

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

rāmo 'py adhika-sāmyābhyām
mukta-dhāmety avādi yat |
tatra svayam-padābhāvāt
kṛṣṇenaikyena tasya tat |
nara-līlādi-sādharmyāt
preṣṭham rūpaṁ tad asya yat

Paribhāṣā Sūtra

↓
 कृष्णस्य तु भोजयति स्वयम्.

Though Bhāgavatam says (yat avādi) that (Rāma has no equal or superior) (rāmah apy adhika-sāmyābhyām mukta-dhāmety), this statement is true because Rāma is identified with Kṛṣṇa (kṛṣṇenaikyena). The word svayam is not used to describe Rāma in the text (tatra svayam-pada abhāvāt). The dear form of Rāma (tad asya yat preṣṭham rūpaṁ) is considered one with Kṛṣṇa (tasya tat) because his human form, pastimes and nature are similar to Kṛṣṇa's (nara-līlādi-sādharmyāt).

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Pūrvā-pakṣa

- “In the Ninth Canto, Rāma is described with the words adhika-sāmya-vimukta-dhāmnaḥ: Lord Rāmacandra has no equal or superior (SB 9.11.20). Therefore he should also be called svayaṁ-rūpa.”
- This verse replies to that argument.
- Though the statement says that he has no equal or superior, the word svayam is not used in the Ninth Canto (tatra) to describe Rāma.
- “But even then, how can those words be used for Rāma?” He is described with such terms because he is similar to Kṛṣṇa.

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- Thus the term svayam is not applied to both.
- Though Brahmā describes Rāma in the Rāmāyaṇa with the words ādi-kartā svayam prabhuh: Rāma is the original doer, the independent lord, this again should be accepted on grounds of similarity only.
- What is the reason for saying Rāma is one with Kṛṣṇa?
- Rāma has a form dear to Kṛṣṇa because, like Kṛṣṇa, he displays human pastimes, human form and human nature.

tathā hi brahmāṇḍe śrī-kṛṣṇa-vākyam –
antaraṅga-svarūpā me matsya-kūrmādayas tv amī |
sarvātmanāyam atrāpi śrīmad-daśarathātmajaḥ

Kṛṣṇa says (tathā hi śrī-kṛṣṇa-vākyam) in the Brahmāṇḍa Purāṇa (brahmāṇḍe):

The forms such as Matsya and Kūrma (matsya-kūrmādayas) are all dear to me (antaraṅga-svarūpā me) but among them (atrāpi tu amī) the form of Rāma (ayam śrīmad-daśaratha ātmajaḥ) is my very soul among all the forms (sarvātmanā).

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- This verse proves the oneness of Rāma and Kṛṣṇa.
- Rāma is called his very soul among all the forms (sarvātman) because of the similarity of pastimes, form and nature.

Text-307

svayaṁ tv asāmyātiśayah kṛṣṇas tu bhagavān svayam |
ity asya paramaiśvarya-viśeṣasyānuvarṇane |
padasya svayam ity asya dviruktir bodhayaty asau |
kṛṣṇasyānya-svarūpaikyāt ādhikyam neti sarvathā

In the two statements from Bhāgavatam - svayam tv asāmyātiśayah (svayaṁ tv asāmyātiśayah) and kṛṣṇas tu bhagavān svayam (kṛṣṇas tu bhagavān svayam ity), which are used to describe (anuvāṇane) the supreme powers of Kṛṣṇa (asya paramaiśvarya-viśeṣasya), the repeated use (dviruktir) of word svayam (svayam padasya) conveys the idea (bodhayaty) that he has no superior at all (asau ādhikyam neti sarvathā) because no other form is equal to his (kṛṣṇasya anyā-svarūpa na aikyāt).

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- This verse states that the conclusion of Bhāgavatam is that Kṛṣṇa is svayaṁ-rūpa because of the repeated use of the word svayam in reference to Kṛṣṇa.
- Repetition of a word indicates the conclusion.

upakramopasaṁhārāv abhyāso 'purvatā phalam
arthavādopapattī ca lingaṁ tātparya-nirṇaye

Meaning of a passage or word is fixed by designating its function (lingaṁ tātparya-nirṇaye) as upakrama, upasaṁhāra, abhyāsa, apūrvatā phalam, arthavāda or upapatti. Brhad-
samhitā

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- The word svayam is repeated (abhyāsa) in the statements kṛṣṇas tu bhagavān svayam, svayam tu asāmyātiśayaḥ, and aṣṭamas tu tayor asīt svayam eva hariḥ kila: the eighth son was the Supreme Personality of Godhead Himself—Kṛṣṇa. (SB 9.24.55) Since abhyāsa is used, it indicates the truth.
- Two statements (dvir-uktiḥ) should actually mean three statements.
- These three statements with svayam indicate that the svayam-rūpa nature of Kṛṣṇa is not because of similarity to the Lord of Vaikuṅṭha, but is completely independent of all others.