

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-149

jagat-trayeti padvena śrī-nārāyaṇatām vadan |
kṛṣṇasyātha svayam dr̥ṣṭvā paramaiśvaryam adbhutam ||
paryāptājāṇḍa-niyutam svayam bhīti-bharākulaḥ |
nārāyaṇas tvam nety āha sāparādha ivātmabhūh

Explanatory verse

10.14.13

An explanation:

In the verse beginning jagat-traya (jagat-trayeti padvena), Brahmā identifies Kṛṣṇa as Nārāyaṇa (śrī-nārāyaṇatām vadan). But seeing (dr̥ṣṭvā) the supreme astonishing powers (paramaiśvaryam) extending to millions of universes (paryāpta ajāṇḍa-niyutam), available only in Kṛṣṇa (atha svayam kṛṣṇasya), Brahmā (ātmabhūh) became very frightened (bhīti-bharākulaḥ) and thinking himself an offender (sāparādha iva), apologized by saying (āha) “You are not Nārāyaṇa (tvam na nārāyaṇah ity).”

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- These verses explain the Bhāgavatam verse.
- Brahmā became frightened because he had said that Kṛṣṇa was an aṁśa of Viṣṇu.

Further explanation
of 10-14-14

Text-150

he adhīśety ajāṇḍaughā-sthitāntaryāmi-puruṣāḥ |
īśās tebhyo 'dhiko 'dhīśo hi yataḥ sarva-dehinām ||
samaṣṭinām savaikuṇṭha-jīvānām tvam prakāśakah |
teṣām akhila-lokānām sākṣī draṣṭāpy asi svayam

adhīśa → Param-puruṣa
īśa → Puruṣa

Adhīśa means (adhīśah hi) “You are the Supreme Lord (he adhīśa), because you are superior to all the puruṣas (tebhyo īśah adhikah) who act as the indwelling souls (antaryāmi-puruṣāḥ) of multitude of universes (ajāṇḍa ogha). This is because you are (yataḥ tvam) the revealer and sustainer (prakāśakah) of all the jīvas (samaṣṭinām sarva-dehinām), even those in Vaikuntha (savaikuṇṭha-jīvānām), and you are the witness (knower) and seer (sākṣī draṣṭāpy asi svayam) of all the worlds (akhila-lokānām) where those jīvas dwell (teṣām).”

Text-151

Further explanation of 10.4.14 → "nārāyaṇo 'ngamī nara-bhū jalājanāt"

ato yo narabhū-nīrāyaṇān nārāyaṇaḥ smṛtaḥ |

sa te 'ngam aṁśaḥ pūrṇasya cin-māyā-śakti-vaibhavaiḥ |

cātuṣpādikam aiśvaryaṁ tava tasya tu pādikam

→ KaV

Thus (ataḥ), he who is known as Nārāyaṇa (yaḥ nārāyaṇaḥ smṛtaḥ) because he is the shelter of the water arising from the Lord (nara) (narabhū-nīrāyanāt) is your aṁśa (saḥ te aṅgam aṁśaḥ). Your power is made complete (pūrṇasya) by the influences of your spiritual and material śaktis (cin-māyā-śakti-vaibhavaiḥ). The power of the puruṣas (tasya aiśvaryaṁ tu) extends only over the material realm (cātuṣpādikam) which is one fourth of the total (pādikam).

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→ roots

- The etymology of the word Nārāyaṇa is explained in the Viṣṇu Purāṇa with the words apo narā iti proktāḥ (Pls refer verse 1.2.11 commentary for details).
- Cātuṣpādikam means complete.
- The power of the material energy is only one fourth of the total energy.
- Those who speak only of the power over the material realm rather than the total are mistaken

Further explanation
of 10-14-14

Text-152

→ "tat ca oṣi śatyaṁ na tavaiṣa māya"

viṣṭabhyāham idam kṛtsnam

ekāmseneti te vacah |

tat cāṁśatvaṁ bhavet satyaṁ

virāḍvan na tu māyikam

When you say (te vacah) "I pervade this whole universe (viṣṭabhya aham idam kṛtsnam) by one portion (ekāmsena iti)," it means that Garbhodakaśāyī, your aṁśa, pervades the universe (tat ca aṁśatvaṁ bhavet). This form is spiritual (tat satyaṁ), not material (na tu māyikam) like the universal form (virāḍvat).