

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

tathā hi –

eka-rūpās tathaivāṇḍāḥ sarva eva nareśvara |  
tulya-deśa-vibhāgās ca tulya-jantava eva ca

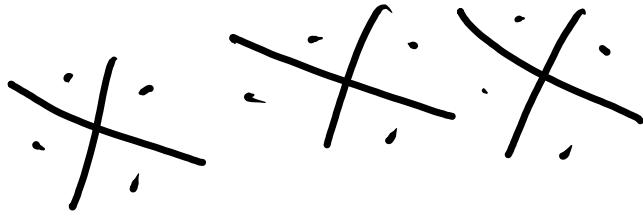
It is also said:

O King (nareśvara)! All the universes (sarva aṇḍāḥ) have only one form (eka-rūpāḥ eva), with the same country divisions (tulya-deśa-vibhāgās ca) and the same living entities (tulya-jantava eva ca).

## Text-326

virodhe 'tra samutpanne samādhānam vidhīyate

A conclusion is now given (samādhānam  
vidhīyate) for the contradiction expressed  
(virodhe samutpanne) in these two statements  
(atra).



→ Hermeneutical guidance.

yataḥ śrī-kaurme -

virodho vākyayor yatra nāprāmāṇyam tad iṣyate |  
yathāviruddhatā ca syāt tathārthaḥ kalpyate tayoh

Kūrma Purāṇa says:

Where there is a contradiction in two statements (yatra vākyayoh virodhah), one should not take those statements as unauthoritative (na aprāmāṇyam tad iṣyate). One should accept them in such a way (tathā arthaḥ kalpyate tayoh) that they are no longer contradictory (yathā ca aviruddhatā syāt).

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- The scriptures say that one should perform sacrifice at sunrise, but other scriptures say one should not do sacrifice at sunrise.



- Since both statements come from the śruti, neither can be rejected.

- Thus if one scripture says the universes are different and another scripture says they are identical, one should not reject either statement, since they are the words of knowledgeable sages.

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- Though two opinions are given here concerning the universe, some people cannot accept that some universes are longer lasting, because then some parts would not be destroyed when everything is destroyed at the time of final destruction.
- Only by accepting the powers of the Lord can the contradiction be removed.

Resolution of the  
contradiction begins  
here

## Text-328

yugapat sakalāṇḍāni jātu samharate hariḥ

The Lord (hariḥ) sometimes (jātu) destroys (samharate) all universes (sakala aṇḍāni) at once (yugapat).

- Here the author begins to resolve the contradiction.

Proof for Sama-tāra  
Sehāra

tathā hi śrī-viṣṇu-dharmottare-  
anantāni tavoktāni yāny aṇḍāni mayā purā |  
sarvāṇi tāni samhr̥tya sama-kālam jagat-patiḥ |  
prakṛtau tiṣṭhati tadā sā rātris tasya kīrtitā

Thus it is said in the Viṣṇu-dharmottara:

The Lord (jagat-patiḥ) destroys (samhr̥tya)  
simultaneously (sama-kālam) all the unlimited universes  
(tāni sarvāṇi anantāni aṇḍāni) described previously by  
me to you (yāny mayā purā tava uktāni). He remains in  
his own nature (prakṛtau tiṣṭhati tadā). This is called his  
night (sā tasya rātrih kīrtitā). Viṣṇu-dharmottara 1.77.9



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- This is the proof of all universes being destroyed at once.
- Prakṛtau means “in his nature.”
- Dhanañjaya says svabhāva prakṛtiḥ śīlam: prakṛti means nature or characteristic.

## Text:330-331

ataḥ saṁhr̥tya sarvāṇi punar aṇḍāny asau srjan |  
viṣamāṇi srjeḥ jātu kadācic ca samāny api ||330||  
ity aupodghātikam̐ procya prakṛtam̐ parilikhyate ||331||

After destroying them all (ataḥ saṁhr̥tya sarvāṇi) he again creates them (punar asau srjan). Sometimes (kadācic) he creates (srjeḥ) universes of various types (viṣamāṇi aṇḍāny) and sometimes he creates them all with the same form (and duration) (ca samāny api). Thus the act (ity prakṛtam̐) is described (parilikhyate) as happening according to the particular judgment of the Lord (aupodghātikam̐).

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- After destroying the universes, which may be similar to, or different from, each other, all at the same time, he then creates them again.
- In order to support the idea that Kṛṣṇa is svayam bhagavān his action with prakṛti in regards to making various universes and appointing the devatās to certain work is described as aupodghātikam, by his own decision, for his own purposes.
- The suffix “ka” is added without changing the meaning as with vinaya.
- Cintām prakṛta-siddhyārthām upodghātam vidur budhāḥ: the intelligent know that upodghātam means “thoughts for the purpose of achieving a certain end.”

## Text-332

*Suk bimbala*

kim ca tatraiva-

yan martya-līaupayikaṁ sva-yoga-  
māyā-balaṁ darśayatā grhītam |

vismāpanaṁ svasya ca saubhagarddheḥ

paraṁ padam bhūṣana-bhūṣanāṅgam

Thus, concerning his consideration of purpose, it is said in the Third Canto of Bhāgavatam:

Kṛṣṇa possesses that form suitable for human pastimes (yat martya-līlā-ūpayikaṁ) to show the full capacity of his yoga-māyā (darśayatā sva-yoga-māyā balaṁ). That form astonishes (vismāpanaṁ) even the lord of Vaikuṅṭha (svasya). It ~~is~~ the pinnacle of auspicious qualities (paraṁ padam saubhaga-rddheḥ) and enhances the beauty of his ornaments (bhūṣana-bhūṣana- aṅgam). SB 3.2.12

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- The previous verse is:

pradarśyātapta-tapasām avitrpta-drśām nrnām  
ādāyāntar adhād yas tu (sva-bimbam) (loka-locanam)

The Lord, <sup>→ Kṛṣṇa</sup> having shown his form (yah (sva-bimbam) (pradarśya)), the center of attraction for all eyes (loka-locanam), then took that form (ādāya) and disappeared (antaradhād) from person who had not performed austerities but had attained the Lord's mercy (atapta-tapasām nrnām), and were continually craving a vision of his form (avitrpta-drśām). SB 3.2.11

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- Thus yat in the present verse refers to his form.
- That form was made manifest in this world by Kṛṣṇa, by the strength of his spiritual energy (sva-yoga-māyā-balam) for people's understanding.
- He took a human form most suitable for pastimes in the material world (martya-līlāupayikam).
- Aupayika, similar to a list of words starting with vinaya, adds "ka" to upāya without changing the meaning with a shortened "a." (Pāṇini 5.4.34)

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- He could not perform attractive pastimes among humans with any other form.
- Performing pastimes by covering up his human nature and showing supreme powers is like the attractiveness of a mirror with a speckled coating on the back.
- Human pastimes without the show of powers give bliss like a mirror with a back coating of pure quicksilver. Thus the form as a human is the most suitable.
- That form is most astonishing even for himself, the omniscient, being the chief abode of all auspicious qualities, and it gives beauty to the ornaments on his body.

## Text-333

atra kārīkāḥ –  
yad bimbam martya-līlānām bhaved aupāyikam param |  
pūrva-padya-sthitam bimbam yat-padenānukṛṣyate

The form or bimba (yad bimbam), understood from the previous verse (pūrva-padya-sthitam bimbam yat-padena anukṛṣyate), is most suitable (param aupāyikam bhaved) for human pastimes (martya-līlānām).

Here the author explains the Bhāgavatam verse.



## Text-334

vividhāścarya-mādhurya-vīryaiśvaryādi-sambhavāt |  
svasya devādi-līlābhyo martya-līlā manoharāḥ

The human pastimes of Kṛṣṇa (svasya martya-līlā) are more pleasing than the pastimes of Vaikuṅṭha Nārāyaṇa (devādi-līlābhyo manoharāḥ) because of the variety (vividha), astonishing nature (āścarya) and sweetness (mādhurya) which cover his prowess and powers (vīrya aiśvaryādi-sambhavāt).

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- The human pastimes of Krsna (svasya) are more pleasing (manoharāḥ) than those of Nārāyaṇa (devādi-līlābhyah).
- Why?
- They are of greater variety, most astonishing and cover his powers by the sweetness of his human dealings.

## Text-335

dhvanyate bimba-śabdena sad-guṇāvali-śālinām |  
sakala-sva-sva-rūpāṇām mūlatvaṁ tasya sarvathā

The word bimba implies (dhvanyate bimba-śabdena) that the form of Kṛṣṇa (tasya) is the root (mūlatvaṁ) of all forms of the Lord (sakala-sva-sva-rūpāṇām) which are endowed with good qualities (sad-guṇāvali-śālinām).

Kṛṣṇa is the root of all forms including that of Nārāyaṇa  
in Mahā-vaikuṇṭha.

## Text-336

atas tad eva niḥśeṣa-guṇa-rūpāspadatvah |  
vicitra-nara-līlānām atīyogyam udīryate

Because (atah) the human form of Kṛṣṇa (tad eva) is the shelter of unlimited qualities and forms (niḥśeṣa-guṇa-rūpāspadatvah), it is said to be most suitable (atīyogyam udīryate) for the variegated human pastimes (vicitra-nara-līlānām).