

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 ālambā
 Mother → Son

Vishaya ālambā → Uddīpana

← 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

12. Buddhimān – Possessing
Fine Intelligence

IV – Kṛṣṇa as the Viṣaya Ālambana

12. Buddhimān – Possessing Fine Intelligence

buddhimān –
medhāvī sūkṣmadhīś ceti
procyate buddhimān dvidhā ||79||

Buddhimān means (procyate buddhimān dvidhā) “the
capacity to absorb knowledge (medhāvī)” and “possessing
fine intelligence (acuity) (sūkṣma dhīh ca iti).”

IV – Kṛṣṇa as the Viṣaya Ālambana

12. Buddhimān – Possessing Fine Intelligence

tatra medhāvī, yathā –
avanti-pura-vāsinah sadanam etya sāndīpaner
guror jagati darśayan samayam atra vidyārthinām |
sakṛn nigada-mātrataḥ sakalam eva vidyā-kulam
dadhau hṛdaya-mandire kim api citravan mādhavah ||80||

An example of the ability to absorb knowledge:

Mādhava (mādhavah), going (etya) to the house of Sāndīpani (sāndīpaner sadanam), His guru living in Avantipura (avanti-pura-vāsinah guroh), in order to teach the proper method (jagati samayak darśayan) to those who desire knowledge (vidyārthinām), received (dadhau) all the knowledge (sakalam eva vidyā-kulam) in the temple of His heart (hṛdaya-mandire) after just one recitation by the guru (sakṛd nigada-mātrataḥ). How astonishing it is (kim api citravan)!

IV – Kṛṣṇa as the Viṣaya Ālambana

12. Buddhimān – Possessing Fine Intelligence

SVCT

- Samayaṁ darśayan here means showing conduct, in other words, teaching.
- Amara-kośa says samayāḥ sapathācara-kāla-siddhānta-saṁvit: samaya means oath, conduct, time conclusion and knowledge.

IV – Kṛṣṇa as the Viṣaya Ālambana

12. Buddhimān – Possessing Fine Intelligence

sūkṣma-dhīh, yathā –
yadubhir ayam avadhyo mleccha-rājas tad enam
tarala-tamasi tasmin vidravann eva neṣye |
sukhamaya-nija-nidrā-bhañjana-dhvaṁsi-drstir
jhara-muci mucukundah kandare yatra śete ||81||

An example of having fine intelligence:

This Kālayavana (ayam mleccha-rājas) cannot be killed (avadhyah) by the Yadus (yadubhih). By running away from him (tad enam vidravann) into the dimly lit cave (tarala-tamasi), I will bring him there (eva neṣye). In that cave decorated with waterfalls (yatra jhara-muci kandare), Mucukunda is sleeping (mucukundah śete). When Mucukunda opens his eyes, being rudely awakened (bhañjana) from comfortable sleep by Kālayavana (sukhamaya-nija-nidrā), he will destroy this enemy with his glance (dhvaṁsi-drṣṭih).

IV – Kṛṣṇa as the Viṣaya Ālambana

12. Buddhimān – Possessing Fine Intelligence

SVCT

- The cave is described as tarala-tamasi, shining and dark.
- How is that possible?
- That cave was able to reveal and hide the truth about objects (it hid the truth from Kālayavana and re-vealed the truth to Mucukunda).
- Or the meaning can be that the darkness of the cave became fickle or unsteady (another meaning of tarala) when Kṛṣṇa entered (because of Kṛṣṇa's ef-fulgence or because of ecstasy).

IV – Kṛṣṇa as the Viṣaya Ālambana

12. Buddhimān – Possessing Fine Intelligence

SVCT

- According to Viśva-prakāśa, tarala means unsteady, a sword, and the central jewel of a necklace.
- The mention of the water-fall indicates one of the many factors in creating a sound sleep.
- By the power of His yoga, this fine intelligence would manifest in Kṛṣṇa at the appropriate time.
- The verse illustrates that, just as the eyes have the ability to see fine detail, Kṛṣṇa's intelligence is capable of discerning things very minutely.
- Intelligence which immediately enters into the heart of a situation with correct judgment is called fine intelligence.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

13. Pratibhānvitah – Possessed
with creativity

IV – Kṛṣṇa as the Viṣaya Ālambana

13. Pratibhānvitaḥ – Possessed with creativity

pratibhānvitaḥ –
sadyo nava navollekhi-
jñānaṁ syāt pratibhānvitaḥ ||82||

Pratibhānvitaḥ (possessed with creativity) means
(pratibhānvitaḥ syāt) immediate (sadyah), novel
manifestation of ideas (nava nava ullekhi-jñānaṁ).

IV – Kṛṣṇa as the Viṣaya Ālambana

13. Pratibhānvitah – Possessed with creativity

yathā padyāvālyām –

vāsaḥ samprati keśava kva bhavato mugdheṣane nanv idam
vāsam brūhi śaṭha prakāma-subhage tvad-gātra-samsargataḥ |
yāminyām uṣitaḥ kva dhūrta vitanur muṣṇāti kim yāminī
śaurir gopa-vadhūm chalaiḥ parihasann evamvidhaiḥ pātu vaḥ ||83||

An example from Padyāvālī (283) –

Rādhā said: O Kṛṣṇa (keśava), where do You stay (vāsa) now (kva bhavato vāsaḥ samprati)?

Kṛṣṇa said: O Rādhā, with bewitching eyes (mugdha iṅṣane)! Can you not see that I am wearing my cloth (vāsam) (nanv idam)?

Rādhā said: How crafty You are (śaṭha)! I am talking about Your residence, not your cloth (vāsam brūhi)!

Kṛṣṇa said: O Rādhā with natural sweet aroma (prakāma-subhage)! I am fragrant (vāsa) by touching your limbs (tvad-gātra-samsargataḥ).

Rādhā said: O cheater (dhūrta)! Where did You stay during the night (yāminyām uṣitaḥ kva)?

Kṛṣṇa said: How could I be stolen by the night (muṣṇāti kim yāminī), which does not even have a body (vitanuh)?

In this way (evam vidhaiḥ) may Kṛṣṇa (śaurih), who joked with Rādhā using tricky words (gopa-vadhūm chalaiḥ parihasann), protect you (pātu vaḥ)!

fragrance

Part of residence

↓
↓
↓

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

14. Vidagdhaḥ – Aesthetic

IV – Kṛṣṇa as the Viṣaya Ālambana

14. Vidagdhaḥ – Aesthetic

vidagdhaḥ –
kalā-vilāsa-digdhātmā
vidagdha iti kīrtyate ||84||

One whose mind is absorbed (digdhātmā) in the sixty-
four arts such as dancing and singing (kalā), and in
various amusements (vilāsa), is called vidagdha (aesthete)
(vidagdha iti kīrtyate).

IV – Kṛṣṇa as the Viṣaya Ālambana

14. Vidagdhaḥ – Aesthetic

yathā –

gītaṁ gumphati tāṇḍavam ghaṭayati brūte prahelī-kramaṁ
veṇuṁ vādayate srajaṁ viracayaty ālekhyam abhyasyati |
nirmāti svayam indrajāla-paṭalīm dyūte jayaty unmadān
paśyoddāma-kalā-vilāsa-vasatīś citram hariḥ krīḍati ||85||

Look (paśya)! Kṛṣṇa is composing songs (gītaṁ gumphati) and dancing (tāṇḍavam ghaṭayati). He is making riddles (brūte prahelī-kramaṁ), playing the flute (veṇuṁ vādayate), stringing garlands (srajaṁ viracayaty), and drawing pictures (ālekhyam abhyasyati). He is making (nirmāti svayam) magical objects (indrajāla-paṭalīm) and winning at dice (dyūte jayaty) against persons showing pride (unmadān). Kṛṣṇa (hariḥ), the residence of pastimes of unlimited arts (uddāma-kalā-vilāsa-vasatīś) is now enjoying His leisure (citram krīḍati).

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

15. Caturah – Clever

IV – Kṛṣṇa as the Viṣaya Ālambana

15. Caturah – Clever

caturah –
caturō yugapad-bhūri-
samādhāna-kṛd ucyate ||86||

A clever person is one (**caturah ucyate**) who brings about a solution (**samādhāna-kṛd**) to many problems (**bhūri**) simultaneously (**yugapad**).

IV – Kṛṣṇa as the Viṣaya Alambana

15. Caturah – Clever

yathā –

pārāvati-viracana gavām kalāpa
gopāṅganā-gaṇam apāṅga-taraṅgite |
mitrāṇi citratarasāṅgavikrama
dhinvann ariṣṭabhaya dena harir vireje ||87||

Kṛṣṇa (harīh) gives bliss to all the cows (gavām kalāpa vireje) by composing cowherd songs (pārāvati-viracana). He pleases the gopīs (gopāṅganā-gaṇam) by the movement of His brow (apāṅga-taraṅgite). He brings joy to His friends (mitrāṇi) by heroic actions (citratarasāṅgavikrama). All of these simultaneously give fear to Arisṭāsura (seeing how fearless Kṛṣṇa remains) (ariṣṭabhaya).

IV – Kṛṣṇa as the Viṣaya Ālambana

15. Caturaḥ – Clever

Jiva Goswami

- Pārāvati refers to particular songs composed by cowherds.
- The phrase ariṣṭa-bhayadena modifies all three of the previous phrases.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

16. Dakṣaḥ – Expert

IV – Kṛṣṇa as the Viṣaya Ālambana

16. Dakṣaḥ – Expert

dakṣaḥ –
duṣkare kṣipra-kārī yaḥ
taṁ dakṣaṁ paricakṣate ||88||

An expert is a person (taṁ dakṣaṁ paricakṣate) who does
very quickly (yaḥ kṣipra-kārī) what is difficult to do
(duṣkare).

IV – Kṛṣṇa as the Viṣaya Alambana

16. Dakṣaḥ – Expert

yathā śrī-daśame –
yāni yodhaiḥ prayuktāni
śāstrāstrāṇi kurūdvaha |
haris tāny acchinat tīkṣṇaiḥ
śarair ekaikaśas tribhiḥ ||89||

An example from the Tenth Canto:

Lord Hari (hariḥ) then struck down (acchinat) all the missiles and weapons (śāstra astrāṇi) that the enemy soldiers threw at Him (yāni yodhaiḥ prayuktāni), O hero of the Kurus (kurūdvaha), destroying each and every one (tāny ekaikaśaḥ) with three sharp arrows (tribhiḥ tīkṣṇaiḥ śaraiḥ). SB 10.59.17

IV – Kṛṣṇa as the Viṣaya Alambana

16. Dakṣaḥ – Expert

yathā vā –

aghahara kuru yugmībhūya nrtyam mayaiva
tvam iti nikhila-gopī-prārthanā-pūrṭi-kāmah |
atanuta gati-līlā-lāghavormim tathāsau
dadṛśur adhikam etās taṁ yathā sva-sva-pārśve ||90||

Another example:

“O killer of the Agha demon (aghahara)! Please dance (tvam kuru nrtyam) only with me (mayaiva yugmībhūya iti)!” Desiring to fulfil (pūrṭi-kāmah) this request by all of the gopīs (nikhila-gopī-prārthanā), Kṛṣṇa ~~quickly produced~~ (tathā asau atanuta) a multitude of gopīs and Himself going to a suitable place and performing the dance (gati-līlā-lāghava ūrmim)--but in such a manner (yathā) that each of the gopīs (etāh) without doubt (adhikam) saw Him (taṁ dadṛśuh) at her side alone (sva-sva-pārśve).

IV – Kṛṣṇa as the Viṣaya Ālambana

16. Dakṣaḥ – Expert

Jiva Goswami

- Adhikam here means “undoubtedly”
- They saw Him at each of their sides without doubt.

IV – Kṛṣṇa as the Viṣaya Ālambana

The Qualities of Kṛṣṇa as
components of Viṣaya

17. Kṛtajñah – A Grateful Person

IV – Kṛṣṇa as the Viṣaya Ālambana

17. Kṛtajñah – A Grateful Person

kṛtajñah –
kṛtajñah syād abhijño yah
kṛta-sevādi-karmaṇām ||91||

A grateful person is one (kṛtajñah syād) who
acknowledges (yah abhijñah) others who have done
service (kṛta-sevādi-karmaṇām).

IV – Kṛṣṇa as the Viṣaya Ālambana

17. Kṛtajñaḥ – A Grateful Person

yathā mahābhārata –
ṛṇam etat pravṛddham me
hṛdayān nāpasarpati |
yad govindeti cukrośa
kṛṣṇā mām dūra-vāsinam ||92||

An example from the Mahābhārata (5.58.21):

Draupadī cried out (kṛṣṇā cukrośa) “O Govinda (govinda)!” though I was situated far away (mām dūra-
vāsinam). That crying out (etat) has created an ever-
increasing debt (pravṛddham ṛṇam) which does not leave
My heart (me hṛdayān nā apasarpati).

IV – Kṛṣṇa as the Viṣaya Ālambana

17. Kṛtajñaḥ – A Grateful Person

yathā vā –

anugatim ati-pūrvam cintayann ṛkṣa-mauler
akuruta bahumānam śaurir ādāya kanyām |
katham api kṛtam alpaṁ vismaren naiva sādhuḥ
kim uta sa khalu sādhu-śreṇi-cūḍāgra-ratnam ||93||

Another example:

Though Jāmbavān (ṛkṣa-mauler) had offended Kṛṣṇa (implied), the Lord (śauriḥ), remembering (cintayann) his service (anugatim) in the past during the time of Lord Rāma (ati-pūrvam), married his daughter (ādāya kanyām) and gave him great respect (akuruta bahumānam). Since the well-bred (sādhuḥ) never forget (na eva vismaret) what little service is rendered to them (katham alpaṁ kṛtam api), what then can be said of Kṛṣṇa (kim uta saḥ), who is the head jewel among all well-behaved persons (khalu sādhu-śreṇi-cūḍāgra-ratnam)?