

The Rasa Pañcādhyāya

As contained in

The Bhāgavata Purāṇa,

Book 10, Chapters 29 - 33

From the translation and notes of
Edwin F. Bryant

in

Krishna: The Beautiful Legend of God,

Śrīmad Bhāgavata Purāṇa, Book X,

published by Penguin Books Ltd, 2003.

ISBN 0-140-44799-7

This adaptation of the text
is for private devotional use only and
is used *without* the permission of the author
or of the publishers. This translation is copyrighted
by Edwin F. Bryant and all rights have been reserved. If
you have benefited by this adaptation, please purchase
the complete book from reputable book dealers.
Mass distribution of this transcription is both
immoral and illegal without proper
remuneration to the author
and/or publishers.

A Note from the Transcriptionist:

This translation by Edwin Bryant is not just another dry English rendering from an academic with a liberal bias. While Bryant is indeed an academic, as a lecturer in Hinduism at Harvard University and an assistant professor in Hinduism at Rutgers University, he dedicated this translation to Bhaktivedānta Swāmī, ‘whose devotional rendition of the text was the first to present the Kṛṣṇa story and the path of Kṛṣṇa *bhakti* around the world on a popular level, and in whose works [Bryant] first encountered the Śrīmad Bhāgavata Purāṇa and the story of Kṛṣṇa.’ While this translation is scholarly, it is also devotional and reverential of the subject matter. Bryant adopts a literal approach except to supply ‘proper names for pronouns where their referents are unclear in an English translation.’ Occasionally, Bryant inserts explanatory phrases into the text to clarify the meaning. He used the Chakhambā Saṁskṛit Prathīṣṭhān’s edition of the *Bhāgavata Purāṇa* with reference to Vijayadhvaja’s text and the fourteenth-century commentary by Śrīdhara Svāmī.

The Rasa Pañcādhyāya actually consists of five chapters of the *Bhāgavata Purāṇa*, Book 10, comprising chapters 29 through 33 (pages 125-143 of the source volume). *The Rasa Pañcādhyāya* is often read with the object of developing *madhurya bhava* within devotees of Kṛṣṇa; some of the male devotees even take up cross dressing and living in the role of women to develop such devotional fervor. Furthermore, the *Rasa Pañcādhyāya* ends with the following promise: ‘*The sober person who is endowed with faith should hear and describe these pastimes of Viṣṇu with the maidens of Vraj. Achieving supreme devotion to the Lord, one quickly frees oneself from lust, the disease of the heart.*’

This file has been formatted for duplex printing on standard US letter (8½ inch/21.6 cm by 11 inch/27.9 cm) paper with a 0.3 inch/0.8 cm gutter for binding. The font chosen was ‘TITUS Cyberbit Basic,’ which possesses the symbols necessary for transcribing the Sanskrit words and names used herein. Many of Bryant’s explanatory notes (EFB) are included and a few devotional notes written by this anonymous transcriber (AT) have also been inscribed. *The Rasa Pañcādhyāya* contains various principles useful for devotional instruction for those called to *madhurya bhava*.

As with the rest of the *Bhāgavata Purāṇa*, the story is narrated as a conversation between the last king of the Yadu clan, King Parīkṣit, and the sage Śuka. *The Rasa Pañcādhyāya* begins in the middle of a narrative passage recited by Śrī Śuka. OM TAT SAT.

The Bhāgavata Purāṇa, Book 10, Chapter 29, or

The Rasa Pañcādhyāya

Chapter 1: The Description of the *Rāsa* Pastime

1. Śrī¹ Śuka, the son of Bādarāyaṇa, said:

‘Even Bhagavan, God Himself, beholding those nights, with autumnal jasmine [*mallikā*] flowers blossoming, called upon his divine power of *yogamāyā*, and turned his thoughts towards enjoying love.

2. At that time, the moon, king of the constellations, arose in the east, covering the face of the heavens with its copper-coloured soothing rays. It wiped away the cares of the onlookers, like a lover who has been absent for a long time wipes away the cares of his beloved.

3. Seeing that full disc, heralder of the white night-lilies, reddened with fresh vermilion powder, its splendour like the face of Lakṣmī,² the goddess of fortune, and seeing the forest coloured by its silky rays, Kṛṣṇa³ played [his flute] softly, capturing the hearts of the beautiful-eyed women.

4. The music aroused Kāma.⁴ When they heard it, the women of Vraja, enchanted by Kṛṣṇa, came to their lover, their earrings swinging in their haste, and unknown to one another.

¹ Śrī is a courtesy title as well as a name of the goddess of fortune, Viṣṇu’s eternal consort. (EFB)

² Lakṣmī is Śrī, the goddess of fortune and consort of Viṣṇu. (EFB)

³ Kṛṣṇa is a name of God [Viṣṇu] meaning *black* or *all attractive*. (EFB/AT)

⁴ Kāma, the Hindu Cupid, is similar to his Western counterpart. He is generally depicted as a naked youth who flies around piercing his victims with flowery arrows of love. The mastery of Kāma’s domain demonstrates how Kṛṣṇa can use even the basest drives to draw his devotees to him. (EFB/AT)

5. Some, who were milking cows, abandoned the milking and approached eagerly. Others had put milk on the fire, but then came without even removing [the milk or] the cakes [from the oven].

6-7. Others interrupted serving food, feeding their babies milk, and attending to their husbands. Still others were eating, but left their food. Others were putting on make-up, washing, or applying mascara to their eyes. They all went to be near Kṛṣṇa, their clothes and ornaments in disarray.

8. Their hearts had been stolen by Govinda, so they did not turn back when their husbands, fathers, brothers and relatives tried to prevent them. They were in a state of rapture.

9. Some *gopīs*, not being able to find a way to leave, remained at home and thought of Kṛṣṇa with their eyes closed, completely absorbed in meditation.

10-11. [The *karma*] from their impious deeds was destroyed by the intense and intolerable pain of separation from their lover, and their auspicious deeds were diminished by the complete fulfillment resulting from the intimate contact with Acyuta⁵ that they obtained through meditation.⁶ Their bondage was destroyed, and they immediately left their bodies made

⁵ Acyuta, a name of Kṛṣṇa or Viṣṇu meaning ‘one who does not fall down.’ (EFB)

⁶ Both impious deeds and auspicious deeds are the source of bondage, since both require that the performer undergo rebirth in order to experience the good or bad results that accrue from such deeds. (EFB)

of the *guṇas*. Uniting with the supreme soul, they considered him their lover.

12. Śrī Parīkṣit said:

‘O sage, they related to Kṛṣṇa as their supreme lover, not as *brahman*, the absolute truth. So how did the flow of the *guṇas*, in which their minds were absorbed, cease for the *gopīs*?’

13. Śrī Śuka said:

‘This was explained to you previously: in the same way as the king of the Cedis, Śiśupāla, attained perfection⁷ despite hating Hṛṣīkeśa.⁸ What then of those dear to Adhokṣaja⁹ [Kṛṣṇa]?’

14. God appears for the supreme good of humanity, O king. He is immeasurable and eternal. As the controller of the *guṇas*, he is beyond the *guṇas*.

15. Those who always dedicate their desire, anger, fear, affection, sense of identity and friendship to Hari¹⁰ enter for certain into his state of being.

16. You should not show such surprise at Lord Kṛṣṇa. He is unborn and the master of all masters of *yoga*. From him the whole universe attains liberation.

17. The Lord saw that the women of Vraj had arrived in his presence. Being the best of speakers, he addressed them, captivating them with the charm of his words:

18. “Welcome—you are most fortunate. What can I do to please you? Is everything

well in Vraj? Tell me the purpose of your coming.

19. This fearsome dark night is frequented by ferocious creatures. Go back to Vraj, O slender-waisted ones; this place is not fit for women.

20. Your mothers, fathers, sons, brothers and husbands are worried because they cannot find you. Do not cause your relatives concern.

21-22. You have seen the forest, adorned with flowers, coloured by the rays of the full moon, and made beautiful by the blossoms of the trees quivering playfully in the breeze of the Yamunā river. Therefore hurry now to the cow-pen and serve your husbands—you are chaste ladies. The babies and calves are crying; suckle them and milk them.

23. The highest *dharma* [duty] of a woman is to serve her husband faithfully, to ensure the well-being of her relatives, and to nourish her children.

25. A husband who is not a sinner, even though he be of bad character, ill-fated, dull-headed, sick or poor, should not be abandoned by women who desire to attain heaven.

26. Without exception, the adultery of a woman of good birth does not lead to heaven. It is scandalous, fear-laden, worthless, fraught with difficulty and abhorrent.

27. Love for me comes from hearing about me, seeing me, meditating on me and reciting my glories—not in this way, by physical proximity. Therefore, return to your homes.”

28. Hearing Govinda speak those unwelcome words, the dejected *gopīs* had their aspirations dashed and were inconsolable in their distress.

29. They stood silently, their red *bimba*-fruit coloured lips faded by their sighs, and the vermilion powder on their breasts smeared by the mascara carried by their tears. Casting down their faces out of

⁷ Any kind of meditation upon God, even in hatred, results in the purification and ultimate liberation of the meditator. This underscores the purity and potency of God. (EFB)

⁸ Hṛṣīkeśa is a name of Kṛṣṇa meaning ‘Lord of the senses’ or ‘one with bristly hair.’ (EFB)

⁹ Adhokṣaja is a name of Kṛṣṇa or Viṣṇu meaning ‘one who is beyond sense perception.’ (EFB)

¹⁰ Hari is a name of Kṛṣṇa meaning ‘one who takes away (evil, or sin).’ (EFB)

sorrow and scratching the ground with their feet, they were weighed down by extreme unhappiness.

30. Wiping their eyes, and having checked their tears somewhat, the *gopīs* spoke to Kṛṣṇa, their beloved, with voices faltering with agitation. They were utterly devoted, and had sacrificed all desires for his sake, but he had replied to them as if he were anything but their beloved:

31. “You should not speak to us in such a heartless fashion, O Lord. Renouncing all enjoyments of the senses, we are devoted to the soles of your feet. Reciprocate, you obstinate one, just as the Lord, the original being, reciprocates with those who desire liberation. Do not reject us.

32. You, the knower of *dharma*, have declared that the occupational *dharma* of women consists of attending to friends, husbands and children. Then let this be our *dharma* when it comes to you, the source of this advice, O Lord—after all, you are the soul within all relatives. Indeed, you are the most dear of all embodied beings.

33. You are the eternal beloved, O soul of all, and so the learned place their affection in you. What is the use of husbands and children who simply cause problems? Therefore, O supreme Lord, be pleased with us. Do not dash our hopes. They have been sustained by you for such a long time, O lotus-eyed one.

34. Our hearts, which were absorbed in our households, have been stolen away with ease by you, as have our hands from domestic chores. Our feet cannot move one step from the soles of your lotus feet. How can we go to Vraj? And, besides, what would we do there?

35. O beloved, pour the nectar of your lips on the fire dwelling in our hearts which has been kindled by your musical harmonies, your glances and your smiles. If you do not, we will traverse the path to your feet

through meditation, our bodies consumed by the fire born of separation.

36. Lotus-eyed Kṛṣṇa, you are dear to the forest-dwelling hermits. Somewhere or other, for a moment, we providentially touched the soles of your feet, which belong to the goddess of fortune. Alas, from that moment, instantly enamoured of you, we became incapable of remaining in the presence of any other man.

37. The goddess of fortune aspires to the dust of those lotus feet which is worshipped by your servants, even though she has obtained a place on your chest along with Tulasī.¹¹ Other gods, even, strive to attract her personal glance. In the same way, we solicit the dust of your feet.

38. It is you who banish distress—therefore be compassionate to us. In the desire to worship you, we have given up our homes and arrived at the soles of your feet. Allow us, whose hearts are burning with intense desire born from your beautiful smiles and glances, to be your servants, O ornament of men.

39. We have gazed on your face covered with curls, with its smiles and glances, and on your honeyed lips placed between your cheeks made beautiful with earrings. And we have beheld your two strong arms, which bestow fearlessness, and your chest, which is the exclusive delight of the goddess of fortune. After this, we have become your servants.

40. Dear Kṛṣṇa, what women in the three worlds would not stray from the behaviour proper to Āryans, when thrown into turmoil by the melodies of your flute, which vibrates harmoniously? And what woman would not stray after seeing this, your form, which brings good fortune to the three worlds and causes the hair of cows, birds, trees and deer to stand on end with bliss?

¹¹ Tulasī is another consort of Viṣṇu, who takes the form of a [basil] plant. Kṛṣṇa often wears a *tulasī* garland. (EFB)

41. It is clear that you have accepted birth to remove the tribulations and fears of Vraj just as the Lord, the primeval person, protects the denizens of heaven. Therefore, since you are the friend of the afflicted, place your lotus hands on the burning breasts and heads of your servants.”’

42. Śrī Śuka said:

‘The master of the masters of *yoga*, hearing their despairing words, laughed and engaged in amorous pleasures from compassion, even though his satisfaction is self-contained.

43. Kṛṣṇa, the infallible one, whose conduct is upright, shone forth with the assembled *gopīs*, who were dazzling with jasmine teeth and broad smiles. As the *gopīs*’ faces blossomed from the glances of their beloved, Kṛṣṇa appeared like the moon surrounded by stars.

44. Praised in song, and singing loudly himself, the Lord of hundreds of women, wearing a garland of *vaijyantī* flowers, frolicked in the forest, making it beautiful.

45-46. Accompanied by the *gopīs*, Kṛṣṇa approached the bank of the river. Its cool sand was swept by a wind bearing the scent of *kumuda* flowers and refreshing from its contact with the waves. Arousing Kāma in the young women of Vraj with jokes, smiles and glances, playfully scratching their

breasts, girdles, thighs, hair and hands with his nails, and embracing them with outstretched arms, he gave them pleasure.

47. Such attention from Kṛṣṇa *Bhagavān*, the supreme soul, made the *gopīs* proud. Indeed, they thought themselves to be the best of women on earth.

48. Keśava¹² [Kṛṣṇa] saw their pride, which was born from the exhilaration of their good fortune, and vanished from the spot out of kindness, in order to moderate [their pride].’

¹² Keśava is a name of Kṛṣṇa meaning ‘having beautiful hair.’ (EFB)

The Bhāgavata Purāṇa, Book 10, Chapter 30, or

The Rasa Pañcādhyāya

Chapter 2: Searching for Kṛṣṇa in the Rāsa Pastime

1. Śrī Śuka said:

‘When *Bhagavān* suddenly vanished, the women of Vraj were filled with remorse at his disappearance. They were like female elephants who had lost sight of the leader of the herd.

2. Intoxicated by the pleasing glances, playfulness and words, as well as by the quivering glances, smiles of love and movements of Kṛṣṇa, the husband of Ramā, the goddess of fortune, their minds were overwhelmed. They acted out each of those behaviours, their hearts [dedicated] to him.

3. Those beloved women were so bewildered by Kṛṣṇa’s pastimes that their bodies imitated their darling in the way they moved, smiled, glanced, spoke, and so forth. With their hearts [dedicated] to him, the women declared: “I am he!”

4. Singing loudly in unison only about him, they searched from grove to grove, like mad women. They asked the trees about the supreme being who, like space, is inside and outside living creatures:

5. “O *aśvattha* tree! O *plakṣa* tree! O *nyagrodha* tree! Have you seen the son of Nanda at all? He has stolen our minds with his glances and smiles of love, and has gone.

6. O *kurabaka*, *aśoka*, *nāga*, *punnāga* and *campaka* trees! Has the younger brother of Balarāma [passed] by here? His smile steals away the pride of haughty women.

7. O auspicious *tulasī* plant, you who are dear to Govinda!¹³ Have you seen your most beloved, Acyuta, wearing you [as a garland covered] with swarms of bees?

8. O *mālatī* plant! O *mallikā* plant! O *jāti* plant! O *yūthikā* plant! Has Mādhava¹⁴ passed by, awakening your love with the touch of his hand? Have you seen him?

9. O *cūta* [mango], *priyāla*, *panasa* [bread-fruit], *asana*, *kovidāra*, *jambū* [rose apple], *arka*, *bilva* [wood-apple], *bakula*, *āmra* [mango], *kadamba* and *nipa* trees, and those others which grow on the shore of the Yamunā river and which exist to benefit others? Point us to the path [taken] by Kṛṣṇa. We have lost our hearts.

10. O earth, you are beautiful in that the hairs of your body [the trees] stand up from the bliss of the touch of the feet of Keśava. What ascetic practice have you performed?¹⁵ Is the cause of this these very feet [of Kṛṣṇa]? Or is it because of

¹³ Govinda is a name of Kṛṣṇa, meaning ‘tender of cattle.’ (EFB)

¹⁴ Mādhava, a name of Kṛṣṇa meaning, ‘descendant of Madhu.’ (EFB)

¹⁵ The sense is that the earth is most fortunate since it is constantly being touched by the feet of Kṛṣṇa. The trees are the hair of the earth, and they are described here as standing erect with bliss. The earth therefore must have performed intensely austere practices in previous births to have earned this privilege. (EFB)

the step of Urukrama¹⁶? Or rather from the embrace of the body of Varāha?¹⁷

11. O wife of the deer, has Acyuta passed by here with his beloved, his limbs giving pleasure to your eyes? O friend, the scent from the jasmine garland of the Lord of our group is wafting here—a garland coloured with breast saffron contracted from the body of his lover.

12. O trees, did the younger brother of Balarāma wander here? Was he followed by swarms of bees, blinded with intoxication, on his *tulasī* [garland]? With his arm placed on the shoulder of his beloved, he [must have been] holding a lotus flower. And did he acknowledge with glances of love your bowing down?

13. As these creeping plants! Just see, although they are embracing the arms of the forest tree, they surely must have been touched by his fingernails, for they are bristling with ecstasy.”

14. The *gopīs* [uttering] these crazed words, became perplexed in their search for Kṛṣṇa. With their hearts [dedicated] to him, each of them imitated the *līlā* of *Bhagavān*.

15. One, who was acting as if she were Kṛṣṇa, suckled the breast of someone else, who was playing the part of Pūtanā.¹⁸ Another became an infant, began crying, and then kicked another one, who was acting as a cart, with her foot.

¹⁶ Urukrama is Vāmanadeva, the dwarf incarnation of Viṣṇu. (EFB)

¹⁷ Varāha is the boar incarnation of Viṣṇu, who lifted the earth from the ocean where it had fallen because of the agitation of the demons. The accounts of these and other previous incarnations are narrated in earlier books of the *Bhāgavata Purāṇa*. (EFB)

¹⁸ Pūtanā was a demoness who took the form of a beautiful woman and tried to take the life of Kṛṣṇa by poisoning her nipples and offering them to the infant Kṛṣṇa. Instead, she was killed but attained the destination of saints through his grace (see the *Bhāgavata Purāṇa*, Book 10, Ch. 6). (EFB /AT)

16. After changing into a demon, one *gopī* kidnapped another, who was imagining herself to be the child Kṛṣṇa. Yet another crawled around, dragging her two feet, accompanied by the sounds from her jewellery.

17. Two *gopīs* enacted the roles of Kṛṣṇa and Balarāma, and others behaved as *gopas*. Yet another struck a *gopī* who had become Vatsa, the calf demon, while someone else there struck the *gopī* who was playing the role of Baka, the crane demon.

18. One called the cows who were far away, as Kṛṣṇa would have done. Others praised one *gopī* who was sporting and playing the flute in imitation of him: “Bravo!”

19. Another, wandering about, placed her arm on someone else, and said: “There can be no doubt that I am Kṛṣṇa. Look at how gracefully I move.” Her mind was intent on him:

20. “Do not fear the wind and the rain. I have arranged protection.” Saying this, one *gopī*, exerting herself, lifted up her garment with one hand.

21. Another *gopī* mounted and stepped on the head of another with her foot, O king, and said: “Go, wicked snake! There is no doubt that I have undertaken birth as the chastiser of the wicked.”

22. Someone there said: “Hey *gopas*, look at the terrible forest fire! Close your eyes, I will with ease arrange for your protection!”

23. One slender-waisted *gopī* was tied to a mortar with a flower garland by another one. The former, her beautiful eyes afraid, covered her face and adopted a posture of fear.

24. Inquiring thus after Kṛṣṇa from the creeping plants and trees of Vṛndāvana, the *gopīs* noticed the footprints of the supreme soul in a certain part of the forest:

25. “These footprints are certainly those of the great soul, the son of Nanda,” they said. “They are recognizable from such marks as the flag, the lotus flower, the thunderbolt, the goad and the barley.”

26. Following Kṛṣṇa’s tracks further, footprint by footprint, the women noticed that they were clearly interspersed with the footprints of a young woman. They discussed this together in distress:

27. “Whose footprints are these? She is going with the son of Nanda, his forearm placed on her shoulder, like a female elephant with a male elephant.

28. She has worshipped¹⁹ *Bhagavān* Hari, the Lord. Consequently, Govinda was pleased, and so has abandoned us and led that *gopī* to a secluded place.

29. Just see, O friends, how fortunate are these particles of dust from the lotus feet of Govinda. Brahmā, Śiva and the goddess of fortune, Ramā [Śrī], place them on their heads to remove their sins.

30. The footprints of that woman are causing us great distress because she alone of the *gopīs* is enjoying the lips of Acyuta in a secluded place.

31. Now, right here, her footprints are no longer visible: the lover has lifted up his beloved, whose feet with their delicate soles are bruised by the blades of grass.

31a.²⁰ Look, *gopīs*, at these deeper footprints of lusty Kṛṣṇa weighed down by carrying the younger woman. And here the beloved has been put down by that great soul in order to [gather] flowers.

32. Here, the lover plucked flowers for the beloved: these two footprints are incomplete because he stood on tip-toe.

33. Here, lusty Kṛṣṇa decorated that lusty woman’s hair. Surely he sat here while making his lover a crown with those [flowers].”

34. [Śrī Śuka said]:

‘Kṛṣṇa took pleasure with that *gopī*, although he is complete, content within himself and delights in his own self. He was displaying the wretchedness of lusty men and women because of their depravity.

35-36. The dispirited *gopīs* wandered about pointing [things] out in this way. The *gopī* whom Kṛṣṇa had taken to the forest after abandoning the other women, then thought that she was the best of all women: “Kṛṣṇa, my beloved, has abandoned the [other] *gopīs* who were impelled by Kāma and dedicated himself to me.”

37. Then, after going to a spot in the wood, the proud woman spoke to Keśava: “I am unable to walk any further. Take me wherever your mind [desires].”

38. At this request, Kṛṣṇa told his beloved that she should climb on his shoulder, but then he disappeared. The young woman was filled with remorse:

39. “O Lord, lover, dearest! Where are you? Where are you, mighty-armed one? Reveal your presence to me, friend—I am your miserable servant!”

40. Śrī Śuka said:

‘The *gopīs*, searching for the path of *Bhagavān*, saw a distressed girl not far away who was disoriented by the separation from her beloved.

41. Hearing her story of how she had first received respect from Mādhava, and then humiliation because of her bad faith, they were astounded.

¹⁹ The word here for ‘worshipped’ is *ārādhitah*, the past passive participle of the verb *ārādh*, ‘to worship’. Gauḍīya commentators of the Chaitanya school of Vaiṣṇavism see this as a veiled reference to a nominal form of this root, Rādhā, which is the name of Kṛṣṇa’s primary consort, who is otherwise not mentioned in this text. (EFB)

²⁰ This verse is not found in the Śrīdhara, but it is in a number of other editions. (EFB)

42. After this, they went as far into the forest as the moon gave light. Then, seeing that the darkness had descended there, the women returned.

43. Their minds absorbed in Kṛṣṇa, the *gopīs*' conversations focused on him, their activities centred on him, and they dedicated their hearts to him. Simply by

singing about his qualities, they forgot their own homes.

44. Meditating on Kṛṣṇa, they reached the bank of the Kālindī [Yamunā] river again. Gathering together they sang about Kṛṣṇa, longing for his arrival.'

The Bhāgavata Purāṇa, Book 10, Chapter 31, or

The Rasa Pañcādhyāya

Chapter 3: The *Gopīs*' Song in the *Rāsa* Pastime

1. The *gopīs* said: “Vraj has become pre-eminent because of your birth; indeed, Indirā [Lakṣmī] resides there permanently. O loved one, show yourself! Your devotees, whose lives are sustained in you, are searching for you everywhere.

2. You are taking our life, O Lord of autumn; your glance excels in beauty the heart of a beautiful lotus perfectly born in autumn from a pool of water. We are your maidservants [and do not ask for] any payment. Isn't this killing us, O bestower of favours?

3. O bull among men, we have been continuously protected by you from destruction from the poisonous water, from the wicked demon, from the winds and rains, from fire and lightning, from the bull [demon] Ariṣṭa, from the [demon] son of Maya [Vyomāsura], and from fear from all sides.

4. You are not, in fact, the son of a *gopī*. You are the witness of the inner self of all embodied beings. Being petitioned by Brahmā, you become manifest in the family of the Sātvatas, O friend, for the protection of the universe.

5. Place your lotus hand on the head of those who have approached you out of fear of the material world, O foremost of the Vṛṣṇi clan. Your hand, which holds the hand of Śrī [Lakṣmī], bestows fearlessness and fulfils desires, O lover.

6. You are the hero of women, and you take away the pain of the people of Vraj! The pride of your devotees is annihilated

by your smile! Accept your maidservants, friend! Show us your beautiful lotus face!

7. Place your lotus feet upon our breasts. Your feet have been placed on the hoods of the serpent [Kāliya] and follow the animals to the pasture. They are the abode of goddess of fortune, Śrī, and they remove the sins of submissive embodied beings. Excise Kāma, who dwells in our hearts.²¹

8. O hero, these women obedient to your will are stunned by your sweet voice, your charming words which please the mind and the intelligence, and your lotus eyes. Reinvigorate us with the intoxicating liquid of your lips.

9. Those who repeat the sweetness of your words in this world are munificent. These words are praised by poets, spread abroad, and are auspicious to hear. They are life-giving for those who are suffering. They remove sins and bring good fortune.

10. Your bursts of laughter, pleasing looks of love, and pastimes are auspicious to contemplate. Those meetings in secret places touch our hearts, you cheater, and perturb us thoroughly.²²

²¹ Surrender is a recurring theme in *The Rasa Pañcādhyāya*, highlighting its importance in individual spiritual progress. See 1.9-11,15, 2.37-44, and 5.39. By such surrender, even the wiles of Kāma are utilised by the Lord to the benefit of the devotee. (AT)

²² The many sufferings of those feeling separation from their lover Kṛṣṇa, or madness out of love for him, have justification here. Eventually, the lover will find reconciliation and completion within him and no longer will the lover suffer so (see 4.9-13). (AT)

11. When you go from Vraj grazing the animals, O Lord, your feet, beautiful as lotuses, are troubled by blades of grass and corn stubble, and so we feel distress. You are our beloved.

12. You possess a lotus face, surrounded by blue locks of hair which you constantly display covered with thick dust at the end of the day. You arouse Kāma in the heart, O hero.

13. O lover, place your most beneficent lotus feet on our breasts. They fulfil the desires of the humble and should be meditated upon in trouble, O destroyer of anxiety. They are worshipped by the lotus-born Brahmā, and are the ornament of the earth.

14. Bestow upon us the nectar of your lips, O hero, which have been thoroughly kissed by the flute as it plays music. It destroys sorrow, increases the pleasures of love, and causes men to forget other passions.

15. When you, Lord, go to the forest during the day, a moment becomes a *yuga*²³ for those who do not see you. He who created eyelashes is dull-witted, from the perspective of those beholding your beautiful face, with its curled locks of hair.²⁴

16. Acyuta, you are the knower of [people's] movements. Bewildered by your song, we have thoroughly neglected our husbands, sons, family, brothers and kinsfolk, and come before you. Who would abandon women in the night, you rogue?

17. We have become unsettled from contemplating your broad chest, the abode of Śrī, the goddess of fortune, as well as your looks of love, your smiling face and the meetings in secret places which

aroused Kāma. We long for you intensely all the time.

18. Your incarnation is for the good of the universe, and dispels the distress of the people of Vraj. Deliver a little of that [medicine] which removes the ailment from the hearts of your devotees to us. Our hearts yearn for you.

19. We gently place your tender lotus feet on our rough breasts with trepidation. You wander in the forest on them and our

²³ A *yuga* consists of 4,320,000 years. (EFB)

²⁴ The sense, here, is that even blinking causes an unwelcome momentary interruption in gazing at Kṛṣṇa's face. (EFB)

minds are disturbed: what if they have been hurt by small stones? Your Lordship is our life.”’

The Bhāgavata Purāṇa, Book 10, Chapter 32, or

The Rasa Pañcādhyāya

Chapter 4: The *Gopīs*' Lamentation in the *Rāsa* Pastime

1. Śrī Śuka said:

‘Thus the *gopīs* sang and spoke incoherently in various ways. Longing to see Kṛṣṇa, O king, they wept loudly.

2. Kṛṣṇa, the descendent of Śura, bewilderer of the mind of the mind-bewilderer Kāma himself, appeared in their midst, his lotus face smiling. He was wearing yellow garments, and bore a garland.

3. Seeing that their beloved had returned, the women, their eyes wide with love, sprang up simultaneously as if the vital air of the body had returned.

4. One ecstatic woman caught hold of Kṛṣṇa’s lotus hand in her folded hands. Another placed his arm, decorated with sandalwood paste, on her shoulder.

5. A slender woman accepted his chewed betel nut with folded hands. Another, burning [with desire], placed his lotus feet on her breast.

6. Yet another, trembling with the fury of love, was biting her lips with her teeth, her brows knitted in a frown. She glared at Kṛṣṇa as if she could strike him with a look of rebuke.

7. Another woman dwelt on his lotus face with unblinking eyes. Although she drank it in with her eyes, she was not fully satisfied, just as a saint is not fully satisfied [by meditating on] Kṛṣṇa’s lotus feet.

8. Some other woman, drawing Kṛṣṇa into her heart through the apertures of her

eyes and then sealing them shut, stood embracing him [in her heart], like a *yogī* immersed in bliss.

9. All rejoiced at the wonder of seeing Keśava, and let go the distress they had felt at separation, as people are joyful after encountering a wise man.

10. *Bhagavān*, Acyuta, surrounded by the women who had shaken off their sorrow, shone brilliantly, like the supreme being surrounded by his *śakti* powers.

11-12. The supreme ruler took the women along and enjoyed himself on the auspicious bank of the Kālindī. There were bees with six legs and breeze fragrant with blossoming jasmine and *mandāra* flowers. Its soft sands were lapped by the waves that were like the hands of Kṛṣṇa river [Yamunā]. The darkness of the night was dispelled by the full rays from the autumn moon.

13. The heartache of the *gopīs* had been assuaged by the bliss of seeing Kṛṣṇa, just as the Vedas attained the culmination of their hearts’ desire.²⁵ The *gopīs* made a

²⁵ According to Śrīdhara: ‘in their *karma kāṇḍa* [ritualistic sacrificial sections], the Vedas, not seeing the Supreme Lord, remain unfulfilled because of those attachments which are born of desire. But, in the *jñāna kāṇḍa* sections, after seeing the supreme soul, they are then filled with bliss and renounce the attachments produced by desire.’ The sense of this is as follows: the *karma kāṇḍa* sections of the Vedas deal with the specifics of ritual sacrifice, which are performed in order to attain worldly benefits. Since Kṛṣṇa only appears to those who are free of all desire for worldly

seat for the friend of their heart with their outer garments, which were smeared with the *kuṛṅkum*²⁶ powder from their breasts.

14. *Bhāgavan*, the Lord, whose seat is fixed within the hearts of the masters of *yoga*, sat down there. He was worshipped as he sat in the company of the *gopīs*, and revealed himself in a form that was a unique embodiment of beauty in the three worlds.

15. Those women worshipped that inciter of *Kāma* by massaging his hands and feet, which they had placed on their laps. They praised him, their eyebrows quivering, with playful looks and laughter. Then they spoke, somewhat angrily.

16. The beautiful *gopīs* said: “Some serve those who serve them. Some do the opposite of this [i.e., serve those who do not serve them]. And some do not serve either. Can you explain this for us clearly?”

17. *Śrī Bhagavān* said: “Friends, there are those who serve each other reciprocally but their exchange is exclusively out of self-interest; there is no *dharma* or friendship there. Personal gain and nothing else is the motive.

18. Those, like mothers and fathers, who serve those who do not serve [them] are truly compassionate. There is perfect friendship in *dharma* in this, O slender-waisted ones.

19. Some do not even serve those who serve [them], let alone those who do not

enjoyments, he does not appear in these sections of the Vedas. Thus, the Vedas, personified, who are devotees of the Lord, remain unfulfilled in these sections. The *jñāna kāṇḍa* sections of the Vedas, however, which stress detachment, discuss the supreme soul (correlated with *Kṛṣṇa* in the *Bhāgavata*), and thus the Vedas become blissful due to the appearance of the Lord in these sections. (EFB)

²⁶ *Kuṛṅkum* is a powder used as a cosmetic on the breasts of women, interpreted by Bryant as saffron powder. Others suggest vermilion. (AT)

serve [them]. They include those who take pleasure in their spiritual self, those whose desires are fulfilled, the ungrateful and the *guru*-haters.

20. I do not serve even those beings who serve me to enhance their devotional state of mind, O friends. The case is like that of the poor man who is not conscious of any-thing else when the wealth that he had gained is lost, but continues to contemplate that wealth obsessively.

21. In this way, O women, when I disappeared from your presence—you who had abandoned relatives, the [injunctions of the] Vedas, and the world for my sake—it was really to further [your dedication] to me.²⁷ I was serving you. Therefore, beloved ones, you should not be displeased with your beloved.²⁸

²⁷ This text shows us the mystery embraced by mystics of all religious traditions; that is, of apparently abandoning the law elements of religion in favour of the extreme devotion of mystical union with the divine beloved. Rumi writes of the necessity of becoming his own heretic and St. Paul writes of no longer being under the custodianship of law, but set free as heirs of the kingdom. *Kṛṣṇa* himself discusses the many schools of *yoga* throughout the *Bhagavad Gītā* only to advise Arjuna in the end to abandon all in favour of divine love (BG 18.62-66). Love wins these battles as the devotee becomes ever more purified through such driving motivation that the lover ultimately unites with the Beloved (see *Rasa Pañcādhyāya* 5.1). (AT)

²⁸ Once such love has taken hold of a devotee, *Kṛṣṇa* does whatever is necessary to grow that devotion (should the devotee be sufficiently surrendered to *Kṛṣṇa*). Such treatment includes long bouts of separation from the knowledge of his presence, sickness, and other material tribulations. Much can be learned from these challenges as individual ego learns to surrender all to the pervading power of his glorious love. (AT)

24. You have broken the enduring shackles of the household, and have served me. You are full of goodness and without fault, and I am unable to reciprocate, even in the lifetime of a god.²⁹ Therefore, let your reward be your own excellence.”

²⁹ *The Rasa Pañcādhyāya* demonstrates how Kṛṣṇa guides the spiritual journey of each of his lovers. First, the joy of the calling and meeting with the beloved. Then comes the pain of separation and the seeming inconsolability of such loss. Yet here, and in the next chapter, we find that the lover is finally reconciled with Kṛṣṇa. In much the same way, the modern lover will experience the same joy of union, separation, and ultimate reunion. Eventually, the lover awakens to the knowledge that he dwells within and nothing can now separate her from that reality. All things in life now point the way to the final destination of the lover’s soul. Life is simply lived now solely for him. (AT)

The Bhāgavata Purāṇa, Book 10, Chapter 33, or

The Rasa Pañcādhyāya

Chapter 5: The Description of the *Rāsa* Pastime

1. ‘Hearing the Lord’s winning words spoken in this way, the *gopīs* relinquished their distress at separation, but their aspirations increased from touching his limbs.

2. Govinda began the *rāsa* pastime there, in the company of those devoted jewels of women, who linked arms happily together.

3. The festival of the *rāsa* dance began, featuring a circle of *gopīs*. The Lord of all *yogīs*, Kṛṣṇa, inserted himself between each pair of *gopīs*, and put his arms about their necks. Each woman thought he was at her side only. Meanwhile, the sky was crowded with hundreds of the vehicles of the gods, who were accompanied by their wives and carried away with excitement.

4. Kettledrums resounded then, streams of flowers fell, and the chiefs of the *gandharvas*³⁰ and their wives sang of Kṛṣṇa’s spotless glories.

5. There was a tumultuous sound of bracelets, ankle-bracelets and the bells of the young women in the circle of the *rāsa* dance with their beloved.

6. Kṛṣṇa *Bhagavān*, the son of Devakī, was radiant in their company, like a great emerald in the midst of golden ornaments.

7. The consorts of Kṛṣṇa, their braids and belts securely fastened, sang about him with hand gestures and dancing feet. Their faces were sweating, their earrings rolling on their cheeks, and the garments on their breasts slipping. Their waists

were bent, and they smiled, their eyebrows playful. They shone like lightning in a circle of clouds.

8. They were intent on amorous pleasure and overjoyed by Kṛṣṇa’s touch. Their throats decorated with dye, they sang loudly as they danced, and the world reverberated with their songs.

9. One *gopī* led a duet in harmony with Mukunda.³¹ Kṛṣṇa was pleased and praised her: “Well done! Well done!” Then she led the refrain and he heaped praises on her.

10. Another, tired by the *rāsa* dance, her *mallikā* flowers and bracelets loosened, laid her arm on the shoulder of Kṛṣṇa, the wielder of the club, who was standing by her side.

11. Kṛṣṇa placed his arm on the shoulder of one of the *gopīs*. Smelling it, fragrant as a blue lotus and smeared with sandalwood, she kissed it, the hairs of her body tingling with rapture.

12. Kṛṣṇa gave his chewed betel nut to another *gopī* as she placed her cheek, adorned with the glitter of earrings in disarray from the dancing, next to his cheek.

13. Yet another *gopī* who was singing and dancing, her belt and ankle-bracelets jingling, became fatigued. She placed the soothing lotus hand of Acyuta, who was at her side, on her breast.

14. The *gopīs* won their lover Acyuta, who is the exclusive beloved of Śrī, the

³⁰ The *gandharvas* are celestial beings who are renowned for their beautiful singing. (EFB)

³¹ Mukunda is a name of Kṛṣṇa meaning ‘the giver of liberation.’ (EFB)

goddess of fortune. Their necks encircled by his arms, they delighted in him as they sang.

15. The *gopīs*, with glowing faces, cheeks adorned with locks of hair, and lotus flowers behind their ears, were beautiful. They danced with the Lord in the circle of the *rāsa*³² to the musical accompaniment of the bees complemented by the sound of their anklets and bangles. Wreaths of flowers fell from their hair.

16. Thus Kṛṣṇa, the Lord of Lakṣmī, sported with the beautiful girls of Vraj with freely playful smiles, amorous glances, and with caresses and embraces. He was like a child enraptured by his own reflection.

17. The senses of the women of Vraj were alive with pleasure from the contact of his limbs. Their ornaments and garlands were awry, and the women could not keep their garments or their hair or the cloth covering their breasts in order, O best of the Kuru Dynasty.³³

18. The women of the celestial realm travelling in the air were stricken with desire at seeing Kṛṣṇa's pastimes, and became entranced. The moon and its entourage [the stars] were full of wonder.

19. Although content within himself, the Lord became manifest in as many forms as there were *gopī* women, and enjoyed himself with them in *līlā*³⁴ pastimes.

20. With great compassion, Kṛṣṇa lovingly caressed with his very soothing hands the faces of those *gopīs* who were exhausted from the pleasures of love.

21. The *gopīs* paid homage to their hero with sideway looks and honeyed smiles.

Their beautiful cheeks glowed with locks of hair and the glitter of golden earrings. Thrilled by the touch of Kṛṣṇa's fingernails, they sang of his auspicious deeds.

22. When he tired, Kṛṣṇa went into the water with them. He was pursued by bees, who [sang] like *gandharva*-chiefs, because of his garland. Crushed by contact with the limbs of the *gopīs*, it was stained with the *kuṅkum* powder from their breasts. Kṛṣṇa was like the king of the elephants who had lost all inhibitions with his female elephants.

23. With looks of love, the young women around him laughed and splashed him vigorously, O King! Worshipped with showers of *kusuma* flowers by the celestial beings in their aerial chariots, Kṛṣṇa disported himself like an elephant in *līlā* pastimes, even though he is content within himself.

24. Later, he strolled in the groves of the Yamunā river, surrounded by groups of young women and bees. The furthest corners of the river, both on land and on the waters, were pervaded by a wind bearing the fragrance of flowers. He was like an elephant exhilarated by the company of his female elephants.

25. Kṛṣṇa's desires are always fulfilled, and his propensity for enjoyment is fulfilled within himself, but during all those nights he participated in this way in the company of throngs of young women. Such nights, brilliant with the rays of the moon, are the setting for *rāsa* in poetry and prose that describe autumn.'

26. Parīkṣit said:

'God, the Lord of the universe, has descended into the world along with his expansion [Balarāma] for the

³² The *rāsa* dance is a circle between Kṛṣṇa and the *gopīs*. (EFB)

³³ Kuru is the forefather of both the Pāṇḍavas and the 100 sons of Dhṛtarāṣṭra, but usually in connection with the latter. (EFB)

³⁴ *Līlā* refers to sport or pastime, especially of Kṛṣṇa when he incarnates into the world. (EFB)

establishment of *dharma*, and for the suppression of *adharmā*, non-dharma.³⁵

27. He is the original speaker, exemplar and protector of the injunctions of *dharma*. How could he behave in a manner contrary to *dharma*, O brāhmaṇa, by touching the wives of others?

28. The Lord of the Yadu dynasty, who is content within himself, has performed an abhorrent deed.³⁶ What was his purpose? You who are true to your vows, please take away our doubt.’

29. Śrī Śuka said:

‘Just as fire consumes everything [without being polluted], so it is seen that the blatant transgressions of *dharma* by the more powerful of rulers are not faults.

30. One who is not a powerful being should certainly never behave in that fashion, not even in his mind. Otherwise, acting out of foolishness, he will be destroyed, just as one who is not Śiva will

be destroyed [by drinking] the poison churned from the ocean.³⁷

31. The words of powerful beings are truth, and so is whatever is performed by them. The wise will act in accordance with their words.

32. O master, those who are devoid of personal ego do not accrue benefit for themselves through appropriate behaviour, nor undesirable results through its opposite.³⁸

33. What then of the applicability of auspiciousness and inauspiciousness to the supreme being of all supreme beings and of all living entities, whether celestial, human or animal?

34. Satisfied by worshipping the dust of Kṛṣṇa’s lotus feet, even the sages act according to their own free will. The bondage of all their *karma* has been destroyed through the power of *yoga*, and so they are never bound. How, then, can one speak of bondage for Kṛṣṇa, who accepts forms according to his own will?

35. He lives within the *gopīs*, their husbands and all living beings. He is the supreme witness who has assumed a form in this world for the purpose of sport.

36. Manifest in a human form, he indulges in such pastime as a favour to the devotees. Hearing about these, one becomes fully devoted to him.

37. Confused by his power of illusion, the menfolk of Vraj were not resentful of

³⁵ *Dharma* encompasses religious and moral as well as social duty. *Adharma* is its antonym. (EFB)

³⁶ Many of today’s conservative interpreters deny that any sort of sexual experiences are described here and those believing that such took place are victims of their own depraved imaginings. Kṛṣṇa’s wives and lovers, even in this latter day, know that he continues to touch and to play at love sport. This is an actual fact in the lives of all called to be his lovers. While material sex acts may not actually occur, the experience, effects, and out-comes are all very real for his lovers. It may well be that in this text, Kṛṣṇa touched these *gopīs* in the same way, with deeply resonant spiritual and physical effects. The point of such an experience is not lovemaking for the sake of lovemaking, but to touch the souls of his lovers in a way so meaningful and intimately that the individual is forever affected by the experience. Permanent union of lover and beloved is assured. His purpose in these seemingly debased acts is to draw to him those that are truly his. This proposition is borne out in Śrī Śuka’s reply. (AT)

³⁷ When the gods and the demons churned the ocean of milk, poison was produced as well as various valuable things. Śiva drank the poison, as a result of which his throat turned blue. The story is narrated in the eighth book of the Bhāgavata (chapters 6-9). (EFB)

³⁸ This is why a devotee gives all activities and the fruits of their activities to their beloved Kṛṣṇa. Once he has touched his lovers, the only desire of the devotee is to ever dwell with him. The devotee gives up all desire for this world, ending the *karma* (both good and bad) that binds an individual to continuous rebirth. Instead, the lover is now free to forever dwell with him. See verses 34-36. (AT)

Kṛṣṇa; each thought his own wife was present at his side.

38. The *gopīs* held the Lord dear. When the duration of Brahmā's night had expired,³⁹ they went home unwillingly with the approval of Vāsudeva.

39. The sober person who is endowed with faith should hear and describe these pastimes⁴⁰ of Viṣṇu with the maidens of Vraj. Achieving supreme devotion to the Lord, one quickly frees oneself from lust, the disease of the heart.'

³⁹ Brahmā's night lasts 4,320 million years, as does his day. He lives for 100 years of such days and nights. (EFB)

⁴⁰ His Divine Grace A. C. Bhaktivedanta Swami Prabhupada pointed out that true lovers of Kṛṣṇa will be interested not only in the rasa lila, but in all aspects of our Beloved's life on earth. While the promise of this verse is vitally important in the growth of Kṛṣṇa's lovers, we should be aware of our own motivations in approaching this text. (AT)

Rasa Pañcādhyāya Index

Italic type indicate a Sanskrit word as used in the text. The Roman numeral *ii* refers to the ‘A Note from the Transcriptionist’ section on page ii. References such as ‘1.1’ indicates chapter 1, verse 1 of *The Rasa Pañcādhyāya*. A reference such as ‘n1’ indicates footnote number 1. This index, while not exhaustive, attempts to be thorough in indexing both active and descriptive terms.

- abandonment 3.16
 also see pain of
 separation from
 Kṛṣṇa
- absorption, in Kṛṣṇa 2.43
- Acyuta 1.10-11, n5, 2.7,
 2.11, 2.30, 3.16, 4.10,
 5.13-14
- adharmā* 5.26, n35
- adultery 1.26
- Adhokṣaja 1.13, n9
- aerial chariots
 see vehicles (of the
 sky)
- affection 1.15
- amorous pleasures 1.42,
 1.45-46, 2.30, 2.34,
 3.14, 4.11-12, 5.8,
 5.16, 5.20
- āmra* plant
 see mango
- anger 1.15, 4.15
- animals (unspecified) 3.7,
 3.11
- anxiety 3.13
- appearances, Kṛṣṇa 4.2,
 n25, 5.35-36
 multiple 5.3, 5.19
- Ariṣṭa, the bull demon 3.3
- arka* plant 2.9
- arm(s), of Kṛṣṇa 4.4, 5.1,
 5.3, 5.11, 5.14
- arouses, Kṛṣṇa 3.12, 4.15
- Āryans 1.40
- asana* plant 2.9
- aspirations 1.28, 5.1
- aśoka* tree 2.6
- aśvattha* tree 2.5
- attachment n25, 4.24
- auspicious(-ness) 1.10-11,
 2.7, 3.9-10, 4.11-12,
 5.21, 5.33
- autumn 1.1, 3.2, 4.12, 5.25
- Baka, the crane demon
 2.17
- bakula* plant 2.9
- Balarāma 2.17
- Balarāma, younger brother
 of (Kṛṣṇa) 2.6, 2.12,
 5.26
- bank, of river 1.45-46
- barley 2.25
- beauty, brought by Kṛṣṇa
 1.44
- beauty, of Kṛṣṇa 1.38-39,
 3.15, 4.14
- bees 2.7, 2.12, 4.11-12,
 5.15, 5.22, 5.24
- behaviour(s) 1.40, 2.2,
 2.41, 5.30, 5.32, n38
- being(s) 4.20
 celestial 5.23
 embodied 1.32, 3.4,
 3.7, 5.35
 powerful 1.15, 1.31,
 5.30-31
 supreme 2.4, 4.10,
 5.33
- bells 5.5
- beloved, Kṛṣṇa the eternal
 1.33, 5.5
- bestower of favours, Kṛṣṇa
 3.2, 3.5
- betel nut 4.5, 5.12
- bewilderment, by Kṛṣṇa
 2.3, 3.16
- Bhagavan 1.1, 2.28, 2.40,
 4.10, 4.14, 4.17, 5.6
Bhāgavata Purāṇa ii, n17,
 n25, n37
- bilva* plant
 see wood-apple
- bimba*-fruit 1.29
- bite(-ing) 4.6
- birds 1.40
- blinded, with intoxication
 2.12
- blinking n24
- bliss 1.40, 4.13, n25, 5.8
- bodies consumed 1.35
- bondage (to *Samsara*)
 1.10-11, 5.34
 also see liberation
- bracelets 5.5, 5.10, 5.13,
 5.15
- Brahmā 2.29, 3.4, 3.13,
 5.38, n39
- Brahman* 1.12, 5.27
- breadfruit 2.9
- breast(s) 1.29, 1.41, 1.45-
 46, 2.11, 2.15, 3.7,
 3.13, 3.19, 4.5, 4.13,
 5.7, 5.13, 5.17, 5.22
- brothers 1.8
- bull among men, Kṛṣṇa
 3.3
- burning, of passion 1.38,
 1.41, 4.5
- charm, of Kṛṣṇa 3.8
- chest, of Kṛṣṇa 1.37, 1.39,
 3.17
- chores, domestic 1.34
- clothes 1.6-7
- campaka* tree 2.6

compassion,
 of Kṛṣṇa 1.38, 1.42,
 1.48, 5.20
 of others 4.18
 consorts, of Kṛṣṇa 5.7
 content, Kṛṣṇa within
 himself 2.34, 5.19,
 5.23, 5.25, 5.28
 corn (grain) stubble 3.11
 cosmetics 1.6-7, n26
 cows 1.5, 1.40, 2.18
 creeping plants 2.13, 2.24
 crown, for lovers 2.33
cūta plant
 see mango
 dance(-ing) 5.3, 5.5, 5.7,
 5.10, 5.12, 5.13
 darkness 2.42, 4.11-12
darshan, of Kṛṣṇa 1.39,
 1.43, 3.15, n24
 also see pain of
 separation from
 Kṛṣṇa
 dedication, to Kṛṣṇa 2.2-
 3, 2.43, 4.21
 deer 1.40, 2.11
 demon (unspecified) 3.3
 depravity 2.34
 describe, pastimes 5.39
 desire(s) 1.15, 1.38, 3.5,
 4.5, 4.19, 5.18
 Devakī, son of (Kṛṣṇa)
 5.6
 devotees 5.36
 devotion *ii*, 4.20, 5.39
dharma 1.23, 1.32, 4.17,
 5.26-28, n36, 5.29
 Dhṛtarāṣṭra n33
 disappearance of Kṛṣṇa
 see vanishes, Kṛṣṇa
 distress 1.28, 1.38, 2.26,
 2.30, 2.40, 3.11, 3.18,
 4.9, 4.21, 5.1
 dust, from the feet of
 Kṛṣṇa 1.37, 2.29, 5.34
 dust, covering the hair of
 Kṛṣṇa 2.12
 dye 5.8
 earrings 1.4, 1.39, 5.7,
 5.12, 5.21
 earth 2.10
 eating 1.6-7
 ecstasy 1.8, 2.13, 4.4, 4.7,
 5.11
 ego 5.32
 elephants
 female 2.1, 2.27, 5.22
 male (or king of
 elephants) 2.27,
 5.22-24
 embrace(s), of Kṛṣṇa
 1.45-46, 5.16
 eye, unblinking
 see staring
 excellence 4.24
 faith 5.39
 faithfulness, to Kṛṣṇa 1.36
 fatigue 5.13, 5.20
 fear 1.15, 1.39, 2.23, 3.3,
 3.5
 feet, of Kṛṣṇa 1.34-38,
 2.10, 3.7, 3.11, 3.13,
 3.19, 4.5, 4.7, 4.15,
 5.34
 fire (emotional)
 see pain of separation
 from Kṛṣṇa
 also see desire
 fire (physical) 2.22, 3.3,
 5.29
 flag 2.25
 flowers, for lovers 2.31a-
 32, 5.4, 5.24
 flute
 see music, of Kṛṣṇa
 foolishness 5.30
 footprints, of Kṛṣṇa 2.24-
 27, 2.31-32
 forest 1.44, 2.24, 2.42,
 3.15, 3.19
 forgetting (of the material)
 2.43, 3.14
 forms, of Kṛṣṇa 5.34-36
 free will 5.34
 friend of the afflicted,
 Kṛṣṇa as 1.41
 frolick, of Kṛṣṇa 1.44
 friendship 1.15, 3.6, 4.17-
 18
 fruit, of action
 see *karma*
 fulfils desires, Kṛṣṇa
 see bestower of
 favours, Kṛṣṇa
gandharvas 5.4, n30, 5.22
 garland 1.44, 2.7, 2.11-12,
 2.23, 4.2, 5.15, 5.17,
 5.22
 garment(s) 2.20, 4.2, 4.13,
 5.7, 5.17
 gestures 5.7
 glories, of Kṛṣṇa 5.4
 goad 2.25
 God 1.14, 5.26
 gods, other 1.37, 5.3, 5.18,
 5.23, n37
 goodness 4.24
gopas 2.17, 2.22
 Govinda 1.8, 1.28, 2.7,
 2.28, 2.29, 5.2
 grass 2.31, 3.11
 groves 5.24
guṇas 1.10-12, 1.14
guru-haters 4.19
 hair, of Kṛṣṇa 1.39, 3.12,
 3.15
 hair, standing or tingling
 1.40, 5.11
 hands, folded 4.5
 hand(s), of Kṛṣṇa 1.41,
 2.8, 4.4, 4.15, 5.13,
 5.20
 Hari 1.15, n10, 2.28
 hatred n7
 hear 1.4, 1.27-28, 1.42,
 2.41, 3.9, 5.1, 5.39

heart(s) 1.8, 1.34-35, 2.2, 2.9, 2.14, 2.43, 3.7, 3.10, 3.12, 3.18, 4.8, 4.13, 4.14, 5.39
hermits 1.36
hero of women, Kṛṣṇa 3.6, 3.8, 3.12, 3.14, 5.21
hope 1.33
Hṛṣīkeśa 1.13, n8
humble (persons) 3.13
humiliation, from Kṛṣṇa 2.41
husbands 1.8, 1.25, 1.32-33, 3.16, 5.35, 5.37
“I am he!”
see identification with Kṛṣṇa
identification with Kṛṣṇa 1.15, 2.3, 2.19
illusory power, of Kṛṣṇa 5.37
imitation, of Kṛṣṇa 2.3, 2.14, 2.19-22
in all living beings, Kṛṣṇa 2.4
incarnation, of Kṛṣṇa 3.18
incoherent 4.1
Indirā
see Lakṣmī
infallible, Kṛṣṇa 1.43
intimate contact, with Kṛṣṇa 1.10-11
intoxication, holy 2.2, 3.8
jambū plant
see rose apple
jasmine 1.1, 2.11, 4.11-12
jāti plant 2.8
jñāna kāṇḍa n25
kadamba plant 2.9
Kālindī river
see Yamunā river
Kāliya, the serpent 3.7
Kāma 1.4, n4, 1.45-46, 2.35-36, 3.7, 3.12, 3.17, 4.2, 4.15, 5.39

karma 1.10-11, n6, 5.32, n38, 5.34
karma kāṇḍa n25
Keśava 1.48, n12, 2.10, 2.37, 4.9
kettledrums 5.4
kiss(-ed) 3.14
kovidāra plant 2.9
Kṛṣṇa n3, n4, n25
kumuda flowers 1.45-46
kuṅkum powder 4.13, n26, 5.22
kurabaka tree 2.6
kusuma flowers 5.23
Kuru (dynasty) 5.17, n33
Lakṣmī 1.3, n2, 1.36-37, 1.39, 2.2, 2.29, 3.5, 3.7, 3.17, 5.14, 5.16
laugh 5.23
līlā pastimes 5.19, n34
liberation n7, 1.15, 1.16, 1.31, n31
life, sustained in Kṛṣṇa 3.1
lifted up 2.31-31a
light 2.42
lightning 3.3, 5.7
līlā 2.14, 5.23
lips 1.29, 1.39, 2.30, 3.14, 4.6
longing, for Kṛṣṇa 2.44, 3.1, n22, 3.17, 4.1
also see pain of separation from Kṛṣṇa
Lord of autumn 3.2
Lord of hundreds of women 1.44, 2.11, 5.3
Lordship, of Kṛṣṇa 3.19
also see Lord of autumn
also see Lord of hundreds of women
lotus 2.12, 2.25, 3.2, 3.5, 5.15

love for Kṛṣṇa 1.10-12, 1.27, 1.36, 2.8, n22, 3.11, 4.3, 5.23, n38, 5.38
love, of Kṛṣṇa 2.5, 2.12, 3.5, 3.17, n29, 5.14
lover 1.10-11, 1.12
lover (special, likely being Radha) 2.11-12, 2.26-28, 2.30-33, 2.35-40
lust
see Kāma
lust, Kṛṣṇa inciter of
see arouses, Kṛṣṇa
lusty, Kṛṣṇa 2.31a, 2.33-34
Mādhava (Kṛṣṇa) 2.8, n14, 2.41
madness, holy 2.4, 2.14-24, 3.17, 4.1
mālatī plant 2.8
mallikā plant 1.1, 2.2, 5.10
mandāra flowers 4.11-12
mango 2.9
manifestations, many of Kṛṣṇa
see appearances, Kṛṣṇa
multiple
mascara 1.6-7, 1.29
māyā
see illusory power, of Kṛṣṇa
medicine 3.18
meditation 1.9-11, n7, 2.44, 3.13, 4.7
meetings in secret, with Kṛṣṇa 3.10
men 2.34, 3.14, 5.37
mind(s)
absorbed 1.12, 2.19, 2.43
behavior 5.30
bewildered by Kṛṣṇa 4.2
devotional state 4.20

disturbed 3.19
 enhancement (selfish) 4.20
 overwhelmed 2.2
 pleased by Kṛṣṇa 3.8
 stolen by Kṛṣṇa 2.5
 moment 3.15
 moon 1.2-3, 2.42, 4.11-12, 5.18, 5.25
 mortar 2.23
 Mukunda 5.9, n31
 music, of Kṛṣṇa 1.35, 1.40, 2.18, 3.14, 3.16
nāga tree 2.6
 nails, of Kṛṣṇa 1.45-46
 naked 2.20
 Nanda, son of (Kṛṣṇa) 2.5, 2.25, 2.27
 nectar 3.14
 night 4.11-12, 5.38, n39
nipa tree 2.9
nyagrodha tree 2.5
 ornament(s) 1.6-7, 1.38, 1.39, 3.13, 5.6, 5.15, 5.17
 pain of separation from Kṛṣṇa 1.10-11, 1.28, 1.35, 2.1-24, 2.40, n22, 3.15, 3.18, 4.9, 4.13, n29, 5.1
panasa plant
 see breadfruit
 Pāṇḍavas n33
 Parīkṣit ii, 1.12, 5.26
 passions 3.14, 3.17
 pastimes, of Kṛṣṇa 3.10, 5.18, 5.35-36, 5.39
 pasture 3.7
 path (spiritual) 1.35
 payment (no) 3.2
 personal gain 4.17
plakṣa tree 2.5
 pleasure 2.11, 3.10, 4.19
 also see amorous pleasures
 poetry 5.25
 poison, poisonous water 3.3, 5.30, n37
 praise
 for Kṛṣṇa 1.44, 4.15
 of Kṛṣṇa 5.9
 pride, of devotees 3.6
 pride, of the *gopīs* 1.47-48, 2.6, 2.35-37, 3.6
priyāla plant 2.9
 prose 5.25
 protection 2.22, 3.3-4
punnāga tree 2.6
 Pūtanā 2.15
 qualities, of Kṛṣṇa 2.43
 Radha
 see lover (special, likely being Radha)
 radiance, of Kṛṣṇa 5.6
 rain 3.3
 Ramā, the goddess of fortune
 see Lakṣmī
 rapture
 see ecstasy
rāsa pastime 5.2-3, 5.10, 5.15, n32, 5.25
 relations 1.8, 1.20, 1.23, 3.16, 4.18, 4.21
 renouncing sensuality 1.30, 3.14
 reproving Kṛṣṇa 1.30, 4.6
 respect, from Kṛṣṇa 2.41
 ritual sacrifice n25
 river 1.45-46
 also see Yamunā river
 rose apple 2.9
 sacrifice 1.30, 1.38
 saffron 2.11, n26
 sages 5.34
 saint 4.7
śakti 4.10, 5.11
 sand 1.45-46, 4.11-12
 sandalwood 4.4, 5.11
 Sātvatas 3.4
 scratch(-ing) 1.29, 1.45-46
 seclusion 2.30
 secret places 2.30, 3.17
 seeing Kṛṣṇa 4.13
 self-contained, Kṛṣṇa 1.42
 self-interest 4.17
 senses, of the women of Vraj 5.17
 separation
 see pain of separation from Kṛṣṇa
 servants, of Kṛṣṇa 1.38-39, 2.39, 3.2, 3.6, 4.24
 service 4.16-24
 shackles
 see attachment
 shining, Kṛṣṇa 4.10
 singing 2.4, 2.43-44, 3.1ff, 4.1, 5.4, 5.8-9, 5.21, 5.22
 sins 2.29, 3.7, 3.9, 5.28
 Śiva (Shiva) 2.29, 5.30
 smile(s), of Kṛṣṇa 1.35, 1.38-39, 1.43, 1.45-46, 2.2, 2.6, 3.6, 4.2, 5.16
 snake 2.21
 sober 5.39
 sound, tumultuous 5.5
 sorrow 3.14
 speaker, Kṛṣṇa is the original 5.27
 sport 5.35
Śrī ii, n1
 also see Lakṣmī
 staring 4.7
 stars 5.18
 stones 3.19
 submission 3.7
 suffering 3.9, n22
 Śuka ii, 1.1, 1.42, 2.1, 2.34, 2.40, 4.1, 5.29
 supreme ruler 4.11-12
 supreme soul 1.10-11, 1.47, 2.24, n25
 Śura, Kṛṣṇa a descendent of 4.2
 surrender, to Kṛṣṇa 2.37
 tears 1.29

thigh 1.45-46
 thought(s) of Kṛṣṇa 1.9,
 2.19, 2.43
 three worlds, the 1.40,
 4.14
 throats, dyed 5.8
 thunderbolt 2.25
 touch, of Kṛṣṇa 2.8, 2.10,
 2.13, 5.8, 5.21, n38
 transformation 2.16
 trees 1.40, 2.4-5, 2.10,
 2.24
 trembling 4.6
 trouble 3.13
 Tulasī 1.37, n11, 2.7, 2.12
 ungrateful (persons) 4.19
 union, with the supreme
 soul 1.10-11
 upright, Kṛṣṇa 1.43, 5.4
 Urukrama 2.10, n16
vaijayantī flowers 1.44
 vanishes, Kṛṣṇa 1.48,
 2.38, 4.21
 Varāha 2.10, n17
 Vāsudeva (Kṛṣṇa) 5.38
 Vatsa, the calf demon 2.17
 Vedas 4.13, n25, 4.21
 vehicles (of the sky) 5.3,
 5.18, 5.23
 vermilion 1.29
 Viṣṇu n1, n2, n3, 5.39
 vital air 4.3
 Vraj 1.4, 1.34, 1.41, 3.1,
 3.6, 3.11, 3.18, 5.16-
 17, 5.37, 5.39
 Vṛndāvana 2.24
 Vṛṣṇi (clan) 3.5
 Vyomāsura, the demon son
 of Maya 3.3
 washing 1.6-7
 water 5.22
 waves 1.45-46, 4.11-12
 wealth 4.20
 weeping 4.1
 wicked, chastiser of 2.21
 within, taking Kṛṣṇa 4.8,
 5.35
 wind(s) 1.45-46, 3.3
 wise man 4.9
 witness of the inner self,
 Kṛṣṇa 3.4, 5.35
 wives (wife) 5.27-28, n36,
 5.37
 woman(-men) 1.23, 1.26,
 2.34, 3.6, 5.24-25, 5.39
 wonder 5.18
 wood-apple 2.9
 words, of Kṛṣṇa 3.8-9
 world, material 3.5, 4.21,
 5.8
 worship, of Kṛṣṇa 1.38,
 2.28, n19, 3.13, 4.14-
 15, 5.23, 5.33
 Yamunā river 2.9, 2.44,
 4.11-12, 5.24
 yearning
 see longing, for Kṛṣṇa
 yellow 4.2
yoga 1.16, 1.42, 4.14, 5.3,
 5.34
yogamāyā 1.1
yuga 3.15, n23
yūthikā plant 2.8

This version of the text was last edited and updated on 2007.01.14. (AT)