

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-25

śrī-rāghavendraḥ –
pūrvato 'py esa niḥśeṣa-mādhuryāmṛta-candramāḥ |
bhāti sad-guṇa-saṅghena tuṅgaḥ śrī-raghu-puṅgavaḥ

Rāmacandra (śrī-rāghavendraḥ):

Rāma (śrī-raghu-puṅgavaḥ) is endowed with unlimited
sweetness (niḥśeṣa-mādhuryāmṛta-candramāḥ) – much
more sweetness – than Nrsimha (esa pūrvato apy). He
displays (bhāti) the six qualities (sad-guṇa-saṅghena) in
abundance (tuṅgaḥ).

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- This verse defines Rāma's parāvastha condition.
- Nṛsimha displays abundant power, while Rāma displays abundant sweetness.

Text-26

pādme –

vandāmahe maheśānam hara-kodaṇḍa-khaṇḍanam |
jānakī-hṛdayānanda-candanam raghunandanam

It is said in the Padma Purāṇa:

I worship (vandāmahe) the son of Raghu (raghunandanam), the lord of all beings (maheśānam), who broke the bow of Śiva (hara-kodaṇḍa-khaṇḍanam), and who was the moon of joy in Sītā's heart (jānakī-hṛdayānanda-candanam).

Text:27-28

asya janmotsavam brūte śrī-rāmārcana-candrikā ||27||
uccasthe graha-pañcake sura-gurau sendau navamyām tithau
lagne karkātake punarvasu yute meṣam gate pūsani |
nirdagdhum nikhilāḥ palāśa-samidho medhyādayodhyāraner
āvīrbhūtam abhūd apūrva-vibhavam yat kiñcid ekam mahāḥ ||

Rāmārcana-candrikā (śrī-rāmārcana-candrikā) describes (**brūte**) his birth (**asya janmotsavam**):

Rāma appeared (āvīrbhūtam abhūd) with indescribable glory,
possessing unprecedented powers, qualities and form, like the fire
from the pure kindling stick of Ayodhyā for burning the demons,
on the ninth lunar day, when five planets were exalted and the
moon was conjoined with Jupiter in the ascendant of Cancer in
the constellation Punarvasu. The sun was in Aries.

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- This gives the correct information about Rāma's birth.
- With principal glory, being indescribable (yat kiñcit) because of most astonishing powers, qualities and form (apūrva-vibhavam), he was born in pure (medhyāt) Ayodhyā which was like a pure stick (araṇeḥ) for producing fire for sacrifice.
- He appeared for burning up the firewood in the form of all the demons (palāśa-samidhaḥ).

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- Palāśa means “eater of flesh” or a Rāksasa.
- He was born on the ninth tithi of the waxing moon during the Caitra month.
- The sun, Mars, Jupiter, Venus, and Saturn were exalted respectively in Ares, Capricorn, Cancer, Pisces and Libra.

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- Jupiter was in the ascendant with the moon.
- Sun was in the tenth degree of Aries, Mars was in the third degree of Capricorn, Jupiter was in the twenty-eighth degree of Cancer, Venus was in the twenty-seventh degree of Pisces, and Saturn was in the twentieth degree of Libra.

ekādaśe –

tyaktvā su-dustyaja-surepsita-rājya-laksmīm
dharmiṣṭha ārya-vacasā yad agād arañyam |
māyā-mrgam dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

He is described in the Eleventh Canto:

O Mahā-puruṣa (**mahā-puruṣa**), I worship Your lotus feet (**vande te caraṇāravindam**). You gave up (**tyaktvā**) the association of the goddess of fortune and all her opulence (**rājya-lakṣmīm**) – which is most difficult to renounce (**su-dustyaja**) and is hankered after by even the great demigods (**surepsita**). Being the most faithful follower of the path of religion (**dharmiṣṭha**), You thus left for the forest (**yad agād arañyam**) in obedience to the order of your father (**ārya-vacasā**) and pursued (**anvadhāvad**) an illusory golden deer (created by the trick of Rāvaṇa) (**māyā-mrgam**) which was desired by Sītā (**dayitayepsitam**). SB 11.5.34

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- Karabhājana offers respects to Rāma.
- O Rāma (mahāpuruṣa)! I offer respects to your lotus feet which gave up the goddess of wealth who is sought by the devatās but is hard to attain, and went to the forest on the order of your father (ārya-vacasā), and pursued a golden deer desired by Sītā.
- O King Nimi, fixed in dharma (dharmiṣṭha)!
- The lack of sandhi with the following vowel is poetic license.