

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-300

maivam vādīr mahāvādin adhunā tvam apeśalah |
gahanaiśvarya-vijñāna-rasāsvādayor asi

O speaker of meaningless words (mahāvādin), do not say
this (mā evam vādīh)! You have incomplete knowledge
(adhunā tvam apeśalah asi) of Kṛṣṇa's powers (gahana
aiśvarya-vijñāna) and an incomplete taste of Kṛṣṇa's
sweetness (rasa āsvādayoh).

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- This verse rejects the previous argument.
- O speaker of many unclear statements (mahāvādin)! Do not say this (evam mā vādhīḥ)!
- You do not have full knowledge (apeśalah) of Kṛṣṇa's extensive powers and you have not fully tasted the sweetness arising from Kṛṣṇa.
- Medinī says peśalo rucire dakse: peśala means charming and skilful.

Text-301

sarva-vedāntataḥ sāraṁ veda-kalpataroḥ phalam |
śrī-bhāgavatam evātra pramāṇam sarvato varam

Bhāgavatam (śrī-bhāgavatam), the essence of the Vedānta (sarva-vedāntataḥ sāraṁ) and the fruit of the tree of the Vedas (veda-kalpataroḥ phalam), is alone (eva) the authoritative scripture (pramāṇam sarvato varam) concerning this (atra).

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PŪYVA-PaṭṢa argument

- By what evidence do you say that Kṛṣṇa has such great powers and sweetness? Bhāgavatam makes the following statement.

sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate
tad-rasāmṛta-tr̥ptasya nānyatra syād ratiḥ kvacit

Śrīmad-Bhāgavatam is declared (śrī-bhāgavatam iṣyate) to be the essence of all Vedānta philosophy (sarva-vedānta-sāraṁ hi). One who has felt satisfaction from its nectarean mellow (tad-rasāmṛta-tr̥ptasya) will never be attracted (na kvacit ratiḥ syād) to any other literature (anyatra). SB 12.13.15

- It is described there that the Bhāgavatam destroyed the suffering in the heart of Vyāsadeva.

Text-302

tathā hi śrī-trīye –
svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ |
balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koty-eḍita-pāda-pīṭhaḥ

→ Internal energy.

It is said in the Third Canto:

No one is equal to him or superior to him (asāmya atiśayaḥ). He is master of the three energies and three Viṣṇus (svayaṁ tryadhīśaḥ). All his desires (samasta-kāmaḥ) are fulfilled (āpta) by Laksmī (laksmi) and his rulership over his devotees, pastimes and qualities (svārājya). His feet are praised (eḍita-pāda-pīṭhaḥ) by the sound by ten million crowns (kirīṭa-koti) of the devatās (cira-loka-pālaiḥ) offering respects while presenting gifts (balim haradbhiḥ). SB 3.2.21

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- Having presented the opponent's argument, the author now begins to explain the superiority of Kṛṣṇa's form over that of the Lord of Vaikuṅṭha, in terms of form, powers and name, and by the desire of Lakṣmī to attain Kṛṣṇa, through statements from the incarnation of the impartial śruti.
- This is a statement by Uddhava from Bhāgavatam, a form of śruti.
- Uddhava is the best of jñānīs, because Kṛṣṇa himself says:

Establish the superiority of (K)

a) form

c) name

b) powers

d) Lakṣmī devī desiring to attain (K)

|| 3.4.31 ||

noddhavo 'ṅv api man-nyūno
yad guṇair narditaḥ prabhuh
ato mad-vayunam lokam
grāhayann iha tiṣṭhatu

Uddhava (uddhavaḥ) is not less than me (na anu api mat-nyūnaḥ), because he is master of māyā (yat prabhuh) and not at all lacking in any spiritual quality (guṇaih na arditah). He should remain on this earth (atah tiṣṭhatu iha), giving knowledge of me (grāhayan mad-vayunam) to the world (lokam).

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- Thus there should be no doubt about the truth of his statements.
- Here is the meaning of the statement.
- Tu indicates limitation.
- Only Kṛṣṇa is svayam or independent.

→ Svayam tu

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- It is similar to the usage in svayaṁ dāsās tapasvinaḥ: the performers of austerities are their own servants.

Svayaṁ

- This means that Kṛṣṇa's powers do not depend on anyone else.

- There is no equal to (asāmya) or superiority (atiśaya) to the form of Kṛṣṇa, even the form of the Lord of Vaikuṅṭha.

traya-dhīśa

- He is the master (adhīśa) of the three abodes above Vaikuṅṭha (Gokulā, Māthurā and Dvārakā).

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Svārājya kṛtsni āpta Senasta kēcah

- He has all types of enjoyment because he has (independent wealth)
↓
Svārājya
kṛtsni
- Svārājya can also mean that he has wealth which is under his control by the śaktis emanating from his svarūpa.

Pāda-pīthah

Tīthah

- His shoes are worshipped by the millions of crowns of Brahmās and others of great power, who remain for a long time, and who are designated for work within the universe (cira-loka-pālaiḥ), carrying out his orders (balim haradbhiḥ).
- This verse thus indicates the svayam-rūpa nature of Kṛṣṇa.

Expectation of
svayam tu aśēmya
atīśayāḥ

atra kārīkāḥ –

vidyete nānya-sāmyātiśayau yatreti vigrahe |
sarvebhyas tat-svarūpebhyaḥ kṛṣṇotkarsa-nirūpanāt |
ādhikyam parama-vyoma-nāthād apy asya darśitam ||303||
svayam-padena cāsyānya-nairapekṣam udīritam ||304||

His form (vigrahe) has no equal or superior (na anya-sāmya
atiśayau vidyete iti). Kṛṣṇa is shown to be superior (kṛṣṇa
utkarsa-nirūpanāt) to even the Lord of Vaikuṅṭha (parama-
vyoma-nāthād apy) because of having superior qualities (asya
ādhikyam darśitam) to all other forms (sarvebhyas tat-
svarūpebhyaḥ). The word svayam (svayam-padena) indicates
(udīritam) that he is not dependent on anyone else (asya anya-
nairapekṣam).

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- The author's verse explains the Bhāgavatam verse.
- The word anya (other) includes even the Lord of Vaikuṅṭha.
- The use of the word anya has the widest possible usage here, including other forms of the Lord, like an unbridled horse.
- Thus Brahmā shows the superiority of Kṛṣṇa over Nārāyaṇa by showing the superiority of Goloka over Vaikuṅṭha:

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goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu |
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam aham bhajāmi ||

I worship the supreme lord Govinda (govindam ādi-puruṣam tam aham bhajāmi) by whom (yena) respective powers are given (te te prabhāva-nicayā vihitāh ca) to the abodes of Durgā, Śiva and Viṣṇu (devī-maheśa-hari-dhāmasu teṣu teṣu), which are situated below his own planet of Goloka (tasya goloka-nāmni nija-dhāmni tale). Brahma-saṁhitā 5.43