

# 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

Jiva Goswami

- It is said in the Gītā:

tān ahaṁ dviṣataḥ krūrān  
saṁsāreṣu narādhamān  
kṣipāmy ajasram aśubhān  
āsuriṣv eva yoniṣu

I cast (ahaṁ kṣipāmy) those hateful, cruel (tān dviṣataḥ krūrān), and lowest of humans (saṁsāreṣu narādhamān), constantly doing evil (ajasram aśubhān), into repeated birth and death in the wombs of demons (āsuriṣv eva yoniṣu).

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āsūrīm yonim āpannā  
mūḍhā janmani janmani  
mām aprāpyaiva kaunteya  
tato yānty adhamām gatim

Taking birth as demons (āsūrīm yonim āpannā) birth after birth (janmani janmani), these fools (mūḍhā), not attaining My mercy at all (mām aprāpyaiva), then go to the lowest status of life (tato yānty adhamām gatim), O son of Kuntī (kaunteya). BG 16.19-20

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- Attracting the ātmārāmas is shown in many places in the Bhāgavatam, including the Third Canto, with the narration of the Kumāras, who became attracted to the fragrance of the Lord's feet decorated with tulasī.
- These qualities become even more amazing in Kṛṣṇa (kṛṣṇe kilādbhutāh) since He becomes absorbed in the role of an ordinary human when He appears on earth (and yet still possesses these powers).  
*avīncatya mahā - śaktiḥ* *avatāra eva li bīṣaḥ .*
- “Possessing inconceivable powers” and “being the origin of the avatāras” are qualities which also belong to Kṛṣṇa, since He is Svayam Bhagavān, the Original Supreme Lord.

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- One can consult the Bhagavat-sandarbha if one wishes to know about Kṛṣṇa's position as Svayam Bhagavān.
- Though the puruṣāvatāras spread Themselves over all the universes in Their expansions, Kṛṣṇa spreads Himself throughout Vaikunṭha (as Nārāyaṇa expansions).
- Kṛṣṇa is most astonish-ing because He awards the goal of liberation and even bhakti to those He kills.

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- Thus, since Kṛṣṇa's ability to astonish by His display of those qualities surpasses even that of Nārāyaṇa, it should also be understood that there is total lack of these qualities in Śiva and others who are expansions.
- It should be understood however that these qualities are not at all causes of amazement for those who relish Kṛṣṇa (since they are absorbed in His sweet-ness).

## IV – Kṛṣṇa as the Viṣaya Ālambana

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yan martya-līlaupayikaṁ sva-yoga-  
māyā-balaṁ darśayatā grhītam  
vismāpanaṁ svasya ca saubhagarddheḥ  
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes (yat  
martya-līlā-<sup>ṅ</sup>upayikaṁ) to show the full capacity of his yoga-  
māyā (darśayatā sva-yoga-māyā balaṁ). That form astonishes  
(vismāpanaṁ) even the lord of Vaikuṅṭha (svasya). It is the  
pinnacle of auspicious qualities (paraṁ padaṁ saubhaga-  
rddeh) and enhances the beauty of his ornaments (bhūṣaṇa-  
bhūṣaṇa-aṅgam). SB 3.2.12



# IV – Kṛṣṇa as the Viṣaya Ālambana

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gopyas tapaḥ kim acarān yad amuṣya rūpaṁ  
lāvaṇya-sāram asamordhvam ananya-siddham  
dr̥gbhiḥ pibanty anusavābhinavaṁ durāpam  
ekānta-dhāma yaśasaḥ śrīya aiśvarasya

What (**kim**) austerities (**tapaḥ**) must the gopīs (**gopyaḥ**) have performed (**acarān**)! With their eyes (**dr̥gbhiḥ**) they always drink (**pibanti**) the nectar of Lord Kṛṣṇa’s form (**amuṣya rūpaṁ**), which is the essence of loveliness (**yad lāvaṇya-sāram**) and is not to be equaled or surpassed (**asama-urdhvam**). That loveliness is the only abode (**ekānta-dhāma**) of beauty (**śrīyaḥ**), fame (**yaśasaḥ**), and opulence (**aiśvarasya**). It is self-perfect (**ananya-siddham**), ever fresh (**anusava-abhinavaṁ**), and extremely rare (**durāpam**). SB

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#### SVCT

- Though these are the qualities of Nārāyaṇa, they become even more astonishing in Kṛṣṇa (kṛṣṇe 'khilādbhutāḥ).
- Kṛṣṇa, like Nārāyaṇa, has inconceivable, great powers, but Kṛṣṇa's powers are even more astonishing.
- The Brahmā-mohana pastime is an example, in which Kṛṣṇa produced all the spiritual and material worlds in many forms.

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#### SVCT

- Though spread through the universes, Kṛṣṇa is also spread throughout the spiritual world as well.
- Though he is merciful to the enemies He kills, He gives them even liberation and bhakti.
- And though attractive to ātmārāmas, Kṛṣṇa is attractive even to the Lord of Vaikuṅṭha.
- For instance it is said:

## IV – Kṛṣṇa as the Viṣaya Ālambana

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SVCT

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māyā-balaṁ darśayatā gr̥hītam  
vismāpanaṁ svasya ca saubhagarddheḥ  
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes (**yat martya-līlā-upayikaṁ**) to show the full capacity of his yoga-māyā (**darśayatā sva-yoga-māyā balaṁ**). That form astonishes (**vismāpanaṁ**) even the lord of Vaikuṅṭha (**svasya**). It is the pinnacle of auspicious qualities (**paraṁ padaṁ saubhagarddheḥ**) and enhances the beauty of his ornaments (**bhūṣaṇa-bhūṣaṇa-aṅgam**). SB 3.2.12

## IV – Kṛṣṇa as the Viṣaya Ālambana

### The Qualities of Kṛṣṇa as components of Viṣaya

SVCT

dvijātmajā me yuvayor didṛkṣuṇā  
mayopanītā bhuvi dharma-guptaye  
kalāvatīrṇāv avaner bharāsurān  
hatveha bhūyas tvarayetam anti me

Lord Mahā-Viṣṇu said: I brought (**mayā upanītā**) the brāhmaṇa's sons here (**dvijātmajā**) because I wanted to see the two of you (**me yuvayor didṛkṣuṇā**), who have appeared with Your śaktis (**kalā avatīrṇāu**) on the earth (**bhuvi**) to save the principles of religion (**dharma-guptaye**). Having killed the demons (**asurān hatvā**), the burden of the earth (**avaner bhara**), make them quickly come to Me (**iha bhūyas tvarayā itam anti me**). SB 10.89.58

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

sarvādbhuta-camatkāra-līlā-kallola-vāridhiḥ |  
atulya-madhura-prema-mandita-priya-maṇḍalah ||41||

trijagan-mānasākarsi-muralī-kala-kūjitaḥ |  
asamānordhva-rūpa-śrī-vismāpita-carācaraḥ ||42||

līlā-premnā priyādhikyam mādhyam veṇu-rūpayoḥ |  
ity asādhāraṇam proktaṁ govindasya catustayam ||43||

The four extraordinary qualities possessed by Govinda alone are as follows (asādhāraṇam proktaṁ govindasya catustayam). He is a wave-filled ocean (kallola-vāridhiḥ) of the most astonishing display of pastimes (sarvādbhuta-camatkāra-līlā). He is surrounded by loving associates (priya-maṇḍalah) decorated with (mandita) incomparably sweet prema (atulya-madhura-prema). He plays sweet notes (kala-kūjitaḥ) on His flute (muralī) which attract all the minds in the three worlds (trijagat-mānasa-ākarsi). He astonishes (vismāpita) all moving and non-moving entities (cara-acaraḥ) with the beauty of His form (rūpa-śrī) to which there is no equal or superior (asamānordhva). His extraordinary qualities are His special pastimes, His devotees endowed with abundant prema (līlā-premnā priyādhikyam), the sweetness of His flute and the sweetness of His form (mādhyam veṇu-rūpayoḥ).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### The Qualities of Kṛṣṇa as components of Viṣaya Jiva Goswami

- These will be discussed when illustrations are given.
- The four phrases describing Kṛṣṇa are bahuvr̥hi compounds with a pos-sessive sense.
- At the end, the author repeats the four qualities in summary.
- His first quality is His līlā. Secondly, ~~accompanying~~ Him is an abundance of dear devotees filled with prema (premnā priyādhikyam).

## IV – Kṛṣṇa as the Viṣaya Ālambana

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- The sweetness of His flute is the third quality.
- The sweetness of His form is the fourth quality.
- Having listed these qualities, the author boldly asserts that these are most extraordinary, out of reference to some particular knowledge, which was previously stated:



# IV – Kṛṣṇa as the Viṣaya Ālambana

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siddhāntatas tv abhede 'pi  
śrīśa-kṛṣṇa-svarūpayoḥ |  
rasenotkṛṣyate kṛṣṇa-rūpam  
eṣā rasa-sthitih ||

Though the forms of Viṣṇu and Kṛṣṇa are non-different according to the statements of scripture (siddhāntatas tu abhede api śrīśa-kṛṣṇa-svarūpayoḥ), Kṛṣṇa's form is shown to be superior because of His rasas (rasena utkṛṣyate kṛṣṇa-rūpam), which are endowed with the highest type of prema (implied). The very nature of His rasas shows Kṛṣṇa's form to be superior (eṣā rasa-sthitih). BRS 1.2.59

## IV – Kṛṣṇa as the Viṣaya Ālambana

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evam gunās catur-bhedās  
catuḥ-ṣaṣṭir udāhṛtāḥ |  
sodāharanam eteśām  
lakṣaṇam kriyate kramāt ||44||

The sixty-four qualities (evam eteśām catuḥ-ṣaṣṭir gunāḥ)  
in four divisions (catur-bhedāḥ) will each be described  
(lakṣaṇam kriyate kramāt) with examples (sa  
udāharanam).

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- The four divisions are: the first fifty qualities, the second five qualities, the third five qualities, and the last four qualities.
- For the four classes of qualities, examples are given by quoting au-thoritative statements.
- These are from scriptures, commentaries on the scriptures, testimonies of the great devotees following after the scriptures, and statements in agreement with those.

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- These are of two types: those which astonish by presenting aspects of Kṛṣṇa as the Lord, and those which astonish by presenting Kṛṣṇa's human pastimes.
- Even though Kṛṣṇa is God, His human pastimes also cause astonishment.

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- Thus it is said:

sthity-udbhavāntaṁ bhuvana-trayasya yaḥ  
samīhite 'nanta-guṇaḥ sva-līlayā  
na tasya citraṁ para-pakṣa-nigrahas  
tathāpi martyānuvidhasya varṇyate

For Him who (yaḥ) orchestrates (samīhite) the creation,  
maintenance and destruction (sthity-udbhava-antaṁ) of the three  
worlds (bhuvana-trayasya) and who possesses unlimited spiritual  
qualities (ananta-guṇaḥ), it is hardly amazing that He (na tasya  
citraṁ) subdues an opposing party (para-pakṣa-nigrahaḥ). Still  
(tathāpi), when the Lord does so (sva-līlayā), imitating human  
behavior (martya anuvidhasya), sages glorify His acts (varṇyate).

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prapañcam niṣprapañco 'pi viḍambayasi bhū-tale  
prapanna-janatānanda-sandoham prathitum prabho

“My dear master (prabho), although You have nothing to do with material existence (niṣprapañcaḥ api), You come to this earth (bhū-tale) and imitate (viḍambayasi) material life (prapañcam) just to expand (prathitum) the varieties of ecstatic enjoyment (ānanda-sandoham) for Your surrendered devotees (prapanna-janatā). SB 10.14.37

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- Similarly, the earth describes the qualities of the Lord in SB 1.16.27 quoted in the text earlier and as well there are examples such as paśya vindhya-girito 'pi garisṭham cited in BRS 2.1.61 in this text itself.