

Elaborations on *Vyabhicāri* or *Sañcārī Bhāva* (Transitory Assisting Emotions)

There are thirty-three transitory elements, known as *vyabhicāri* ecstatic emotions. They especially wander about the permanent sentiments as assistants. They are to be known by words, by different symptoms seen in the limbs and in other parts of the body, and by the peculiar conditions of the heart. Because they set in motion the progress of the permanent sentiments, they are specifically called *sañcārī*, or impelling principles. These impelling principles rise up and fall back in the permanent sentiments of ecstatic love like waves in an ocean of ecstasy. Consequently they are called *vyabhicāri*.

— CC Madhya 23.52p



The following 33 emotions are known as *vyabhicāri-bhāvas*:

- 1) indifference (*nirveda*),
- 2) lamentation (*viśāda*),
- 3) intoxication (*mada*),
- 4) humility (*dainya*),
- 5) fatigue (*glāni*),
- 6) labor (*śrama*),
- 7) madness (*unmāda*),
- 8) pride (*garva*),
- 9) apprehension (*trāsa*),
- 10) fear (*śankā*),
- 11) forgetfulness (*apasmṛti*),
- 12) distraction (*āvega*),
- 13) laziness (*ālasya*),
- 14) disease (*vyādhi*),
- 15) confusion or bewilderment (*moha*),
- 16) death (*mṛtyu*),
- 17) inertness (*jadata*),
- 18) shyness (*vriḍā*),
- 19) secretiveness (*avahitthā*),
- 20) remembrance (*smṛti*),
- 21) argumentativeness (*vitarka*),
- 22) fickleness (*cāpalya*),
- 23) thoughtfulness (*matī*),
- 24) anxiety (*cintā*),
- 25) eagerness (*autsukya*),
- 26) delight (*harṣa*),
- 27) patience (*dhṛti*),
- 28) ferocity (*augrya*),

- 29) envy (*asūyā*),
- 30) drowsiness (*nidrā*),
- 31) sleep (*supti*),
- 32) intolerance (*amarsa*) and
- 33) alertness (*bodha*).

The *vyabhicārī-bhāva* called ferocity (*augrya*), however, can not affect the incomparably sweet *madhura-rasa* (because it's incompatible). But all of the other *vyabhicārīs* successively arise and flow towards the *sthāyi-bhāva*, circulating around it happily in their own respective ways.

Under the shelter of pure goodness (*viśuddha-sattva*) produced by spontaneous devotional attachment (*rāga*), these *vyabhicārī* emotions swirl about in conjunction with the particular *rasa* in play. They are all just like waves on the *sthāyi-bhāva* ocean. They arise, play their part, and then quickly slip back down into the ocean, not to be seen by anyone until they are needed again.

— Śrīla Bhaktivinoda Ṭhākura, *Rūpānuga-bhajana-darpaṇa*, Song 23