

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

## Text-37

śrī-kṛṣṇaḥ | bilvamaṅgale –  
santv avatārā bahavaḥ puṣkara-nābhasya  
sarvatobhadraḥ |  
kṛṣṇād anyah ko vā latāsv api premado bhavati

Kṛṣṇa:

Bilvamaṅgala describes Kṛṣṇa:

There may be many avatāras (santv avatārā bahavaḥ) of  
Kṛṣṇa (puṣkara-nābhasya) delivering auspiciousness  
everywhere (sarvato bhadraḥ), but other than Kṛṣṇa  
(kṛṣṇād anyah) who gives prema (kah vā premado  
bhavati) even to the creepers (latāsu api)?

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- Now begins an explanation of Kṛṣṇa's parāvastha.



- Though it is said in Rāmāyaṇa that the trees and other plants wept when Rāma went to the forest, they wept out of sorrow on separating from Rāma on one occasion; whereas, the reaction of the trees in relation to Kṛṣṇa, however, is daily, even on meeting Kṛṣṇa.

- This is understood from the following verses.

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kā stry aṅga te kala-padāyata-veṇu-gīta-  
sammohitārya-caritān na calet tri-lokyām  
trailokya-saubhagam idaṁ ca nirīksya rūpaṁ  
yad go-dvija-druma-mṛgāḥ pulakāny abibhran

Dear Kṛṣṇa (aṅga), what woman (kā stry) in all the three worlds (tri-lokyām) wouldn't deviate (na calet) from religious behavior (ārya-caritān) when bewildered (sammohita) by the sweet, drawn-out melody of Your flute (te kala-pada-āyata-veṇu-gīta)? Your beauty makes all three worlds auspicious (trailokya-saubhagam). Indeed, even the cows, birds, trees and deer (yad go-dvija-druma-mṛgāḥ) manifest the ecstatic symptom of bodily hair standing on end (pulakāny abibhran) when they see Your beautiful form (nirīksya idaṁ ca rūpaṁ).

SB 10.29.40

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vana-latās tarava ātmani viṣṇum  
vyañjayantya iva puṣpa-phalādhyāḥ  
praṇata-bhāra-viṭapā madhu-dhārāḥ  
prema-hrṣṭa-tanavo vavrṣuḥ sma

The creepers and trees of the forest (vana-latās tarava),  
their branches (viṭapā) weighed down (praṇata-bhāra)  
by rich coverings of flowers and fruits (puṣpa-  
phalādhyāḥ), seemed to manifest Lord Viṣṇu within  
their hearts (ātmani viṣṇum vyañjayantya iva).  
Exhibiting eruptions of ecstatic love upon their bodies  
(prema-hrṣṭa-tanavaḥ), they poured down rains of  
honey (madhu-dhārāḥ vavrṣuḥ sma). SB 10.35.9

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- The associates of Kṛṣṇa, during prolonged separation from Him, (remained in existence) with only the beauty of Kṛṣṇa constantly in their minds.
- This shows his superiority to Rāma.
- Statements such as the following show Kṛṣṇa's supreme position:

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gopyas tapah kim acaran yad amusya rūpam  
lāvanya-sāram asamordhvam ananya-siddham  
dr̥gbhiḥ pibanty anusavābhinavam durāpam  
ekānta-dhāma yaśasaḥ śrīya aiśvarasya

What austerities must the gopīs have performed (gopyas tapah kim acaran)! With their eyes they always drink (dr̥gbhiḥ pibanty) the nectar of Lord Kṛṣṇa's form (yad amusya rūpam), which is the essence of loveliness (lāvanya-sāram) and is not to be equaled or surpassed (asamordhvam). That loveliness is the only abode (ekānta-dhāma) of beauty, fame and opulence (yaśasaḥ śrīya aiśvarasya). It is self-perfect (ananya-siddham), ever-fresh (anusava abhinavam) and extremely rare (durāpam).

SB 10.44.14

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- The words puṣkara-nābhasya usually refers to the puruṣāvatāra with a lotus growing from his navel.
- The puruṣāvatāra is the source of the other avatāras.
- This is the conventional meaning.
- However, it also refers to Kṛṣṇa – svayaṁ bhagavān – who has a lotus-like navel; svayaṁ bhagavān, who is the source of the puruṣāvatāras, and who became visible in this world to Bīlvamaṅgala.



paramaiśvarya-mādhurya-pīyūṣāpūrva-vāridhiḥ |  
devakī-nandanas tv eṣa puraḥ paricarīṣyate ||  
yasya vāsaḥ purāṇādau khyātaḥ sthāna-catustaye |  
vraje madhupure dvāra-vatyām goloka eva ca ||

Kṛṣṇa as the son of Devakī (devakī-nandanah), an ocean (vāridhiḥ) of unprecedented (apūrya) sweetness and power (parama aiśvarya-mādhurya-pīyūṣa), whose abodes (yasya vāsaḥ) are well known (khyātaḥ) as Vraja, Mathurā, Dvārakā and Goloka (vraje madhupure dvāra-vatyām goloka eva ca sthāna-catustaye) in the Purāṇas (purāṇa ādau), will be described subsequently (puraḥ paricarīṣyate).

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- The word devakī-nandana here has a double meaning: son of Nanda and son of Vasudeva.
- The sweetness of the son of Nanda is most prominent because in that form, Kṛṣṇa, exclusively plays the role of a human being.
- As the son of Vasudeva, the powers are most prominent because Kṛṣṇa at that time performs pastimes prominently as the Supreme Lord.
- The son of Vasudeva displays pastimes filled with power and ornamented with sweetness.
- It is like a beautiful mirror with some specks on the undercoating.
- The son of Nanda displays pastimes filled with sweetness and decorated with power.

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- It is like a mirror whose back surface is covered with flawless quicksilver (and therefore perfectly reflecting).
- Though both are wonderful, the superiority of the son of Nanda is revealed in this example. Paricariṣyate means “will be described.”
- The meaning of the rest is clear. The word eva is used once but should be understood to follow each place, since the four places are taken together, like a fistful of items. (It does not indicate that Goloka is superior to Vraja.)

## Text-40

nanu simhāsya-rāmābhyām sāmyam asyāgataṁ sphuṭam

|

iti viṣṇupurāṇīya-prakriyātra vilokyate

“But Nṛsimha and Rāma (simhāsya-rāmābhyām) are equal (nanu sāmyam āgataṁ) to Kṛṣṇa according to what was previously said (asya sphuṭam).” One should consult the Viṣṇu Purāṇa for the answer (iti viṣṇupurāṇīya-prakriyātra vilokyate).

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- Some people may have this doubt.
- Though it has been said the Kṛṣṇa is the svayaṁ-rūpa, the author has also said that Nṛsiṁha and Rāma are equal to him.
- Did the author forget what he had previously said? This verse begins to remove that doubt.
- The author has not forgotten what he had said previously, but gradually progresses to describe Kṛṣṇa after describing all others, just as one ascends a ladder step by step.

tatra maitreya-praśnah caturthe 'mśe  
hiraṇyakaśiputve ca rāvaṇatve ca viṣṇunā |  
avāpa nihato bhogān aprāpyān amarair api ||41||  
nālabhat tatra caiveha sāyujyam sa katham punah |  
samprāptaḥ śiśupālatve sāyujyam śāsvate harau ||42||

In the fourth part of the Viṣṇu Purāṇa (4.15.1-2) (tatra caturthe amśe), Maitreya asks a question (maitreya-praśnah). The soul, taking bodies of Hiranyakaśipu and Rāvaṇa (hiraṇyakaśiputve ca rāvaṇatve), on being killed by Viṣṇu (viṣṇunā nihato), attained (avāpa) enjoyment (bhogān) unattainable even by the devatās (aprāpyān amarair api). However, he did not attain liberation (na labhat iha sāyujyam) on being killed (tatra ca eva). Why did that soul (katham saḥ punah), when he was born as Śiśupāla (śiśupālatve), attain liberation in the eternal Lord (samprāptaḥ śāsvate harau)?

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- In this statement, sāyujyam does not mean merging into one form, but rather joining in the spiritual world.
- The etymology of the word is sayuja, which means “having a close connection with.”
- Also the śruti uses sāyujya with the same meaning.
- Yo dakṣiṇe pranīyate pitṛṇām eva hi mahimānām gatvā candrasah sāyujyam svalokatām āpnoti: he who dies during the southern course of the sun goes to the world of the Pitṛs and joining with the god of the moon, attains his planet.

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- Though Hiranyakaśipu and Rāvaṇa were killed by the Lord, they did not attain liberation.
- But Śiśupāla, on being killed by the Lord attained liberation. Thus, are Nṛsimha, Rama and Kṛṣṇa the same svarūpa, having the same qualities, or are they graded as superior and inferior?



## Text-43

### śrī-parāśarottaram –

daityeśvarasya vadhāyākhila-lokotpatti-sthiti-vināśa-kāriṇā pūrvam tanu-  
grahaṇam kurvatā nṛsimha-rūpam āviṣkṛtam || tatra ca hiranyakaśipor viṣnur  
ayam ity etan na manasy abhūt || niratiśaya-punya-samudbhūtam etat sattva-jātam  
iti | raja-udreka-preritaikāgra-matis tad-bhāvanāyogāt tato 'vāpta-vadha-haitukīm  
niratiśayām evākhila-trailokyādhikya-dhāriṇīm daśānanatve bhoga-sampadam  
avāpa

① vastu vishlesa  
② absorption.

Parāśara gives the answer (śrī-parāśara uttaram):

In order to kill the king of the demons (daityeśvarasya vadhāya), the Lord who is the cause of creation, maintenance and destruction of all the worlds (akhila-loka-utpatti-sthiti-vināśa-kāriṇā), taking a body (tanu-grahaṇam), showed the form of Nṛsimha (kurvatā nṛsimha-rūpam āviṣkṛtam). When he did so (tatra ca), Hiranyakaśipu (hiranyakaśipoh) did not think (na manasy abhūt) that this was Viṣṇu (viṣnur ayam ity), but rather thought that he was a special living entity (etat sattva-jātam iti), caused by extremely pious acts (niratiśaya-punya-samudbhūtam), because his mind was overcome with rajo-guṇa (raja-udreka-prerita ekāgra-matih). He attained (tato avāpta) a wealth of enjoyment (bhoga-sampadam) as ten-headed Rāvaṇa (daśānanatve), being in control of more than the three worlds (akhila-trailokya ādhikya-dhāriṇīm) only because being killed by Nṛsimha (avāpta-vadha-haitukīm niratiśayām). Viṣṇu Purāṇa 4.15.4-17

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- Though the svarūpa of the lord is one, there is a different manifestation of qualities.
- The Lord manifested the form of Nṛsimha in order to kill Hiraṇyakaśipu (daityeśvarasya).
- This means that situated in his own self, he manifested this other form, just as a vaidūrya gem manifests different colors. What kind of form was this? He made an appearance (āviṣkṛtam) in a form that was never seen before, in the form of a lion. But why didn't the demon get liberation if he was killed by Nṛsimha who was a form of Kṛṣṇa himself? Viṣṇu attracts the mind of the meditator with the beauty of his form, name and qualities.

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- But because Hiranyakaśipu did not recognize Viṣṇu, the śakti of the Lord's attractiveness did not manifest in that form for bestowing liberation.
- Therefore he did not achieve liberation. What was his mentality? He thought of the Lord as a special living entity (sattva) produced by pious acts. How did that mentality arise? It arose from delusion stemming from the mode of passion.
- Because of being killed – while thinking that Nṛsimha was a powerful living entity – he attained enjoyment which was rare even to the devatās.