

Bhakti-Rasāmṛta-Sindhu

By Śrīla Rūpa Gosvāmī

The Southern Section

Defining the Components of
Rasa

7 secondary rasās
 complete rasās
 incomplete rasās

Northern
 9 waves

Eastern section → Basics of
 Bhakti

~~Western~~
Western
 section

Southern section:

① 5 primary
 rasās

Sāmagrī bhāvās

4 waves

The First Wave



① Sāhāya
 bhakti

② Sāhāvā
 bhakti

③ Bhāva
 bhakti

④ Prēma
 bhakti

Concerning Vibhāva

Āshraya
 ālambya
 Mother →

Vishaya
 ālambya
 Son

→ Nidhi Pāna

← Emotional triggers

Sāmagrī bhāvās

① vibhāva

② anubhāva

③ Sāttvika bhāvās

④ Sāncari bhāvās

⑤ sthēyī
 bhāva

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

23. Sthirah – Persevering

IV – Kṛṣṇa as the Viṣaya Ālambana

23. Sthiraḥ – Persevering

sthiraḥ –
āphalodayakṛt sthiraḥ ||107||

He is called sthira or persevering (sthiraḥ) who works steadily until realizing his goals (āphalodayakṛt).

IV – Kṛṣṇa as the Viṣaya Ālambana

23. Sthiraḥ – Persevering

yathā –

nirvedam āpa na vana-bhramaṇe murārir
nācintayad vyasanam ṛkṣa-vilapraveśe |
āhr̥tya hanta maṇim eva puram prapede
syād udyamaḥ kṛta-dhiyām hi phalodayāntaḥ ||108||

Kṛṣṇa (murāriḥ) did not loathe (na nirvedam āpa) wandering in the forest looking for the Syamantaka jewel (vana-bhramaṇe), and did not consider fear (nācintayad vyasanam) on entering the cave of Jāmbavān (ṛkṣa-vila praveśe). Taking the jewel (maṇim eva āhr̥tya), He returned to Dvārakā (puram prapede). Those of steady intelligence (kṛta-dhiyām) persevere in their work (udyamaḥ syād) until attaining the result (phala udaya antaḥ).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

24. Dāntaḥ – Patient
Dhairyā – patience

IV – Kṛṣṇa as the Viṣaya Ālambana

24. Dāntaḥ – Patient

Tolerant

dāntaḥ –
sa dānto duḥsaham api
yogyam kleśaḥ saheta yaḥ ||109||

The person who endures (saheta yaḥ) difficult (duḥsaham) but necessary suffering (yogyam kleśaḥ) is called patient (sah dāntaḥ).

IV – Kṛṣṇa as the Viṣaya Ālambana

24. Dāntaḥ – Patient

yathā –

gurum api guru-vāsa-kleśam avyāja-bhaktyā
harir ajagaṇad antaḥ komalāṅgo 'pi nāyam |
prakṛtir ati-durūhā hanta lokottarāṇām
kim api manasi citraṁ cintyamānā tanoti ||110||

Though Kṛṣṇa's body was very soft (komalāṅgo 'pi), He (ayam harih) did not consider in His heart (na antaḥ ajagaṇad) the intolerable difficulties of living at the house of guru (gurum api guru-vāsa-kleśam), because of His sincere devotion (avyāja-bhaktyā). One becomes amazed (kim api manasi citraṁ tanoti) on contemplating (cintyamānā) the inscrutable character (ati-durūhā prakṛtiḥ) of extraordinary people (lokottarāṇām).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

25. Kṣamāśīlah – Tolerant

IV – Kṛṣṇa as the Viṣaya Alambana

25. Kṣamāśīlah – Tolerant

Definition of
Kṣamāśīlah
↓
tolerating others' offenses

yathā māgha-kāvye –
prativācam adatta keśavaḥ
śapamānāya na cedi-bhūbhrte |
anuhuṅkurute ghana-dhvaniḥ
na hi gomāyu-rutāni keśarī ||112||

An example from Śiṣupāla-vadha, Māgha-kāvya (16.25):
Though Śiṣupāla criticized Kṛṣṇa hundreds of times (cedi-
bhūbhrte śapamānāya), Kṛṣṇa (keśavaḥ) did not give any
response (na prativācam adatta). Though the lion
(keśarī) replies (anuhuṅkurute) to the thunder (ghana-
dhvaniḥ), it does not pay attention (na hi) to the howl of
the jackal (gomāyu-rutāni).

IV – Kṛṣṇa as the Viṣaya Ālambana

25. Kṣamāśīlah – Tolerant

yathā vā yāmunācārya-stotre –
raghuvara yad abhūs tvam tādrśo vāyasasya
praṇata iti dayālur yac ca caidyasya kṛṣṇa |
pratibhavam aparāddhur mugdha sāyujyado 'bhūr
vada kim apadam āgatas tasya te 'sti kṣamāyāḥ ||113||

Another example from Stotra-ratna of Yāmunācārya (60) –

O Rāmacandra, best of the Raghu dynasty (raghuvara)! You were so merciful (yad dayāluh abhūh tvam) to the crow (vāyasasya) which pecked Sītā's breast (tādrśah), but which then offered respects to You (praṇata). O Kṛṣṇa, so forgetful of others sins (kṛṣṇa)! You gave attractive impersonal liberation (mugdha sāyujyadah abhūh) to Śiṣupāla (caidyasya) who offended You (aparāddhuh) for many life-times (pratibhavam). Tell me (vada) what offense exists (kim apadam āgatah) in him (tasya) that You would not tolerate (te kṣamāyāḥ asti)?

- Jayanta, son of Indra, took the form of a crow and pecked her breast, and Rāma sent His arrows after the crow. The crow finally surrendered to Rāma, and lost only his right eye.

IV – Kṛṣṇa as the Viṣaya Ālambana

25. Kṣamāśīlah – Tolerant

Jiva Goswami

- This is a second example of tolerance.
- There should be a conclusion after all the insults of Śiṣupāla mentioned in the previous verse, not simply tolerance, since it is difficult to tolerate loud banging sounds (and thus this verse explains that Kṛṣṇa liberated him).
- The reference to committing offenses for many lives (pratibhavam) indicates that Kṛṣṇa is superior to Rāma because Kṛṣṇa liberated him.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

26. Gambhīrah – Inscrutable

IV – Kṛṣṇa as the Viṣaya Ālambana

26. Gambhīraḥ – Inscrutable

gambhīraḥ –
durvibodhāśayo yas tu
sa gambhīraḥ itīryate ||114||

A person (yah tu) whose intentions are difficult to
comprehend (durvibodha āśayah) is called inscrutable
(sah gambhīraḥ iti īryate).

IV – Kṛṣṇa as the Viṣaya Ālambana

26. Gambhīraḥ – Inscrutable

yathā –

vrndāvane varābhiḥ stutibhir nitarām upāsyamāno 'pi |
śakto na harir vidhinā ruṣṭas tuṣṭo'thavā jñātum ||115||

When Brahmā (vidhinā) worshipped Kṛṣṇa (nitarām upāsyamānah api) by offering the best praises (varābhiḥ stutibhiḥ) in Vrndāvana (vrndāvane), Kṛṣṇa remained silent (implied). Brahmā could not understand (vidhinā na jñātum śaktah) if Kṛṣṇa (harīh) was satisfied (tuṣṭah) or angry with him (athavā ruṣṭah).

IV – Kṛṣṇa as the Viṣaya Ālambana

26. Gambhīraḥ – Inscrutable

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- The prayers of Brahmā had been clearly stated.
- Brahmā could not understand whether Kṛṣṇa was angry or satisfied with him for offering those prayers.

IV – Kṛṣṇa as the Viṣaya Ālambana

26. Gambhīraḥ – Inscrutable

yathā vā –

unmado 'pi harir navya-rādhā-praṇaya-sīdhunā |
abhijñenāpi rāmeṇa lakṣito'yam avikriyaḥ ||116||

Another example:

Though Kṛṣṇa (harīh), while lifting Govardhana Hill (implied), was intoxicated (unmadah) with the new liquor of Rādhā's love (navya-rādhā-praṇaya-sīdhunā), even omniscient Balarāma (abhijñenāpi rāmeṇa) could not notice any indications of change (lakṣito'yam avikriyaḥ).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

27. Dhṛtimān – Steadfast

IV – Kṛṣṇa as the Viṣaya Ālambana

27. Dhṛtimān – Steadfast

dhṛtimān –
pūrṇa-sprhaś ca dhṛtimān
śāntaś ca kṣobha-kāraṇe ||117||

The person who is fully satisfied in his desires (**pūrṇa-sprhaś**), or who is peaceful (**śāntaś ca**) when there is cause for agitation (**kṣobha-kāraṇe**) by control of his mind (**implied**), is called steadfast (**dhṛtimān**).

IV – Kṛṣṇa as the Viṣaya Ālambana

27. Dhṛtimān – Steadfast

Jiva Goswami

- Dhṛti (steadiness) means control of the mind.
- One who is satisfied (sṛḥa) because of attaining all desirable objects (pūrṇa) is called pūrṇa-sṛḥa.
- A person who is endowed with steadiness of mind caused by being fully satisfied in his desires is thus called dhṛtimān.
- A person is also called dhṛtimān who is peaceful (śānta), without agitation, by achieving control of the mind, even in the absence of achieving all desires.

IV – Kṛṣṇa as the Viṣaya Ālambana

27. Dhṛtimān – Steadfast

① → Pūṣṇa SP, hē

tatra ādya –

svīkurvann api nitarām yaśaḥ-priyatvaṁ
kamsārīr magadha-pater vadha-prasiddhām |
bhīmāya svayam atulām adatta kīrtim
kiṁ lokottara-guṇa-śālinām apekṣyam ||118||

The fully satisfied person is illustrated in the following:

Though Kṛṣṇa is fond of fame (kamsārīr nitarām yaśaḥ-priyatvaṁ api), He gave (svayam adatta) that incomparable fame (atulām kīrtim) to Bhīma (bhīmāya) in the killing of Jarāsandha (magadha-pater vadha-prasiddhām). What remains to be desired (kiṁ apekṣyam) by those of superior character (lokottara-guṇa-śālinām)?

IV – Kṛṣṇa as the Viṣaya Ālambana

27. Dhṛtimān – Steadfast

Jiva Goswami

- “Being satisfied in all desires” will be indicated in this verse by the words “those possessing superior character (lokottara-guṇa-sālinām).”
- Though he is satisfied in all His desires, it should be understood that Kṛṣṇa actually gave His fame to Bhīma because of His unconditional affection for Bhīma.
- Without this quality of affection, all other qualities become worthless.
- Since a person shows unconditional affection only for those who surrender, the Lord shows unconditional affection for the devotees who surrender unconditionally.

IV – Kṛṣṇa as the Viṣaya Ālambana

27. Dhṛtimān – Steadfast

Jiva Goswami

- The Lord's fondness for fame arises only in order to give hap-piness to those devotees out of His affection.
- The devotees gain intense bliss by appreciating that fame of the Lord. Then the Lord transfers His own fame to the devotees.
- In this way, from His fondness for fame, full satisfaction is accomplished.

IV – Kṛṣṇa as the Viṣaya Ālambana

27. Dhṛtimān – Steadfast

dvitīyo, yathā –
ninditasya dama-ghoṣa-sūnunā
sambhramena munibhiḥ stutasya ca |
rājasūya-sadasi kṣitīśvaraiḥ
kāpi nāsyā vikṛtir vitarkitā ||119||

An example of being peaceful, in spite of causes of agitation:

In spite of being rebuked (**ninditasya**) by Śiśupāla (**dama-ghoṣa-sūnunā**) and being praised by the sages (**sambhramena munibhiḥ stutasya ca**) in the assembly of the rājasūya sacrifice (**rājasūya-sadasi**), Kṛṣṇa showed such steadiness (**implied**) that the kings present (**kṣitīśvaraiḥ**) could not detect (**na vitarkitā**) any change (**kāpi vikṛtiḥ**) in Kṛṣṇa's appearance (**asya**).

IV – Kṛṣṇa as the Viṣaya Ālambana

27. Dhṛtimān – Steadfast

Jiva Goswami

- The lack of response on being criticized by Śiṣupāla is an example of steadiness of mind through peacefulness.
- Kṛṣṇa's lack of response also applies to His hearing the praises by the sages.
- Thus it is not an example of inscrutability or concealment of feeling, which has already been discussed.
- The sages were devotees, and thus they would be pleased internally and externally with whatever the Lord did.
- The difference between inscrutability and steadiness is that in inscrutability there is concealment of feelings, and in steadiness there is absence of feelings.

IV – Kṛṣṇa as the Viṣaya Ālambana

27. Dhṛtimān – Steadfast

SVCT

- The kings could not detect any change in Kṛṣṇa either of anger at the criticisms by Śiṣupāla or of satisfaction at the praises by the sages.
- Previously in describing inscrutability, Kṛṣṇa had feelings of love in his heart, but Balarāma could not understand that.
- In this case however neither anger nor joy appeared in Kṛṣṇa.
- That is the difference between steadiness and inscrutability.