

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms


sva-yogamāyā cic-chaktir balam tasyāḥ samarthatā |  
etad-darśayatā sāksāt-kurvātā prakatīkṛtam ||  
aho mādiya-cic-chakteḥ prabhāvaṁ paśyatādbhutam |  
divyātidivya-lokesu yad-gandho 'pi na sambhavet |  
taj-jagan-mohanam rūpaṁ yayāvīskṛtam īdrśam |  
sva-yoga-māyety ādyasya bhāvo 'yam iti gamyate

Explanation  
 of sva-yoga-māyā  
 balam darśayatā

Kṛṣṇa manifested that form (etad-darśayatā) with a direct display (sāksāt-kurvātā prakatīkṛtam) of the full powers of the cic-chakti (samarthatā sva-yogamāyā cic-chaktir balam).

See (aho paśyata) the astonishing power of my cic-chakti (mādiya-cit-śakteḥ adbhutam prabhāvaṁ)! Even a trace of such power (yad-gandho 'pi) is not possible (na sambhavet) in all the spiritual worlds (divya atidivya-lokesu)! By that cic-chakti (yayā) he revealed (āviṣkṛtam) his form (īdrśam tad rūpaṁ) attractive to the whole universe (jagan-mohanam). This is how the meaning of the phrase starting with sva-yoga-māyā (ayam sva-yoga-māyety ādyasya bhāvah) should be understood (iti gamyate).

## Srila Baladeva Vidyabhusana

- Kṛṣṇa manifested that form (prakaṭīkṛtaṃ stands for grhītaṃ in the verse.) Since this is Kṛṣṇa's svarūpa, it is not accepted (grhītaṃ), but is eternal.
- Therefore it simply appears.
- Later it will be said anādeyam aheyam ca: the Lord does not accept or give up his body. (This is found in verse 396 of this section.)  


Explanation of  
visvāṅgama svayāca

## Text-338

svasyātmano 'pi parama-  
vyomeśādy-ātma-darśinaḥ |  
vismāpanam navoddāma-  
camatkṛti-karam param

This form was most astonishing (vismāpanam),  
causing ever increasing amazement (nava uddāma-  
camatkṛti-karam param) for the Lord of Vaikuṅṭha  
(parama-vyoma īśādy-ātma-darśinaḥ) and even for  
himself (svasyātmanah api).

## Text-339

saubhagardhir mahāścarya-  
saundarya-paramāvadhiḥ |  
tasyāḥ param padam nityot  
karṣa-sampad-varāspadam

That form (tasyāḥ) was the highest extent (paramāvadhiḥ) of astonishing beauty (mahāścarya-saundarya saubhagardhiḥ), and highest shelter (param padam) of eternal, excellent qualities (nitya utkarṣa-sampad-varāspadam).

(X7aaxūn  
bhūṣaṇā bhūṣaṇā  
aṅga-

yat tu kaustubha-mīnendra-kuṇḍalādyam hi bhūṣaṇam |  
tasyāpi bhūṣaṇāny aṅgāny asyeti sati vigrahe |  
tasya śrī-vigrahasyedam asamordhatvam īritam

Kṛṣṇa's form is unequalled (tasya śrī-vigrahasya idam  
asamordhatvam īritam), since its limbs (asya vigrahe  
aṅgāny) are ornaments (tasyāpi bhūṣaṇāny), enhancing  
the beauty (yat tu bhūṣaṇam) of the ornaments such as  
the Kaustubha and makara earrings (kaustubha-  
mīnendra-kuṇḍalādyam).

## Srila Baladeva Vidyabhusana

- Kṛṣṇa's form is unequalled.
- This is the conclusion of the Bhāgavatam verse by showing the nature of his form in comparison to other forms.

## Text-341

sac-cid-ānanda-sāndratvāt dvayor evāviśeṣataḥ |  
aupacārika evātra bhedo 'yaṁ deha-dehinoḥ

Here (atra) a conventional distinction (aupacārika bhedah eva) is made between Kṛṣṇa and his body (ayaṁ deha-dehinoḥ) though they are non-different (aviśeṣataḥ), both (dvayoh) being condensed eternity, knowledge and bliss (sac-cid-ānanda-sāndratvāt).



# Srila Baladeva Vidyabhusana

- In the description there is a distinction made between Kṛṣṇa's body and himself.
- Is this not contrary to the actual fact? This verse answers.
- The meaning is clear.
- The distinction of body and self within Kṛṣṇa can be accepted because of the use of viśeṣa.

# Srila Baladeva Vidyabhusana

- Difference and non-difference coexist.
- In the same way, the phrase “existence exists” has meaning.
- The next verse gives the proof for this statement.

## Text-342

tathā ca śrī-kaurme –  
deha-dehi-bhidā cātra neśvare vidyate kvacit

As the Kūrma Purāṇa says:

In the supreme Lord (atra īśvare), there is never  
(na kvacit vidyate) any distinction between the  
Lord and his body (deha-dehi-bhidā).

3rd Verse  
to Prove  
Superiority of  
Kṛṣṇa force

kim ca śrī-daśame śrī-pura-strīnām uktau –  
gopyas tapaḥ kim acaran yad amuṣya rūpaṁ  
lāvanya-sāram asamordham ananya-siddham |  
dr̥gbhiḥ pibanty anusavābhinavaṁ durāpam  
ekānta-dhāma yaśasaḥ śriya aiśvarasya

This is also stated (kim ca uktau) by the women of Mathurā (śrī-pura-strīnām) in the Tenth Canto (śrī-daśame):

What austerities (kim tapaḥ) must the gopīs have performed (gopyaḥ acaran)! With their eyes they always drink (dr̥gbhiḥ pibanty) the nectar of Lord Kṛṣṇa's form (yad amuṣya rūpaṁ), which is the essence of loveliness (lāvanya-sāram) and is not to be equaled or surpassed (asamordham). That loveliness is the only abode (ekānta-dhāma) of beauty, fame and opulence (yaśasaḥ śriya aiśvarasya). It is self-perfect (ananya-siddham) ever fresh (anusava abhinavaṁ) and extremely rare (durāpam).

# Srila Baladeva Vidyabhusana

- Another statement illustrates the svayaṁ-rūpa nature of Kṛṣṇa.
- He is asamordham: unequalled and unsurpassed.
- He is ananya-siddham: completely independent.

Verse 7  
Q voted to  
of R over  
of R over  
of R over

## Text-344

tathā hi śrī-baladevaṁ prati śrī-kṛṣṇoktau –  
dhanyeyam adya dharanī trṇa-vīrudhas tvat-  
pāda-spr̥ṣo drumalatāḥ karajābhimr̥ṣtāḥ |  
nadyo 'drayah khaga-mrgāḥ sadayāvalokair  
gopyo 'ntareṇa bhujayor api yat-spr̥hā śrīḥ

Kṛṣṇa speaks (tathā hi śrī-kṛṣṇa uktau) to Baladeva (śrī-baladevaṁ prati):  
This earth has now become most fortunate (dhanyeyam adya dharanī),  
because You have touched with Your feet (tvat-pāda-spr̥ṣa) her grass and  
bushes (tr̥ṇa-vīrudhas) and her trees and creepers (druma latāḥ) with Your  
fingernails (karajābhimr̥ṣtāḥ), and because You have graced with Your  
merciful glances (sadayā avalokair) her rivers, mountains, birds and animals  
(nadyo adrayah khaga-mrgāḥ). But above all, You have embraced the young  
cowherd women between Your two arms (gopyah antareṇa bhujayor)—a  
favor hankered after by the goddess of fortune herself (yat-spr̥hā śrīḥ api).

# Srila Baladeva Vidyabhusana

- This verse shows the supreme position of Kṛṣṇa since even Laksmī, the consort of Nārāyaṇa in Mahā-vaikuṅṭha, desires Kṛṣṇa.
- O Balarāma! Today the earth is most praiseworthy, because her grass and bushes have been touched by your feet and the trees and creepers have been touched by your fingernails for taking flowers.
- The Yamunā and other rivers, and Govardhana and other mountains, are fortunate to have received your merciful glance.

## Srila Baladeva Vidyabhusana

- The śyāmalatā creepers or the gopīs are fortunate to have contact with your chest (bhujayor antareṇa), which the queens of Vaikuṅṭha long to embrace.
- They were attracted to his courage.
- Prāyo vīra-ratāḥ striyaḥ: generally women are attracted to a man's courage.



# Srila Baladeva Vidyabhusana

- They had heard of Balarāma killing Pralambāsura.  

---
- This is an example of pūrva-rāga, attraction before  
even seeing the Lord.  

---

## Text-345

atra kārīkāh –

śrī-vṛndāvana-tad-vāsi-mādhuryollola-cetasā |  
tat-stave hariṇārabdhe nijotkarṣāvasāyinam |  
tam ālocya tato rāmam apadiśya vyadhāyi sah

When he began to praise (hariṇā tat-stave ārabdhe) the sweetness (mādhurya) of Vṛndāvana and the gopīs (śrī-vṛndāvana-tad-vāsi) with great longing (ullola-cetasā), seeing (tam ālocya) that it would result in praising himself (nija utkarṣāvasāyinam), he instead began to praise Balarāma (tato rāmam apadiśya vyadhāyi sah).

# Srila Baladeva Vidyabhusana

- The last verse is explained. Ullola means “with great thirst.”
- The Nānārtha-varga says lolaścala satṛṣṇayoḥ: lola means unsteady and with thirst.
- Thus ullola-cetasā means “with a heart filled with great longing.”
- Because it would be inappropriate to praise himself, Kṛṣṇa used Balarāma as a substitute, for it is actually inappropriate to say that Lakṣmī desired the chest of Balarāma.

## Text-346

ato 'tra naiva tātparityam  
rāmotkarṣānuvarṇane |  
sakhya-bhāvāt tadā rāme  
narmaṇaivedam īritam

In praising Balarāma (rāma utkarṣa anuvarṇane), it was  
not Kṛṣṇa's intention to enumerate the excellence of  
Balarāma (ato atra naiva tātparityam). ~~It is a joking~~  
statement (tadā narmaṇā eva idam īritam) made to  
Balarāma (rāme) out of friendly relationship (sakhya-  
bhāvāt).

# Srila Baladeva Vidyabhusana

- But why would Kṛṣṇa reveal his secret conjugal affairs to Balarāma?
- This verse answers.
- It is a joking statement made out of sakhya-bhāva, not to be taken seriously by Balarāma.

# Text-347

bhujāntaram tu vakṣas te  
tena dhanyā vrajāṅganāḥ |  
yat-sprhā vakṣase yasmai  
śrīr apy ācarati sprhām

The gopīs (vrajāṅganāḥ) are most praiseworthy (dhanyā) because of attaining your chest (tena bhujāntaram tu vakṣas te), to which (yasmai vakṣase yat-sprhā) Lakṣmī (śrīr apy) also has aspirations (ācarati sprhām).

# Text-348

yat-spr̥haiva param̐ tasyā  
na tu tat-prāpti-yogyatā

It is mentioned that Lakṣmī (tasyāh) had only a  
desire for the Lord's chest (yat-spr̥hā eva param̐).  
She did not however have the qualification to  
attain his chest (na tu tat-prāpti-yogyatā).

Lakṣmī desired his chest, but did not attain it.

## Text-349

sadā vakṣaḥ-sthala-sthāpi  
vaikuṅṭheṣitur indirā |  
kṛṣṇorah-spr̥hayāsyaiiva  
rūpaṁ vivṛṇute 'dhikam

Lakṣmī (indirā) is always (sadā) fixed on the chest (vakṣaḥ-sthala-sthāpi) of Nārāyaṇa, lord of Vaikuṅṭha (vaikuṅṭha īṣituh). By her having a desire for Kṛṣṇa's chest (kṛṣṇa urah-spr̥hayā) the superiority of Kṛṣṇa's form is shown (asyaiiva rūpaṁ vivṛṇute adhikam).

The form of Kṛṣṇa (asya) is shown (vivṛṇute) to be superior to that of her lord Nārāyaṇa.

Indirā means Laksmī.



## Text-350

paurāṇikam upākhyānam atra saṅkṣipya likhyate

A story from the Padma Purāṇa (paurāṇikam upākhyānam) is here presented (atra saṅkṣipya likhyate).