

Bhakti-Rasāmṛta-Sindhu

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The Southern Section

Defining the Components of
Rasa

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

1. Suramyāṅgaḥ: Beautifully-
limbed

IV – Kṛṣṇa as the Viṣaya Ālambana

1. Suramyāṅgaḥ: Beautifully-limbed

ślāghyāṅga-sanniveśo yah
suramyāṅgaḥ sa kathyate ||45||

A person who (yah) is endowed with praiseworthy bodily parts (ślāghya aṅga-sanniveśah) is called “beautifully-limbed (suramyāṅgaḥ sah kathyate).”

IV – Kṛṣṇa as the Viṣaya Ālambana

1. Suramyāṅgaḥ: Beautifully-limbed

mukhaṁ candrākāraṁ karabha-nibham uru-dvayam idaṁ
bhujau stambhārambhau sarasija-vareṇyaṁ kara-yugam |
kavāṭābham vakṣaḥ-sthalaṁ aviraḷaṁ śroni-phalakaṁ
parikṣāmo madhyaḥ sphurati murahantur madhurimā ||46||

What sweetness (madhurimā) the form of Murāri reveals (sphurati murahantur). His face is like the moon (mukhaṁ candrākāraṁ). His thighs are like elephant trunks (karabha-nibham uru-dvayam). His arms (bhujau) are as sturdy as the bases of pillars (stambhārambhau). His hands (kara-yugam) are the object of praise for lotuses (sarasija-vareṇyaṁ). His chest is as broad as a door (kavāṭābham vakṣaḥ-sthalaṁ). His hips are massive (aviraḷaṁ śroni-phalakaṁ) and His waist is thin (parikṣāmo madhyaḥ).

IV – Kṛṣṇa as the Viṣaya Ālambana

1. Suramyāṅgaḥ: Beautifully-limbed

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- As was explained previously, though the Lord cannot really be compared to material things, such as the moon, these examples are given so that ordinary people can begin to understand the glories of the Lord.
- But when the Lord's intimate associates give descriptions of the Lord, comparing Kṛṣṇa's features to the moon and other objects, it should be understood in all cases that the moon and other objects of comparison are His spiritual vibhūtis directly participating in His pastimes.

IV – Kṛṣṇa as the Viṣaya Ālambana

1. Suramyāṅgaḥ: Beautifully-limbed

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- The verses will be given as illustrations without further regard for this fact.
- Aviralam (compact) means that because of the massive nature of His hips, it is impossible to consider it in parts.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as components of Viṣaya

2. sarva-sal-lakṣaṇānvitah: Kṛsna's
body is endowed with all of the
auspicious features.

IV – Kṛṣṇa as the Viṣaya Ālambana

2. sarva-sal-lakṣaṇānvitah: Kṛṣṇa's body is endowed with all of the auspicious features.

tanau guṇottham aṅkottham
iti sal-lakṣaṇam dvidhā ||47||

Good indications or auspicious characteristics (sal-lakṣaṇam) are of two types (dvidhā): bodily features (tanau guṇottham) and the markings on the hands and feet (tanau aṅkottham iti).

IV – Kṛṣṇa as the Viṣaya Ālambana

2. sarva-sal-lakṣaṇānvitaḥ: Kṛṣṇa's body is endowed with all of the auspicious features.

guṇottham syād guṇair yogo
raktatā-tuṅgatādibhiḥ ||48||

Guṇottham (guṇottham) refers to (syād) such things as redness or elevation of a limb (yogo raktatā-tuṅgatā ādibhiḥ guṇaih).

IV – Kṛṣṇa as the Viṣaya Ālambana

2. sarva-sal-lakṣaṇānvitaḥ: Kṛṣṇa's body is endowed with all of the auspicious features.

aṅkottham –
rekḥāmayam rathāṅgādi syād
aṅkottham karādiṣu ||50||

Aṅkottham refers to (aṅkottham syād) lines (rekḥāmayam) such as a cakra (rathāṅgādi) on the hands or feet (karādiṣu).

IV – Kṛṣṇa as the Viṣaya Ālambana

2. sarva-sal-lakṣaṇānvitaḥ: Kṛṣṇa's body is endowed with all of the auspicious features.

yathā –

karayoḥ kamalaṁ tathā rathāṅgaṁ
sphuṭa-rekhāmayam ātmajasya paśya |
pada-pallavayoś ca vallavendra
dhvaja-vajrāṅkuśa-mīna-paṅkajāni ||51||

O king of the cowherd men (vallavendra)! See (paśya), on the hands of your child (ātmajasya karayoḥ), there are clear lines (sphuṭa-rekhāmayam) of the lotus and cakra (kamalaṁ tathā rathāṅgaṁ), and on His feet (pada-pallavayoś ca) there are marks of a flag, thunderbolt (dhvaja-vajra), goad (aṅkuśa), fish (mīna) and a lotus (paṅkajāni).

IV – Kṛṣṇa as the Viṣaya Ālambana

2. sarva-sal-lakṣaṇānvitaḥ: Kṛṣṇa's body is endowed with all of the auspicious features.

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- In this verse, one elderly gopī speaks.
- The list of lines is representative only, not complete.
- From works like the Padma Purāṇa one should understand that there are other remarkable lines as well.
- In the Padma Purāṇa Brahmā speaks.
- “Listen, Nārada. I will tell you about the marks on the Lord's feet.
- I have previously told you about the unlimited avatāras of Kṛṣṇa, who is full of bliss.

III – Definition of Vibhāva

A. Ālambana

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- Later I will say that Kṛṣṇa is the original form of God.
- Kṛṣṇa has appeared on earth for assisting the devatās and sages and out of desire to see His own dear devotees.
- I (and no one else) know the marks by which the Lord who is most affectionate to His devotees can be known.
- I speak the truth, for I have seen sixteen marks on His feet.
- On His right foot are eight marks and on His left foot are seven marks.

IV – Kṛṣṇa as the Viṣaya Ālambana

2. sarva-sal-lakṣaṇānvitah: Kṛṣṇa's body is endowed with all of the auspicious features.

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- O best of Vaiṣṇavas! On his right foot can be seen the marks of the flag^①, lotus^②, thunderbolt^③, goad^④, barley^⑤ corn^⑥, svastika^⑦, an upward line and an octagon^⑧.
- O best of the Vaiṣṇavas! Now I will tell you about the seven marks on His left foot.
- There is a rain-bow^①, a triangle^②, a pot^③, a crescent moon^④, a compass^⑤, a fish^⑥ and a hoof print of a cow^⑦.
- Whenever one sees these marks on the feet of someone, O learned sage, without doubt the supreme Brahman has taken birth on earth as that person.

IV – Kṛṣṇa as the Viṣaya Ālambana

2. sarva-sal-lakṣaṇānvitaḥ: Kṛṣṇa's body is endowed with all of the auspicious features.

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- O best of Vaiṣṇavas, two, three, four or five of these marks will sometimes be found on the feet of Kṛṣṇa's avatāras.
- Hear about the sixteen marks, O best of the sages among the devatās.
- Sometimes a mark resembling a ⁽¹⁶⁾jambu fruit will be seen."
- From other scriptures, from the tāpanīs, āgamas and the Varāha Purāṇa it is understood that there are also signs of the conch, cakra and umbrella on His feet.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

3. Rucirah – Blissful to the vision
through His beauty

IV – Kṛṣṇa as the Viṣaya Ālambana

3. Rucirah – Blissful to the vision through His beauty

rucirah –
saundaryeṇa dṛg-ānanda-kārī rucira ucyate ||52||

Rucira means (rucira ucyate) “He gives bliss to the eye
(dṛg-ānanda-kārī) by His beauty (saundaryeṇa).”

IV – Kṛṣṇa as the Viṣaya Ālambana

3. Rucirah – Blissful to the vision through His beauty

yathā –

yad dharma-sūnor bata rājasūye
nirīkṣya dr̥k-svastyayanam tri-lokah |
kārtsnyena cādyeha gataṁ vidhātur
arvāk-sṛtau kauśalam ity amanyata ||53||

At the rājasūya sacrifice of Yudhiṣṭhira (dharma-sūnoh rājasūye), all the people of the universe, seeing the form of the Lord (tri-lokah yad nirīkṣya) which created auspiciousness in all directions (dr̥k-svastyayanam), considered that the skill of the creator (amanyata vidhātuh kauśalam) in making the most beautiful objects (kārtsnyena gataṁ ca) in the recent universe (iha) was nullified completely (kārtsnyena arvāk-sṛtau) at that time (adya). SB (3.2.13)

IV – Kṛṣṇa as the Viṣaya Ālambana

3. Rucirah – Blissful to the vision through His beauty

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- They realized (amanyata) that whatever skill Brahmā had utilized in previous creations was included in the beauty of Kṛṣṇa.
- Everything was included within one fraction of the beauty of Kṛṣṇa.

SVCT

- The verse states that the Lord is also Brahmā's creation, though factually Brahmā is not the creator of the Lord.

IV – Kṛṣṇa as the Viṣaya Ālambana

3. Rucirah – Blissful to the vision through His beauty

yathā vā –

aṣṭānām danujabhid-aṅga-paṅkajānām
ekasmin katham api yatra ballavīnām |
lolākṣi-bhramara-tatiḥ papāta tasmān
notthātum dyuti-madhu-paṅkilāt kṣamāsīt ||54||

Or, another example:

If the bee-like eyes (yatra lolākṣi-bhramara-tatiḥ) of the gopīs (ballavīnām) fall upon (papāta) one among (katham api ekasmin) the eight (aṣṭānām) lotus-like bodily parts (aṅga-paṅkajānām) of Kṛṣṇa, the enemy of the Dānavas (danujabhid), they will not be able to rise (na utthātum kṣama āsīt) from the thick honey (madhu-paṅkilāt) of His beauty (dyuti).

IV – Kṛṣṇa as the Viṣaya Ālambana

3. Rucirah – Blissful to the vision through His beauty

Jiva Goswami

- Since the first of the two examples is a mixture of rucira with suramyāṅga, the author, not being satisfied, gives a pure example in verse 54.
- The eight lotus-like parts of Kṛṣṇa's body are: His face, His two eyes, His navel, His two feet, and His two hands. ①
②-3 ④ ⑤-6 ⑦-8
- These of course are only representative of other limbs which are also most beautiful.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

4. tejasā yuktaḥ – Possesses
Vitality

IV – Kṛṣṇa as the Viṣaya Ālambana

4. tejasā yuktaḥ – Possesses Vitality

tejasā yuktaḥ–
tejo dhāma prabhāvaś cety
ucyate dvividham budhaiḥ ||55||

The wise (budhaiḥ) say (ucyate) there are two meanings of tejas (tejah dvividham): dhāma (effulgence) and prabhāva (conquering the enemy).

IV – Kṛṣṇa as the Viṣaya Ālambana

4. tejasā yuktaḥ – Possesses Vitality

tatra dhāma-
dīpti-rāśir bhaved dhāma ||56||

Dhāma refers to (dhāma bhaved) effulgence (dīpti-rāśih).

IV – Kṛṣṇa as the Viṣaya Ālambana

4. tejasā yuktaḥ – Possesses Vitality

yathā –

ambara-maṇi-nikurambam
viḍambayann api marīci-kulaiḥ |
hari-vakṣasi ruci-niviḍe
maṇirād ayam uḍur iva sphurati ||57||

Though the Kaustubha jewel, the king of jewels (ayam maṇirād ambara-maṇi-nikurambam), discredits the sun (viḍambayann api) by its shining rays (marīci-kulaiḥ), it appears like only a star (uḍur iva sphurati) on the Lord's chest (hari-vakṣasi) which shines much brighter than the Kaustubha (ruci-niviḍe).

IV – Kṛṣṇa as the Viṣaya Ālambana

4. tejasā yuktaḥ – Possesses Vitality

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- Though this is true, the Lord also hides His effulgence in order to perform His earthly pastimes.
- It should be understood that because of doing this, one is able to perceive the effulgence of the sun and other sources of illumination.
- Kṛṣṇa says nāham prakāśah sarvasya yogamāyā-samāvṛtaḥ: Covered by yoga-māyā, I am not revealed to all people. (BG 7.25)
- Another version of the text is: kaustubha-manir uḍur iva (the Kaustubha jewel like the moon) instead of maṇirāḍ ayam uḍur iva (king of jewels like the moon).

IV – Kṛṣṇa as the Viṣaya Ālambana

4. tejasā yuktaḥ – Possesses Vitality

prabhāvaḥ –
prabhāvaḥ sarvajit-sthitiḥ ||58||

Prabhāva refers to (prabhāvaḥ) His capacity to conquer all others (sarvajit-sthitiḥ).

IV – Kṛṣṇa as the Viṣaya Ālambana

4. tejasā yuktaḥ – Possesses Vitality

yathā –

dūratas tam avalokya mādhamam
komalāṅgam api raṅga-maṇḍale |
parvatodbhaṭa-bhujāntaro 'py asau
kaṁsa-malla-nivahaḥ sa vivyathe ||59||

Seeing (avalokya) Mādhamam (mādhamam) with His tender body (tam komalāṅgam) from a distance (dūrataḥ) in the wrestling arena (raṅga-maṇḍale), the group of wrestlers (asau kaṁsa-malla-nivahaḥ), though endowed with chests greater than mountains (parvata udbhaṭa-bhujāntaro apy), became agitated with fear (sa vivyathe).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
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5. balīyān – Strong

IV – Kṛṣṇa as the Viṣaya Ālambana

5. balīyān – Strong

balīyān –
prāṇena mahatā pūrṇo
balīyān iti kathyate ||60||

Balīyān means (balīyān kathyate) “filled with great
strength (mahatā prāṇena pūrṇah iti).”

IV – Kṛṣṇa as the Viṣaya Ālambana

5. balīyān – Strong

yathā –

paśya vindhya-girito 'pi garīṣṭham
daitya-puṅgavam udagram ariṣṭam |
tula-khaṇḍam iva piṇḍitam ārāt
puṇḍarīka-nayano vinunoda ||61||

See (paśya)! Lotus-eyed Kṛṣṇa (puṇḍarīka-nayanah) has thrown to a far distance (vinunoda ārāt), like a piece of cotton (tula-khaṇḍam iva piṇḍitam), the greatest demon (daitya-puṅgavam) Aṛiṣṭa (ariṣṭam), who is heavier (garīṣṭham) and higher (udagram) than the Vindhya mountain range (vindhya-girito 'pi).

IV – Kṛṣṇa as the Viṣaya Ālambana

5. balīyān – Strong

yathā vā –
vāmas tāmarasākṣasya
bhuja-daṇḍaḥ sa pātu vaḥ |
krīḍā-kandukatām yena
nīto govardhano giriḥ ||62||

Another example:

May the left hand (vāmah bhuja-daṇḍaḥ) of lotus-eyed Kṛṣṇa (tāmarasākṣasya), which has lifted (yena nītaḥ) Govardhana Hill (govardhano giriḥ) like a ball (krīḍā-kandukatām), protect you (pātu vaḥ)!

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

6. vayasānvitaḥ – Endowed with
ideal Age

IV – Kṛṣṇa as the Viṣaya Ālambana

6. vayasānvitaḥ – Endowed with ideal Age

vayasānvitaḥ –
vayaso vividhatve 'pi
sarva-bhakti-rasāśrayaḥ |
dharmī kiśora evātra
nitya-nānā-vilāsavān ||63||

Though Kṛṣṇa is endowed with all ages (vayaso vividhatve 'pi) which become most excellent (implied), the age of kiśora (kiśora eva), ever-fresh (nitya), endowed with all pastimes (nānā-vilāsavān), manifesting all good qualities (dharmī), and the shelter of all rasas (sarva-bhakti-rasāśrayaḥ), is considered the best (ātra).

IV – Kṛṣṇa as the Viṣaya Ālambana

6. vayasānvitaḥ – Endowed with ideal Age

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- Kṛṣṇa has three progressive ages: kaumāra, pauganda and kaiśora. Kṛṣṇa attains identity with all these ages.
- This indicates the excellence of kaumāra and pauganda as well as kaiśora.
- In the phrase vayasānvitaḥ, the word anvitaḥ (having as its essential quality) means anu itaḥ, “obtaining identity with.”

IV – Kṛṣṇa as the Viṣaya Ālambana

6. vayasānvitah – Endowed with ideal Age

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- Amara-kośa says that anu means “after” or “similar.”
- Dharmī here means “possessing all qualities” or “a full manifestation of qualities.”
- This is because it contains all rasas.
- This has been described in the chapter on sāmānya-bhakti (First Wave of the Eastern Section).

IV – Kṛṣṇa as the Viṣaya Ālambana

6. vayasānvitah – Endowed with ideal Age

yathā –

tadātvābhivyaktīkrta-taruṇimārambha-rabhasam
smita-śrī-nirdhūta-sphurad-amala-rākā-pati-madam |
darodañcat-pañcāśuga-nava-kalā-meduram idam
murārer mādhyam manasi madirākṣir madayati ||64||

Filled with the joy (rabhasam) of recently manifested (tadātvā abhivyaktīkrta) youth (taruṇimā ārambha), the sweetness of Murāri (murārer mādhyam), defeating (nirdhūta madam) the spotless, full moon (nirdhūta-sphurad-amala-rākā-pati) with the effulgence of His smile (smita-śrī), and made soft (meduram) with a hint (dara) of the fresh sports of Cupid (udañcat-pañcāśuga nava-kalā), gives great joy (madayati) to the minds (manasi) of the sweet-eyed gopīs (madirākṣir).

IV – Kṛṣṇa as the Viṣaya Ālambana

6. vayasānvitaḥ – Endowed with ideal Age

Jiva Goswami

- This verse is cited in order to show the supreme position of the greatest rasa called (Śṛṅgāra-rasa).
- Tadātva means “at that time,” according to Amara-kośa.
- And also according to the same work, (dāra) means “slightly.”