

Bhakti-Rasāmṛta-Sindhu

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The Southern Section

Defining the Components of
Rasa

7 secondary roles
 complete roles
 incomplete roles

Northern
 9 waves

Eastern section → Basics of Blakti

~~Western~~ Western
 section

Southern section

① 5 primary roles

Sāmagri bhāvēs

4 waves

The First Wave



① Sāhāya blakti

② Sādhāna blakti

③ Bhāva blakti

④ Prema blakti

Concerning Vibhāva

Āshraya
 Mother →

Vishaya
 ātanvā
 Son

→ Uddiṣṭa

← Emotional triggers

Sāmagri bhāvēs

① vibhāva

② anubhāva

③ Sāttvika bhāvēs

④ Saṅgati bhāvēs

⑤ sthāyī bhāva

III – Definition of Vibhāva

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viśay ālambanā
asthaya
↓
ālambanā
abode of love
Object of love
(kr, sm)

tatra vibhāva –
tatra jñeyā vibhāvās tu
raty-āsvādana-hetavaḥ |
te dvidhā lambanā eke
tathaivoddīpanāḥ pare ||14||

In rasa (tatra), the vibhāvas (vibhāvās tu) should be known (jñeyā) as the causes of relishing rati (raty-āsvādana-hetavaḥ). They take the form of support (ālambana) of two types (te dvidhā ālambanā) and stimuli (uddīpana) (tathaiva uddīpanāḥ pare).

III – Definition of Vibhāva

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- The heading tatra vibhāvāḥ indicates that in rasa now vibhāvas will be described. (This will be the subject of the chapter.)
- Why? Verse 14 gives the reason.
- The causes of tasting rati should be known (jñeyā).
- These are explained in the next line of the verse as the person who is the object of love (viṣaya), the subject experiencing the love (āśraya), and the stimuli awakening the rasa (uddīpana).

III – Definition of Vibhāva

tad uktam agni-purāṇe (alaṅkāra section, 3.35) –
vibhāvyate hi raty-ādir
yatra yena vibhāvyate |
vibhāvo nāma sa dvedhā-
lambanoddīpanātmakaḥ ||15||

This is mentioned (tad uktam) in the Agni Purāṇa (agni-purāṇe) (Alaṅkāra section, 3.35):

Vibhāva refers (vibhāvo nāma) to the two types of ālambana (dvedhā ālambana)--the person in relation to whom the rati and other elements are experienced (viṣaya) (yatra vibhāvyate hi raty-ādir), the person in whom the rati and other elements are experienced (āśraya) (yena vibhāvyate) and to uddīpana, the stimuli by which rati is experienced (uddīpana ātmakaḥ).

III – Definition of Vibhāva

SVCT

- The devotees and the Lord in relation to whom rati is tasted (yatra vibhāvyate) are called the ālambana-vibhāva.
- Those elements by which rati is tasted (yena vibhāvyate) are called uddīpana-vibhāva.

III – Definition of Vibhāva

A. Ālambana

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A. Ālambana

tatra ālambanāḥ –
kṛṣṇas ca kṛṣṇa-bhaktās ca
budhair ālambanā matāḥ |
raty-āder viṣayatvena
tathā dhāratayāpi ca ||16||

Ālambanas are described as follows (tatra ālambanāḥ):
The wise consider (budhair matāḥ) the ālambanas (ālambanā) to be (Kṛṣṇa) (kṛṣṇaḥ), as the object of love experienced in rati (raty-āder viṣayatvena), and His devotees (kṛṣṇa-bhaktās ca), as the experiencer (subject) of rati (the five major and seven secondary sthāyi-bhāvas) (tathā dhāratayāpi ca).

III – Definition of Vibhāva

A. Ālambana

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- This verse distinguished the ālambana as Kṛṣṇa and His devotees.
- The object which inspires rati is called the viṣaya. That is Kṛṣṇa alone in this context.
- The ādhāra (container) is the foundation of the experience of rati, the person qualified to experience rati.
- Consequently, it refers to devotees--the highly affectionate devotees, even if they are recent devotees (not nitya-siddha).
- It also refers to the associates eternally situated in the Lord's pastimes (nitya-siddha), the embodiments of profound rasa, who will be defined later in the text.

III – Definition of Vibhāva

A. Ālambana

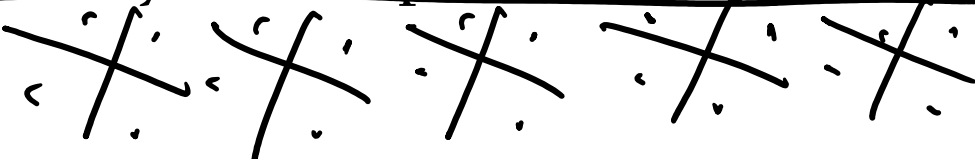
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- According to other opinions, there is an alternative to being the āśraya. → *to note*
- That rati which prominently distinguishes object (viṣaya) and subject (āśraya) takes place in persons other than the eternal associates of the Lord in His pastimes.
- However, even among the associates in the Lord's pastimes, the distinction of āśraya and viṣaya takes place in all except the most intimate associates.
- For these most intimate among the intimate associates, there is no distinction of āśraya and viṣaya. In that case, only Kṛṣṇa as ālambana is prominent.

III – Definition of Vibhāva

A. Ālambana

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- Raty-ādeḥ (rati and other items) means the main sthāyī-bhāvas (five) and the seven secondary ones such as hāsa (humor), which will be explained later.
- The rati experienced within a person will be that which is being cultivated by the experi-encer, and should not be dissimilar. 
- It would be considered different if it were not related to the internal inclinations (saṃskāra) of the experiencer.