

Laghu – Bhāgavatāmṛta

Part-2

The Sweetness of Kṛṣṇa's devotees

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Text-28

asyārthaḥ | yad-guṇaiḥ yasya uddhavasya guṇaiḥ, prabhur apy
aham na arditah | na yācītaḥ | yad vā yat yasmāt | uddhavaḥ
guṇaiḥ sattvādibhiḥ | na arditah na pīḍitaḥ | guṇātīta ity arthaḥ |
tatra hetuḥ prabhuḥ bhakti-rasāsvāde prabhaviṣṇuḥ

The statement is then explained by the author giving another meaning also. Here is the meaning (**asya arthaḥ**). Uddhava who does not need to request any qualities from me, the Lord, is not inferior to me (**aham na arditah**). Or (**yad vā**) he is not inferior to me because he is not afflicted by the guṇas of material nature. That is because (**tatra hetuḥ**) he is the master (**prabhuḥ**), fully competent in tasting the rasa of bhakti (**bhakti-rasāsvāde prabhaviṣṇuḥ**).

Text-29

vraja-devyo varīyasya īdrśād uddhavād api |
yad āsām prema-mādhuryam sa eṣo 'py abhiyācate

But the women of Vraja (**vraja-devyah**) are superior (**varīyasya**) to Uddhava (**īdrśād uddhavād api**), because (**yad**) even he (**sah apy**) begged (**abhiyācate**) for the sweetness of their prema (**āsām prema-mādhuryam**).

Text-30

tathā hi śrī-daśame
etāḥ param tanu-bhr̥to bhuvi gopa-vadhvo
govinda evam akhilātmani rūḍha-bhāvāḥ |
vāñchanti yad bhava-bhiyo munayo vyaṁ ca
kim brahma-janmabhir ananta-kathā-rasasya

Thus it says in the Tenth Canto:

Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Brahmā himself? SB

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- The author shows that the gopīs are superior to Uddhava.
- The proof is given.
- The women of Vraja alone (param) are endowed with the topmost bodies.
- They display mahābhāva for Kṛṣṇa (ruḍha-bhāvāḥ), who performs pastimes as a cowherd (govinde) and who is the source of all (akhilātmani).
- Those desiring liberation such as Śaunaka (bhava-bhiyaḥ) and those who are liberated such as Nārada (munayaḥ) desire that bhāva.

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- And we also, Uddhava and others, desire it.
- Seeing how the Lord comes under their control, they desire such a degree of love, but they do not desire the same conjugal bhāva.
- What is the use of many births as Brahmā, if one does not attain such love? What is the use of such births for a person who has no extreme attachment (rasasya) for topics of Kṛṣṇa who is the embodiment of infinite sweetness (ananta-kathā)? It is of no value at all.

Text-31

śrī-br̥had-vāmane ca bhṛgv-ādīn prati śrī-brahma-vākyam –
ṣaṣṭhi-varṣa-sahasrāṇi mayā taptam tapaḥ purā |
nanda-gopa-vraja-strīṇāṃ pāda-reṇūpalabdhave |
tathāpi na mayā prāptās tāsāṃ vai pāda-reṇavaḥ

The words of Brahmā to Bhṛgu and others in Br̥had-vāmana
Purāṇa:

I performed penance for six thousand years in order to attain the
dust from the feet of the women of Vraja. But I could not attain
the dust from their feet.

Text-32

bhṛgv-ādi-vākyam –

**vaiṣṇavānām pāda-rajo gr̥hyate tvad-vidhair api |
santi te bahavo loke vaiṣṇavā nāradādayaḥ ||
teṣām vihāya gopīnām pāda-reṇus tvayāpi yat |
gr̥hyate saṁśayo me 'tra ko hetus tadvat prabho**

Bhṛgu said:

You can take the dust from the feet of the devotees. There are many devotees such as Nārada on your planet. O master! I have a doubt. What is the reason that you reject their foot dust and want to take the dust of the gopīs' feet?

Text-33

śrī-brahma-vākyam –

**na striyo vraja-sundaryaḥ putra śreṣṭhāḥ śriyo 'pi tāḥ |
nāham śivaś ca śeṣaś ca śrīś ca tābhiḥ samāḥ kvacit**

Brahmā said:

Thee women of Vraja are not ordinary women. They are greater than even Lakṣmī. O son! Śiva, Śeṣa and Lakṣmī are not equal to them.

Compared even to Lakṣmī (śriyo 'pi), the gopīs are greater.

Text-34

ādi-purāṇe ca śrīmad-arjuna-vākyaṃ –
trailokye bhagavad-bhaktāḥ ke tvāṃ jānanti marmaṇi |
keṣu vā tvāṃ sadā tuṣṭāḥ keṣu prema tavātulam

Arjuna speaks in Ādi Purāṇa:

In the three worlds, which devotees know you in truth? Who satisfies you? Which devotees have the greatest love for you?

Who has the greatest love which brings you under control?

Text:35-37

śrī-bhagavad-vākyam –

na tathā me priyatamo brahmā-rudraś ca pārthiva |
na ca lakṣmīr na cātmā ca yathā gopījano mam ||35||
bhaktā mamānuraktāś ca kati santi na bhūtale |
kintu gopījanaḥ prāṇādhika-priyatamo mama ||36||
na mām jānanti munayo yoginaś ca parantapa |
na ca rudrādayo devā yathā gopyo vidanti mām ||37||

The Lord speaks:

O prince! Brahmā, Śiva and Lakṣmī are not as dear to me as the gopīs. I am attached to many devotees on this earth, but I hold the gopīs dearer than my own life. O conquerer of enemies! Sages, yogīs, Śiva and the devatās do not know me as much as the gopīs know me.

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- The sages and others do not know me to the extent that the gopīs know me.

Text:38-40

na tapobhir na vedaiś ca nācārair na ca vidyayā |
vaśo 'smi kevalam premṇā pramāṇam tatra gopikā ||38||
man-māhātmyam mat-saparyām mac-chraddām man-manogatam |
jānanti gopikāḥ pārtha nānye jānanti marmaṇi ||39||
nijāṅgam api yā gopyo mameti samupāsate |
tābhyaḥ param na me pārtha nigūḍha-prema-bhājanam ||40|| iti ||

I am not brought under control (na vaśo 'smi) by austerities, by recitation of the Vedas (tapobhir na vedaiś ca), by conduct in varṇāśrama or by knowledge (nācārair na ca vidyayā). I am controlled only by prema (kevalam premṇā). The gopīs are proof of this (pramāṇam tatra gopikā). O son of Prthā (pārtha)! The gopīs know (jānanti gopikāḥ) my glory (mad-māhātmyam), my worship (mat-saparyām), my faith (mac-chraddām), and my mentality (man-manogatam). Others do not know me in truth (na anye jānanti marmaṇi). There is no one who has such deep love for me as the gopīs (tābhyaḥ param na me nigūḍha-prema-bhājanam), since they worship me (samupāsate) while thinking of their bodies as mine (nija aṅgam mama iti).

Text-41

na citraṁ prema-mādhuryam
āsāṁ vāñched yad uddhavaḥ |
pāda-reṇūkṣitaṁ yena
trṇa-janmāpi yācyate

It is not surprising (na citraṁ) that Uddhava (yad uddhavaḥ) desired (vāñched) the sweetness of their prema (āsāṁ prema-mādhuryam) and begged (yācyate) to be born as a blade of grass (trṇa-janmāpi) sprinkled with the dust from their feet (yena pāda-reṇū kṣitaṁ).

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- The glory of the gopīs' love is expressed by Uddhava's desire to have the intensity of their love by being a blade of grass.
- Yena refers to Uddhava.
- The phrase means "by whom being born as a blade of grass was begged."

Text-42

tathā hi śrī-daśame –

āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām |
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padaṁ śrutibhir vimṛgyām

Thus it is said in the Tenth Canto:

Ah (aho)! Let me become (ahaṁ syāt) one of Vrindavan's herbs and plants (vṛndāvane kim api gulma-latauṣadhīnām) and be regularly sprinkled with the dust of the gopīs' feet (āsām carāṇa-reṇu-juṣām), for the gopīs (yā) abandoned (hitvā) their families (sva-janam) and their religious principles (ārya-patham ca), both extremely difficult to give up (dustyajam), in order to worship Mukunda (bhejur mukunda-padaṁ), the ultimate objective of all the Vedic literatures (śrutibhir vimṛgyām). SB 10.47.61

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- May I become a blade of grass in Vrndāvana, amongst the shrubs, creepers or grass which serve the dust of the feet of the gopīs!
- By desiring to be born as a blade of grass sprinkled with their foot dust, he indicates that even his desire to attain their intensity of love is very difficult to attain.

Text-43

iti kṛṣṇam niṣevyāgre
kṛṣṇasyopāsakair janaiḥ |
sevyāḥ prasāda-puṣpādyair
avaśyam vraja-subhruvaḥ

Thus (**iti**) after worshipping Kṛṣṇa (**agre kṛṣṇam niṣevya**), the worshippers of Kṛṣṇa (**kṛṣṇasya upāsakair janaiḥ**) necessarily worship (**avaśyam sevyāḥ**) the gopīs (**vraja-subhruvaḥ**) by the flowers and other items (**puṣpādyaiḥ**) which have been offered to Kṛṣṇa (**prasāda**).

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- Here the author states the intention of the previous recitation.
- It is necessary for the worshippers who understand the essence of scripture to worship the women of Vraja.

Text-44

tatrāpi sarva-gopīnām
rādhikāti-varīyasī |
sarvādhikyena kathitā
yat purāṇāgamādiṣu

Among all the gopīs however (tatrāpi sarva-gopīnām),
Rādhikā is the best (rādhikā ati-varīyasī), because (yat)
she is said (kathitā) to be supreme (sarvādhikyena) in
the Purāṇas, Vedas and other texts (purāṇa āgama
ādiṣu).

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- The superiority of Rādhā among all the gopīs is proved by a statement from Padma Purāṇa.
- The word āgama refers to works like Bṛhad-gautamīya-tantra.
There it says:

devī kṛṣṇamayī proktā rādhikā para-devatā
sarva-lakṣmī-mayī sarva-kāntiḥ sammohinī parā

Rādhikā is the supreme worshippingable person (devī rādhikā para-devatā), non-different from Kṛṣṇa (kṛṣṇamayī proktā). She is the embodiment of all opulence (sarva-lakṣmī-mayī) and all beauty (sarva-kāntiḥ). She is the supreme enchanter (sammohinī parā).

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- Ādi refers to Puruṣa-bodhinī-śruti.
- In that work after gokulakhye māthura-maṇḍale it says govindo 'pi śyāmaḥ and then dve pārśve candrāvalī rādhikā ca: on his two sides are Candrāvalī and Rādhā.
- Then it says yasyā amśe lakṣmī-durgādikā śaktih: the amśas of Rādhā are Lakṣmī, Durgā and others.
- Thus the supreme position of Rādhā among all the devotees is proven.

yathā pādme –
yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍam priyam tathā |
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

Padma Purāṇa says:

Just as Rādhā is dear to Kṛṣṇa (yathā rādhā priyā
visṇoh), her kuṇḍa is dear (tasyāḥ kuṇḍam priyam
tathā). Among all the gopīs (sarva-gopīsu) she is (sa eva
ekā) the most beloved of Kṛṣṇa (viṣṇor atyanta-
vallabhā).

Text-46

ādi-purāṇe ca –

trailokye pṛthivī dhanyā yatra vṛndāvanam purī |
tatrāpi gopikāḥ pārtha tatra rādhābhidhā mama

Ādi Purāṇa says:

O Arjuna (pārtha)! In the three worlds (trailokye), the earth (pṛthivī), where Vṛndāvana town exists (yatra vṛndāvanam purī), is most fortunate (dhanyā). Only in that place (tatrāpi) do the gopīs reside (gopikāḥ), and there my gopī named Rādhā resides (tatra rādhābhidhā mama).

Thus end Part Two called Nectar of the Devotees. With this, the
work Laghu-bhāgavatāmṛta is completed.