

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

→ Definition of अंशे
Text-89

(amśatvaṃ nāma śaktīnām sadālpāṃśa-prakāśitā)
pūrṇatvaṃ ca svacchayaiva nānā-śakti-prakāśitā

Amśa means (amśatvaṃ nāma) (manifesting) (prakāśitā)
at all times (sadā) only a small portion of the powers of
the Lord (alpa amśa śaktīnām). Pūrṇa means
(pūrṇatvaṃ ca) manifesting many of the powers (nānā-
śakti-prakāśitā) by the Lord's free will (sva icchayā eva).

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- Someone may argue that since the vilāsa and svāmśa forms possess all the qualities, then they must sometimes show all these qualities.
- This verse defeats this argument, by describing the characteristics of the amśa.
- Amśatvam here means the position of tad-ekātma-rūpa.
- Kṛṣṇa, when taking the form of Nārāyaṇa, will display only the qualities which have been described in relation to Nārāyaṇa in the scriptures, and will not display all the qualities of Kṛṣṇa.

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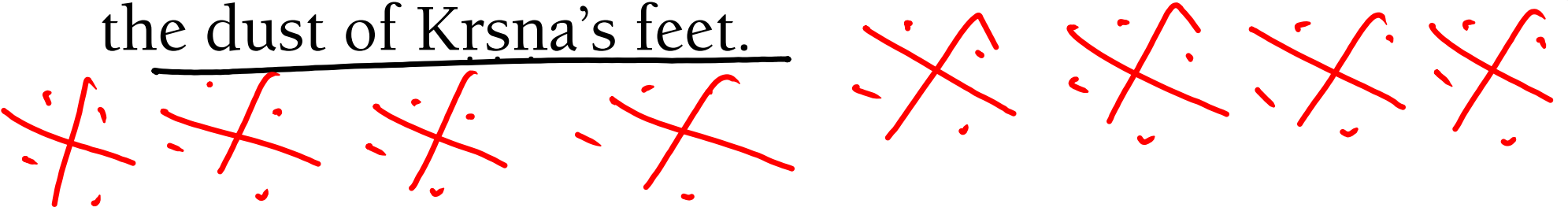
- Thus there is no contradiction in describing the vilāsa and svāṁśa forms as partial manifestations.
- Thus forms such as Nṛsimha do not display the qualities of giving liberation to the demons and all-attractiveness displayed by Kṛṣṇa.
- Consequently those forms do not give liberation to the demons.

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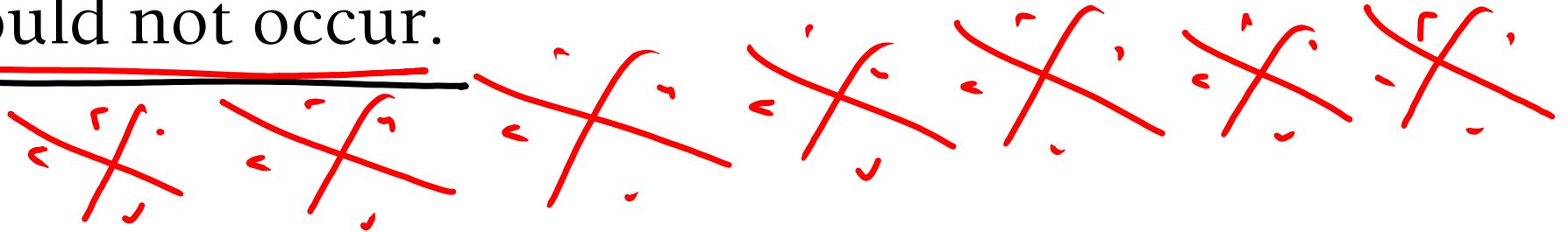
- Proposing that all the forms display all the powers would be contrary to the conclusion of scriptures.



- It is described in the Bhāgavatam that Laksmī desired the dust of Kṛṣṇa's feet.



- If Nārāyaṇa manifested all qualities of Kṛṣṇa, this would not occur.



- If Rāma manifested all qualities of Kṛṣṇa, the sages on seeing Rāma would not have desired to see Kṛṣṇa.

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- But this is described in the Padma Purāna.
- If the three puruṣa forms had all qualities of Kṛṣṇa, they would not be described in Brahma-saṁhitā as Kṛṣṇa's amśas.
- In many scriptures it is described that Saṅkarsana takes Vāsudeva as his superior and worships him, and Lakṣmana and his brothers worship Rāma with great devotion.
- If they all displayed full powers this would be impossible.
- Though Balarāma is Kṛṣṇa's elder brother he speaks as follows

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keyam vā kuta āyātā daivī vā nāry utāsuri
prāyo māyāstu me bhartur nānyā me 'pi vimohinī

Who is this mystic power (**ke iyam**), and where has she
come from (**vā kuta āyātā**)? Is she a demigod or a
demoness (**daivī vā nāry uta asurī**)? She must be the
illusory energy of My master, Lord Kṛṣṇa (**prāyo māyā**
astu me bhartur), for who else can bewilder Me (**na**
anyā me api vimohinī)? SB 10.13.37

The amśī (pūrṇatvam) has the ability to manifest a
variety of powers by his will alone.

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- Thus the amśas manifest by the amśī.
- The amśī does not manifest by the amśa.
- Because Kṛṣṇa is the amśī, all others are manifest from him.
- He is not manifested from any other form.

Text-90

śaktir aiśvarya-mādhurya-krpā-tejo-mukhā guṇāḥ |
śakter vyaktis tathāvyaktis tārāmyasya kāraṇam

Śakti or power (śaktih) means the qualities (guṇāḥ) of controlling others (aiśvarya), sweetness (mādhurya), mercy (krpā) and control of karma and time (tejo-mukhā). The manifestation and non-manifestation of śakti (śakter vyaktih tathā avyaktih) is the cause of grading the amśī and the amśa (tārāmyasya kāraṇam).

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- This verse gives the meaning of śakti.
- Aiśvarya means control of all others.
- Mādhuryam means “possessing beauty in all circumstances.”
- Kṛpā means the desire to destroy suffering of others without any motive.
- Tejas means the power of subduing time, matter, etc.

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- Other qualities such as omniscience, affection for his devotees, being controlled by his devotees are included.
- Then the difference between the amśī and the amśa is summarized.
- Tāratamyasya means the difference between the amśī and the amśa.

Text-91

śaktiḥ samāpi pūryādi-dāhe dīpāgni-puñjayoḥ |
śītādy-ārti-kṣayenāgni-puñjād eva sukhaṁ bhavet

Though the śakti (śaktiḥ) of the lamp and the bonfire (dīpā agni-puñjayoḥ) is the same (samāpi) in that both can burn down a town (pūryādi-dāhe), only from the bonfire (agni-puñjād eva) one obtains comfort (sukhaṁ bhavet) because it destroys cold and other types of suffering (śīta ādy-ārti-kṣayena).

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- From completeness, the highest happiness is attained, and from a partial display of qualities, the highest happiness is not attained.
- An example is given to explain this.
- Though both the lamp and the bonfire have the same capacity to burn down a city, from the bonfire one attains great happiness through its capacity to destroy suffering from cold.
- This is not available from the lamp.

Text-92

evam eva guṇādīnām
āviṣkārānusārataḥ |
bhava-dhvaṁsena saukhyaṁ syāt
bhaktādīnām yathā-yatham

Thus (evam), according to the amount of manifestation of qualities (guṇādīnām āviṣkara anusārataḥ), the Lord produces happiness (saukhyam syāt) in the devotees, yogīs and hearers (bhaktādīnām yathā-yatham), by his destruction of material existence (bhava-dhvaṁsena).

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- Though the śakti to destroy demons and the śakti to destroy ignorance in the devotees exists within Nṛsimha (svāmśa) and Kṛṣṇa (amśī), the highest bliss arises from Kṛṣṇa, like the bonfire, because he always manifests all qualities, such as giving liberation to the demons he kills by destroying their demonic material existence.
- From Nṛsimha and other forms the demons are given rare enjoyment, but not the destruction of their material existence.
- Ādīnām means yogīs and those who hear about the Lord.