

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-357

yathoktaṁ śrī-brahma-saṁhitāyām
īśvaraḥ paramaḥ kṛṣṇaḥ saccidānanda-vigrahaḥ |
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam ||357||

His position is clearly stated in Brahma-saṁhitā (yathoktaṁ śrī-brahma-saṁhitāyām):

Kṛṣṇa (kṛṣṇaḥ) is the supreme controller (īśvaraḥ), the enjoyer of innumerable consorts (paramaḥ), and the possessor of an eternal form of knowledge and bliss (saccidānanda-vigrahaḥ). Though he cares for the cows (govindaḥ), he is without origin (anādir), is the source of all other forms of God (ādih), and is the cause of all causes (sarva-kāraṇa-kāraṇam). Brahma-saṁhitā 5.1

Text-358

rāmādi mūr̥tiṣu kalā niyamena tiṣṭhan
nānāvātāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi puruṣaṁ tam ahaṁ bhajāmi ||358|| iti |

I worship (ahaṁ bhajāmi) the supreme lord Govinda who (tam govindam ādi puruṣaṁ), though appearing in the worlds in eternal forms (bhuvanesu nānā avatāram akarod) such as Rāma and Nṛsimha (rāmādi mūr̥tiṣu) with their characteristic powers (kalā niyamena tiṣṭhan), also appears (yaḥ samabhavat) personally (svayaṁ) in the supreme form (paramaḥ pumān) of Kṛṣṇa with the most attractive pastimes (kṛṣṇaḥ). Brahma-saṁhitā 5.39

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- The verses from Brahma-saṁhitā further support Kṛṣṇa as svayaṁ-rūpa.
- One should not claim that because Rāma and other forms are non-different from Kṛṣṇa, they also display all powers sometimes, even though Kṛṣṇa is svayaṁ or independent.
- The above verse states that portions of the powers appear in these forms with limitation of amount (kalā-niyamena). This fact was previously explained.

Text-359

tasmāt parama-vaikuṅṭha-nātho 'py asya vilāsakah

Thus, for all these reasons (tasmāt), the supreme Lord of Vaikuṅṭha (parama-vaikuṅṭha-nāthah apy) is the vilāsa expansion of Kṛṣṇa (asya vilāsakah).

Tasmāt indicates “for all these reasons.”

The Lord of Vaikuṅṭha is only a vilāsa expansion of Kṛṣṇa (asya). Kṛṣṇa is not a vilāsa expansion of Nārāyaṇa.

Text-360-61

ato militvā śrutibhiḥ sva-sāro yaḥ stavah kṛtaḥ |
tat tātparya-kṛtī kṛṣṇam eva devārṣir ānamat ||360||
namas tasmai bhagavate kṛṣṇāya ityādi ||361||

Nārada (devarsih), knowing the conclusion (tat tātparya-kṛtī) of the verses recited by the śrutis (yaḥ śrutibhiḥ stavah kṛtaḥ) which were the essence of the Vedas (yaḥ sva-sārah), when they met together (prayers of the personified Vedas) (ato militvā), offered respects to Kṛṣṇa (kṛṣṇam ānamat). Nārada said, “I offer respects to Bhagavān Kṛṣṇa (namas tasmai bhagavate kṛṣṇāya iti).”
SB 10.87.46

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- The author further supports Kṛṣṇa's supreme position.
- Nārada, who heard the verses of praise, which are the essence of the Vedas, offered respects to Kṛṣṇa.
- If the conclusion were otherwise he would have offered respects to Nārāyaṇa, not Kṛṣṇa.
- Thus the conclusion of the Vedas also is that Kṛṣṇa is svayaṁ-rūpa.

Next argument

Text-362

nanv eṣa dvāparasyānte
prādurbhūto yadūdvaḥaḥ |
sa vaikuṅṭheśvaro 'nādis
tad-vilāsaḥ katham bhavet ||362||

But Kṛṣṇa (nanv eṣaḥ) appeared as an expansion (prādurbhūtaḥ) only at the end of Dvāpara-yuga (dvāparasya ante) as leader of the Yadus (yadūdvaḥaḥ). How can you say (katham bhavet) that the Lord of Vaikuṅṭha (sa vaikuṅṭha īśvaraḥ), who is without beginning (anādiḥ), is his vilāsa expansion (tad-vilāsaḥ)?

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- Though defeated, the advocate of Nārāyaṇa's supremacy again argues in anger.
- Prādhurbhūtaḥ means that Kṛṣṇa appeared as an expansion of Vāsudeva called śāntodita.
- Anādiḥ in reference to Nārāyaṇa means that he is a nityodita or permanent form.

Text-363

maivam asyādi-śūnyasya
janma-līlāpy anādikā |
svacchandato mukundena
prākāṭyam nīyate muhuḥ ||363||

This is not so (mā evam). Since ~~Kṛṣṇa is without~~
beginning (asya ādi-śūnyasya), ~~his birth pastime is also~~
without beginning (janma-līlāpy anādikā). Kṛṣṇa
(mukundena) by his own will (not by karma)
(svacchandatah) makes his appearance (prākāṭyam
nīyate) at all times (muhuḥ).

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- This verse refutes the argument.
- Kṛṣṇa did not appear recently, because it is stated in the eternal Gopāla-tāpanī Upaniṣad that Kṛṣṇa taught Brahmā his duties at the beginning of Brahmā's life.
- As well, Prahlāda and Priyavrata, who appeared in ancient times meditated on Kṛṣṇa. (SB 7.4.37 and 5.1.6)

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- Since Kṛṣṇa did not suddenly appear at the end of Dvāpara-yuga, but is actually without beginning, his birth pastime is also without beginning.
- He appears by his own will.
- Thus the statement that Kṛṣṇa appeared only at the end of Dvāpara-yuga is made out of impetuosity.