

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-351

śrīḥ prekṣya kṛṣṇa-saundaryam tatra lubdhā tatas tapaḥ |
kurvatim prāha tām kṛṣṇaḥ kim te tapasi kāraṇam ||
vijihīrṣe tvayā goṣṭhe gopī-rūpeti sābravīt |
tad durlabham iti proktā lakṣmīs taṁ punar abravīt ||
svarna-rekheva te nātha vastum icchāmi vakṣasi |
evam astv iti sā tasya tad-rūpā vakṣasi sthitā ||351||

Lakṣmī (śrīḥ) seeing the beauty of Kṛṣṇa (prekṣya kṛṣṇa-saundaryam), desired to attain him (tatra lubdhā). Seeing her perform austerities (tatas tapaḥ kurvatim), Kṛṣṇa asked (prāha tām kṛṣṇaḥ), “Why are you doing austerities (kim te tapasi kāraṇam)?” She said (sā abravīt), “I desire (vijihīrṣe) to perform pastimes with you (tvayā gopī-rūpe) in Vṛndāvana (goṣṭhe iti).” Kṛṣṇa said (proktā), “That is rarely achieved (tad durlabham iti).” She said (lakṣmīs taṁ punar abravīt), “I desire (icchāmi) to be a golden line (svarna-rekhā iva) on your chest (te vakṣasi).” He said, “Let that be! (evam astv iti)” She then became situated (sā sthitā) on his chest (tasya vakṣasi) as a golden line (tad-rūpā).

It is well known that she performed her austerities in Sṛivana (Bilvavana).

Text-352

yathoktam śrī-daśame nāgapatnībhiḥ –
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān suciram dhr̥ta-vratā ||352|| iti |

This story is referred to (yathā uktam) by the wives of Kāliya (nāgapatnībhiḥ) in the Tenth Canto (śrī-daśame): For this end (yad-vāñchayā), the goddess of fortune (śrīh lalanā) performed austerities (ācarat tapah) for centuries (suciram), giving up all other desires (vihāya kāmān) and taking austere vows (dhr̥ta-vratā). SB 10.16.36

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- With a desire for the dust from the feet of Kṛṣṇa, Lakṣmī, giving up all traces of majestic rasa in Vaikuṅṭha, performed austerities.
- One should not think that there is some unsuitable mixture of rasa because Lakṣmī's sthāyi-bhāva is distorted by her desire for another man.
- Since Viṣṇu and Kṛṣṇa are non-different there is no question of desiring another man.

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siddhāntatas tv abhede 'pi
śrīśa-kṛṣṇa-svarūpayoh |
rasenotkrṣyate kṛṣṇa-
rūpam eṣā rasa-sthitih ||

Though it is understood from the scriptures
(siddhāntatas tu) that the forms of Viṣṇu and Kṛṣṇa
(śrīśa-kṛṣṇa-svarūpayoh) are not different (abhede 'pi),
the form of Kṛṣṇa (kṛṣṇa-rūpam) is revealed as superior
(utkrṣyate) by the excellence of its prema (rasena).
This is because of the nature of his rasa (eṣā rasa-
sthitih). Bhakti-rasāmṛta-sindhu 1.2.59

Establishing the
Superiority of Kṛṣṇa

Text-353

nāmno 'pi mahimaitasya
sarvato 'dhika īryate ||353||

Even the name of Kṛṣṇa (etasya nāmno mahimā api) is
considered to be far superior to Nārāyaṇa's (sarvato
adhika īryate).

Text-354

yathā śrī-brahmāṇḍe –

sahasra-nāmnām puṇyānām trir āvṛtya tu yat phalam |
ekāvṛtṭyā tu kṛṣṇasya nāmaikam tat prayacchati ||354||

It says in the Brahmāṇḍa Purāṇa (yathā śrī-brahmāṇḍe):
The result (yat phalam) of chanting a thousand names of
Viṣṇu (sahasra-nāmnām puṇyānām) three times (trir
āvṛtya) is attained (tat prayacchati) by chanting (āvṛtṭyā)
one name of Kṛṣṇa (kṛṣṇasya nāma ekam) only once
(ekam).

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- The superiority of Kṛṣṇa is shown by the greatness of his name.
- The result achieved by reciting the thousand names of Viṣṇu listed by Vaiśampāyana in Mahābhārata, is achieved by reciting only once a single name related to the appearance of Kṛṣṇa mentioned in the list of hundred and eight names in the Brahmāṇḍa Purāṇa.
- All the names (even Viṣṇu's names) describe the appearance of the Lord, but those names relating to Kṛṣṇa are special.

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- Thus the names mentioned in the Brahmāṇḍa Purāṇa give much more result than the thousand names in the Mahābhārata.
- It is like the special position of the Bhagavad-gītā spoken by Kṛṣṇa in comparison to other statements made by other forms of the Lord.

Text-355

skānde ca –

madhura-madhuram etan maṅgalaṁ maṅgalānām

sakala-nigama-vallī-sat-phalaṁ cit-svarūpam |

sakṛd api parigītaṁ śraddhayā helayā vā

bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma || iti ||355||

As well, Skanda Purāṇa says (**skānde ca**):

O best of the Bhṛgu lineage, Saunka (**bhṛgu-vara**)! The name of Kṛṣṇa (**etad kṛṣṇa-nāma**) is the sweetest of the sweet (**madhura-madhuram**), and the most auspicious of the auspicious (**maṅgalaṁ maṅgalānām**). It is the fruit (**sat-phalaṁ**) of the tree of all the Vedas (**sakala-nigama-vallī**). It is fully spiritual (**cit-svarūpam**). Chanting Kṛṣṇa's name once (**sakṛd api parigītaṁ**) with faith or even with inattention (**śraddhayā helayā vā**) will deliver (**tārayet**) any human being (**nara-mātraṁ**).

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- The intention here is to show that Kṛṣṇa's name is the most glorious.
- Bhṛgu-vara means Śaunaka.

Text-356

ataḥ svayaṁ-padādibhyo
bhagavān kṛṣṇa eva hi |
svayaṁ-rūpa iti vyaktam
śrīmad-bhāgavatādiṣu ||356||

Thus (ataḥ), by relating the word svayaṁ three times (svayaṁ-pada ādibah) with Kṛṣṇa alone (bhagavān kṛṣṇa eva hi), the supreme position of his form as svayaṁ-rūpa is made clear (svayaṁ-rūpa iti vyaktam) in the Bhāgavatam and other scriptures (śrīmad-bhāgavatādiṣu).