

Bhakti-Rasāmṛta-Sindhu

By Śrīla Rūpa Gosvāmī

The Southern Section

Defining the Components of
Rasa

Mangalacarana of Madhurya Kadambini

bhaktiḥ pūrvaiḥ śritā tām tu
rasam paśyed yad-āṭṭa-dhīḥ |
taṁ naumi satataṁ rūpa-
nāma-priya-janam hareḥ

Though there are others who in the past have taken up the path of devotional service to the Lord (pūrvaiḥ tām bhaktiḥ śritā tu), I pay my continual obeisances (taṁ satataṁ naumi) to Srila Rupa Goswami, who is dearmost to the Lord (rūpa-nāma hareḥ priya-janam). By his mercy, humanity has received the intelligence (yad-āṭṭa-dhīḥ) to see all rasas (relationships with the Lord) revealed by bhakti (devotion to the Lord) (rasam paśyed).

7 secondary roles
 complete roles
 incomplete roles

Northern
 9 waves

Eastern section → Basics of Blakti

~~Western~~ Western
 section

Southern section

① 5 primary roles

Sāmagrī bhāvēḥ

4 waves

The First Wave



- ① Sāhāya blakti
- ② Sādhānā blakti
- ③ Bhāva blakti
- ④ Prema blakti

Concerning Vibhāva

Āśraya ālambānī
 Mother → Son

Vishva ālambānī → Uddīpana

← Emotional triggers

Sāmagrī bhāvēḥ

- ① vibhāva
- ② anubhāva
- ③ Sāttvika bhāvēḥ
- ④ Saṅgī bhāvēḥ
- ⑤ sthāyī bhāva

“Obsessed by a desire to benefit all the devotees of the Lord, the esteemed author, Śrīla Rūpa Gosvāmī, compiled this remarkable work, the scripture called Bhakti-Rasāmṛta-Sindhu, using the rasa presented in Śrīmad-Bhāgavatam, which appeared within the lotus bud of his heart.”

Śrīla Jīva Goswami

I - Cause of Bhakti- Rasa

I - Cause of Bhakti Rasa

prabalam ananya-śrayiṇā
niṣevitah sahaja-rūpeṇa |
agha-damano mathurāyām
sadā sanātana-tanur jayati ||1||

May the eternal form (sanātana-tanuh) of Kṛṣṇa, killer of Aghāsura (agha-damanah), served strongly (prabalam niṣevitah) by His natural beauty (sahaja-rūpeṇa), which is attractive even with-out ornaments, and which is non-different from His very self (ananya-śrayiṇā), remain with all attractive features eternally (sadā jayati) in the district of Mathurā (mathurāyām).

I - Cause of Bhakti Rasa

- May Sanātana Gosvāmī, who conquers all sins and is served with devotion by his younger brother Rūpa, who has taken shelter of him alone, remain eternally in Mathurā district.

(Sachāra tēndh)

(agha-samrah)

Prakāśa nīsevītaḥ

Sachāra rūpeḥa

Sā Jā Jayati

Ananya śrayīṇā

mathurāyān.

I - Cause of Bhakti Rasa

rasāmṛtābdher bhāge 'smin
dvitīye dakṣiṇābhidhe |
sāmānya-bhagavad-bhakti-
rasas tāvad udīryate ||2||

The second part (asmin dvitīye bhāge) of the sweet ocean of rasa (rasa amṛta abdheh) is called the Southern Section (dakṣiṇābhidhe). It describes (tāvad udīryate) the general rasas within devotion to the Lord (sāmānya-bhagavad-bhakti-rasah).

I - Cause of Bhakti Rasa

enlists the
5 sārasī bhāṣas

asya pañca-laharyah syur
vibhāvākhyāgrimā matā |
dvitīyā tv anubhāvākhyā
tr̥tīyā sāt̥tvikābhidhā |
vyabhicāry-abhidhā turyā
sthāyi-samjñā ca pañcamī ||3||

There are five waves or chapters in this Southern Section of the ocean (asya pañca-laharyah syur). The first deals with vibhāva (vibhāva ākhyā agrimā matā); the second with anubhāva (dvitīyā tv anubhāva ākhyā); the third with sāttvika-bhava (tr̥tīyā sāt̥tvikā abhidhā); the fourth with vyabhicāri-bhava (vyabhicāry-abhidhā turyā); and the fifth with sthāyi-bhava (sthāyi-samjñā ca pañcamī).

I - Cause of Bhakti Rasa

athāsyāḥ keśava-rater
lakṣitāyā nigadyate |
sāmagrī-pariposeṇa
paramā rasa-rūpatā ||4||

The Southern Section describes (atha asyāḥ nigadyate) how rati (bhāva) for the Lord (sthāyi-bhāva) (keśava-rateh), which has been described previously (lakṣitāyā), takes on the form of the highest rasa (paramā rasa-rūpatā) through nourishment (pariposeṇa) by the ingredients of vibhāva, anubhāva, sāttvika-bhāva and vyabhicāri-bhava (sāmagrī).

I - Cause of Bhakti Rasa

vibhāvair anubhāvaiś ca
sāttvikair vyabhicāribhiḥ |
svādyatvam hr̥di bhaktānām
ānītā śravaṇādibhiḥ |
eṣā kṛṣṇa-ratiḥ sthāyi-
bhāvo bhakti-raso bhavet ||5||

This rati for Kṛṣṇa (eṣā kṛṣṇa-ratiḥ), called the sthāyi-bhava (sthāyi-bhāvah), takes on a pleasurable nature (svādyatvam ānītā) in the hearts of the devotees (bhaktānām hr̥di) by the vibhāvas, anubhāvas (vibhāvair anubhāvaiś ca), sāttvika-bhāvas and vyabhicāri-bhāvas (sāttvikair vyabhicāribhiḥ), through activities such as hearing (śravaṇādibhiḥ), and then becomes bhakti-rasa (bhakti-raso bhavet).

I - Cause of Bhakti Rasa

- Rati for Kṛṣṇa, the sthāyi-bhāva, becomes bhakti-rasa.
- How does this happen?
- The sthāyi-bhāva, taking on a relishable nature on being nourished in an amazing manner through hearing and other actions, becomes bhakti-rasa by means of the anubhāvas, vibhāvas, sāttvika-bhāvas and vyabhicāri-bhāvas.
- Rati is an inclusive term, indicating as well prema, praṇaya and other stages up to mahā-bhāva. That is because of rati's extraordinary form.

I - Cause of Bhakti Rasa

prāktany ādhunikī cāsti
yasya sad-bhakti-vāsanā |
eṣa bhakti-rasāsvādas
tasyaiva hr̥di jāyate ||6||

The taste for bhakti-rasa (eṣa bhakti-rasa āsvādah) arises (jāyate) in the heart of a person (tasyaiva hr̥di) who has had experiences of pure bhakti (yasya sad-bhakti-vāsanā asti) in previous and present life (prāktany ādhunikī).

I - Cause of Bhakti Rasa

Jiva Goswami

blava

- Even though there are impressions in this life for giving rise to rasa from the presence of rati in this life, it is necessary to seek out impressions from previous life as well to explain the occur-rence of rasa.
- This distinction between past life experiences of rati and present life experiences of rati applies to those persons subject to disappearance (and not the nitya-siddhas).
- This is the rule for most cases discussed in the book. The import is that rati has to be intense for bhakti-rasa to appear.

I - Cause of Bhakti Rasa

SVCT

- Though there are recent impressions for giving rise to rati, past life impressions also are needed to give a taste of rati.
- Though in this life itself rati appears in persons who have surrendered to guru, performed bhakti, and destroyed all offenses, the taste for rati arises from experiences and actions in previous lives.

I - Cause of Bhakti Rasa

Sādhya { bhakti-nirdhūta-doṣāṇām prasannojjvala-cetasām |
śrī-bhāgavata-raktānām rasikāsaṅga-raṅgiṇām ||7||

Sādhya { jīvanī-bhūta-govinda-pāda-bhakti-sukha-śriyām } |
premāntaraṅga-bhūtāni kṛtyāny evānutiṣṭhatām ||8||

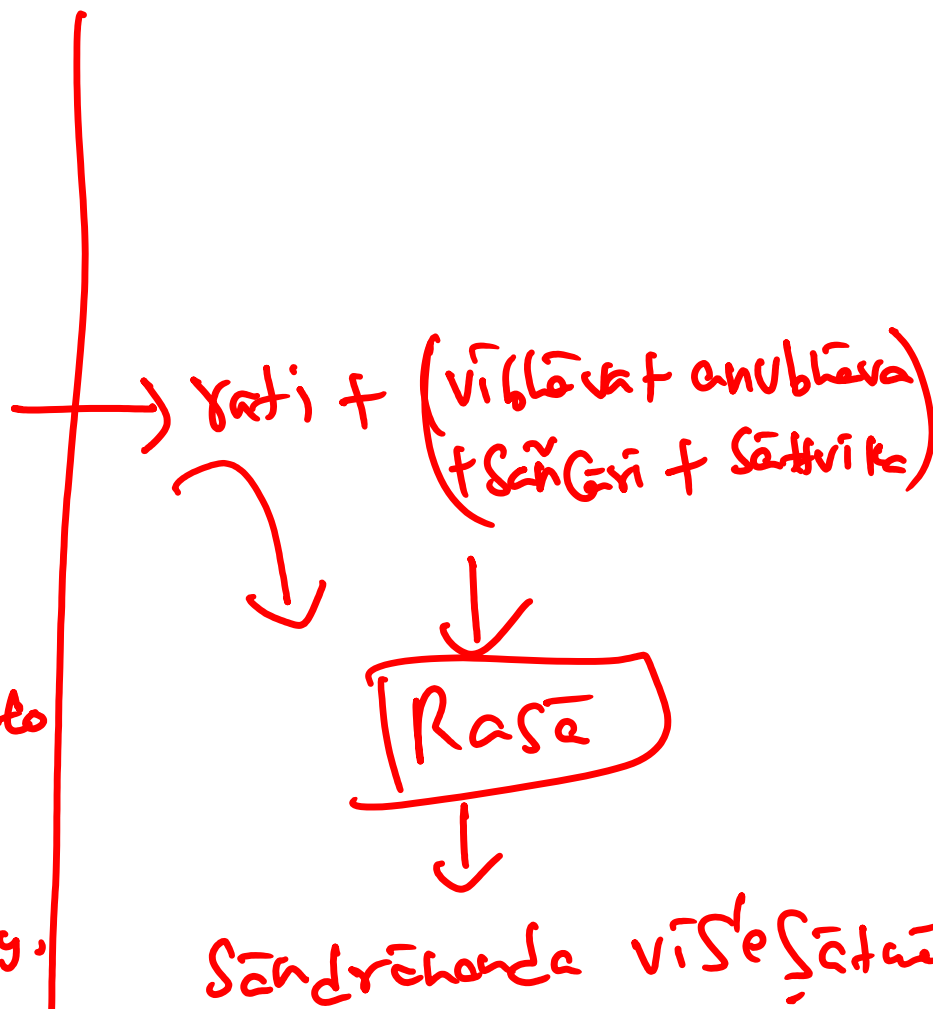
bhaktānām hr̥di rājantī { samskāra-yugalojjvalā } |
ratir ānanda-rūpaiva { nīyamānā tu rasyatām } ||9||

kṛṣṇādibhir vibhāvādyair gatair anubhavādhyani |
prauḍhānanda-camatkāra-kāṣṭhām āpadyate parām ||10||

Rati, which is the very form of ānanda (ānanda-rūpaiva), appears in the hearts of devotees (bhaktānām hr̥di rājan̄tī) who have been purified of all faults by bhakti (bhakti-nirdhūta-doṣānām), whose hearts have become joyful (hlādinī) and bright (saṁvit) (prāsanna ^{hlādi} ujjvala-cetasām), who have developed great relish for the Bhāgavatam (śrī-bhāgavata-raktānām) and for the association of others who have taste for Kṛṣṇa (rasika āsaṅga-raṅgiṇām), whose life and soul becomes (jīvanī-bhūta) the profound happiness (sukha-śriyām) of devotion at the feet of Govinda (govinda-pāda-bhakti), and who have become absorbed (anutiṣṭhatām) in actions such as kīrtana, imbued with the Lord's mercy (premāntaraṅga-bhūtāni kṛtyāny eva). This rati (ratir), strengthened by past and present life impressions of bhakti (saṁskāra-yugala ujjvalā), then attains a state of relish (niyamānā tu rasyatām) by realizing vibhāva, anubhāva, sāttvika-bhāva and vyabhicāri-bhava (vibhāvādyair gatair anubhayaādhvani) in relation to Kṛṣṇa (kṛṣṇādibhiḥ), and finally attains (āpadyate) the highest (parām), astonishing peak (camatkāra-kaṣṭham) of profound bliss (praudha ānanda).

Pre-requisites for manifestation of Rati

- ① bhaktānām → devotees
- ② bhakti nīrdhūta doṣānām →
- ③ prasanna wījvala cetasām
↓
samhāni samit
- ④ śrī bhāgavata rakṣānām
- ⑤ rasika āsanga raṅghānām
- ⑥ whose life & soul is devotion to Govinda
- ⑦ absorbed in affairs such as kīrtan imbued with Lord's mercy.
- ⑧



I - Cause of Bhakti Rasa

Jiva Goswami

- Four verses explain the role of sādhana, the assisting factors, and the way in which rasa appears. ^① ^②
- The description of sādhana ends with the eighth verse.
- The assisting factors are the two saṁskāras, past and present life impressions of bhakti, mentioned after that (saṁskāra-yugalojvalā).
- The way in which rasa develops is explained starting from the second half of verse nine (nīyamānā tu rasyatām).

I - Cause of Bhakti Rasa

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- After being purified of all faults, a person becomes eligible for the appearance of śuddha-sattva-viśeṣa (hlādinī), indicated by the word prasanna (joyous).
- By that, he becomes equipped with all knowledge (samvit), indicated by the word ujjala (bright).
- Gatair anubhavādhvani (within the path of spiritual realization) means that the ingredients of rasa such as vibhāva are dependent only on spiritual realization, not on being an expert poet as is the case with material rasa.

I - Cause of Bhakti Rasa

SVCT

- Premāntaraṅga literally means “whose essence is prema.”
- Premāntaraṅga-bhūtāni kṛtyāni means “activities such as hearing or chanting, described previously, which have produced bhāva, the extreme mercy of the Lord.”
- Rati appears in the hearts of devotees who have performed actions such as kīrtana previously described, endowed with the Lord’s direct mercy, and this rati is made intense by impressions from past life and this life (saṃskāra-yugalōjjvala).

I - Cause of Bhakti Rasa

SVCT

- This rati brings about a relish by vibhāva and other elements directed to Kṛṣṇa and related objects, which are directly realized, and then attains the highest level of astonishing bliss.

I - Cause of Bhakti Rasa

kintu premā vibhāvādyaiḥ
svalpair nīto 'py aṇīyasīm |
vibhāvanādy-avasthām tu
sadya āsvādyatām vrajet ||11||

However (kintu), prema (premā), even becoming slightly
pleasurable (svalpair vibhāvanādy-avasthām nītaḥ apy)
by a slight mixture of vibhāva and the other ingredients
(vibhāvādyaiḥ aṇīyasīm), quickly becomes fully tasteful
(sadya āsvādyatām vrajet).

I - Cause of Bhakti Rasa

Jiva Goswami

- This verse describes the excellent nature of prema.
- The special quality of prema is that, attaining a slight ability to experience various tastes (anīyasīm vibhāvanādy-avasthām) by mixing with vibhāvas and other elements, prema then quickly reaches a state of excellent taste (āsvādyatām).
- This implies attaining the higher states such as praṇaya and sneha.

I - Cause of Bhakti Rasa

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- (Rati, increasing in intensity, becomes prema. Becoming more intense, in the case of dāsya-rasa, rati, prema, sneha and rāga manifest. In the sakhya-rasa rati, praṇaya, prema, sneha and rāga manifest. In vatsala-rasa, rati, prema, sneha and the highest level of rāga manifest. In the case of madhura-rasa, the order is rati, prema, sneha, māna, praṇaya, rāga, anurāga and mahā-bhāva.)
- These are the superior forms of rati.
- If one attains prema alone, that prema then combines with vibhāva and the other elements, and this takes place. The order of words should be aṇīyasīm api, meaning “even attaining a slight taste.”

I - Cause of Bhakti Rasa

SVCT

- But prema, attaining a slight condition suitable for tasting (vibhāvanādy-avasthām) by a slight combination with vibhāva and the other elements, quickly attains a fully tasteful state.

II - Components of Bhakti-Rasa

II - Components of Bhakti-Rasa

atra vibhāvādi-sāmānya-lakṣaṇam –
ye kṛṣṇa-bhakta-muralī-
nādādyā hetavo rateḥ |
kārya-bhūtāḥ smitādyāś ca
tathāṣṭau stabdhatādayaḥ ||12||

nirvedādyāḥ sahāyāś ca
te jñeyā rasa-bhāvane |
vibhāvā anubhāvāś ca
sāttvikā vyabhicāriṇaḥ ||13||

Kṛṣṇa → Viṣaya
ātambhe
Devotee → āśraya
ātambhe
Sound of
flute → Udipiṇ

The general characteristics of the ingredients are as follows (atra vibhāvādi-sāmānya-lakṣaṇam).

In tasting rasa (rasa-bhāvane), the causes of rati (rateḥ hetavo) such as Kṛṣṇa, His devotee, and the sound of the flute (ye kṛṣṇa-bhakta-muralī-nāda ādyā) are called vibhāvas (vibhāvā jñeyā). The effects of rati (kārya-bhūtāḥ), such as smiling (smitādyāś ca) are called anubhāvas (anubhāvāś jñeyā) and the eight symptoms (tathā aṣṭau) such as being stunned (stabdhatā ādayaḥ) are called sāttvika-bhāvas (sāttvikā jñeyā). The assistants (sahāyāś ca) such as self-criticism (nirvedādyāḥ) are called vyabhicāri-bhāvas (vyabhicāriṇaḥ jñeyā).