

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

## Text-93

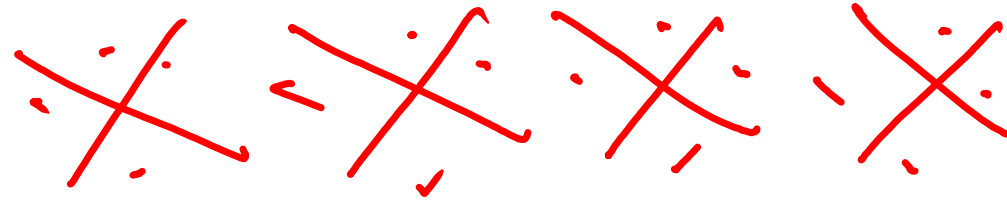
ekatvaṃ ca prthaktvaṃ ca  
tathāṃśatvaṃ utāṃśitā |  
tasminn ekatra nāyuktam  
acintyānanta-śaktiḥ

It is not unsuitable (na ayuktam) for Kṛṣṇa (tasminn ekatra) to be one and many (ekatvaṃ ca prthaktvaṃ ca), aṃśī and aṃśa (tathā aṃśatvaṃ uta aṃśitā) because he has unlimited inconceivable energy (acintya ananta-śaktiḥ).

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- Someone may say, “You are saying Kṛṣṇa is svayaṁ-rūpa and Nṛsimha is his aṁśa only because you have a greater liking for Kṛṣṇa.”



Answer

- You can make this objection if we claimed that all the forms were different.
- However the objection has no foundation because Kṛṣṇa has inconceivable powers by which he is both one and many.

## Text-94

tatraikatve 'pi pr̥thak prakāśitā, yathā śrī-daśame –  
citram bataitad ekena vapuṣā yugapat pr̥thak |  
gr̥heṣu dvy-aṣṭa-sāhasram striya eka udāvahat

His is a display of many forms (tatrapr̥thak prakāśitā)  
though he is one (ekatve api) is described in the Tenth  
Canto (yathā śrī-daśame):

It is quite amazing (citram bata) that in a single body  
(etad ekena vapuṣā) Lord Kṛṣṇa simultaneously married  
(yugapat udāvahat) sixteen thousand women (dvy-aṣṭa-  
sāhasram striya), each in a separate palace (pr̥thak  
gr̥heṣu). SB 10.69.2

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- The author quotes the statement of Śukadeva.
- Though Kṛṣṇa is one, in one body he married sixteen thousand women at the same time.
- He was one, but appeared with many forms.

## Text-95

pr̥thaktve 'py ekarūpatāpattiḥ, yathā pādme –  
sa devo bahudhā bhūtvā nirguṇaḥ puruṣottamaḥ  
ekībhūya punaḥ śete nirdoṣo harir ādikṛt

Padma Purāna explains that (yathā pādme), though he has  
different forms (pr̥thaktve apy), he is actually one  
(ekarūpatāpattiḥ):

The Lord (sah devah), without material qualities (nirguṇaḥ), the  
supreme person (harir puruṣottamaḥ), becomes many (bahudhā  
bhūtvā). Then again becoming one (ekībhūya punaḥ), the creator  
(ādikṛt), without fault (nirdoṣah), takes rest (śete).

By his inconceivable power he is one but also has many forms.

## Text-96

yathā śrī-daśame-

yajanti tva-mayās tvām vai bahu-mūrty-eka-mūrtikam

It is said in the Tenth Canto (**yathā śrī-daśame**):

Absorbing their minds in thought of You (**tva-mayāh**),  
they worship (**yajanti**) You as the one Supreme Lord  
(**tvām vai**) manifesting in multiple forms (**eka-**  
**mūrtikam**). SB 10.40.7

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- This statement of Akrūra shows that one Lord exists as both amśī and amśa.
- He is amśī (eka-mūrtikam) and he has many amśas (bahu-mūrti). This proves that he is one.



## Text-97

kaurme ca –

asthūlaś cānaṇuś caiva sthūlo ’ṇuś caiva sarvataḥ |  
avarṇaḥ sarvataḥ proktaḥ śyāmo rakta-locanaḥ |  
aiśvarya-yogād bhagavān viruddhārtho ’bhidhīyate

Kūrma Purāṇa says:

“He is neither large nor infinitesimal (asthūlaś ca anaṇuś caiva); yet He is larger and smaller than everything else (sthūlah aṇuh caiva sarvataḥ). He is said to be devoid of color (avarṇaḥ sarvataḥ proktaḥ); yet He is dark blue (śyāmah), and the corners of His eyes are reddish (rakta-anta-locanaḥ).

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- These lines show the contradictory energies of Kṛṣṇa.
- Since the Supreme Lord is composed of knowledge and bliss, he is devoid of material qualities such as bigness or smallness.
- Thus the qualities mentioned in the verse must be those of his svarūpa.
- It is seen that his form of the thousand-headed puruṣa and the expanded form of Vāmana are huge.

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- He is said to be without color since he is without material qualities, but he is also said to be blackish with red eyes.
- Meghābhaṁ vaidyutāmbaram: he has the complexion of a cloud and wears cloth the color of lightning. (Gopāla-tāpanī Upaniṣad)
- Sa mām ṛsabho lohitākṣaḥ: he has reddish tipped eyes.

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- How can this be said?
- Because of his inconceivable powers (aiśvarya-yogāt)  
he is said to have mutually contradictory qualities  
(viruddhārthah).

## Text-98

tathāpi doṣāḥ parame naivāhāryaḥ kathañcana |  
guṇā viruddhā apy ete samāhāryāḥ samantataḥ

Because he has such qualities (tathāpi), should not one consider that Kṛṣṇa is non-eternal (implied)? Faults such as transformation and birth (doṣāḥ parame) cannot be found in the Lord (na eva āhāryaḥ kathañcana). Contrary qualities (guṇā viruddhā apy) mentioned above (ete) are found together in the Lord (samāhāryāḥ samantataḥ).

## Text-99

(śrī-ṣaṣṭha-skandhe ca) (mitho viruddhācintya-śaktitvam) (yathā gadyeṣu) –  
duravabodha ivāyaṁ tava vihāra-yogo yad aśarano 'śarīra idam  
anavekṣitāsmat-samavāya ātmanaivāvikriyamāṇena sa-guṇam aguṇaḥ sṛjasi  
harasi pāsi

In the Sixth Canto (śrī-ṣaṣṭha-skandhe ca) there is a prose description (yathā gadyeṣu) of the contrary qualities coexisting by the Lord's inconceivable power (mitho viruddhācintya-śaktitvam): <sup>acintya</sup>  
It is difficult to understand (duravabodha) that you, though engaged in pastimes in the spiritual world (vihāra-yogo), without a material shelter (aśarano) without actions in a material body (aśarīra), without the assistance of the devatās (asmat-samavāya anavekṣita), without material guṇas (aguṇaḥ), create, maintain and destroy (sṛjasi pāsi harasi) the universe made of guṇas (saguṇam ātmanā), without transformation of your svarūpa (avikriyamāṇena), though you are also the material elements. SB 6.9.34

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- The devatās, in fear of Vrtrāsura, began to praise the Lord with these statements.
- Your activities of play (vihāra-yogaḥ) seem difficult to understand.
- This means that those activities are easy to understand for those who know about the Lord's inconceivable powers, but difficult to understand for others who resort to logic, because, though you are without shelter and without material body, and do not need to take help (samavāya) from us, you create this universe full of qualities by yourself without undergoing any change.

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- A potter makes use of earth and by actions of his body, with the assistance of a potter's wheel, creates a pot, and undergoes fatigue as a change.
- But since you do not have a material body for performing actions, and do not take assistance or undergo change, and yet you create this whole universe, your actions are hard to understand.
- The Lord endowed with three energies is the cause of the universe.



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- Though you, in possession of the jīva and prakṛti, transform yourself in this universe, you do not lose control over the jīva or prakṛti, and, being the possessor of spiritual power, you are the cause of this transformation by your will alone.  

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- In this way you are difficult to understand.  

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