

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-314

brahmāṇḍānām anantānām
prāyo nānāvidhātmanām |
vṛndāni bhagavac-chaktau
vicitrāṇi cakāsati

A mass (vṛndāni) of unlimited (prāyah
anantānām), wondrous (vicitrāṇi) universes
(brahmāṇḍānām) of great variety (nānā vidha
ātmanām) exist (cakāsati) by the power of the
Lord (bhagavat-śaktau).

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- Viṣṇu Purāna says:

aṇḍānām tu sahasrāṇy ayutāni ca
īdrśānām tathā tatra koṭi-koṭi-śatāni ca

There are (tathā tatra) thousand and ten thousands (sahasrāṇy ayutāni ca) of universes (īdrśānām aṇḍānām), and ten million and one billion as well (koṭi-koṭi-śatāni ca).

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- Bhāgavatam says:

dyu-pataya eva te na yayur antam anantatayā
tvam api yad-antarānda-nicayā nanu sāvaranāḥ
kha iva rajāmsi vānti vayasā saha yac chrutayas
tvayi hi phalanty atan-nirasanena bhavan-nidhanāḥ

Because You are unlimited (tvam anantatayā), neither the lords of heaven (na dyu-pataya eva) nor even You Yourself (tvam api) can ever reach (yayuh) the end of Your glories (te antam). The countless universes (yad-antarānda-nicayā), each enveloped in its shell (sa āvaranāḥ), are compelled by the wheel of time to wander within You (vayasā saha), like particles of dust blowing about in the sky (kha iva rajāmsi). The śrutis (yat śrūtaḥ), following their method of eliminating everything separate from the Supreme (atan-nirasanena), become successful (phalanty) by revealing You (tvayi) as their final conclusion (bhavan-nidhanāḥ). SB 10.87.41

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saṅkhyānaṃ paramānūnām
kālena kriyate mayā
na tathā me vibhūtīnām
srjato 'ṇḍāni koṭīśaḥ

Even though over a period of time (kālena) I might count (mayā saṅkhyānaṃ kriyate) all the atoms of the universe (paramānūnām), I could not count (na tathā me) all of my vibhūtis (vibhūtīnām) since I create (srjataḥ) millions of universes (aṇḍāni koṭīśaḥ). SB 11.16.39

- Thus the argument of the Māyāvādis who say there is only one universe is defeated.

Text:315-316

śata-koṭi-pramāṇāni yojanānām tu kānicit |
ajāṇḍāni virājante śakti-vaicitryato hareḥ ||315||
kānicic ca nikharvena teṣām padmāyutena ca |
tat-parārdha-śatenāpi vistr̥tāni tu kānicit ||316||

Some universes (kānicit aja aṇḍāni), emanating (virājante) from the amazing śakti of the Lord (śakti-vaicitryato hareḥ), are a hundred million yojanas wide (śata-koṭi-pramāṇāni). Some are a billion yojanas (kānicic ca nikharvena), some are ten trillion (teṣām padmāyutena), some are (kānicit tu) ten quadrillion yojanas (tat-parārdha-śatenāpi) in breadth (vistr̥tāni).

Text-317

madhye teṣām ajāṅdeṣu keṣucid vimśatih kṛtā |
bhuvanānām ca pañcāśat kutracit sapatatis tathā |
śataṁ sahasram ayutaṁ lakṣaṁ kvacana rājati

Within some of these universes (keṣucid ajāṅdeṣu madhye) are twenty planetary systems (bhuvanānām vimśatih kṛtā), in others (kutracit) there are fifty (pañcāśat), in others (tathā kvacana) there are (rājati) a hundred, in others a thousand and in others ten thousand and in others a hundred thousand (śataṁ sahasram ayutaṁ lakṣaṁ).

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- In the universe of four-headed Brahmā, there are fourteen planetary systems.
- But in others there are twenty planetary systems, in others there are much more, and in others even more.

brahmādyā lokapās teṣu nānā-rūpās cakāṣati |
paramardhi-sahasreṇa sevyamānāḥ samantataḥ ||
kvacid indrādayas teṣu mahākalpa-śatāyusaḥ |
mahākalpa-parārdhāyur-bhājo brahmādayas tathā

The Brahmās and other devatās (brahmādyā lokapāḥ) have various forms (nānā-rūpāḥ cakāṣati) and are endowed (samantataḥ sevyamānāḥ) with thousands of powers (paramardhi-sahasreṇa). Some Indras and devatās (kvacid indrādayaḥ) have life spans of a hundred lives of our Brahmā (mahākalpa-śatāyusaḥ). Some Brahmās (tathā brahmā ādayaḥ) have life spans of a hundred trillion mahā-kalpas (mahākalpa-parārdhāyur-bhājah).

Text-319

te te brahma-sureśādyāḥ kathitāś ciralokapāḥ |
stutāṅghri-pīṭhaḥ kṛṣṇo 'yaṁ teṣāṁ mukuta-kotibhiḥ

Ten million crowns (mukuta-kotibhiḥ) of these Brahmās
and other protectors of planets (teṣāṁ brahma-
sureśādyāḥ kathitāḥ ciralokapāḥ) praised (stutāḥ) the
shoes of Kṛṣṇa (kṛṣṇāṅghri-pīṭhaḥ) with their sound
(ayaṁ).

Text-320

ekadā dvārakā-puryām sudharmāyām murāntake |
virājati tam āgatya dvārādhyakṣo nyavedayat |
didṛkṣur deva-pādābjaṃ brahmā dvāre 'vatisthate

One time (ekadā) Kṛṣṇa was sitting (murāntake virājati) in the assembly hall (sudharmāyām) in Dvārakā (dvārakā-puryām). The door keeper (dvāra adhyakṣah) approached (āgatya) and said to Kṛṣṇa (tam nyavedayat) that Brahmā (brahmā), desiring to see his lotus feet (didṛkṣur deva-pādābjaṃ), was waiting at the door (dvāre avatisthate).

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- The story is not meaningless like “This is the son born of a barren mother.”
- Rather, it has meaning like “the sun rises.”

Text-321

āgataḥ katamo brahmā dvārīti paripṛccha tam |
ity acyuta-giraṁ śrṇvan etya dvārādhipaḥ punaḥ ||
prṣṭvā brahmānam āgatya kṛṣṇāgre ca tam abravīt |
āgataḥ sanakādīnām janakaś caturānanaḥ

Kṛṣṇa asked (tam paripṛccha), “Which Brahmā has arrived (katamo brahmā dvārī āgataḥ iti)?” Hearing Kṛṣṇa’s words (ity acyuta-giraṁ śrṇvan), the door keeper went (dvārādhipaḥ punaḥ etya) and asked Brahmā the same question (prṣṭvā brahmānam). The doorkeeper returned to Kṛṣṇa (āgatya kṛṣṇāgre ca) and said (tam abravīt), “The four-headed Brahma (caturānanaḥ) who produced the four Kumāras (sanakādīnām janakaḥ) is here (āgataḥ).”

Text-322

ānayeti harer vācā tena brahmā praveśitaḥ |
praṇaman daṇḍavat prṣtaḥ kṛṣṇena kim ihāgataḥ |
tvam iti prāha taṁ brahmā devāgamana-kāraṇam |
vaksye paścād yad ātthādya brahmā katama ity adaḥ |
jñātum icchāmi tan nātha brahmā nānyo 'sti mad yataḥ

The Lord said (harer vācā), “Bring him in (tena ānaya iti).”
Brahmā entered (brahmā praveśitaḥ) and offered respects
(praṇaman daṇḍavat). Kṛṣṇa asked (prṣtaḥ kṛṣṇena) “Why have
you come (kim tvam iha āgataḥ)?” Brahmā said (taṁ brahmā
prāha), “I will explain (vaksye) my reason for coming (āgamana-
kāraṇam) afterwards (paścād). You said today ‘Which Brahmā
has come?’ O Lord (nātha), I would like to know (jñātum
icchāmi) about this first (tad adaḥ), because (yataḥ) there is no
Brahmā (na brahmā asti) other than myself (mad anyah).”

atha smitvā mukundena dvāravatyām drutaṁ tadā |
smṛtvā brahmāṇḍa-koṭibhyo loka-pālāḥ samāgatāḥ |
aṣṭavakrās catuṣṣaṣṭhi-vaktrāḥ śata-mukhās tathā |
sahasra-vaktrā lakṣāsyāḥ koṭi-vaktrā viriñcayāḥ |
rudrās ca vimśati-mukhās tathā pañcāśad-ānanāḥ |
śata-vaktrāḥ sahasrāsyā lakṣa-bāhu-śiro-bhṛtaḥ ||
purandarās ca lakṣālakṣā niyutāksās tathāpare |
apare loka-pālās ca vividhākṛti-bhūṣaṇāḥ ||
kṛṣṇasya purataḥ prāptāḥ pāda-pīṭham avānaman |
tān drṣṭvā vismayāt tasmin unmamāda caturmukhaḥ

Kṛṣṇa smiled (atha smitvā mukundena), and in his mind instantly called (tadā smṛtvā drutaṁ) the Brahmās and other devatās (loka-pālāḥ) from millions of universes (brahmāṇḍa-koṭibhyo) to Dvārakā (dvāravatyām). They all arrived (samāgatāḥ). Some Brahmās had eight heads (aṣṭavakrās), some had sixty-four heads (catuṣṣaṣṭhi-vaktrāḥ) and some had a hundred heads (śata-mukhās tathā). Others had a thousand head (sahasra-vaktrā), others had a hundred thousand heads and others had ten million heads (lakṣāsyāḥ koṭi-vaktrā viriñcayāḥ). Some Rudras had twenty heads (rudrās ca vimśati-mukhās) and others had fifty (tathā pañcāśad-ānanāḥ), a hundred, or a thousand heads (śata-vaktrāḥ sahasrāsyā). Others had a hundred thousand heads and arms (lakṣa-bāhu-śiro-bhṛtaḥ). Indras with a hundred thousand eyes and a million eyes were present (purandarās ca lakṣālakṣā niyuta akṣāḥ). Other devatās (apare loka-pālās ca) with various forms and ornaments (vividha ākṛti-bhūṣaṇāḥ) were also present (implied). Arriving before Kṛṣṇa (kṛṣṇasya purataḥ prāptāḥ), they offered respects (pāda-pīṭham avānaman). Seeing all of them (tān drṣṭvā), the four-headed Brahmā (caturmukhaḥ) became completely bewildered out of astonishment (tasmin unmamāda vismayāt).

Text-324

kiṁ ca –
viṣṇu-dharmottare proktaṁ
sarve brahmāṇḍa-maṇḍalāḥ |
deśato jīvataś cāpi
tulya-rūpa bhavanty amī

However (kiṁ ca), in the Viṣṇu-dharmottara (viṣṇu-dharmottare) it is said (proktaṁ) that all of the universes (amī sarve brahmāṇḍa-maṇḍalāḥ) have the same form (tulya-rūpa bhavanty) in terms of shape and living entities (deśato jīvataś cāpi).

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- By the word kimca, statements with a different meaning are presented.
- Śrīdhara Svāmī says kimca means beginning and completeness.
- In all the universes, the beings such as Brahmā have the same life span and the same places to live.