

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-188

mayy evānugraho yasyety anugraha-bharo yataḥ |
mayy eva vihito bhūyān apūrvāścarya-darśanāt

Being very merciful (ity anugraha-bharo), and because he has shown me (yataḥ mayy eva vihito bhūyān) his astonishing forms (apūrvāścarya-darśanāt), he has shown mercy to me (mad-anugrahāya) (yasya mayy eva anugrahaḥ).

Brahmā had not previously seen those spiritual forms of Viṣṇu with four arms with unlimited powers being praised by the twenty-four elements along with the devatās.

Text-189

svecchāmayasya bhaktānām kāmāyākḥila-karmaṇaḥ |
na tu bhūtamayasyeti puruṣatvaṁ ca khaṇḍitam |
yad eṣa sarva-jīvānām puruṣaḥ paramāśrayaḥ

Kṛṣṇa performs all actions (svecchāmayasya akhila-
karmaṇaḥ) in conformity with the desires of his devotees
(bhaktānām kāmāya). He does not deal with the jīvas of
the material world (na tu bhūtamayasya iti). Thus he is
excluded from being the puruṣāvatāra (puruṣatvaṁ ca
khaṇḍitam), who is the shelter (yad puruṣaḥ
paramāśrayaḥ) of all the jīvas of the material realm (eṣa
sarva-jīvānām).

Kṛṣṇa's desires are dependent on the desires of his devotees.

Kṛṣṇa is not a form of Kāraṇodakaśāyī Viṣṇu, because Kāraṇodakaśāyī is the shelter of all the jīvas in the material world.

The word bhūta means jīvas.

Medinī-kośa says (bhūtaṁ) (kṣmādau) (piśācādau) (jantau) klībaṁ triṣūcite: in the neuter bhūta means earth, ghosts, and living entities.

Because he is the shelter of all jīvas, the puruṣa is called bhūtamaya, composed of the jīvas.

Kṛṣṇa cannot be called bhūtamaya because he does not perform this task.

Text-190

āntarena niruddhena manasety ekatānatā |
jñātuṃ syān mahimā śakyo yady apy ebhir viśeṣanaiḥ |
jñātuṃ tathāpi neśe 'smīty acintya aiśvarya toditā

Āntarena manasā means (āntarena) “with a fixed mind (niruddhena manasa ity).” Even if (yady apy) it is possible (śakyah syāt) to understand your greatness (mahimā jñātuṃ) consisting of the mentioned qualities (uditā viśeṣanaiḥ), with concentrated mind (ebhir ekatānatā), it is not possible to understand (tathāpi jñātuṃ neśe asmī) your inconceivable powers (acintya aiśvarya tā).

Srila Baladeva Vidyabhusana

- Ekatāna means “with undivided attention” according to Amara-koṣa.
- The qualification for understand the Lord’s greatness is thus stated.
- Though it is possible to understand the Lord’s greatness by these qualities, Brahmā says he cannot.
- This is because of the inconceivable powers of the Lord.

Text-191

jānatā vāsudevāc ca
brahmataś cādhikādhikam |
māhātmyam kṛṣṇa-candrasya
viriñcena samarthitam

Brahmā (viriñcena), understanding in this way (jānatā), concluded (samarthitam) that Kṛṣṇa's glory (kṛṣṇa-candrasya māhātmyam) was greater (adhikādhikam) than Vāsudeva's (vāsudevāt) and greater than impersonal Brahman's (brahmataś ca).

Text-192

ato manv-akṣara-manor dhyāne svāyambhuvāgame |
catvāro vāsudevādyāḥ kṛṣṇasyāvṛtir īritāḥ

Thus (ataḥ), in the Svāyambhuva Āgama (svāyambhuvāgame), in describing the meditation on the fourteen-syllable mantra (manv-akṣara-manor dhyāne), it is mentioned (īritāḥ) that Vāsudeva and the rest of the catur-vyūha (catvāro vāsudevādyāḥ) are the deities surrounding Kṛṣṇa who is in the center (kṛṣṇasya āvṛtiḥ).

Because Kṛṣṇa is superior to Vāsudeva, in the fourteen-syllable mantra Vāsudeva and others are āvaraṇa deities, not the main deity.

Text-193

kramādi-dīpikāyām ca vasv-akṣara-manor vidhau |
gokuleśāvṛtitvena vāsudevādayo matāḥ

Also in the Krama-dīpikā (kramādi-dīpikāyām ca), in describing the eighteen-syllable mantra (vasv-akṣara-manor vidhau), Vāsudeva and others (vāsudeva ādayah) are surrounding Kṛṣṇa, and are not in the center (gokuleśa āvṛtitvena matāḥ).

If Kṛṣṇa were not superior, these two scriptures must be considered false.