

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

## Text-30

śrī-navame –

nedam yaśo raghupateḥ sura-yācñayāta-  
līlā-tanor adhika-sāmya-vimukta-dhāmnah |  
rakso-vadho jaladhi-bandhanam astra-pūgaiḥ  
kim tasya śatru-hanane kapayaḥ sahāyāḥ

The In the Ninth Canto it is said:

Rāmacandra's reputation for having killed Rāvaṇa (raghupateḥ  
rakṣo-vadho yaśah) with showers of arrows (astra-pūgaiḥ) at the  
request of the devatās (sura-yācñayā) and for having built a  
bridge over the ocean (jaladhi-bandhanam) does not constitute  
the factual glory of Rāma (na idam), whose spiritual body is  
always engaged in various pastimes (āta-līlā-tanor) and who has  
no equal or superior (adhika-sāmya vimukta dhāmnah). He had  
no need to take help from the monkeys (kim tasya kapayaḥ  
sahāyāḥ) to gain victory over Rāvaṇa (śatru-hanane). SB 9.11.20

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- Śuka speaks this verse.
- He (Lord Rāma) built a bridge over the water and killed demons with his weapons.
- Though these acts are described with amazement by poets, they are not actually a praise of Rāma.
- The reason is given.

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- His power is unequalled (adhika-sāmya-vimukta-dhāmnah).
- Does such a person need help from the monkeys for killing the enemies? No.
- Thus, taking the help of Sugrīva and others was only a pastime.
- The reason for such a statement is given.

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- He assumed a body for pastimes (līlā-tanoḥ) at the request of the devatās (sura-yācñayā) such as Brahmā.
- He appeared at the request of the devatās.

## Text: 31

yasyāmalam nrpa-sadaḥsu yaśo 'dhunāpi  
gāyanty agha-ghnam ṛsayo dig-ibhendra-paṭṭam  
taṁ nākapāla-vasupāla-kirīṭa-juṣṭa-  
pādāmbujam raghupatim śaraṇam prapadye

In the assembly of kings (nrpa-sadaḥsu), even today (adhunāpi), the sages glorify Rāma's spotless fame (ṛsayah yasya amalam gāyanty), which destroys all sin (agha-ghnam) and which spreads in all directions (dig-ibhendra-paṭṭam). I surrender to Rāma (raghupatim śaraṇam prapadye), whose lotus feet (yasya pādāmbujam) are served by the crowns of the devatās and earthly kings (nākapāla-vasupāla-kirīṭa-juṣṭah). SB 9.11.21

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- In Having shown the aim of Rāma's pastimes, the speaker gives proof of this.
- In the assemblies of kings like Yudhiṣṭhira, the sages such as Mārkaṇḍeya still praise his fame.
- What type of fame does he have?
- His fame is his ornament, like the cloth on the elephants who conquer conquering all directions.

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- That means his fame conquers all directions.
- I surrender to that Rāma.
- How is he described?
- The crowns of the devatās such as Indra (nāka-pāla) and of the kings (vasu-pāla) touch his lotus feet.



Text: 32-33

atra kārīkā –

āttā prakatitā līlā-tanur līlāmayī tanuḥ |  
yena tasyeti sāmyeti svārthe śyañ pratyayo mataḥ ||  
dhāma-svarūpaṁ vijñeyam adhikena samena ca |  
vimuktaṁ dhāma yasyeti mähātmyaṁ sarvato 'dhikam |  
yasyādhikah samaś cātra kvāpi nāstīti niścayaḥ ||32||  
nāka-pālā mahendrādyā vasupā vasudhādhipāḥ ||33||

Here is an explanatory verse (atra kārīkā):

He appeared with a form for performing such pastimes (līlā-tanuḥ) (āttā prakatitā līlā-tanur līlāmayī tanuḥ) because his svarūpa (dhāma) should be understood (dhāma-svarūpaṁ vijñeyam) to be without a superior or equal (adhikena samena ca vimuktaṁ). His glory is far beyond all others (yasyeti mähātmyaṁ sarvato 'dhikam). The suffix yā is added to sama to make sāmya with no change in meaning. There is no one equal to or superior to him (yasya adhikah samaś ca atra kvāpi nāstīti niścayaḥ). Nāka-pālā refers to the devatās such as Indra (nāka-pālā mahendra ādyā), and vasupā refers to the kings of the earth (vasupā vasudhādhipāḥ).

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- Three verses explain the two Bhāgavatam verses (verses 30 & 31).
- He appears but is not born, because his spiritual form cannot be born. Vasu-pāla means vasudhā (earth) pāla (protectors).

## Text-34

vāsudevādi-rūpāṇām avatārāḥ prakīrtitāḥ |  
viṣṇu-dharmottare rāma-lakṣmaṇādyāḥ kramād amī

The avatāras Rāma and his brothers (amī rāma-  
lakṣmaṇādyāḥ) are glorified in the Viṣṇu-dharmottara  
(viṣṇu-dharmottare prakīrtitāḥ) respectively (kramād) as  
forms of Vāsudeva, San̄karsaṇa, Aniruddha and  
Pradyumna (vāsudevādi-rūpāṇām avatārāḥ).

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- The positions of Rāma and his brothers are described here.
- Ādi refers to Bharata and Śatrughna.
- The four members of the catur-vyūha are described in Viṣṇu-dharmottara as Rama, Lakṣmaṇa, Bharata and Śatrughna.

## Text-35

pādme tu rāmo bhagavān nārāyaṇa itīritaḥ |  
śeṣaś cakram ca śaṅkhaś ca kramāt syur lakṣmaṇādayaḥ

In the Padma Purāna however (pādme tu) Lord Rāma is described as Nārāyaṇa (rāmo bhagavān nārāyaṇa itīritaḥ), and Lakṣmaṇa Bharata and Śatrughna (lakṣmaṇādayaḥ) are described respectively as Śeṣa, the cakra and the conch (śeṣaś cakram ca śaṅkhaś ca kramāt syur).

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- Another opinion is expressed in Padma Purāṇa.
- Ādayaḥ here means Bharata and Śatrughna.
- This should be considered as the identity in a different kalpa

## Text-36

madhya-deśa-sthitāyodhyā-pure 'sya vasatih smṛtā |  
mahā-vaikuṅṭhaloke ca rāghavedrasya kīrtitā

The dwelling place of Rāma (rāghavedrasya vasatih) is situated in Madhya-deśa (madhya-deśa-sthitā), in the city of Ayodhyā (ayodhyā-pure smṛtā), and also in Mahā-vaikuṅṭha (mahā-vaikuṅṭhaloke ca kīrtitā)

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- This describes the abode of these four forms.



- The word asya indicates Rāma, his brothers and followers.

- Though the statement ete cāmśa-kalāḥ (SB 1.3.28) shows Rāma and Nṛsimha as amśas of Kṛṣṇa, by the above statements, the idea that they are amśas should be dismissed.

Pratyak