

# 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 Sāhāya  
 bhakti

③ Bhāva  
 bhakti

④ Prēma  
 bhakti

# Concerning Vibhāva

Āshraya  
 ālambya  
 Mother →

Vishaya  
 ālambya  
 Son

→ Uddīpana

← Emotional triggers

Sāmagrī bhāvās

① vibhāva

② anubhāva

③ Sāttvika bhāvās

④ Saincari bhāvās

⑤ sthēyī  
 bhāva

# IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as  
components of Viṣaya

28. Samah – Impartial

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 28. Samah – Impartial

śamah –  
rāga-dveṣa-vimukto yah  
samah sa kathito budhaiḥ ||120||

The learned (budhaiḥ) say (kathitah) that a person who (yah) is free of attraction and disgust (rāga-dveṣa-vimuktah) is called impartial (sah samah).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 28. Samaḥ – Impartial

yathā śrī-daśame–  
nyāyyo hi daṇḍaḥ kṛta-kilbiṣe 'smimś  
tavāvatārah khala-nigrahāya |  
ripoh sutānām api tulya-dṛṣṭer  
dhatse damaṁ phalam evānuśaṁsan ||121||

An example from the Tenth Canto:

The punishment (daṇḍaḥ) this offender has been subjected to (asmim kṛta-kilbiṣe) is certainly (hi) just (nyāyyaḥ). After all, You (tava) have incarnated within this world (avatārah) to curb down (nigrahāya) envious and cruel persons (khala). You are so impartial that You look equally upon (tulya-dṛṣṭiḥ) Your enemies (ripoh) and (api) Your own sons (sutānām), for when You impose (dhatse) a punishment on a living being (damaṁ) You know it to be for his ultimate benefit (phalam evānuśaṁsan). SB 10.16.33

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 28. Samah – Impartial

Jiva Goswami

- The Lord does not see with prejudiced vision in the manner of “This is My enemy, and this is My son.”
- The Lord sees with equal vision, because He sees differences only in terms of correct and incorrect.
- He gives punishment to the enemy, whose nature is incorrect, because he is thinking of the final result.
- This means that in the end, the Lord gives him the happiness of liberation.

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 28. Samaḥ – Impartial

Jiva Goswami

- In this way, the Lord sees the enemy and His son as equal.
- It is also seen that fathers give punishment to erring sons.
- The enemies are people such as Jarāsandha and His sons are persons such as Narakāśura.
- How he became the son of the Lord during the Varāha pastimes is told in the Kālikā Purāṇa. (This is minor Purāṇa named after Durgā.)

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 28. Samaḥ – Impartial

yathā vā –

ripur api yadi śuddho maṇḍanīyas tavāsau  
yaduvāra yadi duṣṭo daṇḍanīyaḥ suto 'pi |  
na punar akhila-bhartuḥ pakṣapātojjhitasya  
kvacid api viṣamaṁ te ceṣṭitaṁ jāghaṭīti ||122||

Another example:

O best of the Yadus (yaduvāra), if Your enemy (yadi tava ripur api) does something correctly (śuddhaḥ) You reward him (asau maṇḍanīyaḥ), and if Your son (yadi sutah api) becomes spoiled (duṣṭaḥ) You punish him (daṇḍanīyaḥ). You are the protector of all people (akhila-bhartuḥ) and without prejudice (pakṣapāta ujjhitasya). Thus partiality (viṣamaṁ) can never occur (na kvacid api jāghaṭīti) in Your actions (te ceṣṭitaṁ).



## IV – Kṛṣṇa as the Viṣaya Ālambana

### 28. Samah – Impartial

Jiva Goswami

- If the enemy does something correctly, without fault (śuddha), You reward him, and if Your son does something wrong, You punish him.
- Favoritism of either party (paksapatah) means to favor one party without good reasons.

# IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as  
components of Viṣaya

29. Vadānyaḥ – Very Charitable

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 29. Vadānyaḥ – Very Charitable

dāna-vīro bhaved yas tu  
sa vadānyo nigadyate ||123||

The person who is very charitable (yah tu dāna-vīrah  
bhaved) is called generous (sah vadānyah nigadyate).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 29. Vadānyaḥ – Very Charitable

yathā –

sarvārthinām bādham abhīṣṭa-pūrtyā  
vyarthīkṛtāḥ kaṁsa-nisūdanena |  
hriyeva cintāmaṇi-kāmadhenu-  
kalpa-drumā dvāravatīm bhajanti ||124||

The wishing jewel (cintāmaṇi), the desire cow (kāmadhenu) and the desire tree (kalpa-drumā), being made useless (vyarthīkṛtāḥ) by Kṛṣṇa (kaṁsa-nisūdanena), who fully satisfies all the supplicants' desires (sarvārthinām bādham abhīṣṭa-pūrtyā), serve Dvārakā (dvāravatīm bhajanti) in shame (hriyā iva).

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This is a verse of praise by a professional reciter.

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 29. Vadānyaḥ – Very Charitable

yathā vā –

yeṣāṃ ṣoḍaśa-pūritā daśa-śatī svāntaḥ-purāṇām tathā  
cāṣṭāśliṣṭa-śataṃ vibhāti paritas tat-saṅkhya-patnī-yujām |  
ekaikaṃ prati teṣu tarṇaka-bhṛtām bhūṣā-juṣām anvaham  
grṣṭinām yugapac ca baddham adadād yas tasya vā kaḥ samaḥ ||125||

In each of the sixteen thousand one hundred and eight (yeṣāṃ ṣoḍaśa-pūritā daśa-śatī ca astāśliṣṭa-śataṃ) palaces (svā antaḥ-purāṇām) with their queens (tat-saṅkhya-patnī-yujām paritah vibhāti), every day (anvahaṃ) at one time (yugapat) Kṛṣṇa would give in charity (ekaikaṃ prati adadād) thirteen thousand and eighty-four (baddham) ornamented (bhūṣā-juṣām) young cows (grṣṭinām) with first-born calves (tarṇaka-bhṛtām). Who can be equal to Him (tasya kaḥ samaḥ) in charity (yah)?

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 29. Vadānyaḥ – Very Charitable

The author enforces what was stated in the previous verse by one typical example of charity in Dvārakā.

The number of palaces is sixteen multiplied (pūritā) by one thousand (daśa-śatī) plus one hundred and (śliṣṭa) eight.

Gṛṣṭīnām refers to cows that have given birth to calves only once.

One baddha is thirteen thousand eighty-four.

In another edition this verse is missing.

# IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as  
components of Viṣaya

30. Dhārmikah – Virtuous Man

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 30. Dhārmikaḥ – Virtuous Man

dhārmikaḥ –  
kurvan kārayate dharmam  
yaḥ sa dhārmika ucyate ||126||

The person (yaḥ) who follows the principles of dharma (dharmam kurvan) and engages others in doing so also (kārayate) is called a virtuous man (saḥ dhārmika ucyate).



## IV – Kṛṣṇa as the Viṣaya Alambana

### 30. Dhārmikaḥ – Virtuous Man

yathā –

pādaś caturbhir bhavatā vṛṣasya  
guptasya gopendra tathābhyavardhi |  
svairam carann eva yathā trilokyām  
adharmasparśāni haṭhāj jaghāsa ||127||

O king of the cowherd men (gopendra)! The bull of  
dharma (vṛsasya) with four legs (pādaś caturbhir) under  
Your protection (bhavatā guptasya) has flourished to  
such an extent that (tathā abhyavardhi), going  
everywhere in the three worlds (yathā svairam carann eva  
trilokyām), it has forcefully gobbled up (haṭhāj jaghāsa)  
the grass of irreligion (adharmasparśāni).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 30. Dhārmikah – Virtuous Man

This and next verse are joking statements of Nārada.

Examples of performing dharma and engaging others in dharma are given in the reverse order.

The present verse is an example of engaging others in dharma.

Gopendra is a pun.

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 30. Dhārmikah – Virtuous Man

The normal meaning is king of the cowherd men.

But gopa can also mean protector of the earth since go  
means earth and pa means protector.

Thus gopendra means the best of protectors of the earth,  
or the best of kings.

Amara-kośa says gopo bhūpa: gopa means king.

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 30. Dhārmikaḥ – Virtuous Man

yathā vā –

vitāyamānair bhavatā makhotkarair

ākṛṣyamāneṣu patiṣv anāratam |

mukunda khinnaḥ sura-subhruvām gaṇas

tavāvatāraṁ navamaṁ namasyati ||128||

O Mukunda (**mukunda**)! You have performed (**bhavatā vitāyamānaih**) so many sacrifices (**makhotkarair**) and continually (**anāratam**) attracted all the devatās (**patiṣu ākṛṣyamāneṣu**) that the wives of the devatās (**sura-subhruvām gaṇah**), feeling suffering in separation from their husbands (**khinnaḥ**), are praying (**namasyati**) to Buddha, Your ninth avatāra (**tava navamaṁ avatāraṁ**), to appear to stop sacrifices (**implied**).

# IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as  
components of Viṣaya

31. śūrah - Hero

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 31. śūrah - Hero

śūrah –  
utsāhī yudhi śūro 'stra-  
prayoge ca vicakṣaṇaḥ ||129||

A hero (śūrah) is ~~a person who is energetic in fighting~~  
(yudhi utsāhī) and skilful (vicakṣaṇaḥ) in use of weapons  
(astra- prayoge).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 31. śūrah - Hero

~~For the purpose of giving variety to the examples, the one~~  
war-rior is described in two ways.

This will be understood to be the method later as well.

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 31. śūrah - Hero

*Yvahi-utSahi*

tatra ādyo, yathā –  
pr̥thu-samara-saro vigāhya kurvan  
dviṣad aravinda-vane vihāra-caryām |  
sphurasi tarala-bāhu-danda-śuṇḍas  
tvam agha-vidāraṇa vāraṇendra-līlah ||130||

An example of enthusiasm in fighting is illustrated first:

O destroyer of Agha! Destroyer of sin (agha-vidāraṇa)! With Your trembling trunk-like arms (tarala-bāhu-danda-śuṇḍah), submerging Yourself (vigāhya kurvan) in the lake (sarah) of the expansive battlefield (pr̥thu-samara), playing (vihāra-caryām) in the forest of lotuses (aravinda-vane) composed of Your enemies (dviṣad), You appear (tvam sphurasi) to be playing like the king of the elephants (vāraṇendra-līlah).



## IV – Kṛṣṇa as the Viṣaya Ālambana

### 31. śūrah - Hero

In the second line of this verse there is an alternate  
version: dviṣad aravindāviralā-śaivalā-gām: entering into  
the thick growth of śaivalā and lotuses composed of Your  
enemies.

## IV – Kṛṣṇa as the Viṣaya Alambana

### 31. śūrah - Hero

Skillful in using  
weapons

dvitīyo, yathā –  
kṣaṇād akṣauhiṇī-vṛnde  
jarāsandhasya dārune |  
dr̥ṣṭaḥ ko 'py atra nādaṣṭo  
hareḥ praharaṇāhibhiḥ ||131||

An example of being expert in handling weapons:

Within a second (kṣaṇād), one could not see any soldier (na dr̥ṣṭaḥ) among the ferocious (dārune) phalanx of aksauhinis (akṣauhiṇī-vṛnde) of Jarāsandha (jarāsandhasya), any person (kaḥ apy) who was not bitten (atra nādaṣṭo) by the snake-like arrows of the Lord (hareḥ praharaṇāhibhiḥ).

# IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as  
components of Viṣaya

32. Karuṇaḥ - Compassionate

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 32. Karuṇaḥ - Compassionate

karuṇaḥ --  
para-duḥkhāsaḥo yas tu  
karuṇaḥ sa nigadyate ||132||

A person who (yaḥ tu) cannot tolerate the suffering of  
others (para-duḥkha asahāḥ) is called compassionate (sah  
karuṇaḥ nigadyate).

## IV – Kṛṣṇa as the Viṣaya Alambana

### 32. Karuṇaḥ - Compassionate

yathā –

rājñām agādha-gatibhir magadhendra-kārā-  
duḥkhāndhakāra-pāṭalaiḥ svayam andhitānām |  
akṣīṇi yaḥ sukhamayāni ghrṇī vyatānīd  
vande tam adya yadunandana-padma-bandhum ||133||

I offer my respects (adya vande) to the compassionate son of the Yadus (tam yadunandana), who like the sun (yaḥ padma-bandhum) made all the kings' eyes blossom (akṣīṇi vyatānīd) with joy (sukhamayāni). These kings (yaḥ rājñām) had ~~blinded~~ themselves (svayam andhitānām) with tears (ghrṇī), arising from the impenetrable (agādha-gatibhir) darkness of suffering (duḥkha andhakāra-pāṭalaiḥ) caused by being imprisoned by Jarāsandha (magadhendra-kārā).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 32. Karuṇaḥ - Compassionate

These are the words of Bhīṣma when he was dying.

Svayam indicates that the kings blinded themselves with their tears of suffering.

Ghr̥ṇi means compassionate, according Amara-kośa.

Jugupsā karuṇe ghr̥ṇa: ghr̥ṇa means disgust and compassion.

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 32. Karuṇaḥ - Compassionate

yathā vā –

skhalan-nayana-vāribhir viracitābhiṣeka-śriye  
tvarābhara-taraṅgataḥ kavalitātma-visphūrtaye |  
niśānta-śara-śāyinā sura-sarīt-sutena smṛteḥ  
sapadya-vaśa-vartmaṇo bhagavataḥ kṛpāyai namaḥ ||134||

I offer my respects to the compassion of the Lord (bhagavataḥ kṛpāyai namaḥ), who, because of Bhīṣma's remembrance of Him (sura-sarīt-sutena smṛteḥ) while laying the bed of sharp arrows (niśānta-śara-śāyinā), immediately appeared, beyond His own control (sapadya-vaśa-vartmaṇaḥ). He rushed towards Bhīṣma (tvarābhara-taraṅgataḥ) while forgetting (kavalita) His position as God (ātma-visphūrtaye), His body (śriye) bathed (abhiṣeka) in a shower of tears (skhalan-nayana-vāribhir viracita).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 32. Karuṇaḥ - Compassionate

I offer respects to the compassionate nature of Kṛṣṇa, who appeared because Bhīṣma thought of Him.

How was that compassionate manifest?

Kṛṣṇa, out of great haste to see Bhīṣma, forgot His position as the Lord (kavalita ātma-vispūrtaye).

Such was Kṛṣṇa's feeling for Bhīṣma.



# IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as  
components of Viṣaya

33. Mānyamāna-kṛt - Respectful  
Person

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 33. Mānyamāna-kṛt - Respectful Person

mānyamāna-kṛt –  
guru-brāhmaṇa-vṛddhādi-  
pūjako mānyamāna-kṛt ||135||

The person who worships (pūjakah) guru, brāhmanas, and the elderly (guru-brāhmaṇa-vṛddha ādi) is called a respectful person (mānyamāna-kṛt).

## IV – Kṛṣṇa as the Viṣaya Alambana

### 33. Mānyamāna-kṛt - Respectful Person

yathā –

abhivādya guroḥ padāmbujam  
pitarām pūrvajam apy athānataḥ |

harir añjalīnā tathā girā

yadu-vṛddhān anamat kramādayam ||136||

Kṛṣṇa (harīh) first offered respects (abhivādya) to the lotus feet of His guru (guroḥ padāmbujam). He then offered respects (atha nataḥ) to His father and elder brother (pitarām pūrvajam apy). Then with folded hands (tathā añjalīnā) and words (girā), He offered respects (anamat) to the elders of the Yadu dynasty (yadu-vṛddhān) in proper order (kramādayam).

# IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as  
components of Viṣaya

34. Dakṣiṇah - Compliant

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 34. Dakṣiṇaḥ - Compliant

**dakṣiṇaḥ –**  
**sauśīlya-saumya-carito**  
**dakṣiṇaḥ kīrtyate budhaiḥ ||137||**

A person who is mild (saumya-caritaḥ) due to his excellent nature (sauśīlya) is called compliant (dakṣiṇaḥ kīrtyate) by the intelligent (budhaiḥ).

He whose character is very soft (saumya) due to his excellent nature (sauśīlya) is called compliant.

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 34. Dakṣiṇaḥ - Compliant

yathā –

bhṛtyasya paśyati gurūn api nāparādhān  
sevām manāg api kṛtām bahudhābhyupaiti |  
āviskaroti piśuneṣv api nābhyasūyām  
śīlena nirmala-matiḥ puruṣottamo 'yam ||138||

The Supreme Lord (ayam puruṣottamah), who is pure hearted by His very nature (śīlena nirmala-matiḥ), does not see (na paśyati) the serious offenses (gurūn api aparādhān) of His servant (bhṛtyasya), but He accepts (abhyupaiti) even a little service (sevām manāg api) as a great thing (bahudhā kṛtām). He does not find fault (na abhyasūyām āviskaroti) even in those of low character (piśuneṣv api).

This is a statement in a letter of Uddhava to Akrura after he stole the Syamantaka jewel and went to Kāśī.

# IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as  
components of Viṣaya

35. Vinayī - Modest

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 35. Vinayī - Modest

vinayī –  
auddhatya-parihārī yah  
kathyate vinayīty asau ||139||

The person who is devoid of arrogance (auddhatya-parihārī yah) is called modest (asau vinayī ity kathyate).



## IV – Kṛṣṇa as the Viṣaya Ālambana

### 35. Vinayī - Modest

yathā māgha-kāvye (13.7) –  
avaloka eṣa nrpateh sudūrato  
rabhasād rathād avatarītum icchatah |  
avatīrṇavān prathamam ātmanā harir  
vinayam viśeṣayati sambhrameṇa sa

An example from Māgha-kāvya:

Seeing (sudūratah avaloka) that Yudhisthira (eṣa nrpateh)  
wanted to alight (avatarītum icchatah) in haste (rabhasād)  
from his chariot on seeing Kṛṣṇa (rathād), Kṛṣṇa Himself  
(ātmanā harir), by getting down from His chariot first  
(prathamam avatīrṇavān) out of great respect for Yudhiṣṭhira  
(sambhrameṇa sa), showed more modesty than anyone else  
(vinayam viśeṣayati).