

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-65

ity uktvāpy atra bakyāder mokṣam apy arbha-līlayā |
amokṣam kālanemyāder anyatrāpīśa-ceṣṭayā |
muniḥ smṛtvā punaḥ prākhyat ayam hi bhagavān iti

Having stated this (ity uktvāpy), Parāśara remembered (muniḥ smṛtvā) that Kṛṣṇa liberated Pūtanā (atra bakyāder mokṣam apy) during his childhood years (arbha-līlayā), whereas Kālanemi was not liberated (amokṣam kālanemy ādeh) by the Lord's activities in another form (as Ajita) (anyatra api īśa-ceṣṭayā). He then said (punaḥ prākhyat) ayam hi bhagavān: Kṛṣṇa is svayam bhagavān (ayam hi bhagavān iti) (in verse **5.49** from Viṣṇu Purāṇa 4.15.17)

Text-66

hi prasiddham ayam kṛṣṇo bhagavān svayam eva yat |
prīṇatām dviṣatām cātaś cetāmsy ākarṣati drutam |
tasmāt kīrtita ity ādi māhātmyam citram atra na

Since Kṛṣṇa is famous (hi prasiddham ayam kṛṣṇah) as svayam bhagavān (bhagavān svayam eva), he immediately attracts (atah yat ākarṣati drutam) the (minds cetāmsy) of both devotees and demons (prīṇatām dviṣatām). Therefore (tasmāt) his glorification in this way (kīrtita ity ādi māhātmyam) is not surprising (na citram).

It is Kṛṣṇa's śakti of attractiveness which immediately attracts the minds of the devotees and even the inimical demons.

Text-67

iti vijñāya gadyānām hārdam sauhārdataḥ sphuñam |
tasmāt sa eva kaimutyād bhajanīyatayeṣyate

Understanding in this way (iti vijñāya) the clear purport of Parāśara's prose (gadyānām hārdam) by sympathetic reading (sauhārdataḥ sphuñam), Kṛṣṇa is proclaimed (tasmāt (sah eva) iṣyate) as even more remarkable (kaimutyād) as an object of worship (bhajanīyataya).

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Synthetic reading

- Understanding the clear intention (hārdam – heart) of the prose from taking a favorable perspective (sauhārdatah), Kṛṣṇa (sa) is proclaimed as most worshipable, because by worshipping him so much more can be attained.
- This is an explanation of the prose phrase kim uta samyag-bhaktimatām(verse 49).
- Kṛṣṇa, who by his actions gives liberation to the persons who act inimically towards the Lord, must certainly give liberation to those who have devotion for him – but more than that, he gives himself to them, and becomes dependent upon them.

athākhilānām nāmnām ca pravṛttau kāraṇam śṛṇu ||68||
lakṣmīśa-nāmāny evātra pravṛtter hetu-sāmyataḥ |
tathaiiva hetubhedāc ca vartante yadu-puṅgave

Now (atha) hear (śṛṇu) about Kṛṣṇa being the cause (kāraṇam) of manifestation of all names (akhilānām nāmnām ca pravṛttau). Some names of Nārāyaṇa (lakṣmīśa-nāmāny eva) are used equally for Nārāyaṇa and Kṛṣṇa (atra pravṛtter) with the same cause (hetu-sāmyataḥ). Some names are used for Kṛṣṇa (tathaiiva yadu-puṅgave) with a different cause (hetu bhedaṭ ca vartante).

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- Now there will be an explanation of the phrase: tatra tv akhilānām eva sa bhagavan-namnam kāraṇāny abhavan (verse 46).
- Kṛṣṇa is the cause of the manifestation of all the names of Viṣṇu.
2 types of names → *hetu-sāmya-pratyoga*
→ *hetu-bheda-pratyoga*
- The names are of two types: those who cause is the same for both Nārāyaṇa and Kṛṣṇa, and those whose cause is different when referring to Kṛṣṇa.

Text-70

daityāriḥ puṇḍarīkākṣaḥ śārṅgī garuḍa-vāhanaḥ |
pītāmbaraś cakra-pāṇiḥ śrīvatsāṅkaś caturbhujah |
ity ādīny atra nāmāni pravṛtter hetu-sāmyataḥ

Examples of names (ity ādīny nāmāni) used for both with the same cause (atra pravṛtter hetu-sāmyataḥ) are daityāri: enemy of the demons; puṇḍarīkākṣa: lotus-eyed one; śārṅgī: holder of the bow; garuḍa-vāhana: rider of Garuḍa; pītāmbara: he who wears yellow cloth; cakra-pāṇi: he who holds the cakra; śrīvatsāṅka: he who is ornamented with the śrīvatsa; caturbhujā: the lord with four arms.

Here names which are used for both with the same cause or meaning are described.

Text-71

vasudevasya putratvāt vāsudevo nigadyate |
madhu-vamśe yato jātaḥ kathyate mādhavas tataḥ

Because he is the son of Vasudeva (vasudevasya putratvāt), Kṛṣṇa is called Vāsudeva (vāsudevo nigadyate). Because he comes in the dynasty of Madhu (madhu-vamśe yato jātaḥ), he is called Mādhava (kathyate mādhavas tataḥ).

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- Now names whose cause is specifically Kṛṣṇa alone are explained.
- Kṛṣṇa is called Vāsudeva and Dāmodara for these specific reasons.

Text-72

śrī-hari-vaṁśe 'pi-
sa ca tenaiva nāmnātra kṛṣṇo vai dāma-bandhanāt |
goṣṭhe dāmodara iti gopībhiḥ parigīyate

Hari-vaṁśa says:

Kṛṣṇa (sah kṛṣṇah) is named Dāmodara (tenaiva nāmnā
atra) because he was bound up by a cord in the yard
(dāma-bandhanāt). In this way (dāmodara iti) he is
glorified (parigīyate) by the gopīs (goṣṭhe gopībhiḥ).

Hari-vaṁśa 2.7.36