

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

Form of Sri Sri Lakshmi-Narayana supreme

Those who worship in the mood of sweetness

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 tumi--sākṣāt 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.

2 types of vaishnava sampradaya

vicaratmika
sampradaya

rasatmika
sampradaya

Sri sampradaya,
madhva
sampradaya

Gaudiya
sampradaya

involved in debates to
establish their
supremacy

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

had debates with
mayavadis and also other
vaishnava sampradayas

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 sampradayas.

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).