

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-1

Defining the forms of the Lord:
svayaṁ-rūpa, vilāsa, svāmśa, āveśa
and prakāśa

Text-1

Vaṣṭu nirdeśa Sloka

namas tasmai bhagavate

kr̥ṣṇāyākunṭha-medhase |

manī fests

yo dhatte sarva-bhūtānām

→ all jīvaś

liberation

abhavāyośatīḥ kalāḥ

→ expansions

↓ all attractive

śrī-nārada uvāca

namas tasmai bhagavate

kr̥ṣṇāyāmala-kīrtaye

yo dhatte sarva-bhūtānām

abhavāyośatīḥ kalāḥ

I offer my obeisances to the Supreme Lord Kṛṣṇa (**namas tasmai bhagavate kr̥ṣṇāya**), who bestows the highest knowledge (**akunṭha-medhase**) and who manifests His all-attractive personal expansions (**yo dhatte uśatīḥ kalāḥ**) so that all living beings can achieve liberation (**sarva-bhūtānām abhavāya**). [SB 10.87.46](#)

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- May we have constant attraction to he who is Caitanya, Nityānanda and Advaita, whose name delivers the universe, who is the supervisor of dharma, and who is satisfied by even a show of devotion! → गुरुदेव → Bhagavan.
- May Śrī Rūpa, whom the great souls know as Bṛhaspati because of his poetic expertise, whom they know as Vyāsadeva because of his presentation of truth, and whom they know as Śukadeva because of his revealing the meaning of madhura-rasa, protect us, his servants!



Glorifying → R G → GURU.

R G

→ Bṛhaspati → poetic expertise

→ Vyāsadeva → presentation of truth

→ Śukadeva → revealing the meaning of Madhura Rasa

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- The author named Rūpa Gosvāmī, who knows the essence of the meaning of all scriptures, in composing this work called Laghu-bhāgavatāmṛta — an abbreviated version of the nectar of Bhāgavatam — presents this introductory verse which offers respects to the Supreme Lord who will be made known in this work.
- This work acts as a fire to burn to ashes all obstacles, and acts as a rain cloud of nectar to fulfill his desires.
- The verse offers respects to the Lord known as bhagavān, who is endowed with six powers in full, as defined in the Viṣṇu Purāṇa:

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Control

Complete

aiśvaryaśya samagrasya

vīryasya yaśasah śriyah

jñāna-vairāgyayoś cāpi

ṣaṅṅām bhaga itīṅganā

Bhaga of six parts is defined as: complete control, complete influence, complete excellent qualities of body, mind and words, complete beauty or wealth, complete knowledge and complete detachment from worldly affairs. **Viṣṇu Purāṇa 6.5.74**

- The word bhaga indicates the six powers and vān indicates that he eternally possesses these powers.
- The word [kṛṣṇāya] means the boy who drinks from the breast of Yaśodā. Akuṅṭha-medhase means “the person who bestows unlimited knowledge or highest knowledge.”

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- Thus Bhāgavatam says:

Proof for
being a Krishna devotee

tvatto jñānam hi jīvānām
pramoṣas te 'tra śaktiḥ
tvam eva hy ātma-māyāyā
gatiṁ vettha na cāparaḥ

From You alone (tvattah hi) the knowledge of the living beings arises (jīvānām jñānam), and by Your potency (te śaktiḥ) that knowledge is stolen away (atra pramoṣah). Indeed, only Yourself can understand the real nature of Your illusory potency (tvam eva hy ātma-māyāyā gatiṁ vettha). Others cannot (na ca aparah). SB 11.22.28

- The second line of the verse helps one understand that his powers as bhagavān are inherent in him.
- He reveals (dhatte) for the deliverance (abhavāya) of all living beings his attractive (uśatīḥ) forms (kalāḥ) known as svāmśa, kalā and vibhūti. ③ ① ②

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- Though the Lord cannot be divided into parts, there is an appearance of his expanding into parts for particular reasons.
- This will be explained later.
- Hearing the prayers of the Vedas as told by the Kumāras from the mouth of Badarīnārāyaṇa (Śrī Nārāyaṇa Ṛṣi), Nārada, composing this verse to convey the essence of the prayers of the Vedas, reveals perfectly that Kṛṣṇa is the root of all things.
- Since common people will be reluctant to study a huge work out of laziness, I have produced a short commentary.