

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 3 :
Description of the
Līlāvātāras

Avatāras discussed till now:

1. 4 Kumāras
2. Nārada
3. Varāha
4. Matsya
5. Yajña
6. Nara-Nārāyaṇa
7. Kapila
8. Dattātreyā
9. Hayagrīva
10. Haṁsa
11. Pṛśnigarbha (Dhruva-Priya)
12. Ṛṣabha
13. Mahārāja Pṛthu
14. Nṛsimha
15. Kūrma

16. Dhanvantari

17. Mohinī

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Dhanvantari and Mohinī are also described in the First Canto:

In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink.

SB 1.3.17

The Lord appeared as Dhanvantari and brought the nectar from the ocean.

The Lord took the form of the woman Mohinī for bewildering the demons, and delivering the nectar to the devatās.

The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind.

Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin.

Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells.

Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.

SB 8.8.41-46

A description of Dhanvantari:

1. Dhanvantari appeared twice, once in the sixth and once in the seventh Manvantara.
2. During the Cākṣuṣa Manvantara, holding the nectar from the churning of the ocean in a pot, he appeared with two arms and blackish complexion, and started the science of Ayurveda.
3. In the Vaivasvata Manvantara he took the same form and was born as the son of kāśīrāja. (His name was Dhanvā.)

The Lord by the name Dhanvantari, personified fame, quickly destroyed the diseases of the seriously ill. At the sacrifice, empowered to give people long life by making them free of disease, he obtained the portion of nectar taken by the demons, and, appearing in this world as avatāra, founded Ayurveda.

SB 2.7.21

Cākṣuṣa Manvantara

The son of Kāśya was Kāśi, and his son was Rāṣṭra, the father of Dīrghatama. Dīrghatama had a son named Dhanvantari, who was the inaugurator of the medical science and an incarnation of Lord Vāsudeva, the enjoyer of the results of sacrifices. One who remembers the name of Dhanvantari can be released from all disease.

SB 9.17.4

Vaivasvata
Manvantara

O King, thereafter, while the sons of Kaśyapa, both demons and demigods, were engaged in churning the Ocean of Milk, a very wonderful male person appeared.

He was strongly built; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments.

He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with nectar.

This person, portion of a portion of Viṣṇu, was known as Dhanvantari. He was conversant with the science of medicine and enjoyed a share of the sacrifices.

SB 8.8.31-34

Points from class discussion

SB 9.17.4 says : One who remembers the name of Dhanvantari can be released from all disease.

How do we understand this statement?

For practitioners of pure devotional faith:

1. We respect Him but we don't remember Him (Dhanvantari) to destroy our bodily suffering. We can remember Krishna only for that purpose.
2. We can take Ayurvedic medicines but we remember the names of Krishna only.

For people who don't have pure devotional faith:

1. If one reads this statement and with full faith, he remembers the name of Lord Dhanvantari, he will be released from all disease.

If SB 9.7.4 says so then why do we see that devotees are sick - even great devotees have to suffer material diseases??

1. Devotees suffer diseases and get sick- only by the desire of Lord.
2. Lord arranges these situations for the purification of sadhakas and to bring them closer to Him.
3. In the case of great devotees - they get such diseases- because Lord wants to hide the secret of bhakti. And also Lord wants to teach us through their example- their unflinching faith, unalloyed devotion and selfless service.
4. So devotees become sick only by the mercy of Lord.
4. So these benedictions may not act on them- because their lives are personally controlled by Lord.

1. We have to also see if these statements are meant to inspire pure devotees or to inspire mixed devotees! These statements are not meant to inspire pure devotees.
2. Different people have different definition of success. For pure devotees, they think success to be only smartavyaḥ satataṁ viṣṇuḥ, vismartavyo na jātucit, so they are indifferent to other things.

What about benedictions which have been mentioned in the 64 limbs section of BRS - like one becomes completely free of all diseases if he wears the maha-garland of Lord, etc..

Or benedictions such as - by taking darshan of Jagannatha in Puri and by pulling his ratha, one will not take birth again and get liberation...?

For practitioners of pure devotional faith:

Not meant for them.

Even after taking darshan of Lord Jagannatha, the sadhaka may have to take birth again if he has not yet attained prema for Lord.

For people who don't have pure devotional faith:

1. If they take darshan of Lord Jagannatha or pull Jagannatha's ratha or accept mahaprasad or maha-garland without having read the statement which mentions its benediction and without the desire to get that benediction fulfilled, then they gain ajñata sukriti.

2. But if someone has read these statements and has full faith in those statements and with that desire he performs that limb of bhakti, then he will be awarded that benediction.

Any situation we are in - it is Krishna's arrangement.?

The opportunity is Krishna's arrangement but the response is our response.

That sickness is given by Krishna but how we deal with it - is our response.

'Anya-abhilashita' in the definition of uttama bhakti. What does it mean?

One does not have inherent nature of seeking shelter elsewhere. He takes shelter of only Krishna.

Even in taking shelter of Krishna, we don't approach Him for petty things.

The nature to approach Krishna for only pure devotion.

One does not have the inherent nature of asking Krishna anything other than pure devotion.

So when an exalted devotee goes to a doctor to cure his disease - does it mean he is not indifferent to the bodily troubles?

He is indifferent to bodily troubles but he is not indifferent to Krishna's service so for the purpose of serving Krishna or the mission of his spiritual master, he might endeavour to rectify the bodily troubles.