## Laghu Bhagavatamrta

-Srila Rupa Goswami

#### INTRODUCTION

What is the real nature of the Absolute Truth?

Is the Absolute Truth very powerful commanding awe and reverence?

OR

Is the Absolute Truth extremely sweet commanding one's love and affection?

He has both the aspects. Some people are attracted to one aspect and others are attracted to the other aspect.

Two types of worshipers

Those who worship in the mood of awe and reverence

Those who worship in the mood of sweetness

Form of Sri Sri Lakshmi-Narayana supreme

Form of Sri Sri Radha Krishna supreme

Supreme Lord is multi-faceted

Different sampradayas develop attraction to a particular facet of the Absolute Truth.

Scriptures describing Lord are also multi-faceted.

Particular literatures nourish the particular moods. And therefore particular literatures are revealed only to acharyas of particular sampradaya.

Example: Brihad Bhagavatamrta was revealed to Sanatan

Goswami. Brahma samhita was discovered by Chaitanya

Mahaprabhu.

# Significant differences in various vaishnava sampradayas

	Madhva	Sri	Gaudiya
1.	Deity is matter in which the presence of Supreme Lord is felt.	Deity is non different from Lord.	pratimā naha tumisākṣāt vrajendra-nandana
2.	Gopis are celestial dancers.		ramya kacid upasana vraja- vadhu-vargena va kalpita Gopis are greatest devotees of Krishna.
3.	Hari sarvottama, Vayu jivottama Lord Vishnu is the Supreme. Vayu is the greatest devotee of Lord.	Lakshmi devi is the greatest devotee.	Gopis are the greatest devotee.
4.	Taratamya (gradation) exists among jivas.	Taratamya not accepted.	Taratamya not accepted.
5.	Do not accept Chaitanya Mahaprabhu to be the Supreme Lord.	Do not accept Chaitanya Mahaprabhu to be the Supreme Lord.	Accept Chaitanya Mahaprabhu to be Krishna Himself.

Madhavas consider Vayu as the greatest devotee. So are they wrong?

No. They are right, because in that particular mood of worship that madhvaites are aspiring for, vayu is their role model.

Chaitanya Mahaprabhu

called a channa avatar because he is hidden from Vishnu worshippers.

Krishna protects the faith of demigod worshippers then why will He not protect the faith of his own devotees who are worshipping different facets of Him only!



Krishna enjoys different flavours of worship. He loves accepting all the moods of worship.

#### Atmarama verse

Chaitanya Mahaprabhu gave 18 explanations for the atmarama verse to Sarvabhauma bhattacharya. And He gave completely different 61 explanations of the same verse to Sanatan Goswami.

But what was the intended meaning of Sukadeva Goswami when he spoke that verse?

Atmarama verse SB 1.7.10

Multiple meanings

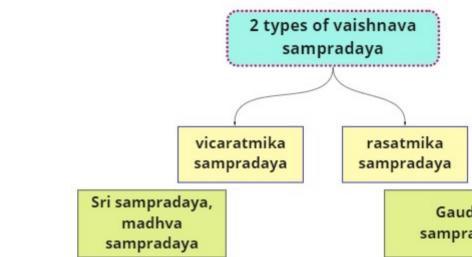
kṛṣṇa-tulya bhāgavata — vibhu, sarvāśraya prati-śloke prati-akṣare nānā artha kaya

CC Madhya 24.318

Different sampradayas develop attraction to a particular facet of the Absolute Truth. The meanings nourishing their faith in that aspect is revealed to the acharyas of that sampradaya. And the acharyas of the other sampradayas are revealed different meanings.



Therefore, we should not base our faith on the cross validation of other sampradayas.



involved in debates to establish their supremacy

had debates with mayavadis and also other vaishnava sampradayas

Gaudiya sampradaya

> no desire to establish their superiority so never get involved in debates

> > Let fruit speak for itself. Let people taste it and accept it.

### Gaudiya sampradaya- rasatmika sampradaya

Essence of our sampradaya

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam ramya kacid upasana vraja-vadhu-vargena va kalpita srimad bhagavatam pramanam amalam prema pum-artho mahan sri-caitanya mahaprabhor matam idam tatradarah na parah

Srila Rupa Goswami, Srila Sanatan Goswami and all our acharyas always stayed away from all kinds of debates.

The literatures of our acharyas were never written to prove our superiority to other sampradayas.

All the works of our acharyas are written for gaudiya sampradaya devotees only.

Others who read and get attracted, they join the sampradaya.

ex: Gopala bhatta Goswami, Prakashananda Saraswati, Baladeva Vidyabhusana - all these acharyas were initially from different vaishnava samprayadas.

Only when the authenticity of our sampradaya was challenged, Srila Baladeva Vidyabhusana had to debate and write a commentary on Vedanta Sutra. Further he wrote a commentary on Gita condemning mayavada.

#### Laghu Bhagavatamrta

Removing the storyline from Brhad Bhagavatamrta becomes Laghu Bhagavatamrta.

Laghu Bhagavatamrta proves that Krishna is the avatari. He is svayam Bhagawan and the source of all avatars.

It was not written with that intention to prove the superiority of our sampradaya but still it serves that purpose.

When some devotees are challenged on the authority of our conclusions, in order to give a very systematic presentation which explains in a very convincing way, they use Laghu Bhagavatamrta.

But in general that is not our mood. We don't want to debate with others to establish our superiority.

Also we should not think that we can quote the statements of LBA and persuade other sampradaya followers to worship Krishna (because of the reasons discussed in the beginning).