Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 5 :
Para-avasthas and Svayaṁ-
bhagavān

Text
73-74

Having stated this, Parāśara remembered that Kṛṣṇa liberated Pūtanā during his childhood years, whereas Kālanemi was not liberated by the Lord's activities in another form (as Ajita).

He then said ayam hi bhagavān: Kṛṣṇa is svayam bhagavān. (in verse 5.49, from Viṣṇu Purāṇa 4.15.17)

Text 66

Since Kṛṣṇa is famous as svayam bhagavān, he immediately attracts the minds of both devotees and demons.

 Therefore his glorification in this way is not surprising.

It is Kṛṣṇa's śakti of attractiveness which immediately attracts the minds of the devotees and even the inimical demons.

Text 67

Understanding in this way the clear purport of Parāśara's prose by sympathetic reading, Kṛṣṇa is proclaimed as even more remarkable as an object of worship.

Sympathetic reading:

Understanding the clear intention (hārdam – heart) of the prose from taking a favorable perspective

Sympathizing with the heart of the speaker. (We can not do that. Only acharyas can do that)

This is an explanation of the prose phrase kim uta samyagbhaktimatām(verse 49).

Kṛṣṇa, who by his actions gives liberation to the persons who act inimically towards the Lord, must certainly give liberation to those who have devotion for him – but more than that, he gives himself to them, and becomes dependent upon them.

And so Kṛṣṇa is proclaimed as most worshipable, because by worshipping him so much more can be attained.

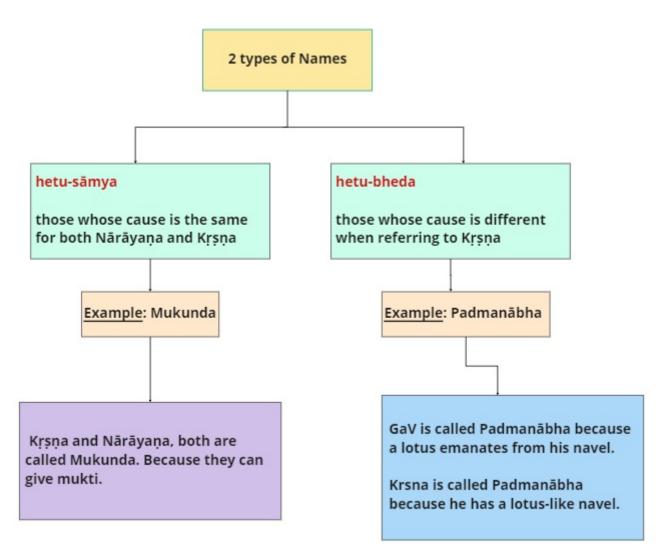Kṛṣṇa is the cause of the manifestation of all the names of Viṣṇu

Text 68-69

Now hear about Kṛṣṇa being the cause of manifestation of all names.

Some names of Nārāyaṇa are used equally for Nārāyaṇa and Kṛṣṇa with the same cause. (hetu-sāmya)

Some names are used for Kṛṣṇa with a different cause. (hetu-bheda)

Now there will be an explanation of the phrase:

Kṛṣṇa is the cause of the manifestation of all the names of Viṣṇu (verse 46).

2 types of Names

hetu-sāmya

those whose cause is the same for both Nārāyaṇa and Kṛṣṇa

hetu-bheda

those whose cause is different when referring to Kṛṣṇa

Example: Mukunda

Example: Padmanābha

Kṛṣṇa and Nārāyaṇa, both are called Mukunda. Because they can give mukti.

GaV is called Padmanābha because a lotus emanates from his navel.

Krsna is called Padmanābha because he has a lotus-like navel.

Text 70

Examples of names used for both with the same cause are:

1. **Daityāri:** enemy of the demons

2. **Puṇḍarīkākṣa**: lotus-eyed one

3. **Śārṅgī**: holder of the bow

4. **Garuḍa-vāhana** : rider of Garuḍa

5. **Pītāmbara**: he who wears yellow cloth

6. **Cakra-pāṇi**: he who holds the cakra

7. **Śrīvatsāṅka**: he who is ornamented with the śrīvatsa

8. **Caturbhuja**: the Lord with four arms

Text 71

Because he is the son of Vasudeva, Kṛṣṇa is called Vāsudeva. Because he comes in the dynasty of Madhu, he is called Mādhav.

Vāsudeva as a name for Lord Narayana:

He is the one who dwells in all beings and in whom all beings dwell.

Mādhava as a name for Lord Narayana:

One who is the Husband (Dhava) of Lakshmi (Mā).

Text 72

Hari-vaṁśa says:

Kṛṣṇa is named Dāmodara because he was bound up by a cord in the yard. In this way he is glorified by the gopis.

Hari-vaṁśa 2.7.36

Dāmodara as a name for Lord Narayana:

He who contains the universe in his belly.

One who is known through a mind which is purified (Udara) by means of self-control (dama).

Points from class discussion

But for sadhakas, even though we think of Krishna's names and forms, his sakti of attractiveness does not attract our mind as strongly as it did for Sisupala?

The sakti of attractiveness acts for devotees and demons in different ways.

For sadhakas, it is attracting our minds but in a different way than Sisupala's or the other demons.

Since the sadhakas and the demons have different goals, the sakti of attractiveness also acts differently.

Attractiveness is at the level of prema for perfected devotees.

But for sadhakas, it can be at different levels according to the person's advancement, anarthas and offenses.

The very fact that we are stuck to this process of devotional service for so many years shows attractiveness of Kṛṣṇa.

Also for Sisupala, he personally saw Krsna and also was filled with hatred for Krsna since he knew Krsna would be the cause of his death.