

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 5 :
Para-avasthas and Svayaṁ-bhagavān

Glories of Lord Rāmacandra

Text 30

In the Ninth Canto it is said:

Lord Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead, Lord Rāmacandra, whose spiritual body is always engaged in various pastimes.

Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.

SB 9.11.20

One should taste the astonishing sweetness in his human pastimes, not his display of power.

Ātta-līlā-tanoḥ means Rāma has an eternal form for his pastimes. Ātta means "completely obtained."

Killing Rāvaṇa is not to be praised since Rāma has power with no equal or superior. What is the use of monkeys helping him? But everything becomes suitable because Rāma possesses sweetness in his human pastimes.

SVCT commentary SB 9.11.20

Lord Rāma built a bridge over the water and killed demons with his weapons. Though these acts are described with amazement by poets, they are not actually a praise of Rāma.

The reason is given. His power is unequalled.

Does such a person need help from the monkeys for killing the enemies?

No. Thus, taking the help of Sugriva and others was only a pastime.

Srila Baladeva Vidyabhusana

Text 31

Lord Rāmacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions.

Great saintly persons like Mārkaṇḍeya Ṛṣi still glorify His characteristics in the assemblies of great emperors like Mahārāja Yudhiṣṭhira.

Similarly, all the saintly kings and all the demigods, including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with their helmets.

Let me offer my obeisances unto His lotus feet.

SB 9.11.21

In the assembly of kings, even today, the sages glorify Rāma's spotless fame, which destroys all sin and which spreads in all directions. I surrender to Rāma, whose lotus feet are served by the crowns of the devatās and earthly kings.

This verse describes the excellence of Rāma for a surrendering person.

Sages like Mārkaṇḍeya glorify his spotless fame in the assembly of kings like Yudhiṣṭhira even today. Paṭṭa means "reaching." Thus his fame reaches in all directions.

SVCT SB 9.11.21

Text
32-33

Here is an explanatory verse:

He appeared with a form for performing such pastimes because his svarūpa should be understood to be without a superior or equal.

His glory is far beyond all others.

There is no one equal to or superior to him. Nāka-pālā refers to the devatās such as Indra, and vasupā refers to the kings of the earth.

These verses explain the two
Bhāgavatam verses (verses 30 & 31).

He appeared with a form means:

He revealed his eternal form.

OR

He eternally appears in this form to perform such pastimes. (His pastimes are eternal.)

Text 34

The avatāras Rāma and his brothers are glorified in the Viṣṇu-dharmottara respectively as forms of Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna.

Text 35

In the Padma Purāṇa however Lord Rāma is described as Nārāyaṇa, and Lakṣmaṇa Bharata and Śatrughna are described respectively as Śeṣa, the cakra and the conch.

This should be considered as the identity in a different kalpa.

This is acintya!!!

Text 36

The dwelling place of Rāma is situated in Madhya-deśa in the city of Ayodhyā, and also in Mahā-Vaikuṅṭha.

Though the statement *ete cāṁśa-kalāḥ puṁśaḥ* (SB 1.3.28) shows Rāma and Nṛsimha as aṁśas, by the above statements, the idea that they are aṁśas of puruṣāvatāras, should be dismissed.