

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Proof for ①
manifesting other
11th Vata

Text-378

yāni rāmādi-rūpāni prāduścakre svakeliṣu |
tāny adhiṣṭhāna-rūpeṇa rājante 'dyāpi māthure ||378||

Those forms such as Rāma (yāni rāmādi-rūpāni) which were revealed during Kṛṣṇa's pastimes (prāduścakre svakeliṣu) are present today (tāny rājante adyāpi) in Mathurā (māthure) in deity forms (adhiṣṭhāna-rūpeṇa).

Adhiṣṭhāna-rupeṇa means "in deity forms."

Proof for
② Verifed by
The form
of १०११६

Text-379

go-parārdha-payah-pūrain janitah kṣīra-vāridhiḥ |
mamanthājitarūpas taṁ gopair devāsurīkṛtaiḥ ||379||

Kṛṣṇa created a milk ocean (janitah kṣīra-vāridhiḥ) from
the bountiful milk of a hundred thousand billion cows
(go-parārdha-payah-pūrain). Assuming the form of Ajita
(ajita rūpah) he churned that ocean (taṁ mamantha)
with the cowherd boys (gopaih) who took the forms of
devatās and demons (deva āsurī kṛtaiḥ).

Further proof
for mahā-anā yuktā.

Text-380

ateva brahmānde –

yo vaikuṅṭhe caturbāhur bhagavān puruṣottamah
ya eva śvetadvīpeśo naro nārāyaṇaś ca yah |
sa eva vṛndāvana-bhū-vihārī nanda-nandanah ||380||

He who is four-handed lord of Vaikuntha (yah vaikuṅṭhe
caturbāhur bhagavān puruṣottamah), and Lord of
Śvetadvīpa (yah eva śvetadvīpa īśah) and Nara-nārāyaṇa
(naro nārāyaṇaś ca yah) is actually the son of Nanda (sa
eva nanda-nandanah) enjoying pastimes in Vṛndāvana
(vṛndāvana-bhū-vihārī).

Thousands of
avatāras emanate
from Him & merge back
into Him.

Text-381

etasyaiva apare 'nantā avatārā manoharāh |
mahāgner iha yadvat syur ulkāḥ śata-sahasraśaḥ |
tatraiva līnā ekatvaṁ vrajeyus te harau tathā ||381|| iti |

Unlimited, attractive avatāras (etasya eva apare anantā
avatārā manoharāh) appear from Kṛṣṇa (te harau
vrajeyuh) and merge into him (tatraiva līnā ekatvaṁ),
like thousands of sparks (yadvat ulkāḥ śata-sahasraśaḥ)
emanating from a large fire and merging into it
(mahāgner tathā).

Here proved

Text-382

iti siddhā prabhor asya mahad-amśais tu yuktatā ||382||

Thus, it has been proven (iti siddhā) that Kṛṣṇa (asya prabhoh) comes with all his vilāsa and avatāra forms (mahad-amśais tu yuktata).

~~Text 383~~

ata eva purāṇādau kecin nara-sakhyātmatām |
mahendrānujatām kecit kecit kṣīrābdhi-śāyitām |
sahasra-śīrṣatām kecit kecid vaikunṭha-nāthatām |
brūyuh kṛṣṇasya munayas tat-tad-vṛttānta-gāminah ||

In the scriptures (ata eva purāṇādau) some sages (kecid munayah), having realized a certain incident (tat-tad-vṛttānta-gāminah), say (brūyuh) that Kṛṣṇa (kṛṣṇasya) is Nārāyana, friend of Nara (nara-sakhyātmatām), Indra's younger brother (mahendrānujatām), Kṣīrodakaśāyī (kṣīrābdhi-śāyitām), Mahāviṣṇu (sahasra-śīrṣatām), or the Lord of Vaikunṭha (vaikunṭha-nāthatām).

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- Some sages have limited vision of the Lord because they have realized only certain forms such as Badri-nārāyaṇa in the form of Kṛṣṇa.
- Vyāsadeva has recorded all of these statements.
- This is the method for those eager to know the conclusion.
- Thus Vyasa has repeated the words of others in the Karṇa-parva of the Mahābhārata which claim that Śalya is greater than Kṛṣṇa and Karṇa is greater than Arjuna.

Text-384

upodghātaṃ samāpyātha
prakṛtaṃ likhyate punaḥ ||384|

Having explained an incidental topic about mahad and
amśa (atha upodghātaṃ samāpya), now we return to the
main subject (analysis of the Bhāgavatam verse)
(prakṛtaṃ likhyate punaḥ).

Text-385

ajo janma-vihīno 'pi jāto janmāvirācarat ||385||

Kṛṣṇa, who is without birth (ajah janma-vihīno 'pi),
made a manifestation of birth (jātaḥ janma avirācarat).

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- This is understood from the śruti statement
ajāyamāno bahudhā virājate: Though he is unborn he
appears in many forms. (Mahā-nārāyaṇa Upaniṣad)
- Smṛti says ajo 'pi san avyayātmā: he is unborn, the
unchanging soul, but he appears by his own energy.
(BG 4.6)

Text-386

nanv ekasya kilājatvaṃ
janmitvaṃ ca virudhyate |
ity āśaṅkyāha bhagavān
acintyaiśvarya-vaibhavaḥ ||386||

“But it is contradictory (virudhyate) to say that the same person (nanv ekasya kila) is unborn and takes birth (ajatvaṃ janmitvaṃ ca).” This doubt is answered (āśaṅkyā āha) by the word bhagavān (bhagavān). Kṛṣṇa is bhagavān, full of inconceivable powers (acintya aiśvarya-vaibhavaḥ), so he can do this (implied).

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- ”We can say the Lord is unborn when he comes from Vaikunṭha and makes an appearance as he did with Gajendra and Dhruva. But how can we say that when he takes birth from a mother and father with bodies?”
- The question is posed and answered.
- The Lord is without birth, because he does not undergo any change since he operates through his own form, qualities and powers.

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- Without accepting material elements at all, he makes an appearance in his body.
- That is called his birth.
- It is like the moon rising in the east.
- All of this is accomplished by his inconceivable energy.
- There should be no doubt in this regard.