

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-1

Defining the forms of the Lord:
svayaṁ-rūpa, vilāsa, svāmśa, āveśa
and prakāśa

Glorification of
CM

Text-2

kr̥ṣṇa varṇam tviṣākr̥ṣṇam
sāṅgopāṅgāstra pārṣadam |
yajñaiḥ saṅkīrtana prāyair
yajanti hi su medhasaḥ

Intelligent people of Kali

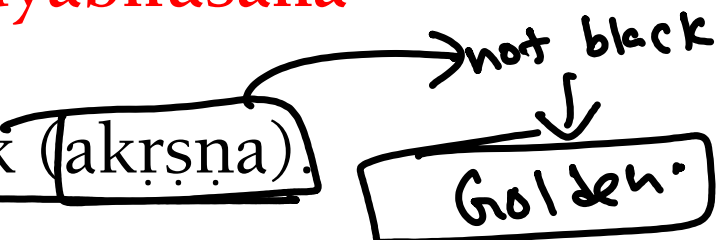
In the age of Kali, intelligent persons (su medhasaḥ) perform congregational chanting (saṅkīrtana prāyair yajñaiḥ) to worship (yajanti hi) the incarnation of Godhead who constantly sings the names of Kṛṣṇa (kr̥ṣṇa varṇam). Although His complexion is not blackish (tviṣā akr̥ṣṇam), He is Kṛṣṇa Himself (kr̥ṣṇa varṇam). He is accompanied by His associates, servants, weapons and confidential companions (sa aṅga upāṅga astra pārṣadam). SB

11.5.32

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- This invocation glorifies Kṛṣṇa-caitanya, an incarnation of Kṛṣṇa himself, who revealed Kṛṣṇa's lotus feet to the world.
- Karabhājana-yogī spoke this verse in response to King Nimi's question concerning the avatāra of Kali-yuga.
↓ युगवतारः
- The intelligent men of even Kali-yuga worship the Lord.
- How? They worship by the rules of arcana predominated by saṅkīrtana (saṅkīrtana-prayaiḥ) (yajñaiḥ).
- What form of the Lord do they worship?
- They worship the person who is Kṛṣṇa in quality internally (kṛṣṇa-varṇa).

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- But his external form is not black (akṛṣṇa).  Golden
- Garga said śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ: the white, red and yellow forms have now appeared in Kṛṣṇa. (SB 10.8.13)
- From this it can be understood that akṛṣṇa or “not black” means “having a golden complexion.” (The white and red forms appeared in Satya and Treta-yugas.)
- Aṅga refers to Nityānanda and Advaita, who are also īśvara-tattva. Upāṅga refers to Srīvasa-pandita and others. Astra refers to the holy names which act like weapons to cut down the forest of ignorance. The pārśadas are Gadādhara, Govinda and other associates.

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- The Lord has appeared with all of these persons. This indicates his great strength.
- In Garga's statement, the word pīta occurs with avatāras who appeared previously.
- It should be understood however that this avatāra appears only in the Kali-yuga of the twenty-eighth cycle of Vaivasvata Manu's reign in the Śveta-varāha-kalpa.
- This avatāra can only be Caitanya since the present verse describes only his qualities.
- In other Kali-yugas the Lord appears in śyāma or the color of a śirīṣa leaf (green) and these are empowered jīvas rather than the Lord himself.
- Pratyakṣa-rūpa dhṛg devo dṛśyate na kalau harih: the lord does not appear in Kali-yuga personally. Viṣṇu-dharma 108

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- The worshippers are called intelligent because they understand the meaning of statements such as channah kalau yad abhavaḥ (SB 7.9.38), śuklo raktas tathā pītaḥ (SB 10.8.13) and kalāv api tathā śrṇu (SB 11.5.31).
- The Lord is described as channa because his form is covered by the complexion of his beloved Rādhā. In the Bṛhad-nāradiya Purāna it is said:

PROVES FOR CM'S appearance

aham eva kalau vipra
nityam pracchanna-vigrahaḥ
bhagavad-bhakti-rūpena
lokān rakṣāmi sarvathā

In Kali-yuga (kalau), appearing in a covered form (pracchanna-vigrahaḥ), I completely and constantly (aham eva nityam sarvathā) protect the people (lokān rakṣāmi) by teaching devotion to the Lord (bhagavad-bhakti-rupena).

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- Muṇḍaka Upaniṣad indicates Lord Caitanya with these words:
yadā paśyaḥ paśyate rukma-varṇam kartāram īśam puruṣam
brahma-yonim

(When) the seer of brahman sees the Lord, the controller of all, the creator, the cause of the unmanifest prakṛti, with golden color.
Muṇḍaka Upaniṣad 3.1.3

- Lord Caitanya is also indicated in the following:
mahān prabhur vai puruṣaḥ satvasyaīṣa pravartakaḥ

Mahāprabhu is the propagator of sattva. Śvetāśvatara Upaniṣad

- Though Skanda Purāṇa, Hari-varṇā and other scriptures sometimes mention a yellow avatāra in other yugas such as Dvāpara, these are occasional appearances, since the Lord has a great variety of forms when he appears in this world.

Text-3

May the sound of
his flute increase
my bliss

mukhāravinda-nisyanda-
maranda-bhara-tundilā |
mamānandaṁ mukundasya
sandugdhāṁ veṇu-kākalī

May the soft sound of Mukunda's flute (mukundasya veṇu-
kākalī), nourished by the honey gliding from Kṛṣṇa's lotus mouth
(mukhāravinda-nisyanda-maranda-bhara-tundilā), continually
increase my bliss (mama ānandaṁ sandugdhāṁ)!

- Showing his exclusive attachment to the son of Nanda, the
author in this verse describes the glories of the sound of
Kṛṣṇa's flute.
- May the gentle, pleasing sound (kākalī) of his flute cause
complete fullness of (sandugdhāṁ) my bliss!

May the names of
emanating from the
mouth of CM & Kṛṣṇa
the world in Kṛṣṇa
ever glorious → be

Text-4

śrī-caitanya-mukhodgīrṇā
hare-kṛṣṇeti varṇakāḥ |
majjayanto jagat premṇi
vijayantām tad-āhvayāḥ

May the names of Kṛṣṇa (tad-āhvayāḥ), composed of the syllables hare kṛṣṇa (hare-kṛṣṇeti varṇakāḥ), emanating from the mouth of Śrī Caitanya (śrī-caitanya-mukhodgīrṇā) and drowning the universe in prema (jagat premṇi majjayanto), remain ever glorious (vijayantām)!

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Glorifies or P/s name →

- This introductory verse glorifies Kṛṣṇa's name, since its power is revealed in Kali-yuga, since it was spread by the Lord himself as Caitanya Mahāprabhu, since it yields the highest goal of human life, and since it is non-different from Kṛṣṇa. ①
- (Hare-kṛṣṇa iti) indicates the whole mantra: hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare. ②
- Tad-āhvayāḥ means Kṛṣṇa's names, which are indicated in the following verses: ③

harer nāma harer nāma harer nāmaiva kevalam
kalau nasty eva nasty eva nasty eva gātir anyathā

In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way. **Brhad-nāradiya Purāna**

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yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

The intelligent worship the Lord through the process of chanting his name. [SB 11.5.32](#)

madhura-madhuram etan maṅgalaṁ maṅgalānām
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam
sakrd api parigītaṁ śraddhayā helayā vā
bhṛguvara nara-mātraṁ tārayet kṛṣṇa-nāma

The name of Kṛṣṇa (etad kṛṣṇa-nāma) is sweeter than the sweetest (madhura-madhuram), the most auspicious of all things auspicious (maṅgalaṁ maṅgalānām), the highest fruit in the tree of all the Vedas (sakala-nigama-vallī-sat-phalaṁ), and is composed entirely of pure consciousness (cit-svarūpam). O best of Bhṛgu's dynasty (bhṛguvara)! Heard once with faith or in negligence (sakrd api parigītaṁ śraddhayā helayā vā), it can deliver any human being (nara-mātraṁ tārayet). [Prabhāsa-khaṇḍa, Padma Purāṇa](#)

The same content
of BBA is presented
in an abbreviated way
in this LBA.

śrīmat-prabhupādāmbhojaih
śrīmad-bhāgavatāmṛtam |
yad vyatāni tad evedam
saṅkṣepena niṣevyate

Brhad-bhāgavatāmṛta (śrīmad-bhāgavatāmṛtam) which was written by Sanātana Gosvāmī (yad śrīmat-prabhupādāmbhojaih vyatāni) can be relished in an abbreviated form in this work (tad evedam saṅkṣepena niṣevyate).

- One may ask the purpose of writing this work, since Sanātana Gosvāmī has already written the Brhad-bhāgavatāmṛta. This verse answers.
- My endeavor is not useless because this work, being concise, is useful for the Vaiṣṇavas who cannot access the Brhad-bhāgavatāmṛta because of its length. Niṣevyate means “tasted.”

Contents of the book

2 types of nectars in this book Text-6

a) nectar from Kṛṣṇa

b) nectar from His devotee

idaṁ śrī-kṛṣṇa-tad-bhakta-
sambandhād amṛtaṁ dvidhā |
ādau kṛṣṇāmṛtaṁ tatra
suhṛdbhyaḥ pariveśyate

There are two types of sweetness (idaṁ amṛtaṁ dvidhā): arising from Kṛṣṇa and arising from his devotee (śrī-kṛṣṇa-tad-bhakta-sambandhād). First the sweetness arising from Kṛṣṇa (ādau kṛṣṇāmṛtaṁ) will be presented in this work for my friends (tatra suhṛdbhyaḥ pariveśyate).

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- Describing the form and qualities of the Lord and the form and qualities of his devotees is all included in the word bhāgavatāmṛta.

Which is to be relished first?

- This verse answers. According to Śaunaka's advice, the sweetness of Kṛṣṇa should be relished first and then the sweetness of the devotees will be relished.

Proof for both glorification of P & devotees to be considered as amṛta

tat kathyatām mahā-bhāga yadi kṛṣṇa-kathāśrayam
athavāsyā padāmbhoja-makaranda-lihām satām

Please describe (kathyatām mahā-bhāga) all these incidents (tat) if they relate to the topics of Lord Kṛṣṇa (yadi kṛṣṇa-kathāśrayam). The devotees of the Lord (satām) are accustomed to licking up the honey available from the lotus feet of the Lord (asya padāmbhoja-makaranda-lihām). **SB**

1.16.5-6

- Thus, there is nothing astonishing in dealing with the subject in this order.