

Laghu – Bhāgavatāmṛta

Part-2

The Sweetness of Kṛṣṇa's devotees

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Text-1

ārādhanaṁ mukundasya bhaved āvaśyakaṁ yathā |
tathā tadīya-bhaktānāṁ no ced doṣo 'sti dustaraḥ

Just as (yathā) one must necessarily worship Kṛṣṇa (mukundasya ārādhanaṁ (āvaśyakaṁ) bhaved), one must also worship his devotees (tathā tadīya-bhaktānāṁ). If one does not worship them (na ced), it is a great fault (dustaraḥ doṣaḥ asti).

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- May Murāri, who is none other than Caitanya Mahāprabhu, dwell eternally in our hearts! By his mercy King Pratāparudra (also Gajendra) attained the highest bliss.
- Having described the true nature of the Supreme Lord's form, qualities and powers, the author now describes the nature of the form of the devotees of the Lord.
- The word atha indicates that, after describing Krsna, the devotees will be described.
- It indicates that there is a distinction between the Lord and his devotee.
- With the first verse, the author makes a proposition.
- An example is given in the next verse.

Text-2

tathā hi pādme –

mārkaṇḍeyo 'mbarīśaś ca vasur vyāso vibhīṣaṇaḥ |
puṇḍarīko baliḥ śambhuḥ prahlādo viduro dhruvaḥ ||
dālbhyaḥ parāśaro bhīṣmo nārādādyāś ca vaiṣṇavaiḥ |
sevyā harim niṣevyāmī no ced āgaḥ param bhavet

Thus Padma Purāṇa says:

After worshipping the Lord (harim niṣevya), the Vaiṣṇavas should also worship (vaiṣṇavaiḥ sevyā) Mārkaṇḍeya, Ambarīṣa, Uparicara-vasu, Vyāsa, Vibhīṣana, Puṇḍarīka, Bali, Śiva, Prahlāda, Vidura, Dhruva, Dalbhya, Parāśara, Bhīṣma, Nārada and other devotees (ādyāś ca). If they do not do so (na ced), they commit unavoidable offense (āgaḥ param bhavet).

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- Vasu refers to Uparicara who was a dedicated devotee of the Lord.
- Āgaḥ means offense.
- Param means unavoidable.

Text-3

tathā ca hari-bhakti-sudhodaye –
arcayitvā tu govindam tadīyān nārcayanti ye |
na te viṣṇoḥ prasādasya bhājanam dāmbhikā janāḥ

Hari-bhakti-sudhodaya says:

Those hypocritical people (dāmbhikā janāḥ) who (ye),
having worshipped Govinda (arcayitvā tu govindam), do
not worship his devotees (tadīyān na arcayanti), do not
get the mercy of Viṣṇu (na te viṣṇoḥ prasādasya
bhājanam). Hari-bhakti-sudhodaya 16.76

Dāmbikā means those who cheat Viṣṇu.

Text-4

pādmottara-khaṇḍe –
ārādhanānām sarveṣām viṣṇor ārādhanam param |
tasmāt parataram devi tadīyānām samarcanam

Uttara-khanda of Padma Purāṇa says:

Worship of Viṣṇu (viṣṇor ārādhanam) is supreme
(param) among all forms of worship (sarveṣām
ārādhanānām). The best part of the worship of Viṣṇu
(tasmāt parataram) is worship of his devotees
(tadīyānām samarcanam), O Devī (devi)! Padma
Purāṇa, Uttara-khāṇḍa, 253.176

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- Tasmāt means “out of the worship of Visnu, or among the different parts of Viṣṇu worship.”
- What this means is that in the worship of Visnu, worship of the devotee is included, and that worship of the devotees within the Viṣṇu worship is the best part. (Worship of Viṣṇu is not rejected completely in favor of worshipping only the devotees.)

Text-5

tatraiva ca –

arcayitvā tu govindam tadīyān nārcayet tu yaḥ |
na sa bhāgavato jñeyah kevalam dāmbhikah smṛtah

Also in the same scripture, it is said:

He who (yaḥ) after worshipping Govinda (arcayitvā tu govindam) does not worship his devotees (tadīyān nārcayet) is not recognized as a devotee (na sa bhāgavatah jñeyah) but rather as a hypocrite (kevalam dāmbhikah smṛtah).

Text-6

ādi-purāṇe –

mama bhaktā hi ye pārtha na me bhaktās tu te matāḥ |
mad-bhaktasya tu ye bhaktās te me yuktatamā matāḥ

Ādi-purāṇa says:

Those who worship only me (mama bhaktā hi ye), I do
not consider them to be my best devotees (na me bhaktās
tu te matāḥ), O Arjuna (pārtha)! Those who also
worship my devotees (mad-bhaktasya tu ye bhaktāḥ), I
consider them to be the best devotees (te me yuktatamā
matāḥ).

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- Those devotees who do not have affection for my devotees are not the best devotees (na me bhaktāḥ). (They are still considered devotees.)
- This is understood because the next line speaks of the best devotees.
- The best devotees (yuktatamā) are those who have affection for the devotees.
- This is revealed in the story of Śrutadeva, who worshipped not only Kṛṣṇa but the sages accompanying him.

Text-7

śrīmad-bhāgavate ca –
mad-bhakta-pūjābhyadhikā

Śrīmad-bhāgavatam says:

Superior to my worship is worshipping my devotee
(**mad-bhakta-pūjā abhyadhikā**). SB 11.19.21

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- Worship of my devotee is superior to worship of me.
- This rejects considerations such as which family a devotee was born in.
- One should take the foot water of those devotees.

Text-8

eteṣām api sarveṣām prahlādaḥ pravaro mataḥ |
sarveṣu hari-bhakteṣu prahlādo hi mahattamaḥ

Among all the devotees (eteṣām api sarveṣām), Prahlāda is considered the leader (prahlādaḥ pravaro mataḥ). Among all the devotees of the Lord (sarveṣu hari-bhakteṣu), Prahlāda is the greatest (prahlādo hi mahattamaḥ).

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- Just as the author has explained the difference between svayam-rūpa, vilāsa and vyūha forms according to the amount of manifested and unmanifested qualities in each form, he now explains the different types of devotees according to their ~~manifestation~~ of bhakti.

Text-9

yathā skānde śrī-rudra-vākyaṃ –
bhakta eva hi tattvena kṛṣṇaṃ jānāti na tv aham |
sarveṣu hari-bhakteṣu prahlādo 'timahattamah

Śiva says in the Skanda Purāṇa:

The devotee alone (bhakta eva hi) knows Kṛṣṇa (kṛṣṇaṃ jānāti) in truth (tattvena). I do not know him (na tv aham). Among all the devotees of the Lord (sarveṣu hari-bhakteṣu), Prahlāda is the highest (prahlādo ati mahat tamah). He knows Kṛṣṇa (implied).

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- The person devoted solely to Kṛṣṇa knows Kṛṣṇa and no one else does.
- By saying he does not know Kṛṣṇa, Śiva is showing remorse and feeling insignificant, since he is serving in a specific role with specific qualification given by the Lord.
- He shows which type of devotee actually knows Kṛṣṇa.

Text-10

śrī-saptama-skandhe śrī-prahlādasyaiva vākyam –
kvāham̐ rajaḥ-prabhava īśa tamo 'dhike 'smin
jātaḥ suretara-kule kva tavānukampā |
na brahmano na tu bhavasya na vai ramāyā
yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ

Prahlāda says in the Seventh Canto:

I, with prominence of passion (kvāham̐ rajaḥ-prabhava), born in the family of demons (jātaḥ asmin sura-itara-kule) full of ignorance (tamo adhike), have become the object of your mercy (kva tavānukampā), since you placed (yan arpitaḥ) your merciful lotus hand (padma-karaḥ prasādaḥ) on my head (me śirasi), and not on the head of Brahmā, Śiva or Lakṣmī (na brahmano na tu bhavasya na vai ramāyā). SB 7.9.26

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- This verse shows the superiority of Prahlāda.

- Prahlāda expresses the incongruity of himself being born in a demon family (kva suretara-kule jāto 'ham), and getting the Lord's mercy (kva tasmin tavānukampā).

- My family is filled with the modes of passion and ignorance.

- And that mercy of your lotus hand was not offered to Lakṣmī, Brahmā or Śiva, but was offered to my head by you.

Text-11

tatraiva śrī-nṛsimha-vākyam –

bhavanti puruṣā loke mad-bhaktās tvām anuvratāḥ |
bhavān me khalu bhaktānām sarveṣām pratirūpa-dhṛk

There also Nṛsimha says:

Those who follow your example (tvām anuvratāḥ
puruṣā) will naturally become my devotees (mad-
bhaktāḥ bhavanti). You are the best example (bhavān
pratirūpa-dhṛk) for all devotees (sarveṣām me
bhaktānām). SB 7.10.21

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- Those who follow your example (tvām anuvratāḥ) will become my devotees.
- You are the model (pratirūpa-dhr̥k).
- There are all other devotees on the one hand, and you on the other hand.
- You are the best among all devotees.

Text-12

pāṇḍavāḥ sarvataḥ śreṣṭhāḥ
prahlādād iḍṛśād api |
śrī-bhāgavatam evātra
pramāṇam sphuṭam ikṣyate

The Pāṇḍavas are even superior (pāṇḍavāḥ sarvataḥ śreṣṭhāḥ) to Prahlāda (prahlādād iḍṛśād api). Statements in the Bhāgavatam (śrī-bhāgavatam eva) are proof of that (atra pramāṇam sphuṭam ikṣyate).

Text-13

॥ 7.10.48 ॥

yūyaṁ nr-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti
yeṣāṁ grhān āvasatīti sākṣād
gūḍhaṁ paraṁ brahma manuṣya-liṅgam

You Pāṇdavas (yūyaṁ) are most fortunate in this world (nr-loke bata bhūri-bhāgā). Sages who purify the planets (lokaṁ punānā munayah) come and visit your houses (abhiyanti) because the Supreme Brahman (sākṣāt paraṁ brahma) personally resides in your houses (yeṣāṁ grhān āvasati) in a human form (gūḍhaṁ manuṣya-liṅgam).

Text-14

|| 7.10.49 ||

sa vā ayaṁ brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyaḥ suhr̥d vaḥ khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca

Kṛṣṇa definitely expands as the Brahman (saḥ vā ayaṁ brahma), the realization of bliss without qualities (kaivalya nirvāṇa-sukha anubhūtiḥ), which is sought by great sages (mahat-vimṛgya). He also resides in your house as the object of affection, a friend (priyaḥ suhr̥t), a cousin, as your soul (ātmā mātuleya), as a person worthy of worship (arhaṇīyah), as a servant and as a guru (vidhi-kṛt guruś ca).

Text-15

॥ 7.10.50 ॥

na yasya sākṣād bhava-padmajādibhī
rūpaṁ dhiyā vastutayopavarṇitam
maunena bhaktyopāśamena pūjitaḥ
prasīdatām eṣa sa sātvatām paṭiḥ

The truth about Kṛṣṇa (yasya rūpaṁ) is not perceived as it actually is (na vastutayā-upavarṇitam) by Brahmā or others (bhava-padmaja-adibhiḥ) by their intelligence (dhiyā). May the Lord of the devotees (sah sātvatām paṭiḥ), who is worshipped (pūjitaḥ) by vows of silence (maunena), bhakti (bhaktyā) and control of the mind (opāśamena), be pleased with us (prasīdatām)!

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- Now the author explains that the Pāṇdavas are superior in devotion to Prahlaḍa.
- Nārada speaks to Yudhiṣṭhira who was thinking himself very lowly after hearing the story of Prahlaḍa.
- “How are we so fortunate?” Nārada says, “The param brahma lives in your house.
- The sages such as Mārkaṇḍeya who purify the world visit your house.”
- “Why is our cousin the param brahma?” Kṛṣṇa is the brahman sought by the great sages, and he is your dear friend.
- He is the cause of Brahman, for he gives direct realization of the pure bliss of liberation.

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- An example of Kṛṣṇa giving liberation is Śiśupāla.
- The śruti says tam eve veditvātimṛtum eti: knowing the Lord one attains liberation. (Svetāśvatara Upaniṣad 3.8) Smṛti says mukṭi-pradātā sarveṣāṃ viṣṇur eva na saṁśaya: without doubt Viṣṇu is the bestower of liberation to all people. (Hari-vaṁśa) Vidhi-kṛt means “he follows your orders.”
- “Since Kṛṣṇa is famous for his extreme attraction to Satyabhāmā and other queens, how can he be considered the self-contented Brahman?” His real form cannot be discerned by the intelligence of Śiva and others.

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- They are bewildered concerning him.
- This can be seen when Śiva is bewildered during Kṛṣṇa's fight with Bāṇāsura, when Brahmā stole the cowherd boys and calves and when Indra became angry at worship of Govardhana.
- He is absorbed only with the queens who are manifestations of the spiritual svarūpa-śakti.
- Thus he is ātmārāma, self-enjoying brahman.
- He is known as such by the pure devotees, but not by those who think they are rulers of the world like the devatās.

vyākhyātam ca śrī-svāmi-pādaih –

aho prahlādasya bhāgyam yena devo dr̥ṣṭaḥ | vyaṃ tu manda-bhāgyāḥ iti
viśīdantam rājānam praty āha yūyam iti tribhiḥ ||16||

na tu prahlādasya gr̥he param brahma vasati, na ca tad-darśanārtham munayas
tad-gr̥hān abhiyanti | na ca tasya brahma mātuleyādi-rūpeṇa vartate | na ca svayam
eva prasannam | ato yūyam eva tato 'py asmatto 'pi bhūri-bhāgāḥ iti bhāvaḥ ||17||

Śrīdhara Svāmī comments thus:

Nārada speaks there three verses (āha yūyam iti tribhiḥ) to Yudhiṣṭhira (rājānam praty) who was lamenting to himself after hearing the story of Prahlāda (viśīdantam). “What great fortune Prahlāda had (aho prahlādasya bhāgyam), getting the glance of the Lord (yena devo dr̥ṣṭaḥ). We however are most unfortunate (vyaṃ tu manda-bhāgyāḥ iti).”

But the supreme Brahman (param brahma tu) did not live in the house of Prahlāda (na prahlādasya gr̥he vasati), nor did the sages (na ca munayah) come to his houses (tad-gr̥hān abhiyanti) to see the Lord (tad-darśana artham). Nor does the Lord (na ca brahma) take the form of Prahlāda's nephew (tasya mātuleyādi-rūpeṇa vartate). Nor did he personally show favors to Prahlāda (na ca svayam eva prasannam). Therefore (ataḥ) you are (yūyam eva) much more fortunate (bhūri-bhāgāḥ) than us and Prahlāda (tato 'py asmatto 'pi iti bhāvaḥ).

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- The author shows the superiority of the Pāṇḍavas over Prahlāda by quoting the comments of Śrīdhara Svāmī.

Text-18

sadātisannikṛṣṭatvāt mamatādhikyato hareḥ |
pāṇḍavebhyo 'pi yadavaḥ kecit śreṣṭhatamā matāḥ

It is said (matāḥ) that the eternal associates among the Yādavas (yadavaḥ kecit) are superior to the Pāṇḍavas (pāṇḍavebhyah api śreṣṭhatamā) because they were constantly with the Lord (sadā ati sannikṛṣṭatvāt), since they had greater greed for the Lord (hareḥ mamatā adhikyataḥ).

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- Now the Yadus are shown to be superior to the Pāṇḍavas.
- Kecit indicates that those who were eternal associates among the Yadus are superior to the Pāṇḍavas.

Text-19

tathā hi śrī-daśame –
aho bhoja-pate yūyaṁ janma-bhājo nṛṇām iha |
yat paśyathāsakṛt kṛṣṇaṁ durdarśam api yoginām

In the Tenth Canto it is said:

O King of the Bhojas (aho bhoja-pate), you alone among
men (nṛṇām yūyaṁ) have achieved a truly exalted birth
(iha janma-bhājah), for you continually behold (yat
paśyatha asakṛt) Lord Kṛṣṇa (kṛṣṇaṁ), who is rarely
visible even to great yogīs (durdarśam api yoginām). SB

10.82.28

Bhoja-pate refers to Ugrasena.

Text-20

tad-darśana-sparśanānupatha-prajalpa-
śayyāsanāśana-sayauna-sapiṇḍa-bandhaḥ |
yeṣāṁ gr̥he niraya-vartma-nivartatām vah
svargāpavarga-viramaḥ svayam āsa viṣṇuḥ

The same Lord Viṣṇu (svayam viṣṇuḥ) who makes one forget the goals of heaven and liberation (svargāpavarga-viramaḥ) has now entered into marital and blood relationships with you (vah sayauna-sapiṇḍa-bandhaḥ āsa), who have given up the hellish path of family life (gr̥he niraya-vartma-nivartatam). Indeed, in these relationships (yeṣāṁ) you see and touch Him directly (tad-darśana-sparśana), walk beside Him, converse with Him (anupatha-prajalpa), and together with Him lie down to rest (śayyā), sit at ease (āsana) and take your meals (āśana). SB 10.82.30

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- The full form of Kṛṣṇa (svayaṁ viṣṇuḥ) resides in your house.
- Or the meaning can be “he resides there spontaneously, without particular motive, as an eternal companion of the Yadus.”
- And you are eternally free of the flow of the material world (niraya-vartma-nivartatām).
- And Kṛṣṇa makes us completely disinterested in the greatest pleasures and powers of Svarga and liberation.
- This means that the Lord does not bestow material benedictions or liberation for his pure devotees.

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- He who is seen by you, touched by you and together with you sleeps, sits, talks (prajalpa), and walks (anupatha), is connected by marriage (sayana) and by blood (sapinda) to you.
- Because they are eternal associates, they are absorbed completely in Kṛṣṇa in all actions.

tathā –

śayyāsanāṭanālāpa-kṛīḍā-snānāśanādiṣu |
na viduḥ santam ātmānam vṛṣṇayah kṛṣṇa-cetasah

Also in the Tenth Canto:

The Vṛṣnis (vṛṣṇayah) were so absorbed in Kṛṣṇa
consciousness (kṛṣṇa-cetasah) that they forgot their own
bodies (na viduḥ santam ātmānam) while sleeping
(śayyā), sitting (āsana), walking (aṭana), conversing
(ālāpa), playing (kṛīḍā), bathing, eating and so on (snāna
aśana ādiṣu). SB 10.90.46

Text-22

yadubhyo 'pi varīṣṭho 'sau
sarvebhyaḥ śrīmad-uddhavaḥ |
śrīmad-bhāgavate yasya
śrūyate mahimāadbhutaḥ

Among all the Yādavas however (asau yadubhyaḥ
sarvebhyaḥ api) Uddhava (śrīmad-uddhavaḥ), whose
astonishing glory (yasya mahimā adbhutaḥ) is heard
(śrūyate) in the Bhāgavatam (śrīmad-bhāgavate), is the
best (varīṣṭhaḥ).

Text-23

tathā hi ekādaśe śrīmad-bhagavad-vākyam
na tathā me priyatama ātma-yonir na śaṅkaraḥ |
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

The Lord says in the Eleventh Canto:

O Uddhava! Neither Brahmā, nor Śaṅkara (na ātma-yonir
na śaṅkaraḥ), nor Saṅkarṣaṇa, nor Lakṣmī (na ca
saṅkarṣaṇo na śrīr), nor even My own self (na eva ātmā)
is as dear to Me (tathā me priyatama) as you (yathā
bhavān). SB 11.14.15

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- Among the Yadus, Uddhava is shown to be the best.
- Ātma-yoniḥ is Brahmā.
- Ātmā refers to the Lord himself.

Text-24

tathā

tvam tu bhāgavateṣv aham

Also from Bhāgavatam:

Among the devotees you represent me, O Uddhava (tvam
tu bhāgavateṣv aham)! SB 11.16.29

Text-25

ābālyād eva govinde bhaktir asyākhilottamā

From infancy (ābālyād eva) Uddhava's devotion to
Kṛṣṇa (asya govinde bhaktih) was the highest
(akhilottamā).

The reason for his superiority is here shown.

Text-26

tathā ca śrī-tr̥tīye –

yaḥ pañca-hāyano mātrā prātar-āśāya yācitaḥ |
tan naicchad racayan yasya saparyām bāla-līlayā

In the Third Canto it is said:

When he was only five years old (yaḥ pañca-hāyanah),
making an image of Kṛṣṇa, Uddhava (racayan yasya)
used to offer items of worship to it (saparyām bāla-
līlayā), and when his mother called him for breakfast
(mātrā prātar-āśāya yācitaḥ), he did not want to eat (tat
na aicchat) while his worship was incomplete (implied).

SB 3.2.2

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- Hāyanaḥ means years.
- Saparyām means worship.

Text-27

ataeva tatraiva śrī-bhagavad-vacanam –
noddhavo 'ṅv api man-nyūno
yad guṇair nārditaḥ prabhuh

The Lord describes Uddhava:

Uddhava (uddhavaḥ) is not less than me (na aṅu api mat-nyūnaḥ), because he is master of māyā (yat prabhuh) and ~~not at all lacking in any spiritual quality~~ (guṇaih na arditah). He should remain on this earth (atah tiṣṭhatu iha), giving knowledge of me (grāhayan mad-vayunam) to the world (lokaṁ). SB 3.4.31

The Lord states Uddhava equal to himself, without a speck of inferiority.