

# 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

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18. Sudṛḍha-vrataḥ – Fixed in  
Vows

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 18. Sudṛḍha-vrataḥ – Fixed in Vows

sudṛḍha-vrataḥ –  
pratiññā-niyamau yasya  
satyau sa sudṛḍha-vrataḥ ||94||

A person who is true (yasya satyau) to his promises (pratiññā) and to his perpetual vows (niyamau) is called “fixed in vows (sah sudṛḍha-vrataḥ)”.

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 18. Sudṛḍha-vrataḥ – Fixed in Vows

tatra satya-pratijño, yathā hari-vaṁśe –  
na deva-gandharva-gaṇā na rākṣasā  
na cāsurā naiva ca yakṣa-pannagāḥ |  
mama pratijñām apahantum udyatā  
mune samarthāḥ khalu satyam astu te ||95||

Being true to His promises is illustrated in Hari-vaṁśa (2.68.38) –  
O Nārada (mune)! All of the devas, Gandharvas (deva-gandharva-gaṇā), Rākṣasas (rākṣasā), asuras (asurā), Yakṣas and Pannagas (yakṣa-pannagāḥ) are trying (udyatā) to make Me break My promise (mama pratijñām apahantum), but they cannot do so (na khalu samarthāḥ). May My promise to you be fruitful (satyam astu te)!

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 18. Sudṛḍha-vrataḥ – Fixed in Vows

- Mune (O muni) in the verse is an address to Nārada.
- Satyam means a vow, according to Amara-kośa: satyam śapatha-tathyayoḥ: satya means a vow or the truth.

## IV – Kṛṣṇa as the Viṣaya Alambana

### 18. Sudṛḍha-vrataḥ – Fixed in Vows

yathā vā –

sa-helam ākhaṇḍala-pāṇḍu-putrau  
vidhāya kamsārīr apārijātau |  
nija-pratijñām saphalām dadhānaḥ  
satyām ca kṛṣṇām ca sukhām akārsīt ||96||

Another example:

Very easily (sa-helam) Kṛṣṇa, the enemy of Kamsa (kamsa ariḥ), made Indra bereft of the Pārijāta tree (apārijātau) and pleased Satyabhāmā (satyām ca). He also made Yudhisthira devoid of enemies (ākhaṇḍala-pāṇḍu-putrau apārijātau vidhāya) and pleased Draupadī (kṛṣṇām ca sukhām akārsīt). In this way, He fulfilled (saphalām dadhānaḥ) His promises (nija-pratijñām).



## IV – Kṛṣṇa as the Viṣaya Ālambana

### 18. Sudṛḍha-vrataḥ – Fixed in Vows

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- In the case of Indra the word apārijāta means “devoid of the pārijāta tree.”
- In the case of Yudhiṣṭhira, apārijāta means “without any enemies.”
- Why is sukhām declined in the feminine singular?
- Amara-kośa says atha trisu dravye pāpaṁ puṇyaṁ sukhādi ca: such words as pāpa, puṇya and sukha should be declined in the singular in all genders.

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 18. Sudṛḍha-vrataḥ – Fixed in Vows

satya-niyamo, yathā –  
girer uddharanam kṛṣṇa  
duṣkaram karma kurvatā |  
mad-bhaktah syān na duḥkhīti  
sva-vratam vivṛtam tvayā ||97||

An example of being true to perpetual vows:

O Kṛṣṇa (kṛṣṇa)! You vowed (sva-vratam) that Your devotee will never suffer (mad-bhaktah syāt na duḥkhi  
iti). You have illustrated that (tvayā vivṛtam) by performing (kurvatā) the difficult task (duṣkaram karma) of lifting Govardhana Hill (girer uddharanam).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 18. Sudṛḍha-vrataḥ – Fixed in Vows

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- The difference between satya-niyama and pratijñā is that satya-niyama is a constant vow whereas pratijñā is an occasional promise.
- This verse is the statement of Indra.

# IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as  
components of Viṣaya

19. Deśa-kāla-supātraññah – The  
knower of place, time and person

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 19. Deśa-kāla-supātrajñah – The knower of place, time and person

deśa-kāla-supātrajñah –  
deśa-kāla-supātrajñas tat-  
tad-yogya-kriyā-kṛtiḥ ||98||

The knower of place, time and person (deśa-kāla-supātra-  
jñah) is one who performs actions suitable to the time,  
place and person (tat-tad-yogya-kriyā-kṛtiḥ).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 19. Deśa-kāla-supātrajñah – The knower of place, time and person

Jiva Goswami

- The suitability of time and place is based on the suitable person.
- Here the suitability of the person (supātra) is specifically mentioned to show that it is the major element, because if the persons are unqualified, then place and time are of little value.
- Thus, the word supātra is used instead of pātra to emphasize the importance of qualification of the candidate.

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 19. Deśa-kāla-supātrajñah – The knower of place, time and person

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- Only one quality is mentioned (su, well qualified), but this indicates all qualities which make the candidate suitable.
- One should also understand that the expert person will understand all the qualities of place and time which make them suitable.

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 19. Deśa-kāla-supātrajñah – The knower of place, time and person

yathā –

śaraj-jyotsnā-tulyah katham api paro nāsti samayah  
trilokyām ākrīḍah kvacid api na vṛndāvana-samah |  
na kāpy ambhojāksī vraja-yuvati-kalpeti vimrśan  
mano me sotkaṅṭham muhur ajani rāsotsava-rase ||99||

There is no time compared (katham api paro samayah nāsti) to the autumn season in the moon-light (śaraj-jyotsnā-tulyah). There is not place of amusement (na kvacid api ākrīḍah) equal to Vṛndāvana (vṛndāvana-samah) in the three worlds (trilokyām). There are no lotus-eyed women (na kāpy ambhojāksī) like the young women of Vraja (vraja-yuvati-kalpeti). Considering this (vimrśan), My heart (me manah) longs (sa utkaṅṭham muhur ajani) for the taste of the rāsa dance (rāsotsava-rase).



## IV – Kṛṣṇa as the Viṣaya Ālambana

### 19. Deśa-kāla-supātrajñah – The knower of place, time and person

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- This verse illustrates how Kṛṣṇa is expert at judging suitable time, place and person for the rāsa dance.
- This statement occurs in a discussion when Kṛṣṇa speaks to Uddhava in Mathurā.

# IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as  
components of Viṣaya

20. śāstra-cakṣuh – A Person with  
the Eyes of Scriptures

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 20. śāstra-cakṣuḥ – A Person with the Eyes of Scriptures

śāstra-cakṣuḥ –  
śāstrānusāri-karmā yah  
śāstra-cakṣuḥ sa kathyate ||100||

A person with “the eyes of scripture” (śāstra-cakṣuḥ sa  
kathyate) is the person who (yah) performs his actions  
according to the rules of scripture (śāstra anusāri-karmā).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 20. śāstra-cakṣuḥ – A Person with the Eyes of Scriptures

yathā –

abhūt kām̐sa-rip̐ora netraṁ  
śāstraṁ evār̐tha-dr̐ṣṭaye |  
netrāmbujāṁ tu yuvatī-  
vṛ̐ndān māḍāya kevalam ||101||

The eyes of scripture (śāstraṁ netraṁ) which belong to Kṛṣṇa, the enemy of Kām̐sa (kām̐sa-rip̐oh), exist only to see the practical action in a given situation (ar̐tha-dr̐ṣṭaye eva abhūt), and His lotus eyes exist (netrāmbujāṁ tu) only to bewilder (māḍāya kevalam) the young women (yuvatī-vṛ̐ndān).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 20. śāstra-cakṣuḥ – A Person with the Eyes of Scriptures

Jiva Goswami

- This is a statement made by someone in a joking mood.
- To see what is practical (artha-dṛṣṭaye) means to see the auspicious and inauspicious elements of a given situation.

# IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as  
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21. śuciḥ – Purity

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 21. śuciḥ – Purity

śuciḥ –

pāvanaś ca viśuddhaś cety  
ucyate dvividhaḥ śuciḥ |  
pāvanaḥ pāpa-nāśī syād  
viśuddhas tyakta-dūṣaṇaḥ ||102||

There are two types of purity (dvividhaḥ śuciḥ ucyate):  
pāvana and viśuddha (pāvanaś ca viśuddhaś ca ity).  
Pāvana means he who destroys sin (pāvanaḥ pāpa-nāśī  
syād) and viśuddha means he who is without faults  
(viśuddhas tyakta-dūṣaṇaḥ).

## IV – Kṛṣṇa as the Viṣaya Alambana

### 21. śuciḥ – Purity

tatra pāvano, yathā pādme –  
tam nirvyājam bhaja guṇa-nidhim pāvanam pāvanānām  
śraddhā-rajyan-matir atitarām uttamah-śloka-maulim |  
prodyann antah-karaṇa-kuhare hanta yan-nāma-bhānor  
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāsim ||103||

Purification of sin (pāvana) is illustrated in the Padma Purāṇa:--  
With intellect purified by faith (śraddhā-rajyat-matih) and all sincerity (nirvyājam), please intently worship (atitarām bhaja) Kṛṣṇa, an ocean of good qualities (tam guṇa-nidhim), whose glory destroys all darkness (uttamah-śloka-maulim), who purifies those who purify others (pāvanam pāvanānām). When just the semblance of His name (yan-nāma-bhānor ābhāso 'pi) appears (prodyann) in the heart (antah-karaṇa-kuhare), it destroys (kṣapayati) the greatest accumulation of sins (mahā-pātaka-dhvānta-rāsim), just as the light prior to the rising of the sun destroys all darkness.



## IV – Kṛṣṇa as the Viṣaya Ālambana

### 21. śuciḥ – Purity

Jiva Goswami

- This is an instruction of Vidura to Dhṛtarāṣṭra.
- One should understand the semblance of the name of the Lord (namābhāsa) from the following verse from the Padma Purāṇa:

namaikaṁ yasya vāci smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā  
śuddham vā 'śuddha-varṇam vyavahita-rahitaṁ tārayaty eva satyam

Even chanting purely or impurely (śuddham vā aśuddha-varṇam) one  
name of the Lord (yasya vāci nāma ekaṁ) completely (vyavahita-  
rahitaṁ), entering the ear (śrotra-mūlaṁ gataṁ yā) and penetrating the  
mind (smaraṇa-patha-gataṁ), will certainly deliver a person (tārayaty eva  
satyam).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 21. śuciḥ – Purity

viśuddho, yathā –  
ḷapaṭam ca haṭhaś ca nācyute  
bata satrājiti nāpy adīnatā |  
katham adya vrthā syamantaka  
prasabham kaustubha-sakhyam icchasi ||104||

Viśuddha (faultlessness) is illustrated as follows:

O Syamantaka jewel (syamantaka)! There is no deception (na  
ḷapaṭam) in Kṛṣṇa (acyute) to try to take you from Satrājiti  
(haṭhaś), and there is plenty of miserliness (na apy adīnatā) in  
Satrājiti (satrājiti) to keep you. Then why do you desire (katham  
icchasi) so forcibly (prasabham) to make a friendship with the  
Kaustubha (kaustubha-sakhyam) jewel today (adya)?

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 21. śuciḥ – Purity

#### Jiva Goswami

- This a derisive statement made by Uddhava to Satrājīit.
- Amara-koṣa says prasabhas tu balātkāro haṭha: prasabha means force or violence (haṭha).
- Haṭha is in the masculine.
- Prasabham here means “with force or violence” according to the rule ar-śādibhyo ’c.

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The Qualities of Kṛṣṇa as  
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22. Vaśī – Subjugator

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 22. Vaśī – Subjugator

vaśī

vaśī jitendriyaḥ proktaḥ ||105||

A subjugator is one (vaśī proktaḥ) who controls his  
senses (jitendriyaḥ).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 22. Vaśī – Subjugator

yathā prathame –  
uddāma-bhāva-piśunāmala-valgu-hāsa-  
vrīḍāvaloka-nihato madano 'pi yāsām |  
sammuhya cāpam ajahāt pramadottamās tā  
yasyendriyaṃ vimathitum kuhakair na śekuḥ ||106||

This is illustrated in the First Canto:-

Although the queens' (**yāsām pramada uttamā**) beautiful smiles (**valgu-hāsa**) and furtive glances (**vrīḍa avaloka**) were all spotless (**amala**) and exciting (**piśuna**), and signified deep love (**uddāmabhāva**), and although they could conquer Cupid himself (**madanah nihato 'pi**) by making him give up (**ajahāt**) his bow (**cāpam**) in frustration (**sammuhya**), those who approached him with false smiles and glances (**kuhakair**) could not agitate (**vimathitum na śekuḥ**) the senses of the Lord (**yasya indriyaṃ**).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 22. Vaśī – Subjugator

Jiva Goswami

- Cupid (madanah) was smitten by the queens' smiles and bash-ful glances (hāsa-vrīḍāvaloka), indicating (piśuna) deep love (uddāma-bhāva), which were pure and attractive (amala-valgu).
- The strength of Cupid's weapons which cause desire disap-peared on seeing the queens' intense love.
- This means that, being bewildered, he did not use his bow for firing arrows to inflame passion (sammuhya capām ajahāt).

## IV – Kṛṣṇa as the Viṣaya Ālambana

### 22. Vaśī – Subjugator

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- Thus, it is also said bhrū-pallavaṁ dhanur apāṅga-taraṅgitāni vāṇaḥ: their brows were bows and their glances were the arrows. (Gīta-govinda 3.13)
- This is an image to show the great attractiveness of the queens.
- Such queens had reached the most excellent position by their display of bliss arising from their exalted prema (pramadottamāḥ).



## IV – Kṛṣṇa as the Viṣaya Ālambana

### 22. Vaśī – Subjugator

Jiva Goswami

- In their group, some women, desiring a position similar to those queens who had a high level of spontaneous prema, could not bewilder the senses of Kṛṣṇa to the same degree as the queens did, with their smiles and glances, which were some-what false because of lacking the prema of the exalted queens (kuhakaiḥ).
- However, they could bewilder the senses of Kṛṣṇa according to their level of prema.