

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness
of Kṛṣṇa

Chapter 5 :
Para-avasthas and Svayaṁ-
bhagavān

Text 93

It is not unsuitable for Kṛṣṇa to be one and many, aṁśī and aṁśa because he has unlimited inconceivable energy.

Someone may say, "You are saying Kṛṣṇa is svayaṁ-rūpa and Nṛsimha is his aṁśa only because you have a greater liking for Kṛṣṇa."

You can make this objection if we claimed that all the forms were different and Kṛṣṇa's essential identity is different from those of His vilasa and svamsa incarnations.

In truth, however, as explained in this verse, the one Personality of Godhead can appear in various forms by His acintya-sakti.

The objection has no foundation because Kṛṣṇa has inconceivable powers (**acintya-ananta saktitah**) by which he is both one and many.

Text 94

His is a display of many forms though he is one is described in the Tenth Canto:

It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace.

SB 10.69.2

Text 95

Padma Purāṇa explains that, though he has different forms, he is actually one:

The Lord, without material qualities, the supreme person, becomes many.

Then again becoming one, the creator, without fault, takes rest.

Text 96

It is said in the Tenth Canto:

Absorbing their minds in thought of You, they worship You as the one Supreme Lord manifesting in multiple forms.

SB 10.40.7

This statement of Akrūra shows that one Lord exists as both aṁśī and aṁśa .

He is aṁśī (eka-mūrtikam).

And he has many aṁśas (bahu-mūrti).

This proves that he is one.

Text 97

Kūrma Purāṇa says:

He is neither large nor infinitesimal; yet He is larger and smaller than everything else. He is said to be devoid of colour; yet He is dark blue and the corners of his eyes are reddish.

We know Krishna is Shyamasundar.. so He has shyama colour... Then how are we saying he has no colour?

Krishna can not be perceived with material vision. So even though he is of shyama colour, his color is not material and also can not be seen by general people.

Only those who have eyes anointed with love can see Lord and His shyama colour.

How do we understand the Lord is neither large nor infinitesimal yet He is larger and smaller than everything else?

Krishna's damodar leela is one example of this.

Also we know size of paramatma is one prādeśa (7 inches or so). But still we know Lord as paramātma exists between every atom.

So this is inconceivable.

Text 98

Because he has such qualities, should not one consider that Kṛṣṇa is noneternal?

Faults such as transformation and birth cannot be found in the Lord.

Contrary qualities mentioned above are found together in the Lord.

How is Krishna's birth faultless?

Krishna takes birth by his own will. His birth is not painful or due to karma. His birth is spiritual and not material.

Text 99

In the Sixth Canto there is a prose description of the contrary qualities coexisting by the Lord's inconceivable power:

It is difficult to understand that you, though engaged in pastimes in the spiritual world, without a material shelter, without actions in a material body, without the assistance of the devatās, without material guṇas, create, maintain and destroy the universe made of guṇas, without transformation of your svarūpa, though you are also the material elements.

SB 6.9.34

This means that those activities are easy to understand for those who know about the Lord's inconceivable powers, but difficult to understand for others who resort to logic.

Though you are without shelter and without material body, and do not need to take help from us, you create this universe full of qualities by yourself without undergoing any change.

A potter makes use of earth and by actions of his body, with the assistance of a potter's wheel, creates a pot, and undergoes fatigue as a change.

But since you do not have a material body for performing actions, and do not take assistance or undergo change, and yet you create this whole universe, your actions are hard to understand.

Though you, in possession of the jiva and prakṛti, transform yourself in this universe, you do not lose control over the jiva or prakṛti, and, being the possessor of spiritual power, you are the cause of this transformation by your will alone.

In this way you are difficult to understand.