

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

काम्ये कश्चिदेव

Text-413

māyā-śabdena kutrāpi cic-chaktir abhidhīyate ||

The word māyā (māyā-śabdena) sometimes (kutrāpi)
means the cic-chakti (cic-śaktir abhidhīyate).

Text-414

Proof text
The word maye
referring to
Cit-Sakti

caturveda-śikhāyām –
svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ |
ato māyāmayaṁ viṣṇuṁ pravadanti sanātanam ||
ity eṣā darśitā madhvācāryair bhāṣye nije śrutiḥ ||

In the Caturveda-śikhā it is said:

The Lord is endowed (yutaḥ) with his eternal energy (nitya-śaktyā) arising from his svarūpa (svarūpa-bhūtayā). It is called māyā (māyākhyayā). Thus eternal Viṣṇu (ataḥ sanātanam viṣṇuṁ) is māyā-maya or composed of his spiritual energy (māyāmayaṁ pravadanti). This is the meaning (ity eṣā darśitā) of the śruti text (nije śrutiḥ) in Śrī Madhva's commentary (madhvācāryair bhāṣye).

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- This gives the proof for the meaning of māyā.
- The Mahā-saṁhitā says ātma-māyā tad icchā syāt: his desire is his own māyā.
- Nighaṅṭu says māyā vayunaṁ jñānam: māyā means knowledge.

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- Therefore you should understand that my form is concentrated knowledge.
- You should not think that my form is made of material guṇas (sarva-bhūta-guṇair yuktam).

Pīṭh from
 māyā dharmā
 which support
 S-RG's explanation
 of the
 official
 mokṣa dharmā
 verse

tatra svecchaika-prakāśatvaṃ mokṣa-dharme eva –
prītas tato 'sya bhagavān devadevaḥ purātaṇaḥ |
sākṣāt taṃ darśayām āsa so 'drśyo 'nyena kena cit ||

That the Lord reveals himself by his mercy alone (tatra
svecchā eka-prakāśatvaṃ) is also shown in Mokṣa-
 dharmā (mokṣa-dharme eva):

The eternal Lord (tato bhagavān purātaṇaḥ), lord of
 lords (devadevaḥ), pleased with Uparicara-vasu (asya
prītaḥ), showed him his form (sākṣāt taṃ darśayām
āsa). He is invisible to others (sa anyena adrśyaḥ)
 however (kena cit). Mahābhārata 12.323.11, 13, 15-16,

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- Some verses are given to strengthen the statement that the Lord shows himself by his mercy alone.
- Tam refers to Uparicara-vasu.
- The Lord showed himself to Uparicara-vasu.

Text-416

br̥haspatis tataḥ kruddhaḥ sruvam udyaṃya vegitaḥ
ākāśam ghnan srucaḥ pātai roṣād aśrūṇy avartayat ||

Br̥haspati becoming angry (br̥haspatis tataḥ kruddhaḥ) quickly raised a ~~sacrificial~~ ladle (sruva) (sruvam udyamya vegitaḥ) and struck the air with his sruk (ākāśam ghnan srucaḥ pātai). Out of great anger (roṣād), tears fell from his eyes (aśrūṇy avartayat).

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- The sruk is a vessel used for throwing the offering in the fire.
- Vegitah means quickly.

udyatā yajñabhāgā hi sākṣāt prāptāḥ surair iha |
kim artham iha na prāpto darśanam sa harir vibhuḥ ||

tataḥ sa taṁ samuddhūtaṁ bhūmipālo mahāvasuḥ |
prasādayām āsa munim sadasyās te ca sarvaśaḥ ||

“All the devatās (**suraih**) have taken their share of the
sacrifice (**udyatā yajñabhāgā hi**) which has been offered by
making their appearance (**sākṣāt prāptāḥ**). Why (**kim**
artham) Viṣṇu (**sah harir vibhuḥ**) has not shown himself
(iha na prāpto darśanam)?” Then (**tataḥ**) the king
Uparicara-vasu (**bhūmipālo mahāvasuḥ**) and all the
assembly at the sacrifice (**sadasyās te ca sarvaśaḥ**) pacified
(prasādayam āsa) the agitated Brhaspati (**taṁ**
samuddhūtaṁ munim).

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- Udyatā means offered.
- Uparicara (mahā-vasuh) spoke to Brhaspati who was very angry (samuddhūtam).

Text-419

aroṣaṇo hy asau devo yasya bhāgo 'yam udyataḥ |
na sa śakyas tvayā draṣṭum asmābhir vā bṛhaspate |
yasya prasādam kurute sa vai taṁ draṣṭum arhati ||

“O Bṛhaspati (bṛhaspate), neither you nor we (na tvayā
asmābhir vā) can see (draṣṭum śakyah) Viṣṇu (asau
devah), who has no anger (aroṣaṇo hy), and to whom you
offered a portion of the sacrifice (yasya bhāgah ayam
udyataḥ). Whoever gets his mercy (yasya prasādam
kurute) alone can see him (sah vai taṁ draṣṭum arhati).”

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- Udyataḥ means “offered by you.”
- The portions offered by Brhaspati were accepted by all the devatās.
- They all showed themselves to him and accepted the offerings.

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- However Visnu accepted the offering without showing himself.
- Thus Brhaspati became angry.
- Uparicara and the assembled persons pacified him.

Text-420

tatraikatadvita-trita-vākyam —
atha vratasyāvabhr̥te vāg uvācāśarīriṇī |
snigdha-gambhīrayā vācā praharṣaṇa-karī vibhoḥ ||
yūyam jijñāsavo bhaktāḥ katham drakṣyatha taṁ vibhum

Also in the statement of the sages Ekata, Dvita and Trita (tatra ekata-dvita-trita-vākyam):

After the avabhr̥ta bath (atha vratasya avabhr̥te), Sarasvatī (vāg), without revealing herself (aśarīriṇī), spoke (uvāca) in an affectionate and deep voice (snigdha-gambhīrayā vācā) to give the Lord bliss (vibhoḥ praharṣaṇa-karī). “O devotees (bhaktāḥ)! How can you (katham yūyam) who are inquisitive to see (drakṣyatha jijñāsavaḥ) the Lord (taṁ vibhum)?” Mahābhārata 12.338.25-27

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- Ekata, Dvita and Trita are sages.
- Vāk refers to the goddess of speech.
- Aśārīriṇī: she spoke without showing her form.

... He cannot be seen by normal eyes. But when he reveals himself by his own self-revealing energy.

Text-421

tataḥ svayaṁ prakāśatva-śaktyā svecchā-prakāśayā |
so 'bhivyakto bhavet netre na netra-visayatvataḥ ||

Thus (tataḥ), by his own self-revealing energy (svayaṁ prakāśatva-śaktyā) by a manifestation of his own desire (svecchā-prakāśayā), he appears to the eyes (sah netre abhivyakto bhavet). He is not the normal object of seeing by the eye (na netra-visayatvataḥ).

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- The meaning of the previous verse is given here.
- The Lord appears to the meditator's eyes by the Lord's kṛpā-śakti.
- Without mercy, the eyes cannot see him.
- In this manner the self-revealing condensed knowledge aspect of the Lord is accomplished.