

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

iyam eva virodhoktis tṛtīye 'pi ca dṛśyate ||
karmāṇy anīhasya bhavo 'bhavasya te
durgāśrayo 'thāri-bhayāt palāyanam |
kālātmano yat pramadā-yutāśramah
svātman-rateḥ khidyati dhīr vidām iha

Further 2-book
 text 8-existence
 contradictory
 quality

A statement concerning the Lord's contradictory nature (iyam eva virodha uktih) is found in the Third Canto (tṛtīye 'pi ca dṛśyate):
 You are without action but you perform action (karmāṇi anīhasya). You are without birth, but you take birth (bhavaḥ abhavasya te). You are the form of time (kāla atmanah), but you flee in fear of enemies (atha ari-bhayāt palāyanam) and take shelter in a fort (durga aśrayah). You are self-enjoying (svātman-rateḥ) but accept household life with thousands of wives (yat pramada-ayuta āśramah). The intelligence of the wise men is bewildered by this (khidyati dhīr vidām iha). SB 3.4.16

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- Mutually contrary qualities arising from inconceivable energy is expressed in another way in the Third Canto by Uddhava.
→

- The meaning is clear.

- Iha means “in your activities.”

Text-119

tat tan na vāstavaṃ cet syāt
vidyām buddhi-bhramas tadā |
na syād evety acintyaiva
śaktir līlāsu kāraṇam ||
yathā yathā ca tasyecchā
sā vyanakti tathā tathā

If contradiction
was not a fact
then, the sages
would not have
been bewildered.
∴ acintyaśakti is
the cause of līlā

Whenever
the Lord desires,
↓
the acintya-śakti
appears as facts

If contradiction was not a fact (tat tan na vāstavaṃ cet syāt),
then (tadā) those wise sages (vidyām) would not have been
bewildered (na buddhi-bhramas syād). Thus the inconceivable
energy (acintyaiva śaktih) is the cause of the pastimes of the Lord
(līlāsu kāraṇam). Whenever the Lord desires (yathā yathā ca
tasya icchā), his inconceivable energy (sā) makes its appearance
and acts (vyanakti tathā tathā).

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- If these mutual contradictions were not a fact, the sages would not be bewildered.
- It is all accomplished only by the inconceivable energy.
- The rest is clear.

Returning back
to original topic

Text-120

↳ (P) is the Svayam rJPa

evam prāsaṅgikaṁ procyā prakṛtārtho nirūpyate |
nanu yaḥ prakṛti-svāmī yo 'ntaryāmī ca puruṣaḥ |
tābhyām adhikatā nāsyā kamsārer upapadyate

Having discussed an incidental topic (evam prāsaṅgikaṁ procyā), we now return to discussing the main topic (prakṛtārtho nirūpyate). A doubt arises. “Kṛṣṇa (kamsāreh) cannot be superior (nanu na adhikatā upapadyate) to Mahāviṣṇu and Garbhodakaśāyī (tābhyām (prakṛti-svāmī) yah (antaryāmī ca puruṣaḥ)).”

↳
Ka
Mahāviṣṇu

↳
Ga

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- In discussing how Kṛṣṇa is svayaṁ-rūpa eternally existing with all energies, it was explained that he is one but appears in many forms.
- Now, we return to the topic of Kṛṣṇa's position as svayaṁ-rūpa.
- Kṛṣṇa is not superior to Mahāviṣṇu, the master of prakṛti, or his expansion within the universe, Garbhodakaśāyī.

argument
↓

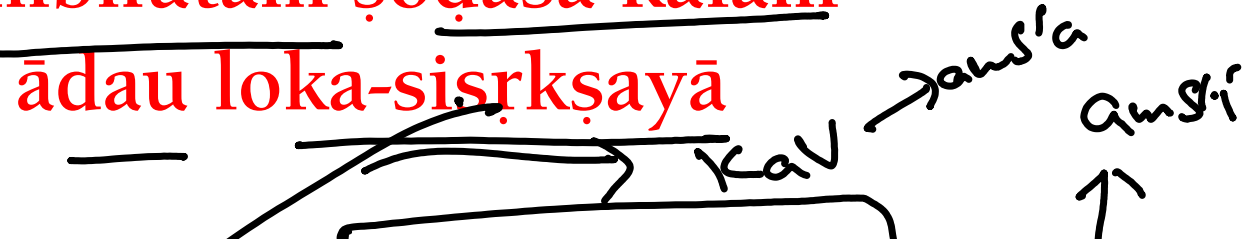
Text-121

Starting from
this verse → Sri
RG will establish
how (P) is not an
of the Puruṣa-avatāra
but the offspring
of the

tathā hi śrī-prathame –
jagrhe pauruṣam rūpam
bhagavān mahad-ādibhiḥ |
sambhūtam ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

First of all (ādau), the Supreme Lord (bhagavān)
accepted (jagrhe) the form of the eternal first puruṣa
(pauruṣam rūpam) full like the moon (ṣoḍaśa-kalam
sambhūtam) for creating the universes (loka-sisṛkṣayā)
from mahā-tattva and other elements (mahad-ādibhiḥ).

SB 1.3.1



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- This is a description of Mahāviṣṇu.
- Previously (ādau) the lord of the spiritual sky (bhagavān) made his appearance as the form called the puruṣa (pāuruṣam) in order to create the planets after manifesting mahat and other elements.
- What kind of form is this?

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- It is truly existing (sambhūtam).
- Or sambhūtam along with loka-sisṛkṣayā can mean
“possessed with a desire to create.”
- And further, the puruṣa has sixteen energies (ṣoḍaśa-
kalam).

Text-122

④ Gav
/

yasyāmbhasi śayānasya
yoga-nidrām vitanvataḥ |
nābhi-hradāmbujād āsīd
brahmā viśva-srjām patiḥ

After Garbhodakaśāyī-viṣṇu lay on the water (yasya ambhasi śayānasya) and went into trance (yoga-nidrām vitanvataḥ), Brahmā, lord of the universal creation (brahmā viśva-srjām patiḥ), appeared from the lotus in the water of his navel (nābhi-hrada ambujād āsīd). SB

1.3.2

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- This verse describes Garbhodakaśāyī.
- Brahmā arose from the lotus in the navel of the Lord of the spiritual sky in the form of Pradyumna, who was lying in the water of the Garbhodaka Ocean, engaged in sleep.

Text-123

Further
description of
शिव

yasyāvayava-saṁsthānaiḥ
kalpito loka-vistarah |
tad vai bhagavato rūpaṁ
viśuddham sattvam ūrjitam

The expanse of planets (loka-vistarah) is imagined (kalpitaḥ) to be situated at various places on his limbs (yasya avayava-saṁsthānaiḥ). This form of the Lord (tad vai bhagavato rūpaṁ) is pure sattva, unmixed with rajas and tamas (viśuddham sattvam), and is composed of eternity, knowledge and bliss (ūrjitam). SB 1.3.3

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- This is a description of his form.

- The expanse of planets is imagined to be similar to the location of the various limbs of his form, for making the minds of those with material intelligence steady.

- For instance it is said pātālam etasy hi paḍa-mūlam: Pātāla is the foot of the Lord. (SB 2.1.26)

- That form of the Lord however is without any material part (viśuddham), filled with self-manifesting energies (sattvam) and powerful (ūrjitam), completely negating material energy.

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- Those who say that the Lord is free of tamas and rajas but touched with sattva are wrong.
- He is not touched by sattva, because that material sattva (which is a mixture) is completely absent in Viṣṇu.
- Anyonya-mithunāḥ sarve sarve sarvatra-gāmināḥ: the three guṇas are combined with each other and spread everywhere. (A somewhat similar text is found Mahābhārata 14.36.3)