and they experience the essence of the pastimes since they are antaraṅga. Others taste the pastimes to some small degree since they are bahiraṅga, belonging to the material world. Though a person may be in this condition, by thinking oneself one with the rasa to be realized, he should drink the essence of rasa which must be experienced, since it flows from the mouth of Śuka by his realization.

Thus the conclusion of scripture is that prīti for the Lord is the highest rasa.

*sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasya nānyatra syād ratiḥ kvacit*

Śrīmad-Bhāgavatam is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its sweet rasa will never be attracted to any other literature. (SB 12.13.15)

And thus the commentary explains bhāvukāḥ as "those who are expert at manifesting excellent rasa."

*na vai jano jātu kathañcanāvrājen
mukunda-sevy anyavad aṅga saṁsṛtim |
smaran mukundāṅghry-upagūhanaṁ punar*

vihātum icchen na rasa-graho janah ||

Oh! The person who serves Mukunda will never under any condition return to the material world, unlike practitioners of other processes. Remembering the embrace of the Lord's lotus feet, eager for that rasa he has experienced, he will not desire to give up those feet again. (SB 1.5.19)

Vyāsa speaks the verse.

Text 109

Rasa filled with prīti for the Lord manifests by its combination with vibhāva and other elements. Among material poets there are four groups. One group maintains that rasa chiefly functions through an ancient character who is portrayed in the drama, since the actor is secondary. A second group says that rasa resides in the actor who portrays the character, since emotions like fear interrupt the rasa of an actual historical character, since the actual historical character is limited (has faults), and since the character is material and common (whereas rasa is continuous, unlimited and uncommon). (Therefore the portrayal by the actor produces rasa.) A third group says that rasa arises in the audience since the audience adopts the identity of the character by having an open mind through instruction. A fourth group maintains that if there is skill in the actor, rasa should arise in both the actor and the audience.

The devotees however accept rasa with prīti for the Lord in all cases, since there is absence of faulty causes like being material. The full rasa which eternally affects the hearts of the Lord's associates being portrayed spreads to the actor portraying the associates of the Lord. It has been established that prīti to the Lord is not material and not limited by its very nature. It is not produced by poets, as is material rati. It is fixed in the definition of prīti's svarūpa. Fear and other unfavorable elements can never interrupt prīti of Prahlāda or the gopīs. It cannot be interrupted by birth as in the case of Vṛtra or Gajendra or Bhārata. It cannot be interrupted even by the bliss of Brahman. The case of Śukadeva is famous. Its causes are also non-material. Kṛṣṇa is the ālambana (cause). Because he is the unsurpassed form of Bhagavān, and because his associates are similar to him, this spiritual cause must be accepted. This is proclaimed widely in the śruti and Purāṇas. And the uddīpanas which act as causes, things associated with the Lord, are also

eternal, since they are connected with the eternal Lord. That is shown in the following:

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣāṃ api citta-tanvoḥ*

The wind carrying the aroma of tulasī which had touched the filaments of the Lord's toe nails on his lotus feet entered their minds through the nostrils and began to agitate their minds and bodies, even though they were fixed in Brahman. (SB 3.15.43) (tulasī is the uddīpana)

*gopyas tapaḥ kim acarān yad amuṣya rūpaṃ
lāvaṇya-sāraṃ asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṃ durāpam
ekānta-dhāma yaśasaḥ śrīya aiśvarasya*

What worship must the gopīs have performed! With their eyes they always drink the nectar of Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare. (SB 10.44.14) (His beauty is the uddīpana.)

*kā stry aṅga te kala-padāyata-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyāṃ
trailokya-saubhagam idaṃ ca nirīkṣya rūpaṃ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

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. Even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see your beautiful form. (SB 10.29.40) (Flute is the uddīpana.)

*vividha-gopa-caraṇeṣu vidagdho
veṇu-vādya urudhā nija-śikṣāḥ
tava sutaḥ sati yadādhara-bimbe
datta-veṇur anayat svara-jātīḥ
savanaśas tad upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ*

*kavaya ānata-kandhara-cittāḥ
kaśmalaṁ yayur aniścita-tattvāḥ*

To 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 devatās listen repeatedly to the sound. Although they are the most learned authorities, with hearts in submission, they cannot ascertain the meaning and forget everything. (SB 10.35.14-15)

A new person attains a state of otherworldliness because of an internal sphūrṭi of the pastimes by identification, since the descriptions are filled with the Lord's śakti. The Lord's śakti is described in the following:

*prāvṛṭ-śriyaṁ ca tāṁ vīkṣya sarva-kāla-sukhāvahāṁ
bhagavān pūjayāṁ cakre ātma-śakty-upabṛṁhitāṁ*

Thus observing the beauty of Vṛndāvana's rainy season, filled with the happiness of all seasons, the Lord considered that season, which was surcharged with his hlādinī-śakti, to be proper. (SB 10.20.31)

Since the clouds are spiritual, the effect is spiritual in the form of hairs standing on end etc.

*gā gopakair anu-vanaṁ nayator udāra
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ
aspandanāṁ gati-matāṁ pulakas taruṇāṁ
niryoga-pāśa-kṛta-lakṣaṇayor vicitram*

My dear friends! When Kṛṣṇa and Balarāma pass from forest to the forest with their cowherd friends, with their cows, carrying ropes to bind the cows' rear legs at the time of milking, by the generous sound of his flute, among all living beings, those which move things become inert and trees which cannot move sprout shoots in ecstasy. This is most amazing. (SB 10.21.19)

If trees can experience rasa, humans should experience astonishing rasa because of the Lord. It should be understood that this astonishing nature is accompanied by material disgust. Unmāda, caused by separation and bewilderment, astonishing to the common man, will be illustrated. Sometimes everyone by nature is amazing.

*śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam |
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhi
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca ||
sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ |
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye ||*

I worship this Goloka, where there are unlimited gopīs and their beloved Kṛṣṇa, the supreme form of God, where the trees and land fulfill all desires, where the water is as sweet as nectar, where the speaking is singing and the walking is dancing, where the flute is the best friend by announcing the joyful presence of Kṛṣṇa everywhere, where the sun and moon shine with knowledge and bliss eternally in perfect form, revealing all things, and where all relishable things are also knowledge and bliss. (Brahma-saṁhitā 5.56)

Singing and dancing are the producers of rasa in the above verses.

Thus the causes of prīti are called vibhāva (as in material rasa) since they possess sa śakti to produce rasa. The nomenclature follows that of material rasa.

*vibhāvanam ratyāder viśeṣeṇāsvādāṅkura-yogyatānayanam |
anubhāvanam evambhūtasya ratyādeḥ samanantaram
eva rasādi-rūpatayā bhāvanam |
sañcāraṇe tathābhūtasya tasyaiva samyak cāraṇam*

Vibhāva is what brings about qualification for a sprout of taste (rasa) with excellence of rati and other elements. Anubhāva follows after rati which has mixed with vibhāva, manifesting as the form of rasa. Sañcārī-bhāva directly assists the rati. (Sāhitya-darpaṇa 3.13)

Even authorities for material rasa say that, by causes such as vibhāva, though material, being invested with uncommon śakti from taking shelter of poetics, happiness can arise from sorrow. Similarly in spiritual rasa, sorrow produces happiness. Thus separation produces rasa according to us. As well, in sorrow produced by separation from the Lord, the Lord and his bhāva, filled with the highest bliss, appear within the heart. Thus one can never give

up the highest bliss both in union and separation. Rasa is not hindered in persons suffering from hunger for the Lord, since it is like being relieved of hunger by hot, sweet milk. The bhāva of the highest bliss, giving sorrow from separation, is like the cooling moon giving pain to the person separated from his beloved.

Since that pain arises from the bliss of the Lord and nourishes the future happiness of union, it is included in happiness. This conclusion is established since union is inevitable and since the devotee has hope of attaining the Lord, based upon his words and omniscience (knowing the pain of the devotee) related to his compassion.

Thus it is concluded that rasa arises from the person depicted by words, acting etc. That is the chief cause since anurāga arising from seeing the Lord (direct person) is superior to anurāga arising from hearing about him.

*śruta-mātro 'pi yaḥ strīṇāṁ prasahyākarṣate manaḥ
uru-gāyuru-gīto vā paśyantīnāṁ ca kiṁ punaḥ*

The Lord, whom countless songs glorify in countless ways, forcibly attracts the minds of all women who simply hear about him. What to speak, then, of those women who see him directly? (SB 10.90.26)

*tava vikrīḍitaṁ kṛṣṇa nṛnāṁ parama-maṅgalam
karṇa-pīyūṣam āsādy tyajanty anya-sprhāṁ janāḥ*

O Kṛṣṇa! Having tasted your pastimes which are most auspicious for mankind and are an intoxicating beverage for the ears, people give up their desires for other things. (SB 11.6.44)

*śayyāsanāṭana-sthāna- snāna-kṛīḍāśanādiṣu
katham tvāṁ priyam ātmānam vyaṁ bhaktāḥ tyajema hi*

We are your devotees. How can we reject you, our dear self, since we serve you while you lie down, sit, walk, stand, bathe, enjoy recreation, or eat? (SB 11.6.45)

The person portraying the Lord (anukartā) is the devotee since others cannot portray the Lord at all. Rasa will arise from the devotee's portrayal. But the Lord's rasa should not generally arise by being directed to the devotee actor (as if he were the Lord), since this is contrary to bhakti. Therefore this should not be attempted. The realization should be with a

relationship with the Lord, not with an actor. It is successful as an uddīpana for bhakti rasa. If one tries to enact the realizations of pure devotees then this is possible by identifying as the devotee's associate, not by becoming the associate. That is also contrary to bhakti. Through portraying Vasudeva for instance the actor will produce rasa for persons having a bhāva similar to that of Gada (his son).

The audience in which rasa arises consists of the devotees. That is established. In dramas, there are rules for manifesting rasa in the audience. In aural works the rasa depends on the subject described, the narrator and the listener. For persons with a sprout of rati, rasa depends on all three. For a person with prema it can depend simply on remembrance, just as listening to seven musical notes gives rise to rasa.

*svara-brahmaṇi nirbhāta- hṛṣīkeśa-padāmbuje
akhaṇḍaṁ cittam āveśya lokān anucaran muniḥ*

Nārada traveled through the planets, while absorbed continuously in the lotus feet of the Lord, whom he revealed through seven notes of spiritual sound. (SB 6.5.22)

Prema alone produces all the elements necessary for rasa in such devotees. Prahlāda is described:

*kvacid rudati vaikuṇṭha- cintā-śabala-cetanaḥ
kvacid dhasati tac-cintā- hlāda udgāyati kvacit*

When his mind became troubled because of absence of the Lord, he would cry, and then he would laugh on seeing him again. Joyful on thinking of the Lord's mercy, he sang loudly. (SB 7.4.39)

Material rasikas however say that even if there is deficiency in a component, rasa arises from the suggestion of the elements. There are two types of rasikas of prīti for the Lord: persons participating in the Lord's pastimes and those who identify with participating in the pastimes. The first type has perfect eternal rasa as mentioned previously. The second type has two methods: by hearing about the pastimes of the Lord with his associates and by hearing about the sweetness of the Lord. If by hearing about the pastimes one enters as a participant with similar mentality, then he develops a similar bhāva and makes the vibhāvas current in the pastime become part of his identity.

*parasya na parasyeti mameti na mameti ca
tad-āsvāde vibhāvādeḥ paricchedo na vidyate ||*

There is no discontinuity of vibhāva etc. in tasting rasa to produce feelings of “this is someone else’s or not someone else’s or this is mine or this is not mine.” (Sāhitya-darpana 3.12)

If the person has a differing mentality, the vibhāvas, sañcāris and anubhāvas generally become ordinary. They become uddīpanas for his particular bhāva, but do not produce rasa. If the mentality is contrary, for instance mādhyura with vātsalya, the elements become uddīpanas for general prīti, on seeing vātsalya etc. They do not act as uddīpanas for one’s particular bhāva. And they do not produce rasa.

By hearing about the sweetness of the Lord, rasa arises independently as if entering the pastime. When prīti for the Lord reaches the state of rasa, this is experienced. Prīti endowed with vibhāva and other elements is called prītimaya-rasa. It is said:

*yathā khaṇḍa-maricādīnām sammelanād apūrva
eva kaścid āsvādaḥ prapānaka-rase jāyate,
vibhāvādi-sammelanād ihāpi tathā*

Just as by mixing rock candy, pepper and other ingredients a novel taste is produced in the resulting rasa, so by the mixture of vibhāva and other elements a novel taste is produced in rasa. (Sāhitya- darpaṇa 3.15)

Vibhāva: Ālambana

This rasa becomes a form of taste by the uddīpana (qualities of Kṛṣṇa) a portion of the vibhāva, which produces an enjoyable taste of the Lord's sweetness. This rasa becomes the form of the object tasted, experienced as the ālambana in the vibhāva (Kṛṣṇa himself). The taste and the object tasted are both designated as rasa.

There are two parts to vibhāva: ālambana and uddīpana. This is explained in Agni Purāṇa:

*vibhāvyate hi ratyādir yatra yena vibhāvyate |
vibhāvo nāma sa dvedhālanodddīpanātmakaḥ ||*

Vibhāva refers to the two types 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.

The ālambana has two divisions: Svayam Bhagavān Kṛṣṇa, the object of prīti (viṣaya) and his associates, the vessels (ādhāra or āśraya) of his prīti. Both are suggested by the word yatra (in which) in the verse. Kṛṣṇa as the ālambana is illustrated:

*yasyānanam makara-kunḍala-cāru-karṇa-
bhrājat-kapola-subhagaṁ savilāsa-hāsam
nityotsavam na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca*

The joyful gopīs and priya-narma-sakhas drank with their eyes Kṛṣṇa's face, a continual festival of delight, with its playful smile, attractive with beautiful cheeks and ears shining from his makaras earrings. But they could not be fully satisfied, and became angry with the creator who made their eyes blink. (SB 9.24.65)

*gopyas tapaḥ kim acarān yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śrīya aiśvarasya*

What worship must the gopīs have performed! With their eyes they always

drink the nectar of Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare. (SB 10.44.14)

Even if his sweetness is not manifested, by nature he is dearest:

*prāṇa-buddhi-manaḥ-svātmā dārāpatya-dhanādayaḥ
yat-samparkāt priyā āsaṁs tataḥ ko nv aparāḥ priyaḥ*

It is only by contact with the Paramātmā that one's vital breath, intelligence, mind, friends, body, wife, children, wealth and so on are dear. Therefore what object can possibly be dearer than Paramātmā? (SB 10.23.27)

Svātmā means one's body. By relationship with me (yat samparkāt), a form of condensed bliss, I am naturally dearest. Paramātmā is dear since he is my amśa. The jīva, because of relationship with me as my amśa, is dear. By imposition of a relationship on other elements like prāṇa, they are also dear. This is made clear by Balarāma in another way (Kṛṣṇa as the cowherd boys and calves):

*kim etad adbhutam iva vāsudeve 'khilātmani
vrajasya sātmanas tokeṣv apūrvam prema vardhate*

What is this irrational phenomenon? The affection of all the inhabitants of Vraja, including me, for Kṛṣṇa, the soul and shelter of all of us, increasing as never before, is now increasing for these boys and calves. (SB 10.13.36)

It is also said:

*śyāmaṁ hiraṇya-paridhiṁ vanamālya-barha-
dhātu-pravāla-naṭa-veṣam anavratāmse
vinyasta-hastam itareṇa dhunānam abjaṁ
karṇotpalālaka-kapola-mukhābja-hāsam*

His complexion was dark blue and his belt was golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, he was dressed just like a dramatic dancer. He rested his left hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced his ears, his hair hung down over his cheeks, and his lotuslike face was smiling. (SB 10.23.22)

Your manifestation of excellent prīti when I appear in this way is not

surprising. The Lord speaks to the wives of the brāhmaṇas. (SB 10.23.27)

Text 110

The ālambana as the devotees(āśraya) was previously shown.

*tulayāma lavenāpi na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ ||*

Let us not compare even a particle of devotee association to Svarga or liberation, what to speak of any blessings in this world. (SB 1.18.13)

That the devotee is the ālambana for prīti to the Lord is suitable. Prīti is experienced by the devotee on remembering the Lord. The word ālambana thus refers to both object of love and the support or vessel of love. These two are described:

*tat kathyatām mahā-bhāga yadi kṛṣṇa-kathāśrayam | |
athavāsyā padāmbhoja- makaranda-lihām satām |*

O great soul! Please tell us if it concerns Kṛṣṇa, or concerns his devotees who lick the honey from his lotus feet. (SB 1.16.5-6)

That person in whom prīti for the Lord resides may act as the ālambana (viṣaya). Others devotees act as uddīpanas. Prīti for the associates who have similar mentality or different mentality arises because they are the vessel of the Lord's prīti, not because they have a relationship with oneself.

Even among the associates, prīti caused by family relationship is rejected while praying for prīti to the Lord, but again the person accepts prīti for them since they are vessels of the Lord's prīti.

Rejection of relationships is expressed in the following:

*atha viśveśa viśvātman viśva-mūrte svakeṣu me |
sneha-pāśam imāṁ chindhi dṛḍham pāṇḍuṣu vṛṣṇiṣu ||*

O Lord of all the universes! O life of all the universes! O form of all the universes! Please cut my strong bonds of affection for my relatives, the Pāṇḍavas and Yādavas. (SB 1.8.41)

A prayer for devotion to the Lord is then expressed in the following:

*tvayi me 'nanya-viṣayā matir madhu-pate 'sakṛt |
ratim udvahatād addhā gaṅgevaugham udanvati ||*

Let my mind, with attention fixed on no other object, repeatedly carry its affection to you, chief of the Madhu dynasty, just as the Gaṅgā carries a full stream of water to the ocean. (SB 1.8.42)

Affection for the associates is then accepted (as uddīpana):

*śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-
rājanya-varṁśa-dahanānapavarga-vīrya |
govinda go-dvija-surārti-harāvatāra
yogeśvarākhila-guro bhagavan namas te ||*

O Kṛṣṇa! O friend of Arjuna! Best of the Yādavas! Destroyer of the kings who harmed the earth! Lord of undiminished strength! Lord of all the cows! Destroyer of the suffering of the cows, brāhmaṇas and devatās! Master of yoga! Guru of all people! O Lord! I offer respects to you. (SB 1.8.43)

Kuntī speaks to Kṛṣṇa.

Text 111

Uddhava expresses the same in the following two verses:

*vṛkṇaś ca me su-dṛḍhaḥ sneha-pāśo
dāśārha-vṛṣṇy-andhaka-sātvateṣu
prasāritaḥ sṛṣṭi-vivṛddhaye tvayā
sva-māyayā hy ātma-subodha-hetinā*

The firm rope of affection for the families of the Dāśārhas, Vṛṣṇis, Andhakas and Sātvatas—a rope you originally cast over me by your illusory energy for the purpose of developing your family—is now cut off by the weapon of knowledge of the self.

*namo 'stu te mahā-yogin prapannam anuśādhi mām
yathā tvac-caraṇāmbhoje ratiḥ syād anapāyinī*

Obeisances unto you, O greatest of yogīs! Please instruct me, surrendered to you, so that I may have constant attachment to your lotus feet. (SB 11.29.39-40)

The ropes of affection, relationship by body, spread by your independent māyā for increasing the family is cut. How? It is cut by the weapon of splendid knowledge which produces prīti for you (ātma-subodha-hetinā). It should be understood that the bond still exists, as attachment to the Lord.

The next verse prays for attachment to the Lord. This statement cannot be the conclusion concerning Uddhava. It is meant for others (materialists), using himself as an example.

Kuntī's statement is in a different context. She became pained on seeing the situation where, if Kṛṣṇa went to Dvārakā, the Pāṇḍavas would suffer, and if he did not return to Dvārakā, the Yādavas would suffer. Thus she prayed to have no attachment to her relatives. But by seeing that both sides had the same object of affection, her affection for both groups as vessels of the Lord's prīti increased. On the pretext of cutting off attachment to all of them, she meant "May both sides never become detached from you." Sūta later says:

*tām bāḍham ity upāmantrya praviśya gajasāhvayam |
striyaś ca sva-puraṁ yāsyān premṇā rājñā nivāritaḥ ||*

Agreeing with her, Kṛṣṇa entered Hastināpura. Wanting to leave for his city, he took permission from Kuntī and the other women. He was prevented from leaving by Yudhiṣṭhira out of his great love for Kṛṣṇa. (SB 1.8.45)

The agreement of Kṛṣṇa to stay harmonizes everything. Her request for breaking ties was for associating with Kṛṣṇa further. Uddhava speaks.

Text 112

The affection shown by Devakī for her six lost sons to get them back was arranged by the Lord so that they could be delivered by taking the remnants of her breast milk tasted by himself.

*apāyayat stanam prītā suta-sparśa-parisnutam
mohitā māyayā viṣṇor yayā sṛṣṭiḥ pravartate*

Lovingly she let her sons drink from her breast, which became wet with milk touched by Kṛṣṇa. She was entranced by the Lord's yoga-māyā, by which Viṣṇu initiates the creation of the universe.

*pītvāmṛtaṁ payas tasyāḥ pīta-śeṣaṁ gadā-bhṛtaḥ
nārāyaṇāṅga-saṁsparśa- pratilabdhātma-darśanāḥ*

After drinking her sweet milk, the remnants of what Kṛṣṇa himself had previously drunk, the six sons, touched by the hand of Kṛṣṇa, the shelter of all beings, attained their original identities. (SB 10.85.54-55)

Kṛṣṇa's māyā had bewildered Devakī, making images of his brothers, who then assumed their real identities. Rukmiṇī's affection for her brother was arranged by Kṛṣṇa's līlā-śakti because he wanted to see her in a miserable position. Taking support of a slight portion of bhakti, affection appeared for her brother in her heart. Since she was endowed with aiśvarya-jñāna, she thought, "Kṛṣṇa is the supreme Lord and my brother is low. Kṛṣṇa cannot harm him at all. Kṛṣṇa will see that he is most miserable. He is related to me by body, and I have surrendered to the Lord's feet. Being merciful to the fallen, he will not harm my brother because the Lord removes fear if a person has some relationship with bhakti." Thus she said:

*yogeśvarāprameyātman deva-deva jagat-pate
hantum nārhasi kalyāṇa bhrātaram me mahā-bhuja*

O controller of all mystic power, immeasurable one, Lord of lords, master of the universe! O all auspicious and mighty-armed one, please do not kill my brother! (SB 10.54.33)

One should also consider Balarāma's anger at Duryodhana even though he shows partiality to him. Balarāma expressed desire to destroy him when Samba took Duryodhana's daughter Lakṣmaṇā and was imprisoned by Duryodhana. All this was arranged by the līlā-śakti of the Lord for creating variety.

Vibhāva: Uddīpana

Now uddīpanas will be discussed. These elements which qualify the ālambana Kṛṣṇa, separately distinguished from the ālambana as causes for manifesting bhāvas, are called uddīpanas. They take the form of Kṛṣṇa's qualities, jāti (caste), action, paraphernalia and age.

Qualities are of three types: physical, vocal and mental. All these are non-material.

*mām bhajanti guṇāḥ sarve nirguṇam nirapekṣakam
suhṛdam priyam ātmānam sām्यāsaṅgādayo 'guṇāḥ*

All superior qualities, which are eternal, such as equality to all beings and attachment to my devotee, reside in me. I am beyond the material guṇas, not dependent on material qualities, and am the devotees' friend, giving love to them. (SB 11.13.40)

These qualities, taking support of Kṛṣṇa, are listed:

*bhavān hi veda tat sarvaṁ yan mām dharmānupṛcchasi |
caturbhir vartase yena pādair loka-sukhāvahaiḥ
satyaṁ śaucaṁ dayā kṣāntis tyāgaḥ santoṣa ārjavam |
śamo damas tapaḥ sām्यam titikṣoparatiḥ śrutam ||
jñānam viraktir aiśvaryaṁ śauryaṁ tejo balaṁ smṛtiḥ |
svāntantryaṁ kauśalam kāntir dhairyaṁ mārḍavam eva ca ||
prāgalbhyaṁ praśrayaḥ śīlaṁ saha oja balaṁ bhagaḥ |
gāmbhīryaṁ sthairyam āstikyaṁ kīrtir māno 'nahaṅkṛtiḥ ||
ete cānye ca bhagavan nityā yatra mahā-guṇāḥ |
prārthyā mahattvam icchadbhir na viyanti sma karhicit ||
tenāhaṁ guṇa-pātreṇa śrī-nivāsena sāmpratam |
śocāmi rahitaṁ lokaṁ pāpmanā kalinekṣitam ||*

You know all the dharma about which you are asking me. I am lamenting the population which is now influenced by the sinful glance of Kali, and which is devoid of the Lord, the abode of Lakṣmī, the abode of qualities, by whose power you existed with four legs which gave benefit to the people, and in whom reside the following eternal, great qualities, which do not disappear at any time: truthfulness, purity, compassion, control of anger, generosity,

self-satisfaction, straightforwardness, control of mind, control of external senses, following his caste role during pastimes, neutrality to all, tolerance, indifference to material enjoyment, consideration of scripture, omniscience, distaste for material enjoyment, control of others, determination in battle, influence, skill, defining social duties, independence, expertise in arts, beauty, lack of confusion, tenderness, boldness, modesty, being good-natured, sharpness of mind, sharpness of the knowledge senses and action senses, the abode of enjoyment, imperturbability, steadiness, faith, fame, respectability, lack of pride, and as well, other qualities desirable for those who want greatness. (SB 1.16.25-30)

Satyam means speaking the truth. Śaucam means purity. Dayā means not tolerating others' suffering, protecting the surrendered and being friends with the devotees. Kṣānti means being peaceful in mind when there is reason for anger. Tyāga means generosity. Santoṣa means satisfied in oneself. Ārjavam means straightforward. Śama means steadiness of mind, and thus strong determination. Dama means steadiness of the external senses. Tapa means practicing one's duties such as those of a kṣatriya etc., according to the particular avatāra. Sāmyam means not seeing others as friends or enemies. Titikṣā means tolerating offenses against oneself. Uparati means indifference on gaining. Śrutam means consideration according to scriptures. Jñānam has five varieties: intelligence, knowing correct conduct, knowing what is proper according to place, time and person, knowing everything and knowing ātmā. Virakti means distaste for material objects. Aiśvaryam means controlling. Śauryam means enthusiasm for fighting. Tejas means influence and thus power. Also it means fame. Balam means skill, doing quickly what is most difficult. Dhṛti means not being disturbed when there is cause for agitation. Smṛti means contemplating what should be done. Svātantryam means not being dependent on others. Kauśalam has three types: skill in action, clever in solving problems simultaneously and knowledge of various arts and play. Kānti means attractive. It has four types: attractiveness of limbs such as hands; attractiveness of color, taste (of things touched by his lips or feet), smell, touch and sound; attractiveness of age; and by this, attractiveness to women. Dhairyam means not disturbed. Mārdavam means a heart soft with prema. By this, he is controlled by other's prema.

Prāgalbhyam means strong confidence by which he becomes garrulous. Praśrayameans compliant. From this comes shyness and giving respect to all in proper method and speaking nicely. Śīlam means having a good nature. This produces his quality of being a good shelter. Sahasmeans sharpness of mind. Ojas means sharpness of knowledge senses. Balam means sharpness of the action senses. Bhaga (good fortune) has three varieties: capable of enjoyment, capable of happiness and ever increasing prosperity. Gambhīryam means difficult to understand his intentions. Sthairyam means immovable. Āstikyam means seeing through scriptures. Kīrti means famous for his six qualities. From this comes his being attractive to all the world. Māna means worshipable. Anahamkṛti means devoid of pride. The word ca indicates he respects brāhmaṇas, he has all siddhis and has a body of eternity, knowledge and bliss. He has other great qualities desired by persons wanting greatness. He has the best of other qualities not mentioned. These qualities manifest in others to a small degree and temporarily. In the Lord they are complete and indestructible. Thus Sūta says:

*nityam nirīkṣamāṇānām yad api dvārakaukasām |
na vitṛpyanti hi dṛśaḥ śrīyo dhāmāṅgam acyutam ||*

The eyes of the inhabitants of Dvārakā could not be satisfied even with constantly gazing upon Acyuta, whose limbs were the abode of beauty. (SB 1.11.26)

The qualities are eternal (nityāḥ). They are never destroyed (na viyanti). They are always in his svarūpa.

The following qualities cannot be attained by the jīva. All his desires are fulfilled when he makes his appearance. He has inconceivable māyā under his control. He is the support of continuous sattva-guṇa when he appears in the world. He is the protector of the universe. He gives Svarga and other goals to enemies he kills. He attracts ātmārāmas. He is served by Brahmā and Śiva. He has inconceivable śakti. He appears ever fresh. He controls māyā as the puruṣāvatāras. He creates the universe. He is the seed of guṇāvatāras. Unlimited universes rest in his pores. Appearing as Vāsudeva or Nārāyaṇa, he has great inconceivable powers arising from his svarūpa.

As Kṛṣṇa, he gives liberation and bhakti to the enemies he kills. He has

astonishing sweetness of form astonishing to even himself. He gives happiness even to beings without senses or without consciousness merely by proximity to them.

Earth speaks to dharma.

Text 113

This gives an idea of some of his qualities, for it is said:

*guṇātmanas te 'pi guṇān vimātuṁ
hitāvatīṇasya ka īśire 'sya
kālena yair vā vimitāḥ su-kalpair
bhū-pāṁśavaḥ khe mihikā dyu-bhāsaḥ*

In time, skilled people might be able to count all the atoms of the earth, the particles of snow, or perhaps even the photons in the sky. But who could possibly count the unlimited transcendental qualities possessed by you, the vitalizer of all qualities, who have descended to display those qualities for the benefit of all living entities? (SB 10.14.7)

The meaning is clear. Brahmā speaks to the Lord.

Text 114

Some of the Lord's qualities appear to be contrary but they take shelter of his inconceivable śakti. *śrutes tu śabda-mūlatvāt*: the defects of the agent do not apply to Brahman because of scriptural statements, which are the only proof concerning inconceivable subjects. (Brahma-sūtra 2.1.27) One should also see SB 10.43.17 *mallānaṁ aśaṇiḥ*, in which various people perceive contrary qualities in Kṛṣṇa. He has power:

*adhaḥ-śayānasya śīśor ano 'lpaka-
pravāla-mṛdv-aṅghri-hataṁ vyavartata
vidhvasta-nānā-rasa-kupya-bhājanam
vyatyasta-cakrākṣa-vibhinna-kūbaram*

While he was lying beneath the cart sleeping, the cart, filled with utensils made of many metals, when touched by his small, tender foot, was destroyed. Its many metal utensils were scattered here and there, the axel and wheels turned over and the yoke split. (SB 10.7.7)

But his body is very tender:

*kvacit pallava-talpeṣu niyuddha-śrama-karśitaḥ
vrkṣa-mūlāśrayaḥ śete gopotsaṅgopabarhaṇaḥ*

Sometimes Kṛṣṇa grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as his pillow. (SB 10.15.16)

He took the lowly food offered by Śrīdāma, though Lakṣmī tried to prevent him. Starting in SB 10.60.7 his character is revealed. Later it is said:

*iti muṣṭim sakrj jagdhvā dvitīyām jagdhum ādade
tāvac chrīr jagrhe hastaṁ tat-parā parameṣṭhinaḥ*

After saying this, the Supreme Lord ate one palmful and was about to eat a second when the devoted goddess Rukmiṇī took hold of his hand. (SB 10.81.10)

“He already has the mercy of my expansion (wealth). What is the need of accepting this lowly food?” When there are contrary actions in the Lord, it should not be considered a fault. *Ayam ātmāpahata-pāpmā*: the Lord is without fault. (Chāndogya Upaniṣad 8.15)

*aiśvarya-yogād bhagavān viruddhārtho’bhidhiyate |
tathāpi doṣāḥ parame naivāhāryāḥ samantataḥ ||*

Because he is endowed with power, the Lord is said to have contrary qualities. One should never find fault in the Lord at any time. (Kūrma Purāṇa)

The Lord does not have faulty qualities like others. It is forbidden to find fault in him.

*tatas tato nūpura-valgu śiñjitair
visarpatī hema-lateva sā babhau*

As she walked through the assembly, her ankle bells jingling softly, she appeared like a moving creeper of gold.

*vilokayantī niravadyam ātmanaḥ
padam dhruvam cāvyabhicāri-sad-guṇam
gandharva-siddhāśura-yakṣa-cāraṇa-
traipīṣṭapeyādiṣu nānvavindata*

Examining persons among the Gandharvas, Yakṣas, demons, Siddhas,

Cāraṇas and devatās, Lakṣmī could not find a faultless, eternal shelter with fixed auspicious qualities. (SB 8.8.18-19)

Lakṣmī could not find an eternal (dhruvam) shelter (padam) with eternal qualities.

Text 115

This is explained in three verses:

*nūnaṁ tapo yasya na manyu-nirjayaḥ
jñānaṁ kvacit tac ca na saṅga-varjitam
kaścin mahāṁś tasya na kāma-nirjayaḥ
sa īśvaraḥ kiṁ parato vyapāśrayaḥ*

Some have austerity, but have not conquered anger. Some have knowledge but have not given up attachment. Some have power but have not controlled lust. How can a person without shelter from enemies be considered the Supreme Lord?

*dharmaḥ kvacit tatra na bhūta-sauhṛdam
tyāgaḥ kvacit tatra na mukti-kāraṇam
vīryaṁ na puṁso 'sty aja-vega-niṣkṛtaṁ
na hi dvitīyo guṇa-saṅga-varjitaḥ*

Some have dharma, but are not friendly to all beings. Some indulge in charity but are not interested in liberation. Some have strength but cannot prevent the attack of time. Some are devoid of attraction to material and spiritual qualities, but cannot be a suitable companion.

*kvacic cirāyur na hi śīla-maṅgalaṁ
kvacit tad apy asti na vedyam āyusaḥ
yatrobhayaṁ kutra ca so 'py amaṅgalaḥ
sumaṅgalaḥ kaśca na kāṅkṣate hi mām*

Some have long life but do not have piety or auspicious qualities. Some have both, but do not have long life. Some have long life and piety, but do not have auspicious qualities. The person with actual auspicious qualities does not care for me. (SB 8.8.20-22)

By all qualities like austerity none is equal to the Lord. Their inferiority is well known. Thus it was said that some people desiring greatness pray for the

Lord's qualities. Even if they have a particle of qualities they have other faults. Thus they are extremely unequal to the Lord. For instance Durvāsā become angry at Ambarīṣa. Bṛhaspati and Śukrācārya in spite of their knowledge could not give up attachment to devatās and demons respectively. Brahmā and Soma manifested kāma. They all depend on others (parataḥ vyapāśrayaḥ), like Indra. How can such a person be the Lord? One may have dharma like Paraśurāma, but without compassion for others. One may be charitable like Śibi, but this is not a cause of liberation. One may have valor like Kārtavīrya, but cannot stop time. Though they have qualities, these qualities are made of māyā. The qualities are not beyond the guṇas. Because (hi) they are different from Mukunda (dvitīyaḥ) they are not free of association with the guṇas. Thus ātmārāmas like the Kumāras are also excluded since their śama and dama were material. Śiva is also excluded:

*śivaḥ śakti-yutaḥ śaśvat tri-liṅgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca tāmasaś cety ahaṁ tridhā*

Śiva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion and ignorance. (SB 10.88.3)

*harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā taṁ bhajan nirguṇo bhavet*

The Lord, however, has no connection with the material modes. He is the Supreme Lord, the all-seeing eternal witness, who is transcendental to material nature. One who worships him becomes similarly free from the material modes. (SB 10.88.5)

In another way Śiva is again excluded. Some like Mārkaṇḍeya have long life, but cannot control their senses (*na śīla-maṅgalam*). The commentary says that they are not auspicious because they cannot control their senses. Śīla-maṅgala means attaining enjoyment, because of controlling the senses. Those who cannot attain enjoyment are persons who do not accept the name of the Lord since they cannot control their senses. Or, some like Mayadānava have long lives but do not have auspiciousness as their nature (śīla), since they are demons by nature. Bali had śīla-maṅgalam but could not know the length of his life. Śiva has auspiciousness by his nature and knows

his life span since he is eternal. But externally he is inauspicious (amaṅgalaḥ) since he does actions in the crematorium. He who is most auspicious because of having infinite qualities beyond the guṇas, and because of lacking all faults, he who is the source of auspiciousness for everyone, does not desire me, giver of all wealth, having a form of the highest bliss. He is complete with his wealth of qualities in his svarūpa. Since he is controlled by prema, why could he not desire me? Anyone with auspiciousness would desire me for certain.

Text 116

Here is the conclusion. In that form of the highest bliss, the svarūpa-śakti, having unlimited śakti with a wealth of qualities, exists in two forms: internally as his own unmanifested form and externally as the form of manifested Lakṣmī. This form of Lakṣmī is the presiding deity of all qualities. Since the Lord, full of the highest bliss in himself and full of all qualities, is complete by his very nature, he does not depend on this form situated separately either internally or externally, as would be the case of others. But because of his nature of being controlled by his devotees, he depends on Lakṣmī, full of prema. This fact is stated:

*evaṁ vimṛśyāvyabhicāri-sad-guṇair
varam nijaikāśrayatayāguṇāśrayam
vavre varam sarva-guṇair apekṣitam
ramā mukundaṁ nirapekṣam īpsitam*

In this way, after full deliberation, since his qualities were fixed and he was independent, the goddess of fortune accepted as her husband excellent, most desirable Mukunda, endowed with all good qualities and no material qualities, who was not dependent on her. (SB 8.8.23)

She accepted Mukunda as her husband. He is described. He was supreme (varam) with faultless (sadbhiḥ) qualities permanently fixed, without depending on anything else. His qualities were fixed in his svarūpa (guṇāśrayam). Thus these qualities were not material. He was necessarily full of all qualities (apekṣitam) since he is naturally the highest bliss. He was independent (nirapekṣam). Thus he was desired by her (īpsitam). Śukadeva speaks.

Text 117

Since the Lord has none of the material guṇas, he is free of fault. Paramātmā Sandarbha already refuted the idea that the all powerful Lord cannot deliver the nondevotees from suffering of hell or saṁsāra because his heart is not touched by material grief and that he has no mercy, though he has all powers.

The Pāṇḍavas have no material suffering. If from separation when they feel misery, which is a sañcārī-bhāva, they lack his mercy and lack seeing him, it is for nourishing bhakti rasa by that sañcārī-bhāva. That is main intention expressed in the following:

*tathā paramahaṁsānāṁ munīnām amalātmanām |
bhakti-yoga-vidhānārthaṁ kathaṁ paśyema hi striyaḥ ||*

How can we women hope to see you, the object of bhakti for the omniscient, liberated sages? (SB 1.8.20)

*brahman yam anugṛhṇāmi tad-viśo vidhunomy aham
yan-madaḥ puruṣaḥ stabdho lokam māṁ cāvamanyate*

O Brahmā! Intoxicated by wealth, a person becomes arrogant. Thus he has no respect for anyone within the three worlds, not even for me. To such a person I show special favor by taking away all his possessions. (SB 8.22.24)

*su-dustarān naḥ svān pāhi kālāgneḥ suhṛdaḥ prabho
na śaknumas tvac-caraṇam santyaktum akuto-bhayam*

O Kṛṣṇa who can do anything! We are your true friends and your relatives. Please protect us from this insurmountable fire of death. We can never give up your lotus feet, which drive away all fear. (SB 10.17.24)

*vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro |
bhavato darśanam yat syād apunar bhava-darśanam ||*

O guru of the universe! May we have dangers in such situations continually, because in those dangers we will see you, and by that we will gain release from this material world. (SB 1.8.25)

*nāham tu sakhyo bhajato 'pi jantūn
bhajāmy amiśām anuvṛtti-vṛttaye
yathādhano labdha-dhane vinaṣṭe*

tac-cintayānyan nibhṛto na veda

But the reason I do not immediately reciprocate the affection of living beings even when they worship me, O gopīs, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else. (SB 10.32.20)

In all these cases one sees that their bhakti is nourished by their misery. This also explains why Brahmā could bewilder the boys of Vraja. Though externally it appeared that they were bewildered by Brahmā, the boys in their minds were thinking that they were sitting and taking their lunch and thought that Kṛṣṇa would return after searching for the calves. This was for nourishing their prema-rasa.

*ūcuś ca suhrdaḥ kṛṣṇaṁ sv-āgataṁ te 'ti-ramhasā
naiko 'py abhoji kavala ehītaḥ sādhu bhujyatām*

You have returned so quickly! We have not eaten even one morsel in your absence. Please come here and take your meal to full satisfaction. (SB 10.14.45)

He did not however accept the wives of the brāhmaṇas since it would be distasteful in his pastimes to accept brāhmaṇa women. He acted according to the following principle:

*anugrahāya bhaktānām mānuṣaṁ deham āsthitaḥ
bhajate tādṛśīḥ kṛṣṇa yāḥ śrutvā tat-paro bhavet*

When the Lord assumes a humanlike body to show mercy to his devotees, he engages in such pastimes. Hearing about those pastimes a person becomes dedicated to him. (SB 10.33.36)

(Certain acts, being criticized, should not be performed.)

*naitat pūrvaiḥ kṛtaṁ tvad yena kariṣyanti cāpare
yas tvaṁ duhitaraṁ gaccheranigrhyāṅgajam prabhuḥ*

This act of not controlling your lust, though you are the master, and approaching your daughter has not been done by persons or even Brahma's of previous kalpas, and will not be done by anyone in the future. (SB 3.12.30)

*tejīyasām api hy etanna suślokyam jagad-guro
yad-vṛttam anutiṣṭhan vailokaḥ kṣemāya kalpate*

O guru of the universe! This act does not benefit the reputation of those who have more power than others, because the population should derive benefit in following your conduct.(SB 3.12.31)

Even persons of power think in this way. Thus he says to the brāhmaṇa women:

*na prītaye 'nurāgāya hy aṅga-saṅgo nṛṇām iha
tan mano mayi yuñjānā acirān mām avāpsyatha*

For you to serve me directly in this life would certainly not please people in this world, what to speak of being attractive to them. Therefore, you should fix your minds on me, and very soon you will achieve me. (SB 10.23.32)

For you who are brāhmaṇa by birth, directly associating with me will not be pleasing to those who see or hear this pastime. What to speak of developing attraction. Thus in another birth this desire will be fulfilled. The Lord speaks to the wives of the brāhmaṇas.

Text 118

The Lord showing the opposite of friendship to the devotee should be explained. There are two types of devotees: those situated at a distance and the parikaras or associates. For the devotees at a distance the Lord shows a covering of affection for brāhmaṇas etc. with very strong qualities of friendliness to those devotees. This is the case of Ambarīṣa and others. For the associates, the Lord does not show this, as in the case of Jaya and Vijaya getting cursed. Skanda Purāṇa, Dvārakā-māhātmya, shows the qualities of friendship to both types in describing the bad character of Durvāsā. The first type (distant devotees) belong to the Lord (ātmīyatva) and the second type (his associates) are the Lord himself (ātmaikatva). These are described in Bhāgavatam:

*aham bhakta-parādhīno hy asvatantra iva dvija
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ*

O brāhmaṇa! I am completely under the control of my devotees. I am not at all independent. My heart is controlled by the pure devotees. What to speak of my devotee, even those who are devotees of my devotee are very dear to

me. (SB 9.4.63)

*tad vaḥ prasādayāmy adyabrahma daivam param hi me
tad dhīty ātma-kṛtaṁ manyeyat sva-pumbhir asat-kṛtāḥ*

Today I must ask you for forgiveness. I worship the brāhmaṇas above all else. Since my servants disrespected you, I consider that I have committed the offense to you. (SB 3.16.4)

Being of this nature because of the greatness of devotees, the Lord melts with prema and is controlled by the devotees. These two qualities cover all else. This was shown in describing the svarūpa of prema. As the chief of all the qualities of the Lord that act as uddīpana, these qualities manifest in an amazing way. Melting because of prema manifests as the anubhāvas called udbhāsva.

*bhagavān atha viśvātmā pṛthunopahṛtārhaṇaḥ
samujjihānaya bhaktyā grhīta-caraṇāmbujaḥ*

Pṛthu offered all items to the Supreme Lord, the soul of the universe, and grasped his lotus feet with ever-increasing bhakti.

*prasthānābhimukho 'py enam anugraha-vilambitaḥ
paśyan padma-palāśākṣo na pratasthe suhṛt satām*

The Lord with lotus eyes, friend of the devotees, seeing Pṛthu, was delayed by his feelings of mercy as he was about to leave, and did not depart. (SB 4.20.19-20)

*sa ādi-rājo racitāñjalir hariṁ
vilokituṁ nāśakad aśru-locanaḥ
na kiñcanovāca sa bāṣpa-viklavo
hr̥dopaguhyāmum adhād avasthitaḥ*

The first King, with folded hands, tears in his eyes, could not see the Lord. Because his voice was choked, he could not speak. (SB 4.20.21)

The meaning is clear. Śukadeva speaks the verse.

Text 119

Sāttvika-bhāvas also indicate that the Lord is melted by prema, in this case by dāsyā-bhāva.

yasmin bhagavato netrānnyapatann aśru-bindavaḥ

*kṛpayā samparīṭasyaprapanne 'rpitayā bhṛśam
tad vai bindusaro nāma*

Tears from the eyes of the Lord, overcome with compassion for the surrendered soul Kardama, fell in that lake. Because the lake was mixed with the tears of the Lord it was called Bindu Sarovara. (SB 3.21.38-39)

The name of the Lord is Śukla (Sayta-yuga avatāra) and the surrendered devotee (prapanne) is Kardama. Maitreya speaks.

Text 120

The Lord's heart is melted by vātsalya:

*kṛṣṇa-rāmau pariṣvajya pitarāv abhivādyā ca
na kiñcanocatuh premṇā sāsru-kaṇṭhau kurūdvaha*

O hero of the Kurus, Kṛṣṇa and Balarāma embraced their parents and bowed down to them, but their throats were so choked up with tears of love that the two Lords could say nothing. (SB 10.82.34)

Nanda and Yaśodā met Kṛṣṇa and Balarāma at Kurukṣetra. Śukadeva speaks.

Text 121

The Lord's heart is melted by maitrī (sakhya):

*taṁ vilokyācyuto dūrāt priyā-paryaṅkam āsthitaḥ
sahasotthāya cābhyetya dorbhyāṁ paryagrahīn mudā*

At that time Acyuta was seated on his consort's bed. Spotting the brāhmaṇa at some distance, the Lord immediately stood up, went forward to meet him and with great pleasure embraced him.

*sakhyuḥ priyasya viprarṣer aṅga-saṅgāti-nirvṛtaḥ
prīto vyamuñcad ab-bindūn netrābhyāṁ puṣkarekṣaṇaḥ*

The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of his dear friend, the wisebrāhmaṇa, and thus he shed tears of love. (SB 10.80.18-19)

The devotee is Śrīdāma. Śukadeva speaks the verse.

Text 122

The Lord's heart is melted by kānta-bhāva:

*tāsām rati-vihāreṇa śrāntānām vadanāni saḥ
prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā*

Seeing that the gopīs were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with his comforting hand. (SB 10.33.20)

The Lord became merciful out of prema for the gopīs (tāsām). This means he had tears in his eyes. Other sāttvika-bhāvas are mentioned in Viṣṇu Purāṇa:

*gopī-kapola-saṁśleṣam abhipatya harer bhujau |
pulakodgama-śasyāya svedāmbu-ghanatām gatau ||*

The arms of the Lord on contacting the foreheads of the gopīs began perspiring and with hairs standing on end. (ViṣṇuPurāṇa 5.13.55)

Śukadeva speaks the verse.

Text 123

The Lord is controlled by prema. An example of dāsya is given.

*yasya bhagavān svayam akhila-jagad-gurur nārāyaṇo
dvāri gadā-pāṇir avatiṣṭhate nija-janānukampita-
hrdayo yenāṅguṣṭhena padā daśa-kandharo
yojanāyutāyutaṁ dig-vijaya uccāṭitaḥ*

The Lord himself, guru of the whole universe, Nārāyaṇa, merciful to his devotee, stands at Bali's door with a club. The Lord kicked Rāvaṇa ten thousand yojanas with his big toe, when Rāvaṇa came to conquer Bali. (SB 5.24.27)

Śukadeva speaks the verse.

Text 124

An example of being controlled by vātsalya is given:

*gopībhiḥ stobhito 'nṛtyad bhagavān bālavat kvacit
udgāyati kvacin mugdhas tad-vaśo dāru-yantravat*

Praised by the elderly gopīs, the Lord, like a puppet on strings, sometimes danced like other boys. Sometimes he sang and sometimes acted ignorantly. (SB 10.11.7)

The meaning is clear. Śukadeva speaks.

Text 125

The Lord is controlled by maitrī:

*sārathya-pāraṣada-sevana-sakhya-dautya-
vīrāsanānugamana-stavana-praṇāmān |
snigdheṣu pāṇḍuṣu jagat-praṇatim ca viṣṇor
bhaktim karoti nṛ-patiś caraṇāravinde ||*

Hearing through their praises that Kṛṣṇa acted as charioteer, follower, servant, friend and messenger of the dear Pāṇḍavas and that Viṣṇu was respected by the whole world, he expressed devotion to the lotus feet of the Lord. (SB 1.16.16)

Hearing of all the actions of Kṛṣṇa that performed on behalf of the dear Pāṇḍavas and hearing that Viṣṇu was respected as the creator of the universes, King Parīkṣit developed bhakti for the lotus feet of the Lord. Pāraṣada means he acted as a member of their assembly. Sevana means he satisfied their wishes. Vīrāsanam means he stood awake at night with a sword in his hand. Sūta speaks.

Text 126

The Lord is controlled by the devotee's kānta-bhāva:

*na pāraye 'haṁ niravadya-saṁyujām
sva-sādhukṛtyaṁ vibudhāyusāpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścyā tad vaḥ pratiyātu sādhunā*

I am not able to repay my debt for your spotless service, even within a lifetime of Brahmā. Your connection with me is beyond reproach. You have worshipped me, cutting off all domestic ties, which are difficult to break. Therefore, please let your own glorious deeds be your compensation. (SB 10.32.22)

You have a pure relation (*niravadya saṁyujām*) because you act with only the highest pure bhāva. I cannot repay (paraye) your pure service which gives me the highest pleasure (sva-sādhukṛtyam), by any means, by a lifetime beyond counting (vibudha), even by eternal life. He states the correctness of their anurāga, since it went beyond considerations of dharma. Let the payment be your good conduct. This means “I am indebted

to you.” Śukadeva speaks.

Text 127

Since he gives the greatest happiness to his great devotees because he has melted by their prema, he sometimes acts contrary to truthfulness, but this is a most glorious quality. His quality of contradicting truth is given in this example:

*sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto rathasthaḥ |
dhṛta-ratha-caraṇo ’bhyayāc caladgur
harir iva hantum ibhaṁ gatottarīyaḥ ||*

Giving up his own promise not to fight, and making my vow to make him fight come true, Kṛṣṇa, situated on the chariot, quickly got down and holding the wheel of a chariot, ran towards me, like a lion coming to kill an elephant, while the earth shook and his top cloth fell to the ground. (SB 1.9.37)

The meaning is clear. Bhīṣma speaks.

Text 128

He acts contrary to purity (śauca).

*mṛtakam dvipam utsrjya danta-pāṇiḥ samāviśat
amśa-nyasta-viṣāṇo ’sṛṇ- mada-bindubhir aṅkitaḥ
virūḍha-sveda-kaṇikāvadanāmburuho babhau*

Leaving the dead elephant aside, Kṛṣṇa held on to the tusk and entered the wrestling arena. With the tusk resting on his shoulder, drops of the elephant’s blood and sweat sprinkled all over him, and his lotus face covered with fine drops of his own perspiration, the Lord shone with great beauty. (SB 10.43.15)

The meaning is clear. Śukadeva speaks.

Text 129

He acts contrary to tolerance (kṣānti):

yas tām dveṣṭi sa mām dveṣṭi yas tām anu sa mām anu

He who hates the devotee hates me. He who obeys the devotees obeys me. (Mahābhārata)

*evam vikatthamāne vai kaṁse prakupito 'vyayaḥ
laghimnotpatya tarasā mañcam uttuṅgam āruhat*

As Kaṁsa thus raved so audaciously, the infallible Kṛṣṇa, intensely angry, quickly and forcefully leaped onto the high royal dais. (SB 10.44.34)

The meaning is clear. Śukadeva speaks.

Text 130

He acts contrary to satisfaction (santoṣa).

*api me pūrṇa-kāmasya navam navam idam priyam
niḥśaṅkam praṇayād bhakto yan maṁ paśyati bhāṣate*

The devotee who, out of affection, sees me and speaks to me without fear becomes dearer and dearer to me, though I am fully satisfied. (Bhakti-sudhodaya)

*tam aṅkam ārūḍham apāyayat stanam
sneha-snutam sa-smitam īkṣatī mukham
atrptam utsrjya javena sā yayāv
utsicyamāne payasi tv adhiśrite*

Mother Yaśodā placed him on her lap and, smiling, fed him milk which flowed spontaneously from her breast, while she gazed at his face. Though he was not finished, she put him down and quickly went to the kitchen where milk was boiling over.

*sañjāta-kopaḥ sphuritāruṇādharam
sandaśya dadbhir dadhi-mantha-bhājanam
bhittvā mṛṣāśrur dṛṣad-aśmanā raho
jaghāsa haiyaṅgavam antaram gataḥ*

Being intensely angry and biting his reddish lips with his teeth, Kṛṣṇa, with futile tears in his eyes, broke the container of yogurt with a piece of stone. Then he entered a room and began to eat the freshly churned butter in a solitary place. (SB 10.9.5-6)

Then Kṛṣṇa secretly ate the butter, absorbed in his pastime. Śukadeva speaks.

Text 131

With Bali, the Lord was not straightforward, and he sided with Sugrīva and Hanumān. But this was completely auspicious. It is said *krodho' pi devasya vareṇa tulyaḥ*: the anger of the Lord is the same as his blessing. The opposite of śama is kāma. He showed this as the form of intense prema with his beloved gopīs.

*sa eṣa nara-loke 'sminn avatīrṇaḥ sva-māyayā |
reme strī-ratna-kūṭastho bhagavān prākṛto yathā ||*

Having appeared on this earth the Lord enjoyed among the best of women by expanding himself through his yoga-māyā, according to his nature. (SB 1.11.35)

He appeared on earth by his mercy (māyayā)--prema filled with the desire for giving happiness to his own people. Since that mercy is the goal of all avatāras, as a jewel amidst women, he enjoyed using this mercy in the form of special prema which controls the enjoyer. He did not enjoy by material kāma. By the word ratna (jewel), it is indicated that the women were qualified, having similar prema. With such extraordinary bhāva, the activities were the same. Thus he enjoyed according to his nature (prākṛtaḥ yathā). This shows that the Lord is non-material, and thus refutes the idea that he is subject to material kāma.

Text 132

The queens' love filled with intense prema also is not subject to material kāma. That is established by the extraordinary nature of that love:

*uddāma-bhāva-piśunāmala-valgu-hāsa-
vrīḍāvaloka-nihato madano 'pi yāsām |
sammuhya cāpam ajahāt pramadottamās tā
yasyendriyaṁ vimathitum kuhaḥair na śekuḥ ||*

Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and signified deep love, and although they could conquer Cupid himself by making him give up his bow in frustration, those who approached him with false smiles and glances could not agitate the senses of the Lord. (SB 1.11.36)

The queens conquered material Cupid by their smiles and shy glances which were attractive and pure and indicated their strong love. By seeing that

greatness, Cupid's weapons used for creating kāma lost their power. Being confused, Cupid gave up his bow. *bhrū-pallavaṁ dhanur apāṅga-taraṅgitāni bāṇā*: her eyebrows were bows and the waves of her glances were arrows. (Gīta-govinda 3.13). He could not use his weapons. The women were outstanding with the highest bliss of prema (pramadottamāḥ). Those among them with a desire to be equal to those in the group who had the highest prema could not disturb Kṛṣṇa's senses in the same way as the others, by false aspects (kuhakaiḥ), by not having the same prema as the others. The Lord responded according to their actual prema. His love was different because it only responded to prema.

Text 133

Some do not understand his real nature:

*tam ayam manyate loko hy asaṅgam api saṅginam |
ātmaupamyena manujaṁ vyāpṛṇvānaṁ yato 'budhaḥ ||*

Ignorant people think of the Lord, though uncontaminated by matter, as a human being, one of themselves, contaminated by matter because of seeing unappealing behavior such as his compliance with Satyabhāmā's attachment to getting the Pārijāta tree. (SB 1.11.37)

Ordinary people (ayam) think that Kṛṣṇa, though unattached to the guṇas of matter, is attached, because they think he is endowed with material desire (vyāpṛṇvānam) like humans, by comparing him to themselves (ātmaupamyena). "Just as I am a material person, so is the Lord." These people are unintelligent.

Text 134

The cause of his not being attached to the guṇas is given:

*etad īśanam īśasya prakṛti-stho 'pi tad-guṇaiḥ |
na yujyate sadātma-sthair yathā buddhis tad-āśrayā ||*

This is the power of the Lord: though he is situated in prakṛti, his is not affected by the guṇas which are situated in him, just as the intelligence of the devotee remembering the Lord is not affected by the guṇas. (SB 1.11.38)

Though situated in the world made of guṇas of matter when the Lord descends as avatāra, he is never connected to the guṇas because of his

power (īśanam). An example is given to show his separation. He is like the intelligence of the devotee. Uddhava says:

*bhagavān api viśvātmāloka-veda-pathānugaḥ
kāmaṇ siṣeve dvārvatyāmasaktaḥ sāṅkhyam āsthitaḥ*

Bhagavān, acting like the soul of the universe, following the path of Vedic and popular rules, fixed in discrimination, and unattached to all material objects, enjoyed in Dvārakā. (SB 3.3.19)

Text 135

“Do they know his power? If they know, then that intense prema will be destroyed in the private pastimes.”

*taṁ menire 'balā mūḍhāḥ straiṇaṁ cānuvrataṁ rahaḥ |
apramāṇa-vido bhartur īśvaraṁ matayo yathā ||*

Those wives, bewildered by the Lord's yoga-māyā, not capable of estimating the powers of their husband, considered the Lord to be under the control of their love and their womanly natures, just as intelligence by itself cannot know the Lord. (SB 1.11.39)

The queens, devoid of knowledge of their husband's (bhartuḥ) power (apramāṇa-vidaḥ), because of bewilderment of prema (mūḍhāḥ) in private pastimes (rahaḥ), thought that the Lord was obedient (anuvratam), under their control (straiṇam). That was not incorrect. According to their impressions of prema (matayaḥ), this was so. Gītā says *ye yathā mām prapadyante*: as they surrender, I respond accordingly. (BG 4.11)

By his will everything is revealed:

*asyāpi deva vapuṣo mad-anugrahasya
svecchā-mayasya tanu-bhūta-mayasya ko 'pi
neśe mahi tv avasituṁ manasāntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteḥ*

Even by controlling the mind, no one can understand the greatness of this form of the Lord of the universe, which manifested in many four-armed forms, but which is actually you, the one form of Svayam Bhagavān, who gave me mercy by your own will, who spread through the universe in many spiritual forms and possess bliss which can be understood only by yourself.

(SB 10.14.2)

Sūta speaks the verse.

Text 136

Elsewhere it is said:

*grhād anapagam vīkṣya rāja-putryo 'cyutam sthitam
preṣṭham nyamaṁsata svam svam na tat-tattva-vidaḥ striyaḥ*

Because each of these princesses saw that Acyuta never left her palace, each thought herself the Lord's favorite. These women did not understand the full truth about him. (SB 10.61.2)

Each queen thought that she was the dearest among all. They did not know the truth, since above each was another who was superior.

Text 137

“How can an ātmārāma have prema for his wives?” His prema is not like material love for material enjoyment, but is caused by a relationship of pure prema.

*cārv-abja-kośa-vadanāyata-bāhu-netra-
sa-prema-hāsa-rasa-vīkṣita-valgu-jalpaiḥ
sammohitā bhagavato na mano vijetum
svair vibhramaiḥ samaśakan vanitā vibhūmnaḥ*

The Supreme Lord's wives were fully enchanted by his lovely, lotus face, his long arms and large eyes, his loving glances imbued with laughter, and his charming talks with them. But with all their charms alone, these ladies could not conquer the mind of the all-powerful Lord. (SB 10.61.3)

In his actions he showed his prema for them (sa-prema). Therefore the word vanitā is used. Vanitā means woman who causes deep anurāga. This also indicates their prema for him. The mind of the Lord, which is conquered only by prema, could not be conquered by their female charms alone.

Text 138

Repeating the description of their gestures, the previous meaning is made clear:

smāyāvaloka-lava-darśita-bhāva-hāri

*bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ
patnyas tu śoḍaśa-sahasram anaṅga-bāṇair
yasyendriyaṁ vimathitum karaṇair na śekuḥ*

The arched eyebrows of these sixteen thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa's senses. (SB 10.61.4)

They could not agitate his sense by the arrows of Cupid (their glances), or by their female gestures (karaṇaiḥ). Those gestures are described in the first two lines. The arrows of love consisted of bold mantras sent by their attractive brows and intentions (bhāva) shown by slight smiling (smāya) glances. Śukadeva speaks this and the previous verse.

Text 139

In the story of Rāma it is said:

*rakṣo-'dhamena vṛkavad vipine 'samakṣaṁ
vaideha-rāja-duhitary apayāpitāyām
bhrātrā vane kṛpaṇavat priyayā viyuktaḥ
strī-saṅginām gatim iti prathayaṁś cacāra*

When Sītā was stolen by wolf-like Rāvaṇa in the forest in Rāma's absence, Rāma, feeling separation from his wife like a suffering man, wandered in the forest with his brother, announcing to the world the result of association with women.(SB 9.10.11)

Though internally Rāma was controlled by prema, externally by performing actions of indifference he announced the result for persons who freely associate with women. At the end of the chapter it is said:

*premṇānuvṛttyā śīlena praśrayāvanatā satī
bhīyā hriyā ca bhāva-jñā bhartuḥ sītāharan manaḥ*

By her character and her love and service, by submissiveness, shyness and fear, understanding the love of her husband, Sītā attracted the mind of the Lord.(SB 9.10.55)

In the next chapter it is said:

*tac chrutvā bhagavān rāmo rundhann api dhiyā śucaḥ
smaraṁs tasyā guṇāṁs tāṁs tān nāśaknod roddhum īśvaraḥ*

After hearing the news of mother Sītā's entering the earth, the Supreme Lord Rāma, though capable of checking his grief by intelligence, on remembering her good qualities he could not do so, though he was the Lord. (SB 9.11.16)

While internally indicating that he was happy with special bhakti and that he was controlled by prema for Sītā, he created detachment in ordinary people by externally showing indifference to actions of material kāma:

*strī-puṁ-prasaṅga etādṛk sarvatra trāsam-āvahaḥ
apīśvarāṇāṁ kim uta grāmyasya gṛha-cetasaḥ*

Such attraction between man and woman is a cause of saṁsāra even for Brahmā and others in this life and the next. What to speak of the common people who are attached to their houses? (SB 9.11.17)

Having two meanings is proper since the stories of the Lord give benefit to all types of people. Therefore Rāma's kāma was composed only of intense prīti for his beloved. This is not a fault. This form is described in the following:

*reme ramābhir nija-kāma-sampluto
yathetaro gārhaḥ-medhikāṁś caran*

Although fully satisfied within himself, he enjoyed with his pleasing wives, and like an ordinary husband he carried out his household duties. (SB 10.59.43)

*evaṁ śaśāṅkāṁśu-virājitā niśāḥ
sa satya-kāmo 'nuratābalā-gaṇaḥ
siṣeva ātmany avaruddha-saurataḥ
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ*

With gopīs firmly attached to him with anurāga, Kṛṣṇa, whose desires are always pure, who had fixed in his mind enjoyed with them, served those nights lit by the rays of the moon-- all those nights which give shelter to poetic topics of rasa in autumn. (SB 10.33.25)

The Lord shows indifference, but not to the devotee.

*samo 'ham sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ |
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham ||*

I am equal to all living beings. I do not hate anyone nor do I favor anyone. But those who worship me with devotion are in me, and I am in them. (BG 9.29)

In manifesting pastimes where he is absorbed in human actions with intense prema for his devotees, sometimes the Lord shows bewilderment contrary to his omniscience. But that is a good quality. It is not a fault since it bestows happiness of prīti to the wise, for his bewilderment supports the sweetness of his pastimes. He accepts this bewilderment by his will. That is how the following verses are understood:

*itthaṁ mitho 'tathyam ataj-jñā-bhāṣitaṁ
śrutvā vicintyety amṛṣā mṛṣāyate
rakṣo viditvākhila-bhūta-hṛt-sthitaḥ
svānāṁ niroddhuṁ bhagavān mano dadhe*

Kṛṣṇa, full of all powers, who is situated as antaryāmīn the core of everyone's heart, heard the boys talking falsely among themselves like ignorant people. Considering that truly a snake was beautifying Vraja, and knowing moreover that it was a Rākṣasa, he wanted to prevent them from entering the demon's mouth.

*tāvat praviṣṭās tv asurodarāntaram
param na gīrṇāḥ śīsavaḥ sa-vatsāḥ
pratīkṣamāṇena bakāri-veśanam
hata-sva-kānta-smaraṇena rakṣasā*

The moment he desired to stop them, all the cowherd boys along with the calves entered the stomach of the demon. The demon, however, did not swallow them, for he was thinking of his relatives who had been killed by Kṛṣṇa and was just waiting for Kṛṣṇa to enter his mouth. (SB 10.12.25-26)

*tato vatsān adṛṣṭvaitya puline 'pi ca vatsapān
ubhāv api vane kṛṣṇo vicikāya samantataḥ*

Thereafter, when Kṛṣṇa was unable to find the calves, he returned to the bank of the river, but there he was also unable to see the cowherd boys. Thus he began to search for both the calves and the boys everywhere in the

forest. (SB 10.13.16)

Śukadeva speaks the verse.

Text 140

When the Lord does not desire it, but his enemies desire to bewilder him, it cannot be done. Śālva tried to bewilder Kṛṣṇa:

*evam vadanti rājarṣe ṛṣayaḥ kecanānvitāḥ
yat sva-vāco virudhyeta nūnam te na smaranty uta*

Such is the account given by some sages, O wise King, but those who speak in this illogical way are contradicting themselves, having forgotten their own previous statements. (SB 10.77.30)

*kva śoka-mohau sneho vā bhayaṁ vā ye 'jñā-sambhavāḥ
kva cākhaṇḍita-vijñāna- jñānaiśvaryaś tv akhaṇḍitaḥ*

How can lamentation, bewilderment, material affection or fear, all born out of ignorance, be ascribed to the infinite Supreme Lord, whose perception, knowledge and power are all similarly infinite? (SB 10.77.31)

How can lamentation and bewilderment, which arise from ignorance (ajñā-sambhavāḥ), which affect only others controlled by māyā, exist in the Lord? Śukadeva speaks the verse.

Text 141

Lamentation and other traits (like fear) are described in relation to being controlled by the devotee's prema. In the story of Rāma it is said:

*tac chrutvā bhagavān rāmo rundhann api dhiyā śucaḥ
smaraṁs tasyā guṇāṁs tāṁs tāt nāśaknod roddhum īśvaraḥ*

After hearing the news of mother Sītā's entering the earth, the Supreme Lord Rāma, though capable of checking his grief by intelligence, on remembering her good qualities he could not do so, though he was the Lord. (SB 9.11.16)

Describing Śrīdāma it is said:

*sakhyuḥ priyasya viprarṣer aṅga-saṅgāti-nirvṛtaḥ
prīto vyamuñcad ab-bindūn netrābhyām puṣkarekṣaṇaḥ*

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. (SB 10.80.19)

Also it is said:

*gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam |
vaktram ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibhetti ||*

My dear Kṛṣṇa, Yaśodā took up a rope to bind you when you committed an offense, and your perturbed eyes flooded with tears, which washed the mascara from your eyes. And you were afraid, though fear personified is afraid of you. This sight is bewildering to me. (SB 1.8.31)

“Fear personified is afraid of you” indicates her aiśvarya-jñāna, awareness of his power. If Kṛṣṇa does not actually have fear, then bewilderment from fear could not exist in him. But Kuntī says he had internal fear. Bhaya-bhāvanayā sthitasya: you were situated with emotions of fear. Kuntī speaks to the Lord.

Text 142

The Lord’s independence operates, but not in relation to devotees:

*aham bhakta-parādhīno hy asvatantra iva dvija
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ*

O brāhmaṇa! I am completely under the control of my devotees. I am not at all independent. My heart is controlled by the pure devotees. What to speak of my devotee, even those who are devotees of my devotee are very dear to me. (SB 9.4.63)

In herding the cows and other activities, he is independent in producing qualities favorable for happiness. He creates happiness for his various pastimes on the pretext of herding cows.

*vraje vikṛḍator evaṁ gopāla-cchadma-māyayā
grīṣmo nāmartur abhavan nāti-preyāñ charīriṇām*

While Kṛṣṇa and Balarāma were thus enjoying life in Vṛndāvana on the pretext of herding the cows, the summer season fully appeared. This season is not very pleasing to embodied souls.

sa ca vṛndāvana-guṇair vasanta iva lakṣitaḥ

yatrāste bhagavān sākṣād rāmeṇa saha keśavaḥ

Nevertheless, summer manifested the qualities of spring. Such are the features of the land of Vṛndāvana where Kṛṣṇa, full of all qualities, killer of Keśī, plays eternally along with Balarāma. (SB 10.18.2-3)

In performing his pastimes there should be no suffering. On the pretext (chadma) of herding cows, the two played in Vraja. Māyayā means “with deception.” Pretending to herd cows, they played. Fooling others on this pretext, they would go from Vraja to the forest and play freely at various games. When they returned to Vraja in the evening, they would do other things. Suffering from the season was prevented. Summer appeared like spring. Also the place must be made favorable. Śukadeva speaks the verse.

Text 143

His childhood fickle nature, the opposite of steadiness, is seen as a good quality.

vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ

Your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. (SB 10.8.29)

This is attractive to people:

*snigdha-smitāvalokenavācā pīyūṣa-kalpayā
caritreṇānavadyenaśrī-niketena cātmanā
imaṁ lokam amuṁ caivaramayan sutarāṁ yadūn
reme kṣaṇadayā datta-kṣaṇa-strī-kṣaṇa-sauhrdaḥ*

By affectionate, smiling glances, sweet words, impeccable actions and beautiful form, Kṛṣṇa gave pleasure to the devotees on earth and the devatās, and particularly to the Yādavas. And showing greatest affection for the queens by his conjugal acts at suitable times in the evening, he derived the greatest pleasure. (SB 3.3.20-21)

In the evening (kṣaṇadayā) he was a festival (kṣaṇa) of friendship with the women at the proper time (data-kṣaṇa). Uddhava speaks.

Text 144

evaṁ līlā-nara-vapurnr-lokam anuśīlayan

reme go-gopa-gopīnāmramayan rūpa-vāk-kṛtaiḥ

Thus, appearing like a human being to perform his pastimes, he taught devotion to himself to the human world. He enjoyed by pleasing his cows, cowherd boyfriends and cowherd girlfriends with his beauty, words and actions. (SB 10.23.37)

He is not attractive to the demons. The reason is this:

*pāpacyamānena hṛdāturendriyaḥ
samṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām
akalpa eṣām adhiroḍhum añjasā
param padam dveṣti yathāsurā harim*

His senses suffering and heart burning because of the powers of persons like me, who have the Lord as the witness of our intelligence, Dakṣa is unable to attain such a high position, and thus hates me just as demons hate the Lord. (SB 4.3.21)

The meaning is clear. (They envy the Lord's position.) Śiva speaks.

Text 145

Though all his qualities are eternal, for perfecting his pastimes, the qualities sometimes manifest and sometimes disappear.

*aśrūyantāśiṣaḥ satyās tatra tatra dvijeritāḥ |
nānurūpānurūpās ca nirguṇasya guṇātmanah ||*

On the road, he heard the factual blessings uttered bybrāhmaṇas, which were not appropriate for the Lord who is beyond all qualities of this world, but which were appropriate for the Lord who has spiritual qualities relished by his devotees. (SB 1.10.19)

Nirguṇasya means “having qualities which are free from (nirgata) the material guṇas.” The Lord has eternal qualities beyond the guṇas. Giving blessings was not suitable (na anurūpaḥ) since the Lord has nothing more to attain, being eternally perfect. The blessings were also suitable since by accepting blessings he manifests or withdraws certain qualities. The reason for accepting the blessings is that the words were true. The reason for revealing or hiding his qualities is spreading the sweetness of his pastimes or hiding them, just as the moon reveals or hides objects. Sūta speaks the

verse.

Text 146

At certain times, the Lord reveals four aspects starting with dhīrodāṭṭa as if he were separate persons because of special manifestations of all qualities. The dhīrodāṭṭa is as follows:

*gambhīro vinayī kṣantā karuṇaḥ sudṛḍha-vrataḥ |
akatthano gūḍha-garvo dhīrodāṭṭaḥ su-sattva-bhṛt ||*

The person who is inscrutable, modest, tolerant, merciful, determined in vows, who obscures others' pride, is not boastful, and is strong, is called dhīrodāṭṭa. (BRS 2.1.226)

These qualities are shown in the pastime of lifting Govardhana and speaking to Indra after that. The dhīra-lalita is as follows:

*vidagdho nava-tāruṇyaḥ parihāsa-viśāradaḥ |
niścinto dhīra-lalitaḥ syāt prāyaḥ preyaśī-vaśaḥ ||*

He is called dhīra-lalita who is clever, endowed with fresh youth (end of kaiśora period), skilful at joking and free of worries. He is controlled by his dear devotees. (BRS 2.1.230)

This is clearly revealed in pastimes with the gopīs. Dhīra-śānta is as follows:

*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. (BRS 2.1.233)

This is shown in pastimes of protecting Yudhiṣṭhira and others. Dhīroddhata is as follows:

*mātsaryavān ahaṅkāri māyāvī roṣaṇaś calaḥ |
vikatthanaś ca vidvadbhir dhīroddhata udāhṛtaḥ ||*

The wise call dhīroddhata (haughty) the person who shows envy, pride, deceit, anger, fickleness, and boastful nature. (BRS 2.1.236)

This manifests when he meets demons. He shows these qualities in order to punish the wicked.

These qualities described are uddīpanas. Among the qualities there is jāti (family lineage and type). There are two types jāti: directly related to the Lord's jāti, and things related to his jāti. The Lord's jāti is a cowherd and kṣatriya (direct relationship). And when others have the same complexion and age, it gives rise to comparison with Kṛṣṇa. Things related to jāti are cows etc.

The actions as uddīpanas are his pastimes. They are of two types: pastimes in his presence, and pastimes with māyā. Creation of the universe is a pastime with māyā. Actions of his spiritual form such as fighting, dancing, playing, gesturing and smiling are endowed with his svarūpa-śakti, since his form is nondifferent from the bliss of his svarūpa. *Ramayātmā-śaktyāyad yat kariṣyati grhīta-guṇāvatāraḥ*: the Lord manifests attractive qualities when he appears in this world by his internal energy. (SB 3.9.23) The desire in the Lord is natural to him. *Lokavat tu līlā-kaivalyam*: the Lord's creation of the world is an act without motive, just a pastime, as we see in an ordinary person's conduct. (Brahma-sūtra 2.1.33)

*eka eveśvaras tasmin sura-kārye sureśvaraḥ
vihartu-kāmas tām āha samudronmathanādibhiḥ*

Although the Supreme Lord, the master of the devatās, was capable of doing the activities of the devatās, he wanted to enjoy pastimes of churning the ocean, and therefore spoke as follows. (SB 8.6.17)

Eka eveśvaraḥ means "he was capable." Thus it is said that he is absorbed in his pastimes according to his jāti.

*yasyām yasyām yadā yonau prādurbhavati kāraṇāt |
tad-yoni-sadṛśaṁ vatsa tadā loke viceṣṭate ||
saṁhartuṁ jagadīśānaḥ samartho'pi tadā nṛpa |
tad-yoni-sadṛśopāyair vadhyān himṣati yādava ||*

According to the womb of the mother in which he is born, the Lord acts in this world. Though he is capable of destroying the universe, he kills those who should be killed by means suitable to his birth. (Viṣṇu-dharmottara)

Śukadeva speaks.

Activities of the Lord as Uddīpanas

Text 147

The activities of the Lord are of two types: those displaying aiśvarya and those displaying mādhyura. Because they produce prema in his own intimate circle, the actions displaying mādhyura are causes of greater pleasure than those displaying aiśvarya. Thus it is said with astonishment and bliss:

*evaṁ nigūḍhātma-gatiḥ sva-māyayā
gopātmajatvaṁ caritair viḍambayan
reme ramā-lālita-pāda-pallavo
grāmyaiḥ samam grāmya-vad īśa-ceṣṭitaḥ*

In this way the Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune when he takes other forms, whose sweetness cannot be understood by anyone, acted like the son of a cowherd to show mercy to his parents. Yet even while enjoying like a village boy in the company of other village residents, he often exhibited feats only the Lord could perform. (SB 10.15.19)

Though his soft feet are tended by Lakṣmī in his manifestation as Nārāyaṇa, situated in the sweetness of his pastimes among the amazing people of Vraja, he acted as a common cowherd boy by his actions and enjoyed personally according to his wish, not in the manner that Lakṣmī tended his feet. The enjoyment is described. It was like the village chief's boy playing with common boys. He enjoys when the pastimes are predominated with sweetness, not aiśvarya. He is absorbed in those pastimes for even when alone he displays such conditions:

*sañjāta-kopaḥ sphuritāruṇādharaṁ
sandaśya dadbhir dadhi-mantha-bhājanam
bhittvā mṛṣāśrur dṛṣad-aśmanā raho
jaghāsa haiyaṅgavam antaram gataḥ*

Being intensely angry and biting his reddish lips with his teeth, Kṛṣṇa, with futile tears in his eyes, broke the container of yogurt with a piece of stone. Then he entered a room and began to eat the freshly churned butter in a

solitary place. (SB 10.9.6)

He regretted that the boys were out of his hands and thought it was arranged by fate:

*tān vīkṣya kṛṣṇaḥ sakalābhaya-prado
hy ananya-nāthān sva-karād avacyutān
dīnāṁś ca mṛtyor jaṭharāgni-ghāsān
ghṛṇārdito diṣṭa-kṛtena vismitaḥ*

Kṛṣṇa, giver of fearlessness to all beings, saw that all the cowherd boys, who did not know anyone but him as their shelter, had now escaped from his hand and were helpless. They were now suffering, like straws to be burned by the fire of the abdomen of Aghāsura, who was death personified. Bewildered by his affection, he was astonished by what had been arranged by his appointed śakti. (SB 10.12.27)

Thus the sages describe with astonishment his skill in intelligence and action in those pastimes when acting according to worldly conduct. In the fight with Jarāsandha, Śukadeva says:

*sthity-udbhavāntaṁ bhuvana-trayasya yaḥ
samīhite 'nanta-guṇaḥ sva-līlayā
na tasya citraṁ para-pakṣa-nigrahas
tathāpi martyānuvidhasya varṇyate*

For him who orchestrates the creation, maintenance and destruction of the three worlds and who possesses unlimited spiritual qualities, it is hardly amazing that he subdues insignificant opponents because he is playing a human role in his pastimes. (SB 10.50.29)

What is amazing in the pastimes is arranged by the līlā-śakti since he is complete in all powers, while being attached only to the rasa in his pastimes. Thus it is said in the verse īśa-ceṣṭitaḥ: he performs pastimes which are skillfully arranged, though this is sometimes easy and sometimes difficult to arrange according to the pastime.

*yady evaṁ tarhi vyādehī-ty uktaḥ sa bhagavān hariḥ
vyādattāvyāhataśvaryaḥ krīḍā-manuja-bālakaḥ*

When Yaśodā challenged Kṛṣṇa, “If you have not eaten earth, then open your mouth wide” Kṛṣṇa, endowed with the highest powers and with the

highest sweetness, exhibiting pastimes like a human child, not completely giving up his powers, opened his mouth. (SB 10.8.36)

She then saw the universe. This was arranged by the līlā-śakti. Previously he spoke to make the pastime enjoyable:

*nāhaṁ bhakṣitavān amba sarve mithyābhiśaṁsinaḥ
yadi satya-giras tarhi samakṣaṁ paśya me mukham*

My dear mother, I have not eaten dirt. All my friends are liars. If you think they are truthful, you can directly look into my mouth. (SB 10.8.35)

This śakti nourished the astonishment and worry which increased Yaśodā's vātsalya. And though Kṛṣṇa seemed to tell a lie out of fear, his words "I did not eat earth" became true.

In the Dāmodara pastime, Kṛṣṇa did not want to be tied up. When rope was added, he manifested two fingers extra size. (SB 10.9.15) But when his mother became tired, he agreed to be tied up and his size became normal. (SB 10.9.18)

Thus by the power of Kṛṣṇa's merciful glance, his friends were delivered from poison (at Kāliya-hrada). Absorbed in mercy, by his mere desire to devour the fire, it was destroyed.

Kṛīḍā-manuja-bālakāḥ (SB 10.8.36) means he assumed the nature of a human child. Similarly it is said *kṛīḍā-mānuṣa-rūpinaḥ* (SB 10.16.67) and *kārya-mānuṣaḥ* (SB 10.16.60) Kārya means playing. Therefore it is correctly said *evaṁ nigūḍhātma-gatiḥ*: his actions cannot be understood by others.

Śukadeva speaks the verse.

Text 148

Elsewhere, the role of the līlā-śakti is described:

*kṛtvā tāvantam ātmānam yāvatīr gopa-yoṣitaḥ
reme sa bhagavāṁs tābhir ātmārāmo 'pi līlayā*

Expanding himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company. (SB 10.33.19)

Though he was ātmārāma, he enjoyed with the gopīs. Similarly the Kumāras who were ātmārāmas developed ecstasy on smelling tulasī from the Lord's

feet. This manifestation took place by the arrangement of līlā-śakti when all of the gopīs had the desire for pastimes simultaneously. He enjoyed with the gopīs by the līlā-śakti (līlayā), by his own arrangements. He manifested himself (kṛtvā ātmānam) for as many as there were gopīs. Śukadeva speaks.

Text 149

The excellence of the sweet pastimes has been shown. Since the sweet pastimes are more enjoyable for Kṛṣṇa, though he simultaneously can perform various types of pastimes, the previously shown pastimes appear to be most sweetest for Śukadeva, Śiva and Brahmā.

*itthaṁ satāṁ brahma-sukhānubhūtyā dāsyāṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa sākāṁ vijahruḥ kṛta-puṇya-puñjāḥ*

In this way with an abundance of splendor caused by Kṛṣṇa, they played with him, who was pure consciousness known as Brahman for the jñānīs, who was the Supreme Lord for the devotees with dāsyā-bhāva and who was an ordinary human child for those covered by material illusion. (SB 10.12.11)

*vividha-gopa-caraṇeṣu vidagdho
veṇu-vādya urudhā nija-śikṣāḥ
tava sutaḥ sati yadādhara-bimbe
datta-veṇur anayat svara-jātīḥ
savanaśas tad upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ
kavaya ānata-kandhara-cittāḥ
kaśmalaṁ yayur aniścita-tattvāḥ*

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 devatās listen repeatedly to the sound. Although they are the most learned authorities, with hearts in submission, they cannot ascertain the meaning and forget everything. (SB 10.35.14-15)

They become bewildered by Kṛṣṇa's sweetness. Playing as a human, Kṛṣṇa performs pastimes of dharma which gain respect of ordinary people. These appear sweet for devotees having a strong taste for dharma. But this is not

the same as the sweetness experienced by Śukadeva and others.

*brahman dhannasya vaktāhaṁ kartā tad-anumoditā
tac chikṣayan lokam imam āsthitaḥ putra mā khidaḥ*

O brāhmaṇa, I am the speaker of religion, its performer and sanctioner. I observe religious principles to teach them to the world, my child, so do not be disturbed. (SB 10.69.40)

Nārada obtained happiness by seeing various pastimes, but felt pain on seeing Kṛṣṇa perform pastimes of dharma (such as worshipping devatās). Thus Kṛṣṇa speaks in this way to Nārada.

Text 150

For the junior jñānī-bhaktas pastimes showing detachment appear sweet:

*tasyaivaṁ ramamāṇasya saṁvatsara-gaṇān bahūn
gṛhamedheṣu yogeṣu virāgaḥ samajāyata*

Enjoying in this way with his queens, he showed complete detachment from the activities of the householder, though following the rules of karma-yoga continuously for many years. (SB 3.3.22)

He showed detachment (virāgaḥ) in performing dharma as a householder (gṛhamedheṣu). Uddhava speaks to Vidura.

Objects as Uddīpanas

Text 151

Objects of the Lord which become uddīpanas are his ornaments, weapons, instruments, places, marks, associates, devotees, and used tulasī. Ornament means clothing, decorations and flowers. These objects are shown to arise from his svarūpa in Bhagavat Sandarbha. Being perfected by his beauty, fragrance etc. they make the Lord more perfect. Thus, not only his qualities act in this way:

*yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītaṁ
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam*

Kṛṣṇa possesses that form suitable for human pastimes to show the full capacity of his yoga-māyā. That form astonishes even the lord of Vaikuṇṭha. It is the pinnacle of auspicious qualities and enhances the beauty of his ornaments. (SB 3.2.12)

As elements of his śakti, these objects reveal excellently his various qualities. Thus his use of these things is accomplished.

*tāsām āvirabhūc chauriḥ smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī sākṣān manmatha-manmathaḥ*

Then Kṛṣṇa, a smile on his lotus face, appeared before the gopīs, wearing a garland and a yellow garment. He directly appeared as one who can bewilder the mind of Cupid, though Cupid himself bewilders the minds of ordinary people. (SB 10.32.2)

By completing his unequalled manifested beauty, his garland and yellow cloth described in the verse become the same as that beauty. The washerman spoke about Kṛṣṇa's and Balarāma's clothing with the vision of a demon:

*īdṛśāny eva vāsāṁsī nityaṁ giri-vane-carāḥ
paridhatta kim udvṛttā rāja-dravyāṇy abhīpsatha*

You impudent boys! You're accustomed to roaming the mountains and

forests, and yet you would dare put on such clothes as these! You desire the King's possessions. (SB 10.41.35)

Since their limbs are already perfect, Viṣṇu Purāṇa speaks of the two boys from a material point of view by saying they were ornamented in the following statement. *Suvarṇāñjana-cūrṇābhyām tau tadā bhūṣitāmbarau*: the two, clothed, were ornamented with gold and ointments. Bhāgavatam also speaks in a similar way in the following:

*śyāmaṁ hiraṇya-paridhiṁ vanamālya-barha-
dhātu-pravāla-naṭa-veṣam anavratāmse
vinyasta-hastam itareṇa dhunānam abjaṁ
karṇotpalālaka-kapola-mukhābja-hāsam*

His complexion was dark blue and his belt was golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, he was dressed just like a dramatic dancer. He rested his left hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced his ears, his hair hung down over his cheeks, and his lotuslike face was smiling. (SB 10.23.22)

The cloth and other items offered by Kāliya, Varuṇa, and Indra (after he bathed Govinda), became endowed necessarily with greater beauty by contact with the Lord. Wearing the cloth that the two brothers stole from Kaṁsa was like accepting the young girls stolen by Naraka, who were already manifestations of his svarūpa-śakti.

The weapons are his stick and cakra etc. His instruments are his flute and conch. His places are Vṛndāvana, Mathurā and other places. His marks are the symbols on his feet. His associates are the cowherds and Yādavas. His remnants are gopī-candana etc. Time as an uddīpana consists of days like Janmāṣṭamī. The qualification of the devotee acts as his (or her) uddīpana for loving Kṛṣṇa:

*tato rūpa-guṇaudārya- sampannā prāha keśavam
uttarīyāntam akṛṣya smayantī jāta-hṛc-chayā*

Now endowed with beauty, character and generosity Trivakrā began to feel desire for Keśava. Taking hold of the end of his upper cloth, she smiled and addressed him as follows. (SB 10.42.9)

The meaning is clear. Śukadeva speaks.

Text 152

A particular limb of the Lord partakes of the excellence of uddīpana for particular rasas.

*śriyo nivāso yasyoraḥ pāna-pātraṁ mukhaṁ dṛśām |
bāhavo loka-pālānām sāraṅgāṇām padāmbujam ||*

His chest is the shelter of Lakṣmī, his face, the drinking vessel, is the shelter for the eyes of those in mādhyura rasa, his arms are the shelter for pālyas (dāsyā rasa), and his lotus feet are the shelter of the bee-like devotees in general. (SB 1.11.26)

His chest is the shelter of his beloved consort (śriyaḥ). His face is shelter for the eyes of all his beloveds (female). His arms are the shelter for the pālyas (sons, those protected by him). His feet are the shelter of all devotees. Each limb acts as an uddīpana for different types of devotees. Sūta speaks.

Text 153

Sometimes contrary elements (eg. enemies), acting unfavorably, become uddīpanas, just as the heat of the sun stimulates desire for water.

*śrutvaitad bhagavān rāmo vipakṣīya nṛpodyamam
kṛṣṇaṁ caikaṁ gataṁ hartuṁkanyām kalaha-śaṅkitaḥ
balena mahatā sārdhaṁbhrāṭṛ-sneha-pariplutaḥ
tvaritaḥ kuṇḍinaṁ prāgād gajāśva-ratha-pattibhiḥ*

When Balarāma heard about these preparations of the inimical kings and how Kṛṣṇa had set off alone to steal the bride, he feared that a fight would ensue. Immersed in affection for his brother, he hurried to Kuṇḍina with a mighty army consisting of infantry and of soldiers riding on elephants, horses and chariots. (SB 10.53.20-21)

Dirt in which children play stimulates vātsalya. When elders act unfavorably to lovers in kānta-bhāva, the unfavorable elements generate the seven minor rasas like fear, and nourish the main prīti-rasa. This is explained in Bhakti-rasāmṛta-sindhu:

*amī pañcaiva śāntādyā harer bhakti-rasā matāḥ |
eṣu hāsyādayaḥ prāyo bibhrati vyabhicāritām ||*

The five primary rasas beginning with śānta-rasa are accepted as hari-bhakti-rasa. The secondary rasas generally act as vyabhicārī-bhāvas within the five primary rasas. (BRS 4.7.14)

Śukadeva speaks.

Vṛndāvana as Uddīpana

Text 154

Thus the uddīpanas have been indicated. Among them those related to Śrī Vṛndāvana are outstanding. Ah! There reside the objects most treasured by Kṛṣṇa, who is the object of the highest prīti.

*vṛndāvanaṁ govardhanaṁ yamunā-pulināni ca
vīkṣyāsīd uttamā prītī rāma-mādhavayor nṛpa*

O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, they both enjoyed great pleasure. (SB 10.11.36)

Kṛṣṇa himself praises the place:

*aho amī deva-varāmarārcitaṁ
pādāmbujaṁ te sumanaḥ-phalārhaṇam
namanty upādāya śikhābhir ātmanas
tamo-'pahatyai taru-janma yat-kṛtam*

O greatest of Lords, just see how these trees are bowing their heads at your lotus feet, which are worshipable by the devatās by offering you their fruits and flowers, having taken birth as trees to eradicate the dark ignorance of others by their actions. (SB 10.15.5)

The great devotees praise it:

*tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamāṅghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavān mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva*

My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Lord, Mukunda, the dust of whose lotus feet is sought even today by the Upaniṣads. (SB 10.14.34)

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ sva-janam ārya-patham ca hitvā*

bhejur mukunda-padavīm śrutibhir vimṛgyām

Thegopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken their relatives and the path of dharma to obtain the lotus feet of Mukunda, Kṛṣṇa, which even the Vedas pursue. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because thegopīs bless them with the dust of their lotus feet. (SB 10.47.61)

*vṛndāvanam sakhi bhuvo vitanoti kīrtim
yad devakī-suta-padāmbuja-labdha-lakṣmi
govinda-veṇum anu matta-mayūra-nṛtyam
prekṣyādri-sānv-avaratānya-samasta-sattvam*

O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī, with peacocks dancing madly when they hear Govinda's flute, with all other creatures remaining stunned on the top of the hills as they watch the dancing. (SB 10.21.10)

The pastimes that Kṛṣṇa performed there are the highest. In relation to the eighteen syllable mantra, Trailokya-saṁmohana-tantra says:

*santi tasya mahā-bhāgā avatārāḥ sahasraśaḥ |
teṣāṁ madhye'vatārāṇāṁ bālatvam atidurlabham ||*

The thousands of avatāras of Kṛṣṇa are all auspicious. Among them, the young boy is the rarest.

Bālatvam means a person up to sixteen years.

*garbhastha-sadṛśo jñeya āṣṭamād vatsarāc chiśuḥ |
bālaś cāṣoḍaśād varṣāt paugaṇḍaś ceti procyate ||*

Until eight the child is an infant, as if in the womb. He is called a child (bāla or paugaṇḍa) up to sixteen years. A smṛti quoted in Hari-līlā commentary

These pastimes are praised elsewhere:

*nandaḥ kim akarod brahman śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā papau yasyāḥ stanam hariḥ*

What pious acts did Nanda perform to cause such affection and what pious acts did most fortunate Yaśodā perform so that the Lord drank from her breast?

*pitarau nānvavindetām kṛṣṇodārārbhakehitam
gāyanty adyāpi kavayo yal loka-śamalāpaham*

Great devotees sing of the activities of Kṛṣṇa in his childhood which Vasudeva and Devakī could not experience and which even today destroy the sins of all people. (SB 10.8.46-47)

In the Eleventh Canto, at the end of the narration about Kṛṣṇa, the pastimes of Kṛṣṇa in general are shown to act as uddīpanas for bhakti but the pastimes of his childhood are singled out as most excellent:

*itthaṁ harer bhagavato rucirāvatāra-
vīryāṇi bāla-caritāni ca śantamāni
anyatra ceha ca śrutāni grṇan manuṣyo
bhaktiṁ parām paramahaṁsa-gatau labheta*

The auspicious exploits of the attractive incarnations of Kṛṣṇa, the Supreme Lord, and also the pastimes he performed as a child in Vṛndāvana are described in this Śrīmad-Bhāgavatam and in other scriptures. Anyone who clearly chants these descriptions of his pastimes will attain supreme bhakti to Lord Kṛṣṇa, who is the goal of perfect sages. (SB 11.31.28)

The excellence of Kṛṣṇa's manifested pastimes in Vṛndāvana is of many types. Some show excellence of aiśvarya: Kṛṣṇa showing Brahmā that he is the master of millions of universes and the form of rasa of eternity, knowledge and infinite bliss. Some show compassion: Kṛṣṇa giving Pūtanā the position of a nurse. Some show sweetness:

*tāv aṅghri-yugmam anukṛṣya sarīṣpantau
ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāṁ anusṛtya lokam
mugdha-prabhītavad upeyatur anti mātroh*

When Kṛṣṇa and Balarāma, with the strength of their legs, crawled about zigzag in the muddy places of Vraja, the sound of their ankle bells was very charming. Pleased by the sound of other people's ankle bells, they used to follow these people, but when they saw that these were other people, they became afraid and returned to their real mothers. (SB 10.8.22)

*vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ
steyam svādv atty atha dadhi-payah kalpitaiḥ steya-yogaiḥ*

*markān bhokṣyan vibhajati sa cen nātti bhāṇḍam bhinnatti
dravyālābhe sagṛha-kupito yāty upakrośya tokān*

Your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes he devises some process by which he steals palatable curd, butter and milk, which he then eats and drinks. When the monkeys assemble, he divides it with them, and when the monkeys have their bellies so full that they won't take more, he breaks the pots. Sometimes, if he gets no opportunity to steal butter or milk from a house, he will be angry at the householders, and will make the small children cry and then run away. (SB 10.8.29)

*gopībhiḥ stobhito 'nṛtyad bhagavān bālavat kvacit
udgāyati kvacin mugdhas tad-vaśo dāru-yantravat*

Praised by the elderlygopīs, the Lord, like a puppet on strings, sometimes danced like other boys. Sometimes he sang and sometimes acted ignorantly. (SB 10.11.7)

*kvacid vādayato veṇuṁ kṣepaṇaiḥ kṣipataḥ kvacit
kvacit pādaiḥ kiṅkiṇībhiḥ kvacit kṛtrima-go-vṛṣaiḥ*

Sometimes Kṛṣṇa and Balarāma would play on their flutes. Sometimes they would throwbilva fruits using slings. Sometimes they danced making their ankle bells tinkle. (SB 10.11.39)

*kvacid vanāśāya mano dadhad vrajāt
prātaḥ samutthāya vayasya-vatsapān
prabodhayañ chṛṅga-raveṇa cāruṇā
vinirgato vatsa-puraḥsaro hariḥ*

O King, one day Kṛṣṇa decided to take his breakfast as a picnic in the forest. Having risen early in the morning, he blew his horn and woke all the cowherd boys and calves with its beautiful sound. Then Kṛṣṇa and the boys, keeping their respective groups of calves before them, proceeded from Vraja to the forest. (SB 10.12.1)

*kvacid gāyati gāyatsu madāndhāliṣv anuvrataiḥ
upagīyamāna-caritaḥ pathi saṅkarṣaṇānvitaḥ*

In the company of Balarāma, Kṛṣṇa, whose pastimes are praised, sang along

with his followers when the highly intoxicated bees began humming. (SB 10.15.10)

*taṁ gorajaś-churita-kuntala-baddha-barha-
vanya-prasūna-rucirekṣaṇa-cāru-hāsam
veṇum kvaṇantam anugair upagīta-kīrtiṁ
gopyo didṛkṣita-dṛśo 'bhyagaman sametāḥ*

Kṛṣṇa's hair, covered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. He glanced charmingly and smiled beautifully, playing upon his flute while his companions chanted his glories. The younggopīs, all together, came forward to meet him, their eyes very eager to see him. (SB 10.15.42)

*kṛṣṇasya nṛtyataḥ kecij jaguḥ kecid avādayan
veṇu-pāṇitalaiḥ śṛṅgaiḥ praśaśaṁsur athāpare*

As Kṛṣṇa danced, some of the boys accompanied him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised his dancing. (SB 10.18.10)

*dhenavo manda-gāminya ūdho-bhāreṇa bhūyasā
yayur bhagavatāhūtā drutaṁ prītyā snuta-stanāḥ*

The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Lord as soon as he called them, their affection for him causing their udders to become wet. (SB 10.20.26)

*akṣaṇvatām phalam idaṁ na param vidāmaḥ
sakhyaḥ paśūn anaviveśayator vayasyaiḥ
vaktraṁ vrajeśa-sutayor anu veṇu juṣṭam
yair vā nipītam anurakta-kaṭākṣa-mokṣam*

O friends! We do not know any other success for those with eyes than the face of the younger one who plays the flute--the face experienced as he casts a side glance of love, the face tasted by people with eyes-- as the two sons of Nanda take the cows from forest to forest along with their friends. (SB 10.21.7)

*śyāmaṁ hiraṇya-paridhiṁ vanamālya-barha-
dhātu-pravāla-naṭa-veṣam anavratāmse
vinyasta-hastam itareṇa dhunānam abjaṁ*

karṇotpalālaka-kapola-mukhābja-hāsam

His complexion was dark blue and his belt was golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, he was dressed just like a dramatic dancer. He rested his left hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced his ears, his hair hung down over his cheeks, and his lotuslike face was smiling. (SB 10.23.22)

*bhagavān api tā rātrīḥ śāradotphulla-mallikāḥ
vīkṣya rantuṁ manaś cakre yoga-māyām upāśritāḥ*

Kṛṣṇa, the Supreme Lord, upon seeing those autumn nights scented with blossoming jasmine flowers, taking shelter of his yogamāyā, decided to fulfill the desires of the gopīs. (SB 10.29.1)

*vāma-bāhu-kṛta-vāma-kapolo
valgita-bhrur adharārpita-veṇum
komalāṅgulibhir āśrita-mārgaṁ
gopya īrayati yatra mukundaḥ
vyoma-yāna-vanitāḥ saha siddhair
vismitās tad upadhārya sa-lajjāḥ
kāma-mārgaṇa-samarpita-cittāḥ
kaśmalaṁ yayur apasmṛta-nīvyāḥ*

When Mukunda vibrates the flute he has placed to his lips, stopping its holes with his tender fingers, he rests his left cheek on his left arm and makes his eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of desire, and in their distress they are unaware that the belts of their garments are loosening. (SB 10.35.2-3)

What more can be said? All this is understood in all the verses by devotional persons.

Anubhāvas

anubhāvās tu citta-stha-bhāvānām avabodhakāḥ

Anubhāvas are actions by which one understands the emotions situated in the heart. (BRS 2.2.1)

There are two types: udbhāsvara and sāttvikas.[\[10\]](#) Udbhāsvaras, though generated by emotion, generally end in external action. It is said:

*nṛtyaṁ viluṭhitaṁ gītaṁ krośanaṁ tanu-moṭanaṁ |
huṅkāro jṛmbhaṇaṁ śvāsa-bhūmā lokānapekṣitā |
lālā-sravo 'ṭṭahāsaś ca ghūrṇā-hikkādayo 'pi ca ||*

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. (BRS 2.2.2)

Sāttvika-bhāvas arise from internal disturbance. They are considered a part of anubhāva (which are external) in which there is internal transformation (as the cause).

*te stambha-sveda-romāñcāḥ svara-bhedo 'tha vepathuḥ |
vaivarṇyam aśru pralaya ity aṣṭau sāttvikāḥ smṛtāḥ ||*

The eight sāttvika bhāvas are paralysis, perspiration, hairs standing on end, choking of the voice, trembling, changing color, tears, and fainting. (BRS 2.3.16)

Pralaya means loss of consciousness. When pralaya is caused by prīti for the Lord, external actions also stop. There is also no destruction of inner sphūrti of the Lord at this time. Uddhava is described:

*kṛṣṇāṅghri-sudhayā bhṛśam
tīvreṇa bhakti-yogena
nimagnaḥ sādhu nirvṛtaḥ*

For forty-eight minutes he remained silent, since he had become peaceful and blissful, being submerged in the sweetness of Kṛṣṇa's lotus feet which arose from prema caused by intense separation.

nṛlokaṁ punar āgataḥ

*vimṛjya netre viduraṁ
prītyāhoddhava utsmayan*

Gradually returning to this world from the Lord's abode and rubbing his eyes, Uddhava, amazed at the Lord's skill in pastimes, spoke to Vidura with affection. (SB 3.2.4 and 6)

*jāgrat-svapna-susupteṣu yoga-sthasya ca yoginaḥ |
yā kācin manaso vṛttiḥ sā bhaved acyutāśrayaḥ ||*

The mental functions of the yogī situated in yoga during waking, dreaming and deep sleep take shelter of Acyuta. (Garuḍa Purāṇa)

Thus during pralaya there is a sphūrati with distinct taste of rasas.

Sañcārī-bhāvas

The sañcārīs are also called vyabhicārī-bhāvas.

*vāg-aṅga-sattva-sūcyā jñeyās te vyabhicāriṇaḥ |
sañcārayanti bhāvasya gatiṁ sañcāriṇo 'pi |*

The vyabhicārī-bhāvas reveal themselves by words, by eye brows and other bodily parts and by external actions (anubhāvas) which arise from overwhelming emotions (sattva). Since they set in motion (sañcārayanti) the course of the sthāyī-bhāva, they are called sañcārī-bhāvas. (BRS 2.4.2)

viśeṣeṇābhimukhyena caranti sthāyinaṁ prati ||

They are called vyabhicārī-bhāvas since they move (caranti) against the sthāyī-bhāva, while assisting it in a distinctive way (viśeṣena abhimukhyena) (BRS 2.24.1)

The thirty-three vyabhicārī-bhāvas are as follows:

*nirvedo 'tha viṣādo dainyaṁ glāni-śramau ca mada-garvau |
śaṅkā-trāsāvegā unmādāpasmṛtī tathā vyādhiḥ ||
moho mṛtir ālasyaṁ jāḍyaṁ vrīḍāvahitthā ca |
smṛtir atha vitarka-cintā-mati-dhṛtayo harṣa utsukatvaṁ ca ||
augryāmarṣāsūyāś cāpalyaṁ caiva nidrā ca |
suptir bodha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ ||*

The vyabhicārī-bhāvas are as follows: self-disgust (nirveda), remorse (viṣāda), thinking oneself unqualified (dainyam or dīnatā), debility (glāni or mlāni), fatigue (śrama), rapture (mada), pride (garva), apprehension (śaṅkā), sudden fear (trāsa), confusion of the mind (āvega), insanity (unmāda), epilepsy (apasmṛti), sickness (vyādhi), loss of internal awareness (moha), death-like symptoms (mṛti), sloth (ālasyam), indecision (jāḍyam), shame (vrīḍā), concealment (avahitthā), remembrance (smṛti), conjecture (vitarka), pondering (cintā), finding meaning through scriptural reference (mati), steadiness (dhṛti), joy (harṣa), impatience (autsukyam), ferocity (augrya), indignation (amarṣa), fault-finding (asūyā), insolence (cāpalya), sleep (nidrā), dreaming (supti), and enlightenment (bodha). (BS 2.4.4-6)

Their qualities should be seen in Ujjvala-nīlamanī. Among them, trāsa (sudden fear) occurs when persons with affection for Kṛṣṇa see something

fearful. They have fear for his safety and for themselves, since they fear losing his association. Nidrā (sleep) occurs by thinking of Kṛṣṇa and then, because of a vacant condition of the heart, becoming permeated with bliss of his association. Śrama (fatigue) occurs by identifying with working hard for him in complete bliss. Ālasyam (sloth) is caused by śrama and centers on actions related to persons other than Kṛṣṇa. Bodha (enlightenment) occurs by arousal of previous impressions such as seeing him. Many of these bhāvas may appear material, but all are actually beyond the guṇas since they are based upon prīti for the Lord.

Prītimaya-rasa, by the combination of these elements (sthāyī, vibhāva, anubhāva, vyabhicārī) is indicated in the following:

*smarantaḥ smārayantaś ca mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā bibhraty utpulaḥ tanum*

Remembering and inspiring other devotees to remember the Lord who destroys all sins, the devotees will develop hairs standing on end in ecstasy by prema-bhakti produced from sādhana-bhakti.

*kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ
nṛtyanti gāyanty anuśīlayanty ajam
bhavanti tūṣṇīm param etya nirvṛtāḥ*

Sometimes they weep, because of thoughts of the Lord. Sometimes they laugh, become joyful, or speak without regard for society. They dance, sing, and concentrate their senses on Kṛṣṇa. Having attained the Lord and experiencing bliss, they remain silent.(SB 11.3.31-32)

The Lord is the vibhāva ālambana. Remembering is the uddīpana. Remembering is also an udbhāsvara anubhāva. Hairs standing on end is a sāttvika-bhāva. Thinking (cintayā) is a vyabhicārī. Sañjātayā bhaktyā indicates the sthāyī. Having attained the Lord (param) and bliss, they become silent. This is the mixture. Param means the entity full of the highest rasa.

This prītimaya-rasa is of five types, by dividing prīti into five: jñāna-bhaktimaya, bhakti-maya, vatsala, maitrī-maya and ujjala.[\[11\]](#) These are the major sthāyī-bhāvas since they give shelter to the other bhāvas and are the controlling basis. Others are secondary sthāyī-bhāvas. They are included

in the classification of Lord's rasa only because of a relationship with prīti. They are secondary because they are not controlling supports, since they appear only periodically in the five types of devotees. Thus the rasas produced by the secondary sthāyīs are also secondary rasas. Since it is said that all things should end in sweetness, the primary rasas will be explained after secondary rasas and rāsābhāsa.

Secondary rasas

The secondary rasas will now be described. Astonishment and other secondary emotions arise from prīti for the Lord by a particular vibhāva, and making prīti their own and increasing, become a sthāyī in nature.

*adbhuto hāsya-vīrau ca raudro bhīṣaṇa ity api |
bībhatsaḥ karuṇaś ceti gauṇāḥ sapta rasāḥ smṛtāḥ ||*

The seven secondary rasas are astonishment, comedy, bravery, anger, fright, disgust, and compassion.

Adbhuta-rasa

Adbhuta-rasa is filled with prīti. The ālambana is Kṛṣṇa, an astonishing viṣaya because of his sudden, amazing actions etc. The ādhāra (āśraya) is the devotee. The uddīpanas are amazing actions of the Lord. The anubhāvas are actions like widening the eyes in surprise. The vyabhicārīs are āvega (mental confusion, harṣa (joy) etc. The sthāyī is prītimaya-vismaya. This is an example:

*citraṁ bataitad ekena vapuṣā yugapat prthak
grheṣu dvya-aṣṭa-sāhasraṁ striya eka udāvahat*

It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace. (SB 10.69.2)

Hāsyā-rasa

Hāsyā-rasa filled with prīti will be explained. The ālambana is Kṛṣṇa, the cause of affectionate laughter because of unusual actions, speech or clothing. The ādhāra is the devotee. If dear devotees or enemies become the objects of affectionate joking by unusual features, the viṣaya of prīti is still Kṛṣṇa since he is the cause for the joking (to make him laugh). He is the main ālambana. The nature of hāsyā is to be connected to Kṛṣṇa. The dear person and the enemy with unusual features, being objects of only a portion of hāsyā, are external ālambanas. This is understood in dāna-vīra and yuddha-vīra rasas also.

The uddīpanas are distorted actions, speech or clothing which produce laughter. The anubhāvas are trembling of the nose, lips and cheeks. The vyabhicārīs are harṣa (joy), ālasya (sloth) and avahittha (concealment). The sthāyī is prītimaya-hāsa. That sthāyī means a joyful heart (ceto vikāśa), taking a sense of pleasure (anumodana) for the self with laughing out loud. The object of laughter can be oneself also. An example of hāsyā filled with pleasure (anumodana) is as follows:

vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ

Your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. (SB 10.8.29)

*hastāgrāhye racayati vidhiṁ pīṭhakolūkhalādyaiś
chidraṁ hy antar-nihita-vayunaḥ śikya-bhāṇḍeṣu tad-vit*

When the milk and curd are kept high on a swing hanging from the ceiling and Kṛṣṇa and Balarāma cannot reach it, they arrange to reach it by piling up various planks and turning upside down the mortar and being quite aware of the contents of a pot, they put holes in the pot. (SB 10.8.30)

*evam dhārṣṭyāny uśati kurute mehanādīni vāstau
steyopāyair viracita-kṛtiḥ supratīko yathāste
itthaṁ strībhiḥ sa-bhaya-nayana-śrī-mukhālokinībhir
vyākhyātārthā prahasita-mukhī na hy upālabdhum aicchat*

Successful at stealing, sometimes he passes urine and stool in a neat, clean

place in our houses as well as performing other naughty acts. But now, he is sitting before you like a very good boy. The gopīs would look at Kṛṣṇa sitting there with fearful eyes. His mother, hearing the complaints, smiled softly but did not scold him. (SB 10.8.31)

The object of hāsyā expressing pleasure is Kṛṣṇa's fickle actions. Śukadeva speaks.

Text 155

An example of hāsyā with laughter (utprāsātmaka) is as follows:

*tāsāṁ vāsāṁsy upādāya nīpam āruhya satvaraḥ
hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha*

Taking the girls' garments, he quickly climbed to the top of akadamba tree. Then, as he laughed loudly and his companions also laughed, he addressed the girls jokingly. (SB 10.22.9)

The meaning is clear. Śukadeva speaks.

Vīra-rasa

Text 156

Prītimaya-vīra-rasa will be described. There are four types: dharma-vīra, dayā-vīra, dāna-vīra and yuddha-vīra. There are four types because the sthāyī or common element is utsāha or enthusiasm. Dharma-vīra-rasa will be discussed first. The ālambana is Kṛṣṇa as the viṣaya. Since the enthusiasm for practicing dharma in dharmotsāha (the sthāyī-bhāva) has no object, by being filled with prīti for Kṛṣṇa, Kṛṣṇa becomes its object. The ādhāra is the devotee. The uddīpanas are hearing from the scriptures etc. The anubhāvas are proper conduct, faith etc. The vyabhicārīs are mati (referring to scripture), smṛti (remembrance) etc. The sthāyī is dharmotsāha with affection for Kṛṣṇa. This is an example:

*kratu-rājena govinda rājasūyena pāvanīḥ
yakṣye vibhūtīr bhavatas tat sampādaya naḥ prabho*

O Govinda, I desire to worship your auspicious, opulent expansions by the Rājasūya sacrifice, the king of Vedic ceremonies. Please make our endeavor a success, my Lord. (SB 10.72.3)

Dayā-vīra-rasa with prīti for the Lord is now described. The ālambana is Kṛṣṇa in a disguised form.[\[12\]](#) Kṛṣṇa wears clothing to appear miserable and worthy of charity, so that a person will sacrifice out of compassion for all beings which he understands are dear to the Lord, out of compassion which will produce affection for the Lord. The ādhāra expressing compassion is the devotee. Such dayā in parents and others will nourish vatsala or karuṇa. The uddīpanas are the Lord's display of suffering. The anubhāvas are consoling words etc. The vyabhicārīs are autsukya (impatience and longing), mati (referring to scripture), and harṣa (joy) etc. The sthāyī is dayotsāha with prīti for the Lord. This is an example:

*kṛcchra-prāpta-kuṭumbasya kṣut-tṛḍbhyām jāta-vepathoḥ
atithir brāhmaṇaḥ kale bhoktu-kāmasya cāgamat*

Rantideva, his body trembling because of hunger and thirst, was about to take some water and some food made with milk and ghee, but when he and his family were about to eat, a brāhmaṇa guest arrived.

*tasmai samvyaabhajat so 'nnam ādṛtya śraddhayānvitaḥ
harim sarvatra sampaśyan sa bhuktvā prayayau dvijaḥ*

Because Rantideva perceived the presence of the Lord everywhere, he received the guest with faith and respect and gave him a share of the food. The brāhmaṇa guest ate his share and then went away. (SB 9.21.5-6)

*iti prabhāṣya pānīyaṁ mriyamāṇaḥ pipāsayā
pulkasāyādadād dhīro nisarga-karuṇo nṛpaḥ*

Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the caṇḍāla, for the King was naturally very kind and wise.

*tasya tribhuvanādhīśāḥ phaladāḥ phalam icchatām
ātmānaṁ darśayāṁ cakrur māyā viṣṇu-vinirmitāḥ*

Viṣṇu, Brahmā and Śiva, who can satisfy all materially ambitious men by giving them the rewards they desire, and who had first disguised themselves as a brāhmaṇa, śūdra and dog keeper, then manifested their real identities before King Rantideva. (SB 9.21.14-15)

The meaning is clear. Śukadeva speaks.

Text 157

Dāna-vīra-rāsa with affection for Kṛṣṇa is discussed. There are two types: giving profusely and renouncing something attained with difficulty. Since by giving objects in charity to another person, the chief goal is to satisfy Kṛṣṇa, and he becomes the ultimate goal, and since in giving objects directly to Kṛṣṇa himself, he is clearly the goal, the ālambana is Kṛṣṇa, the viṣaya of dānotsāha characterized by desire to give. The ādhāra is the devotee. The other sampradāna-vīra-rasa (simply enthusiastic to give to a person) is material. The uddīpanas are seeing someone give etc. The anubhāvas are smiling, giving more than the person desires etc. The vyabhicārīs are vitarka (conjecture), autsukya (longing), harṣa (joy) etc. The sthāyī is dānotsāha with affection for the Lord. An example starts with the following verse:

*nandas tv ātmaja utpanne jātāhlādo mahā-manāḥ
āhūya viprān veda-jñān snātaḥ śucir alaṅkṛtaḥ*

When Kṛṣṇa appeared as his son Nanda Mahārāja, fully devoted, was

overwhelmed by jubilation. After bathing and purifying himself and dressing properly, he invited brāhmaṇas who knew how to recite Vedic mantras. (SB 10.5.1)

The meaning is clear. Śukadeva speaks.

Text 158

Here is another example:

*evam śaptaḥ sva-guruṇā satyān na calito mahān
vāmanāya dadāv enām arcitvodaka-pūrvakam*

Even after being cursed in this way by his guru, Bali Mahārāja, being a great personality who was not swayed in his determination, after worshipping Vāmana, offered water and then gave him the land.(SB 8.20.16)

Etām means the earth. Śukadeva speaks.

Text 159

The ālambana of the second type is Kṛṣṇa as the viṣaya, since it is like dharmotsāha, with enthusiasm for giving up what one has attained with difficulty (instead of showing dharmic acts). The ādhāra is the devotee. The uddīpanas are smiling, speaking with Kṛṣṇa etc. The anubhāvas are describing the Lord's excellence and fortitude. The vyabhicārī is deep determination (dhr̥ti). The sthāyī is tyāgotsāha with affection for the Lord. Here is an example:

*sālokya-sārṣṭi-sāmīpya- sārūpyaikatvam apy uta
dīyamānaṁ na gr̥hṇanti vinā mat-sevanaṁ janāḥ*

The devotees do not accept living on my planet, having similar powers, staying close to me, or having a similar form, what to speak of merging into me, when these things are offered, unless it involves service to me.(SB 3.29.13)

Now yuddha-vīra-rasa with affection for the Lord will be discussed. The fighting is for pleasing Kṛṣṇa since the enthusiasm to fight is for pleasing him alone. In mock battles, Kṛṣṇa is the opponent or in his presence, a special friend of his is the opponent. In a real battle, the opponent is an enemy (demon). In fighting with Kṛṣṇa, Kṛṣṇa is definitely the ālambana since he is the object of the enthusiasm for fighting, with a desire to fight to please

him. When another person is the opponent, Kṛṣṇa is also the chief ālambana since it is done with affection for Kṛṣṇa, as in hāsyā rasa. The opponent is the external ālambana as a portion of the desire to fight. The fighter and his opponent are both ālambanas since they are friends who serve as viṣaya (opponent) and ādhāra (experiencer of yuddha-vira-rasa). The uddīpanas are smiles of the opponent etc. The anubhāvas are the fighter smiling and other actions. The vyabhicārīs are garva (pride), āvega (mental confusion) etc. The sthāyī is yoddhotsāha with affection for the Lord.

Examples of the three types of opponents are given. (Kṛṣṇa is the opponent.):

*bhramaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣaṇaiḥ
cikrīḍatur niyuddhena kāka-pakṣa-dharau kvacit*

Kṛṣṇa and Balarāma, with their hair in kāka-pakṣa style, played at wrestling with their cowherd friends by whirling about, leaping, insult each other, slapping their arms, and pulling each other. (SB 10.18.12)

Kāka-pakṣa is the remaining hair after cutting the hair and leaving some. Kṛṣṇa and Balarāma had kaka-pakṣa hair. Niyuddhena means “by wrestling.” It is specified with bhrāmanaiḥ: in wrestling they whirled around. Hari-varṇśa says:

*tathā gāṇḍīva-dhanvānaṁ vikrīḍan madhusūdanaḥ |
jigāya bharata-śreṣṭhaṁ kuntyāḥ pramukhato vibhuḥ ||*

Kṛṣṇa played with Arjuna, best of the Bharatas, and defeated him in front of Kuntī.

Śukadeva speaks.

Text 160

(Others fighting):

*pravāla-barha-stabaka- srag-dhātu-kṛta-bhūṣaṇāḥ
rāma-kṛṣṇādayo gopā nanṛtur yuyudhur jaguḥ*

Decorating themselves with newly grown leaves, along with peacock feathers, garlands, clusters of flower buds, and colored minerals, Balarāma, Kṛṣṇa and their cowherd friends danced, wrestled and sang. (SB 10.18.9)

This means that in front of Kṛṣṇa and Balarāma other cowherds fought in

order to please them. Śukadeva speaks.

Text 161

Killing Jarāsandha is an example of a fight with an enemy:

*sañcintyārī-vadhopāyaṁ bhīmasyāmogha-darśanaḥ
darśayām āsa viṭapaṁ pāṭayann iva saṁjñayā*

Having determined how to kill the enemy, that Lord of infallible vision made a sign to Bhīma by tearing in half a small branch of a tree.

*tad vijñāya mahā-sattvo bhīmaḥ praharatām varaḥ
grhītvā pādayoḥ śatruṁ pātayām āsa bhū-tale*

Understanding this sign, mighty Bhīma, the best of fighters, seized his opponent by the feet and threw him to the ground. (SB 10.72.41-42)

The meaning is clear. Śukadeva speaks.

Raudra-rasa

Text 162

Now raudra-rasa with affection for the Lord will be discussed. The ālambana is Kṛṣṇa, being the viṣaya for affectionate anger. The ādhāra is his devotee. If the viṣaya of anger is another person--someone favorable to Kṛṣṇa, unfavorable to Kṛṣṇa (a demon) or unfavorable to oneself (and one shows anger directed to them)--as with hāsyā-rasa and yuddha-vīra-rasa, Kṛṣṇa is still the main ālambana, with the object of pleasing him. Others are external ālambanas with only the portion of anger directed to them.

If Kṛṣṇa, out of oversight, does something unbeneficial for a sakhī, she then becomes angry with Kṛṣṇa (viṣaya). If the elders understand that Kṛṣṇa is meeting the gopīs they become angry with him. If someone acting for Kṛṣṇa's benefit does not acknowledge Kṛṣṇa out of carelessness, someone may be angry at that person. Those who act unbeneficially for Kṛṣṇa are the demons. (They become objects of anger for the devotees.) Or someone may obstruct one's relationship with Kṛṣṇa. One then becomes angry at that person.

The uddīpanas are disrespect shown by the object of anger etc. The anubhāvas are wringing the hands etc. The vyabhicārīs are āvega (mental confusion) and others emotions. The sthāyī is krodha filled with affection for the Lord. The elders have affectionate anger directed to Kṛṣṇa. They are affectionate because they are people of Vraja, with inherent natural prīti for Kṛṣṇa. Others would have a transformation of that natural prīti. The elders always wish for Kṛṣṇa's auspiciousness.

One should seek examples of the first three types elsewhere. The last two types (anger against demons and persons who obstruct one's relationship with Kṛṣṇa) are given:

*tataḥ pāṇḍu-sutāḥ kruddhā matsya-kaikaya-sṛñjayāḥ
udāyudhāḥ samuttasthuḥ śiśupāla-jighāṁsavaḥ*

Then the sons of Pāṇḍu became furious, and together with the warriors of the Matsya, Kaikaya and Sṛñjaya clans, they rose up from their seats with weapons poised, ready to kill Śiśupāla. (SB 10.74.41)

Text 163

*maitad-vidhasyākaruṇasya nāma bhūd
akrūra ity etad atīva dāruṇaḥ
yo 'sāv anāśvāsyā su-duḥkhitam janam
priyāt priyam neṣyati pāram adhvanaḥ*

He who is doing this merciless deed should not be called Akrūra. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Kṛṣṇa, who is dearer to us than life itself to a far off place. (SB 10.39.26)

The meaning is clear. The gopīs speak.

Bhayānaka-rasa

Text 164

Bhayānaka-rasa with affection for Kṛṣṇa is now discussed. The ālambana is Kṛṣṇa as the viṣaya of fear, filled with affection for the Lord. One fears that someone wants to harm Kṛṣṇa. The ādhāra is the devotee. If one has fear that Kṛṣṇa will separate from oneself or fears Kṛṣṇa because one has offended him, though the devotee is the viṣaya of fear, with fear for himself, as in the case of hāsyā rasa, Kṛṣṇa is still the main ālambana since Kṛṣṇa is the object of affection. Causes of fear are the uddīpanas.

*vibhāvyate hi raty-ādir yatra yena vibhāvyate |
vibhāvo nāma sa dvedhālambanoddīpanātmakaḥ ||*

Vibhāva refers to the two types 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. (BRS 2.1.15)

The locative case is used (yatra-in whom) to express sentiments for the main viṣaya. The instrumental case (yena-- by which) expresses the uddīpanas, the causes. When oneself is the viṣaya, fearing for the self, one is also the ādhāra, experiencing fear. As with previous examples that person is the external ālambana, having only a portion of fear. But as ādhāra, that person is the antaraṅga or internal ālambana.

The uddīpanas are frightening frowns etc. The anubhāvas are dryness of the mouth etc. The vyabhicārīs are cāpalya (fickleness or insolence) etc. The sthāyī is bhaya filled with affection for the Lord. An example is given:

*janma te mayy asau pāpo mā vidyān madhusūdana
samudvije bhavad-dhetoḥ kaṁsād aham adhīra-dhīḥ*

O killer of Madhu! Sinful Kaṁsa should not know that you have been born to me. With mind unsteady because of your mercy I fear what Kaṁsa will do to you. (SB 10.3.29)

Kṛṣṇa as the object of affection becomes the cause for fear. Other things (Kaṁsa) are not the real cause. Devakī speaks to the Lord.

Text 165

The wicked nature of Śāṅkacūḍa is described:

*krośantaṁ kṛṣṇa rāmeti vilokya sva-parigraham
yathā gā dasyunā grastā bhrātarāv anvadhāvatām*

Hearing their devotees crying out “Kṛṣṇa! Rāma!” (fearing separation) and seeing that they were just like cows being stolen by a thief, Kṛṣṇa and Balarāma began to run after the demon. (SB 10.34.27)

The meaning is clear. Śukadeva speaks.

Text 166

*ataḥ kṣamasvācyuta me rajo-bhuvo
hy ajānatas tvat-prthag-īśa-māninaḥ
ajāvalepāndha-tamo-’ndha-cakṣuṣa
eṣo ’nukampyo mayi nāthavān iti*

Therefore, O infallible Lord, kindly excuse my offenses. I have taken birth in the mode of passion, ignorant, presuming myself a controller independent of you. My eyes are blinded by pride and ignorance, which causes me to think of myself as the unborn creator of the universe. You should think, “Since Brahmā is my servant, dedicated to me, he is worthy of my compassion.” (SB 10.14.10)

The meaning is clear. Brahmā (fearing Kṛṣṇa) speaks to the Lord.

Bībhatsa-rasa

Text 167

Now bībhatsa-rasa with affection for Kṛṣṇa will be discussed. Kṛṣṇa is the main ālambana since he is the object of prīti as with previous rasas, because, with disgust for others, one feels affection for him. The ādhāra is the devotee. Other viṣayas are external ālambanas with only the portion of disgust (without affection). The uddīpanas are impurity in others. The anubhāvas are spitting etc. The vyabhicārīs are viṣāda (remorse) etc. The sthāyī is jugupsā (disgust) with affection for the Lord. Here is an example:

*tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māṁsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam
jīvac-chavaṁ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī*

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. (SB 10.60.45)

Rukmiṇī speaks.

Karuṇa-rasa

Now karuṇa-rasa with affection for the Lord is discussed. The ālambana is Kṛṣṇa as the viṣaya of affectionate compassion (karuṇa) since he is recognized as the fixed object of prema filled with pure friendliness. The ādhāra is the devotee. The uddīpanas are Kṛṣṇa's actions, qualities and form. The anubhāvas are dryness of the face and lamentation. The vyabhicārīs are jāḍya (indecision), nirveda (despondency) etc. The sthāyī is lamentation (śoka) filled with affection. An example is given.

*antar hrade bhujaga-bhoga-parītam ārāt
kṛṣṇaṁ nirīham upalabhya jalāśayānte
gopāṁś ca mūḍha-dhiṣaṇān paritaḥ paśūṁś ca
saṅkrandataḥ parama-kaśmalam āpur ārtāḥ*

They saw from a distance that Kṛṣṇa was in the lake, motionless within the coils of the serpent. They further saw that unconscious cowherd boys scattered on the bank and animals crying out for Kṛṣṇa. Seeing all this, the residents of Vṛndāvana were overwhelmed with anguish and confusion. (SB 10.16.19)

The meaning is clear. Śukadeva speaks.

Text 168

If a devotee finds a person devoid of Kṛṣṇa's mercy to be lamentable, then there will be karuṇa, with affection for the Lord.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ*

Having evil hearts and thinking that sense enjoyment has value, they do not know that the valuable goal is Viṣṇu. Just as blind men lead other blind men into a ditch, bound by the ropes of Vedic instructions on rituals and binding others in the same way, they fall into the dark well of material existence. (SB 7.5.31)

The meaning is clear. Prahlāda speaks to the students of his teacher.

Text 169

If Kṛṣṇa becomes the ādhāra (āśraya) of vismaya and other bhāvas and these spread to the hearts of his devotees, then these become adbhūta or other rasas related to the prīti of the Lord.

(Kṛṣṇa speaks in astonishment to Balarāma):

*aho amī deva-varāmarārcitaṁ
pādāmbujaṁ te sumanaḥ-phalārhaṇam
namanty upādāya śikhābhir ātmanas
tamo-'pahatyai taru-janma yat-kṛtam*

O greatest of Lords, just see how these trees are bowing their heads at your lotus feet, which are worshipable by the devatās by offering you their fruits and flowers, having taken birth as trees to eradicate the dark ignorance of others by their actions. (SB 10.15.5)

If persons who have not developed prīti are seen to develop vismaya and other bhāvas by relationship with Kṛṣṇa, that is not considered real rasa but imitation only.

Rasābhāsa

In order to understand the source of ābhāsa of the rasas, the interaction of rasas in the typical āśraya will be explained. The āśraya is a person related to Kṛṣṇa.

The typical āśraya for vātsalya is assigned in the material world to parents. The interaction of the five chief rasas can be understood from the behavior of cultured persons who experience material rasas. When these material rasas mix with certain rasas, there is some restriction in joking etc. Similarly in mixing of the Lord's rasas there should also be restriction. And just as there is no restriction when some material rasas mix, there is no restriction when mixing some of the Lord's rasas. Just as some people mixing freely have joy, so the mixing of compatible rasas produces joy. For instance, mixing conjugal bhāva with vātsalya bhāva creates great restriction.

The seven secondary rasas may be contrary to, neutral to or cooperative with the five major rasas. For instance, hāsyā is inimical to the four rasas starting with bhaktimaya (dāsyā) during separation. It is neutral with śānta-rasa. Others should be understood similarly.

The secondary rasas may be inimical, neutral or friendly to other secondary rasas. Hāsyā is inimical to karuṇa and bhayānaka-rasas (laughing in pitiable or fearful situations). It is neutral to vīra and others. It is friendly to adbhuta-rasa (laughing in astonishment). In the twelve rasas, the sthāyīs, sañcārīs, anubhāvas, vibhāvas and as well the emotions in the viṣaya should be considered to be inimical to, neutral to or cooperative with each other. Among persons related to the Lord and in poetry, the taste is obstructed and becomes an ābhāsa when a rasa is combined with an unsuitable rasa. When the inimical combination produces excellence in the compatible sthāyī by special methods, there is rasollāsa or increase of joy in the rasa. Somehow, if there is excellence in an incompatible sthāyī, there is joy in rasābhāsa.

Ābhāsa of primary rasa with another primary rasa

Here is an example of ābhāsa of a primary rasa with another primary rasa (in which elder Kuru women speak):

*sa vai kilāyaṁ puruṣaḥ purātano
ya eka āsīd aviśeṣa ātmani |
agre guṇebhyo jagad-ātmanīśvare
nimīlitātman niśi supta-śaktiṣu ||*

Kṛṣṇa is certainly that ancient puruṣa who alone existed without expansions before the agitation of the guṇas and during devastation, when all the jīvas along with their identities were merged within him, the soul of prakṛti. (SB 1.10.21)

*nūnaṁ vrata-snāna-hutādineśvaraḥ
samarcito hy asya gṛhīta-pāṇibhiḥ |
pibanti yāḥ sakhy adharāmṛtaṁ muhur
vraja-striyaḥ sammumuhur yad-āśayāḥ ||*

O friend! The wives of Kṛṣṇa who drink the nectar of his lips constantly must have certainly worshipped him by austerities, bathing in sacred places and sacrifices in previous lives to attain their present status. But the women of Vraja whose minds were completely absorbed in that nectar fainted in bliss simply because of remembering it. (SB 1.10.28)

By manifesting an analysis with jñāna, śānta becomes prominent in the first verse. The conclusion in the second verse is ujjala-rasa. Mixing this with vātsalya (since the women were elders) there is restriction. By the incompatible mixture, the rasas diminish each other. Others resolve the issue by saying that different groups spoke different verses (and thus there is no ābhāsa for the individuals). Finally Sūta speaks, describing that everyone was blissful.

*evaṁvidhā gadantīnām sa giraḥ pura-yoṣitām |
nirīkṣaṇenābhinandan sasmitena yayau hariḥ ||*

Acknowledging the words of the women of Hastināpura who had spoken in this way, with smiles and glances, Kṛṣṇa departed. (SB 1.10.31)

The Kuru women speak.

Text 170

Here is another example:

*athābhaje tvākhila-pūruṣottamaṁ
guṇālayaṁ padma-kareva lālasaḥ
apy āvayor eka-pati-spr̥dhoh kalir
na syāt kṛta-tvac-caraṇaika-tānayoḥ*

Having great desire like Lakṣmī, with complete purity I will worship the feet of you, the Supreme Lord, the abode of all qualities. Perhaps there will be a competition between us for one master? No, we will both be fully concentrate on serving your lotus feet.

*jagaj-jananyāṁ jagad-īśa vaiśasaṁ
syād eva yat-karmaṇi naḥ samīhitam
karoṣi phalgv apy uru dīna-vatsalaḥ
sva eva dhiṣṇye 'bhiratasya kiṁ tayā*

O Lord of the universe! The mother of the universe may become angry that I desire her service. Affectionate to the miserable, you make great those who are small. What use do I have for her, since I have your power behind me? (SB 4.20.27-28)

Here a person qualified with dāśya-bhāva (Pṛthu) combines this rasa with incompatible ujjala-rasa to create ābhāsa. Dāśya-bhāva is evident in the section. The combination with ujjala-rasa is suggested by the phrase padma-kareva lālāsa (desire like Lakṣmī). Here is the solution. Pṛthu actually has not developed a desire for kānta-bhāva but for bhakti-maya-rasa (dāśya). He gives the example of Lakṣmī to indicate only her bhakti, not her kānta-bhāva. Competition with her is not unsuitable for one who has servitude with a vīra mood, for increasing great mercy of the Lord.

Others think as follows. He does not actually compete with Lakṣmī, but only expresses words of prema to indicate the mercy that was shown to his fallen self, since he considers himself insignificant in verse 28. When Vāmana put his foot on Bali's head, Prahlāda said:

*nemaṁ viriṇco labhate prasādaṁ
na śrīr na śarvaḥ kim utāpare 'nye
yan no 'surāṇām asi durga-pālo*

viśvābhivandyair abhivanditāṅghriḥ

We have attained mercy that Brahmā, Lakṣmī or Śiva, what to speak of others, have not attained. You, whose lotus feet are worshiped by the most respected person in the universe, are the protector of us demons in all respects. (SB 8.23.6)

Prahlāda also expresses the same on receiving Nṛsimha's mercy:

*kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin
jātaḥ suretara-kule kva tavānukampā
na brahmaṇo na tu bhavasya na vai ramāyā
yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ*

I, with prominence of passion, born in the family of demons full of ignorance, have become the object of your mercy, since you placed your merciful lotus hand on my head, and not on the head of Brahmā, Śiva or Lakṣmī. (SB 7.9.26)

Brahmā and others were present, but the Lord put his hand on Prahlāda's head. In both cases, the others did not get the same mercy as Bali or Prahlāda when the Lord appeared. Pṛthu speaks to the Lord.

Text 171

The vātsalya of Vasudeva as a father is seen to produce ābhāsa by combination with unsuitable dāsyā-bhāva in various places. The solution is given later. One should consider the case similar to that of Baladeva and others also.

The words of Nanda (when he expresses reverence of dāsyā) are not like this however, since it will be established that this nourishes his vātsalya:

*manaso vṛttayo naḥ syuḥ kṛṣṇa pādāmbujāśrayāḥ
vāco 'bhidhāyinīr nāmnāṁ kāyas tat-prahvaṇādiṣu*

May our mental functions always take shelter of Kṛṣṇa's lotus feet, may our words always chant his names, and may our bodies always bow down to him and serve him. (SB 10.47.66)

Another example is this:

*kim asmābhir anirvṛttaṁ deva-deva jagad-guro
bhavatā satya-kāmena yeṣāṁ vāso guror abhūt*

What could I possibly have failed to achieve, O Lord of lords, O universal teacher, since I was able to personally live with you, whose every desire is fulfilled, at the home of our spiritual master? (SB 10.80.44)

Here the combination of Sudāmā's sakhya with dāsya, mixed with aiśvarya-jñāna creates ābhāsa. Sudāmā's sakhya is explained:

*kṛṣṇasyāsīt sakhā kaścid brāhmaṇo brahma-vittamaḥ
virakta indriyārtheṣu praśāntātmā jitendriyaḥ*

Kṛṣṇa had a certain brāhmaṇa friend who was most learned in Vedic knowledge and detached from all sense enjoyment. Furthermore, his mind was peaceful and his senses subdued. (SB 10.80.6)

*kathayām cakratur gāthāḥ pūrvā guru-kule satoh
ātmanor lalitā rājan karau grhya parasparam*

Taking each other's hands, O King, Kṛṣṇa and Sudāmā talked pleasantly about how they once lived together in the school of their guru. (SB 10.80.27)

The solution is the same as with Baladeva (who can possess contrary bhāvas like Kṛṣṇa, explained in anuccheda 172). Śukadeva speaks.

Text 172

Another example is given:

*tvaṁ nyasta-daṇḍa-munibhir gaditānubhāva
ātmātmā-daś ca jagatām iti me vṛto 'si
hitvā bhavad-bhruva udīrita-kāla-vega-
dhvastāśiṣo 'bja-bhava-nāka-patīn kuto 'nye*

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 Brahmā 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? (SB 10.60.39)

You are Paramātmā. You reveal yourself (ātmā-daḥ) to liberated persons. In a person qualified for kānta-bhāva, the mixture with incompatible śānta indicated by the word ātmā creates ābhāsa. This is resolved as follows.

Bhakti with the identity as a servant in kānta-bhāva is acceptable for Rukmiṇī, by taking herself as the Lord's possession, since she is the pinnacle of chastity to her husband. This is indicated in *dāsī-śatā api vibhor vidadhuḥ sma dāsyam*: the queens though having hundreds of servants personally served Kṛṣṇa as servants. (SB 10.59.45) It was suitable for Rukmiṇī to speak in this way to nourish that bhakti (dāsyā) since, as a form of Lakṣmī, her kānta-bhāva is mixed with dāsyā, mixed with knowledge of her svarūpa (śānta). Rukmiṇī speaks.

Text 173

One sees a mixture of śānta and other rasas with the pure kānta-bhāva endowed with pure sweetness in the gopīs.

*na khalu gopīkā-nandano bhavān
akhila-dehinām antarātma-dṛk
vikhanasārthito viśva-guptaye
sakha udeyivān sātvatām kule*

You are not actually the son of the gopī Yaśodā, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Brahmā prayed for you to come and protect the universe, you have now appeared in the Sātvata dynasty. (SB 10.31.4)

This mixture appears because the statements are filled with word play and scolding. The statements should increase the rasa.

There is a mixture of kānta-bhāva with vātsalya in the following:

*baddhānyayā srajā kācit tanvī tatra ulūkhale
badhnāmi bhāṇḍa-bhettāraṁ haiyaṅgava-muṣaṁ tv iti
bhītā su-dṛk pidhāyāsyam bheje bhīti-viḍambanam*

One gopī tied up her slender companion with a flower garland and said, "Now I will bind this boy who has broken the butter pots and stolen the butter to this mortar." The second gopī then covered her face, pretending to be afraid by movements of her eyes. (SB 10.30.23)

This mixture with vātsalya will later be explained in another way.

There is rāsābhāsa by a combination of kānta-bhāva with śānta-rasa in the suggestion of liberation when Śukadeva and Parīkṣit speak:

*duḥsaha-preṣṭha-viraha- tīvra-tāpa-dhutāsubhāḥ
dhyāna-prāptācyutāśleṣa- nirvṛtyā kṣīṇa-maṅgalāḥ
tam eva paramātmānaṁ jāra-buddhyāpi saṅgatāḥ
jahur guṇa-mayaṁ dehaṁ sadyaḥ prakṣīṇa-bandhanāḥ*

For those gopīs who could not go to see Kṛṣṇa, intolerable separation from their beloved caused an intense agony that burned away the pain of temporary separation. By meditating upon him they realized his embrace and experienced the bliss of a sudden internal realization of meeting him. Although Kṛṣṇa is the Supreme Soul, these girls simply thought of him as an illicit lover and associated with him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies. (SB 10.29.10-11)

*kṛṣṇaṁ viduḥ paraṁ kāntaṁ na tu brahmatayā mune
guṇa-pravāhoparamas tāsāṁ guṇa-dhiyāṁ katham*

O sage, the gopīs knew Kṛṣṇa only as their lover, not as the Supreme Brahman with no qualities. So how could these girls, their minds absorbed in his qualities, give up their spiritual qualities and take another body? (SB 10.29.12)

This is resolved in Kṛṣṇa Sandarbha and later in this work. Liberation is mentioned incidentally to show the destruction of obstacles to attaining Kṛṣṇa at that time, not to attain impersonal liberation.

There is also the following description:

*taṁ kācin netra-randhreṇa hṛdi kṛtvā nimīlya ca
pulakāṅgy upaguhyāste yogīvānanda-samplutā*

One gopī took the Lord through the aperture of her eyes and placed him within her heart. Then, with her eyes closed and her bodily hairs standing on end, filled with bliss, she continuously embraced him within. She resembled a yogī meditating upon the Lord. (SB 10.32.8)

The word yogi is neuter singular acting as an adverb. Thus the real meaning is “She embraced Kṛṣṇa in her mind out of shyness and in complete absorption embraced him as if united with him (yogi).” Similarly other passages should be resolved suitably.

One considers the contrary bhāvas in Baladeva and others. Just as Kṛṣṇa has

contrary qualities for various pastimes to produce happiness in his devotees and they are not contradictory because he has acintya-śakti, so others also who are qualified for those pastimes have contradictory qualities. They are qualified for these qualities. Thus Baladeva has vātsalya since he is elder to Kṛṣṇa. He has sakhya since he played intimately with Kṛṣṇa since infancy. He has bhakti (dāsyā-bhāva) since he has knowledge of Kṛṣṇa's supreme powers. These suitable bhāvas appear in Baladeva at the time of Kṛṣṇa's particular pastimes suitable to the bhāvas. Thus there is no contradiction.

In the horikā pastime before killing Śaṅkacūḍa, he sang with Kṛṣṇa. And he delivered a message from Dvārakā to the gopīs. (This is mādhyama with sakhya). This is not contradictory. The same explanation can be given for Uddhava and others.

There are secondary rasas which are incompatible with the main rasa in the following:

*devakī vasudevaś ca vijñāya jagad-īśvarau
kṛta-saṁvandanau putrau sasvajāte na śaṅkitau*

Devakī and Vasudeva, knowing Kṛṣṇa and Balarāma to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons. (SB 10.44.51)

Vātsalya for Kṛṣṇa becomes weakened by combination with bhayānaka-rasa in thinking of Kṛṣṇa. This is resolved by the previous explanation (associates also have contrary qualities at appropriate times).

Ābhāsa of secondary rasas with other secondary rasas

There is also incompatible combination of secondary rasas with other secondary rasas. An example is when Kṛṣṇa entered Kālīya's lake:

*tāṁs tathā katarān vīkṣya bhagavān mādhave balaḥ
prahasya kiñcin novāca prabhāva-jño 'nujasya saḥ*

Balarāma, full of all powers, the master of all knowledge, smiled and said nothing, even though he saw the residents of Vṛndāvana in such distress, since he understood the extraordinary power of his younger brother. (SB10.16.16)

Here Baladeva is aware of Kṛṣṇa's powers, but should show sympathy (karuṇa) for the people of Vraja who lamented for Kṛṣṇa as any devotee in the assembly would. The combination of karuṇa with hāsyā is an ābhāsa. The solution is as previously explained: suitable bhāvas appear in Baladeva, who has various bhāvas, at certain times to nourish the particular pastime. These bhāvas are his assistants in promoting the pastimes. The cause of his laughter was his knowledge of Kṛṣṇa's powers. This sentiment arose and overpowered other bhāvas for protecting the lives of the people. He who is most dear to consciousness and is the knower of what is life-giving became aware of the cowherds. He laughed. This signified "There is no worry." He then acted on their behalf:

*kṛṣṇa-prāṇān nirviśato nandādīn vīkṣya taṁ hradam
pratyāśedhat sa bhagavān rāmaḥ kṛṣṇānubhāva-vit*

Seeing that Nanda Mahārāja and the other cowherd men, who had dedicated their very lives to Kṛṣṇa, were beginning to enter the serpent's lake, Balarāma, giver of joy and full of power, knowing Kṛṣṇa's actual power, restrained them. (SB 10.16.22)

At the end of the pastime, when they attained Kṛṣṇa it is said:

*rāmaś cācyutam āliṅgya jahāsāsyānubhāva-vit
preṁṇā taṁ aṅkam āropya punaḥ punar udaikṣata
gāvo vṛṣā vatsataryo lebhire paramāṁ mudam*

Balarāma embraced his infallible brother and laughed, knowing well the extent of Kṛṣṇa's potency. Out of great feelings of love, Balarāma lifted

Kṛṣṇa up on his lap and repeatedly looked at him. The cows, bulls and young female calves also achieved the highest pleasure. (SB 10.17.16)

Again he laughed, but this was to criticize Kṛṣṇa. But in the pastimes of stealing Rukmiṇī, Balarāma's affection for his brother is described. Therefore there is no irregularity since his bhāvas follow the particular pastime. Thus his laughter is not inappropriate. Śukadeva speaks.

Vyabhicārī and sthāyī ābhāsa

Text 174

Unsuitability of the sthāyī-bhāva is ascertained from the qualities of the prīti. If there is prītyābhāsa (by conflict of the various elements), then there is rasābhāsa. There is ābhāsa with the sthāyī created by unsuitable vyabhicārīs.

*sva-vacas tad ṛtaṁ kartum asmad-dṛg-gocarō bhavān
yad ātthaikānta-bhaktān me nānantaḥ śrīr ajaḥ priyaḥ*

You have said, “Neither Ananta, Goddess Śrī nor unborn Brahmā is dearer to me than my unalloyed devotee.” To prove your own words true, you have now revealed yourself to our eyes. (SB 10.86.32)

Bhakti (dāsyā) is made an ābhāsa by combination with garva (pride), indicated by disregard for Ananta and others. The solution is by another explanation of the text. The Lord says “Ananta as my abode, Śrī, as my wife, and Brahmā, as my son, are not as dear as my pure devotees.” They, as the best devotees, are dearest. To show that you make your words come true, you have become visible to us. You have been merciful to us to allow us to follow after these great devotees to a small degree. The king of Mithila speaks to the Lord.

Text 175

Another example is given:

*tayor itthaṁ bhagavati kṛṣṇe nanda-yaśodayoḥ
vīkṣyānurāgaṁ paramaṁ nandaṁ āhoddhavo mudā*

Uddhava then joyfully addressed Nanda Mahārāja, having clearly seen the supreme loving attraction he and Yaśodā felt for Kṛṣṇa, the Supreme Lord. (SB 10.46.29)

Itthaṁ indicates that he had seen their great suffering in separation. Thus his bhakti, on realizing their great suffering, becomes ābhāsa by unsuitably expressing joy at that time. This is resolved in the same way as Balarāma laughing at Kāliya’s lake. Since he came to console them, it was not suitable to show sorrow. Thus joy arose suitably, born of astonishment at the greatness of their anurāga. Later they were pacified. Śukadeva speaks.

Text 176

Another example of an incompatible vyabhicārī is given:

*ehi vīra grhaṁ yāmo na tvāṁ tyaktum ihotsahe
tvayonmathita-cittāyāḥ prasīda puruṣarṣabha*

Come, O hero, let us go to my house. I cannot bear to leave you here. O best of males, please take pity on me, since you have agitated my mind. (SB 10.42.10)

It is very improper for the woman lover (Kubjā) to show fickleness (cāpalya) in front of all the people. This is an ābhāsa in ujjvala-rasa. The solution is that this is not a fault, because her love was sāmānya (ordinary). Kubjā speaks to the Lord.

Text 177

*vividha-gopa-caraṇeṣu vidagdho
veṇu-vādya urudhā nija-śikṣāḥ
tava sutaḥ sati yadādhara-bimbe
datta-veṇur anayat svara-jātīḥ*

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 devatās listen repeatedly to the sound. (SB 10.35.14)

The section starting with this verse should not be considered fickleness in front of others, contradictory to the gopīs' bhāva, since the pairs of verses are separate discussions. They describe Kṛṣṇa's sweetness in general when they gathered in front of Yaśodā. This is described in certain verses. Thus it is stated in this verse that Indra and others become bewildered also. It is not like the following verse in the same section, where the gopīs discuss among themselves (not in front of Yaśodā), revealing mādhyura-bhāva explicitly.

*vrajati tena vayaṁ sa-vilāsa
vīkṣaṇārpita-manobhava-vegāḥ
kuja-gatiṁ gamitā na vidāmaḥ
kaśmalena kavaraṁ vasanaṁ vā*

Thus we gopīs, who become agitated by Cupid when Kṛṣṇa playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening. (SB 10.35.17)

Other persons show similar bhāva by nature (being women):

*vyoma-yāna-vanitāḥ saha siddhair
vismitās tad upadhārya sa-lajjāḥ
kāma-mārgaṇa-samarpita-cittāḥ
kaśmalaṁ yayur apasmṛta-nīvyāḥ*

At that time the demigoddesses traveling in the sky with their husbands become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of desire, and in their distress they are unaware that the belts of their garments are loosening. (SB 10.35.3)

The following is an expression of general sweetness:

*kunda-dāma-kṛta-kautuka-veṣo
gopa-godhana-vṛto yamunāyām
nanda-sūnur anaghe tava vatso
narma-daḥ praṇayaṇāṁ vijahāra*

O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively enhanced his attire with a jasmine garland, and he is now playing along the Yamunā in the company of the cows and cowherd boys, amusing his dear companions. (SB 10.35.20)

Now, the following verse will be discussed:

*maivaṁ vibho 'rhati bhavān gadituṁ nṛśaṁsaṁ
santyajya sarva-viṣayāṁś tava pāda-mūlam
bhaktā bhajasva duravagraha mā tyajāsmān
devo yathādi-puruṣo bhajate mumukṣūn*

O all-powerful one, you should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Nārāyaṇa, reciprocates with his devotees in their endeavors for liberation. (SB 10.29.31)

Though it appears unsuitable for the gopīs to pray explicitly for his association in a plaintive tone, it will be established later that it conveys the

highest rasa since it will be explained with double meaning, indicating refusal of Kṛṣṇa's invitation.

Anubhāvas and sthāyī ābhāsa

There is also ābhāsa by unsuitable anubhāvas (speaking in this case):

*yadyapy asāv adharmeṇa mām badhnīyād anāgasam
tathāpy enaṁ na hiṁsiṣye bhītaṁ brahma-tanuṁ ripum*

Because he has assumed the form of a brāhmaṇa full of fear, even if he irreligiously arrests me, though I am sinless, I shall not retaliate, although he is my enemy. (SB 8.20.12)

Because Bali uses the word “irreligious,” which should not be used in relation to the Lord, even though it was done with the intention of fooling Śukrācārya, there is ābhāsa of dāsya-rasa (bhakti-maya). But there is no contradiction because at that time his bhakti had not yet appeared. It only developed after being touched by Vāmana’s foot. Bali speaks to Śukrācārya.

Text 178

Here is another example of ābhāsa of anubhāvas:

*jarāsandha-vadhaḥ kṛṣṇa bhūry-arthāyopakalpate
prāyaḥ pāka-vipākena tava cābhimataḥ kratuḥ*

O Kṛṣṇa, the killing of Jarāsandha, which is certainly a reaction of his past sins, will bring immense benefit. It will make possible the sacrificial ceremony you desire. (SB 10.71.10)

To directly address Kṛṣṇa by his name is an ābhāsa in dāsya-rasa. But this is not a fault since this and other names are full of the highest power and it is seen that persons with dāsya-bhāva use these direct names. Yasya nāma mahad yaśaḥ: his name is great fame. (Śvetāśvatāra Upaniṣad) Uddhava speaks to the Lord.

Text 179

Here is another example of an inappropriate anubhāva:

*guru-śuśrūṣaṇe jiṣṇuḥ kṛṣṇaḥ pādāvanejane
pariveṣaṇe drupada-jā karṇo dāne mahā-manāḥ*

Kṛṣṇa washed everyone’s feet, while Draupadī served food, and generous Karṇa gave out the gifts. (SB 10.75.5)

Pādāvajanehas a causative meaning: causing water to wash the feet. Since it was inappropriate for the Pāṇḍava king to engage Kṛṣṇa in this service, his dāsya bhakti develops ābhāsa. However it is said:

*pitāmahasya te yajñe rājasūye mahātmanah
bāndhavāḥ paricaryāyām tasyāsan prema-bandhanāḥ*

At the rājasūya sacrifice of your saintly grandfather, his family members, bound by their love for him, engaged themselves in humble services on his behalf. (SB 10.75.3)

The friends themselves voluntarily engaged in these services. They were not engaged like others were. Thus Kṛṣṇa did this because of his desire. He chose this service. All services were to be covered by others. But washing feet was not, because others thought of their position. Kṛṣṇa thought, “I should take this service since it would be degrading for my friends to do this.” Since his devotees could not overpower his desire, by that strength he engaged in that action. It is seen that he also washed Nārada’s feet. The Lord by his will treats Nārada as a brāhmaṇa and a devotee. The Lord says:

*brahman dhannasya vaktāhaṁ kartā tad-anumoditā
tac chikṣayan lokam imam āsthitaḥ putra mā khidaḥ*

O brāhmaṇa, I am the speaker of religion, its performer and sanctioner. I observe religious principles to teach them to the world, my child, so do not be disturbed. (SB 10.69.40)

Śukadeva speaks the verse.

Text 180

Here is another example of inappropriate anubhāva:

*rāma rāma mahā-bāho kṛṣṇa duṣṭa-nibarhaṇa
ito ’vidūre su-mahad vanam tālāli-saṅkulam*

O Rāma, Rāma, mighty-armed one! O Kṛṣṇa, destroyer of the miscreants! Not far from here is a very great forest filled with rows of palm trees. (SB 10.15.21)

There is an ābhāsa of sakhya by unsuitably urging their friends to go to a fearful place. Actually however, telling Kṛṣṇa and Balarāma to do this is not unsuitable since the boys know Kṛṣṇa has prowess just as they do. Having

similar vīra natures, they do this to nourish prīti for him. Arjuna’s actions are similar:

*sākaṁ kṛṣṇena sannaddho vihartuṁ vipinaṁ mahat
bahu-vyāla-mṛgākīrṇaṁ prāviśat para-vīra-hā*

Arjuna went to sport with Kṛṣṇa in a large forest filled with fierce animals. (SB 10.58.14)

He went out of prema (knowing Kṛṣṇa’s powers), to destroy huge beasts doing destructive activities. The cowherds express their knowledge of Kṛṣṇa’s powers in the following:

*asmān kim atra grasitā niviṣṭān
ayaṁ tathā ced bakavad vinaṅkṣyati
kṣaṇād aneneti bakāry-uśan-mukhaṁ
vīkṣyoddhasantaḥ kara-tāḍanair yayuḥ*

“Has this living creature come to swallow us if we enter it? If he does so, he will immediately be killed like Bakāsura by Kṛṣṇa, without delay.” (SB 10.12.24)

Śukadeva speaks.

Text 181

Inappropriate anubhāvas are found in the water play in Dvārakā:

*na calasi na vadasy udāra-buddhe
kṣīti-dhara cintayase mahāntam artham
api bata vasu deva-nandanāṅghriṁ
vayam iva kāmāyase stanair vidhartum*

O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the treasure of the feet of Vasudeva’s son? (SB 10.90.22)

There is an ābhāsa of kānta-bhāva by unsuitably saying the name of the father-in-law (Vasudeva). This may be resolved by taking another meaning. We desire the feet of the chief son (nandana) of a worshipable father (deva), our husband—we desire his feet which are the greatest treasure (vasu). Those feet were fixed in their minds. Notwithstanding, the fault can also be

resolved because by chance they used such words in a state of madness to indicate attachment to his feet. The queens speak.

Text 182

Here is another example of inappropriate anubhāva:

*tam ātmajair dr̥ṣṭibhir antarātmanā
duranta-bhāvāḥ parirebhire patim |
niruddham apy āsravad ambu netrayor
vilajjatīnām bhṛgu-varya vaiklavāt ||*

The queens first embraced the Lord through their sons, and then with their eyes, and then with their subtle bodies so that no one could see. O chief amongst the Bhṛgus, though they tried to restrain their tears because of embarrassment, they inadvertently shed some tears. (SB 1.11.32)

They had passionate bhāva (duranta). Though they tried to restrain tears, the tears flowed forth. Embracing through their sons (ātmā-jaiḥ) is an ābhāsa for kānta-bhāva since it is unsuitable to enjoy conjugal love through sons. However, they did this to nourish sāmānya prīti (general affection), not their kānta-bhāva. They nourished kānta-bhāva by their eyes and subtle body. Therefore there is no fault. Sūta speaks.

Uddīpana and sthāyī ābhāsa

Text 183

Now examples of ābhāsa created by unsuitable vibhāvas will be given. First unsuitable uddīpanas will be shown.

*yad arcitaṁ brahma-bhavādibhiḥ suraiḥ
śriyā ca devyā munibhiḥ sa-sātvataiḥ
go-cāraṇāyānucaraiś carad vane
yad gopikānām kuca-kumkumāṅkitam*

Those lotus feet are worshiped by Brahmā, Śiva and all the other devatās, by Lakṣmī and her associates and by devotees in this world, as well as the followers of Pañcarātra. Upon those lotus feet the Lord walks about the forest while herding the cows with his companions, and those feet are smeared with the kumkuma from the gopīs’ breasts. (SB 10.38.8)

The dāsyā-bhāva of Akrūra becomes an ābhāsa by the unsuitable mixture with details about confidential pastimes of the gopīs. Here is the solution. Akrūra was thinking only how bhakti in general could be easily attained. He was not seeking out a particular confidential pastime. The commentary says “He mentions the gopīs to show that prema was easily attainable.” Thus there is no fault since his intention in pointing out the gopīs was to stimulate his bhakti (dāsyā), not to desire mādhyā-bhāva.

That is how the following is also explained:

*samarhaṇaṁ yatra nidhāya kauśikas
tathā baliś cāpa jagat-trayendratām
yad vā vihāre vraja-yoṣitām śramaṁ
sparśena saugandhika-gandhy apānudat*

By offering water to that lotus hand, Purandara and Bali earned the status of Indra, and during the pastimes of therāsa dance, the Lord relieved the gopīs’ fatigue instantly by the touch of his fragrant hand. (SB 10.38.17)

Akrūra speaks.

Text 184

In ujjala-rasa, a son is an unsuitable uddīpana.

*yam vai muhuḥ pitṛ-sarūpa-nijeśa-bhāvās
tan-mātaro yad abhajan raha-rūḍha-bhāvāḥ
citram na tat khalu ramāspada-bimba-bimbe
kāme smare 'kṣa-viṣaye kim utānya-nāryaḥ*

It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for him as if he were their own Lord. After all, the son exactly resembled his father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Kṛṣṇa, the shelter of the goddess of fortune, and appeared before their eyes as Cupid himself. Since even those on the level of his mother felt conjugal attraction for him, then what to speak of how other women felt when they saw him? (SB 10.55.40)

This will be resolved later.

Ālambana and sthāyī ābhāsa

In the category of unsuitable ālambana, an unsuitable ādhāra (āśraya) of prīti causes ābhāsa. Sentiments in the wives of the brāhmaṇas, the Pulinda women and female deer are considered unsuitable ādhāras.

There can also be an unsuitable viṣaya. Here is an example:

*akṣaṇvatām phalam idaṁ na paraṁ vidāmaḥ
sakhyaḥ paśūn anaviveśayator vayasyaiḥ
vaktraṁ vrajeśa-sutayor anu veṇu juṣṭam
yair vā nipītam anurakta-kaṭākṣa-mokṣam*

O friends! We do not know any other success for those with eyes than the face of the younger one who plays the flute--the face experienced as he casts a side glance of love, the face tasted by people with eyes-- as the two sons of Nanda take the cows from forest to forest along with their friends. (SB 10.21.7)

Though Balarāma is part of Kṛṣṇa's group, he is not suitable as the viṣaya of preyasī-bhāva for these gopīs, since he is not actually Kṛṣṇa. Thus there seems to be an ābhāsa in ujjala-rasa. Actually however it will later be explained that they desire the face playing the flute among the two boys (ie. Kṛṣṇa). Thus, excellence of rasa results. That is explained in the commentary also.

Balarāma did have pastimes with gopīs:

*dvau māsau tatra cāvātsīn madhuṁ mādhaveṇ eva ca
rāmaḥ kṣapāsu bhagavān gopīnām ratim āvahan*

Balarāma resided there for the two months of Madhu and Mādhava, and during the nights he gave his cowherd girlfriends conjugal pleasure. (SB 10.65.17)

At the time of Kṛṣṇa's conjugal pastimes in Vraja however, the gopīs mentioned in this verse had not appeared in the pastimes, being too young. The gopīs of Vraja speak.

Ābhāsa in other objects

Text 185

There can be an ābhāsa created by mixing unsuitable bhāvas towards others. In describing Devahūti it is said:

*kāmaḥ sa bhūyān naradeva te 'syāḥ
putryāḥ samāmnāya-vidhau pratītaḥ
ka eva te tanayām nādriyeta
svayaiva kāntyā kṣipatīm iva śriyam*

O King! Let the desire of your daughter, recognized by the scripture, be fulfilled. Who would not respect your daughter whose beauty decries that of Lakṣmī? (SB 3.22.16)

Kardama's dāsyā bhakti for the Lord develops ābhāsa by uttering this description of Devahūti (whose beauty defeats Lakṣmī's). However śriyam actually means prakṛti, the wealth of the universe. The meaning is "Her beauty defeats the wealth of the universe." Thus there is no fault. Kardama speaks.

Text 186

Here is another example:

*uvāsa tasyām katicin mithilāyām samā vibhuḥ
mānitaḥ prīti-yuktena janakena mahātmanā
tato 'śikṣad gadām kale dhārtarāṣṭraḥ suyodhanaḥ*

The almighty Balarāma stayed in Mithilā for several years, honored by his affectionate devotee Janaka Mahārāja. During that time Duryodhana learned from Balarāma the art of fighting with a club. (SB 10.57.26)

Balarāma (vibhuḥ) lived in Mithila and was respected (mānitaḥ). (It does not mean that Duryodhana is addressed as vibhu and lived in Mithilā.) Śukadeva speaks.

Rasollāsa

Text 187

Other rasābhāsas will be resolved later. It was previously said that some unsuitable combinations produce bliss in rasa (rasollāsa) if they increase a suitable sthāyī by special methods. By a combination of principal rasas there can arise principal joy in rasa.

*aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām
yan-mitrām paramānandam pūrṇam brahma sanātanam*

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 Kṛṣṇa gave them prema, which is the highest bliss, eternal and complete as Brahman. (SB 10.14.32)

In this verse Brahmā experiences jñāna-bhakti and friendship in relation to the people of Vraja. Experiencing friendliness is proper since other bhāvas become distasteful when one tastes Kṛṣṇa's natural bhāvas. Jñāna-bhakti is indicated by the word Brahman. But the thought of unsuitable jñāna-bhakti produces excellence, since it is used to praise Kṛṣṇa's associates in a roundabout way, in order to astonish his friends who were tinged by a trace of jñāna-bhakti.

The following should be understood in the same way:

*ittham satām brahma-sukhānubhūtyā dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa sākam vijahruḥ kṛta-puṇya-puñjāḥ*

In this way with an abundance of splendor caused by Kṛṣṇa, they played with him, who was pure consciousness known as Brahman for the jñānīs, who was the Supreme Lord for the devotees with dāsyā-bhāva and who was an ordinary human child for those covered by material illusion. (SB 10.12.11)

*bhrātreḥ bhagavān kṛṣṇaḥ śaraṇyo bhakta-vatsalaḥ
pāitṛ-śvasreyān smarati rāmaś cāmburuhekṣaṇaḥ*

Does my nephew lotus-eyed Kṛṣṇa, the Supreme Lord and the compassionate shelter of his devotees, still remember his aunt's sons? And does Balarāma remember them also? (SB 10.49.9)

Aiśvarya-jñāna-dāsyā-bhakti is unsuitable for Kuntī, an aunt. Vātsalya is suitable. But that dāsyā is suggested by the word Bhagavān. This is overshadowed however by the words bhrātreyā (nephew) and pitṛṣvaseyān (aunt). By mentioned “lotus-eyed” vātsalya becomes strong, and there is increase in rasa. Kuntī speaks.

Text 188

In Rāma’s pastimes of pure mādhyura, Hanumān shows pure dāsyā-bhāva combined with sweetness (intimacy). This bhāva sometimes becomes filled with knowledge of Rāma’s powers and svarūpa, which is not a so suitable combination. Later however, this becomes excellent by turning into sweetness. Thus rasa is increased. His acknowledgement of Rāma’s greatness, mixing aiśvarya (power) and sweetness is expressed in the following:

*om namo bhagavate uttamaślokāya nama
ārya-lakṣaṇa-śīla-vratāya nama upaśikṣitātmana
upāsita-lokāya namaḥ sādhu-vāda-nikaṣaṇāya nama
brahmaṇya-devāya mahā-puruṣāya mahā-rājāya namaḥ*

I offer respects to the Supreme Lord, most praiseworthy, who is the personification of the best markings, qualities and vows. I offer respects to the Lord who accepted teachings from others, and who is worshipped by all types of people. I offer respects to the Lord who makes all good qualities the most excellent. I offer respects to the Lord worshipped by the brāhmaṇas, who is the great personality, the great king. (SB 5.19.3)

Text 189

Om namo bhagavate indicates his aiśvarya. Uttamaślokāya indicates his mādhyura. Svarūpa-jñāna is shown by *yat tad viśuddhānubhava-mātram ekam*: I surrender with certainty to the Lord who is realized as one alone. (SB 5.10.4) Yat tat means the famous, dark green form of Rāma. He is said to be one manifestation only (mātram), since he is considered to be made of properties emanating from his svarūpa such as form and qualities, like the qualities of whiteness or brilliance in the light of the sun. That the properties are his svarūpa-śakti was established in Bhagavat Sandarbha. Thus the Lord is one only (ekam). His śakti is also beyond māyā. *Sva-tejasā dhvasta-guṇa-*

vyavastham: he is devoid of *māyā* by the power of his *svarūpa-śakti*. He is devoid of all disturbances(*praśāntam*). He is realized only (*anubhava-mātram*). This is because he is not seen (*pratyak*).

Na cakṣuṣā paśyanta rūpam asya: one cannot see his form with the eye. (Kaṭha Upaniṣad 2.39)

yam evaiṣa vṛṇute tena labhyas tasyaiṣā ātmā vivṛṇute tanuṁ svām
The Lord reveals his form to the person he chooses. (Kaṭha Upaniṣad 1.2.23)
Why? He is without material name and form.

etās tistro devatā anena jīvenātmanānupraviśya nāma-rūpe vyākaravāṇī
Entering the three devatās as jīva, I will reveal name and form. (Chāndogya Upaniṣad 6.3.2)

This is because he is without *ahaṅkāra* (*niraham*). The word *ātmā* mentioned in the Upaniṣad refers to the *jīva-śakti* of *Paramātmā*, the *aṁśa* of *Paramātmā*. That is made clear with the phrase *anena jīvena ātmanā*. “Entering the three devatās” means “absorption in *upādhis* like fire, water and earth.” That occurs because of the imposition of *ahaṅkāra* on the *jīva*. Situated as *antaryāmī*, the Lord is devoid of names and forms produced as *upādhis*, since he is not covered by matter, though situated in it. Since the Lord is devoid of *ahaṅkāra*, revealing (material) names and forms does not apply to him.

“The form of Rāma is not perceived by everyone.” He is realized by the pure hearted (*sudhiyopalambhanam*). By a pure heart he is realized in his *svarūpa*. *Brahmā* says *nātaḥ paraṁ parama yad bhavataḥ svarūpam*: O supreme, I do not see your supreme form. (SB 3.9.3)

Text 190

“What is the purpose of appearing in this world in that form?” Though there are secondary purposes, the main purpose is to reveal the sweetness of his pastimes to his devotees.

*martyāvatāras tv iha martya-śikṣaṇaṁ
rakṣo-vadhāyaiva na kevalaṁ vibhoḥ
kuto 'nyathā syād ramataḥ sva ātmanaḥ
sītā-kṛtāni vyasanānīśvarasya*

The appearance of the Lord in this world as a human was not only for the purpose of killing Rāvaṇa, but to teach the human beings. Otherwise, why would the Lord, the enjoyer who is satisfied in himself, suffer in separation from Sītā? (SB 5.19.5)

The word *tu* removes doubt. His appearance in the world is not only for killing those who harass the devotees but for teaching the humans. He appears in order to teach the humans. Revealing the difficulty of material association to the materialists is an accompanying purpose. The purpose is to reveal to those with impressions of *bhakti* the sweetness of his special pastimes with separation and union, which melt the heart. That is the purpose. If the purpose was only to kill demons, then why would he suffer in separation from Sītā (*seta-kṛtāni vyasanāni*), since the Lord enjoys in *Vaikuṇṭha* in one form, and enjoys within all beings, full of all powers, as *Paramātmā*? He has the power to kill the demons by his mind without any suffering. However, for revealing his sweetness, all this takes place.

Text 191

The great sweetness of his mercy and pastimes has been praised. The suffering due to separation from Sītā is included in the sweetness of the pastimes. It is not a fault. That is shown. The pastime is not material. It does not arise from attachment to desire. It arises for showing special mercy to his special devotees.

*na vai sa ātmātmavatām suhṛttamaḥ
saktas tri-lokyām bhagavān vāsudevaḥ
na strī-kṛtaṁ kāśmalam aśnuvīta
na lakṣmaṇaṁ cāpi vihātum arhati*

Rāma, *Paramātmā*, the best friend of the devotees, full of six qualities as *Bhagavān*, *Vāsudeva*, is not attached to the three worlds. Otherwise, he should not have become bewildered by a woman, and should not have given up *Lakṣmaṇa*. (SB 5.19.6)

He is not attached to the three worlds because he is *Paramātmā* (*ātmā*), full of all powers (*Bhagavān*) and the shelter of all (*vāsudevaḥ*). He is the best friend of the devotees, who have possessiveness of him (*ātmavatām*), for whom he exists as the master. Therefore he could not undergo suffering caused by attachment to a women, like others. But he would undergo

suffering for Sītā, who is the object of his love, which causes such suffering, since she has the greatest possessiveness of him. Giving up Lakṣmaṇa, though he was a great devotee, since he interrupted Rāma's consultation with Devadūta, could also not have been done. Later he ascended to his abode with Sītā, Lakṣmaṇa and others who were waiting for his coming to Svarga. We also see that he is even now with Sītā in Kimpuruṣa-varṣa. Thus he only appeared to suffer in order to preserve the conventions.

Text 192

In order to reinforce this meaning, two verses speak of the supreme position of the highest sweetness predominated by showing mercy because of the devotee's bhakti alone.

*na janma nūnaṁ mahato na saubhagaṁ
na vāṅ na buddhir nākṛtis toṣa-hetuḥ
tair yad viśṛṣṭān api no vanaukasaś
cakāra sakhye bata lakṣmaṇāgrajaḥ*

The Lord is not pleased by one's birth in a great dynasty, by beauty, by eloquence, by intelligence or by caste, because Rāma, the older brother of Lakṣmaṇa, accepted as his friends us forest dwellers, who are devoid of those assets. (SB 5.19.7)

Rāma is not pleased with birth from a great person (mahataḥ) or with beauty (saubhagam) or by caste (ākṛtiḥ) because (yat) he made friends with us, who had been rejected (viśṛṣṭān) by birth (Hanumān speaks) since he was satisfied with our bhakti, which took the form of looking for Sītā, his highest devotee. He was the elder brother of Lakṣmaṇa, qualified with all good qualities and markings, and gave joy to Sumitrā. Though we were qualified as servants, he accepted us as friends, playing with us. Or Sugrīva can be the person indicated in this verse.

Text 193

Therefore it is said:

*suro 'suro vāpy atha vānaro naraḥ
sarvātmanā yaḥ sukṛtajñam uttamam
bhajeta rāmaṁ manujākṛtiṁ hariṁ
ya uttarān anayat kosalān divam iti*

Whether one is a devatā, demon, monkey or man, one should worship by all methods excellent Rāma, in the form of a human, who accepts worship easily, and who took all the inhabitants of Ayodhyā to Vaikuṇṭha. (SB 5.19.8)

Previously it was shown that oneworships the highest svarūpa of the Lord in human form by bhakti with knowledge of the Lord's svarūpa. Now, one should worship the Lord in human form by bhakti with knowledge of the Lord's sweetness. But other human forms like Kapila are rejected. Thus Rāma alone is specifically mentioned. He has unsurpassed qualities (uttamam). He is satisfied with even a little bhakti (sukṛtajñam). Hanumān speaks the verses from 187 to 192

Text 194

By joking and puns, the joy of rasa becomes more attractive than previously because of the excellence of one's bhāva as in SB 10.23.31 and SB 10.29.32 (already explained). By combination with incompatible secondary rasas the main rasa increases, as in SB 10.60.45 (already explained). In that verse, by a combination with unsuitable bībhatsa-rasa acting as an enemy, the rasa becomes excellent by crooked words which praise kānta-bhāva for Kṛṣṇa. This produced joy of rasa.

Here is another example of incompatible secondary rasa with primary rasa which increases the rasa:

*yā vīrya-śulkena hṛtāḥ svayaṁvare
pramathya caidya-pramukhān hi śuṣmīṇaḥ |
pradyumna-sāmbāmba-sutādayo 'parā
yās cāhṛtā bhauma-vadhe sahasraśaḥ ||
etāḥ param strītvam apāstapeśalam
nirasta-śaucam bata sādhu kurvate |
yāsām grhāt puṣkara-locanaḥ patir
na jātv apaity āhṛtibhir hṛdi sprśan ||*

Rukmiṇī, Jāmbavatī, Nāgnajitī and others, who were taken away at the price of valor after Kṛṣṇa defeated strong kings headed by Śīsupāla and others in the thousands, who were accepted by himon killing Narakāśura, and who had been impure and had lost all auspiciousness, then became the best of women, because lotus-eyed Kṛṣṇa, increasing the bliss in their hearts by bringing things to them, never left their houses. (SB 1.10.29-30)

They were the best of women (strītvam). These were lower in grade than Rukmiṇī and others. They had lost all auspiciousness and purity, unlike Rukmiṇī and others. These women with their faults were purified by Rukmiṇī by her fame. The reason for making them pure, removing all faults and giving all good qualities, is given. By gifts suitable to beloveds, he attracted their minds and never left their houses. This verse shows a mixture with bībhatsa (being controlled by women) but this is explained as increasing the rasa, as with previous examples. The Kuru women speak.

Text 195

Rasa increases by a combination of unsuitable primary rasas with secondary rasas.

*gopyo 'nurakta-manaso bhagavaty anante
tat-sauhṛda-smita-viloka-giraḥ smarantyaḥ
graste 'hinā priyatame bhṛśa-duḥkha-taptāḥ
śūnyam priya-vyatihṛtaṁ dadṛśus tri-lokam*

When the young gopīs, whose minds were constantly attached to Kṛṣṇa, the unlimited Supreme Lord, held in the snake's coils, became filled with intense grief for their dear most and remembered his loving friendship, his smiling glances and his talks with them. They saw that the entire universe, having lost its senses because of the condition of their beloved, had become completely empty. (SB 10.16.20)

The secondary rasa, karuṇa is suitable. Sambhoga in ujjala-rasa is unsuitable to its enemy. However, the combination with his smiles and glances increases the lamentation when they remember them, with a trace of those bhāvas manifesting. Thus rasa increases. Śukadeva speaks.

Text 196

Rasa increases by a combination of unsuitable vyabhicārīs with primary rasas.

*tā vāryamāṇāḥ patibhiḥ pitṛbhir bhrātṛ-bandhubhiḥ
govindāpahṛtātmāno na nyavartanta mohitāḥ*

Their husbands, fathers, brothers and other relatives tried to stop them, but they had lost all discrimination, since Kṛṣṇa had already stolen their hearts.

They refused to turn back. Thus they could not be prevented. (SB 10.29.8)

Though this impulsive fickleness is unsuitable in front of elders, in this case it produces excellence of kānta-bhāva in the form of mahābhāva, devoid of consideration of all else, with interruption caused by extreme bewilderment (moha). Thus there is increase of rasa. Śukadeva speaks.

Text 197

Other examples could also be raised. It was also said that there is joy in rasābhāsa by the strength of the unsuitable sthāyī. Here is an example.

*yuvām na naḥ sutau sākṣāt pradhāna-puruṣeśvarau
bhū-bhāra-kṣatra-kṣapaṇa avatīrṇau tathāttha ha*

You are not our sons but the very Lords of both material nature and its creator [Mahā-Viṣṇu]. As you yourself have told us, you have descended to rid the earth of the rulers who are a heavy burden upon her. (SB 10.85.18)

The combination with dāsyā bhakti (unsuitable sthāyī), which overpowers vātsalya suitable to Vasudeva who manifests the mood of a father, does not produce rasa. The solution is the same as with Baladeva's display of various bhāvas. These solutions to rasābhāsa take place in persons who are faultless. In other persons however this cannot be done. Thus rasābhāsa should be avoided in other persons. Examples of joy in rasa by combinations of suitable elements with suitable sthāyī should also be found. Vasudeva speaks the verse.

Primary Rasas

Śānta-rasa or jñāna-bhakti-maya-rasa

Text 198

Now rasa with special prīti should be discussed. In this, there is śānta-rasa also called jñāna-bhakti-maya-rasa. The ālambana of this rasa is the four armed Bhagavān, the viṣaya of jñāna-bhakti, appearing as supreme Brahman. The ādhāras are great jñāni-bhaktas within the Lord's pastimes. This form of the Lord is described when the Kumāras go to Vaikuṇṭha:

*evam tadaiva bhagavān aravinda-nābhaḥ
svānām vibudhya sad-atikramam ārya-hṛdyaḥ
tasmin yayau paramahaṁsa-mahā-munīnām
anveṣaṇīya-caraṇau calayan saha-śrīḥ*

At that moment, the Lord, with lotus navel, who appears within the hearts of the deserving, understanding that his servants had offended the Kumāras, came to the seventh gate with Lakṣmī, moving his feet which should be sought by the great renounced sages. (SB 3.15.37)

Jñāni-bhaktas are described in the phrase *ātmārāmāś ca munayaḥ*. (SB 1.7.10) The Kumāras are in this category. Since Śukadeva (who was an ātmārāma) became absorbed in Bhāgavatam by attraction to the sweetness of the rasa in its pastimes, if one thinks of the Bhāgavatam as the supreme scripture, one will develop greed for the Lord.

The uddīpanas of śānta-rasa are the Lord's qualities, actions and objects. The qualities of the Lord that excite this rasa are the Lord's limbs full of eternity, knowledge and bliss, the Lord always being situated in his svarūpa, his position as Bhagavān, his position as Paramātmā, his prominence of vidyā-śakti, his all-pervading nature, his ability to give liberation to the demons he kills, his dearness to śānta-bhaktas, his sense control, mental control, peacefulness, purity, and his astonishing forms. His actions are protecting devotees. The objects which act as uddīpanas are the Lord's places, tulasī, dust of jñāni-bhaktas and the principal Upaniṣads.

The anubhāvas in jñāna-bhakti-rasa are praising the Lord's qualities, uttering

the names of Parabrahman and Paramātmā, being favorable to Bhagavān while criticizing the happiness of Brahman, looking at the tip of the nose, acting like an avadhūta, showing jñāna-mudrā, yawning, stretching the body, bowing to the Lord and praising the Lord. The sāttvika-bhāvas are generally of a lower level.

The vyabhicārī-bhāvas are nirveda, dhṛti, harṣa, mati, smṛti, viṣāda, utsuka, āvega and vitarka.

The sthāyī-bhāva is described in this way:

*yo 'ntarhito hṛdi gato 'pi durātmanāṁ tvam
so 'dyaiva no nayana-mūlam ananta rāddhaḥ*

O lord of unlimited qualities! He who resides in the heart, invisible to the sinful, today has been seen by our eyes. (SB 3.15.46)

The rasa is as follows:

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣāṁ api citta-tanvoḥ*

The wind carrying the aroma of tulasī which had touched the filaments of the Lord's toe nails on his lotus feet entered their minds through the nostrils and began to agitate their minds and bodies, even though they were fixed in Brahman. (SB 3.15.43)

In this verse, the ālambana is the lotus-eyed Lord. The uddīpana is the air. The anubhāva of both udbhāsvara and sāttvika types is disturbance of the body (tanu-saṅkṣobha).[\[13\]](#) Joy which disturbs the heart (citta-saṅkṣobha) is the vyabhicārī-bhāva. The jñāna-bhakti sthāyī is indicated by their being fixed in Brahman (akṣara-juṣāṁ). Jñāna-bhakti-maya-rasa results by virtue of experiencing these elements together.

Bhakti-maya-rasa

Āśraya-bhakti

In bhakti-maya-rasa (general dāsyā) first āśraya-bhakti-maya-rasa is illustrated. The ālambana is Kṛṣṇa, the shelter of āśraya-bhakti, appearing as the protector. The ādhāras are the great pālyas (protected persons) in his pastimes. For devotees of Mathurā, Dvārakā and other places, the form of Kṛṣṇa becomes the form of the supreme Lord, with human elements predominating (Viṣṇu). But for the people of Vraja he has only the human form with extreme sweetness as the predominating influence.

The pālyas are of two types: ordinary or external devotees, who take up duties of ruling the material world, and internal devotees, who take the shadow of his feet as their very life. Though Brahmā and Śiva are among the rulers of the material world, because of their special bhakti they are internal pālyas.

Among the internal devotees there are three types: ordinary, the inhabitants of Dvārakā or Mathurā and the inhabitants of Vraja. Ordinary pālyas are the kings imprisoned by Jarāsandha and particular sages. Pālyas of the other two types are the general multitude of devotees in those places.

Among the uddīpanas for the pālyas the Lord's qualities are as follows. Among all the forms of the supreme Lord, he is Bhagavān, he is the seed of all avatāras, he attracts the ātmārāmas, he gives the bhāva of a great devotee to Pūtanā and others because she adopted the dress of a devotee; he is Paramātmā; his amśa Mahāviṣṇu has unlimited universes in his pores.

Among the human forms of the Lord, he is the ocean of mercy, protector of those who take shelter, possessor of inconceivable, great śakti, most worshipable, omniscient, fixed in his vows, prosperous, forgiving, gentle, truthful, clever, all auspicious, dharmic, sees through the eyes of scripture, is friendly to devotees, generous, famous, alert in senses (ojas), mind (saha), body (bala), influence, and is controlled by prema.

Jāti as uddīpana for those who see him as the supreme Lord is his form as a cowherd or kṣatriya, but these are seen as roles taken up by the supreme

Lord. Dark complexion and kaiśora age remind these devotees of the supreme Lord. Those who see him in his human form see him as the best of cowherds or kṣatriyas, or the best of kaiśora persons.

The activities are uddīpanas. For those who see him as the supreme Lord, the activities as uddīpanas are creating and maintaining the worlds, showing the universal form as well as the actions mentioned next. For those who see him in the human form, the actions are destroying demons, protecting the devotees, and glancing with mercy.

The objects are his weapons, instruments, ornaments, places, marks on his feet and the devotees. For those who see him as the supreme Lord these items are astonishing. For those who see him as human, the objects are taken to be ordinary, though they are actually extraordinary.

Time for both types as uddīpana consists of his birth, his victories etc.

The anubhāvas are living near the Lord, and singing his names and qualities filled with his influence, and also things previously mentioned for śānta-rasa.

The vyabhicārīs are harṣa, garva and dhṛti when meeting the Lord. In separation, there are klama (glāni) and vyādhi. In both situations there are nirveda, śaṅkā, viṣāda, dainya, cintā, smṛti, vrīḍa, mati and mṛti. An example of qualities in union is this:

*viśuddhayā dhāraṇayā hatāśubhas
tad-īkṣayaivāśu gatā-yudha-śramaḥ |
nivṛtta-sarvendriya-vṛtti-vibhramas
tuṣṭāva janyaṁ viśṛja janārdanam ||*

As Bhīṣma, free of all inauspiciousness by his pure concentration, free of physical fatigue from fighting and free of wandering senses by Kṛṣṇa's glance of mercy, left his body, he began to praise Kṛṣṇa. (SB 1.9.31)

*yudhi turaga-rajo-vidhūmra-viṣvak-
kaca-lulita-śramavāry-alaṅkṛtāsyē |
mama niśīta-śarair vibhidyamāna-
tvaci vilasat-kavace 'stu kṛṣṇa ātmā ||*

May my mind concentrate on Kṛṣṇa, whose face was decorated with hair covered with the dust raised by horses, tossed all about because of the speed of his driving, and with perspiration because of his great effort in

protecting Arjuna, whose armor shone brightly, pierced slightly by my sharp arrows. (SB 1.9.34)

He also expresses misery (dainya) at offending the Lord.

*śīta-viśikha-hato viśīrṇa-daṁśaḥ
kṣataja-paripluta ātatāyino me |
prasabham abhisasāra mad-vadhārthaṁ
sa bhavatu me bhagavān gatiṁ mukundaḥ ||*

O Kṛṣṇa! Let my only goal be Mukunda, who, afflicted by my sharp arrows, armor broken, covered in blood, rushed towards me, his enemy, with great force, in order to kill me. (SB 1.9.38)

Sūta speaks.

Text 199

The sthāyī is called āśraya-bhakti.

*bhavāya naṣ tvaṁ bhava viśva-bhāvana
tvam eva mātātha suhṛt-patiḥ pitā |
tvaṁ sad-gurur naḥ paramaṁ ca daivataṁ
yasyānuvṛtṭyā kṛtino babhūvima ||*

Protector of the universe! Work for our best interests! You alone are our mother, father, friend and master. You are our guru and supreme deity, by following whom we have become successful. (SB 1.11.7)

This is understood to be an example of bhakti-rasa made astonishing with a mixture of the elements. The people of Dvārakā had sāttvika-bhāvas with udbhāsvara anubhāvas for the vibhāva (Kṛṣṇa).

*sad-bhāvaś ced vibhāvāder dvayor ekasya vā bhavet |
jhaṭīty anya-samākṣepāt tadā doṣo na vidyate ||*

If it is concluded that rasa suddenly appears from one or two of the elements like vibhāva with a suggestion of other elements, there is no fault. (Sāhitya-darpaṇa 3.17)

Due to the context, there were hints of other elements. The people of Dvārakā speak to the Lord.

Text 200

There are two types of bhakti-maya rasa: in separation and in union. Separation has two types: having never met the Lord and separation after meeting. Union has two types: after the two types of separation. A first meeting, is called siddhi and meeting after separation is called tuṣṭi.

Here is an example of never having met the Lord:

*iti māgadha-saṁruddhā bhavad-darśana-kaṅkṣiṇaḥ
prapannāḥ pāda-mūlāṁ te dīnānāṁ śaṁ vidhīyatām*

This is the message of the kings imprisoned by Jarāsandha, who all hanker for your audience, having surrendered to your feet. Please bestow good fortune on these poor souls. (SB 10.70.31)

They desire to see the Lord after being freed from bondage. This shows the sthāyī. The ālambana is his feet. The uddīpana is being imprisoned, a contrary influence. The udbhāsva is surrender. The vyabhicārīs are autsukya and dainya. By that, sāttvika-bhāvas are understood to arise. The messenger sent by the kings speaks to the Lord.

Text 201

After this they met the Lord. This siddhi is described:

*pibanta iva cakṣurbhyaṁ lihanta iva jihvayā
jighranta iva nāsābhyāṁ rambhanta iva bāhubhiḥ
praṇemur hata-pāpmāno mūrdhabhiḥ pādayor hareḥ*

The kings seemed to drink his beauty with their eyes, lick him with their tongues, relish his fragrance with their nostrils and embrace him with their arms. Their past sins now eradicated, the kings all bowed down to Kṛṣṇa, placing their heads at his feet.

*kṛṣṇa-sandarśanāhlāda dhvasta-saṁrodhana-klamāḥ
praśaśaṁsur hr̥ṣīkeśaṁ gīrbhiḥ prāñjalayo nṛpāḥ*

The ecstasy of beholding Kṛṣṇa having dispelled the weariness of their imprisonment, the kings stood with joined palms and offered words of praise to that supreme master of the senses. (SB10.73.5-7)

Some metaphors are given. Since the eyes were wide on seeing his astonishing form, they seemed to drink the form. They seemed to lick the lotus feet endowed with sweet scent with their tongues, since their mouths

opened wide. They seemed to smell him with their nostrils. When their nostrils became wide simultaneously, it seemed that all their limbs were smelling him. For that purpose it seemed the nostrils opened widely. Because they were devotees their desire to lick and smell his limbs was appropriate. When they waved their arms in complete ecstasy, it seemed that they embraced his lotus feet. The purport is that they were completely overcome with bliss. Śukadeva speaks.

Text 202

Now separation of the āśraya-bhakti devotee will be discussed.

*yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhr̥d-didṛkṣayā |
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṁ vināḥkṣṇor iva naś tavācyuta ||*

O lotus-eyed Lord! When you go to Hastināpura or Vraja to see your friends, one moment becomes like a trillion years for us, who belong to you, and who become like eyes without the sun. (SB 1.11.9)

The influence of separation of the citizens of Dvārakā is evident in their words. Similarly the inhabitants of Vraja say:

*yadu-patir dvirada-rāja-vihāro
yāminī-patir ivaiṣa dinānte
mudita-vaktra upayāti durantaṁ
mocayan vraja-gavāṁ dina-tāpam*

With cheerful face, the master of the cowherds, moving with the grace of a regal elephant, like the rising moon in the evening, returns in the evening, relieving the cows of Vraja from the pain experienced during the day. (SB 10.35.25)

The old and young cows left in Vraja felt pain during the day. What to speak of the humans?

Meeting after the separation called tuṣṭi is described for the people of Dvārakā:

*ānartān sa upavrajya svṛddhāñ jana-padān svakān |
dadhmau daravaraṁ teṣāṁ viṣādaṁ śamayann iva ||*

Arriving at his own prosperous city of Dvārakā, Kṛṣṇa, allaying the suffering of the inhabitants, blew the best of conch shells. (SB 1.11.1)

The word iva is here merely ornamental. Sūta speaks.

Text 203

In the previous verse about the people of Vraja in separation, a meeting is also evident at the end of the day. The gopīs express the joy of the inhabitants of Vraja on being with Kṛṣṇa:

*vṛndāvanam sakhi bhuvo vitanoti kīrtim
yad devakī-suta-padāmbuja-labdha-lakṣmi
govinda-veṇum anu matta-mayūra-nṛtyam
prekṣyādri-sānv-avaratānya-samasta-sattvam*

O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī, with peacocks dancing madly when they hear Govinda's flute, with all other creatures remaining stunned on the top of the hills as they watch the dancing. (SB 10.21.10)

*hanta citram abalāḥ śṛñutedam
hāra-hāsa urasi sthira-vidyut
nanda-sūnur ayam āta-janānām
narma-do yarhi kūjita-veṇuḥ*

O girls! This son of Nanda, who gives joy to the distressed, bears motionless lightning on his chest and has an attractive smile. (SB 10.35.4)

Dāsyā-bhakti

Now dāsyā-bhakti-maya-rasa will be discussed. The ālambana is Kṛṣṇa, the shelter of dāsyā-bhakti, appearing as the master. The ādhāras are his servants attractive to him, who participate in his pastimes. Kṛṣṇa has the form of the supreme Lord and with human form, as was previously analyzed (for the pālyas). There are two types of devotees based on these conceptions of the Lord. These are divided into three types: those who tend his body, attendants and servants. Those who tend his body are those who massage him, those who offer betel, cloth, and scents. The attendants are advisors, chariot drivers, commanders of armies, justice ministers, district supervisors and those who by skill in knowledge etc. enliven the assembly. Since priests are predominant elders they are included in the category of gurus (elders), but they are attendants (pārṣadas) in part. The servants are horsemen, foot soldiers and craftsmen. Generally those who tend his body are dearest, and pārṣadas are next, followed by servants. Uddhava, Dārūka and others who are pārṣadas also have excellence of bodily service. They surpass all others.

Uddhava is the best:

*athaitat paramaṁ guhyaṁ śṛṇvato yadu-nandana
su-gopyam api vakṣyāmi tvaṁ me bhṛtyaḥ suhṛt sakhā*

O beloved of the Yadu dynasty! Because you are my servant, well-wisher and friend, I shall now speak to you who listen well the supreme secret. (SB 11.11.49)

The uddīpanas are the same as those of āśraya-bhakti. Particularly for the servers of the body the qualities are beauty and softness of his body. The activities are sleeping, eating etc. The objects are articles suitable for his service and his remnants. Among the attendants, the qualities are his power as king etc. Among the servants the qualities are majesty etc.

The anubhāvas are as previously mentioned. In union, they engage in their duties. At the time of service they lament when they shiver or become stunned. Their special quality is absorption in their duties. Trembling etc. are common to all and stronger than in the pālyas. One can draw similar conclusions in other rasas also. Even in separation they seek to do service or

they serve deities of the Lord.

The vyabhicārī-bhāvas are as previously described. The sthāyī is called dāśya-bhakti. It is predominated by aiśvarya-jñāna in Akrūra and others. In Uddhava, though aiśvarya-jñāna is present, madhuryā-jñāna predominates.

The people of Vraja have only mādhyura. Their prīti is bhakti-maya because of the presence of reverence. They see him as the son of the king of the cowherds with great powers and qualities.

*dadarśa kṛṣṇaṁ rāmaṁ ca vraje go-dohanaṁ gatau
pīta-nīlāmbara-dharau śarad-amburahekṣaṇau*

Akrūra then saw Kṛṣṇa and Balarāma in the village of Vraja, going to milk the cows. Kṛṣṇa wore yellow garments, Balarāma blue, and their eyes resembled autumnal lotuses. (SB 10.38.28)

Though Akrūra saw Kṛṣṇa with his sweetness at the Yamunā, prominent knowledge of Kṛṣṇa's aiśvarya is clear because his astonishment was nourished by that aiśvarya. The prominence of mādhyura-jñāna in Uddhava is evident when he praises the good fortune of the people of Gokula. After Kṛṣṇa's disappearance Uddhava states that remembering Kṛṣṇa absorbed in his human pastimes increases the pain of separation, even though he knows Kṛṣṇa is all powerful.

*viḍambanaṁ yad vasudeva-gehe
vraje ca vāso 'ri-bhayād iva svayaṁ
purād vyavātsīd yad-ananta-vīryaḥ*

Kṛṣṇa's appearance in the prison house of Kāṁsa in miserable circumstances, his stay in Vraja out of fear of enemies, and his leaving Mathurā though he has infinite power used to give me great suffering. (SB 3.2.16)

Text 204

Uddhava praises Kṛṣṇa:

*yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam*

Kṛṣṇa possesses a form suitable for human pastimes to show the full capacity of his yoga-māyā. That form astonishes even the lord of Vaiṣṇava. It is the pinnacle of auspicious qualities and enhances the beauty of his ornaments. (SB 3.2.12)

Later Uddhava describes his pastimes with their sweetness.

*vasudevasya devakyām jāto bhojendra-bandhane
cikīrṣur bhagavān asyāḥ śam ajenābhiyācitah*

Born in the womb of Devakī to Vasudeva in the prison of Kāṁsa, Kṛṣṇa desired to give happiness to the earth at the request of Brahmā.

*tato nanda-vrajam itah pitrā kāmśād vibibhyatā
ekādaśa samās tatra gūḍhārciḥ sa-balo 'vasat*

His father, afraid of Kāṁsa, brought him to Vraja and for eleven years he lived there with Balarāma, like a covered flame.

*parīto vatsapair vatsāṁś cārayan vyaharad vibhuḥ
yamunopavane kūjad- dvija-saṅkulitāṅghriḥ*

Herding the calves and surrounded by his young friends, the Lord played on the bank of the Yamunā in forests whose trees were filled with chirping birds.

*kaumārīm darśayaṁś ceṣṭām prekṣaṇīyām vrajaukasām
rudann iva hasan mugdha- bāla-siṁhāvalokanaḥ*

Showing his attractive infant pastimes to the people of Vraja, he would pretend to weep to get what he wanted and laugh when he got those things. When demons attacked, he appeared like a young lion, showing his bravery in spite of his fear. (SB 3.2.25-28)

Pretending to weep is an activity of Kṛṣṇa during his infancy in front of his mother. Uddhava speaks.

Text 205

The pure mādhyama of people living Vraja (with dāsyā-bhakti) is described:

*pāda-saṁvāhanaṁ cakruḥ kecit tasya mahātmanaḥ
apare hata-pāpmāno vyajanaiḥ samavījayan*

Some of the cowherd boys would then massage his lotus feet, and others,

qualified by being free of all sin, would expertly fan him. (SB 10.15.17)

Some would massage the feet of Kṛṣṇa endowed with great qualities (mahātmanah). These boys were without sin, unlike us, who, because of sin, do not have this opportunity. This indicates Śukadeva's humble position, with great desire. Śukadeva speaks.

Text 206

Another example of dāsyā-bhakti (servant) in Vraja is given:

*hantāyam adrīr abalā hari-dāsa-vāryō
yad rāma-kṛṣṇa-caraṇa-sparśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayor tayoṛ yat
pānīya-sūyavasa-kandara-kandamūlaiḥ*

Of all the servants, this Govardhana Hill is the best! O my friends! This hill, blissful with the touch of the feet of Kṛṣṇa and Balarāma, along with their calves, cows and cowherd friends, gives respect with all kinds of necessities—water for drinking, honey, very soft grass, caves, bulbs and roots. (SB 10.21.18)

The meaning is clear. The gopīs speak.

Text 207

The mixture of vibhāva and other elements with the sthāyī produces astonishing dāsyā-bhakti-rasa. In that rasa, the separation of the servants is of two types as with the pālyas: not having met at all and separation after meeting. Here is an example of separation from not having met, by a person with dāsyā-bhakti (pāriṣada):

*apy adya viṣṇor manujatvam īyūṣo
bhārāvatārāya bhuvo nijecchayā
lāvaṇya-dhāmno bhavitopalambhanam
mahyam na na syāt phalam añjasā dṛśaḥ*

I am going to see Kṛṣṇa, who spreads his powers everywhere, who is the reservoir of all beauty, and who by his own sweet has now assumed a humanlike form to relieve the earth of her burden. If I see him, will not my eyes be successful? No, certainly they will. (SB 10.38.10)

The meaning is clear. Akrūra speaks.

Text 208

Finally attaining the Lord (siddhi) is described:

*bhagavad-darśanāhlāda- bāṣpa-paryākulekṣaṇaḥ
pulaḥcitāṅga autkaṇṭhyāt svākhyāne nāśakan nṛpa*

The joy of seeing the Supreme Lord flooded Akrūra's eyes with tears and decorated his limbs with eruptions of ecstasy. He felt such eagerness that he could not speak to present himself, O King. (SB 10.38.35)

He could not say, "I, Akrūra, offer you respects." Śukadeva speaks.

Text 209

Separation when Lord goes away (after meeting) is described:

*iti bhāgavataḥ prṣṭaḥkṣattrā vārtāṁ priyāśrayām
prativaktum na cotseha autkaṇṭhyāt smāriteśvaraḥ*

When Vidura asked Uddhava for news concerning Kṛṣṇa, Uddhava could not reply out of pain due to separation from Kṛṣṇa, but he began to remember the Lord.

*yaḥ pañca-hāyano mātrāprātar-āśāya yācitāḥ
tan naicchad racayan yasyasaparyām bāla-līlayā*

Making an image of Kṛṣṇa, Uddhava used to offer items of worship to it, and when his mother called him for breakfast, he did not want to eat while his worship was incomplete.

*sa kathāṁ sevayā tasyakale na jarasāṁ gataḥ
prṣṭo vārtāṁ pratibrūyādbhartuḥ pādāṁ anusmaran*

How could Uddhava, who did not age because of his service to the Lord, when asked by Vidura for news about Kṛṣṇa, reply, since he began immediately thinking of the Lord's lotus feet? (SB 3.2.1-3)

Uddhava was asked by Vidura (kṣātrā). Uddhava did not age (na jarasam) during the time that Kṛṣṇa stayed on earth for a hundred and twenty-five human years. It is established in Kṛṣṇa Sandarbha that he was eternal in his age like Kṛṣṇa, who was of similar age. *Noddhavo 'ṇv api man-nyūnaḥ*: Uddhava is not less than me. (SB 3.4.31)

tatra pravayaso 'py āsan yuvāno 'ti-balaujaṣaḥ

pibanto 'kṣair mukundasya mukhāmbuja-sudhām muhuḥ

Even the most elderly inhabitants of the city appeared youthful, full of strength and vitality, for with their eyes they constantly drank the elixir of Mukunda's lotus face. (SB 10.45.19)

What to speak of the close associates not aging? Śukadeva speaks.

Text 210

In this way Uddhava laments, criticizing himself and his relatives.

*kṛṣṇa-dyumaṇi nimlocegīrṇeṣv ajagareṇa ha
kim nu naḥ kuśalam brūyāṁgata-śrīṣu grheṣv aham*

Since Kṛṣṇa has disappeared like the sun, how can I describe the condition of us, his friends, devoid of splendor, whose houses have been swallowed by the snake of lamentation?

*durbhago bata loko 'yaṁyadavo nitarām api
ye saṁvasanto na vidurharim mīnā ivoḍupam*

The inhabitants of Dvārakā and the Yādavas more so, who live together with the Lord, having a close relationship with the Lord since they do not know that Kṛṣṇa is the Supreme Lord, are most unfortunate, just as fish in the Milk Ocean do not recognize the greatness of the moon situated in the water, and think of it as another fish. (SB 3.2.7-8)

Meeting during separation, similar to tuṣṭi, should be described. There is an internal appearance (sphūrṭi) of the Lord, as if directly meeting him.

*sa muhūrtam abhūt tūṣṇīm kṛṣṇāṅghri-sudhayā bhṛśam
tīvreṇa bhakti-yogenanimagnaḥ sādhu nirvṛtaḥ*

For forty-eight minutes he remained silent, since he had become peaceful and blissful, being submerged in the sweetness of Kṛṣṇa's lotus feet which arose from prema caused by intense separation. (SB 3.2.4)

The meaning is clear. Śukadeva speaks.

Text 211

When Vraja was inundated with suffering from separation, by mercy the Lord appeared constantly to some of them in order to maintain the activities of Vraja. Thus it is described that some were happy when Uddhava arrived.

*vāsitārthe 'bhiyudhyadbhir nāditam śuśmibhir vṛṣaiḥ
dhāvantībhiś ca vāsrābhir udho-bhāraiḥ sva-vatsakān*

Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows; with the mooing of cows, burdened by their udders, chasing after their calves. (SB 10.46.9)

*tā dīpa-dīptair maṇibhir virejū
rajjūr vikarṣad-bhuja-kaṅkaṇa-srajaḥ
calan-nitamba-stana-hāra-kuṇḍala-
tviṣat-kapolāruṇa-kuṅkumānanāḥ*

As they pulled on the churning ropes with their bangled arms, the women of Vraja shone with the splendor of their jewels, which reflected the lamps' light. Their hips, breasts and necklaces moved about, and their faces, anointed with reddish kuṅkuma, glowed radiantly with the luster of their earrings reflecting from their cheeks. (SB 10.46.45)

He was instructed to go to Vraja by Kṛṣṇa for his parents and the gopīs. Since his parents and others constantly displayed only suffering, it was not possible for others to be happy. Nanda said:

*api smarati naḥ kṛṣṇo mātaram suhṛdaḥ sakhīn
gopān vrajam cātma-nātham gāvo vṛndāvanam girim*

Does Kṛṣṇa remember us? Does he remember his mother and his friends and well-wishers? Does he remember the cowherds and their village of Vraja, of which he is the master? Does he remember the cows, Vṛndāvana forest and Govardhana Hill? (SB 10.46.18)

When Uddhava stayed there, almost everyone experienced Kṛṣṇa's sphūrti. This is described in the following:

*uvāsa katicin māsān gopīnām vinudan śucaḥ
kṛṣṇa-līlā-kathām gāyan ramayām āsa gokulam*

Uddhava remained there for several months, dispelling the gopīs' sorrow by chanting the topics of Kṛṣṇa's pastimes. Thus he brought joy to all the people of Gokula.

*yāvanty ahāni nandasya vraje 'vātsīt sa uddhavaḥ
vrajaukasām kṣaṇa-prāyāṇy āsan kṛṣṇasya vārtayā*

All the days that Uddhava dwelled in Nanda's cowherd village seemed like a single moment to the residents of Vraja, for Uddhava was always discussing Kṛṣṇa.

*sarid-vana-giri-droṇīr vīkṣan kusumitān drumān
kṛṣṇam saṁsmārayan reme hari-dāso vrajaukasām*

That servant of Kṛṣṇa was satisfied by giving them direct association with Kṛṣṇa and seeing the rivers, forests, mountains, valleys and flowering trees of Vraja. (SB 10.47.54-56)

Saṁsmārayan means that he gave them a vision of Kṛṣṇa. Because of this, their sorrow was dissipated (vinudan śucaḥ). Śukadeva speaks.

Text 212

Uddhava attained direct meeting with the Lord (tuṣṭi).

*tatas tam antar hṛdi sanniveśya
gato mahā-bhāgavato viśālām
yathopadiṣṭām jagad-eka-bandhunā
tapaḥ samāsthāya harer agād gatim*

Thereupon, placing the Lord deeply within his heart, the great devotee Uddhava went to Badarikāśrama. After engaging there in austerities, he attained the Lord's personal abode (eternal Dvārakā), just as stated by the Lord, the only friend in the universe, by the Lord's arrangement. (SB 11.29.47)

He attained the place (gatim) taught to him by the Lord in the Third Canto.

*vedāham antar manasīpsitam te
dadāmi yat tad duravāpam anyaiḥ*

I know the desire in your heart. I will give you what is rarely attained by others. (SB 3.4.11)

Kṛṣṇa promised to give what Uddhava desired. To fulfill your desire I will give what is rarely attained by others. *Purā mayā proktam ajāya nābhye*: previously at the beginning of creation, I spoke to Brahmā sitting on his lotus. (SB 3.4.13) He gave the Bhāgavatam in condensed form. Hearing the promise, Uddhava revealed his most desired object with great longing:

ko nv īśa te pāda-saroja-bhājām

*sudurlabho 'rtheṣu caturṣv apīha
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ*

What among the four goals of artha, dharma, kāma and mokṣa is difficult to achieve for one who worships your lotus feet? O Lord! I therefore do not accept these things, since I am enthusiastically engaged in serving your lotus feet. (SB 3.4.15)

He then reveals his bewilderment (SB 3.4.16), but this was to get explanations directly from the Lord to give others faith, since Uddhava had full knowledge as the Lord states in SB 3.4.31 (Uddhava is not less than me.) He then prays for the Lord's instructions so that he can cross the ocean of suffering caused by separation and the suffering caused by people's bewilderment. *Jñānaṁ paraṁ svātma-rahāḥ-prakāśam provāca kasmāi*: you spoke this highest, complete knowledge which reveals what is difficult to understand about yourself to Brahmā. (SB 3.4.18)

Crossing the suffering was based on the secret knowledge of the Lord. Uddhava tells Vidura that the Lord gave him his desire:

*ity āvedita-hārdāya mahyaṁ sa bhagavān paraḥ
ādideśāravindākṣa ātmanaḥ paramāṁ sthitim*

When I asked the lotus-eyed Lord what I desired in my heart, he explained to me his supreme position. (SB 3.4.19)

The Lord revealed Vaikuṇṭha to Brahmā in the Second Canto and he showed Uddhava his highest abode, Dvārakā. The powerful form of Dvārakā is explained in Bhagavat Sandarbha. It is also explained in the condensed Bhāgavatam, the catuḥ-ślokī. There, it is also understood that the Lord has various pastimes and is controlled by his devotee. By his realization of Dvārakā and the teachings, Uddhava became fixed. Both were suitable for Uddhava. Thus he went to the destination taught by the Lord. After teaching Uddhava, the Lord says:

*jñāne karmaṇi yoge ca vārtāyāṁ daṇḍa-dhāraṇe
yāvān artho nṛṇāṁ tāta tāvāṁs te 'haṁ catur-vidhaḥ*

Through analytical knowledge, ritualistic work, mystic yoga, mundane business and politics, people seek to advance in religiosity, economic

development, sense gratification and liberation. Whatever men can accomplish in these multifarious ways I give to my devotee. (SB 11.29.33)

The attainment of Kṛṣṇa's form by Uddhava is understood to be previous to Śukadeva preaching Bhāgavatam. To teach this knowledge, Uddhava was kept on earth. Later, because the mission was fulfilled, it was no longer necessary for him to stay. It should be understood that Uddhava also attained Kṛṣṇa in Vraja in an expanded form.[\[14\]](#) This is understood from his strong desire:

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajāṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-pada-vīm śrutibhir vimṛgyām*

The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken their relatives and the path of dharma to obtain the lotus feet of Mukunda, Kṛṣṇa, which even the Vedas pursue. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs bless them with the dust of their lotus feet. (SB 10.47.61)

Śukadeva speaks.

Praśraya-bhakti-maya-rasa

Text 213

Now praśraya-bhakti-maya-rasa will be discussed. The ālambana is Kṛṣṇa, the viṣaya of praśraya- bhakti, appearing as one who caresses. He takes two forms: the supreme Lord and the human form. Those who take shelter of these forms are the lālyas (to be caressed, his children). Those who relate to the form of the supreme Lord are Brahmā and others (who are sons).[\[15\]](#) Those who relate to the human form for shelter are the young boys of Gokula portrayed in the meditation on the ten syllable mantra.[\[16\]](#) Those sons born in Dvārakā take shelter of both forms. All these are sons, younger brothers, sons of brothers and similar persons. Some are very similar in qualities and some very similar in form and some very similar in qualities and form.

Similarity in qualities is described:

*ekaikaśas tāḥ kṛṣṇasya putrān daśa-daśābalāḥ
ajījanann anavamān pituḥ sarvātma-sampadā*

Each of Kṛṣṇa's wives gave birth to ten sons, who were not less than their father, having all his personal opulence. (SB 10.61.1)

Text 214

The similar qualities of Sāmba were praised by Kṛṣṇa:

jāmbavatyāḥ sutā hy ete sāmbādyāḥ pitṛ-sammatāḥ

These ten sons of Jāmbavatī, headed by Sāmba, were approved by their father. (SB 10.61.12)

Text 215

In the Eleventh Canto it is related that Sāmba performed unbecoming actions (in relation to the sages) but this was by the will of Kṛṣṇa to show proper conduct. Among the sons, Rukmiṇī's were the best.

*cārudeṣṇaḥ sudeṣṇaś ca cārudehaś ca vīryavān
sucāruś cāruguptaś ca bhadra-cārus tathā paraḥ
cārucandro vicāruś ca cāruś ca daśamo hareḥ*

pradyumna-pramukhā jātā rukmiṇyām nāvamāḥ pituḥ

The first son of Queen Rukmiṇī was Pradyumna, and also born of her were Cārudeṣṇa, Sudeṣṇa and the powerful Cārudeha, along with Sucāru, Cārugupta, Bhadracāru, Cārucandra, Vicāru and Cāru, the tenth. None of these sons of Kṛṣṇa was less than his father. (SB 10.61.8-9)

Though it was stated already in the first verse of the chapter, none of the sons were less than their father, it is repeated here to indicate that these sons were the best. Śukadeva speaks the verses.

Text 216

Pradyumna was the best of all:

*katham tv anena samprāptam sārūpyam śārṅga-dhanvanam
ākṛtyāvayavair gatyā svara-hāsāvalokanaiḥ*

But how is it that this young man so much resembles my own Lord, Kṛṣṇa, the wielder of Śārṅga, in his bodily form and his limbs, in his gait and the tone of his voice, and in his smiling glance? (SB 10.55.33)

The meaning is clear. Rukmiṇī speaks.

Text 217

Furthermore it is said:

*yam vai muhuḥ pitṛ-sarūpa-niṣeṣa-bhāvās
tan-mātaro yad abhajan raharūḍha-bhāvāḥ
citram na tat khalu ramāspada-bimba-bimbe
kāme smare 'kṣa-viṣaye kim utānya-nāryaḥ*

It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for him as if he were their own Lord. After all, the son exactly resembled his father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Kṛṣṇa, the shelter of the goddess of fortune, and appeared before their eyes as Cupid himself. Since even those on the level of his mother felt conjugal attraction for him, then what to speak of how other women felt when they saw him? (SB 10.55.40)

The mothers came to see Pradyumna (tam) and out of shyness hid themselves (raha abhajan). It was not surprising that they came to see him

because he was the exact image of the form that Lakṣmī serves (ramāspada-bimba). The child, being similar to his father, would stimulate feelings of vātsalya in the mothers. That they hid themselves is also not surprising because they had a sphūrṭi (bhāvāḥ) of Kṛṣṇa (nijeśa) as their master, not their husband, since Pradyumna was so similar to his father (pitṛ-svarūpa). It is proper to flee because of shyness, so they could serve him privately. It was already stated that they hid themselves in shyness in SB 10.55.27-28.

Because of the sphūrṭi of their master, they developed kānta-bhāva (rūḍha-bhāvāḥ), firmly rooted in Kṛṣṇa. Sometimes īśvara-bhāva may develop in some people because of seeing someone similar to the Lord but the bhāva of a husband does not develop in all. Rukmiṇī did not develop this īśvara-bhāva on seeing Pradyumna that developed in others who had similar vātsalya. She always saw him as a son by his similarity to his father. Rukmiṇī says:

*katham tv anena samprāptam sārūpyam śārṅga-dhanvanam
ākṛtyāvayavair gatyā svara-hāsāvalokanaiḥ*

But how is it that this young man so much resembles my own Lord, Kṛṣṇa, the wielder of Śārṅga, in his bodily form and his limbs, in his gait and the tone of his voice, and in his smiling glance? (SB 10.55.33)

*sa eva vā bhaven nūnam yo me garbhe dhṛto 'rbhakaḥ
amuṣmin prītir adhikā vāmaḥ sphurati me bhujāḥ*

Yes, he must be the same child I bore in my womb, since I feel great affection for him and my left arm is quivering. (SB 10.55.34)

If these women mistook him because he was a likeness of Lakṣmī's consort, how would other women react on seeing to the most enchanting person (kāme), a portion of the spiritual Cupid belonging to the shelter of Lakṣmī, whose portion exists in the material world, who, just on being remembered (smare), causes agitation? They would become completely bewildered.

Śukadeva speaks.

Text 218

Now the uddīpanas for the lālyas will be discussed. The qualities are Kṛṣṇa glancing and smiling with paternal affection at the devotee. His fame,

intelligence and strength have qualities of supreme greatness. His jāti and actions are appropriate to that.

Anubhāvas are now discussed. Infants request him and ask questions without restraint in a soft voice. They take support of his finger or arm to stand up. They nestle on his lap. They accept his chewed betel. When they are older they give up unrestrained actions, imitate Kṛṣṇa's actions and follow his instructions. Both young and older children follow after him.

All the sāttvika-bhāvas manifest in them. The vyabhicārīs are the same as those of āśraya-bhaktas. The sthāyī is called praśraya (affectionate)-bhakti. It is given this name because there is a feeling of helplessness as the seed of praśraya, since during infancy the devotee feels he is the object of Kṛṣṇa's affectionate attention. This is understood from examples of infants. An example of children of another age is as follows:

*pradyumnaś cārudeṣṇaś ca sāmbo jāmbavatī-sutaḥ |
prahaṛṣa-vegocchaśita- śayanāsana-bhojanāḥ ||
vāraṇendraṁ puraskṛtya brāhmaṇaiḥ sasumaṅgalaiḥ |
śaṅkha-tūrya-ninādena brahma-ghoṣeṇa cādr̥tāḥ |
pratyujjagmū rathair hr̥ṣṭāḥ praṇayāgata-sādhvasāḥ ||*

Pradyumna, Cārudeṣṇa, Sāmbo, the son of Jāmbavatī, neglecting eating, sitting, and sleeping out of great bliss, overjoyed and enthusiastic, excited from love, putting the best elephants in front, went out with brāhmaṇas decorated auspiciously, accompanied by chanting of mantras and the sounds of conches and tūryas.(SB 1.11.17-18)

Praṇaya here means special bhakti (praśraya-bhakti). Sūta speaks.

Vātsalya-rasa

Text 219

Separation and meeting exist in praśraya-bhakti-maya-rasa, endowed with vibhāva and other elements, as was previously discussed in āśraya-bhakti-maya-rasa. Thus the discussion of bhakti-maya-rasa (consisting of āśraya, dāśya and praśraya) has been completed.

Vātsalya-rasa filled with parental affection will now be discussed. The ālambana is Kṛṣṇa as viṣaya of vātsalya, appearing as someone to be caressed and cared for. The ādhāra are elders such as his parents. Kṛṣṇa has only a human form in this rasa. The elders such as Vasudeva, Devakī and Kuntī have vātsalya mixed with āśraya-bhakti. Pure vātsalya exists in Yaśodā, Nanda and cowherds of the same age. They have natural skill suitable as parents:

*gopyaḥ saṁspṛṣṭa-salilā aṅgeṣu karayoḥ pṛthak
nyasyātmāny atha bālasya bīja-nyāsam akurvata*

The gopīs first performed ācamana. They purified their bodies and hands with the nyāsa-mantra and then applied the same mantra upon the body of the child. (SB 10.6.21)

Among the uddīpanas are Kṛṣṇa's qualities. First an example of his quality of making others pamper him is given:

*tām stanya-kāma āsādy mathnantīm jananīm hariḥ
grhītvā dadhi-manthānam nyasedhat prītim āvahan*

While mother Yaśodā was churning butter, Kṛṣṇa, desiring to drink the milk of her breast, appeared before her, and increased her affection when he caught hold of the churning rod and prevented her from churning. (SB 10.9.4)

The meaning is clear. Śukadeva speaks.

Text 220

*uvāca pitarāv etya sāgrajaḥ sātvanarṣabhaḥ
praśrayāvanataḥ prīṇann amba tāteti sādaram*

Kṛṣṇa, the greatest of the Sātvatas, approached his parents with his elder

brother. Humbly bowing his head and gratifying them by respectfully addressing them as “My dear mother” and “My dear father,” Kṛṣṇa spoke. (SB 10.45.2)

His parents are Vasudeva and Devakī. Prīṇan means “pleasing them.” Śukadeva speaks.

Text 221

His infantile fickleness is described:

*śṛṅgy-agni-damṣṭry-asi-jala-dvija-kaṇṭakebhyaḥ
krīḍā-parāv aticalau sva-sutau niṣeddhum
grhyāṇi kartum api yatra na taj-jananyau
śekāta āpatur alam manaso 'navasthām*

When mother Yaśodā and Rohiṇī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats, and by thorns, swords and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time, they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds. (SB 10.8.25)

Text 222

Another example is given:

*kṛṣṇasya gopyo ruciraṁ vīkṣya kaumāra-cāpalam
śṛṇvantyāḥ kila tan-mātur iti hocyā samāgatāḥ*

Observing the very attractive childhood restlessness of Kṛṣṇa, all the gopīs in the neighborhood, would approach mother Yaśodā and speak to her as follows in order to hear about Kṛṣṇa’s activities again and again. (SB 10.8.28)

*vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ
steyam svādv atty atha dadhi-payaḥ kalpitaiḥ steya-yogaiḥ
markān bhokṣyaṁ vibhajati sa cen nātti bhāṇḍam bhinnatti
dravyālābhe sagṛha-kupito yāty upakrośya tokān*

Your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes he devises some process by which he

steals palatable curd, butter and milk, which he then eats and drinks. When the monkeys assemble, he divides it with them, and when the monkeys have their bellies so full that they won't take more, he breaks the pots. Sometimes, if he gets no opportunity to steal butter or milk from a house, he will be angry at the householders, and will make the small children cry and then run away. (SB 10.8.29)

Text 223

The gopīs in vātsalya mentioned in the verse are women of the age of Yāśodā--relatives and aunts. At other times Kṛṣṇa's qualities which act as uddīpanas are his modesty, shyness, sweet speech, innocence and generosity. This is illustrated at Kurukṣetra.

*kṛṣṇa-rāmau pariṣvajya pitarāv abhivādya ca
na kiñcanocatuḥ premṇā sāsru-kaṇṭhau kurūdvaha*

O hero of the Kurus, Kṛṣṇa and Balarāma embraced their parents and bowed down to them, but their throats were so choked up with tears of love that the two Lords could say nothing. (SB 10.82.34)

Though the elders thought of Kṛṣṇa as an infant, when he showed boldness at the sacrifice for Indra, he gave the elders happiness. The beauty of his limbs and age and his endowment of all wonderful qualities increases till full kaiśora. This beauty is always present in him.

An example of his beauty is given:

*kālena vrajatālpēna gokule rāma-keśavau
jānubhyāṁ saha pāṇibhyāṁ riṅgamāṇau vijahratuḥ*

After a short time passed, both brothers, Balarāma and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of their hands and knees and thus wandered about. (SB 10.8.21)

The meaning is clear.

Text 224

Another example is given:

*kālenālpēna rājarṣe rāmaḥ kṛṣṇaś ca gokule
aghrṣṭa-jānubhiḥ padbhir vicakramatur añjasā*

O sage among kings! Within a very short time both Balarāma and Kṛṣṇa began to walk very easily in Gokula on their legs, without the need to crawl. (SB 10.8.26)

The meaning is clear. Śukadeva speaks.

Text 225

Jāti as uddīpana is the same as previous rasas. The activities are his birth and playing as an infant.

His birth is shown:

*nandas tv ātmaja utpanne jātāhlādo mahā-manāḥ
āhūya viprān veda-jñān snātaḥ śucir alaṅkṛtaḥ*

When Kṛṣṇa appeared as his son Nanda Mahārāja, fully devoted, was overwhelmed by jubilation. After bathing and purifying himself and dressing properly, he invited brāhmaṇas who knew how to recite Vedic mantras. (SB 10.5.1)

His play as a child is illustrated:

*tāv aṅghri-yugmam anukṛṣya sarīṣṛpantau
ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāṁ anusṛtya lokam
mugdha-prabhītavad upeyatur anti mātroh*

When Kṛṣṇa and Balarāma, with the strength of their legs, crawled about zigzag in the muddy places of Vraja, the sound of their ankle bells was very charming. Pleased by the sound of other people's ankle bells, they used to follow these people, but when they saw that these were other people, they became afraid and returned to their real mothers. (SB 10.8.22)

*yarhy aṅganā-darśanīya-kumāra-līlāv
antar-vraje tad abalāḥ pragrhīta-pucchaiḥ
vatsair itas tata ubhāv anukṛṣyamāṇau
prekṣantya ujjhita-grhā jahṛṣur hasantyaḥ*

The cowherd ladies, giving up their household chores, would stare intently at the two boys engaged in infant pastimes, as they firmly caught the tails of calves and were dragged from place to place in Vraja. The women laughed and become filled with joy. (SB 10.8.24)

The meaning is clear. Śukadeva speaks.

Text 226

Not only is his infant play acts an uddīpana. In paugaṇḍa and other ages, his respect for those worthy of respect becomes an uddīpana for vātsalya. The objects which act as uddīpana are his implements and clothing. Time as an uddīpana is his birthday:

*kadācid autthānika-kautukāplave
janmarkṣa-yoge samaveta-yoṣitām
vāditra-gīta-dvija-mantra-vācakaiś
cakāra sūnor abhiṣecanaṁ satī*

On the occasion of a bath for the child when he could raise himself in bed, when the moon was in Rohiṇī constellation, Yaśodā, expert in ceremonies, performed the bathing ceremony for her only son with the assembled women, to the accompaniment of music, singing and brāhmaṇas' chanting. (SB 10.7.4)

The meaning is clear. Śukadeva speaks.

Text 227

Udbhāsvaras among the anubhāvas are now shown. Caring for the boys is an example:

*tayor yaśodā-rohiṇyau putrayoḥ putra-vatsale
yathā-kāmaṁ yathā-kālaṁ vyadhataṁ paramāśiṣaḥ*

Mother Yaśodā and mother Rohiṇī, acting most affectionately toward their two sons, offered all the best things to them in response to their every desire and at the various appropriate times.

*gatādhvāna-śramau tatra majjanonmardanādibhiḥ
nīvīm vasiṭvā rucirāṁ divya-srag-gandha-maṇḍitau*

By being bathed and massaged, the two young boys were relieved of the weariness caused by walking on the country roads. Then they were dressed in attractive robes and decorated with transcendental garlands and fragrances.

*janany-upahrtaṁ prāśya svādy annam upalālitaḥ
saṁviśya vara-śayyāyāṁ sukhaṁ suṣupatur vraje*

After dining sumptuously on the delicious food given them by their mothers and being pampered in various ways, the two brothers lay down upon their excellent beds and happily went to sleep in the village of Vraja. (SB 10.15.44-46)

The meaning is clear. Śukadeva speaks.

Text 228

Smelling his head is an anubhāva:

*nandaḥ sva-putram ādāya pretyāgatam udāra-dhīḥ
mūrdhny upāghrāya paramām mudam 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, and by formally smelling his son's head since he had come from a distance, Nanda Mahārāja enjoyed the highest bliss. (SB 10.6.43)

The meaning is clear. Śukadeva speaks.

Text 229

Giving blessings is an anubhāva for vātsalya-rasa:

*tā āśiṣaḥ prayuñjānās ciraṁ pāhīti bālake
haridrā-cūrṇa-tailādbhiḥ siñcantyo 'janam ujjaguḥ*

Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, "May you become the King of Vraja and long maintain all its inhabitants." They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers. (SB 10.5.12)

The meaning is clear. Śukadeva speaks.

Text 230

Giving beneficial instruction is an anubhāva of vātsalya:

*kṛṣṇa kṛṣṇāravindākṣa tāta ehi stanam piba
alam viharaiḥ kṣut-kṣāntaḥ krīḍā-śrānto 'si putraka*

My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, you must be very tired because of hunger and the fatigue of playing so long. There is no need to play any longer. (SB 10.11.15)

Yaśodā speaks to Kṛṣṇa.

Text 231

These are the common anubhāvas of vātsalya. The parents have special anubhāvas. They scold him in order to correct his behavior.

*ekadā krīḍamānās te rāmādyā gopa-dārakāḥ
kṛṣṇo mṛdam bhakṣitavān iti mātṛe nyavedayan*

One day while Balarāma and other elder cowherd boys were playing with Kṛṣṇa, they informed Yaśodā politely that Kṛṣṇa has eaten some dirt.

*sā grhītvā kare kṛṣṇam upālabhya hitaiṣiṇī
yaśodā bhaya-sambhrānta- prekṣaṇākṣam abhāṣata*

Mother Yaśodā, who was always full of anxiety over Kṛṣṇa's welfare, caught him in her hands and then spoke to him, on seeing his eyes agitated with fear.

*kasmān mṛdam adāntātman bhavān bhakṣitavān rahaḥ
vadanti tāvakā hy ete kumārās te 'grajo 'py ayam*

Dear Kṛṣṇa, why are you so restless that you have eaten dirt in a solitary place? This complaint has been lodged against you by all your playmates, including your elder brother, Balarāma. How is this? (SB 10.8.32-34)

The meaning is clear. Śukadeva speaks.

Text 232

After he broke the yogurt pot she scolded him:

*kṛtāgasam tam prarudantam akṣiṇī
kaṣantam añjan-maṣiṇī sva-pāṇinā
udvikṣamāṇam bhaya-vihvalekṣaṇam
haste grhītvā bhiṣayanty avāgurat*

She grabbed the hand of Kṛṣṇa who was crying intensely because of his crime, rubbing his eyes which were running with mascara with his hands and looking up at his mother with fearful glances. She made him fearful by scolding him.

*tyaktvā yaṣṭim sutam bhītamvijñāyārbhaka-vatsalā
iyeṣa kila tam baddhumdāmnātad-vīrya-kovidā*

Understanding her son's fear, she dropped the stick, and filled with affection for the boy, but not knowing his powers, strongly desired to tie him up with rope. (SB 10.9.11-12)

The meaning is clear. Śukadeva speaks.

Text 233

Actions performed as a necessity, like scolding or feeding him distasteful medicine, though they do not make him happy, are actions meant for his ultimate benefit.

*tam aṅkam ārūḍham apāyayat stanam
sneha-snutam sa-smitam īkṣatī mukham
atrptam utsrjya javena sā yayāv
utsicyamāne payasi tv adhiśrite*

Mother Yaśodā placed him on her lap and, smiling, fed him milk which flowed spontaneously from her breast, while she gazed at his face. Though he was not finished, she put him down and quickly went to the kitchen where milk was boiling over. (SB 10.9.5)

yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte

O Lord! What can you give to the people of Vraja whose houses, possessions, friends, dear ones, bodies, sons, life airs and hearts are dedicated only to you, since there is nothing superior to you or Vraja (which you have already given)? (SB 10.14.35)

Attempts to produce household wealth are for the purpose of increasing the comforts of her son. The cowherds have natural determination to produce wealth from milk for him, since this is available and the cause of their wealth. The enthusiasm for protecting milk for increasing wealth is a pastime of vātsalya. It nourishes vātsalya like the waves nourish the ocean. Kṛṣṇa did not understand her heart which desires to protect the wealth for her son. She thought that she must save the milk on the fire. The flow of her breast milk indicates her naturally deep affection. When Kṛṣṇa broke the yogurt pot she showed an ābhāsa of anger. In her mind, she was joyful by seeing his strong fickleness.

*uttārya gopī suśṛtam payaḥ punaḥ
praviśya saṁdṛśya ca dadhy-amatrakam*

*bhagnaṁ vilokya sva-sutasya karma taj
jahāsa taṁ cāpi na tatra paśyati*

Mother Yaśodā, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Kṛṣṇa was not present, she concluded that the breaking of the pot was the work of Kṛṣṇa and laughed. (SB 10.9.7)

The meaning is clear. Śukadeva speaks.

Text 234

A sweet smile may be used to encourage Kṛṣṇa when he is in grief.

*ulūkhalaṁ vikarṣantaṁ dāmnā baddhaṁ svam ātmajam
vilokya nandaḥ prahasad- vadano vimumoca ha*

When Nanda Mahārāja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Kṛṣṇa from his bonds. (SB 10.11.6)

Another version has prahasad-vadanam: he released Kṛṣṇa, who smiled. The meaning is clear. Śukadeva speaks.

Text 235

The parents worry about his being harmed by the wicked.

*janma te mayy asau pāpo mā vidyān madhusūdana
samudvije bhavad-dhetoh kaṁsād aham adhīra-dhīḥ*

O killer of Madhu! Sinful Kaṁsa should not know that you have been born to me. With mind unsteady because of your mercy I fear what Kaṁsa will do to you. (SB 10.3.29)

The meaning is clear. Devakī speaks.

Text 236

Here is another example of their anubhāvas:

*śṛṅgy-agni-daṁṣṭry-asi-jala-dvija-kaṇṭakebhyaḥ
krīḍā-parāv aticalau sva-sutau niṣeddhum*

When mother Yaśodā and Rohiṇī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and

teeth such as monkeys, dogs and cats, and by thorns, swords and other weapons on the ground, they were always in anxiety. (SB 10.8.25)

They worship the Lord for his protection:

*tais taiḥ kāmair adīnātmā yathocitam apūjayat
viṣṇor ārāadhanārthāya sva-putrasyodayāya ca*

The great-minded Mahārāja Nanda gave clothing, ornaments and cows in charity to the cowherd men in order to please Viṣṇu, and thus he improved the condition of his own son in all respects. (SB 10.5.16)

“By this I will please Viṣṇu and thus my son will have auspiciousness.” With this vow Nanda performed worship of everyone. Śukadeva speaks.

Text 237

When his powers were noticed by others, they thought that there was another cause of this happening.

*aḥo batāty-adbhutam eṣa rakṣasā
bālo nivṛttiṁ gamito 'bhyagāt punaḥ
hiṁsraḥ sva-pāpena vihiṁsitaḥ khalaḥ
sādhuḥ samatvena bhayād vimucyate*

It is most astonishing that although this innocent child was taken away by the Rākṣasa to be eaten, he has returned without having been killed or even injured. Because this demon was envious, cruel and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Lord, and a sinful person is always vanquished for his sinful life. (SB 10.7.31)

This happens even though the parents witness his actions. After considering if the universe in Kṛṣṇa's belly was perhaps his natural power, Yaśodā concluded that this was impossible and accepted that the Supreme Lord Nārāyaṇa was the cause of her vision. In order to extinguish this vision, as in the case of calamities, she took shelter of his lotus feet in surrender. Confirming her own existence, she surrenders. By pointing out her identity, she indicates that she witnessed the event. Thinking that this vision of the universe was a delusion, she surrenders to the Lord.

SB 10.8.43 is the statement of Śukadeva:

*itthaṁ vidita-tattvāyāṁ gopikāyāṁ sa īśvaraḥ
vaiṣṇavīm vyatanon māyā putra-snehamayīm vibhuḥ*

When Yaśodā understood the truth, the supreme master, by the influence of the internal potency, spread mercy by having her develop the deepest affection for her son.

When she understood about her son (itthaṁ vidita-tattvāyāṁ), the īśvara form of Kṛṣṇa, a special manifestation, spread his svarūpa-śakti (vaiṣṇavīm māyāṁ). Or māyāṁ can mean mercy. This form of īśvara was the object of her surrender in verse 41.

*atho yathāvan na vitarka-gocaraṁ
ceto-manaḥ-karma-vacobhir añjasā
yad-āśrayaṁ yena yataḥ pratīyate
sudurvibhāvyam praṇatāsmi tat-padam*

I offer my respects to the inconceivable lotus feet of Nārāyaṇa who is not to be understood by consciousness, mind, good karma, actions, but is easily realized through surrender. (SB 10.8.41)

The rest of the chapter and the first part of the next chapter are praise of Kṛṣṇa by showing him as the Lord.

Nanda expresses his feelings of separation in SB 10.46.18-19. Uddhava then speaks to remove his anguish according to custom.

*yuvām ślāghyatamau nūnaṁ dehinām iha māna-da
nārāyaṇe 'khila-gurau yat kṛtā matir īdṛśī*

O respectable Nanda! Certainly you and mother Yaśodā are the most praiseworthy persons in the entire world, since you have developed such a loving attitude toward the shelter of Mahā-viṣṇu, Kṛṣṇa, who is greater than the Lord of Vaikuṇṭha. (SB 10.46.30)

Revealing the truth through praise, he steadies their emotions:

*evam niśā sā bruvator vyatītā
nandasya kṛṣṇānucarasya rājan
gopyaḥ samutthāya nirūpya dīpān
vāstūn samabhyarcya daudhīny amanthun*

While Kṛṣṇa's messenger continued speaking with Nanda, the night ended,

O King. The women of the cowherd village rose from bed and, lighting lamps, worshiped their household deities. Then they began churning the yogurt into butter.(SB 10.46.44)

According to the suffering that Nanda revealed, Uddhava pacified him. Nanda's conception of Kṛṣṇa did not change however. Actually the teachings have another meaning, which is shown in Kṛṣṇa Sandarbha.

At Kurukṣetra when the great sages praised Kṛṣṇa as the son of Vasudeva, Nanda and Yaśodā were steady in seeing Kṛṣṇa only as their son:

*tāv ātmāsanam āropya bāhubhyāṁ parirabhya ca
yaśodā ca mahā-bhāgā sutau vijahatuḥ śucaḥ*

Raising their two sons onto their seats and holding them in their arms, Nanda and fortunate mother Yaśodā forgot their sorrow. (SB 10.82.35)

In two verses Nanda responds to Uddhava's teachings regarding Kṛṣṇa's powers.

*manaso vṛttayo naḥ syuḥ kṛṣṇa pādāmbujāśrayāḥ
vāco 'bhidhāyinīr nāmnāṁ kāyas tat-prahvaṇādiṣu*

May our mental functions always take shelter of Kṛṣṇa's lotus feet, may our words always chant his names, and may our bodies always bow down to him and serve him.

*karmabhir bhrāmyamāṇānāṁ yatra kvāpīśvarecchayā
maṅgalācaritair dānai ratir naḥ kṛṣṇa īśvare*

Wherever we are made to wander about this world by the Supreme Lord's will, in accordance with the reactions to our fruitive work, may our good works and charity always grant us love for Kṛṣṇa. (SB 10.47.66-67)

In every birth he prays for attraction to Kṛṣṇa. That prayer is filled with anurāga, and the parents were never devoid of it:

*taṁ nirgataṁ samāsādyā nānopāyana-pāṇayaḥ
nandādayo 'nurāgeṇa prāvocann aśru-locanāḥ*

As Uddhava was about to leave, Nanda and the others approached him bearing various items of worship. With tears in their eyes they addressed him as follows with anurāga.(SB 10.47.65)

One should thus explain this passage according to their anurāga, not

according to aiśvarya-jñāna-bhakti. For instance the last verses should actually mean, “Though we will never attain the good fortune of attaining him, may we always have rati for him, and may it never disappear.” And when he speaks of repeated births, it is in terms of having anurāga each time. Thus there must be another meaning to the incident according to their pure vātsalya since the word pāda (feet in verse 66) is suitable for misery in vātsalya, because of separation at a great distance, and the impossibility to attain him at the moment (instead of indicating great reverence for him as the Lord). This is also seen in the karuṇa-rasa of Citraketu. They offer respects to him (prahvaṇa). But this is not the meaning. The real meaning is “My mind is always thinking of how he, as a son, using his body, would offer respects to me.” The use of the word īśvara in verse 67 is used to indicate lālana (the Lord should be merciful to allow us anurāga for Kṛṣṇa). One sees this usage in the material world also. Thus the udbhāsvaras of vātsalya have been discussed.

The eight sāttvika-bhāvas manifest in vātsalya. Mothers have a ninth: milk flowing from the breast. The vyabhicārīs are well known. These arise directly from Kṛṣṇa’s pastimes and from pastimes of aiśvarya produced by his līlā-śakti. Here is an example of amarśa (impatience):

*kasmān mṛdam adāntātman bhavān bhakṣitavān rahaḥ
vadanti tāvakā hy ete kumārās te ’grajo ’py ayam*

Dear Kṛṣṇa, why are you so restless that you have eaten dirt in a solitary place? This complaint has been lodged against you by all your playmates, including your elder brother, Balarāma. How is this? (SB 10.8.34)

Here is an example of vismaya (surprise) and śaṅkā (worry):

*sā tatra dadṛśe viśvaṁ jagat sthāsnū ca khaṁ diśaḥ
sādri-dvīpābhi-bhūgolaṁ sa-vāyva-agnīndu-tāraḥ*

When Kṛṣṇa opened his mouth wide by the order of mother Yaśodā, she saw within his stomach all moving and nonmoving entities, Bhuvar-loka and all directions, along with mountains, islands, oceans, the surface of the earth, the wind, fire, the moon and the stars. (SB 10.8.37)

The sthāyī is vātsalya.

tan-mātarau nija-sutau gṛṇayā snuvantyaḥ

*pañkāṅga-rāga-rucirāv upagrhya dorbhyām
dattvā stanam prapibatoḥ sma mukham nirīkṣya
mugdha-smitālpa-daśanam yayatuḥ pramodam*

The two mothers took their sons, beautiful with mud and cosmetics, in their arms, and gave them their breasts and fed them milk. Looking carefully at the mouths of their sucking children they became joyful on seeing small teeth when the boys smiled softly. (SB 10.8.23)

Ghrṇayā means “with compassion.” Śukadeva speaks.

Text 238

Vātsalya-rasa is the astonishing combination of the vibhāva and other elements. Here is an example of separation before meeting for the first time:

*gopyaś cākarṇya muditā yaśodāyāḥ sutodbhavam
ātmānam bhūṣayām cakrur vastrākalpāñjanādibhiḥ*

The wives of the cowherd men overjoyed, on hearing that mother Yaśodā had given birth to a son, began to decorate themselves with proper dresses, ornaments, black ointment for the eyes, and so on. (SB 10.5.9)

The meaning is clear. Śukadeva speaks.

Text 239

Here is an example of the first meeting, siddhi:

*tā āśiṣaḥ prayuñjānās ciraṁ pāhīti bālake
haridrā-cūrṇa-tailādbhiḥ siñcantyo 'janam ujjaguḥ*

Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, “May you become the King of Vraja and long maintain all its inhabitants.” They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers. (SB 10.5.12)

Here is an example of separation after meeting:

*iti saṁsmṛtya saṁsmṛtya nandaḥ kṛṣṇānurakta-dhīḥ
aty-utkañtho 'bhavat tūṣṇīm prema-prasara-vihvalaḥ*

Thus intensely remembering Kṛṣṇa again and again, Nanda Mahārāja, his

mind completely attached to the Lord, felt extreme anxiety and fell silent, overcome by the strength of his love.

*yaśodā varṇyamānāni putrasya caritāni ca
śṛṇvanty aśrūṇy avāsrākṣīt sneha-snuta-payodharā*

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. (SB 10.46.27-28)

The meaning is clear. Śukadeva speaks.

Text 240

Here is an example of meeting after that separation, called tuṣṭi:

*tāv ātmāsanam āropya bāhubhyāṁ parirabhya ca
yaśodā ca mahā-bhāgā sutau vijahatuḥ śucaḥ*

Raising their two sons onto their seats and holding them in their arms, Nanda and fortunate mother Yaśodā forgot their sorrow. (SB 10.82.35)

*nandas tu sakhyuḥ priya-kṛt premṇā govinda-rāmayoḥ
adya śva iti māsāṁs trīn yadubhir mānito 'vasat*

And on his part, Nanda was also full of affection for his friend Vasudeva. But out of love for Kṛṣṇa and Balarāma he remained there for three more months as if it were two days, honored by all the Yadus. (SB 10.84.66)

Out of love for Kṛṣṇa and Balarāma they stayed three months. They made three months into today and tomorrow. Out of extreme bliss, three months passed as if it were two days. He was friendly with Vasudeva. In front of Vasudeva he never showed his desire to bring Kṛṣṇa to Vraja, acting towards Kṛṣṇa without revealing his feelings for him as his son. Thus, honored by the Yadus he stayed.

Text 241

Then again there was separation:

*tataḥ kāmair pūryamāṇaḥ sa-vrajaḥ saha-bāndhavaḥ
parārdhyābharaṇa-kṣauma- nānānarghya-paricchadair
vasudevograsenābhyāṁ kṛṣṇoddhava-balādibhiḥ
dattam ādāya pāribarhaṁ yāpito yadubhir yayau*

Then, after Vasudeva, Ugrasena, Kṛṣṇa, Uddhava, Balarāma and others had

fulfilled his desires and presented him with precious ornaments, fine linen and varieties of priceless household furnishings, Nanda Mahārāja accepted all these gifts and took his leave. Seen off by all the Yadus, he departed with his family members and the residents of Vraja. (SB 10.84.66.-67)

He was fully satisfied in his desires (kāmaiḥ) to bring Kṛṣṇa to Vraja. He was privately satisfied by Kṛṣṇa accepting the proposal. When Balarāma came to Vraja, Śukadeva said *kṛṣṇe kamala-patrākṣe sannyastākhila-rādhasaḥ*: the people of Vraja had dedicated everything to attain lotus-eyed Kṛṣṇa. (SB 10.65.6) (Thus they were not satisfied by anything except his return. That is the meaning of kāmaiḥ.) They accepted with affection objects with ornaments etc. given by the Yadus and departed with many troops. They were overcome with prema:

*nando gopās' ca gopyaś ca govinda-caraṇāmbuje
manaḥ kṣiptaṁ punar hartum anīśā mathurām yayuḥ*

Unable to withdraw their minds from Govinda's lotus feet, Nanda and the cowherd men and women returned to Mathurā. (SB 10.84.69)

By staying in Mathurā,[\[17\]](#) which had a relationship to him, they showed their great desire to attain Kṛṣṇa. Śukadeva speaks the verse.

Text 242

After this Kṛṣṇa returned (tuṣṭi) according to Padma Purāṇa quoted in Kṛṣṇa Sandarbha, and according to Bhāgavatam:

*yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhr̥d-didṛkṣayā |
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṁ vinākṣṇor iva nas tavācyuta ||*

O lotus-eyed Lord! When you go to Hastināpura or Vraja to see your friends, one moment becomes like a trillion years for us, who belong to you, and who become like eyes without the sun. (SB 1.11.9)

There he remained eternally. Thus vātsalya-rasa has been explained.

Maitrī-maya-rasa

Now maitrī-maya-rasa will be explained. The ālambana is Kṛṣṇa, the viṣaya of maitrī, appearing as a friend. The āśrayas are his friends in his pastimes, who have his excellent qualities and jāti. In this rasa, though Kṛṣṇa sometime has four arms, he is still perceived as having a human form. Arjuna prayed:

tenaiva rūpeṇa caturbhujena sahasrabāho bhava viśvamūrte

O Kṛṣṇa with a thousand arms! Appear with four arms! (BG11.46)

When Kṛṣṇa showed that form, Arjuna said:

*drṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana |
idānīm asmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ ||*

Having seen your gentle human form, O Janārdana, now I am peaceful. I have gained composure. (BG 11.51)

The form of the universe which produced fear was not his cherished form.

The friends are suhṛts and sakhas. The suhṛts, whose characteristics were previously described (helping each other), are Bhīmasena, Draupadī and others. The sakhas (playing together) are Arjuna, Śrīdāma-vipra and others, and Śrīdāma in Gokula. These are famous in Bhāgavatam.

In the āgamas Vasudāma, Kiṅkini and others are also mentioned. In Bhaviṣyottara, in the wrestling pastime, Subhadra, Maṇḍalīkbhadra, Bhadra, Vardhana, Gobhaṭa and Yakṣendrabhaṭa are mentioned. They are similar to Kṛṣṇa. Tenaiva sākāṁ pṛthukāḥ: the boys were similar to Kṛṣṇa. (SB 10.12.2) It is said *gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-veśaiḥ*: the boys had similar qualities, character, age, actions and dress. (Krama-dīpikā)

*gopa-jāti-praticchannā devā gopāla-rūpiṇaḥ
īdire kṛṣṇa-rāmau ca naṭā iva naṭaṁ nṛpa*

O King, those had taken birth as cowherds and had cowherd forms, similar in quality to the two boys, praised Kṛṣṇa and Balarāma just as dramatic dancers praise a dance. (SB 10.18.11)

This is explained in Kṛṣṇa Sandarbha. They have natural knowledge and thus they said to the brāhmaṇas:

dīkṣāyāḥ paśu-saṁsthāyāḥ sautrāmaṇyās ca sattamāḥ

anyatra dīkṣitasyāpi nānnam aśnan hi duṣyati

Except during the interval between the initiation of the performer of a sacrifice and the actual sacrifice of the animal, O most pure brāhmaṇas, it is not contaminating for even the initiated to partake of food, at least in sacrifices other than the sautrāmaṇi. (SB 10.23.8)

They are skilful in the arts. This is praised by the Lord:

*kvacin nṛtyatsu cānyeṣu gāyakau vādakau svayam
śaśaṁsatur mahā-rāja sādhu sādhv iti vādinau*

While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, “Very good! Very good!” (SB 10.18.13)

There are three types of sakhas: sakhas, priya-sakhas and priya-narma-sakhas according to the excellence of their bhāva. Śrīdāma and others are the topmost in skilful play with the highest affection, filled with the highest sweetness.

*itthaṁ satāṁ brahma-sukhānubhūtyā dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ*

In this way with an abundance of splendor caused by Kṛṣṇa, they played with him, who was pure consciousness known as Brahman for the jñānīs, who was the Supreme Lord for the devotees with dāsyā-bhāva and who was an ordinary human child for those covered by material illusion. (SB 10.12.11)

Kṛṣṇa as the ālambana is described:

*barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīm ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*

Wearing a peacock-feather ornament upon his head, yellow karṇikāra flowers on his ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Kṛṣṇa exhibited his 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. (SB 10.21.5)

The common qualities among the uddīpanas for friends are Kṛṣṇa showing friendliness, straightforwardness, gratitude, intelligence, learning, genius, skill, bravery, strength, tolerance, compassion, and red eyes, as well as all good qualities, and beauty of age and limbs. For the suhṛts, qualities like straightforwardness are the principle uddīpanas. For the sakhas, these are mixed with skill in arts, beauty etc. In friendship which is a mixture of both suhṛt and sakha, both sets of qualities act as uddīpanas.

Maitrī with both suhṛt and sakha bhāvas is revealed in Arjuna's regret:

*sakhyam maitrīm sauhṛdam ca sārathyādiṣu saṁsmaran |
nṛpam agrajam ity āha bāṣpa-gadgadayā girā ||*

Stopping with difficulty the tears and wiping his eyes with his hands, extremely pained by the increased longing of love due to separation, remembering the sakhya and suhṛt relationships with Kṛṣṇa as his friend, he spoke to the king with choked voice filled with tears. (SB 1.15.4)

This will be explained later. Kṛṣṇa reveals his qualities as uddīpanas among the cowherds:

*tān dṛṣṭvā bhaya-santrastān ūce kṛṣṇo 'sya bhī-bhayam
mitrāṇy āsān mā viramate-hāneṣye vatsakān aham*

When Kṛṣṇa--the giver of fear to fear itself for the whole universe--saw that the cowherd boys were frightened he said, "My dear friends, do not stop eating. I shall bring your calves back to this spot." (SB 10.13.13)

*tato vatsān adṛṣṭvaitya puline 'pi ca vatsapān
ubhāv api vane kṛṣṇo vicikāya samantataḥ*

Thereafter, when Kṛṣṇa was unable to find the calves, he returned to the bank of the river, but there he was also unable to see the cowherd boys. Thus he began to search for both the calves and the boys everywhere in the forest. (SB 10.13.16)

The meaning is clear. Śukadeva speaks.

Text 243

(Kṛṣṇa shows mercy):

*te sampratīta-smṛtayaḥ samutthāya jalāntikāt
āsan su-vismitāḥ sarve vīkṣamāṇāḥ parasparam*

Regaining their full consciousness, the cows and boys stood up on the bank of the river and began to look at one another in great astonishment. (SB 10.15.51)

The meaning is clear. Śukadeva speaks.

Text 244

*aho 'tiramyaṁ pulinaṁ vayasyāḥ
sva-keli-sampan mṛdulāccha-bālukam
sphuṭat-saro-gandha-hṛtāli-patrika-
dhvani-pratidhvāna-lasad-drumākulam*

O friends! Here is a pleasant river bank endowed with a wealth of items for our play, endowed with soft, clean sand, and groves of shining trees echoing with the sounds of birds and bees which are attracted by the fragrance of blossoming lotuses. (SB 10.13.5)

The meaning is clear. The Lord speaks.

Text 245

*kvacit pallava-talpeṣu niyuddha-śrama-karśitaḥ
vṛkṣa-mūlāśrayaḥ śete gopotsaṅgopabarhaṇaḥ*

Sometimes Kṛṣṇa grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as his pillow. (SB 10.15.16)

The meaning is clear. Śukadeva speaks.

Text 246

*kunda-dāma-kṛta-kautuka-veṣo
gopa-godhana-vṛto yamunāyām
nanda-sūnur anaghe tava vatso
narma-daḥ praṇayiṇām vijahāra
manda-vāyur upavāty anakūlaṁ
mānayan malayaja-sparśena
vandinas tam upadeva-gaṇā ye
vādyā-gīta-balibhiḥ parivavruḥ*

O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively

enhanced his attire with a jasmine garland, and he is now playing along the Yamunā in the company of the cows and cowherd boys, amusing his dear companions. The gentle breeze honors him with its soothing fragrance of sandalwood, while the various minor devatās, standing on all sides like panegyrists, offer their music, singing, and gifts of tribute. (SB 10.35.20-21)

Text 247

More qualities which act as uddīpanas in maitrī are shown:

*maṇi-dharaḥ kvacid āgaṇayan gā
mālayā dayita-gandha-tulasyāḥ
praṇayino 'nucarasya kadāmse
prakṣipan bhujam agāyata yatra
kvaṇita-veṇu-rava-vañcita-cittāḥ
kṛṣṇam anvasata kṛṣṇa-grhīṇyaḥ
guṇa-gaṇārṇam anugatya hariṇyo
gopikā iva vimukta-grhāśāḥ*

Now Kṛṣṇa is standing somewhere counting his cows on a string of gems, calling them with his flute. He wears a garland of tulasī leaves that bear the fragrance of his beloved, and he has thrown his arm over the shoulder of an affectionate cowherd boyfriend. As Kṛṣṇa plays his flute and sings, the music attracts the black deer's wives, who approach that ocean of qualities and sit down beside him. Just like us cowherd girls, they have given up all hope for happiness in family life. (SB 10.35.18-19)

The meaning is clear. The gopīs speak.

Text 248

Concerning jāti as an uddīpana, the kṣatriya is a strong uddīpana for the suhṛts. For the sakhas the cowherd is a strong uddīpana. Among activities as uddīpana, for the suhṛts heroic acts are prominent. For sakhas joking, singing, various languages, calling out in caves, playing the flutes, various arts and infant activities are prominent. Here is an example of his joking:

*bibhrad veṇuṁ jaṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe
vāme pāṇau maṣṛṇa-kavalāṁ tat-phalāny aṅgulīṣu
tiṣṭhan madhye sva-parisuhṛdo hāsayan narmabhiḥ svaiḥ
svarge loke miṣati bubhuje yajña-bhug bāla-keliḥ*

Holding a flute in his sash and a horn and stick under his armpit, holding yogurt rice in his left palm and pickles in his fingers, Kṛṣṇa, situated with his close friends, while playing as a child though he was the enjoyer of sacrifice and while making his friends laugh with jokes, ate his food while the devatās watched in astonishment. (SB 10.13.11)

The meaning is clear. Śukadeva speaks.

Text 249

Other actions as uddīpanas are shown:

*evam vṛndāvanam śrīmat kṛṣṇaḥ prīta-manāḥ paśūn
reme sañcārayann adreḥ sarid-rodhaḥsu sānugaḥ*

Thus expressing his satisfaction with the beautiful forest of Vṛndāvana and its inhabitants, Kṛṣṇa enjoyed tending the cows and other animals with his friends on the banks of the river Yamunā below Govardhana Hill.

*kvacid gāyati gāyatsu madāndhāliṣv anuvrataiḥ
upagīyamāna-caritaḥ pathi sañkarṣaṇānvitaḥ*

In the company of Balarāma, Kṛṣṇa, whose pastimes are praised, sang along with his followers when the highly intoxicated bees began humming. (SB 10.15.9-10)

Text 250

*megha-gambhīrayā vācā nāmabhir dūra-gān paśūn
kvacid āhvayati prītyā go-gopāla-manojñayā*

Sometimes he affectionately called the cows who had wandered far off with a voice like rumbling clouds, using their names. (SB 10.15.12)

*cakora-krauñca-cakrāhva- bhāradvājāṁś ca barhiṇaḥ
anurauti sma sattvānām bhīta-vad vyāghra-simhayoḥ*

Sometimes he would cry out in imitation of birds such as the cakoras, ospreys, cakravākas, skylarks and peacocks, as if in fear of tigers and lions among all the animals. (SB 10.15.13)

The meaning is clear. Śukadeva speaks.

Text 251

tatropāhūya gopālān kṛṣṇaḥ prāha vihāra-vit

he gopā vihariṣyāmo dvandvī-bhūya yathā-yatham

Kṛṣṇa, who knows all sports and games, then called together the cowherd boys and spoke as follows: “Hey cowherd boys! Let’s play now! We’ll divide ourselves into two even teams.” (SB 10.18.19)

The meaning is clear. Śukadeva speaks.

Text 252

*barha-prasūna-vana-dhātu-vicitritāṅgaḥ
proddāma-veṇu-dala-śṛṅga-ravotsavāḍhyaḥ
vatsān grṇann anuga-gīta-pavitra-kīrtir
gopī-dṛg-utsava-dṛśiḥ praviveśa goṣṭham*

His body was decorated with peacock feathers and flowers and painted with forest minerals, and his flute, horn and instruments made from leaves loudly and festively resounded. His cowherd boyfriends purified the whole world by sweetly chanting his glories. Thus Kṛṣṇa entered the cow pasture of his father, Nanda Mahārāja, and seeing him produced a great festival for the eyes of all the cowherd women. (SB 10.14.47)

The meaning is clear. Śukadeva speaks.

Text 253

The dress of Kṛṣṇa as a cowherd acting as uddīpana was shown in the above verse. The following also shows his dress:

*gā gopakair anu-vanaṁ nayator udāra
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ
aspandanāṁ gati-matām pulakas taruṇām
niryoga-pāśa-kṛta-lakṣaṇayor vicitram*

My dear friends! When Kṛṣṇa and Balarāma pass from forest to the forest with their cowherd friends, with their cows, carrying ropes to bind the cows’ rear legs at the time of milking, by the generous sound of his flute, among all living beings, those which move things become inert and trees which cannot move sprout shoots in ecstasy. This is most colorful. (SB 10.21.19)

It was colorful because of their silk threads, pearls etc. Mallaveśa (wrestler’s dress) is shown in the following:

barhiṇa-stabaka-dhātu-palāśair

*baddha-malla-paribarha-viḍambah
karhicit sa-bala āli sa gopair
gāḥ samāhvayati yatra mukundah*

My dear gopī, sometimes Mukunda imitates the appearance of a wrestler by decorating himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarāma and the cowherd boys, he plays his flute to call the cows. (SB 10.35.6)

His naṭa-veśa (dancer's dress) is shown:

*śyāmaṁ hiraṇya-paridhiṁ vanamālyā-barha-
dhātu-pravāla-naṭa-veśam anavratāṁse
vinyasta-hastam itareṇa dhunānam abjaṁ
karṇotpalālaka-kapola-mukhābja-hāsam*

His complexion was dark blue and his belt was golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, he was dressed just like a dramatic dancer. He rested his left hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced his ears, his hair hung down over his cheeks, and his lotuslike face was smiling. (SB 10.23.22)

The king's dress (raja-veśa) is described:

*mahārha-vastrābharaṇa- kañcukoṣṇīṣa-bhūṣitāḥ
gopāḥ samāyayū rājan nānopāyana-pāṇayah*

O King Parīkṣit, the cowherd men, ornamented with valuable ornaments and garments such as coats and turbans, carrying various presentations in their hands, they approached the house of Nanda Mahārāja. (SB 10.5.8)

This king's dress is prominent in Dvārakā. A householder following dharma is understood by wearing upper and lower cloth in Gokula.

*gatādhvāna-śramau tatra majjanonmardanādibhiḥ
nīvīṁ vasitvā rucirāṁ divya-srag-gandha-maṇḍitau*

By being bathed and massaged, the two young boys were relieved of the weariness caused by walking on the country roads. Then they were dressed in attractive robes and decorated with transcendental garlands and fragrances. (SB 10.15.45)

His pastimes become splendid with his various types of dress.

Objects as uddīpana are his cloth, ornaments, conch, cakra, horn, flute, staff, dear friends etc. Time as an uddīpana is the time suitable for playing:

*evam vanaṁ tad varṣiṣṭhaṁ pakva-kharjura-jambumat
go-gopālair vṛto rantuṁ sa-balaḥ prāviśad dhariḥ*

When the Vṛndāvana forest had thus become resplendent, filled with ripe dates andjambu fruits, Kṛṣṇa, surrounded by his cows and cowherd boyfriends and accompanied by Balarāma, entered that forest to enjoy. (SB 10.20.25)

*dhenavo manda-gāminya ūdho-bhāreṇa bhūyasā
yayur bhagavatāhūtā drutaṁ prītyā snuta-stanāḥ*

The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Lord as soon as he called them, their affection for him causing their udders to become wet.

*vanaukasaḥ pramuditā vana-rājīr madhu-cyutaḥ
jala-dhārā girer nādād āsannā dadṛśe guhāḥ*

The Lord saw the joyful aborigine girls of the forest, the trees dripping sweet sap, and the mountain waterfalls, and caves which were detected by echoes.

*kvacid vanaspati-kroḍe guhāyāṁ cābhivarṣati
nirviśya bhagavān reme kanda-mūla-phalāśanaḥ*

When it rained, the Lord would sometimes enter a cave or the hollow of a tree to play and to eat roots and fruits.

*dadhy-odanaṁ samānītaṁ śilāyāṁ salilāntike
sambhojanīyair bubhuje gopaiḥ saṅkarṣaṇānvitaḥ*

Kṛṣṇa would eat boiled rice and yogurt, sent from home, in the company of Saṅkarṣaṇa and the cowherd boys who were made to eat with him. They would all sit down to eat on a large stone near the water.

*śādvalopari saṁviśya carvato mīlitekṣaṇān
trptān vṛṣān vatsatarān gās ca svodho-bhara-śramāḥ
prāvṛṭ-śriyaṁ ca tāṁ vīkṣya sarva-kāla-sukhāvahām
bhagavān pūjayāṁ cakre ātma-śakty-upabṛmhitām*

Kṛṣṇa watched the contented bulls, calves and cows sitting on the green

grass and ruminating with closed eyes, and he saw that the cows were tired from the burden of their heavy milk bags. Thus observing the beauty of Vṛndāvana's rainy season, filled with the happiness of all seasons, the Lord considered that season, which was surcharged with his hlāḍini-śakti, to be proper. (SB 10.20.26-31)

The meaning is clear. Śukadeva speaks.

Text 254

In this way the uddīpanas for maitrī-rasa should be understood.

The udbhāsvara anubhāvas of suhṛts are trying to act for Kṛṣṇa unconditionally, conversations about right and wrong, gatherings with a happy mood etc. The anubhāvas of the sakhas are activities filled with unrestricted affection, such as playing, singing, practicing arts, eating, sitting and sleeping together. Whispering humorous and confidential pastimes is also understood.

*pravāla-barha-stabaka- srag-dhātu-kṛta-bhūṣaṇāḥ
rāma-kṛṣṇādayo gopā nanṛtur yuyudhur jaguḥ*

Decorating themselves with newly grown leaves, along with peacock feathers, garlands, clusters of flower buds, and colored minerals, Balarāma, Kṛṣṇa and their cowherd friends danced, wrestled and sang.

*kṛṣṇasya nṛtyataḥ kecij jaguḥ kecid avādayan
veṇu-pāṇitalaiḥ śṛṅgaiḥ praśaśaṁsur athāpare*

As Kṛṣṇa danced, some of the boys accompanied him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised his dancing.

*gopa-jāti-praticchannā devā gopāla-rūpiṇaḥ
īdire kṛṣṇa-rāmau ca naṭā iva naṭaṁ nṛpa*

O King, those had taken birth as cowherds and had cowherd forms, similar in quality to the two boys, praised Kṛṣṇa and Balarāma just as dramatic dancers praise a dance.

*bhramaṇair laṅghanaiḥ kṣepair āsphoṭana-vikarṣaṇaiḥ
cikrīḍatur niyuddhena kāka-pakṣa-dharau kvacit*

Kṛṣṇa and Balarāma, with their hair in kāka-pakṣa style, played at wrestling

with their cowherd friends by whirling about, leaping, insulting each other, slapping their arms, and pulling each other.

*kvacin nṛtyatsu cānyeṣu gāyakau vādakau svayam
śaśaṁsatur mahā-rāja sādhu sādhv iti vādinau*

While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, “Very good! Very good!”

*kvacid bilvaiḥ kvacit kumbhaiḥ kvacāmalaka-muṣṭibhiḥ
aspr̥śya-netra-bandhādyaiḥ kvacin mṛga-khagehayā*

Sometimes the cowherd boys would play with bilva or kumbha fruits, and sometimes with handfuls of āmalaka fruits. At other times they would cover the eyes of a friend from behind and play tag, and sometimes they would imitate animals and birds. (SB 10.18.9-14)

The meaning is clear. Śukadeva speaks.

Text 255

More examples of anubhāvas are as follows:

*kṛṣṇasya viṣvak puru-rāji-maṇḍalair
abhyānanāḥ phulla-dṛśo vrajārbhakāḥ
sahopaviṣṭā vipine virejuś
chadā yathāmbhoruha-karṇikāyāḥ*

Kṛṣṇa sat in the center, encircled by lines of his friends, whose eyes were wide with joy. Sitting with him in Vṛndāvana, they shone like the whorl of a lotus flower surrounded by its petals.

*kecit puṣpair dalaiḥ kecit pallavair aṅkuraiḥ phalaiḥ
śigbhis tvagbhir dṛṣadbhiś ca bubhujuh kṛta-bhājanāḥ*

Among the cowherd boys, some ate using flower petals for plates. Others used leaves, fruits, sprouts, their packs, bark of trees and stones.

*sarve mitho darśayantaḥ sva-sva-bhojya-ruciṁ pṛthak
hasanto hāsayantaś cā- bhyavajahruḥ saheśvarāḥ*

All the cowherd boys showed one another the different items taken from home, which had various fragrances and tastes, and, by laughing and making

others laugh, they ate the preparations along with the Lord. (SB 10.13.8-10)
The meaning is clear. Śukadeva speaks.

Text 256

There are other anubhāvas as well. The sāttvika-bhāvas of the suhṛts and sakhas should be discussed. In suhṛts there are tears:

*taṁ mātuleyaṁ parirabhya nirvṛto
bhīmaḥ smayan prema-jalākulendriyaḥ
yamau kirīṭī ca suhṛttamaṁ mudā
pravṛddha-bāṣpāḥ parirebhire 'cyutam*

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 dear friend, the infallible Lord, and they cried profusely. (SB 10.71.27)

Though there are behavioral considerations of older and younger brothers, by the word suhṛttamaṁ it is understood that there was an appearance of ullāsa (joy) in a portion of the friendship. Śukadeva speaks.

Text 257

In sakhya there is pralaya:

*taṁ nāga-bhoga-parivītam adṛṣṭa-ceṣṭam
ālokyā tat-priya-sakhāḥ paśupā bhr̥śārtāḥ
kṛṣṇe 'rpitātma-suhṛd-artha-kalatra-kāmā
duḥkhānuśoka-bhaya-mūḍha-dhiyo nipetuḥ*

When the members of the cowherd community, who had accepted Kṛṣṇa as their dearest friend, who had offered him themselves, their friends, their wealth, their families and goals of life, saw him enveloped in the snake's coils, motionless, they were filled with pain. Overwhelmed by sorrow, lamentation and fear they fainted and fell on the ground. (SB 10.16.10)

The meaning is clear. Śukadeva speaks.

Text 258

The vyabhicārīs should be inferred. In SB 10.71.27 just quoted harṣa (joy) shows among suhṛts. Vyabhicārīs in sakhas are described in this verse:

*kṛṣṇaṁ hradād viniṣkrāntaṁ divya-srag-gandha-vāsasam
mahā-maṇi-gaṇākīrṇaṁ jāmbūnada-pariṣkṛtaṁ
upalabhyotthitāḥ sarve labdha-prāṇā ivāsavaḥ
pramoda-nibhṛtātmāno gopāḥ prītyābhirebhire*

Kṛṣṇa rose up out of the lake wearing shining garlands, fragrances and garments, covered with many fine jewels, and decorated with gold. When the cowherds saw him they all stood up immediately like the life airs, having gained their life. Filled with great joy, the cowherd boys affectionately embraced him. (SB 10.17.13-14)

The meaning is clear. Śukadeva speaks.

Text 259

The sthāyī is called maitrī. This bhāva is restricted by aiśvarya-jñāna in Śrīdāma-vipra. Maitrī restricts the aiśvarya-jñāna in Arjuna. Maitrī is pure in the young cowherds. In the cowherd, that maitrī never changes. Thus when Balarāma returned to Vraja they treated him the same as before. (SB 10.65.5)

*samupetyātha gopālān hāsya-hasta-grahādibhiḥ
viśrāntam sukham āsīnaṁ papracchuḥ paryupāgatāḥ*

Then the next day he met closely with his cowherd friends with affection and respect, going personally to their houses with laughing and holding hands, according to age. After eating he sat comfortably while they all rested after their services.

The sthāyī for suhṛts is described:

*taṁ mātuleyaṁ parirabhya nirvṛto
bhīmaḥ smayan prema-jalākulendriyaḥ
yamau kirīṭī ca suhṛttamaṁ mudā
pravṛddha-bāṣpāḥ parirebhire 'cyutam*

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 dear friend, the infallible Lord, and they cried profusely.

The sthāyī for sakhas (outside of Vraja) is described:

*ekadā ratham āruhya vijayo vānara-dhvajam
gāṇḍīvaṁ dhanur ādāya tūṇau cākṣaya-sāyakau
sākam kṛṣṇena sannaddho vihartum vipinam mahat
bahu-vyāla-mṛgākīrṇam prāviśat para-vīra-hā*

Once Arjuna, the slayer of powerful enemies, donned his armor, mounted his chariot flying the flag of Hanumān, took up his bow and his two inexhaustible quivers, and went to sport with Kṛṣṇa in a large forest filled with fierce animals. (SB 10.58.13-14)

He went to sport (vihartum) with Kṛṣṇa (kṛṣṇena sākam). Śukadeva speaks the verse.

Text 260

The sthāyī for sakhas in Vraja is described:

*tenaiva sākam pṛthukāḥ sahasraśaḥ
snigdhāḥ suśig-vetra-viśāṇa-veṇavaḥ
svān svān sahasropari-saṅkhyayānvitān
vatsān puraskṛtya viniryayur mudā*

At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vraja and joined Kṛṣṇa, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves. (SB 10.12.2)

The word eva (they went with Kṛṣṇa only) shows the anubhāva of being near Kṛṣṇa.

*yadi dūram gataḥ kṛṣṇo vana-śobhekṣaṇāya tam
aham pūrvam aham pūrvam iti saṁspṛśya remire*

If Kṛṣṇa went to a somewhat distant place to see the beauty of the forest, all the other boys would run to accompany him, each one saying, “I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!” In this way they obtained joy. (SB 10.12.6)

The meaning is clear. Śukadeva speaks.

Text 261

ūcuś ca suhrdaḥ kṛṣṇam sv-āgataṁ te 'ti-ramhasā

naiko 'py abhoji kavala ehītaḥ sādhu bhujiyatām

The cowherd boyfriends said to Kṛṣṇa: you have returned so quickly! We have not eaten even one morsel in your absence. Please come here and take your meal to full satisfaction. (SB 10.14.45)

The meaning is clear. Śukadeva speaks.

Text 262

Kṛṣṇa is their life:

*kṛṣṇam mahā-baka-grastam dṛṣṭvā rāmādayo 'rbhakāḥ
babhūvur indriyāṇīva vinā prāṇam vicetasah*

When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic crane, they fainted, becoming lifeless like senses without prāṇa. (SB 10.11.49)

*muktaṁ bakāsyād upalabhya bālakā
rāmādayaḥ prāṇam ivendriyo gaṇaḥ
sthānāgataṁ taṁ parirabhya nirvṛtāḥ
praṇīya vatsān vrajam etya taj jaguḥ*

Just as the senses become active in the presence of prāṇa, when Kṛṣṇa was freed from this danger, all the boys, including Balarāma, thought that their life had been restored. In bliss they embraced Kṛṣṇa when he approached them, and then they collected their own calves and returned to Vraja, where they declared the incident loudly. (SB 10.11.53)

The meaning is clear. Śukadeva speaks.

Text 263

Maitrī-maya-rasa results from the combination of vibhāva and other elements, with the two types: sauhrd-maya and sakhya-maya. Thus there are two types of separation because of never meeting and then after first meeting. These can be found. Separation after meeting is illustrated (for sakhya):

*evam kṛṣṇa-sakhaḥ kṛṣṇo bhrātrā rājñā vikalpitaḥ |
nānā-śaṅkāspadam rūpaṁ kṛṣṇa-viśleṣa-karśitaḥ ||*

The friend of Kṛṣṇa, Arjuna, was thus questioned by his brother, the king,

because he presented himself as an object of worry. He had become thin because of separation from Kṛṣṇa.

*śokena śuṣyad-vadana-hṛt-sarojo hata-prabhaḥ |
vibhum tam evānusmaran nāśaknot pratibhāṣitum ||*

Arjuna, his lotus heart and face dried up because of grief, with dull complexion, remembering the Lord, could not reply.

*kṛcchreṇa saṁstabhya śucaḥ pāṇināmṛjya netrayoḥ |
parokṣeṇa samunnaddha- praṇayautkaṇṭhya-kātarāḥ ||
sakhyam maitrīm sauhṛdam ca sārathyādiṣu saṁsmaran |
nṛpam agrajam ity āha bāṣpa-gadgadayā girā ||*

Stopping the tears with difficulty and wiping his eyes with his hands, extremely pained by the increased longing of love due to separation, remembering the pure friendship with Kṛṣṇa, friendship mixed with servitude, and friendship mixed with parental feelings towards Kṛṣṇa, he spoke to the king with choked voice filled with tears.(SB 1.15.1-4)

Kṛṣṇa in the verse means Arjuna. Seeing that he was worrying, his brothers and the king raised doubts (avikalpitaḥ). He wiped the tears of grief (śucaḥ) from his eyes. Pained by not seeing Kṛṣṇa (parokṣeṇa), he spoke. He did not manifest karuṇa-rasa since he had no fear for Kṛṣṇa's safety. This was because he understood Kṛṣṇa's powers. He laments in the next verse:

*vañcito 'haṁ mahā-rāja hariṇā bandhu-rūpiṇā |
yena me 'pahṛtam tejo deva-vismāpanam mahat ||*

O King! My friend the Lord has left me. He has taken with him my great power which astonished the devatās.(SB 1.15.5)

Text 264

After this there is reunion or tuṣṭi:

*te sādhu-kṛta-sarvārthā jñātvātyantikam ātmanaḥ |
manasā dhārayām āsur vaikuṇṭha-caraṇāmbujam ||*

They, who rightly had dharma, artha, kāma and mokṣa under their control, meditated on the lotus feet of Kṛṣṇa with their minds.

*tad-dhyānodriktayā bhaktyā viśuddha-dhiṣaṇāḥ pare |
tasmin nārāyaṇa-pade ekānta-matayo gatim ||*

*avāpur duravāpām te asadbhir viṣayātmabhiḥ /
vidhūta-kalmaṣāsthānam virajenātmanaiva hi //*

Having pure intelligence, with minds solely on the Lord, whose portion is Nārāyaṇa, by profuse bhakti with meditation on Kṛṣṇa, they attained the goal, unattainable by the materialists, the pure abode of the Lord, with their pure bodies. (SB 1.15.46-48)

The Pāṇḍavas, who rightly had dharma, artha, kāma and mokṣa under their control, knowing the highest goal (atyantikam) to be the lotus feet of Kṛṣṇa (vaikuṇṭha), concentrated on him with their minds. With minds concentrated the feet of Kṛṣṇa (nārāyaṇa-pade) they attained the complete goal (gatim), the assembly place (āsthānam) where Kṛṣṇa is eternally revealed, free of all contamination (vidhūta-kalmaṣa) in their non-material (virajena) bodies (ātmanā). The word hi removes doubt about the possibility.

Text 265

*draupadī ca tadājñāya patinām anapekṣatām /
vāsudeve bhagavati hy ekānta-matir āpa tam //*

Draupadī, understanding that her indifferent husbands had attained Kṛṣṇa, concentrated her mind on Vāsudeva and attained him. (SB 1.15.50)

Understanding directly (ājñāya) that her husbands who were indifferent to her (anapekṣatām patinām) had attained Kṛṣṇa (tat), concentrating her mind on the son of Vasudeva, she attained him. Hi means it is well known. Sūta speaks.

Text 266

Examples of separation of the cowherd friends from Kṛṣṇa when he left Vraja and then the meeting (tuṣṭi) are similar to the examples in vātsalya. Thus maitrī-maya-rasa has been completed.

Ujjvala-rasa

Now ujjvala-rasa will be discussed. The ālambana is Kṛṣṇa, the viṣaya of kānta-bhāva, appearing as the lover. The ādhāras are his dearest consorts with similar bhāvas. Kṛṣṇa as viṣaya is described as follows:

*śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya karṇa-vivarair harato 'ṅga-tāpam
rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhaṁ
tvayy acyutāviśati cittam apatrapaṁ me*

O beauty of the worlds, having heard of your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of your beauty, which fulfills all desires of those who see, I have fixed my shameless mind upon you, O Kṛṣṇa. (SB 10.52.37)

The meaning is clear. Rukmiṇī speaks.

Text 267

Another example of the viṣaya of ujjvala-rasa is given:

*tāsām āvirabhūc chauriḥ smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī sākṣān manmatha-manmathaḥ*

Then Kṛṣṇa, a smile on his lotus face, appeared before the gopīs, wearing a garland and a yellow garment. He directly appeared as one who can bewilder the mind of Cupid, though Cupid himself bewilders the minds of ordinary people. (SB 10.32.2)

Śukadeva speaks.

Text 268

Among the beloveds, the sāmānyas (ordinary women) are Kujjā and the women of Kailāsa described in Kūrma Purāṇa.

Kujjā is described:

*saivaṁ kaivalya-nāthaṁ taṁ prāpya duṣprāpyam īśvaram
aṅga-rāgārpaṇenāho durbhagedam ayācata*

Having thus gotten the hard-to-get Supreme Lord by the simple act of offering him body ointment, unfortunate Trivakrā submitted to the

bestower of bhakti the following request. (SB 10.48.8)

Though she was previously unfortunate (durbhagā) she attained the Lord just by worship in the form of offering ointments. This was astonishing (aho). By that, she became qualified to request him:

*sahoṣyatām iha preṣṭha dināni katicin mayā
ramasva notsahe tyaktum saṅgaṁ te 'mburuhekṣaṇa*

O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up your association, O lotus-eyed one! (SB 10.48.9)

The Lord is described. He is the master (nātha) of pure prema (kaivalya). Though she offered herself to Kṛṣṇa at this time, she did not have the pure prema of the gopīs of Vraja.

The beloveds called svīya (consorts) are headed by Rukmiṇī. These are described in this praise:

*yāḥ samparyacaran premṇā pāda-saṁvāhanādibhiḥ
jagad-gurum bharṭṛ-buddhyā tāsāṁ kim varṇyate tapaḥ*

And how could one possibly describe the greatness of the worship performed by other women, who serve the Supreme Lord, thinking of him as their husband, by mentally massaging his feet. (SB10.90.27)

The meaning is clear. Śukadeva speaks.

Text 269

Another example is given:

*itthaṁ ramā-patim avāpya patim striyas tā
brahmādayo 'pi na viduḥ padavīm yadīyām
bhejur mudāvīratam edhitayānurāga-
hāsāvaloka-nava-saṅgama-lālasādyam*

Thus these women obtained as their husband the master of the goddess of fortune, although even great devatās like Brahmā do not know how to approach him. With ever-increasing pleasure, they felt loving attraction for him, exchanged smiling glances with him, eagerly anticipated associating with him in ever-fresh intimacy and enjoyed in many other ways.

*pratyudgamāsana-varārhaṇa-pāda-śauca-
tāmbūla-viśramaṇa-vījana-gandha-mālyaiḥ*

*keśa-prasāra-śayana-snapanopahāryaiḥ
dāsī-śatā api vibhor vidadhuḥ sma dāsyam*

Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching him humbly, offering him a seat, worshiping him with excellent paraphernalia, bathing and massaging his feet, giving him betel to chew, fanning him, anointing him with fragrant sandalwood paste, adorning him with flower garlands, dressing his hair, arranging his bed, bathing him and presenting him with various gifts. (SB 10.61.5-6)

Materialistic people are indicated in the following:

*ye mām bhajanti dāmpatyē tapasā vrata-caryayā
kāmatmāno 'pavargeśam mohitā mama māyayā*

Although I have the power to award prema, those who worship me with penance and vows in order to get material enjoyment are bewildered by my illusory energy. (SB 10.60.52)

It is then said:

*diṣṭyā grheśvary asakṛn mayi tvayā
kṛtānuvṛttir bhava-mocanī khalaiḥ
su-duṣkarāsau sutarām durāśiṣo
hy asuṁ bharāyā nikṛtiṁ juṣaḥ striyāḥ*

Fortunately, O mistress of the house, you have always rendered me faithful devotional service, which liberates one from material existence. This service is very difficult for the envious to perform, especially for a woman whose intentions are wicked, who lives only to gratify her bodily demands, and who indulges in duplicity. (SB 10.60.54)

Lakṣmī in Ketumālā-varṣa, in praising the Lord's expansion as Kāmadeva, says:

*striyo vratais tvā hṛṣīkeśvaram svato
hy ārādhya loke patim āśāsate 'nyam
tāsām na te vai paripānty apatyaṁ
priyaṁ dhanāyūrṁṣi yato 'sva-tantrāḥ*

Worshipping you, Hṛṣīkeśa, the natural controller of the senses, by performing vows, women in this world ask for a husband other than you.

The husbands cannot protect their children, wealth or duration of life because they are dependent. (SB 5.18.19)

Śukadeva speaks.

Text 270

Actually the highest svīyas are the gopīs in parakīya in his prakāṣa pastimes. They are praised as been unequalled:

*nāyam śriyo 'nga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-vallabhīnām*

When Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This favor was never bestowed upon the goddess of fortune, though she was intensely attracted to him, or to other consorts in the spiritual world whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women? (SB 10.47.60)

They are seen by others as unequalled:

*gopyas tapaḥ kim acarān yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śrīya aiśvarasya*

What worship must the gopīs have performed! With their eyes they always drink the nectar of Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare. (SB 10.44.14)

*yā dohane 'vahanane mathanopalepa
preṅkheṅkhanārbha-ruditokṣaṇa-mārjanādaḥ
gāyanti cainam anurakta-dhiyo 'śru-kaṇṭhyo
dhanyā vraja-striya urukrama-citta-yānāḥ*

The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Kṛṣṇa and their throats always choked up with tears, they constantly sing about him while milking the cows, winnowing grain,

churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, and cleaning their houses. He was always in their hearts. (SB 10.44.15)

Urukrama-citta yānāḥ means “They had vehicles to go wherever his heart went.” Another version has cintā-yānāḥ: they had vehicles to go wherever he thought of going.

The women of Mathurā speak.

Text 271

Their excellence has been described in these verses. Experts in material rasa accept only the obstacle portion of parakīya as being high.

*bahu vāryate khalu yatra pracchanna-kāmukatvaṁ ca
yā ca mitho durlabhatā sā manmathasya paramā ratih*

That love which causes great opposition because of being against normal dharma, which necessitates the love being kept secret, and which makes it hard for the lovers to meet is the highest type of love. (Bharata, quoted in Ujjvala-nīlamanī 1.20)

*vāmatā durlabhatvaṁ ca strīṇāṁ yā ca nivāraṇā |
tad eva pañca-bāṇasya manye paramam āyudham ||*

Coyness (vāmatā), unavailability, and rebuffing in a woman’s behavior are considered to be the ultimate weapon of Cupid. (Śṛṅgāra-tilaka 2.30 quoted in Ujjvala-nīlamanī 3.20)

*yatra niṣedha-viśeṣaḥ sudurlabhatvaṁ ca yan mṛgākṣiṇām |
tatraiva nāgarāṇāṁ nirbharam āsajjate hṛdayam ||*

When the woman makes a point of resisting and becoming unavailable, the man becomes more deeply attached. (Viṣṇu-gupta-saṁhitā in Ujjvala-nīlamanī 3.21)

Some of young cowherd girls desired Kṛṣṇa as their husband and thus prayed to Kātyāyanī. Some people consider their prema to be superior because of accepting Kṛṣṇa as a husband. They think that the gopīs’ love is superior simply because of the obstacles. But this is not so. The gopīs were special because of their type of love:

vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhaḥ

gāvaś cārayato gopāḥ pada-sparsaṁ mahātmanah

We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys and even the aborigine Pulinda women desire—the touch of the dust he leaves on the plants and grass as he tends his cows. (SB 10.83.43)

*etāḥ paraṁ tanu-bhrto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vayaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya*

Among all persons on earth, these cowherd women alone have attained perfect bodies, for they have achieved mahābhāva for Govinda, the source of all forms of the Lord. Their pure love is desired by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Brahmā himself? (SB 10.47.58)

Their greed did not develop because of opposition to the love, since that was undesired by them. Their greed developed because of the type of love. Because of the strength of that type of love, they overcame all obstacles. This is praised.

*āsāṁ aho caraṇa-reṇu-juṣāṁ ahaṁ syāṁ
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajāṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken their relatives and the path of dharma to obtain the lotus feet of Mukunda, Kṛṣṇa, which even the Vedas pursue. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs bless them with the dust of their lotus feet. (SB 10.47.61)

Just as mad elephants overcome a fort by their strength, so the gopīs overcame all obstacles by the strength of their prema. The obstacles did not produce the prema. Since the type of love is by nature strong, when the obstacles are the same, they have greater prema than others. Because Rādhā had superior prema she was especially able to control Kṛṣṇa.

*anayārādhito nūnaṁ bhagavān harir īśvaraḥ
yan no vihāya govindaḥ prīto yām anayad rahaḥ*

Certainly this particular gopī has perfectly worshiped the all-powerful Lord who takes away distress, Govinda, since he was so pleased with her that he abandoned the rest of us and brought her to a secluded place. (SB 10.30.28)

The blossoming of their prema when they were disturbed manifested naturally by its perfect state, as fear naturally develops on seeing a black snake, not being brought about by some other cause.

Increase of love by material illicit affairs is condemned by the gopīs:

*niḥsvaraṁ tyajanti gaṇikā akalpaṁ nṛpatiṁ prajāḥ
adhīta-vidyā ācāryam ṛtvijo datta-dakṣiṇam*

Prostitutes abandon a penniless man, subjects an incompetent king, students their teacher once they have finished their education, and priests a man who has remunerated them for a sacrifice. (SB 10.47.7)

*khagā vīta-phalaṁ vṛkṣaṁ bhuktvā cātithayo gṛham
dagdham mṛgās tathāraṇyam jārā bhuktvā ratāṁ striyam*

Birds abandon a tree when its fruits are gone, guests a house after they have eaten, animals a forest that has burnt down, and lovers the woman they have enjoyed, even though she remains attached to them. (SB 10.47.8)

Some criticize parakīya, but that is proper concerning the material lover and his female lovers, since that is despicable. That is explained in the following verse:

*gopīnāṁ tat-patīnāṁ ca sarveṣāṁ eva dehinām
yo 'ntaś carati so 'dhyakṣaḥ krīḍaneneha deha-bhāk*

Kṛṣṇa, appearing directly in this world, moves among the gopīs and their apparent husbands as well as the other inhabitants of Vraja, in his eternal spiritual body performing his pastimes. (SB 10.33.35)

The husbands mentioned in the verse are called so from the conventional point of view, not from the spiritual point of view. Kṛṣṇa Sandarbha establishes these gopīs as the svarūpa-śakti. They are praised for having this bhāva for Kṛṣṇa. Therefore they are the topmost.

etāḥ param tanu-bhṛto bhuvi gopa-vadhvo

*govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vyaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya*

Among all persons on earth, these cowherd women alone have attained perfect bodies, for they have achieved mahābhāva for Govinda, the source of all forms of the Lord. Their pure love is desired by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Brahmā himself?

Thus it is said:

*neṣṭā yad aṅgini rase kavibhir paroḍhā
tad gokulāmbujadṛśāṁ kulam antarena |
āśāṁsayā rasa-vidher avatāritānāṁ
kaṁsāriṇā rasika-maṇḍala-śekharena ||*

Poets' objection to married women enjoying with another man as the main rasa applies only to women other than the women of Gokula, whom Kṛṣṇa, the topmost among tasters, made appear in this world because of a special desire for madhura-rasa. (Ujjvala-nīlamanī 5.3)

To reject their relation with their apparent husbands it is said:

*nāsūyan khalu kṛṣṇāya mohitās tasya māyayā
manyamānāḥ sva-pārśva-sthānv svān svān dārān vrajaukasah*

The cowherd men, bewildered by Kṛṣṇa's yogamāyā, thought their wives had remained home at their sides. They did not harbor any jealous feelings against him at any time. (SB 10.33.37)

Thus the excellence of parakīya has been shown. It should be understood that they are his eternal consorts. Bewildered by Kṛṣṇa's māyā, thinking their wives were by their sides, the so-called husbands did not hate Kṛṣṇa.

This was a daily affair:

*tābhiḥ sametābhir udāra-ceṣṭitaḥ
priyekṣaṇotphulla-mukhībhir acyutaḥ
udāra-hāsa-dvija-kunda-dīdhatir
vyarocataiṇāṅka ivoḍubhir vṛtaḥ*

Surrounded by the assembled gopīs whose faces blossomed by his glance, Kṛṣṇa, who responded to each of them without fail, whose activities were most attractive, whose smile revealed his shining rows of teeth, white like jasmine buds, increased in beauty, like the moon surrounded by stars. (SB 10.29.43)

The meaning is clear. Śukadeva speaks.

Text 272

Moreover it is said:

*tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ
madhye maṇīnām haimānām mahā-marakato yathā*

Kṛṣṇa, though naturally endowed with all powers, appeared most brilliant in the midst of the dancing gopīs, like a sapphire in the midst of golden gems. (SB 10.33.6)

The meaning is clear. Śukadeva speaks.

Text 273

They were skilled in the arts:

*pāda-nyāsair bhuja-vidhutibhiḥ sa-smitair bhrū-vilāsair
bhajyan madhyaiś cala-kuca-paṭaiḥ kuṇḍalair gaṇḍa-lolaiḥ
svidyan-mukhyaḥ kavara-rasanāgranthayaḥ kṛṣṇa-vadhvo
gāyantas taṁ tadīta iva tā megha-cakre virejuḥ*

With feet performing dance steps on the ground, with hands gesturing, with smiles and movements of their brows, with their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Kṛṣṇa's young consorts, singing, shone like streaks of lightning in a mass of clouds. (SB 10.33.7)

*uccair jagur nṛtyamānā rakta-kaṇṭhyo rati-priyāḥ
kṛṣṇābhimarśa-muditā yad-gītenedam āvṛtam*

Their throats impassioned to please their lover, the gopīs sang loudly while they danced, overjoyed by Kṛṣṇa's touch. This singing spread throughout the entire universe. (SB 10.33.8)

Their singing filled the universe (idam). This means that even today a portion of their song is spread in the universe. It is said in Saṅgīta-sāra:

*tāvanta eva rāgāḥ syur yāvatyo jīva-jātayaḥ |
teṣu ṣoḍaśa-sāhasrī purā gopī-kṛtā varā ||*

There are as many musical rāgas as there are species of life. Among these rāgas, sixteen thousand principal ones were performed by the gopīs previously.

At the end of Saṅgīta-sāra it is said that the divisions of these rāgas remain in Svarga. Moreover it is said:

*kācit samaṁ mukundena svara-jātīr amiśritāḥ
unninye pūjitā tena prīyatā sādhu sādhv iti
tad eva dhruvam unninye tasyai mānaṁ ca bahv adāt*

One gopī, joining Mukunda in his singing, sang pure melodious tones that rose harmoniously above his voice. Kṛṣṇa was pleased and showed great appreciation for her performance, saying “Excellent! Excellent!” When another gopī sang in the dhruva style, Kṛṣṇa praised her even more. (SB 10.33.9)

The seven notes with seven genres (svara-jātīḥ) are the cause of rāga. Since they were expert at both the notes and the genres, they sang excellently (unninye), purely, without mixing other notes or genres. “With Mukunda” indicates that even the Lord was secondary to the gopī who sang. Indra, Śiva and Brahmā could not at all understand the singing. Thus the word unninye is used. And thus Kṛṣṇa worshipped her. Someone else began a song with dhruva-tāla. She also sang excellently, and was respected by Kṛṣṇa even more. Śukadeva speaks.

Text 274

Among the sāmānyas, Kujā is the main person since she is famous everywhere. Among the svakīya (married) queens, Rukmiṇī is the principal person. Hari-varṇsa says:

*kuṭumbasyeśvarī yāsīd rukmiṇī bhīṣmakātmajā |
satyabhāmottamā strīṇāṁ saubhāgye cādhikābhavat ||*

Rukmiṇī, daughter of Bhīṣmaka, was the controller of the families, and

Satyabhāmā was supreme in charm among the women.

The chief among the Vraja gopīs is mentioned in Bhaviṣyottara Purāṇa:

*gopī-nāmāni rājendra pradhānyena nibodha me
gopālī pālikā dhanyā viśākhā dhyāna-niṣṭhikā |
rādhānurādhā somābhā tārakā daśamī tathā ||*

Hear from me the names of the principal gopīs, O king! The ten gopīs are Gopālī (head of a group friendly with Candrāvalī), Pālikā (friendly with Candrāvalī), Dhanyā (an unmarried gopī)[\[18\]](#), Viśākhā (Rādhā's sakhī with her own group), and as well Dhaniṣṭhā (Lalitā's sakhī)[\[19\]](#), Rādhā, Lalitā (Anurādhā), Candrāvalī (Somābhā, Rādhā's chief competitor), and Tārakā (Rādhā's sakhī, somewhat distant).[\[20\]](#)

Daśamī refers to Tārakā. In Skanda Purāṇa Lalitā, Śaibyā, Padmā and Bhadrā are also mentioned. Candrāvalī is also mentioned, but is the same as Somābhā mentioned in the Bhaviṣyottara. Āgama says pramaḍa-śata-koṭibhiḥ ākultā: the place was crowded with billions of women. Among all the gopīs Rādhā is the chief. In Kṛṣṇa Sandarbha it is shown that Kṛṣṇa, having greatest prema for her, disappeared with her during the rāsa dance. She is famous everywhere. By the excellent qualities in the description, she is inferred in Gopāla-tāpanī Upaniṣad by the name Gāndharvikā.

These gopīs are of three types: mugdhā, madhyā and pragalbhā.[\[21\]](#) Ages are divided into nava-yauvana, spaṣṭa-yauvana and samyak-yauvana. Similarly their actions are divided. Samyak –yauvana means sixteens years and not beyond. Gautamīya-tantra says kanyābhir dvya-aṣṭa-varṣabhiḥ: Kṛṣṇa played with girls who were sixteen years old. The gopīs have three types of natures: dhīrā, adhīrā and miśrā (mixed). By the amount of prema they are śreṣṭhā (best), samā (ordinary), or laghu (inferior).

In different stages of the pastimes these gopīs are known by eight different names: abhisārikā (going for an appointment), vāsa-sajjā (decorating herself), unkanthitā (anxiety because of delay), khaṇḍitā (devastated), vipralabdhā (feeling cheated), kalahāntarītā (separation by quarrel), proṣita-preyasī (great separation) and svādhīna-bharṭṛkā (controlling the lover).

The bhāvas of the individual gopīs with other gopīs may be similar, somewhat similar, remotely similar and contrary. Accordingly they are

classed in four groups: sakhī (same group), suhṛt (friendly group), taṭastha (neutral group) and prātipakṣikī (opposing group).

The particular group is known through discerning the sthāyī. The sakhī of Rādhā is described in the following:

*apy eṇa-patny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi su-nirvṛtim acyuto vaḥ
kāntāṅga-saṅga-kuca-kuṁkuma-rañjitāyāḥ
kunda-srajaḥ kula-pater iha vāti gandhaḥ*

O friend, wife of the deer, has Acyuta been here with his beloved, bringing great joy to your eyes by her limbs? Indeed, blowing this way is the fragrance of his garland of kunda flowers, which was smeared with the kuṁkuma from the breasts of his girlfriend when he embraced her. (SB 10.30.11)

“Bringing great joy to your eyes” indicates the gopī’s desire to see Rādhā. “O friend!” indicates that she takes the doe as a friend by good fortune (similar to her own) of having experienced happiness on seeing Rādhā. The word kāntā (beloved) indicates that she approves of Rādhā’s association with Kṛṣṇa. Thus the gopī who speaks is clearly Rādhā’s sakhī. She also approves of Rādhā’s pastimes with Kṛṣṇa:

*bāhum priyāṁsa upadhāya grhīta-padmo
rāmānujas tulasikāli-kulair madāndhaiḥ
anvīyamāna iha vas taravaḥ praṇāmaṁ
kim vābhinandati caran praṇayāvalokaiḥ*

O trees! When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the tulasī buds decorating his garland, his arm on the shoulder of his beloved, holding a lotus in his right hand, did he acknowledge your obeisances with his affectionate glances? (SB 10.30.12)

A suhṛt (friend) expresses herself in the following:

*anayārādhito nūnaṁ bhagavān harir īśvaraḥ
yan no vihāya govindaḥ prīto yām anayad rahaḥ*

Certainly this particular gopī has perfectly worshiped the all-powerful Lord who takes away distress, Govinda, since he was so pleased with her that he abandoned the rest of us and brought her to a secluded place. (SB 10.30.28)

She is clearly a friend since she praises Rādhā's good fortune.

Text 275

The neutral party speaks the following:

*prcchatemā latā bāhūn apy āśliṣṭā vanaspateḥ
nūnam tat-karaja-sprṣṭā bibhraty utpulakāny aho*

Let us ask these creepers about Kṛṣṇa. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Kṛṣṇa's fingernails, since out of joy they are manifesting eruptions on their skin. (SB 10.30.13)

Because this gopī is indifferent on hearing the words of the sakhī, it is clear that she is a taṭastha (she does not mention Rādhā at all). This is also evident in the verse after the sakhī speaks anyārādhito nūnam:

*dhanyā aho amī ālyogovindāṅghry-abja-reṇavaḥ
yān brahmeśau ramā devī dadhur mūrdhny agha-nuttaye*

O friends! The dust of Govinda's lotus feet is so sacred that even Brahmā, Śiva and Lakṣmī take that dust upon their heads to dispel sinful reactions. (SB 10.30.29)

Text 276

The prātipakṣikā is described:

*tasyā amūni naḥ kṣobham kurvanty uccaiḥ padāni yat
yaikāpahṛtya gopīnām raho bhunkte 'cyutādharam*

These footprints of that specialgopī cause us great pain. She alone has taken him away to a secluded place, where she is enjoying the lips of Kṛṣṇa, which belong to all of us. (SB 10.30.30)

It is obvious that she is envious. This is quite different from the previous two verses spoken by the taṭastha. In Hari-varṇśa, Satyabhāmā shows a similar mood to Rukmiṇī in the pastimes of stealing of the pārijāta. Śukadeva speaks.

Text 277

The following should be considered. "It is impossible to have animosity and unfriendliness between the devotees of the Lord. The Lord wanted to go

away from such pride and animosity for it is said:

*tāsām tat-saubhaga-madam vīkṣya mānam ca keśavaḥ
praśamāya prasādāya tatraivāntaradhīyata*

Keśava, seeing the gopīs too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus he immediately disappeared. (SB 10.29.48)

Śukadeva uses the word daurātmya to describe them. It is also said that all the pastimes of the Lord are for nourishing the prīti:

*anugrahāya bhaktānām mānuṣaṁ deham āsthitaḥ
bhajate tādṛśīḥ krīḍā yāḥ śrutvā tat-paro bhavet*

When the Lord assumes a humanlike body to show mercy to his devotees, he engages in such pastimes. Even hearing about those pastimes a person becomes dedicated to him. (SB 10.33.36)

Even hearing about this, the person becomes devoted. The nature of this pastime in conjugal rasa, characterized by envy, pride and anger, nourishes the rasa with great variety in the bhāvas. It is mentioned in this way by the poets and it is accepted by the Lord in his pastimes. Kṛṣṇa appears in four forms: dakṣiṇa, anukūla, śaṭha, and dhṛṣṭa according to the situation. The līlā-śakti sustains these bhāvas of envy and pride in the gopīs. These are revealed according to the condition. When all of the gopīs experience separation, then they show friendship with common emotions including misery.

*anvicchantyo bhagavato mārgam gopyo 'vidūritaḥ
dadṛśuḥ priya-viśleṣān mohitām duḥkhitām sakhīm*

While continuing to search out Kṛṣṇa's path, the gopīs discovered their unhappy friend close by, suffering and fainting because of separation from her lover. (SB 10.30.40)

Those who were enemies now became friends. The pastime of separation is for the purpose of quickly increasing their thirst for Kṛṣṇa. This increase of thirst is very attractive to Kṛṣṇa, the king of lovers.

*nāhaṁ tu sakhyo bhajato 'pi jantūn
bhajāmy amiṣām anuvṛtti-vṛttaye
yathādhano labdha-dhane vinaṣṭe*

tac-cintayānyan nibhṛto na veda

But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopīs, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else. (SB 10.32.20)

Thus, in the middle of the pastimes, separation takes place. Then, overcoming their pride and anger, they concentrate on him. He disappeared to eradicate their pride and anger (praśamāya) and give mercy (prasādāya), increasing their thirst for him. Or he disappeared to eradicate their pride and purify them of anger (prasādāya) in order to perform the rāsa-līlā for which they all were gathered. The desire to increase their thirst accompanied this.

When there is separation, they consider themselves evil (daurātyma). This is not true, since it is a manifestation in prema. Śukadeva relates Rādhā's words (admitting her fault) according to her bhāva:

*tayā kathitam ākarṇya māna-prāptim ca mādhavāt
avamānaṁ ca daurātmyād vismayam paramam yayuḥ*

She told them how Mādhava had given respect, but how she then suffered dishonor because of her pride. The gopīs were extremely amazed to hear this. (SB 10.30.41)

But Śukadeva previously denies the fault of pride in Rādhā:

*reme tayā cātma-rata ātmārāmo 'py akhaṇḍitaḥ
kāminām darśayan dainyaṁ strīṇām caiva durātmatām*

Kṛṣṇa enjoyed constantly with that gopī, although he enjoys only within, and although he is satisfied with his many eternal consorts. Thus by contrast he showed the wretchedness of ordinary lusty men and hardhearted women. (SB 10.30.34)

Though satisfied with himself (ātmā-rataḥ), though he enjoys with himself, constantly attached to that gopī (akhaṇḍitaḥ), he enjoyed. But how can he be attached and enjoy while being ātmārāma? He enjoyed with the very essence of his prema (tayā), a quality possessed by the Lord. *Ittham bhūta-guṇo hariḥ*: the Lord has such qualities. (SB 1.7.10) Special prema appeared,

not lust, since it is not possible for him to be influenced by lust. That special prema, very strong, appeared. It is like kāma. The misery (dainyam) of material men in love with material women filled with anger and pride is famous in the world. Manifesting misery similar to the misery and evil of material women and men, by being controlled by special prema, he enjoyed. Or by this pastime he showed that all others who think they are lovers to be insignificant. By the greatness of his pastime he showed the evil nature (durātmātām) of material women in worshipping anyone except the Lord and the lack of rasa (dainyam) of material lovers (kāminām). It is similar to the following statement. Darśayad vidhu-parājayam ramā-vaktram ullasati dhūta-lāñchanam: once shown the face of Lakṣmī which defeats the moon, only the flawless face causes joy. Śukadeva speaks.

Text 278

The ālambana has been explained. Now the qualities which act as uddīpana are explained. Kṛṣṇa enchants women. His color, taste, fragrance, touch, sound, good qualities and his new youth are attractive. He is ever fresh, controlled by prema, and quick witted. He shows his feelings.

His quality of bewildering women is shown:

*kṛṣṇam nirīkṣya vanitotsava-rūpa-śīlam
śrutvā ca tat-kvaṇita-veṇu-vivikta-gītam
devyo vimāna-gatayaḥ smara-nunna-sārā
bhraśyat-prasūna-kabarā mumuhur vinīvyah*

When the devatās' wives flying in airplanes with their husbands catch sight of Kṛṣṇa, whose nature and form bring joy to all women, and when they hear the pure song when he plays the flute, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen. (SB 10.21.12)

The meaning is clear. The women of Vraja speak.

Text 279

Ever fresh is illustrated:

*yadyapy asau pārśva-gato raho-gatas
tathāpi tasyāṅghri-yugam navam navam |*

*pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit ||*

Though Kṛṣṇa's feet were next to them and in private, those feet appeared more and more beautiful at every moment. Which woman could give up those feet which Lakṣmī never gives up? (SB 1.11.33)

He shows his feelings in pūrva-rāga:

*śarad-udāśaye sādhu-jāta-sat-
sarasijodara-śrī-muṣā dṛśā
surata-nātha te 'śulka-dāsikā
vara-da nighnato neha kiṁ vadhaḥ*

O Lord of love, in beauty your glance steals the beauty of the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, you are killing the maidservants who have given themselves to you freely, without any price. Will you not kill us? (SB 10.31.2)

By your eyes, you are begging for love (surata-nātha)! You should give blessings after our worship of Kātyāyanī! By your glance are you killing us who are like your servants without charge? Are you not a killer of women? His eyes glancing in that manner show the eyes are thieves stealing everything, by causing great bewilderment. Thus they are described as autumn lotuses.

The bewilderment of women takes place in two way in this verse: by the svarūpa of sweetness (sādhu-jāta, sat) and by its doing difficult tasks (such as stealing the beauty of the lotus). Both are revealed by the descriptive elements.

*madhurayā girā valgu-vākyayā
budha-manojñayā puṣkarekṣaṇa
vidhi-karīr imā vīra muhyatīr
adhara-sīdhunāpyāyayasva naḥ*

O lotus-eyed one, by your sweetness, voice and charming words, which attract the minds of the intelligent, we have fainted. Our dear hero, please revive your maidservants with the nectar of your lips. (SB 10.31.8)

Madhurayā (by sweetness) is the svarūpa of sweetness. Valgu-vākyayā (by charming speech) is the sweetness of an object. Budha-manojñayā

(attractive to persons with knowledge of those bhāvas) indicates the sweetness of the special bhāva.

Text 280

Another example of showing his feelings is given:

*prahasitaṁ priya-prema-vīkṣaṇaṁ
viharaṇaṁ ca te dhyāna-maṅgalam
rahasi saṁvido yā hṛdi sprśaḥ
kuhaka no manaḥ kṣobhayanti hi*

Your excellent smiles, your sweet, loving glances, your pastimes worthy of meditation and confidential talks we enjoyed with you, which touch our hearts, give grief to our minds. O cheater! (SB 10.31.10)

Samvidāḥ means jokes with hints.

Text 281

Another example is given:

*dina-parikṣaye nīla-kuntalair
vanaruhānanaṁ bibhrad āvṛtam
dhana-rajasvalaṁ darśayan muhur
manasi naḥ smaraṁ vīra yacchasi*

At the end of the day you repeatedly show us your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, you arouse desires in our minds. (SB 10.31.12)

Muhuh means again and again.

Text 282

Another example is given:

*pati-sutānvaya-bhrāṭṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi*

Who but a cheater like you would abandon young women who come to see you in the middle of the night, enchanted by the loud song of your flute, though you know the nature of your flute, and though we have completely

rejected our husbands, children, mothers, fathers, and brothers to come to you, O Acyuta!

*rahasi saṁvidaṁ hṛc-chayodayaṁ
prahasitānanaṁ prema-vīkṣaṇaṁ
bṛhad-uraḥ śriyo vīkṣya dhāma te
muhur ati-sprhā muhyate manaḥ*

Our minds filled with desire are repeatedly bewildered on seeing the arousal of your desire through the intimate conversations we had with you in secret, on seeing the remarkable smile on your face, your loving glances and your broad chest, the resting place of the goddess of fortune. (SB 10.31.16-17)

Gati-vidaḥ tavodgītā-mohitāḥ means “You play songs on your flute, knowing that they cause bewilderment in us.” The gopīs speak to the Lord who is not present.

Text 283

The following also shows revelation of his emotions in pūrva-rāga (gopīs speaking):

*gavāṁ hitāya tulasi gopīnāṁ rati-hetave |
vṛndāvane tvaṁ vapitā sevītā viṣṇunā svayam ||*

O tulasī! Kṛṣṇa plants you and serves you in Vṛndāvana for the benefit of the cows and rati for the gopīs. (Skanda Purāṇa)

Also in union he reveals his love:

*iti viklavitaṁ tāsāṁ śrutvā yogeśvareśvaraḥ
prahasya sa-dayaṁ gopīr ātmārāmo 'py arīramat*

Smiling upon hearing these despondent words from the gopīs, Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although he is self-satisfied.

*tābhiḥ sametābhir udāra-ceṣṭitaḥ
priyekṣaṇotphulla-mukhībhir acyutaḥ
udāra-hāsa-dvija-kunda-dīdhatir
vyarocataiṇāṅka ivoḍubhir vṛtaḥ*

Surrounded by the assembled gopīs whose faces blossomed by his glance, Kṛṣṇa, who responded to each of them without fail, whose activities were

most attractive, whose smile revealed his shining rows of teeth, white like jasmine buds, increased in beauty, like the moon surrounded by stars. (SB 10.29.42-43)

There are two types of being controlled by prema (another quality acting as uddīpana): by prema of others and by prema of the beloveds. Here is an example of being controlled by others' prema (friends in this case):

*kunda-dāma-kṛta-kautuka-veṣo
gopa-godhana-vṛto yamunāyām
nanda-sūnur anaghe tava vatso
narma-daḥ praṇayiṇām vijahāra*

O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively enhanced his attire with a jasmine garland, and he is now playing along the Yamunā in the company of the cows and cowherd boys, amusing his dear companions. (SB 10.35.20)

Here is an example of being controlled by the beloved's prema in pūrva-rāga:

*tathāham api tac-citto nidrām ca na labhe niśi
vedāham rukmiṇā dveṣān mamodvāho nivāritaḥ*

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. (SB 10.53.2)

The meaning is clear. The Lord speaks to Rukmiṇī's messenger.

Text 284

Another example of being controlled by the gopīs' prema is given:

*bhagavān api tā rātrīḥ śāradotphulla-mallikāḥ
vīkṣya rantum manaś cakre yoga-māyām upāśritaḥ*

Kṛṣṇa, the Supreme Lord, upon seeing those autumn nights scented with blossoming jasmine flowers, taking shelter of his yogamāyā, decided to fulfill the desires of the gopīs. (SB 10.29.1)

Kṛṣṇa took shelter of yogamāyā, his śakti which fulfills unlimited desires of unlimited people by its nature.

Text 285

Controlled by prema in sambhoga is shown:

*iti viklavitaṁ tāsāṁ śrutvā yogeśvareśvaraḥ
prahasya sa-dayaṁ gopīr ātmārāmo 'py arīramat*

Smiling upon hearing these despondent words from the gopīs, Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although he is self-satisfied. (SB 10.29.42)

The despondent words were indications of their intense prema. The word “mercifully” (sadayam) indicates he is controlled by their prema. Though he was ātmārāma, he was controlled by their prema. That shows the greatness of their prema. Just as ātmārāmas are attracted to Kṛṣṇa’s qualities, Kṛṣṇa as ātmārāma is attracted to the gopīs’ prema. Śukadeva speaks the verses.

Text 286

Another example is given:

*so 'mbhasy alaṁ yuvatibhiḥ pariṣicyamānaḥ
premṇekṣitaḥ prahasatībhir itas tato 'ṅga
vaimānikaiḥ kusuma-varṣibhir īdyamāno
reme svayaṁ sva-ratir atra gajendra-līlaḥ*

My dear King, in the water Kṛṣṇa was splashed on all sides by the laughing gopīs, who looked at him with love. As the devatās worshiped him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants. (SB 10.33.23)

Sva-ratiḥ means “Kṛṣṇa who had rati for his own devotees, the gopīs.”

*tāsāṁ rati-vihāreṇa śrāntānāṁ vadanāni saḥ
prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā*

Seeing that the gopīs were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with his comforting hand. (SB 10.33.20)

Another example of being controlled by their prema is the following:

*gopī-kapola-saṁśleṣam abhipatya harer bhujaṁ |
pulakodgama-śasyāya svedāmbu-ghanatām gatau ||*

The arms of the Lord on contacting the foreheads of the gopīs began perspiring and his hairs stood on end. (Viṣṇu Purāṇa 5.13.54)

Śukadeva speaks.

Text 287

Moreover it is said:

*evam pariṣvaṅga-karābhimarśa-
snigdhekṣaṇoddāma-vilāsa-hāsaiḥ
reme rameśo vraja-sundarībhir
yathārbhakaḥ sva-pratibimba-vibhramah*

In this way Kṛṣṇa, though he is the master of Lakṣmī, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as he smiled playfully, while acting boldly, as child plays with his reflection. (SB 10.33.16)

As lord of Lakṣmī (rameśaḥ), he controls Lakṣmī. But the gopīs control Kṛṣṇa. He enjoyed by embracing them and glancing at them. This indicates that they control him by their prema. The metaphor of the child playing with his reflection indicates the highest attraction of prema between them, where it appeared that they were moving as one person in pastimes of singing and dancing.

Text 288

Moreover it is said:

*evam śaśāṅkāmśu-virājitā niśāḥ
sa satya-kāmo 'nuratābalā-gaṇaḥ
siṣeva ātmany avaruddha-saurataḥ
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ*

With gopīs firmly attached to him with anurāga, Kṛṣṇa, whose desires are always pure, who had fixed in his mind enjoyed with them, served the nights lit by the rays of the moon-- all the nights which give shelter to poetic topics or rasa in autumn. (SB 10.33.25)

Kṛṣṇa-candra who had a following of girls constantly attracted to him (anuratā balā-gaṇaḥ), having conjugal enjoyment fixed in his heart (avaruddha-saurataḥ ātmani), having special prema devoid of change (satya-

kāmaḥ), served all the nights, shelters of rasa, which are the topic of poets. Śarat can mean autumn or a year, a continuous period of time. The nights (of the autumn or year) were lit by the rays of the moon. In SB 10.60.58 the word saurat has a similar usage. [\[22\]](#) Śukadeva speaks.

Text 289

In the same vein, the Lord himself says:

*na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhū-kṛtyaṁ vibudhāyusāpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścyā tad vaḥ pratiyātu sādhunā*

I am not able to repay my debt for your spotless service, even within a lifetime of Brahmā. Your connection with me is beyond reproach. You have worshipped me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation. (SB 10.32.22)

Even when he is far away he is controlled by their prema:

*vṛṣṇīnāṁ pravaro mantrī kṛṣṇasya dayitaḥ sakhā
śiṣyo bṛhaspateḥ sākṣād uddhavo buddhi-sattamaḥ*

The supremely intelligent Uddhava was the best the Vṛṣṇi dynasty, a councilor, beloved of Kṛṣṇa, his intimate friend and a direct disciple of Bṛhaspati.

*tam āha bhagavān preṣṭhaṁ bhaktam ekāntinaṁ kvacit
grhītvā pāṇinā pāṇiṁ prapannārti-haro hariḥ*

The Supreme Lord Kṛṣṇa, who relieves the distress of all who surrender to him, once took the hand of his fully devoted, dearest friend Uddhava and addressed him as follows.

*gacchoddhava vrajaṁ saumya pitror naḥ prītim āvaha
gopīnāṁ mad-viyogādhiṁ mat-sandeśair vimocaya*

Dear gentle Uddhava, go to Vraja and give pleasure to our parents. And also relieve the gopīs, suffering in separation from me, by giving them my message.

tā man-manaskā mat-prāṇā mad-arthe tyakta-daihikāḥ

*mām eva dayitaṁ preṣṭhaṁ ātmānaṁ manasā gatāḥ
ye tyakta-loka-dharmāś ca mad-arthe tān bibharmy aham*

The minds of those gopīs are always absorbed in me, and their very lives are ever devoted to me. For my sake they have abandoned everything related to their bodies, as well as dharma and other people. I alone am their dear beloved and, indeed, their very self. Therefore I take it upon myself to sustain them in all circumstances. (SB 10.46.1-4)

Uddhava tells the gopīs:

*bhagavān api dāśārhaḥ kandarpa-śara-pīḍitaḥ |
na bhuñkte na svapiti ca cintayan vo hy aharniśam ||*

The Lord, afflicted by Cupid's arrow, does not eat or sleep. He thinks of you day and night. (Skanda Purāṇa)

Since the princesses and the gopīs are non-different, he married many princesses, to end the separation and so they would not give up their lives. Kaiśore gopa-kanyās tā yauvane rāja-kanyakā: in his kaiśora age, his consorts were the gopīs and in his youth his consorts were the princesses.

Rukmiṇī says:

*yasyāṅghri-pankaja-rajah-snapanam mahānto
vāñchanty umā-patir ivātma-tamo-'pahatyai
yarhy ambujākṣa na labheya bhavat-prasādam
jahyām asūn vrata-kṛśān śata-janmabhiḥ syāt*

O lotus-eyed one, great souls like Śiva hanker to bathe in the dust of your lotus feet and thereby destroy their ignorance. If I cannot obtain your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain your mercy. (SB 10.52.43)

Text 290

Among the uddīpanas jāti is illustrated, in the cowherd form:

*vividha-gopa-caraṇeṣu vidagdho
veṇu-vādya urudhā nija-śikṣāḥ
tava sutaḥ sati yadādhara-bimbe
datta-veṇur anayat svara-jātīḥ*

*savanaśas tad upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ
kavaya ānata-kandhara-cittāḥ
kaśmalaṁ yayur aniścita-tattvāḥ*

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 devatās listen repeatedly to the sound. Although they are the most learned authorities, with hearts in submission, they cannot ascertain the meaning and forget everything. (SB 10.35.14-15)

The meaning is clear. The gopīs speak.

Text 291

His form as a Yādava is described:

*megha śrīmaṁs tvam asi dayito yādavendrasya nūnaṁ
śrīvatsāṅkaṁ vayam iva bhavān dhyāyati prema-baddhaḥ*

O revered cloud, you are indeed very dear to the chief of the Yādavas, who bears the mark of Śrīvatsa. Like us, you are bound to him by love and are meditating upon him. (SB 10.90.20)

The meaning is clear. The queens speak.

Text 292

Now his actions which act as uddīpana are described. There are two types of actions: related to bhāva (love) and naturally filled with pleasurable gestures. Here is an example of the first type of action:

*niśamya gītāṁ tad anaṅga-vardhanaṁ
vraja-striyaḥ kṛṣṇa-grhīta-mānasāḥ
ājagmur anyonyam alakṣitodyamāḥ
sa yatra kānto java-lola-kunḍalāḥ*

When the young women of Vṛndāvana heard Kṛṣṇa's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth. (SB 10.29.4)

The meaning is clear. Śukadeva speaks.

Text 293

Here is an example of actions filled with pleasurable gestures.

*vāma-bāhu-kṛta-vāma-kapolo
valgita-bhrur adharārpita-veṇum
komalāṅgulibhir āśrita-mārgaṁ
gopya īrayati yatra mukundaḥ
vyoma-yāna-vanitāḥ saha siddhair
vismitās tad upadhārya sa-lajjāḥ
kāma-mārgaṇa-samarpita-cittāḥ
kaśmalaṁ yayur apasmṛta-nīvyah*

When Mukunda vibrates the flute he has placed to his lips, stopping its holes with his tender fingers, he rests his left cheek on his left arm and makes his eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of desire, and in their distress they are unaware that the belts of their garments are loosening. (SB 10.35.2-3)

The meaning is clear. The gopīs speak.

Text 294

Here is another example:

*vividha-gopa-caraṇeṣu vidagdho
veṇu-vādya urudhā nija-śikṣāḥ
tava sutaḥ sati yadādhara-bimbe
datta-veṇur anayat svara-jātīḥ
savanaśas tad upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ
kavaya ānata-kandhara-cittāḥ
kaśmalaṁ yayur aniścita-tattvāḥ*

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 devatās listen repeatedly to the sound. Although they are the most learned authorities, with hearts in submission, they cannot ascertain the meaning and forget everything. (SB 10.35.14-15)

Now objects as uddīpanas will be discussed. The beloveds are uddīpanas for other gopīs:

*ūṣasy utthāya gotraiḥ svair anyonyābaddha-bāhavaḥ
kṛṣṇam uccair jagur yāntyah kālindyāṁ snātum anvaham*

Each day they rose at dawn. Calling out to one another by name, they all held hands and loudly sang the glories of Kṛṣṇa while going to the Kālindī to take their bath. (SB 10.22.6)

Gotraiḥ means “in groups.” Śukadeva speaks.

Text 295

Other examples are as follows:

*tad vraja-striya āśrutya veṇu-gītaṁ smarodayam
kāścit parokṣaṁ kṛṣṇasya sva-sakhībhyo ’nvavarṇayan*

When the young ladies in the cowherd village of Vraja heard the song of Kṛṣṇa’s flute, which arouses the influence of Cupid, some of them privately began describing Kṛṣṇa’s qualities to their intimate friends. (SB 10.21.3)

The associates of Kṛṣṇa are uddīpanas.

*taṁ vīkṣya kṛṣṇānucaraṁ vraja-striyaḥ
pralamba-bāhuṁ nava-kañja-locanam
pītāmbaram puṣkara-mālinam lasan-
mukhāravindaṁ parimṛṣṭa-kunḍalam
su-vismitāḥ ko ’yam apīvyā-darśanaḥ
kutaś ca kasyācyuta-veṣa-bhūṣaṇaḥ
iti sma sarvāḥ parivavrur utsukās
tam uttamaḥ-śloka-padāmbujāśrayam*

The young women of Vraja became astonished upon seeing Kṛṣṇa’s servant, who had long arms, whose eyes resembled a newly grown lotus, who wore a yellow garment and a lotus garland, and whose lotuslike face glowed with brightly polished earrings. “Who is this handsome man?” the gopīs asked.

“Where has he come from, and whom does he serve? He’s wearing Kṛṣṇa’s clothes and ornaments!” Saying this, the gopīs eagerly crowded around Uddhava, whose shelter was the lotus feet of Kṛṣṇa. (SB 10.47.1-2)

The meaning is clear. Śukadeva speaks.

Text 296

The flute is an uddīpana:

*gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
dāmodarādhara-sudhām api gopikānām
bhuñkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
hṛṣyat-tvaco ’śru mumucus taravo yathāryaḥ*

My dear gopīs! What auspicious activities must the flute have performed to enjoy the nectar of Dāmodara’s lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The rivers have their hairs standing on end and its relatives the trees shed tears of pleasure just as forefathers shed tears of joy on seeing the good fortune of their descendents. (SB 10.21.9)

The meaning is clear. The gopīs speak.

Text 297

The marks on his feet are uddīpanas:

*padāni vyaktam etāni nanda-sūnor mahātmanaḥ
lakṣyante hi dhvajāmbhoja- vajrāṅkuśa-yavādibhiḥ*

The marks of a flag, lotus, thunderbolt, elephant goad, and barleycorn on these footprints clearly distinguish them as belonging to that great soul, the son of Nanda Mahārāja. (SB 10.30.25)

Text 298

His foot dust is an uddīpana:

*dhanyā aho amī ālyogovindāṅghry-abja-reṇavaḥ
yān brahmeśau ramā devī dadhur mūrdhny agha-nuttaye*

O friends! The dust of Govinda’s lotus feet is so sacred that even Brahmā, Śiva and Lakṣmī take that dust upon their heads to dispel sinful reactions. (SB 10.30.39)

Out of prema, the excellence of the dust is explained, not from aiśvarya-jñāna. Its nature is to make one intensely experience the object of one's intense prīti everywhere. For instance Bharata out of love of a deer describes the auspiciousness of earth from the touch of its feet. (SB 5.8.23)

Here is another example:

*kiṁ te kṛtaṁ kṣiti tapo bata keśavāṅghri-
sparśotsavotpulakitāṅga-nahair vibhāsi
apy aṅghri-sambhava urukrama-vikramād vā
āho varāha-vapuṣaḥ parirambhaṇena*

O mother earth, what piety did you perform to attain the touch of 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 perhaps when he stepped upon you in his form of the dwarf Vāmana, or even earlier, when he embraced you in his form of the boar Varāha? (SB 10.30.10)

In the first part of the verse the greatness of Kṛṣṇa's sweetness is stated. In the second part of the verse, other reasons for the earth's good fortune are stated. The word api implies a question however. Was the joy from the feet due to the touch of Vāmana's foot? Aho indicates an alternative. Or did the joy take place from the embrace of Varāha's body, the husband of the earth? No, it did not take place from either of these. Api means a little. There was a little joy from the touch of Vāmana's foot. The gopīs speak.

Text 299

His fingernails are uddīpana:

*prcchatemā latā bāhūn apy āśliṣṭā vanaspateḥ
nūnaṁ tat-karaja-sprṣṭā bibhraty utpulakāny aho*

Let us ask these creepers about Kṛṣṇa. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Kṛṣṇa's fingernails, since out of joy they are manifesting eruptions on their skin. (SB 10.30.13)

Vṛndāvana and Yamunā are also uddīpanas. Time related to the rāsa dance is an uddīpana:

tāḥ kiṁ niśāḥ smarati yāsu tadā priyābhir

*vṛndāvane kumuda-kunda-śaśāṅka-ramye
reme kvaṇac-caraṇa-nūpura-rāsa-goṣṭhyām
asmābhir īḍita-manojña-kathaḥ kadācit*

Does he, whose is the subject of attractive talks worshiped by all, recall those nights in the Vṛndāvana forest, lovely with lotus, jasmine and the bright moon? He enjoyed with us, his beloved girlfriends, in the circle of the rāsa dance, which resounded with the music of ankle bells. (SB 10.47.43)

The meaning is clear. The gopīs speak.

Text 300

Just as Kṛṣṇa's qualities are uddīpanas, the qualities of his beloveds are also uddīpanas, being suitable for service to him. Some of the qualities in the gopīs are related to Kṛṣṇa and some are related to the gopīs. Examples of both can be found.

Now the anubhāvas will be discussed. The anubhāvas of the ordinary lovers like Kujā are as follows:

*sā majjanālepa-dukūla-bhūṣaṇa
srag-gandha-tāmbūla-sudhāsavādibhiḥ
prasādhitātmopasasāra mādhavam
sa-vrīḍa-līlotsmīta-vibhramekṣitaiḥ*

Trivakrā prepared herself by bathing, anointing her body, and dressing in fine garments, by putting on jewelry, garlands and perfume, and also by chewing betel nut, drinking honey, and so on. She then approached the consort of Lakṣmī with shy, playful smiles and coquettish glances. (SB 10.48.5)

The meaning is clear. Śukadeva speaks.

Text 301

Here is an example of anubhāvas in the queens:

*itthaṁ ramā-patim avāpya patim striyas tā
brahmādayo 'pi na viduḥ padavīm yadīyām
bhejur mudāvratam edhitayānurāga
hāsāvaloka-nava-saṅgama-jalpa-lajjāḥ*

Thus those women obtained as their husband the husband of the goddess of

fortune, although even greatdevatās like Brahmā do not know how to approach him. With ever-increasing pleasure they experienced loving attraction for him, exchanged smiling glances with him and reciprocated with him in ever-fresh intimacy, replete with joking and feminine shyness. (SB 10.59.44)

*pratyudgamāsana-varārhaṇa-pada-śauca-
tāmbūla-viśramaṇa-vījana-gandha-mālyaiḥ
keśa-prasāra-śayana-snapanopahāryaiḥ
dāsī-śatā api vibhor vidadhuḥ sma dāsyam*

Although the Supreme Lord’s queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching him humbly, offering him a seat, worshiping him with excellent paraphernalia, bathing and massaging his feet, giving him betel nut to chew, fanning him, anointing him with fragrant sandalwood paste, adorning him with flower garlands, dressing his hair, arranging his bed, bathing him, and presenting him with various gifts. (SB 10.59.45)

The anubhāvas of the gopīs are given:

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken their relatives and the path of dharma to obtain the lotus feet of Mukunda, Kṛṣṇa, which even the Vedas pursue. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs bless them with the dust of their lotus feet. (SB 10.47.61)

*taṁ gorajaś-churita-kuntala-baddha-barha-
vanya-prasūna-rucirekṣaṇa-cāru-hāsam
veṇum kvaṇantam anugair upagīta-kīrtim
gopyo didṛkṣita-dṛśo ’bhyagaman sametāḥ*

Kṛṣṇa’s hair, covered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. He glanced charmingly and smiled beautifully, playing upon his flute while his companions chanted his glories.

The young gopīs, all together, came forward to meet him, their eyes very eager to see him.

*pītvā mukunda-mukha-sāragham akṣi-bhṛṅgais
tāpaṁ jahur viraha-jaṁ vraja-yoṣito 'hni
tat sat-kṛtiṁ samadhigamya viveśa goṣṭhaṁ
savṛṇḍa-hāsa-vinayaṁ yad apāṅga-mokṣam*

With their cup-like eyes, the women of Vṛndāvana drank the honey of the beautiful face of Mukunda, and thus they gave up the distress they had felt during the day because of separation from him. The young Vṛndāvana ladies cast sidelong glances at the Lord—glances filled with bashfulness, laughter and submission—and he, completely accepting these glances as a proper offering of respect, entered his house in the village. (SB 10.15.42-43)

The meaning is clear. Śukadeva speaks.

Text 302

There are four types of anubhāvas for ujjala rasa: udbhāsvara, sāttvika, alaṅkāra and vācika.

*nīvy-uttariya-dhammilla-sraṁsanam gātra-moṭanam |
jṛmbhā ghrāṇasya phullatvaṁ niśvāsādyāś ca te matāḥ ||*

What appears in the body of a person with bhāva is called udbhāsvara by the wise. These are loosening of the undergarment, loosening of the bodice, loosening of the dressed hair, crushing the limbs, yawning, expansion of nostrils, and sighing. (Ujjvala-nīlamanī 11.70)

An example of udbhāsvara in Bhāgavatam is the following:

*tad-aṅga-saṅga-pramudākulendriyāḥ
keśān dukūlaṁ kuca-paṭṭikāṁ vā
nāñjaḥ prativyoḍhum alaṁ vraja-striyo
visrasta-mālābharaṇāḥ kurūdvaha*

O hero of the Kuru dynasty! Their senses overwhelmed by the joy of having his physical association, the gopīs could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments loosened. (SB 10.33.17)

Text 303

Here is an example of a sāttvika-bhāva:

*tatraikāṁsa-gataṁ bāhuṁ kṛṣṇasyotpala-saurabham
candanāliptam āghrāya hr̥ṣṭa-romā cucumba ha*

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. (SB 10.33.11)

The meaning is clear. Śukadeva speaks.

Text 304

There are twenty alaṅkaras. Three arise from bodily movement: bhāva, hāva and helā. Seven arise without effort: śobhā, kānti, dīpti, mādhyura, pragalbhatā, audārya and dhairya. Ten arise from the nature of other gopīs: līlā, vilāsa, vicchiti, vibhrama, kilakiñcita, moṭṭāyita, kuṭṭamita, bibboka, lalita and vikṛta.

Bhāva is defined as follows:

*prādurbhāvaṁ vrajaty eva rati-ākhye bhāva ujjvale |
nirvikārātmake citte bhāvaḥ prathama-vikriyā ||*

When the sthāyi-bhāva called rati makes its appearance because of ujjvala-rasa, bhāva, the first transformation, takes place in the heart undisturbed by all except Kṛṣṇa. (Ujjvala-nīlamaṇi 11.6)

*cittaṁ sukhena bhavatāpahṛtaṁ grheṣu
yan nirviśaty uta karāv api gr̥hya-kṛtye
pādau padaṁ na calatas tava pāda-mūlād
yāmaḥ kathaṁ vrajam atho karavāma kiṁ vā*

Until today our minds were absorbed in household affairs, but you easily stole both our minds and our hands away from our housework. Now our feet won't move one step from your lotus feet. How can we go back to Vraja? What would we do there? (SB 10.29.34)

The meaning is clear. Gopīs speak.

Text 305

Hāva is defined as follows:

*grīvārecaka-saṁyukto bhrū-netrādi-vikāśa-kṛt |
bhāvād īṣat-prakāśo yaḥ sa hāva iti kathyate ||*

That stage where there is a slight manifestation because of bhāva, where the neck becomes tilted, and the eyebrows, eyes, and other bodily features blossom with happiness, is called hāva. (Ujjvala-nīlamaṇi 11.9)

An example is given at Lakṣmaṇā's svayaṁvara:

*unnīya vaktram uru-kuntala-kunḍala-tviḍ-
gaṇḍa-sthalaṁ śīśira-hāsa-kaṭākṣa-mokṣaiḥ
rājño nirīkṣya paritaḥ śanakair murārer
amse 'nurakta-hṛdayā nidadhe sva-mālām*

I lifted my face, which was encircled by my abundant locks and effulgent from the glow of my earrings reflected from my cheeks. Smiling coolly, I glanced about. Then, looking around at all the kings, I slowly placed the necklace on the shoulder of Murāri, who had captured my heart. (SB 10.83.29)

Lakṣmaṇa speaks.

Text 306

hāva eva bhaved dhelā vyakta-śṛṅgāra-sūcakah ||

Hāva becomes helā when there are clearly indications of śṛṅgāra-rasa. (Ujjvala-nīlamaṇi 11.11)

According to the characteristics examples can be found.

sā śobhā rūpa-bhogādyair yat syād aṅga-vibhūṣaṇam ||

The state is called śobhā when the body is decorated with beauty and amorous enjoyment. (Ujjvala-nīlamaṇi 11.13)

Here is an example of śobhā:

*gopyaḥ sphurat-puraṭa-kunḍala-kuntala-tviḍ-
gaṇḍa-śriyā sudhita-hāsa-nirīkṣaṇena
mānaṁ dadhatya ṛṣabhasya jaguḥ kṛtāni
puṇyāni tat-kara-ruha-sparśa-pramodāḥ*

The gopīs honored their hero with smiling glances sweetened by the beauty of their cheeks and the effulgence of their curly locks and glittering golden

earrings. Overjoyed from the touch of his fingernails, they chanted the glories of the all-auspicious pastimes of their husband. (SB 10.33.21)

Text 307

mādhuryaṁ nāma ceṣṭānāṁ sarvāvasthāsu cārutā ||

Mādhuryam means beauty of actions in all circumstances. (Ujjvala-nīlamanī 11.19)

*kācid rāsa-parīśrāntā pārśva-sthasya gadā-bhṛtaḥ
jagrāha bāhunā skandhaṁ ślathad-valaya-mallikā*

When one gopī grew tired from the rāsa dance, she turned to Kṛṣṇa, standing at her side, and grasped his shoulder with her arm. The dancing had loosened her bracelets and the flowers in her hair. (SB 10.33.10)

The meaning is clear. Śukadeva speaks.

Text 308

niḥśaṅkatvaṁ prayogeṣu budhair uktā pragalbhatā ||

Pragalbhatā refers to fearlessness in amorous actions. (Ujjvala-nīlamanī 11.21)

*tatraikāṁsa-gataṁ bāhuṁ kṛṣṇasyotpala-saurabham
candanāliptam āghrāya hr̥ṣṭa-romā cucumba ha*

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. (SB 10.33.11)

audāryaṁ vinayaṁ prāhuḥ sarvāvasthāgataṁ budhāḥ ||

Audāryam is displaying a kind nature in all circumstances. (Ujjvala-nīlamanī 11.23)

The kind nature is shown in the last line of the following:

*mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā
striyam akṛta virūpāṁ strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ*

Like a hunter, he cruelly shot the king of the monkeys with arrows. Because

he was conquered by a woman, he disfigured another woman who came to him with lusty desires. And even after consuming the gifts of Bali Mahārāja, he bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about him. (SB 10.47.17)

The meaning is clear. The gopīs speak.

Text 309

śobhaiva kāntir ākhyātā manmathāpyāyanojjvalā ||

When śobhā becomes bright with increased desire it is called kānti. (Ujjvala-nīlamanī 11.15)

*kāntir eva vayo-bhoga-deśa-kāla-guṇādibhiḥ ||
uddīpitātivistāraṁ prāptā ced dīptir ucyate ||*

When kānti becomes intensely filled with youth, amorous enjoyment, place, time and qualities, it is called dīpti. (Ujjvala-nīlamanī 11.17)

Examples of śobha and dīpti can also be found. [\[23\]](#)

priyānukaraṇaṁ līlā ramyair veśa-kriyādibhiḥ ||

Imitating the lover by attractive garments and actions is called līlā. (Ujjvala-nīlamanī 11.28)

*gatyānurāga-smita-vibhramekṣitair
mano-ramālāpa-vihāra-vibhramaiḥ
ākṣipta-cittāḥ pramadā ramā-pates
tās tā viceṣṭā jagrhus tad-ātmikāḥ*

As the cowherd women remembered Kṛṣṇa, their hearts were overwhelmed by his movements and loving smiles, his playful glances and enchanting talks, and by the many other pastimes he would enjoy with them. Thus absorbed in thoughts of Kṛṣṇa, the Lord of Rādhā, the gopīs began acting out his various pastimes. (SB 10.30.2)

Text 310

They imitated the following:

*bāhu-prasāra-parirambha-karālakoru
nīvī-śtanālabhana-narma-nakhāgra-pātaiḥ*

*kṣvelyāvaloka-hasitair vraja-sundarīṇām
uttambhayan rati-patīm ramayām cakāra*

There Kṛṣṇa threw his arms around the gopīs and embraced them tightly. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts and breasts, by playfully scratching them with his fingernails, and also by joking with them, glancing at them and laughing with them. In this way the Lord enjoyed his pastimes. (SB 10.29.46)

Being absorbed in him after this, they thought themselves non-different from him.

*gati-smita-prekṣaṇa-bhāṣaṇādiṣu
priyāḥ priyasya pratirūḍha-mūrtayaḥ
asāv ahaṁ tv ity abalās tad-ātmikā
nyavediṣuḥ kṛṣṇa-vihāra-vibhramāḥ*

Because the beloved gopīs were absorbed in thoughts of their beloved Kṛṣṇa, their bodies imitated his way of moving and smiling, his glances, his speech and other distinctive features. Deeply identifying with and maddened by remembering his pastimes, they declared to one another, “I am Kṛṣṇa!” (SB 10.30.3)

After he had manifested his pastimes, his bhāvas remained within the gopīs deeply.

*mā bhaiṣṭa vāta-varṣābhyām tat-trāṇaṁ vihitam maya
ity uktvaikena hastena yatanty unnidadhe ’mbaram*

“Don’t be afraid of the wind and rain,” said one gopī. “I will save you.” And with that she lifted her shawl above her head. (SB 10.30.20)

After the pastimes, those pastimes which they had experienced remained within them by absorption in prema in order to pass the time. This was the cause of their imitating his pastimes. Their imitation of his pastimes cannot be called pastimes since they consisted of his infant pastimes which were not part of Ujjvala-rasa. When the gopīs with their friends imitated actions with bhāvas of Pūtanā contrary to prīti itself and bhāvas of Yaśodā contrary to ujjvala rasa they did this artificially to nourish their own bhāva, for destroying the time during separation, and not to experience those bhāvas.

Some say that, absorbed in remembering the pastime of killing Pūtanā,

those who imitated Pūtanā did so out of fear that Kṛṣṇa would come to harm, just as a person mad with fear for his own safety imitates a tiger, the cause of his fear. In imitating Pūtanā there was prīti for Kṛṣṇa as if for oneself, not hatred. Just as the prīti for oneself remains within oneself while imitating another form, so prīti for Kṛṣṇa which was natural for them remained when they imitated Pūtanā.

Imitation of Yaśodā should be considered in the same way. (SB 10.30.23) In remembering the Dāmodara pastimes, one gopī, identifying with Kṛṣṇa, became afraid of Yaśodā as described in SB 1.81.31. Remembering Kṛṣṇa's infant nature, the gopī imitated Yaśodā. As in the previous case her natural prīti for Kṛṣṇa remained within her. That bhāva was the exalted shelter of those other bhāvas. Because it was external imitation, there is no contradiction since it did not touch her own bhāva, since there was the intervention of the bhāva of Kṛṣṇa amidst the bhāva of Yaśodā. Śukadeva speaks.

Text 311

*gati-sthānāsanādīnām mukha-netrādi-karmaṇām |
tātkālikam tu vaiśiṣṭyam vilāsaḥ priya-saṅgajam ||*

The immediate gestures of the face, eyes, walking, sitting, and standing, to cause union with the lover, are called vilāsa. (Ujjvala-nīlamanī 11.31)

An example is given:

*taṁ vilokyāgataṁ preṣṭhaṁ prīty-utphulla-dṛśo 'balāḥ
uttasthur yugapat sarvās tanvaḥ prāṇam ivāgatam*

When the gopīs saw that their dearest Kṛṣṇa had returned to them, they all stood up at once, and out of their affection for him their eyes bloomed wide. It was as if the air of life had reentered their bodies. (SB 10.32.3)

The meaning is clear. Śukadeva speaks.

Text 312

*garvābhilāṣa-rudita-smitāsūyā-bhaya-krudhām |
saṅkarī-karaṇam harṣād ucyate kila-kiñcitam ||*

When pride, desire, weeping, smiling, envy, fear and anger manifest together because of joy, these symptoms are called kilakiñcita. (Ujjvala-nīlamanī

11.44)

*tasya tat kṣvelitaṁ dr̥ṣṭvā gopyaḥ prema-pariplutāḥ
vr̥ḍitāḥ prekṣya cānyonyaṁ jāta-hāsā na nirayayuh*

Seeing how Kṛṣṇa was joking with them, the gopīs became fully immersed in love for him, and as they glanced at each other they began to laugh and joke among themselves, even in their embarrassment. But still they did not come out of the water.

*evaṁ bruvati govinde narmaṇākṣipta-cetasah
ā-kaṇṭha-magnāḥ śītode vepamānās tam abruvan*

When Kṛṣṇa, expert at speaking, spoke to the gopīs in this way, with minds captivated by his joking words, they spoke to him, but submerged up to their necks in the cold water, they began to shiver.

*mānayaṁ bhoḥ kṛthās tvāṁ tu nanda-gopa-sutaṁ priyam
jānīmo 'ṅga vraja-ślāghyaṁ dehi vāsāṁsi vepitāḥ*

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.

*śyāmasundara te dāsyāḥ karavāma tavoditam
dehi vāsāṁsi dharma-jña no ced rājñe bruvāma he*

O Śyāmasundara, we are your maidservants and must do whatever you say. But give us back our clothing. You know what the religious principles are, and if you don't give us our clothes we will have to tell the king. (SB 10.22.12-15)

The meaning is clear. Śukadeva speaks.

Text 313

*vallabha-prāpti-velāyāṁ madanāveśa-sambhramāt /
vibhramo hāra-mālyādi-bhūṣā-sthāna-viparyayaḥ ||*

When, at the time of going to meet her lover, the heroine places necklaces, flower-garlands and other ornaments in the wrong places, when agitated by the onslaught of intense passion, it is called vibhrama. (Ujjvala-nīlamaṇi 11.39)

*limpantyaḥ pramṛjantyo 'nyā añjantyaḥ kāśca locane
vyatyasta-vastrābharaṇāḥ kāścit kṛṣṇāntikaṁ yayuḥ*

Others were putting on cosmetics, cleansing themselves or applying kajjala to their eyes. But all the gopīs stopped these activities at once and, though their clothes and ornaments were in complete disarray, rushed off to Kṛṣṇa. (SB 10.29.7)

bibboko māna-garvābhyāṁ syād abhīṣṭe'py anādarāḥ ||

Disrespect towards the lover or articles given by the lover, out of anger or pride, is called bibboka. (Ujjvala-nīlamanī 11.52)

*ekā bhru-kuṭim ābadhya prema-saṁrambha-vihvalā
ghnantīvaikṣat kaṭākṣepaiḥ sandaṣṭa-daśana-cchadā*

One gopī, filled with loving anger, bit her lips and stared at him with frowning eyebrow as if to wound him with her harsh glances. (SB 10.32.6)

*vinyāsa-bhaṅgir aṅgānāṁ bhrū-vilāsa-manoharāḥ |
sukumārā bhaved yatra lalitaṁ tad-udīritam ||*

Where there are actions involving movement of the limbs, attractive movement of the eyebrows and tenderness, it is called lalita. (Ujjvala-nīlamanī 11.56)

This is seen in previous examples. Śukadeva speaks.

Text 314

*kānta-smaraṇa-vārtātau hṛdi tad-bhāva-bhāvataḥ |
prākāṭyam abhilāṣasya moṭṭāyitam udīryate ||*

The appearance of desire in the heart caused by sthāyī-bhāva, on hearing about or remembering the beloved, is called moṭṭāyitam. (Ujjvala-nīlamanī 11.47)

*kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlaṁ
śrutvā ca tat-kvaṇita-veṇu-vivikta-gītaṁ
devyo vimāna-gatayaḥ smara-nunna-sārā
bhraśyat-prasūna-kabarā mumuhur vinīvyaḥ*

When the devatās' wives flying in airplanes with their husbands catch sight of Kṛṣṇa, whose nature and form bring joy to all women, and when they hear the pure song when he plays the flute, their hearts are shaken by

Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen. (SB 10.21.12)

*hrī-mānersyādibhir yatra nocyate sva-vivakṣitam |
vyajyate ceṣṭayaivedaṁ vikṛtaṁ tad vidur budhāḥ ||*

When one does not utter what one wants to say because of shyness, pride or anger and hints at this by actions only, it is called vikṛtaṁ by the wise. (Ujjvala-nīlamanī 11.58)

*paridhāya sva-vāsāṁsi preṣṭha-saṅgama-sajjitāḥ
grhīta-cittā no celus tasmin lajjāyitekṣaṇāḥ*

After they had dressed, the gopīs, attracted to his association, and attracting him, did not move. The simply glanced at him shyly. (SB 10.22.23)

The meaning is clear. Śukadeva speaks.

Text 315

ākalpa-kalpanālpāpi vicchittiḥ kānti-poṣa-kṛt ||

Increasing beauty by just a little dressing up is called vicchitti. (Ujjvala-nīlamanī 11.34)

*stanādhārādi-grahaṇe hṛt-prītāv api sambhramāt |
bahiḥ krodho vyathitavat proktaṁ kuṭṭamitaṁ budhaiḥ ||*

When a woman becomes pained with external anger out of agitation, though she still has affection, when her lover grabs her breast or tries to kiss her, it is called kuṭṭamitaṁ by the wise. (Ujjvala-nīlamanī 11.49)

In the same manner, vicchitti and kuṭṭamita should be understood.

Now the vācika anubhāvas will be discussed. [\[24\]](#)

cātu-priyoktir ālāpaḥ ||

Ālāpa refers to pleasing words of flattery. (Ujjvala-nīlamanī 11.80)

*kā sṛy aṅga te kala-padāyata-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyāṁ
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

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. Even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see your beautiful form. (SB 10.29.40)

The meaning is clear. Gopīs speak.

Text 316

vilāpo duḥkhaḥam vacaḥ ||

Vilāpa means words expressing sorrow. (Ujjvala-nīlamanī 11.83)

*param saukhyam hi nairāśyam svairiṇy apy āha piṅgalā
taj jānatīnām naḥ kṛṣṇe tathāpy āśā duratyayā*

The greatest happiness is to renounce all desires, as even the prostitute Piṅgalā has declared. Yet even though we know this, we cannot give up our hopes of attaining Kṛṣṇa. (SB 10.47.47)

The gopīs speak.

Text 317

ukti-pratyuktimad-vākyam saṁlāpa iti kīrtiyate ||

Statements with replies are called saṁlāpa. (Ujjvala-nīlamanī 11.85)

An example is the conversation beginning with this:

*svāgataṁ vo mahā-bhāgāḥ priyaṁ kiṁ karavāṇi vaḥ
vrajasyānāmayaṁ kaccid brūtāgamana-kāraṇam*

O most fortunate ladies, welcome. What may I do to please you? Is everything well in Vraja? Please tell me the reason for your coming here.

It concludes with this:

*vyaktaṁ bhavān vraja-bhayārti-haro 'bhijāto
devo yathādi-puruṣaḥ sura-loka-goptā
tan no nidhehi kara-paṅkajam ārta-bandho
tapta-staneṣu ca śiraḥsu ca kiṅkarīṇām*

Clearly you have taken birth in this world to relieve the fear and distress of the people of Vraja, just as the primeval Lord protects the domain of the devatās. Therefore, O friend of the distressed, kindly place your lotus hand on your maidservants' heads and burning breasts. (SB 10.29.41)

The first meaning of Kṛṣṇa's words is a prayer for association with the gopīs who were bewildered by his flute and acted stubbornly. The second meaning, a joke, is a refusal to associate with them when they came, in order to test their bhāva. The first meaning of the gopīs in reply to his words is a refusal. Rasa is greatly nourished because of equal skill in the words of the two parties.

His first statement has the same meaning in both interpretations. The next verse is this:

*rajany eṣā ghora-rūpā ghora-sattva-niṣevitā
pratiyāta vrajaṁ neha stheyam strībhiḥ su-madhyamāḥ*

This night is quite frightening, and frightening creatures are lurking about. Return to Vraja, slender-waisted girls. This is not a proper place for women. (SB 10.29.19)

If somehow you have come, then now you should not go to Vraja because of the frightening night. You should stay near me, since I am brave. He laments of the danger if they go, by saying "O slender-waisted women!"

You should not be afraid of your relatives if you stay with me:

*mātaraḥ pitaraḥ putrā bhrātaraḥ patayaś ca vaḥ
vicinvanti hy apaśyanto mā kṛdhvaṁ bandhu-sādhvasam*

Not finding you at home, your mothers, fathers, sons, brothers and husbands are certainly searching for you. Don't cause anxiety for your family members. (SB 10.29.20)

The meaning is "Do not be afraid of relatives because mothers and others will not see you in the forest when they look for you. It is impossible for them to come here." Putrā means the sons of co-wives or sons of so-called husbands.

*drṣṭaṁ vanaṁ kusumitaṁ rākeśa-kara-rañjitam
yamunānila-līlajāt taru-pallava-śobhitam
tad yāta mā ciram goṣṭhaṁ śuśrūṣadhvaṁ patīn satīḥ
krandanti vatsā bālāś ca tām pāyayata duhyata*

Now you have seen this Vṛndāvana forest, full of flowers and resplendent with the light of the full moon. You have seen the beauty of the trees, with their leaves trembling in the gentle breeze coming from the Yamunā. So now

go back to the cowherd village. Don't delay. O chaste ladies, serve your husbands and give milk to your crying babies and calves. (SB 10.29.21-22)

He excites their bhāva by showing his enjoyment in verse 21 "Since the forest is terrifying, stay here a long time (ciram) and do not go to the village (mā yāta). Or do not go now (aciram mā yāta). Do not serve those posing as husbands. O supreme women (satīḥ)! The babies and calves are not crying. Thus do not feed them and do not milk the cows for feeding them milk."

*atha vā mad-abhisnehād bhavatyo yantritāśayāḥ
āgatā hy upapannaṁ vaḥ prīyante mayi jantavaḥ*

On the other hand, perhaps you have come here out of your great love for me, which has taken control of your hearts. This is of course quite commendable on your part, since all living entities possess natural affection for me. (SB 10.29.23)

"If you have come out attraction for me, on your own, not because of my request, then you have acted properly. If all living beings have affection for me, then you will have affection filled with kānta-bhāva for me."

*bhartuḥ śuśrūṣaṇaṁ strīṇāṁ paro dharmo hy amāyayā
tad-bandhūnāṁ ca kalyāṇaḥ prajānāṁ cānupoṣaṇam*

The highest religious duty for a woman is to sincerely serve her husband, behave well toward her husband's family and take good care of her children. (SB 10.29.24)

"It is a fault to give up serving a husband." The highest dharma is serving the master who is an actual husband (amāyayā). Similarly you should behave well with relatives who are really so. But since you have not been enjoyed and do not have married relationships, your husband is produced by māyā. It is illusion. Therefore there is no fault.

*duḥśīlo durbhago vṛddho jaḍo rogy adhano 'pi vā
patiḥ strībhir na hātavyo lokepsubhir apātakī*

Women who desire a good destination in the next life should never abandon a husband who has not fallen from his religious standards, even if he is obnoxious, unfortunate, old, inactive, sickly or poor. (SB 10.29.25)

Even if you have accepted a husband, one can refuse to serve him on the basis of scriptural statements, under certain conditions. One should not

reject a husband who is not fallen. But these men are fallen. They are envious.

If they should accept the husbands as fallen and still want to serve them, Kṛṣṇa quotes other scriptural statements, giving them another meaning, so that they can reject serving them.

*asvargyam ayaśasyaṁ ca phalgu kṛcchraṁ bhayāvaham
jugupsitaṁ ca sarvatra hy aupapatyaṁ kula-striyaḥ*

For a woman from a respectable family, petty adulterous affairs are always condemned. They bar her from heaven, ruin her reputation and bring her difficulty and fear. (SB 10.29.26)

Aupapatyam means the condition of woman who is close to her husband. Being attached to a husband bars a woman from Svarga, and ruins her reputation. Fearing they may say “Though I have this attachment, then let me suffer,” he responds: do not become materialists.

*śravaṇād darśanād dhyānān mayi bhāvo ’nukīrtanāt
na tathā sannikarṣeṇa pratiyāta tato gṛhān*

Love for me arises by the devotional processes of hearing about me, seeing my form, meditating on me and faithfully chanting my glories. The same result is not achieved by mere physical proximity. So please go back to your homes. (SB 10.29.27)

The second meaning is, “You develop love for me by hearing. Not attaining me, you suffer. Suffering will not occur (na tathā) by attaining me, by being near me (sannikarṣeṇa). Therefore enter the bower, which is like a house.” The particle na has the meaning of excluding suffering.

Thus Kṛṣṇa’s words as a prayer have been explained. The other meaning is well known (given in the translation of the verse). The word putrā is used as a joke. He can refuse the women since they are already married.

The gopīs condition after hearing him speak is described in three verses (28-30). They lamented, concluding his words were unkind, since they could not determine his intentions by guessing a second meaning and the words indicated refusal with spontaneous enthusiasm. There is no breaking of rasa when they lowered their heads and lamented since that is appropriate for cintā (vyabhicārī-bhāva). Writing on the ground with a foot is described as

an action of the woman in love.

They replied suitably.

*maivāṁ vibho 'rhati bhavān gadituṁ nṛśaṁsaṁ
santyaṁya sarva-viṣayāṁś tava pāda-mūlam
bhaktā bhajasva duravagrahamā tyajāsmān
devo yathādi-puruṣo bhajate mumukṣūn*

O all-powerful one, you should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Nārāyaṇa, reciprocates with his devotees in their endeavors for liberation. (SB 10.29.31)

(Taking another meaning) they refuse his request. You should worship the devotees who are at your feet, those who have given up sons and husbands (viṣayān) without restraint (duravagraham). The phrase pāda-mūlam indicates the excellence of the gopīs. Give up us who are not like that. An example of proper conduct in responding to others and rejecting the gopīs is given. The Lord responds to those who desire liberation, those who worship the Lord, giving up material enjoyment.

*yat paty-apatya-suhṛdām anuvṛttir aṅga
strīṇāṁ sva-dharma iti dharma-vidā tvayoktam
astv evam etad upadeśa-pade tvayīśe
preṣṭho bhavāṁś tanu-bhṛtām kila bandhur ātmā*

Our dear Kṛṣṇa, as an expert in religion you have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to you who give instructions. After all, O Lord, you are the dearest friend of all embodied souls. You are their most intimate friend and their very self. (SB 10.29.32)

They reject his teachings by revealing the meaning of scripture. Following one's duties (sva-dharma) is actually extreme adharmā (su--adharmā). They joke by saying dharma-vidā (by a knower of dharma). What he said was false since serving husbands and others has another meaning. They speak in order to eradicate the adharmā of what he said. Service should be to you who gave instruction, the Lord with independent conduct (īśe). You should

destroy all adharmā. “Why should I do this for you?” You are the friend with beautiful nature (ātmā), affectionate to all living beings. We should all gain benefit from you.

*kurvanti hi tvayi ratim kuśalāḥ sva ātman
nitya-priye pati-sutādibhir ārti-daiḥ kim
tan naḥ prasāda varadeśvara mā sma chindyā
āśāṁ dhṛtāṁ tvayi cirād aravinda-netra*

Expert transcendentalists always direct their affection toward you because they recognize you as their true self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controllers grant us your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have your association. (SB 10.29.33)

They refute verse 23. Do those women who are expert in making their bodies their dearest object because of husbands etc., who destroy pain by this, develop kānta-bhāva (ratim) for you? No. Therefore be merciful to us. Give up your stubbornness. O lord of benedictions! They say this sarcastically. You should give us this benediction. They explain their desire. May we no longer have thirst for you who are situated within us for such a long time! We should become indifferent to that thirst situated in our minds. Destroy that thirst. O lotus-eyed Lord! It is not proper to be so crooked. Mā sma indicates an imperative verb (let there not be thirst).

They reply to verse 27 with the following:

*cittam sukheṇa bhavatāpahṛtam grheṣu
yan nirviśaty uta karāv api gṛhya-kṛtye
pādau padaṁ na calatas tava pāda-mūlād
yāmaḥ katham vrajam atho karavāma kim vā*

Until today our minds were absorbed in household affairs, but you easily stole both our minds and our hands away from our housework. Now our feet won’t move one step from your lotus feet. How can we go back to Vraja? What would we do there? (SB 10.29.34)

Our minds were situated in happiness (sukhe). Thus our minds could not be stolen by you since (yat) we were preoccupied, our hand engaged in household duties in our houses. He had addressed the gopīs as

sumadhyamāḥ (slender-waisted). Yes we have slender waists. Why can our feet not move even a step from your feet? Why can we not go to Vraja? We will go. He said “Do not go to Vraja but stay here.” What will we do here?

In verse 27 Kṛṣṇa said *pratiyāta tato gṛhān* (enter the bower). They take the words to be *pratiyāta tataḥ aṅghrān*: become homeless. Go away from your homes. He said this out of great longing for them. They reply with the following:

*siñcāṅga nas tvad-adharāmṛta-pūrakeṇa
hāsāvaloka-kala-gīta-ja-hṛc-chayāgnim
no ced vyaṁ virahajāgny-upayukta-dehā
dhyānena yāma padayoḥ padavīm sakhe te*

Dear Kṛṣṇa, please pour the nectar of your lips upon the fire within our hearts—a fire you ignited with your smiling glances and the sweet song of your flute. If you do not, we will consign our bodies to the fire of separation from you, O friend, and thus like yogīs attain to the abode of your lotus feet by meditation. (SB 10.29.35)

O lusty boy (aṅga)! Extinguish the fire in your heart, which has arisen by the soft songs along with smiling glances, with the full nectar of your lips, since you cannot attain persons like us. People, greedy for rasa, on not attaining the object of desire, simply lick their lips. They joke with him. They explain the reason. The word *cet* here means “certainly” as in SB 11.4.10 where *yadi* means “certainly.” We certainly do not have bodies which will burn in the fire of separation. When meditating, we do not contact your lotus feet. O friend! By addressing him in this way, they intend to show the truthfulness of their words, by revealing friendship in childhood play together long ago.

“You had a touch of friendship in childhood playing. Why are you now indifferent?” They answer with the following:

*yarhy ambujākṣa tava pāda-talam ramāyā
datta-kṣaṇam kvacid araṇya-jana-priyasya
asprākṣma tat-prabhṛti nānya-samakṣam añjah
sthātumś tvayābhiramitā bata pārayāmaḥ*

O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of your lotus feet. You are very dear to the residents of the forest, and therefore when we touched those lotus feet,

from that time on we have been unable even to stand in the presence of others, for we will have been fully satisfied by you. (SB 10.29.36)

O lotus-eyed one! You are dear to the birds and animals of the forest, making friends with them as a child. Since you have shown your feet to some woman and become obedient to her, we will not touch those feet, what to speak of your other limbs. We can stand in front of the elders easily now, though we performed childhood pastimes with you on your insistence previously. Bata indicates doubt. Otherwise we will be rejected by them.

He said “*Prīyante mayi jantavaḥ*: all beings have affection for me. (SB 10.29.23) Therefore you should have affection for me as lovers.” They reject this, giving the hypothetical example of Lakṣmī:

*śrīr yat padāmbuja-rajāś cakame tulasyā
labdhvāpi vakṣasi padam kila bhṛtya-juṣṭam
yasyāḥ sva-vīkṣaṇa utānya-sura-prayāśas
tadvad vayan ca tava pāda-rajah prapannāḥ*

Goddess Lakṣmī, whose glance is sought after by the devatās with great endeavor, has achieved the unique position of always remaining on the chest of her Lord, Nārāyaṇa. Still, she desires the dust of his lotus feet, even though she has to share that dust with Tulasī-devī and with the Lord’s many other servants. Similarly, we have approached the dust of your lotus feet for shelter. (SB 10.29.37)

Having attained a place on the chest of Viṣṇu, she desires the dust of your lotus feet in Gokula along with Vṛndā (tulasyā). From birth, there were attractive pastimes in Nanda’s Vraja. Tulasī’s other form, Vṛndā, resides eternally in Vṛndāvana. This is well known by the sages. She desires the dust that the servants in Vraja put on their heads (bhṛtya-juṣṭam). That is its glory. She desires the dust even though her glance of mercy is sought by the devatās. Even though she is glorious, she desires the dust. The word *ca* means *api*, expressing misery. Like Lakṣmī, like Tulasī, even we, being foolish, surrender to the dust of your feet. But we will not do so!

They reiterate their stance in the following:

*tan naḥ prasīda vṛjinārdana te ’nghri-mūlam
prāptā viśṛjya vasatīś tvad-upāsanāśāḥ
tvat-sundara-smita-nirīkṣaṇa-tīvra-kāma*

taptātmanāṁ puruṣa-bhūṣaṇa dehi dāsyam

Therefore, O vanquisher of all distress, please show us mercy. To approach your lotus feet we abandoned our families and homes, and we have no desire other than to serve you. Our hearts are burning with intense desires generated by your beautiful smiling glances. O jewel among men, please make us your maidservants. (SB 10.29.38)

O destroyer of misery (vṛjinārda)! The root ends in “a” if used with an accusative. (Pānīni3.2.12) Therefore be merciful to us. Do not look at us with that bad glance. “But you have given up your houses, came here and surrendered to the dust of my feet.” We did not come to your feet (na te aṅghri-mūlam), giving up material people to worship you. We came to see Vṛndāvana in the moon light. You may make others into slaves since they burn because of strong desire from your attractive glances. But do not make us your slaves. The possessive case (taptamānām) instead of dative implies that he does not give anything of value to the suffering women. In Gokula this gift will not be permanent. Puruṣa-bhūṣaṇa is a pun. You ornament your male friends in Gokula, but not the women of Gokula, even today. Thus, such suffering women are imaginary. Kṛṣṇa had suggested that they had come to see the flowers. (SB 10.29.21) They did not give regard to this uddīpana. In verse 27 he mentioned his beauty. They respond as follows:

*vīkṣyālakāvr̥ta-mukhaṁ tava kuṇḍala-śrī
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyāḥ*

Seeing your face encircled by curling locks of hair, your cheeks beautified by earrings, your lips full of nectar, and your smiling glance, and also seeing your two imposing arms, which take away our fear, and your chest, which is the only source of pleasure for the goddess of fortune, we must become your maidservants. (SB 10.29.39)

The first ca indicates the total of all the elements of beauty. The second ca indicates misery and negation. Seeing all that beauty, we should become your servants, unfortunately. No, we will not become your servants at all.

“If you are so determined, why do you not stay here the whole night?” Fearing this answer, they respond as follows:

*kā stry aṅga te kala-padāyata-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

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. Even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see your beautiful form. (SB 10.29.40)

O boy who plays softly on the flute! O boy bewildered by Cupid's arrow called Sammohana (sammohita)! What woman in the three worlds would not flee from you since she has her proper conduct (ārya-caritā)? That may be, but we have even higher conduct.

The cause of agitation is expressed in the two names indicating fault in his quality (kala-padāyata-veṇu-gīta) and his bhāva (sammohita). Fault in his form is then expressed. Seeing that form auspicious for the three worlds (trailokya-saubhagam), what woman would not move away from you, for even animals and birds develop ecstatic symptoms on seeing you? Beautiful women will be criticized for coming near a handsome man other than her husband.

In verse 19 Kṛṣṇa said that they should stay with him since he was courageous. Worrying that he would use force, they pray to him with praise.

*vyaktaṁ bhavān vraja-bhayārti-haro 'bhijāto
devo yathādi-puruṣaḥ sura-loka-goptā
tan no nidhehi kara-paṅkajam ārta-bandho
tapta-staneṣu ca śiraḥsu ca kiṅkarīṇām*

Clearly you have taken birth in this world to relieve the fear and distress of the people of Vraja, just as the primeval Lord protects the domain of the devatās. Therefore, O friend of the distressed, kindly place your lotus hand on your maidservants' heads and burning breasts. (SB 10.29.41)

O friend of the suffering, delivering the people of Vraja from fear of trespassing dharma! Since you have appeared in this way, do not place (no nidhehi) your lotus hand on the breasts (atapta, which are not burning from seeing you) of even servants of the house (kiṅkarīṇām). And certainly do not

place your hand on their heads. Do not place your hand on our breasts or heads even in your mind since we are most chaste, from the best families. In this way they refuse Kṛṣṇa's request. The verses may be explained in this way.

The other meaning, a prayer to become his servants, is well known (given in the translation). The Lord established on the strength of dharma scriptures that one should always serve the husband. Taking support of jñāna scriptures (Upaniṣads) to refute that view, the gopīs establish that the conclusion of all scriptural teachings is to serve the Lord. (SB 10.29.32) The statements about svadharma must end in Kṛṣṇa, the final object of all statements of scripture. One should worship Kṛṣṇa alone. "How am I the final object?" You are Paramātmā (ātmā). (SB 10.29.32) Tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti: the brāhmaṇas desire to know the Lord alone by reciting the Vedas. (Bṛhad-āraṇyaka Upaniṣad) By the strength of scriptures, Kṛṣṇa is the goal.

"Why am I Paramātmā?" With intelligence they answer. It is well known (kila) that you are the object of unconditional prema (preṣṭhaḥ) for all beings. You are the friend (bandhuḥ), who produces benefit for all without motive. It is well known in jñāna scriptures that these are two characteristics of Paramātmā. *Ātmanas tu kāmāya sarvaṁ priyaṁ bhavati*: because of the Lord's love, all beings are dear to him. (Bṛhad-āraṇyaka Upaniṣad 2.4.5) Thus it is proved that you are Paramātmā.

Thus it is not a fault that we, dedicated to worshipping you, give up svadharma, by the greater strength of instructions of jñāna scriptures. *Brāhmaṇo nirvedam āyāt, nāsty akṛtaḥ kṛtena*: the knower of the Lord becomes detached from the world and by that, nothing is unperformed. (Muṇḍaka Upaniṣad 1.2.12) Aiśvarya-jñāna cannot appear in the gopīs because of the strength of mādhyā. That was shown previously.

In verse 33 they prove correct behavior. Persons who know the essence of everything particularly (hi) develop rati for you, the Paramātmā (sve ātmani). Or they develop rati for you, experienced as the eternal lover in the antaḥkaraṇa (sve ātmani). Since they have rati for you, they do not engage in dharma, or its cause, the house.

What happens to our husbands? They answer in verse 36. Ramā refers to

Lakṣmī. She is dedicated to your feet as are the people of the forest. Thus we are dedicated to you alone. This conversation, an example of saṁlāpa, has thus been explained. Śukadeva speaks.

Text 318

sandeśas tu proṣitasya sva-vārtā-preṣaṇaṁ bhavet ||

Sending a message to a lover who is far away is called sandeśa. (Ujjvala-nīlamanī 11.93)

Here is an example of sending a message (they call from Vraja to Kṛṣṇa in Mathura):

*he nātha he ramā-nātha vraja-nāthārti-nāśana
magmam uddhara govinda gokulaṁ vṛjinārṇavāt*

O master, O master of the goddess of fortune, O master of Vraja ! O destroyer of all suffering, Govinda, please lift Gokula out of the ocean of distress in which it is drowning! (SB 10.47.52)

Text 319

anyārtha-kathanaṁ yat tu so'padeśa itīritaḥ ||

Making a statement with another intended meaning is called apadeśa. (Ujjvala-nīlamanī 11.97)

Here is an example:

*niḥsvaṁ tyajanti gaṇikā akalpaṁ nṛpatiṁ prajāḥ
adhīta-vidyā ācāryam ṛtvijo datta-dakṣiṇam*

Prostitutes abandon a penniless man, subjects an incompetent king, students their teacher once they have finished their education, and priests a man who has remunerated them for a sacrifice. (SB 10.47.7)

*khagā vīta-phalaṁ vṛkṣaṁ bhuktvā cātithayo gṛham
dagdhaṁ mṛgās tathāraṇyaṁ jārā bhuktvā ratāṁ striyam*

Birds abandon a tree when its fruits are gone, guests a house after they have eaten, animals a forest that has burnt down, and lovers the woman they have enjoyed, even though she remains attached to them. (SB 10.47.8)

The gopīs speak to Uddhava.

Text 320

yat tu śikṣārtha-vacanam upadeśaḥ sa ucyate ||

Words given as instruction are called upadeśa. (Ujjvala-nīlamanī 11.99)

Here is an example, when Balarāma came to Vraja:

*kiṁ nas tat-kathayā gopyaḥ kathāḥ kathayatāparāḥ
yāty asmābhir vinā kālo yadi tasya tathaiva naḥ*

Why bother talking about him, dear gopīs? Please talk of something else. If he passes his time without us, then we shall similarly pass ours without him. (SB 10.65.14)

The meaning is clear. The gopīs speak.

Text 321

vyājenātmābhilāṣoktir vyapadeśa itīryate ||

Statements made to reveal ones desires with tricky words are called vyapadeśa. (Ujjvala-nīlamanī 11.103)

*kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlaṁ
śrutvā ca tat-kvaṇita-veṇu-vivikta-gītaṁ
devyo vimāna-gatayaḥ smara-nunna-sārā
bhraśyat-prasūna-kabarā mumuhur vinīvyāḥ*

When the devatās' wives flying in airplanes with their husbands catch sight of Kṛṣṇa, whose nature and form bring joy to all women, and when they hear the pure song when he plays the flute, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen.

The meaning is clear. The gopīs speak.

Text 322

Pralāpa, anulāpa, apalāpa, ātideśa and nirdeśa are understood in five types of statements. [25] Thus anubhāvas have been described.

Now vyabhicārīs will be described. Here is an example of nirveda (self-disgust) with avamāna (contempt):

*divi bhuvi ca rasāyāṁ kāḥ striyas tad-durāpāḥ
kapaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ*

*caraṇa-rajā upāste yasya bhūtir vayam kā
api ca kṛpaṇa-pakṣe hy uttamaḥ-śloka-śabdaḥ*

In heaven, on earth or in the subterranean sphere, what women are unavailable to him? He simply arches his eyebrows and smiles with deceptive charm, and they all become his. The supreme goddess herself worships the dust of his feet, so what is our position in comparison? But at least those who are wretched can chant his name, Uttamaḥśloka. (SB 10.47.15)

The meaning is clear. The gopīs speak.

Text 323

Here is an example of anutāpa (remorse) and viśāda (despair):

*akṣaṇvatām phalam idam na param vidāmaḥ
sakhyaḥ paśūn anaviveśayator vayasyaiḥ
vaktram vrajeśa-sutayor anu veṇu juṣṭam
yair vā nipītam anurakta-kaṭākṣa-mokṣam*

O friends! We do not know any other success for those with eyes than the face of the younger one who plays the flute--the face experienced as he casts a side glance of love, the face tasted by people with eyes-- as the two sons of Nanda take the cows from forest to forest along with their friends. (SB 10.21.7)

Dainya (misery) without vigor is illustrated in the following:

*tan naḥ prasīda vṛjinārdana te 'nghri-mūlam
prāptā visṛjya vasatī tvad-upāsanāśāḥ
tvat-sundara-smita-nirīkṣaṇa-tīvra-kāma
taptātmanām puruṣa-bhūṣaṇa dehi dāsyam*

Therefore, O vanquisher of all distress, please show us mercy. To approach your lotus feet we abandoned our families and homes, and we have no desire other than to serve you. Our hearts are burning with intense desires generated by your beautiful smiling glances. O jewel among men, please make us your maidservants. (SB 10.29.38)

The meaning is clear. The gopīs speak.

Text 324

Glānir niṣprāṇatā matā: glāni means lifelessness. (BRS 2.4.26) That is shown in the following:

*kācid rāsa-parīśrāntā pārśva-sthasya gadā-bhṛtaḥ
jagrāha bāhunā skandhaṁ ślathad-valaya-mallikā*

When one gopī grew tired from the rāsa dance, she turned to Kṛṣṇa, standing at her side, and grasped his shoulder with her arm. The dancing had loosened her bracelets and the flowers in her hair. (SB 10.33.10)

Śrama (fatigue) with perspiration is shown in the following:

*tāsāṁ rati-vihāreṇa śrāntānāṁ vadanāni saḥ
prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā*

Seeing that the gopīs were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with his comforting hand. (SB 10.33.20)

Text 325

Ullāsa (joy) and then mada (rapture), when discrimination disappears, is shown in the following:

*tad-aṅga-saṅga-pramudākulendriyāḥ
keśān dukūlaṁ kuca-paṭṭikāṁ vā
nāñjaḥ prativyoḍhum alaṁ vraja-striyo
visrasta-mālābharaṇāḥ kurūdvaha*

O hero of the Kuru dynasty! Their senses overwhelmed by the joy of having his physical association, the gopīs could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments loosened. (SB 10.33.17)

The meaning is clear. Śukadeva speaks.

Text 326

Garva (pride), showing disregard for others, is shown in the following:

*tasyāḥ syur acyuta nṛpā bhavatopadiṣṭāḥ
strīṇāṁ grheṣu khara-go-śva-vidāla-bhṛtyāḥ
yat-karṇa-mūlam ari-karṣaṇa nopayāyād
yuṣmat-kathā mṛḍa-viriñca-sabhāsu gītā*

O infallible Kṛṣṇa, let each of the kings you named become the husband of a woman whose ears have never heard your glories, which are sung in the assemblies of Śiva and Brahmā. After all, in the households of such women, these kings live like asses, oxen, dogs, cats and slaves. (SB 10.60.44)

The meaning is clear. Rukmiṇī speaks.

Text 327

Śaṅkā (apprehension), when thinking of one's uncertain position, is shown in the following:

*api mayy anavadyātmā dṛṣṭvā kiñcij jugupsitam
mat-pāṇi-grahaṇe nūnaṁ nāyāti hi kṛtodyamaḥ*

Perhaps the faultless Lord, even while preparing to come here, saw something contemptible in me and therefore has not come to take my hand. (SB 10.53.24)

The meaning is clear. Rukmiṇī speaks.

Text 328

Traśa, fear when the mind is disturbed, is shown in the following:

*krośantaṁ kṛṣṇa rāmeti vilokya sva-parigraham
yathā gā dasyunā grastā bhrātarāv anvadhāvatām*

Hearing their devotees crying out “Kṛṣṇa! Rāma!” and seeing that they were just like cows being stolen by a thief, Kṛṣṇa and Balarāma began to run after the demon. (SB 10.34.27)

The meaning is clear. Śukadeva speaks.

Text 329

Āvega, with confusion of the heart, is shown in the following:

*duhantyo 'bhiyayuh kāścid dohaṁ hitvā samutsukāḥ
payo 'dhiśritya saṁyāvam anudvāsyāparā yayuh*

Some of the gopīs were milking cows when they heard Kṛṣṇa's flute. They stopped milking and went off to meet him. Some left milk curdling on the stove, and others left cakes burning in the oven. (SB 10.29.5)

The meaning is clear. Śukadeva speaks.

Text 330

Unmāda (insanity), with illusion in the heart, is shown in the following:

*gāyanta uccair amum eva saṁhatā
vicikyur unmattaka-vad vanād vanam
papraccchur ākāśa-vad antaraṁ bahir
bhūteṣu santaṁ puruṣaṁ vanaspatīn*

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. (SB 10.30.4)

The meaning is clear. Śukadeva speaks.

Text 331

Apasmāra, with mind becoming unconscious, is shown in the following:

*mayi tāḥ preyasāṁ preṣṭhe dūra-sthe gokula-striyaḥ
smarantyo 'nga vimuhyanti virahautkaṇṭhya-vihvalāḥ*

My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember me, who am so far away, they are overwhelmed by the anxiety of separation. (SB 10.46.5)

Text 332

Vyadhi (sickness), induced by the power of emotion, is shown:

*dharayanty ati-kṛcchreṇa prāyaḥ prāṇān kathaṁcana
pratyāgamana-sandeśair ballavyo me mad-ātmikāḥ*

Simply because I have promised to return to them, my fully devoted cowherd girlfriends struggle to maintain their lives somehow or other. (SB 10.46.6)

The meaning is clear. The Lord speaks to Uddhava.

Text 333

Moha (unconsciousness) with complete bewilderment of the heart is shown:

*nija-padābja-dalair dhvaja-vajra
nīrajāṅkuśa-vicitra-lalāmaiḥ*

*vraja-bhuvaḥ śamayan khura-todaṁ
varṣma-dhurya-gatir īḍita-veṇuḥ
vrajati tena vayaṁ sa-vilāsa
vīkṣaṇārpita-manobhava-vegāḥ
kuja-gatiṁ gamitā na vidāmaḥ
kaśmalena kavaraṁ vasanaṁ vā*

As Kṛṣṇa strolls through Vraja with his lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, he relieves the distress the ground feels from the cows' hooves. As he plays his renowned flute, his body moves slowly with the grace of an elephant. Thus we gopīs, who become agitated by Cupid when Kṛṣṇa playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening. (SB 10.35.16-17)

The meaning is clear. The gopīs speak.

Text 334

Mṛti, apparently giving up of life, while having rati in an imperfect body, is shown:

*antar-grha-gatāḥ kāścid gopyo 'labdha-vinirgamāḥ
kṛṣṇaṁ tad-bhāvanā-yuktā dadhyur mīlita-locanāḥ*

Some of the gopīs, however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon him in pure love. (SB 10.29.9)

The above verse is explained in Kṛṣṇa Sandarbha.

*anyatra kṛṣṇa-kṛtyebhyo balinaḥ kleśa-śaṅkayā |
ālasyam acikīrṣāyāṁ kṛtrimāṁ teṣu cojjvale ||*

Laziness (ālasyam) with a desire not to perform activity is produced from great suffering and worry if the object of action is anyone other than Kṛṣṇa. This bhāva maybe faked in ujjvala-rasa. [\[26\]](#)

An example of ālasya is given:

*tad-aṅga-saṅga-pramudākulendriyāḥ
keśān dukūlaṁ kuca-paṭṭikāṁ vā
nāñjaḥ prativyoḍhum alaṁ vraja-striyo*

visrasta-mālābharaṇāḥ kurūdvaha

O hero of the Kuru dynasty! Their senses overwhelmed by the joy of having his physical association, the gopīs could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments loosened. (SB 10.33.17)

Śukadeva speaks.

Text 335

Here is an example of faked ālasya in pastimes with Kṛṣṇa:

*tato gatvā vanoddeśam dṛptā keśavam abravīt
na pāraye 'ham calitum naya mām yatra te manah*

As the two lovers passed through one part of the Vṛndāvana forest, the special gopī began feeling proud of herself. She told Kṛṣṇa who had tied up her hair, “I cannot walk any further. Please lead me wherever you want to go.” (SB 10.30.37)

The meaning is clear. Rādhā speaks.

Text 336

Jāḍyam with lack of ability to decide is as follows:

*tam āgataṁ samājñāya vaidarbhī hr̥ṣṭa-mānasā
na paśyantī brāhmaṇāya priyam anyan nanāma sā*

Princess Vaidarbhī was overjoyed to learn of Kṛṣṇa’s arrival. Not finding anything at hand suitable to offer the brāhmaṇa, she simply bowed down to him. (SB 10.53.31)

The meaning is clear. Śukadeva speaks.

Text 337

Here is an example of vrīḍa (shyness), lacking boldness:

*patyur balaṁ śarāsāraiś channaṁ vīkṣya su-madhyamā
sa-vrīḍm aikṣat tad-vaktraṁ bhaya-vihvala-locanā*

Rukmiṇī, her waist bent, seeing her Lord’s army covered by torrents of arrows, shyly looked at his face with fear-stricken eyes. (SB 10.54.4)

This is also an example of mixing bhāvas. Śukadeva speaks.

Text 338

Avahittā, concealing one's feelings or form, is as follows:

*sabhājayitvā tam anaṅga-dīpanaṁ
sahāsa-līlekṣaṇa-vibhrama-bhruvā
saṁsparśanenaṅka-kṛtāṅghri-hastayoḥ
saṁstutya īṣat kupitā babhāṣire*

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. (SB 10.32.15)

They concealed their anger by honoring him. Śukadeva speaks.

Text 339

Smṛti, thinking of previous events, is as follows:

*tāḥ kiṁ niśāḥ smarati yāsu tadā priyābhir
vṛndāvane kumuda-kunda-śaśāṅka-ramye
reme kvaṇac-caraṇa-nūpura-rāsa-goṣṭhyām
asmābhir īḍita-manojña-kathaḥ kadācit*

Does he, whose is the subject of attractive talks worshiped by all, recall those nights in the Vṛndāvana forest, lovely with lotus, jasmine and the bright moon? He enjoyed with us, his beloved girlfriends, in the circle of the rāsa dance, which resounded with the music of ankle bells. (SB 10.47.43)

Vitarka (conjecture) is as follows:

*na lakṣyante padāny atra tasyā nūnaṁ tṛṇāṅkuraiḥ
khidyat sujātāṅghri-talām unninye preyasīm priyaḥ*

Look, we can't see her footprints over here! The lover lifted up his beloved whose tender feet were pained by the spouts. (SB 10.30.30)

The gopīs speak.

Text 340

Cintā means reflection:

kṛtvā mukhāny ava śucaḥ śvasanena śuśyad

*bimbādharaṇi caraṇena bhuvah likhantyaḥ
asrair upātta-masibhiḥ kuca-kuṅkumāni
tasthur mrjantya uru-duḥkha-bharāḥ sma tūṣṇīm*

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. (SB 10.29.29)

The meaning is clear. Śukadeva speaks.

Text 341

Mati means discerning the meaning:

*tvaṁ nyasta-daṇḍa-munibhir gaditānubhāva
ātmātma-daś ca jagatām iti me vṛto 'si
hitvā bhavad-bhruva udīrita-kāla-vega-
dhvastāśiṣo 'bja-bhava-nāka-patīn kuto 'nye*

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 Brahmā 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? (SB 10.60.39)

The meaning is clear. Rukmiṇī speaks.

Text 342

Autsukyam (impatience) means inability to tolerate time:

*niśamya gītām tad anaṅga-vardhanam
vraja-striyaḥ kṛṣṇa-grhīta-mānasāḥ
ājagmur anyonyam alakṣitodyamāḥ
sa yatra kānto java-lola-kuṇḍalāḥ*

When the young women of Vṛndāvana heard Kṛṣṇa's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so

quickly that their earrings swung back and forth. (SB 10.29.4)
The meaning is clear. Śukadeva speaks.

Text 343

Augryam (ferocity) in a lower form may also be faked.

*krūras tvam akrūra-samākhyayā sma naś
cakṣur hi dattaṁ harase batājña-vat
yenaika-deśe 'khila-sarga-sauṣṭhavaṁ
tvadīyam adrākṣma vayaṁ madhu-dviṣaḥ*

O Providence, though you come here with the name Akrūra, you are indeed cruel, for like a fool you are taking away what you once gave us—those eyes with which we have seen, the perfection of your entire creation in just one feature of Kṛṣṇa's form, which derides all other sweetness. (SB 10.39.21)

An example of false augryam (ferocity) is this:

*śyāmasundara te dāsyah karavāma tavoditam
dehi vāsāṁsi dharma-jña no ced rājñe bruvāma he*

O Śyāmasundara, we are your maidservants and must do whatever you say. But give us back our clothing. You know what the religious principles are, and if you don't give us our clothes we will have to tell the king. (SB 10.22.15)

The meaning is clear. The gopīs speak.

Text 344

Amarṣa means intolerance:

*pati-sutānvaya-bhrāṭṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi*

Who but a cheater like you would abandon young women who come to see you in the middle of the night, enchanted by the loud song of your flute, though you know the nature of your flute, and though we have completely rejected our husbands, children, mothers, fathers, and brothers to come to you, O Acyuta! (SB 10.31.16)

The meaning is clear. The gopīs speak.

Text 345

Asūya means hatred towards another person.

*tasyā amūni naḥ kṣobhaṁ kurvanty uccaiḥ padāni yat
yaikāpahṛtya gopīnām raho bhunkte 'cyutādharam*

These footprints of that specialgopī cause us great pain. She alone has taken him away to a secluded place, where she is enjoying the lips of Kṛṣṇa, which belong to all of us. (SB 10.30.30)

Cāpalyam means lightness of heart:

*śvo bhāvinī tvam ajitodvahane vidarbhān
guptaḥ sametya pṛtanā-patibhiḥ parītaḥ
nirmathya caidya-magadhendra-balaṁ prasahya
mām rākṣasena vidhinodvaha vīrya-śulkām*

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. (SB 10.52.41)

The meaning is clear. Rukmiṇī speaks.

Text 346

Nidrā (sleep) means fading of consciousness:

*evam cintayatī bālā govinda-hṛta-mānasā
nyamīlayata kāla-jñā netre cāśru-kalākule*

As she thought in this way, the young maiden, whose mind had been stolen by Kṛṣṇa, closed her tear-filled eyes, remembering that there was still time. (SB 10.53.26)

Supti means dreaming. This is inferred in the example of Ūṣā.

Text 347

Bodha means waking up:

*evam cintayatī bālā govinda-hṛta-mānasā
nyamīlayata kāla-jñā netre cāśru-kalākule*

As she thought in this way, the young maiden, whose mind had been stolen by Kṛṣṇa, closed her tear-filled eyes, remembering that there was still time.

*evam vadhvāḥ pratīkṣantyā govindāgamanam nṛpa
vāma ūrur bhujo netram asphuran priya-bhāṣiṇaḥ*

O King, as the bride thus awaited the arrival of Govinda, she felt a twitch in her left thigh, arm and eye. This was a sign that something desirable would happen. (SB 10.53.26-27)

By the twitching she woke up. Thus thirty-three vyabhicārī bhāvas have been described.

Śukadeva speaks.

Text 348

Now the sthāyī bhāva of ujjvala-rasa will be discussed. There are two causes: Kṛṣṇa's nature and the nature of his beloved. Here is an example of the first cause:

*kānyaṁ śrayeta tava pāda-saroja-gandham
āghrāya san-mukharitaṁ janatāpavargam
lakṣmy-ālayaṁ tv avigaṇayya guṇālayasya
martyā sadoru-bhayam artha-vivikta-dṛṣṭiḥ*

The aroma of your lotus feet, which is glorified by great saints, awards people liberation and is the abode of Lakṣmī. What woman would disregard that fragrance and take shelter of any other man after savoring that aroma, since you are the abode of unlimited qualities? The fools who concentrate on material wealth are filled with great fear. (SB 10.60.42)

Text 349

Here is the second cause:

*naivālīkam ahaṁ manye vacas te madhusūdana
ambāyā eva hi prāyaḥ kanyāyāḥ syād ratiḥ kvacit*

Actually, I don't consider your words false, Madhusūdana. Quite often an unmarried girl is attracted to a man, as in the case of Ambā.

*vyūdhāyās cāpi puṁścalyā mano 'bhyeti navam
budho 'satim na bibhṛyāt tām bibhrad ubhaya-cyutaḥ*

The mind of a promiscuous woman always hankers for new lovers, even if she is married. An intelligent man should not keep such an unchaste wife, for if he does, he will lose his good fortune both in this life and the next. (SB 10.60.47-48)

I do not consider your words about women to be false in general (SB 10.60.17—about accepting a better husband). Just as Ambā had attraction for one man Sālva, another girl may be attracted to someone. There is no rule. However the promiscuous woman hankers for new men. Or a woman is attracted to one man because she is chaste. She then gives the example of Ambā. But the mind of a promiscuous woman, even married, desires newer and newer men. Therefore the women of greatest character should have attraction for you naturally. Rukmiṇī speaks.

Text 350

The sthāyī has two types: directly enjoying (sākṣad upabhogātmaka) and sympathetic (anumodātmaka). Directly enjoying is enjoying as the nāyikā (leader of a group). The sympathetic is a relationship as sakhī (follower of the leader). Among them some have both qualities. Here is an example of directly enjoying in a general way:

*kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlaṁ
śrutvā ca tat-kvaṇita-veṇu-vivikta-gītaṁ
devyo vimāna-gatayaḥ smara-nunna-sārā
bhraśyat-prasūna-kabarā mumuhur vinīvyāḥ*

When the devatās' wives flying in airplanes with their husbands catch sight of Kṛṣṇa, whose nature and form bring joy to all women, and when they hear the pure song when he plays the flute, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen. (SB 10.21.12)

The meaning is clear. Gopīs speak.

Text 351

In Kujā the cause of the sthāyī is the desire for sambhoga (direct enjoyment):[\[27\]](#)

sahoṣyatām iha preṣṭha dināni katicin mayā

ramasva notsahe tyaktum saṅgam te 'mburuhekṣaṇa

O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up your association, O lotus-eyed one! (SB 10.48.9)

The meaning is clear. She speaks.

Text 352

Sometimes the queens have an element of desire for enjoyment separate from their sthāyī:[\[28\]](#)

*smāyāvaloka-lava-darśita-bhāva-hāri
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ
patnyas tu śoḍaśa-sahasram anaṅga-bāṇair
yasyendriyaṁ vimathitum karaṇair na śekuḥ*

The arched eyebrows of these sixteen thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid and with other means as well, they could not agitate Lord Kṛṣṇa's senses. (SB 10.61.4)

The gopīs' desire for enjoyment is non-different from the svarūpa of their sthāyī.[\[29\]](#)

*yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenātavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ*

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that your feet will be hurt. Our life rests only in you. Our minds, therefore, are filled with anxiety that your tender feet might be wounded by pebbles as you roam about on the forest path. (SB 10.31.19)

This is inherent in them alone. Thus they say that they cannot give him up, after finding fault in him due to anger when he leaves them.

*mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā
striyam akṛta virūpāṁ strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ*

Like a hunter, he cruelly shot the king of the monkeys with arrows. Because he was conquered by a woman, he disfigured another woman who came to him with lusty desires. And even after consuming the gifts of Bali Mahārāja, he bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about him. (SB 10.47.17)

This desire has many varieties in them. In one type, there is special respect between the couple. The woman has deep compliant attitude (dākṣiṇya), praising the lover, being gentle, and dependent, with the identity of being his. In the other type there is great possessiveness, thinking that the lover is mine. There is deep appearance of crookedness, joking, knowing the weak points of the lover, and independence as a lover. There are also many other varieties from mixing greater and lesser amounts of these two types.

These bhāvas are described:

*kācit karāmbujaṁ śaurer jagrhe 'ñjalinā mudā
kācid dadhāra tad-bāhum aṁse candana-bhūṣitam*

One gopī joyfully took Kṛṣṇa's hand between her folded palms, and another placed his arm, anointed with sandalwood paste, on her shoulder.

*kācid añjalināgrhṇāt tanvī tāmṇula-carvitam
ekā tad-aṅghri-kamalaṁ santaptā stanayor adhāt*

A slender gopī respectfully took in her joined hands the betel nut he had chewed, and another gopī, burning with desire, put his lotus feet on her breasts.

*ekā bhru-kuṭim ābadhya prema-saṁrambha-vihvalā
ghnantīvaikṣat kaṭākṣepaiḥ sandaṣṭa-daśana-cchadā*

One gopī, filled with loving anger, bit her lips and stared at him with frowning eyebrows~ as if to wound him with her harsh glances.

*aparānimiṣad-dṛgbhyāṁ juṣāṇā tan-mukhāmbujam
āpītam api nāṭṛpyat santas tac-caraṇaṁ yathā*

Another gopī looked with unblinking eyes upon his lotus face, but even after deeply relishing its sweetness she did not feel satiated, just as peaceful devotees are never satiated when meditating upon the Lord's feet.

*taṁ kācin netra-randhreṇa hṛdi kṛtvā nimīlya ca
pulakāṅgy upaguhyāste yogīvānanda-samplutā*

One gopī took the Lord through the aperture of her eyes and placed him within her heart. Then, with her eyes closed and her bodily hairs standing on end, filled with bliss, she continuously embraced him within. She resembled a yogī meditating upon the Lord.

*sarvās tāḥ keśavāloka- paramotsava-nirvṛtāḥ
jahur viraha-jam tāpaṁ prājñam prāpya yathā janāḥ*

All the gopīs enjoyed the greatest festivity when they saw their beloved, most beautiful Kṛṣṇa again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a great devotee. (SB 10.32.4-9)

The first type with great respect is the first gopī who took Kṛṣṇa's hand in hers. She is described first because she was standing first among all of them. She was the senior. Thus Kṛṣṇa met her first. It is understood that Kṛṣṇa had great respect for her. Her respect for him is evident by taking his hand in her folded hands. Though she is greatly dependent, she is situated in the middle. Thus she is a suitable example of the first type.

There is an example of the second type with great possessiveness of Kṛṣṇa. Verse 6 describes one gopī who frowned and stared at him. Because she is described in the middle of the description, she is situated in the middle of the group. Being in the middle indicates that she is most rare: she has a very special bhāva for Kṛṣṇa. She has a direct relationship with him and by her frown shows her great possessiveness of him. She is understood to be Rādhā.

Bhāva similar to hers is described in Bhaviṣya Purāṇa, in the description of Kārttika.

*tasmin dine ca bhagavān rātrau rādhā-gṛhaṁ yayau |
sā ca kruddhā tam udare kāñcī-dāmnā babandha ha ||
kṛṣṇas tu sarvam āvedya nija-geha-mahotsavam |
priyāṁ prasādayāmāsa tataḥ sā tam avocayat ||*

On that day the Lord went to Rādhā's house. Angry, she bound him around the waist with a rope made from her belt. Informing her of a great festival at

his house, he pleased her. Then she spoke to him.

The gopī in the Bhāgavatam verse is similar to Rādhā described in the Purāṇa. Because of her greatness according to the Padma Purāṇa statement *yathā rādhā priyā* and the Bhāgavatam description *anayārādhito nūnam* (SB 10.30.28), the greatness of this gopī's bhāva is understood. In Dvārakā, Satyabhāmā is the best among all the queens because her bhāva follows Rādhā's. That bhāva is the most excellent:

*yadi te tad-vacaḥ satyaṁ satyātyartham priyeti me |
mad-geha-niskuṭārthāya tadāyaṁ nīyatām taruḥ ||*

If your words “You are dear to me” are true, to show that truth you should bring the pārijāta tree for the yard of my house. (Viṣṇu Purāṇa 5.30.33)

In Padma Purāṇa, Kṛṣṇa says *na me tvattaḥ priyatamā*: there is no one as dear as you. In Hari-varṁśa, Vaiśampāyana says concerning *Rādhā saubhāgye cādhikā-bhavat*: Satyabhāmā (Rādhā) has the highest good fortune. (Hari-varṁśa) The gopī with the previous bhāva must be the prātipakṣa-nāyikā, the head of the opposing party, since her bhāva is opposite. She is famous as Candrāvalī. Bilvamaṅgala says:

*rādhā-mohana-mandirād upāgataś candrāvalīm ūcivān
rādhe kṣemamayeti tasya vacanaṁ śrutvāha candrāvalī |
kaṁsa kṣemamaye vimugdha-hṛdaye kaṁsaḥ kva dṛṣṭas tvayā
rādhā kveti vilajjito nata-mukha-smero hariḥ pātu vaḥ ||*

Leaving the grovenamed Rādhā-mohana, Kṛṣṇa came to Candrāvalī and said, “O Rādhā, are you well?” Hearing this Candrāvalī said, “O Kaṁsa, are you well?” Kṛṣṇa said, “Bewildered at heart! Where did you see Kaṁsa?” Candrāvalī said, “Where did you see Rādhā?” May Kṛṣṇa who bowed his head and smiled with embarrassment protect you all!

Gopīs with bhāva similar to Candrāvalī's are described in verse 5. These are her well known sakhīs Padmā and Śaibyā.

The two gopīs described in verses 7 and 8 are similar in bhāva to Rādhā. They think “He is mine. He will embrace me.” They show vāmya, not being eager to touch Kṛṣṇa. They are sakhīs of Rādhā. Because they are similar to Rādhā and follow Rādhā, they must be Lalitā and Viśākhā. Padma Purāṇa mentions Viśākhā in the phrase *viśākhā dhyāna-niṣṭhikā*. Bhaviṣyottara

mentions rādhānurādhā. Anurādhā refers to Lalitā. A gopī with mixed bhāva, who placed her arm on his shoulder, is mentioned in verse 4. She has a portion of the compliant mood like the gopī mentioned previous to her, Candrāvalī. However she also has opposite tendencies. She is famous as Śyāmalā (friendly to Rādhā).

In the Viṣṇu Purāṇa an eighth gopī is mentioned:

*kācid āyāntam ālokyā govindam atiharṣitā |
kṛṣṇa kṛṣṇeti kṛṣṇeti prāha nānyad udīritam ||*

One gopī in great bliss glanced at Kṛṣṇa when he arrived. Saying his name repeatedly she said nothing else. (Viṣṇu Purāṇa 5.13.44)

Since her bhāva is not too clear, she is a taṭastha-gopī. She is known as Bhadrā. Their bhāvas are shown to be the form of the highest bliss in verse 9. Śukadeva speaks.

Text 353

In discussing sympathetic love (anumodanātmaka) an example with a trace of kānta-bhāva is shown in order to understand it:

*asyaiva bhāryā bhavituṃ rukmiṇy arhati nāparā
asāv apy anavadyātmā bhaiṣmyāḥ samucitaḥ patiḥ*

Rukmiṇī, and no one else, deserves to become his wife, and he also, possessing such flawless beauty, is the only suitable husband for Princess Rukmiṇī.

*kiñcit su-caritaṃ yan nas tena tuṣṭas tri-loka-kṛt
anugṛhṇātu grhṇātu vaidarbhyāḥ pāṇim acyutaḥ*

May Acyuta, the creator of the three worlds, be satisfied with whatever pious work we may have done and show his mercy by taking the hand of Vaidarbhī.

*evaṃ prema-kalā-baddhā vadanti sma puraukasāḥ
kanyā cāntaḥ-purāt prāgād bhaṭair guptāmbikālayam*

Bound by their swelling love, the city's residents spoke in this way. Then the bride, protected by guards, left the inner palace to visit the temple of Ambikā. (SB 10.53.37-39)

People with various moods developed in their hearts sympathy for kānta-

bhāva with a portion of sāmānya love for Kṛṣṇa characterized as the husband, since they were not qualified for contact with the full svarūpa of kānta bhāva filled with various pastimes. Thus they are described as *prema-kalā-baddhā*: having a small portion (kalā) of kānta-bhāva. They were favorable to the happiness by being sympathetic to her. By that trace of kānta-bhāva, various citizens with various contrary bhāvas developed joy in their hearts. Surpassing all bhāvas, everyone developed oneness of bhāva simultaneously. When the moon of bhāva rises by itself there is extreme joy in the hearts of all.

Text 354

Here is an example of direct sympathetic love with full kānta-bhāva.

*apy eṇa-patny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi su-nirvṛtim acyuto vaḥ
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kunda-srajaḥ kula-pater iha vāti gandhaḥ*

O friend, wife of the deer, has Acyuta been here with his beloved, bringing great joy to your eyes by her limbs? Indeed, blowing this way is the fragrance of his garland of kunda flowers, which was smeared with the kuṅkuma from the breasts of his girlfriend when he embraced her.

*bāhuṁ priyāṁsa upadhāya gṛhīta-padmo
rāmānujaś tulasikāli-kulair madāndhaiḥ
anvīyamāna iha vas taravaḥ praṇāmaṁ
kiṁ vābhinandati caran praṇayāvalokaiḥ*

O trees! When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the tulasī buds decorating his garland, his arm on the shoulder of his beloved, holding a lotus in his right hand, glancing affectionately in his pastimes, did he acknowledge your obeisances? (SB 10.30.11-12)

The wife of the deer is addressed because the doe has beautiful eyes and has similarity to the gopīs in taking a lover. O friend! You have become friends with persons like me because of having the great fortune of seeing Rādhā. Has Kṛṣṇa come here with his dear one? He does not separate from her (acyutaḥ). He spread great bliss for your eyes, with all their limbs taking

on a special beauty by the couple's combination. This bliss is greater than that from seeing Kṛṣṇa alone. Becoming more and more attractive, has he come near you?

“Why do you infer this?” They indicate the marks with words praising the couple. The fragrance of a jasmine garland belonging to the best of Nanda's family spreads by the wind (vāti). That garland is tinged with Rādhā's breast kumkuma because of his embracing his lover endowed with all good qualities. Therefore, he along with her has come close to you. We conclude this by the fragrance which always indicates his presence.

Fearing that the wife of the deer could not reply because of joy on seeing Kṛṣṇa and sorrow on now being separated from him, concluding that the couple was there, the gopī describes his pastime suitable to the occasion with great bliss. She takes the trees bowing down from the weight of flowers to be the tree offering respects to Kṛṣṇa in the mood of a special servant of the inner chambers. She asks the trees about their good fortune on being in Kṛṣṇa's presence and describes the couple's absorption in their pastimes, with his arm on her shoulder. He was followed by swarms of bees. They played while glancing at each other with affection. Did he acknowledge your offering respects? We do not think he acknowledged your respects since he was absorbed in his pastimes. The sakhīs of Rādhā speak.

Text 355

Ujjvala-rasa arises by the combination of ālambana, sthāyī and other bhāvas, in an astonishing way. This rasa has two types: separation and union. Vipralambha (separation) means the condition attained (lambha) by separation (viprakarṣa).

*yūnor ayuktayor bhāvo yuktayor vā tayor mithaḥ |
abhiṣṭāliṅganādīnām anavāptau prakṛṣyate |
sa vipralambho vijñeyaḥ sambhogonnati-kāraḥ ||*

The bhāva that strongly manifests in the couple when they cannot attain their desire of embracing and other actions either before or after meeting for the first time is called vipralambha (separation). It acts to nourish sambhoga (union). (Ujjvala-nīlamanī 15.2)

Vipralambha causes intensity in the love:

*na vinā vipralambhena sambhogah puṣṭim aśnute /
kāṣāyite hi vastrādau bhūyān evābhivardhate ||*

Sambhoga is not strong without vipralambha. It increases in strength just as cloth increase in beauty by repeatedly dying with red color. (Ujjvala-nīlamanī 15.3)

*nāhaṁ tu sakhyo bhajato 'pi jantūn
bhajāmy amīṣām anuvṛtti-vṛttaye
yathādhano labdha-dhane vinaṣṭe
tac-cintayānyan nibhr̥to na veda*

But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopīs, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else. (SB 10.32.20)

*yat tv ahaṁ bhavatīnām vai dūre varte priyo dṛśām
manasaḥ sannikarṣārthaṁ mad-anudhyāna-kāmyayā*

But the actual reason why I, your beloved, have stayed far away from your eyes is that I wanted to intensify my meditation upon you and thus draw my mind closer to you.

*yathā dūra-care preṣṭhe mana āviśya vartate
strīṇām ca na tathā cetaḥ sannikṛṣṭe 'kṣi-gocare*

When her lover is far away, a woman thinks of him more than when he is present before her. (SB 10.47.34-35)

There are four types of vipralambha: pūrva-rāga, māna, prema-vaicittiyam and pravāsa. Union (sambhoga) means enjoyment (bhoga) by joining (sambaddhatayā) of the couple when they meet.

*darśanālīṅganādīnām ānukūlyān niṣevayā /
yūnor ullāsam ārohan bhāvaḥ sambhoga ucyate ||*

That bhāva which increases joy of a couple by engaging in seeing each other, embraces and other exchanges of love out of favorable attitude is called sambhoga (enjoyment in union). (Ujjvala-nīlamanī 15.188)

Union has four types according to the four types of separation.

Pūrva-rāga is described as follows:

*ratir yā saṅgamāt pūrvam darśana-śravaṇādi-jā |
taylor unmīlati prāññaiḥ pūrva-rāgaḥ sa ucyate ||*

Rati which arises from hearing, seeing or other means previous to ever meeting, tasty with a mixture of vibhāvas, is called pūrva-rāga. (Ujjvala-nīlamanī 15.5)

Among the queens Rukmiṇī's pūrva-rāga is as follows:

*sopaśrutya mukundasya rūpa-vīrya-guṇa-śriyaḥ
grhāgatair gīyamānās taṁ mene sadṛśaṁ patim*

Hearing of the beauty, prowess, character and opulence of Mukunda from visitors to the palace who sang his praises, Rukmiṇī decided that he would be the perfect husband for her. (SB 10.52.23)

The meaning is clear. Śukadeva speaks.

Text 356

Now the pūrva-rāga of the gopīs will be described. Sometimes sambhoga is described for them when they are young children. Among those who were qualified, for those with special reasons, it is suitable, because of the appearance of kaiśora age even at that time, by the strength of the appearance of that bhāva. Bhaviṣya Purāṇa says *bālye'pi bhagavān kṛṣṇaḥ kaiśoraṁ rūpam āśritaḥ*: during infancy Kṛṣṇa took shelter of his kaiśora form. At other times, since it was covered, kaiśora age remained invisible at that time. Since the bhāvas were not continuous, rasa was not produced sufficiently. Thus it is not discussed here. Starting from the sixth year, with great strength, with the continuous manifestation of the kaiśora age, these gopīs again developed pūrva-rāga. Pūrva-rāga is illustrated in other gopīs (who did not manifest it previously) as in the following:

*āśliṣya sama-śītoṣṇaṁ prasūna-vana-mārutam
janās tāpaṁ jahur gopyo na kṛṣṇa-hṛta-cetasah*

Except for the gopīs, whose hearts had been stolen by Kṛṣṇa, the people could forget their suffering by embracing the wind coming from the flower-filled forest, which was neither hot nor cold. (SB 10.20.45)

These gopīs could not give up suffering because their hearts were stolen by

Kṛṣṇa. The wind produced more suffering because of their feelings of separation. Śukadeva speaks.

Text 357

Their pūrva-rāga is described:

*itthaṁ śarat-svaccha-jalaṁ padmākara-sugandhinā
nyaviśad vāyunā vātaṁ sa -go-gopālako 'cyutaḥ*

The infallible Lord, accompanied by his cows and cowherd boyfriends, entered that Vṛndāvana forest filled with transparent autumnal waters and cooled by breezes perfumed with the fragrance of lotus flowers.

*kusumita-vanarāji-śuṣmi-bhṛṅga
dvija-kula-ghuṣṭa-saraḥ-sarin-mahīdhram
madhupatir avagāhya cārayan gāḥ
saha-paśu-pāla-balaś cukūja veṇum*

The lakes, rivers and hills of Vṛndāvana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarāma, the master of spring entered that forest, and while herding the cows with them, he began to vibrate his flute.

*tad vraja-striya āśrutya veṇu-gītaṁ smarodayam
kāścit parokṣaṁ kṛṣṇasya sva-sakhībhyo 'nvavarṇayan*

When the young ladies in the cowherd village of Vraja heard the song of Kṛṣṇa's flute, which arouses the influence of Cupid, some of them privately began describing Kṛṣṇa's qualities to their intimate friends.

*tad varṇayitum ārabdhāḥ smarantyaḥ kṛṣṇa-ceṣṭitam
nāśakan smara-vegena vikṣipta-manaso nrpa*

The cowherd girls began to speak about Kṛṣṇa, but when they remembered his activities, O King, the power of Cupid disturbed their minds, and thus they could not speak.

*barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīm ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*

Wearing a peacock-feather ornament upon his head, yellow karṇikāraflowers on his ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Kṛṣṇa exhibited his 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.

*iti veṇu-ravaṁ rājan sarva-bhūta-manoharam
śrutvā vraja-striyaḥ sarvā varṇayantyo 'bhirebhire*

O King, when the young ladies in Vraja heard the sound of Kṛṣṇa's flute, which captivates the minds of all living beings, they all embraced one another and began describing it.

*akṣaṇvatām phalam idaṁ na paraṁ vidāmaḥ
sakhyaḥ paśūn anuviveśayator vayasyaiḥ
vaktraṁ vrajeśa-sutayor anu veṇu juṣṭaṁ
yair vā nipītam anurakta-kaṭākṣa-mokṣam*

O friends! We do not know any other success for those with eyes than the face of the younger one who plays the flute--the face experienced as he casts a side glance of love, the face tasted by people with eyes--as the two sons of Nanda take the cows from forest to forest along with their friends.

*cūta-pravāla-barha-stabakotpalābja
mālānupṛkta-paridhāna-vicitra-veśau
madhye virejatur alaṁ paśu-pāla-goṣṭhyām
raṅge yathā naṭa-varau kvaca gāyamānau*

Dressed attractively in cloth with garlands, with peacock feathers mango buds entwined in clusters of flowers on their heads, with water lilies in their ears and play lotuses in their hands, Kṛṣṇa and Balarāma shine forth magnificently among the assembly of cowherd boys, and sometimes sing. They look just like the best of dancers appearing on a dramatic stage.

*gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
hr̥ṣyat-tvaco 'śru mumucus taravo yathāryaḥ*

My dear gopīs! What auspicious activities must the flute have performed to

enjoy the nectar of Dāmodara’s lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The rivers have their hairs standing on end and its relatives the trees shed tears of pleasure just as forefathers shed tears of joy on seeing the good fortune of their descendents. (SB 10.21.1-9)

As well, verses of the same chapter 10-19 describe their pūrva-rāga.

Ittham (verse 1) means “in the manner described in the previous chapter.” The second verse is connected with the first verse. He entering the forest mentioned in the first verse. The bees were mad (śuṣmi). The gopīs then heard his flute (verse 3). Privately, out of shyness, in order to hide their bhāva, they described him in a concealed way, by mentioning his older brother. Those descriptions were only signs of prīti, not kānta-bhāva. They began describing him directly but could not do so. The reason is given: when they remembered his activities their mind became disturbed by the power of Cupid (smara-vegana).

Thus they directly described his previous activities in verse 5. Filling the holes of his flute with the nectar of his lips indicates that he blew in the flute very deeply. According his bhāva, they developed bewilderment. The description ends with iti in verse 6. Abhirebhire means they became mad.

By their words they show that they cannot describe Kṛṣṇa. In verse 7 they begin to speak. There are two types of śakti which cause indirect or hidden expression. One is unconscious, because of strong bhāva, which produces another meaning. The other is conscious when one is under control of bhāva. Verse 7 shows the unconscious type. The other meaning is that of the two boys they relish the younger one who follows behind (anu), the one with the flute.

Consciously hiding the bhāva takes place in verse 8 and 9. In verse 8 they succeed but in verse 9 they cannot. In verse 13, in describing the cows with a different bhāva, they again hide their emotions. Here is the conclusion:

*evam-vidhā bhagavato yā vṛndāvana-cāriṇaḥ
varṇayantyo mitho gopyaḥ kṛḍās tan-mayatām yayaḥ*

Thus narrating to one another the playful pastimes of the Lord who wandered in the Vṛndāvana forest, the gopīs became fully absorbed in those pastimes. (SB 10.21.20)

Tan-māyatām means they were absorbed in him, just as a lusty man is described as strī-maya(absorbed in women). Śukadeva speaks.

Text 358

Among them, the unmarried girls with pūrva-rāga are described:

*hemante prathame māsi nanda-vraja-kamārikāḥ
cerur haviṣyaṁ bhuñjānāḥ kātyāyany-arcana-vratam*

During the first month of the winter season, the young unmarried girls of Gokula observed the vow of worshiping goddess Kātyāyanī. For the entire month they ate only unsiced khichrī. (SB 10.22.1)

The meaning is clear. Śukadeva speaks.

Text 359

In this condition of pūrva-rāga, they write love letters. Here is an example. Rukmiṇī sends a message:

*śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya karṇa-vivarair harato 'ṅga-tāpam
rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhaṁ
tvayy acyutāviśati cittam apatrapaṁ me*

O beauty of the worlds, having heard of your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of your beauty, which fulfills all desires of those who see, I have fixed my shameless mind upon you, O Kṛṣṇa. (SB 10.52.37)

There is sambhoga or union arising from pūrva-rāga. Normal sambhoga exhibits four elements: seeing, speaking, touching and conjugal union. Seeing or sandarśana means seeing Kṛṣṇa in person. Here is an example of Rukmiṇī after pūrva-rāga meeting Kṛṣṇa with seeing and touching:

*saivam śanaiś calayatī cala-padma-kośau
prāptim tadā bhagavataḥ prasamīkṣamāṇā
utsārya vāma-karajair alakān apaṅgaiḥ
prāptān hriyaikṣata nṛpān dadṛśe 'cyutaṁ ca
tām rāja-kanyām ratham ārurakṣatīm
jahāra kṛṣṇo dviṣatām samīkṣatām*

Slowly she advanced the two moving lotus-whorls of her feet, awaiting the

arrival of the Supreme Lord. With the fingernails of her left hand she pushed some strands of hair away from her face and shyly looked from the corners of her eyes at the kings standing before her. At that moment she saw Kṛṣṇa. Then, while his enemies looked on, the Lord seized the princess, who was eager to mount his chariot. (SB 10.53.54-55)

She waited shyly for the arrival of Kṛṣṇa--to see him with shyness. She looked at the kings situated there in front of her (prāptān). Becoming disturbed, she then saw Kṛṣṇa. Śukadeva speaks.

Text 360

Here is an example of the young unmarried girls of Vraja seeing and speaking with Kṛṣṇa:

*tāsāṁ vāsāṁsy upādāya nīpam āruhya satvaraḥ
hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha*

Taking the girls' garments, he quickly climbed to the top of a kadamba tree. Then, as he laughed loudly and his companions also laughed, he addressed the girls jokingly. (SB 10.22.9)

The following should be considered. Even though strong prema arose in them, at first this pastime was endowed with shyness in order to taste him directly by the actions he revealed at this time. And though a skillful man has desire to taste the anurāga of a woman, he does not have a desire to touch her at this time.

Destruction of shyness is one stage in pūrva-rāga.

*nayana-prītiḥ prathamam cintā-saṅgas tato'tha saṅkalpaḥ |
nidrā-cchedas tanutā viṣaya-nivṛttis trapānāpa |
unmādo mūrcchā mṛtir ity etāḥ smara-daśā daśaiva syuḥ ||
ity ācakṣate |*

Some authorities say there are ten stages of developing love in pūrva-rāga: pleasure to the eyes, association by contemplation, vows, sleeplessness, thinness of the body, disinterest in other objects, destruction of shyness, madness, fainting, and death-like symptoms. (Ujjvala-nīlamanī 15.71)

Among the stages, destroying their shyness was the ultimate stage for the young girls. They could accept death, but not looseness of character. Thus

Kṛṣṇa joked in this way in order to taste their great anurāga.

He mentions his friends:

*na mayodita-pūrvam vā anṛtaṁ tad ime viduḥ
ekaikaśaḥ pratīcchadhvam sahaiveti su-madhyamāḥ*

I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes. (SB 10.22.11)

He was always with his companions:

*tāsāṁ vāsāṁsy upādāya nīpam āruhya satvaraḥ
hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha*

Taking the girls' garments, he quickly climbed to the top of akadamba tree. Then, as he laughed loudly and his companions also laughed, he addressed the girls jokingly. (SB 10.22.9)

Using the word bālaiḥ indicates that these were very young boys, whom he accepted as his own limbs since they could experience only the bhāva of sakhya with him.

*dāma-sudāma-vasudāma-kiṅkiṇīr gandha-puṣpakaiḥ |
antaḥ-karaṇa-rūpās te kṛṣṇasya parikīrtitāḥ |
ātmābhedena te pūjyā yathā kṛṣṇas tathaiva te ||*

Dāma, Sudāma, Vasudāma, Kiṅkiṇī, famous as Kṛṣṇa's heart, should be worshipped with sandalwood and flowers just as Kṛṣṇa is, being non-different from him.

Thus there is no obstacle to rasa in this pastime, but rather increase of rasa since it was arranged as a joke for producing variety in the taste of anurāga, while being confidential.

Text 361

Śukadeva explains Kṛṣṇa's intention:

*bhagavān āhatā vīkṣya śuddha -bhāva-prasāditaḥ
skandhe nidhāya vāsāṁsi prītaḥ provāca sa-smitam*

When the Supreme Lord saw how the gopīs were struck with embarrassment, he was satisfied by their pure loving affection. Putting their

clothes on a tree trunk, the Lord smiled and spoke to them with a smile. (SB 10.22.18)

The Lord seeing them come (āhatā) spoke. Or, their bodies were bent over slightly (āhatā) because some shyness remained, natural to women, though they had given up shyness. He was satisfied with their bhāva which was pure, being the highest ujjala-rasa, by manifesting their longing for him and their bewilderment because of that bhāva. Tasting that bhāva, his heart was attracted. He then joked with them in order to see the disappearance of the remainder of their shyness. “You girls bathed naked while executing your vow and that is certainly an offense against the devatās.”

After following his instructions, it is explained:

*dṛḍhaṁ pralabdhās trapayā ca hāpitāḥ
prastobhitāḥ krīḍana-vac ca kāritāḥ
vastrāṇi caivāpahṛtāny athāpy amuṁ
tā nābhyaśūyan priya-saṅga-nirvṛtāḥ*

Although the gopīs had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Kṛṣṇa. Rather, they were simply joyful to have this opportunity to associate with their beloved. (SB 10.22.22)

They had been completely cheated, for Kṛṣṇa accused them of offending the devatās. (SB 10.22.19) Their modesty had been destroyed. “Come and take your clothing with your hands on your heads.” They had been mocked. “I’m telling you the truth and am not joking with you.” (SB 10.22.10) They had been treated like dolls. “Put your hands on your head as atonement.”

But they did not find fault in him for cheating them. Rather they became full of bliss by his association (priya-saṅga-nirvṛtaḥ). Śukadeva himself states this. Śukadeva speaks the verse.

Text 362

Since the wives of the sacrificers, being wives of brāhmaṇas, were not suitable for ujjala-rasa, Kṛṣṇa did not develop attraction for them. It appears there is pūrva-rāga in them and then sambhoga with seeing and speaking, but this is an ābhāsa of sambhoga. After the cold season summer

came.

*atha gopaiḥ parivṛto bhagavān devakī-sutaḥ
vṛndāvanād gato dūraṁ cārayan gāḥ sahāgrajāḥ*

After some time, Kṛṣṇa, the son of Devakī, surrounded by his cowherd friends and accompanied by his elder brother, Balarāma, went a good distance away from Vṛndāvana, herding the cows. (SB 10.22.29)

Atha means “after giving mercy to the young girls, in the summer season.” The event with the brāhmaṇas occurred after some time, the next summer. That day Balarāma was also there. They had gone quite far away, to Kāmyavana, full of hills, for there they could obtain colored minerals to paint their limbs. This is understood from the description. *Tarūṇāṁ namra-śākhānāṁ madhyato yamunāṁ gataḥ*: he came to the Yamunā among trees with lowered branches. (SB 10.22.36) They had to go south of Vraja. Going along the bank, they later came to an area called Bhakta-kṛīḍana. Going south from there, and north of Mathurā, they came to the place where the brāhmaṇas lived. Because the brāhmaṇas lived near Kāṁsa they had never met Kṛṣṇa.

*itisvāgham anusmṛtya kṛṣṇe te kṛta-helanāḥ
didṛkṣavo vrajam atha kāṁsād bhītā na cācalan*

Thus reflecting on the sin they had committed by neglecting Kṛṣṇa, they became very eager to see him. But being afraid of Kāṁsa, they did not take one step towards Vraja. (SB 10.23.52)

This is the sequence of events. It is understood that it was summer because of the qualities of the season and mention of nidāgha.

Text 363

*nidaghārkātape tigme chāyābhiḥ svābhir ātmanaḥ
ātapatrāyitān vīkṣya drumān āha vrajaukasaḥ*

When the sun’s heat became intense, Kṛṣṇa saw that the trees growing in Vraja were acting as umbrellas by shading him, and thus he spoke. (SB 10.22.30)

When the sun’s heat was intense because of the summer, Kṛṣṇa spoke.

Text 364

The sambhoga ābhāsa is then described:

*niṣidhyamānāḥ patibhir bhrātr̥bhir bandhubhiḥ sutaiḥ
bhagavatya uttama-śloke dīrgha-śruta -dhṛtāśayāḥ
yamunopavane 'śoka nava-pallava-maṇḍite
vicarantaṁ vṛtaṁ gopaiḥ sāgrajaṁ dadṛśuḥ striyaḥ*

Although their husbands, brothers, sons and other relatives tried to forbid them from going, their hope of seeing Kṛṣṇa, cultivated by extensive hearing of his qualities, prevailed. Along the river Yamunā, within a garden decorated with buds of aśoka trees, they caught sight of him playing with the cowherd boys and Balarāma.

*śyāmaṁ hiraṇya-paridhiṁ vanamālyā-barha-
dhātu-pravāla-naṭa-veṣam anavratāmse
vinyasta-hastam itareṇa dhunānam abjaṁ
karṇotpalālaka-kapola-mukhābja-hāsam*

His complexion was dark blue and his belt was golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, he was dressed just like a dramatic dancer. He rested his left hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced his ears, his hair hung down over his cheeks, and his lotuslike face was smiling.

*prāyaḥ-śruta-priyatamodaya-karṇa-pūraiḥ
yasmin nimagna-manasas tam athākṣi-randraiḥ
antaḥ praveśya su-ciraṁ parirabhya tāpaṁ
prājñam yathābhimatayo vijahur narendra*

O ruler of men, for a long time those brāhmaṇa ladies had made their ears successful by hearing about Kṛṣṇa and their minds were always absorbed in him. Through the apertures of their eyes they now forced him to enter within their hearts, and then they embraced him within for a long time. In this way they finally gave up the pain of separation from him, just as sages give up the pain on embracing the witness of deep sleep. (SB 10.23.20-23)

When the functions of ahaṅkāra (abhimatayaḥ) attain the witness of deep sleep (prājñam) those functions lose pain arising from false conceptions. Similarly when they saw Kṛṣṇa, they gave up the pain of not attaining him.

Text 365

Among them, one, having destroyed lack of qualification, attained sambhoga after pūrva-rāga with touching etc.

*tatraikā vidhṛtā bhartrā bhagavantam yathā-śrutam
hr̥ḍopaguhya vijahau deham karmānubandhanam*

One of the ladies had been forcibly kept back by her husband. When she heard the others describe Kṛṣṇa, she embraced him within her heart and gave up her material body, the basis of bondage to material activity, and attained her spiritual body. (SB 10.23.35)

By giving up the brāhmaṇa body arising from karma, she attained qualification. Just as she embraced him in her heart, she attained him directly.

*yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram |
tam tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ ||*

O son of Kuntī, a person attains a state similar to whatever object he contemplates, under the control of previous remembrance, when leaving his body. (BG 8.6)

When she attained him, she attained a gopī body, not a brāhmaṇī body for that was his purpose in appearing in the material world:

*evaṁ līlā-nara-vapur nr-lokam anuśīlayan
reme go-gopa-gopīnām ramayan rūpa-vāk-kṛtaiḥ*

Thus, appearing like a human being to perform his pastimes, he taught devotion to himself to the human world. He enjoyed by pleasing his cows, cowherd boyfriends and cowherd girlfriends with his beauty, words and actions. (SB 10.23.37)

Her attainment was not in this Vraja however. That was not possible, since it is not stated that she attained him at that time and it was incongruous. It is established in Kṛṣṇa Sandarbha that there are many manifestations of Vraja in aprakaṭa form. There was no fault in her giving up her body. When she attained him by such hardship, she attained excellent rasa, having nourished her longing with a continuous search for him. Śukadeva speaks.

Text 366

After that, in the autumn, during the rāsa dance, it is described that all the gopīs of Vraja had sambhoga after pūrva-rāga, complete with seeing and other elements. However, the unmarried gopīs, thinking themselves not fully successful (since they had prayed to marry him), still had a portion of pūrva-rāga.

It is mentioned in SB 10.21.17 that one gopī (Rādhā) had touched Kṛṣṇa's feet and in SB 10.29.36, the gopīs say that they have touched his feet (previous to the rāsa dance). However this statement is made only to relieve them from fainting on hearing his flute. This statement cannot be considered to indicate sambhoga previous to the rāsa dance since, after that, at the beginning of the rāsa dance, they refuse his request to stay in the forest since they would be dishonored.

The beginning of sambhoga is described:

*niśamya gītāṁ tad anaṅga-vardhanaṁ
vraja-striyaḥ kṛṣṇa-grhīta-mānasāḥ
ājagmur anyonyam alakṣitodyamāḥ
sa yatra kānto java-lola-kunḍalāḥ*

When the young women of Vṛndāvana heard Kṛṣṇa's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth. (SB 10.29.4)

The meaning is clear. Śukadeva speaks.

Text 367

Within sambhoga, there is separation from māna (anger).

*aher iva gatiḥ premṇaḥ svabhāva-kuṭilā bhavet |
ato hetor ahetoś ca yūnor māna udañcati ||*

The movement of a snake is naturally crooked. Prema has the same nature (in māna). Māna between couples arises either with cause or without cause. (Ujjvala-nīlamanī 15.102)

*ahetor neti nety uker hetor yan māna ucyate |
asya praṇaya eva syān mānasya padam uttamam ||*

The highest level of māna is praṇaya. It has two types: caused and uncaused.

(Ujjvala-nīlamanī 15.76)

Māna with cause is explained as follows:

*heturīrṣyā-vipakṣāder vaiśiṣṭye preyasā kṛte |
bhāvaḥ praṇaya-mukhyo'yaṁ īrṣā-mānatvam ṛcchati ||*

The cause of māna is jealousy (īrṣā) of a rival when the lover praises the rival. Praṇaya then becomes māna caused by jealousy. (Ujjvala-nīlamanī 15.77)

*snehaṁ vinā bhayaṁ na syān nerṣyā ca praṇayaṁ vinā |
tasmān māna-prakāro'yaṁ dvayoḥ prema-prakāśakaḥ ||*

Without sneha, fear will not occur. Without praṇaya, jealousy will not occur. Thus both types of māna, caused by these two, reveal a type of prema. (Śṛṅgāra-tilaka quoted in Ujjvala-nīlamanī 15.78)

*ruṣitām iva tām devīm snehāt saṅkalpayann iva |
bhīta-bhīto'tiśanakair viveśa yadu-nandanaḥ ||
rūpa-yauvana-sampannā sva-saubhāgyena garvitā |
abhimānavatī devī śrutvaiversyā-vaśaṁ gatā ||*

Kṛṣṇa, who is feared by fear itself, and who is the descendant of Yadu, while respecting out of affectionate seemingly angry Satyabhāmā, entered the palace gently. Meanwhile, hearing how her rival Rukmiṇī had obtained a pārijāta flower, endowed with beauty and youthfulness, Satyabhāmā, very proud of good fortune, became overwhelmed with special māna. (Harivaṁśa, quoted in Ujjvala-nīlamanī 15.79-80)

Māna from jealousy arises because of suspecting that the affection of the lover has been broken. This event gives great pleasure to Kṛṣṇa. He speaks to Rukmiṇī:

*mā mā vaidarbhy asūyethā jāne tvāṁ mat-parāyaṇām
tvad-vacaḥ śrotu-kāmena kṣvelyācaritam aṅgane*

O Vaidarbhī, do not be displeased with me. I know that you are fully devoted to me. I only spoke in jest, dear lady, because I wanted to hear what you would say. (SB 10.60.29)

*mukhaṁ ca prema-saṁrambha- sphuritādharam īkṣitum
kaṭā-kṣepāruṇāpāṅgaṁ sundara-bhru-kuṭī-taṭam*

I also wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown. (SB 10.60.30)

Rukmiṇī however did not show disturbance:

*jādyam vacas tava gadāgraja yas tu bhūpān
vidrāvya śārṅga-ninadena jahartha mām tvam
siṁho yathā sva-balim īśa paśūn sva-bhāgaṁ
tebhya bhayād yad udadhiṁ śaraṇaṁ prapannaḥ*

My Lord, as a lion drives away lesser animals to claim his proper tribute, you drove off the assembled kings with the resounding twang of your Śārṅga bow and then claimed me, your fair share. Thus it is sheer foolishness, my dear Gadāgraja, for you to say you took shelter in the ocean out of fear of those kings. (SB 10.60.40)

That is suitable, since it is understood that this māna nourishes the prīti of kānta-bhāva and since ancient and contemporary poets approve of this. Thus the bhāva known as māna is respected. By giving up the gopīs when he first met with them, māna arose in the gopīs and a deep trace of māna arose in them during the rāsa dance. The hatred arose from his rejection of them:

*sabhājayitvā tam anaṅga-dīpanaṁ
sahāsa-līlekṣaṇa-vibhrama-bhruvā
saṁsparśanenāṅka-kṛtāṅghri-hastayoḥ
saṁstutya īśat kupitā babhāṣire*

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. (SB 10.32.15)

The meaning is clear. Śukadeva speaks.

Text 368

He pacifies them by praising them. He satisfied them:

*evam mad-arthojjhita-loka-veda
svānām hi vo mayy anuvṛttaye 'balāḥ*

*mayāparokṣaṁ bhajatā tirohitam
māsūyitum mārhatta tat priyam priyāḥ*

My dear girls, understanding that simply for my sake you had rejected the authority of worldly opinion, of the Vedas and of your relatives, I acted as I did only to increase your attachment to me. Even when I removed myself from your sight by suddenly disappearing, I never stopped loving you. Therefore, my beloved gopīs, please do not harbor any bad feelings toward me, your beloved. (SB 10.32.21)

*na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhū-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścyā tad vaḥ pratiyātu sādhunā*

I am not able to repay my debt for your spotless service, even within a lifetime of Brahmā. Your connection with me is beyond reproach. You have worshiped me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation. (SB 10.32.22)

The meaning is clear. Kṛṣṇa speaks.

Text 369

Now, causeless praṇaya-māna will be discussed. It is causeless because it has no cause (the lover has not been unfaithful), being merely an action of pure praṇaya. It appears also in the male lover. In prīti rasa for the Lord, it is an uddīpana, which will be illustrated incidentally.

*tāsāṁ tat-saubhaga-madaṁ vīkṣya mānaṁ ca keśavaḥ
praśamāya prasādāya tatraivāntaradhīyata*

Keśava, seeing the gopīs too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus he immediately disappeared. (SB 10.29.48)

This is praṇaya-māna. Its cause is their intoxication with good fortune. He himself, showing praṇaya-māna, disappeared to give mercy to them which would reduce their pride.

Rādhā shows praṇaya-māna:

*ity evaṁ darśayantyaś tās cerur gopyo vicetasah
yām gopīm anayat kṛṣṇo viḥāyānyāḥ striyo vane
sā ca mene tadātmānaṁ variṣṭhaṁ sarva-yoṣitām
hitvā gopīḥ kāma-yānā mām asau bhajate priyaḥ*

As the gopīs wandered about, their minds completely bewildered, they pointed out various signs of Kṛṣṇa’s pastimes. The particular gopī whom Kṛṣṇa had led into a secluded forest when he had abandoned all the other young girls began to think herself the best of women. She thought, “My beloved has rejected all the other gopīs, even though they are driven by Cupid himself. He has chosen to reciprocate with me alone.” (SB 10.30.35-36)

Thus she speaks with pride:

*tato gatvā vanoddeśaṁ dṛptā keśavam abravīt
na pāraye ’haṁ caliturṁ naya mām yatra te manaḥ*

As the two lovers passed through one part of the Vṛndāvana forest, the special gopī began feeling proud of herself. She told Kṛṣṇa who had tied up her hair, “I cannot walk any further. Please lead me wherever you want to go.” (SB 10.30.37)

This is her praṇaya-māna. Because of praṇaya-kopa, he then disappeared. (SB 10.30.38) In this case, the gopīs had no cause for their māna (Kṛṣṇa was not with another woman) and Kṛṣṇa had a shadow cause for disappearing in anger. Their praṇaya attains a special state of prīti called māna with crookedness, like an agreeable whirlpool. Thus the gopīs’ separation due to māna is pure (unmixed, unlike Rukmiṇī and others).

Others, even if they have cause for their māna, develop lamentation, fear and worry as well. That is seen when Kṛṣṇa used affectionate joking words in speaking to Rukmiṇī. Kṛṣṇa’s intention was joking. “Rukmiṇī has sweet prema and is most profound in character. Thus the anger arising from affection or heartfelt words with disturbance, revealing her love, that I desire to observe, will not manifest clearly in her. Therefore I will attempt to do this by joking so that she will show some anger or if that does not happen, at least some angry utterance. Since disfiguring her brother did not produce anger in her, other means will not work. She only desires the happiness of being with me. By belittling her pride of association with me, I can make her angry. If she

does not become angry, because of fear of separation from me, she will manifest prema with words inundated with emotion, as in pūrva-rāga.” Thus he is described as follows:

*tām rūpiṇīm śrīyam ananya-gatiṁ nirīkṣya
yā līlayā dhṛta-tanor anurūpa-rūpā
prītaḥ smayann alaka-kunḍala-niṣka-kaṇṭha-
vaktrollasat-smita-sudhām harir ābabhāṣe*

As he contemplated her, the actual goddess of fortune, who desires only him, Kṛṣṇa smiled. The Lord assumes various forms to enact his pastimes, and he was pleased with her form as it was just suitable for her to serve him. Her charming face was adorned with curling hair, earrings, a locket on her neck, and the nectar of her bright, happy smile. The Lord then spoke to her as follows. (SB 10.60.9)

His desire to joke is especially evident. The sincerity of her prema is also described:

*tad dṛṣṭvā bhagavān kṛṣṇaḥ priyāyāḥ prema-bandhanam
hāsyā-prauḍhim ajānantyāḥ karuṇaḥ so 'nvakampata*

Seeing that his beloved was so bound to him in love that she could not understand the full meaning of his joking, merciful Kṛṣṇa felt compassion for her. (SB 10.60.25)

Hāsyā means joking. The joking was proud (prauḍhim). “I will disturb her, though her sincere prema is deep.” She did not understand the pride of joking in him, since she lacked the crookedness of praṇaya-rasa. That is described later:

*sāntvayām āsa sāntva-jñāḥ kṛpayā kṛpaṇām prabhuḥ
hāsyā-prauḍhi-bhramac-cittām atad-arhām satām gatiḥ*

Expert in the art of pacification, Kṛṣṇa tenderly consoled pitiable Rukmiṇī, whose mind was bewildered by his proud joking and who did not deserve to suffer so. (SB 10.60.28)

His desire was to see her manifest anger by his joking. He himself says:

*mā mā vaidarbhy asūyethā jāne tvām mat-parāyaṇām
tvad-vacaḥ śrotu-kāmena kṣvelyācaritam aṅgane*

O Vaidarbhī, do not be displeased with me. I know that you are fully devoted to me. I only spoke in jest, dear lady, because I wanted to hear what you would say.

*mukhaṁ ca prema-saṁrambha-sphuritādharam īkṣitum
kaṭā-kṣepāruṇāpāṅgaṁ sundara-bhru-kuṭī-taṭam*

I also wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown.

*ayaṁ hi paramo lābho gr̥heṣu gr̥ha-medhinām
yan narmair īyate yāmaḥ priyayā bhīru bhāmini*

The greatest pleasure worldly householders can enjoy at home is to spend time joking with their beloved wives, my dear timid and temperamental one. (SB 10.60.29-31)

Though it was described previously that she showed fear, Kṛṣṇa uses the word āsūya (hatred for me) as a device to agitate her. It also criticizes her dependence on him. For the same reason he addresses her as bhāmini (angry woman).

His desire to see her emotions which revealed her strong prema were expressed previously in verse 25 with the words priyāyāḥ prema-bandhanam. He expressed his desire to see her anger expressed in words.

*sādhvy etac-chrotu-kāmais tvaṁ rāja-putrī pralambhitā
mayoditaṁ yad anvāttha sarvaṁ tat satyam eva hi*

O saintly lady, O princess, I deceived you only because I wanted to hear you speak like this. Indeed, everything you said in reply to my words is most certainly true. (SB 10.60.49)

She expresses her anger in the following words:

*tvaṁ vai samasta-puruṣārtha-mayaḥ phalātmā
yad-vāñchayā su-matayo viśṛjanti kṛtsnam
teṣāṁ vibho samucito bhavataḥ samājaḥ
puṁsaḥ striyāś ca ratayoḥ sukha-duḥkhinor na*

You are the embodiment of all human goals and are yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon

everything else. It is they who are worthy of your association, not men and women absorbed in the pleasure and grief resulting from their mutual lust. (SB 10.60.38)

In the above verse, after understanding his joke, she revealed slight anger that he desired to see.

*jāḍyaṁ vacas tava gadāgraja yas tu bhūpān
vidrāvya śārṅga-ninadena jahartha māṁ tvam
siṁho yathā sva-balim īśa paśūn sva-bhāgaṁ
tebhyo bhayād yad udadhiṁ śaraṇaṁ prapannaḥ*

My Lord, as a lion drives away lesser animals to claim his proper tribute, you drove off the assembled kings with the resounding twang of your Śārṅga bow and then claimed me, your fair share. Thus it is sheer foolishness, my dear Gadāgraja, for you to say you took shelter in the ocean out of fear of those kings. (SB 10.60.40)

Your words are pure foolishness (jāḍyam vacaḥ). This statement of identity of jāḍyam with vacaḥ is similar to the statement *mādhuryam eva nu manonayanāmṛtaṁ nu*: this nectar for the eyes and mind is puresweetness. (Kṛṣṇa-karṇāmṛta 68)

Threatening her pride of not being separated from him was the cause of her disturbance. Śukadeva says:

*etāvad uktvā bhagavān ātmānaṁ vallabhām iva
manyamānām avīśleṣāt tad-darpa-ghna upāramat*

Rukmiṇī had thought herself especially beloved by the Lord because he never left her company. By saying these things to her he vanquished her pride, and then he stopped speaking. (SB 10.60.21)

Other causes of her disturbance are discarded by Kṛṣṇa:

*bhrātur virūpa-karaṇaṁ yudhi nirjitasya
prodvāha-parvaṇi ca tad-vadham akṣa-goṣṭhyām
duḥkhaṁ samuttham asaho 'smad-ayoga-bhītyā
naivābravīḥ kim api tena vayaṁ jitās te*

When your brother, who had been defeated in battle and then disfigured, was later killed during a gambling match on Aniruddha's wedding day, you felt unbearable grief, yet out of fear of losing me you spoke not a word. By

this silence you have conquered me. (SB 10.60.56)

In this pastime she is shown to be unsuitable for māna because she lacks praṇaya of a suitable type. Thus it is correctly said that the gopīs had special praṇaya which produced pure māna.

The sambhoga after separation from māna is described:

*itthaṁ bhagavato gopyaḥ śrutvā vācaḥ su-peśalāḥ
jahur viraha-jam tāpaṁ tad-aṅgopacitāśiṣaḥ*

When the gopīs heard the Lord speak these most charming words, they forgot their distress caused by separation from him. Touching his limbs, they felt all their desires fulfilled. (SB 10.33.1)

The meaning is clear. Śukadeva speaks.

Text 370

Prema-vaicittya is now discussed. The characteristics are as follows:

*priyasya sannikarṣe'pi premonmāda-bhramād bhavet /
yā viśleṣa-dhiyārtis tat prema-vaicittiyam ucyate ||*

Pain because of thinking of separation even though the lover is present, out of bewilderment of madness in prema is called prema-vaicittiyam. (Ujjvala-nīlamanī 15.147)

*kṛṣṇasyaivam viharato gaty-ālāpekṣita-smitaiḥ
narma-kṣveli-pariṣvaṅgaiḥ strīṇāṁ kila hṛtā dhiyaḥ*

In this way Kṛṣṇa would sport with his queens, totally captivating their hearts with his gestures, talks, glances and smiles, and also with his jokes, grabbing them and embraces.

*ūcur mukundaika-dhiyo gira unmatta-vaj jaḍam
cintayantyo 'ravindākṣaṁ tāni me gadataḥ śṛṇu*

The queens would become stunned in ecstatic trance, their minds absorbed in Kṛṣṇa alone. Then, thinking of their lotus-eyed Lord was absent, they would talk as if insane. Please hear these words from me as I relate them.

*mahiṣya ūcuḥ
kurari vilapasi tvaṁ vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ*

*vayam iva sakhi kaccid gāḍha-nirviddha-cetā
nalina-nayana-hāsodāra-līlekṣitena*

The queens said: Okurārī bird, you are lamenting. Now it is night, and somewhere in this world our husband is asleep in a hidden place. But you are wide awake, O friend, unable to fall asleep. Is it that, like us, you have had your heart pierced to the core by the lotus-eyed Lord's munificent, playful smiling glances? (SB 10.90.13-15)

Similarly verses 16-23 express their prema-vaicittya.

*haṁsa svāgatam āsyatām piba payo brūhy aṅga śaureḥ kathām
dūtām tvām nu vidāma kaccid ajitaḥ svasty āsta uktām purā
kim vā naś cala-sauhrdaḥ smarati taṁ kasmād bhajāmo vayam
kṣaudrālāpaya kāma-daṁ śriyam ṛte saivaika-niṣṭhā striyām*

Welcome, swan. Please sit here and drink some milk. Give us some news of the descendant of Śūra, dear one. We know you are his messenger. Is that invincible Lord doing well, and does that unreliable friend of ours still remember the words he spoke to us long ago? Why should we go and worship him? O servant of a petty master, go tell him who fulfills our desires to come here without the goddess of fortune. She is the only woman exclusively devoted to him. (SB 10.90.24)

In this way the minds of the women were bewildered by Kṛṣṇa's talks, movements etc. as he played. With minds fully absorbed in Mukunda, for a moment they were silent (agiraḥ) and then thinking that he had disappeared, though he was playing there, mad with intense anurāga, they spoke as if without discrimination (jaḍam). Hear those words as I speak (me gadataḥ).

They then speak words of madness, touched with separation. O kurari! You lament alone in the night in this world. You do not lie down and sleep. But our lord (īśvaraḥ), hidden somewhere, is sleeping. We can infer that you are similar to us in being pierced by his glances. You are like us. This analogy is carried over into the succeeding verses.

They imagine a swan, which has accidentally appeared, to be a messenger. Does he remember what he said to us long ago in private? Let him not remember us! With that intention they say "Why should we worship him?" If he insists, O low servant of a fickle friend (kṣaudra), then call (alāpaya)

him, that person who agitates young girls (kāma-dam), among whom we were rejected by him. Call him but he should come without Lakṣmī. They praise her sarcastically. Among women she alone is fixed on him (saivaika-niṣṭhā). Why should he not be attached to her? By sarcasm they indicate their own attachment to him.

After this type of unlimited separation there is complete, eternal sambhoga:

*itīdṛśena bhāvena kṛṣṇe yogeśvareśvare
kriyamāṇena mādavyo lebhire paramāṁ gatim*

By thus speaking and acting with such ecstatic love for Kṛṣṇa, the master of all masters of mystic yoga, his loving wives attained the ultimate goal of life. (SB 10.90.25)

They attained eternal sambhoga (gatim) related with Kṛṣṇa. The reason is given. They were the eternal consorts of Kṛṣṇa who appeared in the Madhu dynasty (mādhavyaḥ). Śukadeva speaks.

Text 371

Now pravāsa (departure) will be discussed. There are many types along with consequent meetings. The meeting after that is described for the gopīs. To discuss the meeting, first the characteristics of the pravāsa are given:

*pūrva-saṅgatayor yūnor bhaved deśāntarādibhiḥ |
vyavadhānaṁ tu yat prājñaiḥ sa pravāsa itīryate ||
taj-janya-vipralambho'yaṁ pravāsatvena kathyate |*

The wise say that obstacles to the couple meeting, such as residing in a different place, are called pravāsa. The feeling of separation caused by these obstacles is also called pravāsa. (Ujjvala-nīlamanī 15.152-153)

*cintātra jāgarodvegau tānavam malināṅgatā |
pralāpo vyādhir unmādo moho mṛtyur daśa daśa ||*

In pravāsa-vipralambha ten conditions arise; cintā (thinking), jāgara (sleeplessness), udvega (agitation), tānavam (thinness), malinatā (soiled body), pralāpa (meaningless chatter), unmāda (madness), vyādhī (sickness), moha (fainting) and mṛtyu (death). (Ujjvala-nīlamanī 15.167)

This pravāsa can be a departure to a place somewhat distant or going very far away. Going somewhat distance can be either within the same pastime

or in another pastime. An example of going away (and returning) in the same pastime is the following.

*antarhite bhagavati sahasaiva vrajāṅganāḥ
atapyaṁs tam acakṣāṇāḥ kariṇya iva yūthapam*

When Kṛṣṇa disappeared so inexplicably, the gopīs felt great sorrow at losing sight of him, like a group of female elephants who have lost their mate. (SB 10.30.1)

Text 372

Another example within the same pastime is given:

*evam uktaḥ priyām āha skandha āruhyatām iti
tataś cāntardadhe kṛṣṇaḥ sā vadhūr anvatapyata*

Thus addressed, Kṛṣṇa replied, “Just climb on my shoulder.” But as soon as he said this, he disappeared. His beloved consort then immediately felt constant remorse. (SB 10.30.38)

The meaning is clear. Śukadeva speaks.

Text 373

In this pravāsa, there is pralāpa: [\[30\]](#)

*hā nātha ramaṇa preṣṭha kvāsi kvāsi mahā-bhuja
dāsyās te kṛpaṇāyā me sakhe darśaya sannidhim*

O master! My lover! O dearest, where are you? Where are you? Please, O mighty-armed one, O friend, just show that you are nearby since I am just your servant, suffering intolerably! (SB 10.30.39)

Rādhā speaks.

Text 374

Here is another example:

*jayati te 'dhikaṁ janmanā vrajaḥ
śrayata indirā śaśvad atra hi
dayita dṛśyatām dikṣu tāvakās
tvayi dhṛtāsavas tvām vicinvate*

O beloved, by your birth the land of Vraja has become exceedingly glorious,

and thus Lakṣmī always resides here. Let our suffering be known to you. Offering ourselves to you, we search for you everywhere. We maintain our lives only in the hope of attaining you. (SB 10.31.1)

This continues till verse 18. Then they say:

*yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenātavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ*

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that your feet will be hurt. Our life rests only in you. Our minds, therefore, are filled with anxiety that your tender feet might be wounded by pebbles as you roam about on the forest path. (SB 10.31.19)

In verse 3 the gopīs express that he protected all of Gokula. Thus he should protect them now. You protected us from Vatsāsura (vṛṣātmajāt) and from Vyomāsura (māyātmajāt). Since you did all of this, you are not really the son of a gopī. (verse 4) Verses 4 and 5 praise Kṛṣṇa, assuming him to be the supreme Lord, out of misery, from the point of view of the pleader. Since you can protect the whole world, please protect us now since you have appeared in a family of devotees (sātvata), the family of Nanda. And especially in infant days, you were friends with us (sakhe).

In verse 5 they address Kṛṣṇa as the best of the Vṛṣṇis because Nanda's family was part of the Yadu dynasty.

*govardhanaś ca bhagavān yatra govardhano dhṛtaḥ |
rakṣitā yādavāḥ sarve indra-vṛṣṭi-nivāraṇāt ||*

There the Lord held up Govardhana and protected all the Yādavas by hindering Indra's rain. (Skanda Purāṇa)

Elsewhere in the same Purāṇa it is said *yatrābhiṣikto bhagavān maghonā yadu-vairiṇā*: there the Lord was bathed by Indra, enemy of the Yadus (cowherds).

After praising Kṛṣṇa they speak with affectionate anger in verse 4. Ignoring us who have met with a disastrous calamity, you are not the son (nandanah) of Yaśodā (gopikā), who protects all the people of Vraja. Rather you are the Paramātmā, witness of the pure jīva (antarātma-dṛk) in all bodies, since you

are untouched by the happiness and distress of anyone. Still, you should not ignore us, by being unattached to Brahmā's prayer, since you have appeared to protect everyone. This statement is made out of great misery. In that mood they also recite verse 5.

Though your feet are the abode of Lakṣmī (verse 7) they destroy the sins of all persons who surrender to you. Since you are understood to be most merciful, you should place those feet on our breasts to destroy the pain in our hearts. They suggest another means of destroying the pain in the hearts in the next verse.

Your sweet words bewilder our minds by their fragrant ointment. The elixir from your lips should be the medicine to cure the bewilderment. How can your lip nectar be easily attained by persons like us without puṇya? Even your sweet words we cannot attain.

Even your topics are explained through others, somewhat indirectly, to us, who are blocked from assembly of elders by rule. That is expressed in verse 9. Those who hear those topics are more fortunate than us.

“Do you have such attraction to me?” They answer in verse 10. “Why does my smile attract you in such a way?” O cheater (kuhaka)! Do not agitate our minds. You know the bewildering power that exists in you. The other verses in the series are similarly related. Finally, verse 19 expresses their great attraction to him. The gopīs speak.

Text 375

After that, there is sambhoga. Examples are given.

*taṁ vilokyāgataṁ preṣṭhaṁ prīty-utphulla-dṛśo 'balāḥ
uttasthur yugapat sarvās tanvaḥ prāṇam ivāgatam*

When the gopīs saw that their dearest Kṛṣṇa had returned to them, they all stood up at once, and out of their affection for him their eyes bloomed wide. It was as if the air of life had reentered their bodies. (SB 10.32.3)

Gradually the pain of separation diminished in three stages. First, this is described:

*sarvās tāḥ keśavāloka-paramotsava-nirvṛtāḥ
jahur viraha-jam tāpaṁ prājñam prāpya yathā janāḥ*

All the gopīs enjoyed the greatest festivity when they saw their beloved, most beautiful Kṛṣṇa again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a great devotee. (SB 10.32.9)

Secondly:

*tad-darśanāhlāda-vidhūta-hṛd-rujo
manorathāntaṁ śrutayo yathā yayuḥ
svair uttarīyaiḥ kuca-kumkumāṅkitair
acīkṣann āsanam ātma-bandhave*

Their heartache vanquished by the joy of seeing Kṛṣṇa, the gopīs had their desires completely fulfilled, just as the Vedas become fulfilled by revealing Kṛṣṇa. For their dear friend Kṛṣṇa they arranged a seat with their shawls which were smeared with the kumkuma powder from their breasts. (SB 10.32.13)

Thirdly:

*itthaṁ bhagavato gopyaḥ śrutvā vācaḥ su-peśalāḥ
jahur viraha-jaṁ tāpaṁ tad-aṅgopacitāśiṣaḥ*

When the gopīs heard the Lord speak these most charming words, they forgot their distress caused by separation from him. Touching his limbs, they felt all their desires fulfilled. (SB 10.33.1)

The meaning is clear. Śukadeva speaks.

Text 376

Here is an example of going somewhat far away, with intervening pastimes:

*gopyaḥ kṛṣṇe vanam yāte tam anudruta-cetasaḥ
kṛṣṇa-līlāḥ pragāyantyō ninyur duḥkhena vāsarān*

Whenever Kṛṣṇa went to the forest, the minds of the gopīs would run after him, and thus the young girls sadly spent their days singing of his pastimes. (SB 10.35.1)

Text 377

The gopīs discuss at this time:

śrī-gopya ūcuḥ

*vāma-bāhu-kṛta-vāma-kapolo
valgita-bhrur adharārpita-veṇum
komalāṅgulibhir āśrita-mārgaṁ
gopya īrayati yatra mukundaḥ
vyoma-yāna-vanitāḥ saha siddhair
vismitās tad upadhārya sa-lajjāḥ
kāma-mārgaṇa-samarpita-cittāḥ
kaśmalaṁ yayur apasmṛta-nīvyāḥ*

The gopīs said: When Mukunda vibrates the flute he has placed to his lips, stopping its holes with his tender fingers, he rests his left cheek on his left arm and makes his eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of desire, and in their distress they are unaware that the belts of their garments are loosening. (SB 10.35.2-3)

Their discussion continues till verse 21. The husbands (siddhaiḥ) of the devatā women also attained bhāva suited to women by the power of the flute. He was praised by his followers as having an immovable wealth of beauty (acala-bhūtiḥ) like Nārāyaṇa. (verse 8) Sometimes they refer to Kṛṣṇa as having great powers like Nārāyaṇa because they regard him as supreme through their prema. This is similar to SB 10.29.32, where they address him as “lord.” The word viṣṇum in verse 9 refers to Kṛṣṇa who appears everywhere. In verse 16 vraja-bhuvaḥ means he gives relief to the grass situated on the earth of Vraja because, by the power of the touch of his feet, the grass continually sprouts after being trodden by the cows’ hooves. Though unlimited animals tread the grass, it is always usable for grazing the cows.

After this, sambhoga takes place when the gopīs see Kṛṣṇa again:

*vatsalo vraja-gavāṁ yad aga-dhro
vandyamāna-caraṇaḥ pathi vṛddhaiḥ
kṛtsna-go-dhanam upohya dinānte
gīta-veṇur anugeḍita-kīrtiḥ
utsavaṁ śrama-rucāpi dṛśīnām
unnayan khura-rajaś-churita-srak*

*ditsayaiti suhrd-āsiṣa eṣa
devakī-jaṭhara-bhūr uḍu-rājah*

Out of great affection for the cows of Vraja, Kṛṣṇa became the lifter of Govardhana Hill. At the end of the day, having rounded up all his cows, he plays a song on His flute, while exalted devatās standing along the path worship his lotus feet and the cowherd boys accompanying him chant his glories. He wears a garland covered with dust raised by the cows' hooves, and his beauty, enhanced by his fatigue, creates joy for everyone's eyes. Eager to fulfill his friends' desires, he arrives. Kṛṣṇa is the moon which has arisen from the womb of mother Yaśodā. (SB 10.35.22-23)

When addressing Kṛṣṇa as the son of Devakī, the gopīs allude to Garga's statement that Kṛṣṇa was Vasudeva's son in another birth. (SB 10.8.14) Or, though uncommon, the name Devakī is used to mean Yaśodā since she is well known as Kṛṣṇa's mother. It is similar to calling Merudevi by the name Sudevi in the following. *Nābher asāv ṛṣabha āsa sudevīsūnuḥ*: Ṛṣabha was the son of Sudevī and Nābhi. (SB 2.7.10) Another Purāṇa says *dve nāmnī nanda-bhāryāyā yaśodā devakī*: Nanda's wife had two names, Yaśodā and Devakī.

The sambhoga continues with two verses:

*mada-vighūrṇita-locana īṣat
māna-daḥ sva-suhrdāṁ vana-mālī
badara-pāṇḍu-vadano mṛdu-gaṇḍaṁ
maṇḍayan kanaka-kunḍala-lakṣmyā
yadu-patir dvirada-rāja-vihāro
yāminī-patir ivaiṣa dinānte
mudita-vaktra upayāti durantaṁ
mocayan vraja-gavāṁ dina-tāpam*

As Kṛṣṇa respectfully greets his well-wishing friends, his eyes roll slightly as if from intoxication. He wears a flower garland, and decorates his tender cheeks with the brilliance of his golden earrings. His face is pale as a badara berry. With cheerful face, the master of the cowherds, moving with the grace of a regal elephant, like the rising moon in the evening, returns in the evening, relieving the cows and Vraja from the pain experienced during the day. (SB 10.35.24-25)

Vraja-gavām means the young calves and old cows which did not go pasturing.

*evam vraja-striyo rājan kṛṣṇa-līlānugāyatīḥ
remire 'haḥsu tac-cittās tan-manaskā mahodayāḥ*

O King, thus during the daytime the women of Vṛndāvana took pleasure in continuously singing about the pastimes of Kṛṣṇa, and those ladies' minds and hearts, absorbed in him, were filled with great festivity. (SB 10.35.26)

Thus on all days (ahaḥsu) in the afternoon the gopīs felt great bliss. Śukadeva speaks.

Text 378

Now pravāsa at a great distance will be discussed. There are three types: past, present and future. Future pravāsa is expressed in the following:

*gopyas tās tad upaśrutya babhūvur vyathitā bhṛśam
rāma-kṛṣṇau purīm netum akrūram vrajam āgatam*

When the young gopīs heard that Akrūra had come to Vraja to take Kṛṣṇa and Balarāma to the city, they became extremely distressed. (SB 10.39.13)

Text 379

Their lamentation is described:

*aho vidhātas tava na kvacid dayā
saṁyojya maitryā praṇayena dehinaḥ
tāmś cākṛtārthān viyunaṅkṣy apārthakam
vikrīḍitam te 'rbhaka-ceṣṭitam yathā*

O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game. (SB 10.39.19)

From verse 20 to 30 they continue to lament.

Text 380

Present pravāsa is as follows:

*gopyaś ca dayitam kṛṣṇam anuvrajoyānurañjitāḥ
pratyādeśam bhagavataḥ kāṅkṣantyaś cāvatasthire*

Kṛṣṇa somewhat pacified the gopīs, and they also followed behind for some time. Then, hoping he would give them some instruction, they stood still. (SB 10.39.34)

This description ends with the following:

*tā nirāśā nivavṛtur govinda-vinivartane
viśokā ahanī ninyur gāyantyah priya-ceṣṭitam*

The gopīs then turned back, without hope that Govinda would ever return to them. With sorrow, they began to spend their days and nights chanting about the pastimes of their beloved. (SB 10.39.37)

With many aspects of lamentation manifesting (viśokāḥ) they turned back. Or, because of a direct sphūrti of him, arising because of their longing, they almost gave up lamentation (viśokāḥ) and passed their days and nights singing about him. Śukadeva speaks.

Text 381

Pravāsa in the past is described in the following (when Kṛṣṇa was in Mathurā).

*tā man-manaskā mat-prāṇā mad-arthe tyakta-daiḥikāḥ
mām eva dayitaṁ preṣṭham ātmānaṁ manasā gatāḥ
ye tyakta-loka-dharmāś ca mad-arthe tām bibharmy aham*

The minds of those gopīs are always absorbed in me, and their very lives are ever devoted to me. For my sake they had abandoned everything related to their bodies, as well as dharma and other people. I alone am their dear beloved and, indeed, their very self. Therefore I take it upon myself to sustain them in all circumstances. (SB 10.46.4)

Through the mouths of messengers there are exchanges. The messengers have evident signs of sakhya. They are Uddhava and Balarāma.

*taṁ praśrayeṇāvanatāḥ su-sat-kṛtaṁ
sa-vrīḍa-hāsekṣaṇa-sūnṛtādibhiḥ
rahasy aprcchann upaviṣṭam āsane
vijñāya sandeśa-haraṁ ramā-pateḥ*

Bowing their heads in humility, the gopīs duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place,

seated him comfortably and began to question him, for they recognized him to be a messenger from Kṛṣṇa, the master of the goddess of fortune. (SB 10.47.3)

Though they had previously hidden their feelings, now they gave up all restrictions because of their great pain.

*iti gopyo hi govinde gata-vāk-kāya-mānasāḥ
kṛṣṇa-dūte samāyāte uddhave tyakta-laukikāḥ*

Thus speaking, the gopīs, whose words, bodies and minds were fully dedicated to Govinda, put aside all their regular work now that Kṛṣṇa’s messenger, Uddhava, had arrived among them. (SB 10.47.9)

The verb “they asked” is understood from verse 3. Śukadeva speaks.

Text 382

*gopyo hasantyaḥ papracchū rāma-sandarśanāḍṛtāḥ
kaccid āste sukhaṁ kṛṣṇaḥ pura-strī-jana-vallabhaḥ*

Honored to have the personal audience of Balarāma, the young gopīs, smiled and asked him, “Is Kṛṣṇa, the darling of the city women, living happily? (SB 10.65.9)

They laughed at Kṛṣṇa out of hatred in prema (hasyantyaḥ). Śukadeva speaks.

Text 383

In front of Uddhava they show symptoms of unmāda.

*kācin madhukaraṁ dṛṣṭvā dhyāyantī kṛṣṇa-saṅgamam
priya-prasthāpitaṁ dūtaṁ kalpayitvedam abravīt*

One of the gopīs, while meditating on her previous association with Kṛṣṇa, saw a honeybee before her and imagined it to be a messenger sent by her beloved. Thus she spoke as follows. (SB 10.47.11)

The gopī is Śrī Rādhā. That is explained in Vāsanā-bhāṣya. The description can also be seen in Śrī-daśama-ṭippanī.

Text 384

She speaks eight verses, overcome with unmāda, showing anger.

*madhupa kitava-bandho mā sprśaṅghrīm sapatnyāḥ
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ
vahu madhu-patis tan-māninīnām prasādam
yadu-sadasi viḍambyam yasya dūtas tvam īdr̥k*

O honeybee, O friend of a cheater, don't touch my feet with your whiskers, which are smeared with the kuṅkuma that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly. (SB 10.47.12)

Text 385

The cause of her anger is revealed:

*sakṛd adhara-sudhām svām mohinīm pāyayitvā
sumanasa iva sadyas tatyaje 'smān bhavādr̥k
paricarati katham tat-pāda-padmaṁ nu padmā
hy api bata hr̥ta-cetā hy uttamaḥ-śloka-jalpaiḥ*

After making us drink the enchanting nectar of his lips only once, Kṛṣṇa suddenly abandoned us, just as you might quickly abandon some flowers. How is it, then, that Goddess Padmā willingly serves his lotus feet? Alas! The answer must certainly be that her mind has been stolen away by his deceitful words. (SB 10.47.13)

Taking shelter of what people commonly say, she refers to Lakṣmī as a competing woman.

Text 386

She refuses the praises of Kṛṣṇa made by the messenger:

*kim iha bahu ṣaḍ-aṅghre gāyasi tvam yadūnām
adhipatim agrhāṇām agrato naḥ purāṇam
vijaya-sakha-sakhīnām gīyatām tat-prasaṅgaḥ
kṣapita-kuca-rujas te kalpayantīṣṭam iṣṭāḥ*

O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend who controls everyone in front of his new girlfriends, in whose breasts he has now relieved their burning desire. Those ladies will

surely give you the charity you are begging. (SB 10.47.14)

Sing in front of the women friends (sakhinām) of your friend Kṛṣṇa who controls everyone (vijaya). Sing about how he controls everyone (tat-prasaṅgaḥ).

Text 387

Attachment to him is his fault. That is the cause of our problems. She rejects her fault and, taking shelter of misery, accuses him of being without mercy.

*divi bhuvi ca rasāyām kāḥ striyas tad-durāpāḥ
kapaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ
caraṇa-rajā upāste yasya bhūtir vayam kā
apī ca kṛpaṇa-pakṣe hy uttamaḥ-śloka-śabdaḥ*

In heaven, on earth or in the subterranean sphere, what women are unavailable to him? He simply arches his eyebrows and smiles with deceptive charm, and they all become his. The supreme goddess herself worships the dust of his feet, so what is our position in comparison? But at least those who are wretched can chant his name, Uttamaḥśloka. (SB 10.47.15)

Even so, since he is inclined to persons like us in misery(kṛpaṇa-pakṣe), he should be called Uttama-śloka, most praised. But now, since it is seen that he lacks this quality of showing us favor, he is not merciful. He cannot be called Uttama-śloka at all.

Text 388

Thinking the bee is speaking flattery words by the bee's soft humming, she speaks to the bee:

*viṣṛja śirasi pādām vedmy aham cātu-kārair
anunaya-viduṣas te 'bhyetya dautyair mukundāt
sva-kṛta iha viṣṛṣṭāpatya-paty-anyā-lokā
vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin*

Keep your head off my feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as his messenger with flattering words. But he abandoned those persons who for his sake alone gave up their children, husbands and all other relations. He's simply

ungrateful. Why should I make up with him now? (SB 10.47.16)

Text 389

With anger in love, she finds fault with Kṛṣṇa but is unable to give up attachment to him. Describing his faults, she rejects him.

*mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā
striyam akṛta virūpāṁ strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ*

Like a hunter, he cruelly shot the king of the monkeys with arrows. Because he was conquered by a woman, he disfigured another woman who came to him with lusty desires. And even after consuming the gifts of Bali Mahārāja, he bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about him. (SB 10.47.17)

Let us give up friendship with anyone of the black category since all the avatāras were dark complexioned. Since she cannot give up talking about him, she again finds fault in him.

Text 390

*yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi grha-kuṭumbaṁ dīnam utsrjya dīnā
bahava iha vihaṅgā bhikṣu-caryāṁ caranti*

To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. They become almost unconscious. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living. (SB 10.47.18)

It is nectar for the ears, not the mind, because immediately on contact with the ears it is relishable. Because of the destruction (vidhūta) of dharma based on material dualities by hearing the nectar, people become almost unconscious (vinaṣṭāḥ). In Vṛndāvana (iha), like birds or parrots, they

perform begging as sannyāsīs (bhikṣu-cāryam), without regard for the body. Then in remorse she speaks again.

Text 391

*vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ
kulika-rutam ivājñāḥ kṛṣṇa-vadhvo hariṇyaḥ
dadṛśur asakṛd etat tan-nakha-sparśa-tīvra
smara-ruja upamantrin bhāṇyatām anya-vārtā*

Faithfully taking his deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of his nails. O messenger, please talk about something besides Kṛṣṇa. (SB 10.47.19)

After expressing her anger in eight verses, worried that the bee messenger left because of her extreme harshness, she speaks two verses as a woman separated from her lover because of a quarrel (kalahāntarītā).

*priya-sakha punar āgāḥ preyasā preṣitaḥ kim
varaya kim anurundhe mānanīyo 'si me 'nga
nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ
satatam urasi saumya śrīr vadhūḥ sākam āste*

O friend of my dear one, has my beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you come back here to take us to him, who finds it difficult to give up his relationships in Mathurā? After all, gentle bee, his consort is the goddess Śrī, and she is always with him, staying upon his chest. (SB 10.47.20)

Still she shows crookedness in the second half of the verse. Will you bring us to him who finds it hard to give up relationships with women (dvandva). The reason he finds it difficult to give up women is stated. Lakṣmī is situated on his chest as a golden line. In envy she mentions this.

Text 392

Then she becomes humble and miserable again.

*api bata madhu-puryām ārya-putro 'dhunāste
smarati sa piṭṛ-gehān saumya bandhūṁś ca gopān
kvacid api sa kathā naḥ kiṅkarīṇām grṇīte*

bhujam aguru-sugandham mūrdhny adhāsyat kadā nu

Uddhava, does Kṛṣṇa now reside in Mathurā? Does he remember his father's houses, his relatives and the cowherd boys? O great soul! Does he ever talk about us, his maidservants? When will he lay on our heads his aguru-scented hand? (SB 10.47.21)

The messenger pacifies the gopīs in two ways: by praising the gopīs personally and by delivering Kṛṣṇa's message. The messenger's praise is seen in the following:

*aho yūyaṁ sma pūrṇārthā bhavatyō loka-pūjitāḥ
vāsudeve bhagavati yāsām ity arpitaṁ manaḥ*

Certainly you gopīs are all-successful and are universally worshiped because you have dedicated your minds in this way to the Supreme Lord, Vāsudeva. (SB 10.47.23)

The message that Kṛṣṇa sends (SB 10.47.29) is explained in Kṛṣṇa Sandarbha. There it is explained that Kṛṣṇa and everyone in Vraja have eternal forms for pastimes in Vṛndāvana in another manifestation. The superficial meaning that propounds jñāna-yoga is for decreasing sorrow by conventional means. By teaching jñāna-yoga they did not become peaceful.

Kṛṣṇa gave a second teaching:

*yat tv ahaṁ bhavatīnām vai dūre varte priyo dṛśām
manasaḥ sannikarṣārthaṁ mad-anudhyāna-kāmyayā*

But the actual reason why I, your beloved, have stayed far away from your eyes is that I wanted to intensify my meditation upon you and thus draw my mind closer to you. (SB 10.47.34)

This teaching ends with the following:

*yā mayā krīḍatā rātryām vane 'smin vraja āsthitāḥ
alabdha-rāsāḥ kalyāṇyo māpur mad-vīrya-cintayā*

O fortunate ladies! Although some gopīs had to remain in the cowherd village and so could not join the rāsa dance to sport with me at night in the forest, they attained me by thinking of my potent pastimes. (SB 10.47.37)

He gives a reason for separation:

api smaratha naḥ sakhyaḥ svānām artha-cikīrṣayā

gatāṁś cirāyitāñ chatru- pakṣa-kṣapaṇa-cetaśaḥ

My dear girlfriends, do you still remember me? It was for my relatives' sake that I stayed away so long, intent on destroying my enemies. (SB 10.82.41)

However the real reason is to increase the happiness of their prema as explained in SB 10.47.34.

*tatas tāḥ kṛṣṇa-sandeśair vyapeta-viraha-jvarāḥ
uddhavaṁ pūjayāṁ cakrur jñātvātmānam adhokṣajam*

Kṛṣṇa's messages having relieved their fever of separation, the gopī then worshipped Uddhava, recognizing him as nondifferent from their Lord, Kṛṣṇa. (SB 10.47.53)

By hearing that he would return, they became only temporarily peaceful, for after they heard the message they said:

*kaccid gadāgrajaḥ saumya karoti pura-yoṣitām
prītiṁ naḥ snigdha-savrīḍa- hāsodārekṣaṇārcitaḥ*

Gentle Uddhava, is the elder brother of Gada now bestowing on the city women the pleasure that actually belongs to us? We suppose those ladies worship him with excellent glances full of affectionate, shy smiles. (SB 10.47.40)

Thinking of Uddhava as Kṛṣṇa, who was the controller of his antaḥkaraṇa, since he was his messenger and had been sent by him, they worshipped Uddhava as Kṛṣṇa, for it is said:

*tam āgataṁ samāgamyā kṛṣṇasyānucaraṁ priyam
nandaḥ prītaḥ pariṣvajya vāsudeva-dhiyārcayat*

As soon as Uddhava, the dear devotee of Kṛṣṇa, arrived at Nanda Mahārāja's door, Nanda came forward to meet him. The cowherd King embraced him in great happiness and worshiped him as nondifferent from Vāsudeva. (SB 10.46.14)

Śukadeva speaks.

Text 393

The message that Baladeva delivered from Dvārakā can be inferred.

saṅkarṣaṇas tāḥ kṛṣṇasya sandeśair hṛdayaṁ-gamaiḥ

sāntvayām āsa bhagavān nānānunaya-kovidah

The Supreme Lord Balarāma, the attractor of all, being expert at various kinds of conciliation, consoled the gopīs by relaying to them the confidential messages Kṛṣṇa had sent with him. These messages deeply touched the gopīs’ hearts. (SB 10.65.16)

Sambhoga with seeing and other elements after this pravāsa happened at Kurukṣetra.

*gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭam
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtam śapanti
dṛgbhir hṛdī-kṛtam alarṁ parirabhya sarvās
tad-bhāvam āpur api nitya-yujārṁ durāpam*

While gazing at their beloved Kṛṣṇa, the young gopīs used to condemn the creator of their eyelids, [which would momentarily block their vision of Him]. Now, seeing Kṛṣṇa again after such a long separation, with their eyes they took him into their hearts, and there they embraced him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on him, although those who constantly practice mystic yoga find such absorption difficult to achieve. (SB 10.82.39)

Text 394

After describing their condition, Śukadeva describes Kṛṣṇa’s actions, filled with affection.

*bhagavāns tās tathā-bhūtā vivikta upasaṅgataḥ
āśliṣyānāmayaṁ pṛṣṭvā prahasann idam abravīt*

The Supreme Lord approached the gopīs in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their well-being, he laughed and spoke as follows. (SB 10.82.40)

His laughter was rough because of inner turmoil. It communicated to them, “Please forgive my offense.”

Text 395

He pacified them by giving reasons for his behavior.

*api smaratha naḥ sakhyah svānām artha-cikīrṣayā
gatāṁś cirāyitāñ chatru- pakṣa-kṣapaṇa-cetasah*

My dear girlfriends, do you still remember me? It was for my relatives' sake that I stayed away so long, intent on destroying my enemies. (SB 10.82.41)

There is another meaning. Because of anger, you cannot remember me. In order to remove his fault he speaks of his relatives (svānām). For the sake of friends of our father Nanda, the Yādavas, or for the sake of all Yādava relatives in Dvārakā and Vraja, I was gone a long time, delayed because I had to destroy enemies. After that is finished, I will meet you without obstacles.

Text 396

After they began considering his association with other women in Dvārakā as another delay, he then pacified them by presenting to them the independent will of the Supreme Lord.

*apy avadhyāyathāsmān svid akṛta-jñāviśaṅkayā
nūnaṁ bhūtāni bhagavān yunakti viyunakti ca*

Do you perhaps think I'm ungrateful and thus hold me in contempt? After all, it is the Supreme Lord who brings living beings together and then separates them.

*vāyur yathā ghanānīkaṁ tṛṇaṁ tūlaṁ rajāṁsi ca
saṁyojyākṣipate bhūyas tathā bhūtāni bhūta-kṛt*

Just as the wind brings together masses of clouds, blades of grass, wisps of cotton and particles of dust, only to scatter them all again, so the creator deals with his created beings in the same way. (SB 10.82.42-43)

Text 397

Fearing that they would conclude he was the Supreme Lord, he withdrew that position and stated that the intense prema generated by separation would remove all obstacles to attaining their desired meeting.

*mayi bhaktir hi bhūtānām amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho bhavatīnām mad-āpanaḥ*

Rendering devotional service to me qualifies any living being for eternal life. But your prema for me, which has existed to bring the highest fortune, has caused you to attain me directly. (SB 10.82.44)

The commentary says, "Pure bhakti to me produces immortality. Your affection for me was most fortunate. Why? It caused you to attain me (mad-

āpanaḥ).”

Text 398

To give them faith that they would attain him, he has them understand that he is the shelter of all, the Parabrahman in human form, though he is situated in another province.

*aham̐ hi sarva-bhūtānām ādir anto ’ntaram bahiḥ
bhautikānām yathā kham̐ vār bhūr vāyur jyotir aṅganāḥ*

Dear ladies, I am the beginning and end of all created beings and exist both within and without them, just as the elements ether, water, earth, air and fire are the beginning and end of all material objects and exist both within and without them.

*evam̐ hy etāni bhūtāni bhūteṣv ātmātmanā tataḥ
ubhayaṁ mayy atha pare paśyatābhātam akṣare*

In this way the basic elements of creation pervade the bodies, while the spirit souls pervade their bodies. You should see both of these—the material body and the self—as manifest within me, the Supreme Lord. (SB 10.82.45-46)

Text 399

It is also said in the Dāmodara pastimes na cāntar na bahir yasya: he has no interior or exterior. (SB 10.9.13) Kṛṣṇa Sandarbha (174-175) shows how, in another manifestation, his eternal pastimes with the people of Vraja are shown through a second meaning of these two verses. That should be seen. The gopīs realized this meaning (rather than the external, impersonal meaning).

*adhyātma-śikṣayā gopya evam̐ kṛṣṇena śikṣitāḥ
tad-anusmaraṇa-dhvasta- jīva-kośās tam adhyagan*

Having thus been instructed by Kṛṣṇa about himself, the gopīs were freed of all tinges of false ego because of their incessant meditation upon him. And with their deepening absorption in him, they came to understand him fully. (SB 10.82.47)

By teachings about Kṛṣṇa himself (adhyātma-śikṣayā) the gopīs attained him. Having withered away their bodies by remembering him in separation, they

then realized him. Some people say that verse 45 and 46 speak of brahma-jñāna according to custom in order to eradicate the gopīs' suffering. That is not the real meaning. Similarly, when Kṛṣṇa disfigured Rukmī, though Baladeva instructed Rukmiṇī about jñāna, this was not the conclusion, since Rukmiṇī is Lakṣmī. It was only an aspect of pastimes conforming to common custom. Thus it is said that by adhyātma teachings the gopīs attain him alone, not Brahman.

Text 400

The gopīs eagerness to attain Kṛṣṇa directly is described:

*āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ*

Dear Lord, whose navel is just like a lotus flower, your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs. (SB 10.82.48)

O lotus navelled Kṛṣṇa! Your lotus feet should arise in our minds, but just on thinking of you, we faint, out of extreme pain. Let the masters of yoga, with undisturbed minds, meditate in their hearts on those feet, as you mentioned. One should see Kṛṣṇa Sandarbha (170) for the explanation of this verse. Śukadeva speaks.

Text 401

Sambhoga consisting of seeing, touching and speaking, took place there. Though they had met after separation, which occurred after previous sambhoga, they would separate and meet again for it is said:

tathānugrhya bhagavān gopīnām sa gurur gatiḥ

Thus Kṛṣṇa, the gopīs' instructor and eternal goal, showed them his mercy. (SB 10.83.1)

The gopīs had expressed their desire to attain him directly in SB 10.82.48.

Being merciful (anugṛhya) the Lord should let them attain him eternally. Śukadeva speaks.

Text 402

This eternal attainment is shown in Kṛṣṇa Sandarbha (176), following the statements of Padma Purāṇa, Uttara-khaṇḍa. There it is explained that Kṛṣṇa again came to Vṛndāvana from Dvārakā. He played with them for two months, visible to the material world. After that, he bestowed to them eternal union in the unmanifest pastimes. In the Eleventh Canto, Kṛṣṇa explains this to Uddhava clearly. SB 11.12.10 describes how, in extreme pain because of separation, the gopīs, in a state of madness, did not see any other source of happiness. Then the next verse says:

*tās tāḥ kṣapāḥ preṣṭhatamena nītā
mayaiva vṛndāvana-gocareṇa
kṣaṇārdha-vat tāḥ punar aṅga tāsāṁ
hīnā mayā kalpa-samā babhūvuḥ*

All of those nights that the gopīs spent with me, their most dearly beloved, in the land of Vṛndāvana while I herded the cows, seemed to them to pass in less than a moment. Bereft of my association, however, the gopīs felt that those same nights were equal to a day of Brahmā. (SB 11.12.11)

By using the past tense, Kṛṣṇa indicates that now they have no separation. After that, he describes their happiness on attaining him.

*tā nāvidan mayy anuṣaṅga-baddha-
dhiyaḥ svam ātmānam adas tathedam
yathā samādhau munayo 'bdhi-toye
nadyaḥ praviṣṭā iva nāma-rūpe*

Their minds bound by constant association with me, they were not aware of their bodies, of this world or the next world, just as sages in samādhī are not aware of the world, and just as rivers, on entering the ocean, lose their names and forms. (SB 11.12.12)

Their minds bound to association with me (mayi saṅga-baddha), after long separation (anu), they did not at all know their bodies, because of absorption in the highest bliss. They had attained bewilderment because of joy. An example of being one with Kṛṣṇa in that awareness is given. Kṛṣṇa

Sandarbha (177) gives another meaning to this example. The next verse explains the nature of Kṛṣṇa that they attained.

*mat-kāmā ramaṇam jāram asvarūpa-vido 'balāḥ
brahma mām paramam prāpuḥ saṅgāc chata-sahasraśaḥ*

All those hundreds of thousands of gopīs, desiring me, the supreme Brahman, not knowing my form of power, attained me, a lover who gave them pleasure because of association. (SB 11.12.13)

The explanation is given in summary in Kṛṣṇa Sandarbha. They attained the supreme Brahman called Kṛṣṇa. Not knowing their svarūpas as my eternal consorts, previously they had attained me as an illicit lover (jāram). Later, having desire to have me as a husband (mat-kāmāḥ) they attained me as a husband (ramaṇam). Thus the semblance of parakīya is explained as a temporary condition for them. In this vein, Rūpa Gosvāmī, the source of my life, says at the beginning of Ujjvala-nīlamanī:

*neṣṭā yad aṅgini rase kavibhir paroḍhā
tad gokulāmbujadṛśāṁ kulam antarena |
āśāṁsayā rasa-vidher avatāritānām
kaṁsāriṇā rasika-maṇḍala-śekharena ||*

Poets' objection to married women enjoying with another man as the main rasa applies only to women other than the women of Gokula, whom Kṛṣṇa, the topmost among tasters, made appear in this world because of a special desire for madhura-rasa. (Ujjvala-nīlamanī 5.3)

It is understood in this statement that the parakīya state occurred when Kṛṣṇa appeared on earth. At the conclusion of Lalita-mādhava it is said:

*dagdham hanta dadhānayā vapur idam yasyāvalokāśayā
soḍhā marma-vipāṭane paṭur iyaṁ pīḍātivṛṣṭir mayā |
kāliṇḍīya-taṭī-kuṭīra-kuhara-kṛīḍābhisāra-vratī
so'yaṁ jīvita-bandhur indu-vadane bhūyaḥ samāliṅgitaḥ ||*

Having maintained this scorched body with the hope of again seeing him, I have endured excessive torrents of intense pain which split my vitals. O moonfaced girl! I have again attained the friend of my life, who is determined to meet for pastimes within the cottage on the bank of the Yamunā. (Lalita-mādhava 7.18)

Here it is shown that sambhoga called samṛddhi (married state) is the final result in the pastime, after destroying the illusion of illicit love. There are subdivisions in the three elements of sambhoga (seeing, touching and speaking) out of four elements of sambhoga, nourished by four types of vipralambha (separation), such as stealing in jest, singing together, rāsa dance, playing in the water, and playing in the forest.

*tāsāṁ vāsāṁsy upādāya nīpam āruhya satvaraḥ
hasadbhiḥ prahasan bālaiḥ parihāsam uvāca ha*

Taking the girls' garments, he quickly climbed to the top of akadamba tree. Then, as he laughed loudly and his companions also laughed, he addressed the girls jokingly. (SB 10.22.9)

The meaning is clear. Śukadeva speaks.

Text 403

Singing is shown in this example:

*kācit samaṁ mukundena svara-jātīr amiśritāḥ
unninye pūjitā tena prīyatā sādhu sādhv iti
tad eva dhruvam unninye tasyai mānaṁ ca bahv adāt*

One gopī, joining Mukunda in his singing, sang pure melodious tones that rose harmoniously above his voice. Kṛṣṇa was pleased and showed great appreciation for her performance, saying “Excellent! Excellent!” When another gopī sang in the dhruva style, Kṛṣṇa praised her even more. (SB 10.33.9)

*kadācid atha govindo rāmaś cādbhuta-vikramaḥ
vijahratur vane rātryāṁ madhya-gau vraja-yoṣitām*

Once, Govinda and Balarāma, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.

*upagīyamānau lalitāṁ strī-janair baddha-sauhṛdaiḥ
sv-alakṛtānuliptāṅgau sragvinau virajo-'mbarau*

Kṛṣṇa and Balarāma wore flower garlands and spotless garments, and their limbs were beautifully decorated and anointed. The women sang their glories in a charming way, bound to them by affection. (SB 10.34.20-21)

This pastime, the Horikā festival, was performed in Vraja with singing, while

Kṛṣṇa along with his brother Balarāma enjoyed with the women. This festival is understood from Bhaviṣyottara Purāṇa. Even today this activity is celebrated by the people of Āryavarta. Previously this description is found:

*niśā-mukhaṁ mānayaṁtāv udiṭoḍupa-tāraḥ
mallikā-gandha-mattālī-juṣṭaṁ kumuda-vāyunā*

The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers. (SB 10.34.22)

On the full moon of Phalguna month, after the hemanta, śiṣira, winter and misty seasons, their joy in the moonlight is described. Along with Balarāma, filled with the joy of sakhya, the group gathered together. In verse 20 sometimes the word vane is seen instead of rātryām. This means a forest in Vraja. Śukadeva speaks.

Text 404

The rāsa dance is described (as part of sambhoga).

*tatrārabhata govindo rāsa-kṛīḍāṁ anuvrataiḥ
strī-ratnair anvitaḥ prīṭair anyonyābaddha-bāhubhiḥ*

When their minds were in harmony, Govinda then began the pastime of the rāsa dance in the company of those best among women, who were dedicated only to him, who joyfully linked their arms together with him. (SB 10.33.2)

Text 405

Water play is described:

*so 'mbhasy alaṁ yuvatibhiḥ pariṣicyamānaḥ
preṇṇekṣitaḥ prahasatībhir itas tato 'ṅga
vaimānikaiḥ kusuma-varṣibhir īdyamāno
reme svayaṁ sva-ratir atra gajendra-līlaḥ*

My dear King, in the water Kṛṣṇa was splashed on all sides by the laughing gopīs, who looked at him with love. As the devatās worshiped him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants. (SB 10.33.23)

Text 406

Forest pastimes are described:

*tataś ca kṛṣṇopavane jala-sthala
prasūna-gandhānila-juṣṭa-dik-taṭe
cacāra bhr̥ṅga-pramadā-gaṇāvṛto
yathā mada-cyud dviradaḥ kareṇubhiḥ*

Then the Lord strolled through a small forest on the bank of the Yamunā. This forest was filled to its limits with breezes carrying the fragrances of all the flowers growing on the land and in the water. Followed by his entourage of bees and beautiful women, Kṛṣṇa appeared like an elephant flowing with mada in the company of she-elephants. (SB 10.33.24)

The meaning is clear. Śukadeva speaks.

Text 407

Now the fourth element of sambhoga, samprayoga (union) is illustrated.

*bāhu-prasāra-parirambha-karālakoru
nīvī-stanālabhana-narma-nakhāgra-pātaiḥ
kṣvelyāvaloka-hasitair vraja-sundarīṇām
uttambhayan rati-patiṁ ramayāṁ cakāra*

There Kṛṣṇa threw his arms around the gopīs and embraced them tightly. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts and breasts, by playfully scratching them with his fingernails, and also by joking with them, glancing at them and laughing with them. In this way the Lord enjoyed his pastimes. (SB 10.29.46)

The meaning is clear. Śukadeva speaks.

Text 408

Kṛṣṇa's pastimes of ujjala-rasa related to the rāsa dance are regarded as endless.

*evam śaśāṅkāṁśu-virājitā niśāḥ
sa satya-kāmo 'nuratābalā-gaṇaḥ
siṣeva ātmany avaruddha-saurataḥ
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ*

With gopīs firmly attached to him with anurāga, Kṛṣṇa, whose desires are always pure, who had fixed in his mind enjoyed with them, served the nights lit by the rays of the moon-- all the nights which give shelter to poetic topics of rasa in autumn. (SB 10.33.25)

The pastimes related to Rādhikā, the topmost jewel, which are endowed with all auspicious qualities, are described by Śukadeva.

*kasyāḥ padāni caitāni yātāyā nanda-sūnunā
am̐sa-nyasta-prakoṣṭhāyāḥ kareṇoh kariṇā yathā*

Here we see the footprints of some gopī who must have been walking along with the son of Nanda Mahārāja. Her arm is on his shoulder, just as an elephant is accompanied by a she-elephant.

*anayārādhito nūnaṁ bhagavān harir īśvaraḥ
yan no vihāya govindaḥ prīto yām anayad rahaḥ*

Certainly this particular gopī has perfectly worshiped the all-powerful Lord who takes away distress, Govinda, since he was so pleased with her that he abandoned the rest of us and brought her to a secluded place.

*dhanyā aho amī ālyogovindāṅghry-abja-reṇavaḥ
yān brahmeśau ramā devī dadhur mūrdhny agha-nuttaye*

O friends! The dust of Govinda's lotus feet is so sacred that even Brahmā, Śiva and Lakṣmī take that dust upon their heads to dispel sinful reactions.

*tasyā amūni naḥ kṣobhaṁ kurvanty uccaiḥ padāni yat
yaikāpahṛtya gopīnām raho bhunkte 'cyutādharam
na lakṣyante padāny atra tasyā nūnaṁ tṛṇāṅkuraiḥ
khidyat sujātāṅghri-talām unninye preyasīm priyaḥ*

These footprints of that special gopī cause us great pain. She alone has taken him away to a secluded place, where she is enjoying the lips of Kṛṣṇa, which belong to all of us. Look, we can't see her footprints over here! The lover lifted up his beloved whose tender feet were pained by the spouts.

*imāny adhika-magnāni padāni vahato vadhūm
gopyaḥ paśyata kṛṣṇasya bhārākrāntasya kāmīnaḥ
atrāvaropitā kāntā puṣpa-hetor mahātmanā*

Please observe, my dear gopīs, how in this place lusty Kṛṣṇa's footprints are

pressed more deeply into the ground because of carrying the weight of his beloved. Over here that intelligent boy must have put her down to gather some flowers.

*atra prasūnāvacayaḥ priyārthe preyasā kṛtaḥ
prapadākramaṇa ete paśyatāsakale pade*

Just see how in this place dear Kṛṣṇa collected flowers for his beloved. Here he has left the impression of only the front part of his feet because he was standing on his toes to reach the flowers.

*keśa-prasādhanaṁ tv atra kāmīnyāḥ kāmīnā kṛtam
tāni cūḍayatā kāntām upaviṣṭam iha dhruvam*

Certainly this lusty person arranged the hair of the lusty woman here. He must have sat here making a crown for his beloved. (SB 10.30.27-33)

Verse 27 is spoken by all of the gopīs. Verse 28 is spoken by friendly gopīs. Verse 29 is spoken by taṭastha gopīs. The first half of verse 30 is spoken by enemy gopīs. The second half of verse 30 is spoken by sakhīs attacking the inimical group. Verse 31 is spoken by intolerant enemy gopīs. The last line of verse 31 and verse 32 are spoken by Rādhā's sakhīs. The first line of verse 33 is spoken by the enemy group. The last line is spoken by the sakhīs. The different groups are understood by the words they use in relation to Rādhā and Kṛṣṇa.

*tais taiḥ padais tat-padavīm anvicchantyo 'grato'balāḥ
vadhvāḥ padaiḥ su-prktāni vilokyārtāḥ samabruvan*

The gopīs began following Kṛṣṇa's path, as shown by his many footprints, but when they saw that these prints were thoroughly intermixed with those of his dearest consort, they became perturbed and spoke as follows. (SB 10.30.26)

This describes how all of them experienced pain. This pain was suitable to them because of their strong longing for him. The grief was shown previously in this pastime of searching for Rādhā:

*apy eṇa-patny upagataḥ priyayeha gātrais
tanvan dṛśāṁ sakhi su-nirvṛtim acyuto vaḥ
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kunda-srajaḥ kula-pater iha vāti gandhaḥ*

O friend, wife of the deer, has Acyuta been here with his beloved, bringing great joy to your eyes by her limbs? Indeed, blowing this way is the fragrance of his garland of kunda flowers, which was smeared with the kumkuma from the breasts of his girlfriend when he embraced her. (SB 10.30.11)

The gopīs speak.

Fearing the length of the work, these explanations have not been detailed. Those who desire rasa should see Daśama-ṭippanī. This Sandarbha has shown the prayojana of scriptures. Let that be.

*ālībhīḥ paripālitaḥ pravalitaḥ sānandam ālokitaḥ
pratyāśaṁ sumanaḥ-phalodaya-vidhau sāmmodam āmoditaḥ |
vṛndāraṇya-bhuvi prakāśa-madhuraḥ sarvātiśāyi-śriyā
rādhā-mādhavayoḥ pramodayatu mām ullāsa-kalpa-drumaḥ ||*

May the desire tree of joy belonging to Rādhā and Mādhava, which is nourished and strengthened by the sakhīs, observed with bliss, perfumed profusely with blossoming flowers and ripened fruits in all directions, and endowed with splendid sweetness in Vṛndāvana with the highest beauty, bring joy to me.

*tādrśa-bhāvaṁ bhāvaṁ prathayitum iha yo'vatāram āyātaḥ |
ādurjana-gaṇa-śaraṇaṁ sa jayati caitanya-vigrahaḥ kṛṣṇaḥ ||*

Kṛṣṇa, in the form of Caitanya, the shelter of even the most sinful, who has come as avatāra to spread bhakti with various bhāvas, remains ever excellent.

Here ends Prīti Sandarbha, the sixth among the Sandarbhas which use Bhāgavatam as their source, and which contain the expert instructions of Rūpa and Sanātana Gosvāmīs, most revered members of the grand assembly of all Vaiṣṇavas, following the lotus feet of Lord Kṛṣṇa Caitanya-deva, who descended to distribute his worship, in order to purify Kali-yuga.

The Prīti Sandarbha is the sixth of the sandarbhas, which are the essence of all collections of verses. The sixth sandarbha is complete. The sandarbhas are complete.

About the Author-Translator

His Holiness Bhanu Swami maharaja was born in Canada on the 26th December 1948 to the most fortunate Japanese parents. HH Bhanu Swami Maharaja is one of the senior disciples of His Divine Grace A.C Bhaktivedanta Swami Srila Prabhupada, founder acharya of ISKCON, the International Society for Krishna Consciousness. He holds a BA Degree in Oriental fine arts history from the University of British Colombia. He joined the Hare Krishna movement in India in 1970. Initiated in 1971 by Srila Prabhupada, he took sannyasa vows in 1984. Bhanu Swami was personally instructed in the art of Deity worship by Srila Prabhupada, and within ISKCON he has become an authority on the topic. He is a great inspiration for many devotees around the world and he preaches Krishna consciousness in Australia, Japan, Malaysia, Russia and India.

HH Bhanu Swami Maharaja met the disciples of His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada in 1971 in Tokyo, just after his graduation in history. Srila Prabhupada was about to set on his India tour with his Western disciples and Bhanu Maharaja joined with them.

By 1972, His Holiness Bhanu Swami maharaja already earned credit from Srila Prabhupada for his exact Sanskrit pronunciation, expertise in cooking and excellence in deity worship. He also began to translate Srila Prabhupada's books into Japanese.

He continues with this translation service to this day, giving us the nectar from the Bengali and Sanskrit works of the previous Vaishnava acharyas to enhance our understanding of the Gaudiya Vaishnava philosophy. He is also a member of the Governing Body Commission of ISKCON.

His other works are listed here -
<https://www.amazon.com/author/hhbhanuswami>

[1] Saṁsarga ābhava has three types: prāgabhāva (previous non-existence, which is subject to destruction with manifestation of the object), dhvaṁśa abhāva (non-existence by destruction of an existing object) and atyanta abhāva (absolute nonexistence, such as a rabbit with horns). The term used in the text is saṁsarga abhāva, but it indicates prāg abhāva, since knowledge of the Lord cannot be atyanta abhāva (impossible) or previously existing but later destroyed (dhvaṁśa abhāva), since it should be eternal once situated in the jīva, as explained in the next paragraph.

[2] The implication is that once destroyed it is not recreated because the self revealing knowledge which is part of the Lord becomes eternally related to that jīva.

[3] This could be a printing error, since elsewhere Brahman is described as the Lord devoid of his śaktis.

[4] This refers to the comparison of the jīva as a particle of the taṭastha-śakti of the Lord with the particle of a light ray from the sun.

[5] This bliss cannot be compared to the bliss from realizing Bhagavān.

[6] A particular case is illustrated with a general example.

[7] This should probably be Bhīma since elsewhere Bhīṣma is stated to have āśraya-bhakti and jnana-bhakti.

[8] Viśvanātha favors the reading “*ratih*” and quotes it that way in Mādhurya-kādambinī 8.12 and elsewhere.

[9] According to Śrīdhara Svāmī the four parts are elephants, horses, chariots and foot soldiers.

[10] In BRS sāttvika-bhāvas are classed separately from anubhāvas as another ingredient of rasa.

[11] These correspond to śānta, dāsyā, vātsalya, sakhya and mādhyura rasas in Rūpa Gosvāmī's classification.

[12] If Kṛṣṇa were not disguised, no devotee would think of him as poor, and thus could not express his dayā-vīra nature towards Kṛṣṇa.

[13] The udbhāsvaras include movements of the body such as rolling on the ground and stretching the body. Sāttvika-bhāvas are trembling, change of complexion, etc.

[14] This is mentioned in Gopāla-champū.

[15] Brahmā is also classed with āśraya-bhakti-maya-rasa.

[16] Young boys would take Kṛṣṇa as an elder brother.

[17] They stayed in Gorai within Mathurā area according to Gopāla-champū.

[18] Ujjvala-nīlamanī 3.35

[19] She is mentioned among the sixty-four important *gopīs* in *Rādhā-kṛṣṇa-gaṇodeśa-dīpikā*.

[20] She is mentioned in *Vidagdha-mādhava* 7.26. However, Mukunda Gosvāmī in his commentary says that Tārakā and Pālikā represent the opposing and neutral groups.

[21] The mugdhā is young, inexperienced in love, uncooperative in love, dependent on sakhīs, shy in love affairs with covered actions, weeps after her lover commits offense, does not reply to the lover with unkind words, and avoids pride. (Ujjvala-nīlamanī 5.14)

The madhyā woman has equal shyness and desire, is full youth, has somewhat bold speech, has the possibility of love affairs after fainting, is mild in anger and sometimes rough. (Ujjvala-nīlamanī 5.27)

The pragalbhā has full youth, is blinded with passion, has a strong desire for enjoying her lover, is skilful in manifesting many emotions, desires to control her lover, is bold in speech and actions, and is very rough when angry. (Ujjvala-nīlamanī 5.43)

[22] Saurata-samlapa can mean “daily conversations.”

[23] Dhairya is missed among the alaṅkāras that appear without effort.

[24] The vācika anubhāvas mentioned in Ujjvala-nīlamanī are *ālāpa*, *vilāpa*, *samlāpa*, *pralāpa*, *anulāpa*, *apalapa*, *sandeśa*, *atideśa*, *apadeśa*, *upadeśa*, *nirdeśa* and *vyapadeśa*.

[25] Pralāpa is uttering meaningless syllables. Anulāpa is repetition of words. Apalāpa is interpreting statements. Atideśa is repeating thoughts of others. Nirdeśa is indicating one’s identity.

[26] Source unknown.

[27] This is called sādhanā or ordinary.

[28] *atha samañjasā—*

patnī-bhāvābhīmānātmā guṇādi-śravaṇādijā |

kvacid bhedita-sambhoga-tṛṣṇā sāndrā samañjasā ||

Rati arising from hearing about Kṛṣṇa’s qualities and from, with an identity as his wife, sometimes showing distinct desire for enjoyment, but which always remains condensed, is called *samañjasa-rati*. (Ujjvala –nīla-maṇi 14.48)

The *rati* for Kṛṣṇa is the major portion and the *rati* with desire for enjoyment is a minor portion. By the mixture of the two there arises what is called *samañjasa-rati*.

[29] *kaṁcid viśeṣam āyantyā sambhogecchā yayābhitaḥ |*

ratyā tādātmyam āpannā sā samartheti bhanyate ||

That *rati*, attaining a special nature, in which the desire for enjoyment becomes one with it, is called *samartha-rati*. (Ujjvala-nīla-maṇi 14.52)

[30] Pralāpa means useless chatter, with meaningless syllables. (Ujjvala-nīlamanī 11.87)