

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 5 :
Para-avasthas and Svayaṁ-bhagavān

Glories of Lord Rāmacandra

Text 25

Rāmacandra:

Rāma is endowed with unlimited sweetness - much more sweetness - than Nṛsimha.

He displays the six qualities in abundance.

Nṛsimha displays abundant power, while
Rāma displays abundant sweetness.

Text 26

It is said in the Padma Purāṇa:

I worship the son of Raghu, the lord of all beings, who broke the bow of Śiva, and who was the moon of joy in Sītā's heart.

Text 27

Rāmārcana-candrikā describes his birth:

Rāma appeared with indescribable glory, possessing unprecedented powers, qualities and form, like the fire from the pure kindling stick of Ayodhyā for burning the demons, on the ninth lunar day, when five planets were exalted and the moon was conjoined with Jupiter in the ascendant of Cancer in the constellation Punarvasu. The sun was in Aries.

He was born on the ninth tithi of the waxing moon during the Caitra month.

The sun, Mars, Jupiter, Venus, and Saturn were exalted respectively in Aries, Capricorn, Cancer, Pisces and Libra.

Jupiter was in the ascendant with the moon.

Sun was in the tenth degree of Aries, Mars was in the third degree of Capricorn, Jupiter was in the twenty-eighth degree of Cancer, Venus was in the twenty-seventh degree of Pisces, and Saturn was in the twentieth degree of Libra.

Why these planetary details are mentioned?

1. To know the exact janma-tithi of Lord Ramacandra so that His appearance day can be celebrated.
2. It gives proper evidence of appearance of Lord and His divinity.
3. Lord is appearing in such auspicious circumstances. No ordinary person can take birth in this kind of astronomical position when everything is all auspicious. So no one can claim to be Lord.

He is described in the Eleventh Canto:

O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence - which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to the order of your father and pursued an illusory golden deer (created by the trick of Rāvaṇa) which was desired by Sītā.

SB 11.5.34

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam*

The above verse (SB 11.5.34) can refer to 3 personalities:

1) Explanation one - Lord Ramacandra

O great puruṣa! I offer respects to the lotus of feet of you who gave up Sītā who was worshipped by the devatās and hard to give up. I offer respects to you who, fixed in dharma, went to the forest, obeying the words of your father, and who pursued a false deer desired by Sītā.

[Śrīla Śrīdhara Svāmī has explained how this verse describes the incarnation of Lord Śrī Rāmacandra.]

2) Explanation Two - Lord Gauranga

O Mahāprabhu! I offer respects to the lotus feet of you who gave up a wife hard to give up, whose devotion to you was desired by the devatās. I offer respects to you who, fixed in dharma, obeyed the curse of a brāhmaṇa (Cc Adi 17.63), went to the forest and pursued materialistic men to give them prema by your mercy.

SVCT commentary SB 11.5.34

3) Explanation Three - Lord Kṛṣṇa

According to Śrīla Jīva Gosvāmī, this verse also describes the incarnation of Lord Kṛṣṇa Himself in His original blackish form. Thus the words *surepsita-rājya-lakṣmīm* indicate *śrī-mathurā-sampattim*, or the opulence of Mathurā. Mathurā is described in Vedic literature as the reservoir of all opulence because of the touch of the Lord's lotus feet in that precinct. But Kṛṣṇa, although taking birth in the opulent city of Mathurā, transferred Himself to the forest village of Vṛndāvana. In this case the word *ārya-vacasā* indicates the order of Lord Kṛṣṇa's original parents, Vasudeva and Devakī. In *Śrīmad-Bhāgavatam* (10.3.22, 29) both Vasudeva and Devakī express their fear at the threat of Kāṁsa, who had already killed all of Kṛṣṇa's elder brothers. The word *ārya-vacasā* thus indicates that with great love they requested Kṛṣṇa to kindly make some arrangement to avoid Kāṁsa. And Kṛṣṇa, to obey their order, transferred Himself to the forest village of Vṛndāvana (*yad agād aranyam*).

In this context, the words *māyā-mṛgam* indicate the special, exalted relationship between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. *Māyā* also indicates the internal potency of Kṛṣṇa, *yoga-māyā*. The original form of Kṛṣṇa's internal potency is Śrīmatī Rādhārāṇī. Due to the inconceivable love of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa becomes easily controlled by Her. Thus, *mṛgam*, or "animal," in this case indicates *krīḍā-mṛgam*, or "a toy animal." Just as a beautiful young girl may play with so many dolls or stuffed animals, similarly Lord Kṛṣṇa becomes just like a doll in the hands of the most beautiful young girl, Śrīmatī Rādhārāṇī. According to Śrīla Jīva Gosvāmī, Śrīmatī Rādhārāṇī performed innumerable types of worship in order to bind Kṛṣṇa more and more to Her because Śrīmatī Rādhārāṇī cannot live without Kṛṣṇa. Thus, due to Śrīmatī Rādhārāṇī's *ārādhana*, or worship, Kṛṣṇa can never leave Vṛndāvana. He runs here and there in Vṛndāvana, protecting the cows, playing with His friends and engaging in countless intrigues of love with Śrīmatī Rādhārāṇī and the *gopīs*. Thus the word *anvadhāvat* indicates Kṛṣṇa's boyish activities, His running throughout the transcendental land of Vṛndāvana, tightly under the control of the love of Śrīmatī Rādhārāṇī.

Purport SB 11.5.34

Whom did Karbhajana Muni had in his mind when he spoke the above verse? All the 3 personalities or only one of them?

It is possible that he had all the 3 personalities in his mind.

It is also possible that he had just one of them in his mind - but the words spoken by him refer to all the 3 personalities.

It is possible that he had only one intended meaning but by Lord's desire multiple meanings came out through this verse.

He is acting as an instrument in manifesting the eternal form of the Lord in the form of Srimad Bhagavatam.

Lord's form is multi-faceted and may be Karbhajana muni is revealed one aspect of the Lord. Sridhari svami was revealed another aspect, SVCT , Srila Jiva Gosvami were revealed another aspects.