

Bhakti-Rasāmṛta-Sindhu

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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

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

7. vividhādbhuta-bhāṣāvit –
Knower of astonishing languages

IV – Kṛṣṇa as the Viṣaya Ālambana

7. vividhādbhuta-bhāṣāvit – Knower of astonishing languages

vividhādbhuta-bhāṣāvit –
vividhādbhuta-bhāṣāvit
sa prokto yas tu kovidah |
nānā-deśyāsu bhāṣāsu
saṁskṛte prākṛteṣu ca ||65||

A person who (yah tu) knows (kovidah) the languages (bhāṣāsu) of various countries (nānā-deśyāsu), saṁskṛta (saṁskṛte), the vernacular and the languages of animals (prākṛteṣu ca) is called (sah proktah) a knower of astonishing languages (vividha adbhuta-bhāṣā vit).

IV – Kṛṣṇa as the Viṣaya Ālambana

7. vividhādbhuta-bhāṣāvit – Knower of astonishing languages

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- The word ca at the end indicates the languages of animals.

IV – Kṛṣṇa as the Viṣaya Ālambana

7. vividhādbhuta-bhāṣāvit – Knower of astonishing languages

yathā –

vraja-yuvatiṣu śauriḥ śaurasenīm surendre
praṇata-śirasi saurīm (bhāratīm) ātanoti |
ahaha paśuṣu kireṣv apy apabhraṁśa-rūpām
katham ajani vidagdhaḥ sarva-bhāṣāvalīṣu ||66||

Kṛṣṇa, śauri (śauriḥ), expresses Himself (bhāratīm ātanoti) in the vernacular to the young gopīs of Vraja (vraja-yuvatiṣu), in saṁskṛta (śaurasenīm) to the respectful Indra (praṇata-śirasi surendre), and in the colloquial dialect (apabhraṁśa-rūpām) to the animals (paśuṣu), to the people of Kāśmīra and to the parrots (kireṣv apy). How amazing (ahaha)! How has he become expert (katham ajani vidagdhaḥ) in all these languages (sarva-bhāṣāvalīṣu)?

IV – Kṛṣṇa as the Viṣaya Ālambana

7. vividhādbhuta-bhāṣāvit – Knower of astonishing languages

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- This is the statement of an elderly, observant resident of Vraja.
- It may be asked how the residents could address Kṛṣṇa as śauri, indicating that He was the son of Vasudeva, when the fact was hidden from them until Kṛṣṇa went to Mathurā.
- However, Garga informed Nanda during the name-giving ceremony that in previous lifetimes He had been the son of Vasudeva:

IV – Kṛṣṇa as the Viṣaya Ālambana

7. vividhādbhuta-bhāṣāvit – Knower of astonishing languages

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prāg ayam vasudevasya
kvacij jātas tavātmajaḥ
vāsudeva iti śrīmān
abhijñāḥ sampracakṣate

For many reasons, this beautiful son of yours (tava śrīmān ātmajaḥ) sometimes appeared (kvacij jātaḥ) previously (prāg) as the son of Vasudeva (vasudevasya). Therefore, those who are learned (abhijñāḥ) sometimes call (sampracakṣate) this child (ayam) Vāsudeva (vāsudeva iti). SB 10.26.17

IV – Kṛṣṇa as the Viṣaya Ālambana

7. vividhādbhuta-bhāṣāvit – Knower of astonishing languages

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- Thus there is no contradiction if the residents address Him as the son of Vasudeva.
- Though the young girls of Vraja are mentioned, it is understood that all the residents are included.
- He spoke to them all in the vernacular---a special dialect of that particular region called śaurasenī (language of Mathurā).
- Vraja and Mathurā of course were practically the same place with the same dialect.

IV – Kṛṣṇa as the Viṣaya Ālambana

7. vividhādbhuta-bhāṣāvit – Knower of astonishing languages

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- The word saurīm, from the word sura, means saṁskṛta, the language of the devas.
- He also spoke to animals, including the cows and buffalos.
- Kīreṣu refers to the people of Kashmir and to parrots.
- Apabhraṁśa refers to a very low form of colloquial language.
- According to the situation, He spoke the particular language.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

8. satya-vākyaḥ – Speaker of
Truth

IV – Kṛṣṇa as the Viṣaya Ālambana

8. satya-vākyaḥ – Speaker of Truth

satya-vākyaḥ –
syān nānṛtaṁ vaco yasya
satya-vākyaḥ sa kathyate ||67||

A person is called (sah kathyate) a speaker of the truth (satya-vākyaḥ) whose words (yasya vacah) are never false (na anṛtaṁ syāt).

IV – Kṛṣṇa as the Viṣaya Ālambana

8. satya-vākyaḥ – Speaker of Truth

yathā –

pr̥the tanaya-pañcakam prakatam arpayiṣyāmi te
raṇorvaritam ity abhūt tava yathārtham evoditam |
ravir bhavati śītalah kumuda-bandhur apy uṣṇalah
tathāpi na murāntaka vyabhicariṣṇur uktis tava ||68||

You said, “O Kunti (pr̥the)! I will bring back to you (prakatam arpayiṣyāmi) your five sons (te tanaya-pañcakam) from the battlefield alive (raṇoh) and with great honor (varitam ity).” Your statement (tava uditam) has come true (yathārtham eva abhūt). O Murari (murāntaka)! Even though the sun may become cold (ravir bhavati śītalah) and the moon may become hot (kumuda-bandhur apy uṣṇalah), Your words (tathāpi tava uktih) will never be untrue (na vyabhicariṣṇur).

IV – Kṛṣṇa as the Viṣaya Ālambana

8. satya-vākyaḥ – Speaker of Truth

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- This is a statement made by Kuntī to Kṛṣṇa who came to see her after the battle was over.

IV – Kṛṣṇa as the Viṣaya Ālambana

8. satya-vākyaḥ – Speaker of Truth

yathā vā –

gūḍho 'pi veṣeṇa mahī-surasya
harir yathārtham magadhendram ūce |
samsrṣṭam ābhyām saha pāṇḍavābhyām
mām viddhi kṛṣṇam bhavataḥ sapatnam ||69||

Though disguising Himself (gūḍhaḥ api) as a brāhmaṇa (mahī-surasya veṣeṇa), Kṛṣṇa (harīh) told (ūce) the truth (yathārtham) to Jarāsandha (magadhendram). “O king of Magadha! Understand (viddhi) that it is I, Kṛṣṇa (mām kṛṣṇam), your enemy (bhavataḥ sapatnam), accompanying the two sons of Pāṇḍu (samsrṣṭam ābhyām saha pāṇḍavābhyām).”

IV – Kṛṣṇa as the Viṣaya Ālambana

8. satya-vākyaḥ – Speaker of Truth

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- Still on the topic of telling the truth, but with fear of being repetitive, the author gives an alternative example (yathā vā).
- Saṁsṛṣṭam means “coming together.”

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

9. Priyamvadaḥ – Speaking in a
pleasing manner

IV – Kṛṣṇa as the Viṣaya Ālambana

9. Priyamvadaḥ – Speaking in a pleasing manner

priyamvadaḥ –
jane kṛtāparādhe 'pi
sāntva-vādī priyamvadaḥ ||70||

“Speaking in a pleasing manner (priyamvada)” means speaking in a pleasing manner (sāntva-vādī) even to those who have offended (kṛtāparādhe jane api).

IV – Kṛṣṇa as the Viṣaya Ālambana

9. Priyamvadaḥ – Speaking in a pleasing manner

yathā –
kṛta-vyalīke 'pi na kuṇḍalīndra
tvayā vidheyā mayi doṣa-drṣṭiḥ |
pravāsyamāno 'si surārcitānām
param hitāyādyā gavām kulasya ||71||

O king of the snakes (kunḍalīndra)! Though I have afflicted you (tvayā kṛta-vyalīke api), do not find fault in Me (na mayi doṣa-drṣṭiḥ vidheyā). For the good of the cows (gavām kulasya param hitāyā), worthy of respect by the devatās (surārcitānām), you should live far from here (pravāsyamānah asi).

Vyalīka means “pain” according to the Amara-kośa.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

10. Vāvadūkaḥ – Eloquence

IV – Kṛṣṇa as the Viṣaya Ālambana

10. Vāvadūkaḥ – Eloquence

śruti-preṣṭhoktir akhila-
vāg-guṇānvita-vāg api |
iti dvidhā nigadito
vāvadūko manīṣibhiḥ ||72||

The wise say (manīṣibhiḥ nigaditah) that there are two types of eloquence (vāvadūkaḥ dvidhā): speaking which is pleasing to the ear (śruti-preṣṭha uktih), and speaking with clever meaning (akhila-vāg-guṇānvita-vāg api iti).

IV – Kṛṣṇa as the Viṣaya Ālambana

10. Vāvadūkaḥ – Eloquence

tatra ādyo, yathā –

aśliṣṭa-komala-padāvali-mañjulena → *Sweetness of
intonation*
pratyaksara-ksarad-amanda-sudhā-rasena | → *compassion*
sakhyah samasta-jana-karṇa-rasāyanena → *love*
nāhāri kasya hrdayam hari-bhāṣitena ||73||

An example of speaking in a pleasing manner:

O friends (sakhyah)! Whose heart (kasya hrdayam) will not be stolen (nāhāri) by the words of Kṛṣṇa (hari-bhāṣitena), sweet (mañjulena) with clear (aśliṣṭa), soft pronunciation (komala-padāvali), an elixir of intense nectar (kṣarad-amanda-sudhā-rasena) in the placement of each syllable (pratyaksara), a medicine, giving life to the ears of all people by its sweet intonation (samasta-jana-karṇa-rasāyanena)?

IV – Kṛṣṇa as the Viṣaya Ālambana

10. Vāvadūkaḥ – Eloquence

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- These are the words of the wife of a balladeer who was enamored with the words of Kṛṣṇa at the assembly of Nanda on the occasion of the sacrifice to Indra. She speaks to her friends.
- The first line starting with aśliṣṭa shows the sweetness of diction.
- The second line shows the sweetness in the composition—the placement of each syllable and word.
- The third line indicates the sweetness of the tone.
- Sometimes akliṣṭam (undisturbed, calm) is seen instead of aśliṣṭa (clear in meaning).

IV – Kṛṣṇa as the Viṣaya Ālambana

10. Vāvadūkaḥ – Eloquence

dvitīyo, yathā –

prativādi-citta-parivṛtti-paṭuḥ

jagad-eka-saṁśaya-vimarda-karī |

pramitākṣarādyā-vividhārtha-mayī

hari-vāg iyaṁ mama dhinoti dhiyaḥ ||74||

→ Skill in satisfying
every
→ Skill in logic
→ Skill in speaking
truth
→ Skill in
creativity
& regulation

An example of the skilful meaning of words is as follows:

The words of Kṛṣṇa (hari-vāg), skilful (paṭuḥ) at changing the hearts of His adversaries (prativādi-citta-parivṛtti), superior to all in extinguishing all doubts in the universe (jagad-eka-saṁśaya-vimarda-karī), authoritative (aksara) and economical (pramita), endowed with many meanings (vividhārtha-mayī), have today (adya) made all my mental functions blissful (mama dhinoti dhiyaḥ).

IV – Kṛṣṇa as the Viṣaya Ālambana

10. Vāvadūkaḥ – Eloquence

Jiva Goswami

- These are the words of Uddhava.
- The first line shows His skill in satisfying others.
- The second line shows His skill in logic.
- The third line shows His skill in speaking truth.
- Pramita akṣara can mean measured words (not wasting words) or authorita-tive words.
- He uses colorful meanings of words while arguing, reasoning and concluding (vividhārtha-mayī).
- The fourth line shows His skill in creativity or imagination.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
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11. Supaṇḍityaḥ – Being
Knowledgeable

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

supaṇḍityaḥ –
vidvān nītijña ity eṣa
supaṇḍityo dvidhā mataḥ |
vidvān akhila-vidyā-vin
nītijñas tu yathārha-kṛt ||75||

Being knowledgeable has two aspects (supaṇḍityaḥ
dvidhā mataḥ): knowledgeable of all branches of all
subjects (vidvān akhila-vidyā-vin) and knowledgeable
(vidvān) of proper conduct (yathārha-kṛt nītijña ity).

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

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- Knowledgeable of all branches of knowledge refers to scriptural knowledge only.
- Yathārhakṛt means that, having the scriptural knowledge, the person knows what is to be done.

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

Clouds Brahmā

Sāndīpani

tatra ādyo yathā –

Knowledgeable of all branches of sciences

Rivers
↓
Vidyā

yam suṣṭhu pūrvam paricarya gauravāt
pitāmahady-ambudharaiḥ pravartitāḥ |
kṛṣṇārṇavam kāśya-guru-kṣamābhṛtas
tam eva vidyā-saritaḥ prapedire ||76||

Ocean →

An example of knowing all branches of knowledge:

Previously (pūrvam) the clouds (ambudharaiḥ), in the form of Brahmā and others (pitāmahādy), by expertly (susthu) servicing (paricarya) with reverence (gauravāt) the ocean, in the form of Kṛṣṇa (yam kṛṣṇārṇavam), produced (pravartitāḥ) rivers of knowledge (vidyā-saritaḥ). Now those rivers of knowledge (tam eva) are flowing (prapedire) from the mountain of Sāndīpani back into the ocean of Kṛṣṇa (kāśya-guru-kṣamābhṛtaḥ).

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

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- This is the statement of Nārada.
- Sāndīpani was born in the Kāśi region (kāśya).
- The usage of the compound kāśya-guru is similar to saying māthura-vaṁśa (coming from the lineage of persons of Mathurā).

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

yathā vā –
āmnāya-prathitānvayā smṛtimatī bādham ṣaḍ-aṅgojjvalā
nyāyenānugatā purāṇa-suhrdā mīmāṃsayā maṇḍitā |
tvām labdhāvasarā cirād gurukule preksya svasaṅgārthinam
vidyā nāma vadhūś caturdaśa-guṇā govinda śuśrūṣate ||77||

Another example:

O Govinda (govinda)! The bride of knowledge (vidyā nāma vadhūh) with fourteen branches (caturdaśa-guṇā) whose lineage is distributed by the four Vedas (āmnāya-prathita anvayā), and which includes the smṛtis (smṛtimatī), is made brilliant by the six aṅgas (bādham ṣaḍ-aṅga ujjvalā), is followed by the ṣaḍ-darśaṇas (nyāyena anugatā), is assisted by the Purāṇas (purāṇa-suhrdā), and decorated with the karma and jñāna-kāṇḍas (mīmāṃsayā maṇḍitā). This bride known as knowledge (vidyā nāma vadhūh), seeing You (preksya tvām) eager for gaining her association (knowledge) (sva saṅga arthinam) at the house of Your guru (gurukule), desires to serve You (śuśrūṣate)--finding this opportunity after a long time (cirād labdha avasarā).

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

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- These are words of praise by the Siddhas and Cāraṇas.
- In terms of branches of knowledge, the verse can be analyzed as follows.
- The original knowledge was distributed and passed down through the four Vedas.
- Smṛti refers to the scriptures such as Manu-smṛti. (These are numbered as eighteen. This classification is distinct from the term smṛti which means all texts other than the four Vedas.)

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

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- The six aṅgas of the Vedas are defined by the wise as śikṣa (pronunciation), kalpa (rules of ritual), vyākaraṇa (grammar), jyotiṣa (astrology and astronomy), chandas (meter), and nirukta (etymology).
- Nyāya here means the scriptures based on reasoning (ṣaḍ-darśana).
- The Purāṇas such as Bhāgavatam are the assistants.
- Mīmāṃsā refers to both pūrva and uttara forms: karma and jñāna.
- In this way, there are fourteen types (guṇāḥ) of knowledge.

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

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- The authoritative statement is as follows:

aṅgāni vedāś catvāro
mīmāṃsā nyāya-vistaraha
dharma-śāstram purānam ca
vidyā hy etāś caturdaśa

The fourteen branches of knowledge (vidyā hy etāh caturdaśa) are the four Vedas (vedāś catvāro), the six aṅgas (aṅgāni), the mīmāṃsā (mīmāṃsā), scriptures based on logic (nyāya-vistaraha), the dharma-śāstras (dharma-śāstram) and the Purāṇas (purāṇam ca). Viṣṇu Purāṇa 3.6.28

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

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- Knowledge or vidyā is also considered a bride (vadhū).
- The fourteen divisions can be interpreted in relation to a wife.
- Āmnāya means good family.
- Ānvaya means the dynasty.
- Smṛti means memory or intelligence.
- The ṣaḍ-aṅgas are head, torso, two hands and two feet.

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

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- Nyāya means good conduct.
- Purāṇa means elders, who assist the wife.
- Mīmāṃsā means deliberation.
- Thus the bride comes from a good family and dynasty, is endowed with intelligence, is beautiful in head, torso, two hands and two feet, is followed by good conduct, is assisted by the elders and decorated with discernment.
- This bride, endowed with fourteen good qualities equal to knowledge, while staying in the house of her father (guru-kule), on seeing that You desire her association, desires to serve You.

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

dvitīyo, yathā –

Knowledgeable of
the correct conduct
based on
scriptures

mṛtyus taskara-maṇḍale sukṛtinām vṛnde vasantānilah
kandarpo ramaṇīṣu durgata-kule kalyāṇa-kalpa-drumah |
indur bāndhu-gaṇe vipakṣa-paṭale kālāgni-rudrākṛtiḥ
śāsti svasti-dhurandharo madhupurīm nītyā madhūnām patiḥ ||78||

The second type of learning, knowledge of conduct is illustrated:

The lord of the Madhus, Kṛṣṇa (madhūnām patiḥ), is death (mṛtyuh) for the thieves (taskara-maṇḍale); the spring breeze (vasanta anilah) for the pious (sukṛtinām vṛnde); Cupid for the young women (kandarpah ramaṇīṣu); a desire tree (kalyāṇa-kalpa-drumah) for the poverty-stricken (durgata-kule); the cooling moon (induh) for His friends (bāndhu-gaṇe); the fire of final destruction in the form of Rudra (kālāgni-rudra ākṛtiḥ) for the enemies (vipakṣa-paṭale). He protects (śāsti svasti-dhurandharah) Mathurā and Dvārakā (madhupurīm) by His judicious conduct (in relation to all people.) (nītyā)

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

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- An alternate version is tribhuvanam nītyā madhūnām patih: Kṛṣṇa protects the whole universe by proper conduct.
- This is a suitable description because it shows Kṛṣṇa acting like a king.
- If one takes madhupurīm nītyā madhūnām patih as the reading, it should be understood that madhupurīm indicates Dvārakā as well as Mathurā (since the Lord ruled both places), since one can analyze the compound into madhūnām purī, city of the Madhu (Yadu) dynasty.

IV – Kṛṣṇa as the Viṣaya Ālambana

11. Supaṇḍityaḥ – Being Knowledgeable

SVCT

- Svasti-dhurandharah means that Kṛṣṇa takes responsibility for the welfare of all.
- He protects the whole world by his proper conduct and by proper conduct brings death to the thieves.