

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-āta-dhīḥ |
taṁ naumi satatam 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 satatam 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-āta-dhīḥ) to see all rasas (relationships with the Lord) revealed by bhakti (devotion to the Lord) (rasam paśyed).

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 Sāhāyā
 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 Sāncari bhāvās

⑤ sthēyī
 bhāva

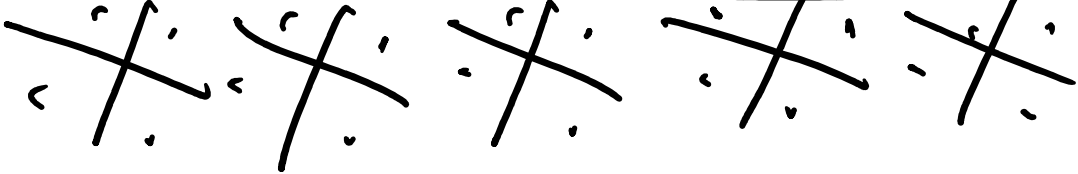
III – Definition of Vibhāva

A. Ālambana

III – Definition of Vibhāva

A. Ālambana

Jiva Goswami

- 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.

III – Definition of Vibhāva

A. Ālambana

Jiva Goswami

- If it is dissimilar but is not contradictory to his natural inclination in rati, that type of rati acts as a stimulus (uddīpana) (being observed by him in others) but the person does not directly act as the ālambana by directly experiencing that dissimilar rati.
- In what manner a person becomes the shelter of contradictory rati will be explained later in the text.

IV – Kṛṣṇa as the Viṣaya Ālambana

IV – Kṛṣṇa as the Viṣaya Ālambana

tatra śrī-kṛṣṇaḥ –
~~nāyakānām śiro-ratnam~~
kṛṣṇas tu bhagavān svayam |
yatra nityatayā sarve
virājante mahā-guṇāḥ |
so 'nyarūpa-svarūpābhyām
asminn ālambano mataḥ ||17||

Now Kṛṣṇa as the object of rati is discussed (tatra śrī-kṛṣṇaḥ):
Kṛṣṇa, Svayam Bhagavān (kṛṣṇas tu bhagavān svayam), is the crest
jewel of heroes (nāyakānām śiro-ratnam), in whom (yatra) all great
qualities (sarve mahā-guṇāḥ) shine eternally (nityatayā virājante).
He is considered (sah mataḥ) the ālambana or support for rati
(viṣaya) (ālambanaḥ) through His svarūpa (asminn svarūpābhyām)
and through other forms that He may assume (anyarūpa).

IV – Kṛṣṇa as the Viṣaya Ālambana

anyarūpeṇa, yathā –
hanta me katham udeti sa-vatse,
vatsa-pāla-paṭale ratir atra |
ity aniścita-matir baladevo
vismaya-stimita-mūrtir ivāsīt ||18||

The “other forms” are now explained as follows
(anyarūpeṇa, yathā):

“How is it (hanta katham) that I have developed rati (me ratir udeti) for the calves (sa-vatse) and the cowherd boys (vatsa-pāla-paṭale) similar to my rati for Kṛṣṇa (atra)?” In this way (ity) Balarāma (baladevah) with indecision (aniścita-matih) remained struck with wonder (vismaya-stimita-mūrtir iva āsīt).

IV – Kṛṣṇa as the Viṣaya Ālambana

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- How has Balarāma's rati for Kṛṣṇa arisen in relation to the calves and cowherd boys?
- Stimita means stunned.
- Iva is used as an ornament of speech (and does mean "somewhat astonished.")
- In this example the object of affection or rati is still Kṛṣṇa but in the form of the calves and cowherd boys.

IV – Kṛṣṇa as the Viṣaya Ālambana

~~atha svarūpam—
āvṛtaṁ prakāṣaṁ ceti
svarūpam kathitaṁ dvidhā ||19||~~

The svaṛūpa as the ālambana is now discussed (~~atha svarūpam~~):

The svaṛūpa takes two forms (~~svaṛūpam dvidhā kathitaṁ~~): covered and manifested (~~āvṛtaṁ prakāṣaṁ ca iti~~).

IV – Kṛṣṇa as the Viṣaya Ālambana

atra āvṛtam –
anya-veśādinācchannaṁ
svarūpaṁ proktam āvṛtam ||20||

The covered svarūpa is explained (atra āvṛtam):

The svarūpa is called covered (svarūpaṁ āvṛtam
proktam) when it is covered or disguised (ācchannaṁ) by
others' clothing (anya-veśa ādinā).

IV – Kṛṣṇa as the Viṣaya Ālambana

tena, yathā –
mām snehayati kim uccair
mahileyam dvārakāvarodhe'tra
mām viditam kutukārthī
vanitā-veśo hariś carati ||21||

An example of a disguised svarūpa is given (~~tena, yathā~~):

Why does this queen (kim iyaṁ mahilā) in the inner chambers of Dvārakā (dvārakā avarodhe atra) attract me so much (mām uccaih snehayati)? Ah! I can understand (mām viditam) that Kṛṣṇa (harih) has assumed the dress of a queen (vanitā-veśah) out of curiosity (kutuka arthī) and is wandering about the palace (carati).

IV – Kṛṣṇa as the Viṣaya Ālambana

Jiva Goswami

- These are the words of Uddhava.
- The attraction caused by the queen is the same as that directed to the Lord.
- This incident is supported by the show of Kṛṣṇa's power of yoga-māyā in Dvārakā described in the Bhāgavatam:

IV – Kṛṣṇa as the Viṣaya Ālambana

Jiva Goswami

avyakta-lingam prakṛtiṣv

antaḥ-pura-grhādiṣu

kvacic carantam yogeśam

tat-tad-bhāva-bubhutsayā

Somewhere (kvacit) Kṛṣṇa, the Lord of mystic power (yogeśam), was moving about (carantam) in disguise (avyakta-lingam) among the homes of ministers and other citizens (prakṛtiṣu antaḥ-pura-grhādiṣu) in order to understand what each of them was thinking (tat-tad-bhāva-bubhutsayā). SB 10.69.36

IV – Kṛṣṇa as the Viṣaya Ālambana

prakāṭa-svarūpeṇa, yathā –
ayaṁ kambu-grīvaḥ kamala-kamanīyākṣi-paṭimā –
tamāla-śyāmāṅga-dyutir atitarāṁ chatrita-śirāḥ |
dara-śrī-vatsāṅkaḥ sphurad-ari-darādy-aṅkita-karaḥ
karoty uccair modam mama madhura-mūrtir madhu-ripuḥ ||22||

An example of the manifested svarūpa is given (prakāṭa-svarūpeṇa, yathā):

This sweet form (ayaṁ madhura-mūrtih) of the enemy of the demon Madhu (madhu-ripuḥ) gives me intense bliss (mama uccair modam karoty). He has a neck like a conch shell (kambu-grīvaḥ), beautiful eyes envied by the lotuses (kamala-kamanīya-akṣi-paṭimā), and the bodily glow of the dark tamāla tree (tamāla-śyāma-aṅga-dyutih). His head is sheltered by an umbrella (atitarāṁ chatrita-śirāḥ), His chest is marked with the śrīvatsa whorl (dara-śrī-vatsāṅkaḥ), and His hands are marked (aṅkita-karaḥ) with cakra, conch and other symbols (sphurad-ari-darādy).

IV – Kṛṣṇa as the Viṣaya Ālambana

Jiva Goswami

- These are also the words of Uddhava.
- Kṛṣṇa has extreme beauty in His eyes, which are desired by the lotuses (kamala-kamanīyākṣi-ṣaṭimā).
- The effulgence of His body shines like the blackness of the tamāla tree (tamāla-śyāmāṅga-dyutiḥ).
- There are other versions of the verse, but these have been rejected.

IV – Kṛṣṇa as the Viṣaya Ālambana

Jiva Goswami

- He has the mark of the Śrīvatsa, in the form of a whorl of very fine (dara), white hair.
- His hands are marked with the signs of the cakra (ari) and conch (dara).
- At all times (atitarām), His head is sheltered by an umbrella.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

atha tad guṇāḥ –
ayaṁ netā (suramyāṅgaḥ)²
(sarva-sal-lakṣaṇānvitaḥ)³
(ruciras)(tejasā)yukto⁵
(baliyān)(vayasānvitaḥ)||23||⁴
⁶ ⁷

The qualities of Kṛṣṇa will be described (atha tad guṇāḥ):
The hero Kṛṣṇa (ayaṁ netā) has beautiful limbs (suramyāṅgaḥ), has all auspicious bodily features (sarva-sal-lakṣaṇa-anvitaḥ), is pleasing to behold (ruciraḥ), possesses vitality (tejasā yuktaḥ), is strong (baliyān) and is endowed with ideal age (vayasānvitaḥ).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

Jiva Goswami

- Qualities function in two ways: as primary indicators and as secondary indicators.
- If we talk about the beautiful limbs of Kṛṣṇa, the emphasis is placed on the quality of Kṛṣṇa, the beautiful limbs.
- In this case, acting in a primary way, the quality acts as uddīpana.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

Jiva Goswami

- If we talk about beautiful-limbed Kṛṣṇa, the emphasis is on Kṛṣṇa, and the quality is secondary (intrinsic to His very self).
- The quality in this case acts as the ālambana.
- The qualities in their secondary function, acting as ālambana, will be described first.
- In this verse ayam netā means the hero or object of love, who is called Kṛṣṇa.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

(vividhādbhuta-bhāṣā-vit) 8
9 (satya-vākyaḥ) (priyam vadaḥ) 10
11 (vāvadūkaḥ) (supāṇḍityo) 12
13 (buddhimān) (pratibhānvitaḥ) ||24||
14

He knows a variety of astonishing languages (vividhādbhuta-bhāṣā-vit), is truthful (satya-vākyaḥ), speaks in a pleasing manner (priyam vadaḥ), is eloquent (vāvadūkaḥ), learned (supāṇḍityaḥ), intelligent (buddhimān), and filled with new ideas (pratibhānvitaḥ).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

15 (vidagdhaś) caturō (dakṣah)
16 kṛtajñah) (sudṛdha-vratah) | 19
18 (deśa-kāla-supātra-jñah) 20
21 (śāstra-cakṣuh) (śucih) (vaśī) || 25 ||
22 23

He is aesthetic (vidagdhaś), clever (caturah), skilful (dakṣah), and grateful (kṛtajñah). He keeps his vows (sudṛdha-vratah), is knowledgeable of time, place and person (deśa-kāla-supātra-jñah), sees through the eyes of scripture (śāstra-cakṣuh), is pure (śucih), and controls His senses (vaśī).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

24 (sthiro) 25 (dāntaḥ) 26 (kṣamā-śīle) 28
27 (gambhīro) (dhṛtimān) (samaḥ) 29
30 (vadānyo) (dhārmikah) (śūrah) 32
33 (karuṇo) (mānya-mānakṛt) ||26||
34 31

He is persevering (**sthiraḥ**), patient (**dāntaḥ**), tolerant (**kṣamā-śīlaḥ**), inscrutable (**gambhīraḥ**), steadfast (**dhṛtimān**), uniform (**samaḥ**), generous (**vadānyaḥ**), virtuous (**dhārmikah**), heroic (**śūrah**), compassionate (**karuṇah**), and respectful to persons worthy of respect (**mānya-mānakṛt**).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

(³⁵dakṣiṇo) (³⁶vinayī) (³⁷hrīmān)
(śaraṇāgata-pālakaḥ) | 38
39 (sukhī) (bhakta-suhṛt) (prema-
vaśyaḥ) (sarva-śubhaṅkaraḥ) ||27||
41 42 ↓ 40

He is compliant (**dakṣiṇaḥ**), modest (**vinayī**), bashful (**hrīmān**), the protector of those who take shelter of Him (**śaraṇāgata-pālakaḥ**), happy (**sukhī**), friend of the devotees (**bhakta-suhṛt**), controlled by love (**prema-vaśyaḥ**), and the benefactor of all (**sarva-śubhaṅkaraḥ**).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

(⁴³pratāpī)(⁴⁴kīrtimān)(⁴⁵rakta-
lokaḥ)(sādhu-samāśrayaḥ)| → 46
(nārī-gaṇa-manohārī) 47
(sarvārādhyāḥ)(samṛddhimān) ||28||
48 49

He is glorious (**pratāpī**), renowned (**kīrtimān**), the object of attraction for all (**rakta-lokaḥ**), the shelter of the devotees (**sādhu-samāśrayaḥ**), attractive to women (**nārī-gaṇa-manohārī**), worshipable by all (**sarvārādhyāḥ**), and endowed with the greatest wealth (**samṛddhimān**).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

⁵⁰
(varīyān) [?] īśvaraś ceti
guṇās tasyānukīrtitāḥ |
samudra iva pañcāśad
durvigāhā harer amī ||29||

He is the most important (varīyān) and the controller (īśvaraś ca). These fifty qualities (amī pañcāśad guṇāḥ) of Kṛṣṇa (tasya hareh) which have been listed (anukīrtitāḥ) are difficult to fathom (durvigāhā), like the ocean (samudrā iva).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

jīveṣu ete vasanto 'pi
bindu-bindutayā kvacit |
paripūrṇatayā bhānti
tatraiva puruṣottame ||30||

These qualities (ete) are present (vasantah) even in the jīvas (jīveṣu api) to a very small degree (bindu-bindutayā) now and then (kvacit). However, they are present in full (tatraiva paripūrṇatayā bhānti) in the Supreme Lord (puruṣottame).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

Jiva Goswami

- “Now and then” (kvacit) means that those jīvas who receive the mercy of the Lord exhibit the majority of these qualities.
- Even then, the qualities are present as small drops only.
- The qualities are present in others (who do not receive the Lord’s mercy) only as a mere semblance (ābhāsa).
- This implies that those qualities are not real.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

tathā hi pādme pārvatyaī
śīti-kaṇṭhena tad-guṇāḥ |
kandarpa-koti-lāvanya
ity ādyāḥ parikīrtitāḥ ||31||

In this way (tathā hi), in the Padma Purāṇa (pādme), Śiva tells Pārvatī (śīti-kaṇṭhena pārvatyaī parikīrtitāḥ) about the qualities of Kṛṣṇa (tad-guṇāḥ), starting with His beauty, which is greater than that of ten million Cupids (kandarpa-koti-lāvanya ity ādyāḥ).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

eta eva guṇāḥ prāyo
dharmāya vana-mālināḥ |
pr̥thivyā prathama-skandhe
prathayāñcakrire sphuṭam ||32||

The earth also (pr̥thivyā) describes (~~prathayāñcakrire~~) the qualities (eta eva guṇāḥ) of Kṛṣṇa (vana-mālināḥ) clearly (sphuṭam) and extensively (prāyah) in order to instruct the deity of dharma (dharmāya), in the First Canto (prathama-skandhe).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

Jiva Goswami

- ~~In this verse, dharmāya means “in order to teach the personification of dharma.”~~
- The dative case (dharmāya) is used according to the rule kriyārthopapadasya ca karmaṇi sthāninaḥ: dative case of a word is employed to denote the object of a suppressed infinitive. (Pāṇini 2.3.14)
- Thus dharmāya (dative case) means “The earth described Kṛṣṇa’s qualities for dharma,” or “The earth described Kṛṣṇa’s qualities in order to teach the deity Dharma.”

IV – Kṛṣṇa as the Viṣaya Ālambana
The Qualities of Kṛṣṇa as components of Viṣaya

yathā prathame –

satyaṁ śaucaṁ dayā kṣāntiḥ tyāgaḥ santoṣa ārjavam |
śamo damas tapaḥ sāmīyam titikṣoparatih śrutam ||33||

jñānam viraktir aiśvaryaṁ śauryaṁ tejo balaṁ smṛtiḥ |
svāntaryaṁ kauśalaṁ kāntir dhairyaṁ mārḍavam eva ca ||34||

prāgalbhyaṁ praśrayaḥ śīlaṁ saha oja balaṁ bhagaḥ |
gāmbhīryaṁ sthairyam āstikyaṁ kīrtir mano 'nahaṅkṛtiḥ ||35||

ime cānye ca bhagavan nityā yatra mahā-guṇāḥ |
prārthyā mahattvam icchadbhir na viyanti sma karhicit ||36||

In Him reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. SB 1.16.27-30

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

atha pañca-guṇā ye
syuh amśena giriśādiṣu ||37||

Now, five qualities of Kṛṣṇa (atha pañca-guṇā), which will also be present (ye syuh) in Śiva and others (giriśādiṣu) when they are the Lord's expansions (amśena), will be listed.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

Jiva Goswami

- Amśena here means “as His own expansions, where suitable.”
- “Others” (ādiṣu) indicates that the Lord Himself assumes the positions of Brahmā and others during some of Brahmās’ life-times.

SVCT

- Giriśa means Sadāśiva.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

51
(sadā svarūpa-samprāptah)
ξ { (sarva-jñō) (nitya-nūtanah) } ξ
(sac-cid-ānanda-sāndrāṅgah) 54
ξξ (sarva-siddhi-niṣevitah) ||38||

He is always situated in His eternal form (sadā svarūpa-samprāptah); He is omniscient (sarva-jñah); He is forever young (nitya-nūtanah); He has a body made of condensed eternity, knowledge and bliss (sac-cid-ānanda-sāndrāṅgah); and He possesses all siddhis (mystic powers) (sarva-siddhi-niṣevitah).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

Jiva Goswami

- In the case of the Supreme Lord, condensed (sāndra) means that He possesses a body (aṅgaḥ) endowed with eternity, knowledge and bliss without the presence of any other substance.
- In the case of Śiva, sāndra means that Śiva (Sadāśiva) possesses a body which has become very similar in nature to the Lord who is eternity, knowledge and bliss.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

aṭhocyante guṇāḥ pañca ye lakṣmīśādi-vartinah |

56 (avicintya-mahā-śaktiḥ) (koṭi-brahmāṇḍa-vigrahaḥ) ||39||

58 (avatārāvalī-bījaṁ) (hatāri-gati-dāyakaḥ) |

57
60 (ātmārāma-gaṇākarsīty) amī kṛṣṇe kilādbhutāḥ ||40||

Now will be listed (athocyante) the amazing qualities (guṇāḥ pañca) present in Kṛṣṇa but present also in Nārāyaṇa, and the puruṣāvatāras (ye lakṣmīśādi-vartinah). He has in-conceivable, great energies (avicintya-mahā-śaktiḥ); He is the form which expands over tens of millions of universes (koṭi-brahmāṇḍa-vigrahaḥ); He is the source of the numerous avatāras (avatārāvalī-bījaṁ); He rewards even the enemies He kills (hatāri-gati-dāyakaḥ); and He attracts the ātmārāmas (ātmārāma-gaṇākarsi). These qualities become even more astonishing in Kṛṣṇa (iti amī kṛṣṇe kila adbhutāḥ).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

Jiva Goswami

- Lakṣmīśa refers to Nārāyaṇa, the master of the spiritual realm of Vaikuṅṭha.
- The word ādi indicates the puruṣāvatāras and others.
- However, it ~~should be understood~~ here the inconceivable power is present in Nārāyaṇa but not the puruṣāvatāras, since He is their source.
- As the first puruṣāvatāra, He has a form which spreads itself throughout tens of millions of universes, since that is the function of Mahā-viṣṇu who glances over the material energy.

IV – Kṛṣṇa as the Viṣaya Alambana

The Qualities of Kṛṣṇa as components of Viṣaya

Jiva Goswami

- In the compound koti-brahmāṇḍa-vigrahaḥ the word vyāpī is missing.
- The phrase actually means koti-brahmāṇḍa-vyāpī-vigraha: He spreads himself throughout billions of universes.
- As Brahma-saṁhitā says:

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govīdam ādi-puruṣam tam aham bhajāmi

Brahmā and other lords of the mundane worlds (jagad-aṇḍa-nāthāḥ), appearing from the pores of hair (loma-vila-jā) of Mahā-Visnu (yasya), remain alive (jīvanti) as long as (avalambya) the duration of one exhalation (eka-niśvasita-kālam) of the latter [Mahā-Visṇu] (yasya). I adore (aham bhajāmi) the primeval Lord Govinda (tam govindam ādi-puruṣam) of whose subjective personality Mahā-Visṇu is the portion of portion (viṣṇur mahān sa iha yasya kalā-viśeṣo).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

Jiva Goswami

- The position as the origin of the avatāras applies to both Nārāyaṇa and the puruṣāvatāras, and to other suitable cases as well. (Nārāyaṇa is the source of the puruṣāvatāras. The puruṣāvatāras are the source of the līlavatāras.)
- He awards the goal (gati) of Svarga or other places to the enemies He kills.
- This goal is generally not possible for persons inimical to the Lord to attain by any other action except the Lord's.
- Usually, He condemns them.