

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness
of Kṛṣṇa

Chapter 5 :
Para-avasthas and Svayaṁ-
bhagavān

Points from class
discussion

Regarding the other forms not exhibiting the full power, is it because they are not the aṁśī and that's why they don't exhibit the full power?

They are not the aṁśī and they don't display the full power.

It's the nature of the aṁśas that they don't display the full power as the aṁśī - svayam rupa Kṛṣṇa. They only display a portion of Kṛṣṇa's power.

Śrī brahma-saṁhitā 5.46 says *dīpārcir eva hi daśāntaram abhyupetya...*

The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the primeval Lord Govinda who exhibits Himself equally in the same mobile manner in His various manifestations.

Here we see the lamps exhibit the same potency as the original candle. Why this analogy is given?

This analogy of the lamp does not explain tāratamya. This analogy is incomplete.

One is certainly the original candle - Kṛṣṇa, svayam rupa.

But the other candles lit by that candle - the tad-ekatma rupas of Kṛṣṇa may have the same potency but they don't exhibit all the potencies of svayam rupa Kṛṣṇa.

But according to this analogy, all the candles will glow with the same brightness... so this is incomplete analogy!

If a child is dreaming and in that dream, the child sees the tiger killing him, then the mother, instead of entering that dream, she will wake the child.

Then why does Lord not give liberation to demons or demigods but instead send them to hell or heaven.?

Why does the Lord personally comes in this world and makes arrangements for the demigods to enjoy and for the demons to suffer?

It's a dream for the Lord but not for those living that dream.

It is trivial from the point of view of Krsna but not from the point of view of those who have turned their face away from Krsna.

So Krsna wants to facilitate their desires.

Also He does not want to interfere with their free will.

It was mentioned in the verses from Maha-Varaha purana and Narada-pancaratra (text 86 and text 87) that all forms of the Lord are complete.

But all forms of the Lord just have 60 qualities whereas Krsna has 64?

We have to see what complete means there -complete with respect to which powers...

Other forms may be complete with respect to the other powers they possess but with respect to rasa, definitely they don't possess as much power as Krsna to control the devotees.

Other powers, they may be possessing equally but they don't manifest those powers also fully.

In BRS, Srila Rupa Goswami says:

siddhantatas tv abhede 'pi
srisa-krsna-svarupayoh
rasenotkrsyate krsna-
rupam esa rasa-sthitih

"According to transcendental realization, there is no difference between the forms of Krsna and Narayana. Yet in Krsna there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Narayana. This is the conclusion of transcendental mellows."

We are talking about hatāri-gati-dāyakaḥ... here hatāri means enemies.

But if Krsna is killing only those demons who are demons by curse (as mentioned by SBV in his commentary to Bg 16.20), then they are actually not Krsna's enemies, they are just acting as enemies because of curse.

So how this quality- giving better destination to his enemies- applies to the Lord?

They are not enemies but definitely they are acting as enemies and Krishna gives them a much better destination than they deserve.

Though SBV has quoted this in his Bg commentary but this point has not been mentioned by Srila Rupa Goswami or Srila Baladeva Vidyabhusana Himself in LBA in this section.

This indicates that this is not a very important detail. That detail may be true but that does not take away Krsna's nature of hatari-gati-dayakah. The main point here is His form is capable of delivering even inimical people.

In a moment, Krsna can deliver millions of universes and give everyone liberation.

SBV himself chose to not mention this point here because it will trivialize Krsna's ability to deliver even demons. The focus here is the sakti of attractiveness of Krsna's names and Krsna's form.