

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

tatraiva –

adho 'nena śayānena śakātāntara-cāriṇā |
rākṣasī nihatā raudrī śakunī-veśa-dhāriṇī ||
pūtanā-nāma sā ghorā mahākāyā mahābalā |
viṣa-digdham stanam kṣudrā prayacchantī janārdane ||73||
dadrśur nihatām tatra rākṣasīm vana-gocarāḥ |
punar jāto 'yam ity āhur uktas tasmād adhokṣajah || iti ||74||

The same work also says:

Kṛṣṇa, sleeping beneath a cart (anena śakata adhah śayānena), killed (nihatā) the angry (raudrī), strong (mahābalā), ferocious (antara-cāriṇā), demoness (rākṣasī) Pūtanā (pūtanā-nāma), with huge body (mahākāyā), who, wearing the dress of a nurse (śakunī-veśa-dhāriṇī), had given (prayacchantī) her breast covered with poison (viṣa-digdham stanam) to him (janārdane). When the cowherd people (vana-gocarāḥ) saw (dadrśur) that dead demoness (tatra nihatām rākṣasīm) and concluded that Kṛṣṇa had been reborn (punar jāto ayam ity āhur), they called him Adhokṣaja (uktas tasmād adhokṣajah) (born from beneath the axel of the cart). Hari-varṁśa

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- These verses explain how Kṛṣṇa is the cause of the name Adhokṣaja.
- The sister of Baka (śakunī) was killed by Kṛṣṇa (anena) who was sleeping below the cart.
- She is described as being dressed as a nurse etc. Kṛṣṇa is described as sleeping on a small bed beneath a cart.
- He was called Adhokṣaja because he was born again (ja) beneath the axel (adhaḥ akṣa) of the cart

Text-75

eṣo 'dhaḥ śakatasya akṣe punar jāta ivety ataḥ |
adhokṣaja iti prāhur iti tīkā kṛtoditam

Śrīdhara explains in his commentary (iti tīkā kṛta
uditam) that Kṛṣṇa (eṣaḥ) was called Adhokṣaja
(adhokṣaja iti prāhur) because (ataḥ) he was as if born
again (punar jāta iva) under the axel of the cart (adhaḥ
śakatasya akṣe ity).

This explains Kṛṣṇa's second birth beneath the axel.

Text-76

tatraiva –

aham kilendro devānām tvam gavām indratām gataḥ |
govinda iti lokās tvām gāsyanti bhuvi śāśvatam

It is also said there:

The people (lokāh) constantly praise (śāśvatam gāsyanti) you (tvām) on earth (bhuvi) as Govinda (govinda iti) because just as I am the king of the devatās (aham kila devānām indrah), you are the king (indra) of the cows (go) (tvam gavām indratām gataḥ). Hari-varṁśa 2.9.45

This describes Kṛṣṇa being called Govinda. Kṛṣṇa was the controller (indra) of the kāmā-dhenus (gavām), and thus is called Govinda.

Text-77

tatraiva –
mamopari yathendratvaṁ sthāpito gobhir īśvaraḥ |
upendra iti kṛṣṇa tvāṁ gāsyanti divi devatāḥ

It is also said there:

The devatās in heaven (divi devatāḥ) praise you (tvāṁ gāsyanti) as Upendra (upendra iti), O Kṛṣṇa (kṛṣṇa), because the cows have established you (gobhir tvāṁ sthāpitaḥ), the Lord (īśvaraḥ), above me (mama upari) as the real Indra (upari + indra) (indratvaṁ). Hari-vaṁśa 2.9.46

This verse explains that because he is greater than Indra, he is called Upendra.

Text-78

śrī-viṣṇu-purāṇe –

yasmāt tvayaiva duṣṭātmā hataḥ keśī janārdana |
tasmāt keśava-nāmnā tvam loke jñeyo bhaviṣyasi

It is said in the Viṣṇu Purāṇa:

O Janārdana (janārdana), since you killed (yasmāt tvayaiva hataḥ) the evil Keśī demon (duṣṭātmā keśī), you will be known in this world (tasmāt tvam loke jñeyo bhaviṣyasi) as Keśava (keśava-nāmnā). Viṣṇu Purāṇa 5.16.23

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- This verse explains the origin of the name Keśava.
- This is a statement of Nārada.
- Because he killed the demon Keśī he is called Keśava

Text-79

ity ādiny atra nāmāni pravṛtter hetu-bhedataḥ |
eṣām pravṛtter hetutvam anyad eva ramāpatau

These are examples of names (ity ādiny atra nāmāni) which have a different cause when they are used to describe Kṛṣṇa (pravṛtter hetu-bhedataḥ). The reasons that these names are used for Kṛṣṇa (eṣām pravṛtter hetutvam) are different from the reasons that they are used for Nārāyaṇa (anyad eva ramāpatau).

Text-80

kim cāsuraṅām dviṣatām kṛṣṇam aprāpya nānyataḥ |
kuto 'pi muktir ity ākhyād eva-kāra-dvayena saḥ

Where is the question of liberation for the demons and haters of the Lord from other forms of the Lord (kim ca asurāṅām dviṣatām)? Unless they are killed by the hand of Kṛṣṇa (kṛṣṇam aprāpya nānyataḥ), they cannot attain liberation (kuto 'pi muktir). This is understood from the use of the word eva twice in the Gītā in the verses where Kṛṣṇa says mām aprāpya eva: not attaining me (BG 16.19-20) (ity ākhyād eva-kāra-dvayena saḥ).

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- The statement of the Viṣṇu Purāṇa that only the svayaṁ-rūpa Kṛṣṇa gives liberation to the demons is supported by the Gītā.
- Sa refers to Kṛṣṇa and anyataḥ means “from other forms of the Lord such as Nṛsimha.”

Text 81

|| 16.19 ||

tān ahaṁ dviṣataḥ krūrān
samsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsuriṣv eva yoniṣu

I cast (ahaṁ kṣipāmy) those hateful, cruel (tān dviṣataḥ krūrān), and lowest of humans (samsāreṣu narādhamān), constantly doing evil (ajasram aśubhān), into repeated birth and death in the wombs of demons (āsuriṣv eva yoniṣu).

Text 81

|| 16.20 ||

āsurīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamām gatim

Taking birth as demons (āsurīm yonim āpannā) birth
after birth (janmani janmani), these fools (mūḍhā), not
attaining My mercy at all (mām aprāpyaiva) then go to
the lowest status of life (tato yānty adhamām gatim), O
son of Kuntī (kaunteya).

Mām aprāpya means “not being killed by my hand.”

Text-83

mām kṛṣṇa-rūpiṇam yāvan nāpnuvanti mama dviṣaḥ |
tāvad evādhamaṁ yonim prāpnuvantīti hi sphuṭam

As long as those who hate me (yāvat mama dviṣaḥ) do not contact me (na mām āpnuvanti) in the form of Kṛṣṇa (kṛṣṇa-rūpiṇam), they attain low birth (tāvad eva adhamaṁ yonim prāpnuvantīti). This is clearly stated (hi sphuṭam).

The meaning of the Gītā verse is explained.

The meaning is clear.

Text-84

tasmāt trayānām evāyaṁ śreṣṭha ity atra vismayaḥ |
ko vā syāt na tathā yasmāt svabhāvo 'nyatra drśyate

Therefore (tasmāt) of the three forms of Nṛsiṁha, Rāma and Kṛṣṇa (trayānām), Kṛṣṇa is the best (ayaṁ eva śreṣṭha). This is not astonishing (kaḥ vā atra vismayaḥ syāt) because the nature revealed in Kṛṣṇa (yasmāt svabhāvah) is not seen in the others (na tathā anyatra drśyate).

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- The conclusion is here given.
- Among the three forms of Nṛsimha, Rāma and Kṛṣṇa, Kṛṣṇa (ayam) is the best.
- What is astonishing about this?
- There should be no astonishment, because his nature, having a full manifestation of qualities such as giving liberation to the demons, is not seen in Nṛsimha or Rāma (anyatra).

Text-85

ato manvakṣara-manoh kalpe svāyambhuvāgame |
pūjyante 'syāvṛtitvena rāma-simhānanādayaḥ

Because Kṛṣṇa is svayam-rūpa (ataḥ), it is stated in the Svāyambhuva Āgama (svāyambhuvāgame) in the chapter describing the fourteen-syllable mantra (manvakṣara-manoh kalpe), that Rāma and Nṛsimha (rāma-simhānanādayaḥ) are worshipped (pūjyante) as the āvaraṇa deities of Kṛṣṇa (asya āvṛtitvena).

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- Because Kṛṣṇa is the svayaṁ-rūpa (ataḥ), in the discussion of the fourteen-syllable mantra (manvākṣara-manoh) Rāma and Nṛsimha are worshiped as āvaraṇa deities of Kṛṣṇa.
- There it is said

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catvaro vāsudevādyāḥ puḡyante mahāśaktikāḥ
pūrvādi-dikṣu kramaśo vidikṣu parameśvarāḥ
śrī-rāma-simha-vadana-kūrmopendrā mahādbhūtāḥ

The four starting with Vāsudeva (catvaro vāsudevādyāḥ), holding great powers (mahāśaktikāḥ), are worshipped (puḡyante) in the four cardinal directions starting with east (pūrvādi-dikṣu kramaśo), and then in the other directions (vidikṣu) the forms of the Supreme Lord (parameśvarāḥ) of great wonder (mahādbhūtāḥ) – Rāma, Nṛsimha, Kūrma and Vāmana – are worshipped (śrī-rāma-simha-vadana-kūrmopendrā).

nanv idam śrūyate śāstre mahā-vārāha-vākyataḥ |
sarve nityāḥ śāśvatās ca dehās tasya parātmanah |
hānopādāna-rahitā naiva prakṛtijāḥ kvacit ||
paramānanda-sandohā jñāna-mātrās ca sarvataḥ |
sarve sarva-guṇaiḥ pūrṇā sarva-doṣa-vivarjitāḥ

There is the following objection:

But it is said in the scriptures (nanv idam śrūyate) such as Mahā-varāha Purāṇa (śāstre mahā-vārāha-vākyataḥ):

All the forms of the Lord are eternal (sarve nityāḥ), appearing constantly within the material world (śāśvatās ca) with bodies of Paramātmā (dehās tasya parātmanah), without any destructible elements made of prakṛti (hānopādāna-rahitā naiva prakṛtijāḥ kvacit). They are completely filled with the highest bliss (paramānanda-sandohā) and knowledge (jñāna-mātrās ca sarvataḥ), full of all good qualities (sarve sarva-guṇaiḥ pūrṇā) and devoid of all faults (sarva-doṣa-vivarjitāḥ).

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- Because one Kṛṣṇa becomes many forms, it is proper to say that he is always complete, for it is said eko 'pi san bahudhā yo vibhāti: the one form of Kṛṣṇa becomes many. (Gopāla-tāpanī Upaniṣad)
- Therefore, it cannot be said that sometimes the Lord is incomplete, for it is impossible to break the Lord into pieces.
- Some persons object in this way.
- The proof that all forms are perfect is then given from Matsya Purāṇa. Again and again the forms appear within the material world (śāśvataḥ).

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- Though one cannot distinguish the body of the Lord from the Lord, a distinction is made here just as one says “the form of the conscious soul,” where there is no difference between the form and the soul.
- They are without destructible elements since everything in the Lord is non-different from his svarūpa.
- The rest is clear.

Text-87

kiṃ ca nārada-pañcarātre –

maṇir yathā vibhāgena nīla-pītādibhir yutaḥ |
rūpa-bhedam avāpnoti dhyāna-bhedāt tathā vibhuḥ

Just as the vaidūrya gem (yathā maṇih) glows blue,
yellow and other colors (nīla-pītādibhir vibhāgena
yutaḥ), so the Lord (tathā vibhuḥ) by different
meditations (dhyāna-bhedāt) attains different forms
(rūpa-bhedam avāpnoti).

Just as the vaidūrya gem (maṇi) shows variety because of
having many different colors, but does not become less in
any of these displays, so the Lord assumes many forms
which are never less.

Text-88

tasmāt katham tāratamyam tesām vyākhyāyate |
atrocyate pareśvatvāt pūrṇā yadyapi te 'khillāḥ |
tathāpy akhila-śaktīnām prākāṣyam tatra no bhavet

Therefore (tasmāt), why is it explained (katham vyākhyāyate) that there are differences among the avatāra forms (tesām tāratamyam)? It is said in the scriptures (atra ucyate) that they are all complete (yadyapi te akhillāḥ pūrṇā) since they are all the Supreme Lord (pareśvatvāt). However (tathāpy), the avatāras do not display (tatra no prākāṣyam bhavet) all of the powers (akhila-śaktīnām).

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- This verse gives the answer to the objection.
- Though all these forms, that is the vilāsa and svāmśa, are complete like the svayaṁ-rūpa (te 'khilāḥ pūrṇā), all powers are not displayed in any form which is vilāsa or svāmśa (tatra).
- Though the scriptures say that all those forms are complete (verse 86), there are also statements such as ete cāmśa kalāḥ puṁsah, which explain that Kṛṣṇa is the aṁśī.

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- It is correct to say that all forms are perfect, since they possess all good qualities, but there is no fault in calling Kṛṣṇa the amśī because he displays all of the qualities whereas the vilāsa and svāmśa forms do not.
- If this explanation is not accepted, then the latter statement ete cāmśā kalāh puṁsah would have to be rejected.