

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-1

Defining the forms of the Lord:
svayaṁ-rūpa, vilāsa, svāmśa, āveśa
and prakāśa

Text-1

namas tasmai bhagavate
kṛṣṇāyākunṭha-medhase |
yo dhatte sarva-bhūtānām
abhavāyośatīḥ kalāḥ

śrī-nārada uvāca
namas tasmai bhagavate
kṛṣṇāyāmala-kīrtaye
yo dhatte sarva-bhūtānām
abhavāyośatīḥ kalāḥ

I offer my obeisances to the Supreme Lord Kṛṣṇa (**namas tasmai bhagavate kṛṣṇāya**), who bestows the highest knowledge (**akunṭha-medhase**) and who manifests His all-attractive personal expansions (**yo dhatte uśatīḥ kalāḥ**) so that all living beings can achieve liberation (**sarva-bhūtānām abhavāya**). [SB 10.87.46](#)

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- May we have constant attraction to he who is Caitanya, Nityānanda and Advaita, whose name delivers the universe, who is the supervisor of dharma, and who is satisfied by even a show of devotion!
- May Śrī Rūpa, whom the great souls know as Bṛhaspati because of his poetic expertise, whom they know as Vyāsadeva because of his presentation of truth, and whom they know as Śukadeva because of his revealing the meaning of madhura-rasa, protect us, his servants!

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- The author named Rūpa Gosvāmī, who knows the essence of the meaning of all scriptures, in composing this work called Laghu-bhāgavatāmṛta — an abbreviated version of the nectar of Bhāgavatam — presents this introductory verse which offers respects to the Supreme Lord who will be made known in this work.
- This work acts as a fire to burn to ashes all obstacles, and acts as a rain cloud of nectar to fulfill his desires.
- The verse offers respects to the Lord known as bhagavān, who is endowed with six powers in full, as defined in the Viṣṇu Purāṇa:

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aiśvaryaḥ samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś cāpi
ṣaṅṅāṁ bhaga itīṅganā

Bhaga of six parts is defined as: complete control, complete influence, complete excellent qualities of body, mind and words, complete beauty or wealth, complete knowledge and complete detachment from worldly affairs. **Viṣṇu Purāṇa 6.5.74**

- The word bhaga indicates the six powers and vān indicates that he eternally possesses these powers.
- The word kṛṣṇāya means the boy who drinks from the breast of Yaśodā. Akuṅṭha-medhase means “the person who bestows unlimited knowledge or highest knowledge.”

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- Thus Bhāgavatam says:

**tvatto jñānam hi jīvānām
pramoṣas te 'tra śaktiḥ
tvam eva hy ātma-māyāyā
gatiṁ vettha na cāparaḥ**

From You alone (**tvattah hi**) the knowledge of the living beings arises (**jīvānām jñānam**), and by Your potency (**te śaktiḥ**) that knowledge is stolen away (**atra pramoṣah**). Indeed, only Yourself can understand the real nature of Your illusory potency (**tvam eva hy ātma-māyāyā gatiṁ vettha**). Others cannot (**na ca aparah**). [SB 11.22.28](#)

- The second line of the verse helps one understand that his powers as bhagavān are inherent in him.
- He reveals (dhatte) for the deliverance (abhavāya) of all living beings his attractive (uśatīḥ) forms (kalāḥ) known as svāmśa, kalā and vibhūti.

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- Though the Lord cannot be divided into parts, there is an appearance of his expanding into parts for particular reasons.
- This will be explained later.
- Hearing the prayers of the Vedas as told by the Kumāras from the mouth of Badarīnārāyaṇa (Śrī Nārāyaṇa Ṛṣi), Nārada, composing this verse to convey the essence of the prayers of the Vedas, reveals perfectly that Kṛṣṇa is the root of all things.
- Since common people will be reluctant to study a huge work out of laziness, I have produced a short commentary.

Text-2

**kṛṣṇa varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra pārṣadam |
yajñaiḥ saṅkīrtana prāyair
yajanti hi su medhasaḥ**

In the age of Kali, intelligent persons (**su medhasaḥ**) perform congregational chanting (**saṅkīrtana prāyair yajñaiḥ**) to worship (**yajanti hi**) the incarnation of Godhead who constantly sings the names of Kṛṣṇa (**kṛṣṇa varṇam**). Although His complexion is not blackish (**tviṣā akrṣṇam**), He is Kṛṣṇa Himself (**kṛṣṇa varṇam**). He is accompanied by His associates, servants, weapons and confidential companions (**sa aṅga upāṅga astra pārṣadam**). **SB 11.5.32**

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- This invocation glorifies Kṛṣṇa-caitanya, an incarnation of Kṛṣṇa himself, who revealed Kṛṣṇa's lotus feet to the world.
- Karabhājana-yogī spoke this verse in response to King Nimi's question concerning the avatāra of Kali-yuga.
- The intelligent men of even Kali-yuga worship the Lord.
- How? They worship by the rules of arcana predominated by saṅkīrtana (saṅkīrtana-prayaiḥ yajñaiḥ).
- What form of the Lord do they worship?
- They worship the person who is Kṛṣṇa in quality internally (kṛṣṇa-varṇa).

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- But his external form is not black (akṛṣṇa).
- Garga said śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ: the white, red and yellow forms have now appeared in Kṛṣṇa. (SB 10.8.13)
- From this it can be understood that akṛṣṇa or “not black” means “having a golden complexion.” (The white and red forms appeared in Satya and Treta-yugas.)
- Aṅga refers to Nityānanda and Advaita, who are also īśvara-tattva. Upāṅga refers to Śrīvasa-pañḍita and others. Astra refers to the holy names which act like weapons to cut down the forest of ignorance. The pārśadas are Gadādhara, Govinda and other associates.

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- The Lord has appeared with all of these persons. This indicates his great strength.
- In Garga's statement, the word pīta occurs with avatāras who appeared previously.
- It should be understood however that this avatāra appears only in the Kali-yuga of the twenty-eighth cycle of Vaivasvata Manu's reign in the Śveta-varāha-kalpa.
- This avatāra can only be Caitanya since the present verse describes only his qualities.
- In other Kali-yugas the Lord appears in śyāma or the color of a śirīṣa leaf (green) and these are empowered jīvas rather than the Lord himself.
- Pratyakṣa-rūpa dhṛg devo dṛśyate na kalau hariḥ: the lord does not appear in Kali-yuga personally. Viṣṇu-dharma 108

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- The worshippers are called intelligent because they understand the meaning of statements such as channaḥ kalau yad abhavaḥ (SB 7.9.38), śuklo raktas tathā pītaḥ (SB 10.8.13) and kalāv api tathā śṛṇu (SB 11.5.31).
- The Lord is described as channa because his form is covered by the complexion of his beloved Rādhā. In the Bṛhad-nāradiya Purāṇa it is said:

aham eva kalau vipra
nityam pracchanna-vigrahaḥ
bhagavad-bhakti-rūpena
lokān rakṣāmi sarvathā

In Kali-yuga (**kalau**), appearing in a covered form (**pracchanna-vigrahaḥ**), I completely and constantly (**aham eva nityam sarvathā**) protect the people (**lokān rakṣāmi**) by teaching devotion to the Lord (**bhagavad-bhakti-rūpena**).

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- Muṇḍaka Upaniṣad indicates Lord Caitanya with these words:
**yadā paśyaḥ paśyate rukma-varṇam kartāram īsam puruṣam
brahma-yonim**

(When) the seer of brahman sees the Lord, the controller of all, the creator, the cause of the unmanifest prakṛti, with golden color.

Muṇḍaka Upaniṣad 3.1.3

- Lord Caitanya is also indicated in the following:
mahān prabhur vai puruṣaḥ satvasyaīṣa pravartakaḥ

Mahāprabhu is the propagator of sattva. **Śvetāśvatara Upaniṣad**

- Though Skanda Purāṇa, Hari-varṇā and other scriptures sometimes mention a yellow avatāra in other yugas such as Dvāpara, these are occasional appearances, since the Lord has a great variety of forms when he appears in this world.

Text-3

mukhāravinda-nisyanda-
maranda-bhara-tundilā |
mamānandaṁ mukundasya
sandugdhāṁ veṇu-kākalī

May the soft sound of Mukunda's flute (**mukundasya veṇu-kākalī**), nourished by the honey gliding from Kṛṣṇa's lotus mouth (**mukhāravinda-nisyanda-maranda-bhara-tundilā**), continually increase my bliss (**mama ānandaṁ sandugdhāṁ**)!

- Showing his exclusive attachment to the son of Nanda, the author in this verse describes the glories of the sound of Kṛṣṇa's flute.
- May the gentle, pleasing sound (kākalī) of his flute cause complete fullness of (sandugdhāṁ) my bliss!

Text-4

śrī-caitanya-mukhodgīrṇā
hare-kṛṣṇeti varṇakāḥ |
majjayanto jagat premṇi
vijayantām tad-āhvayāḥ

May the names of Kṛṣṇa (**tad-āhvayāḥ**), composed of the syllables hare kṛṣṇa (**hare-kṛṣṇeti varṇakāḥ**), emanating from the mouth of Śrī Caitanya (**śrī-caitanya-mukhodgīrṇā**) and drowning the universe in prema (**jagat premṇi majjayanto**), remain ever glorious (**vijayantām**)!

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- This introductory verse glorifies Kṛṣṇa's name, since its power is revealed in Kali-yuga, since it was spread by the Lord himself as Caitanya Mahāprabhu, since it yields the highest goal of human life, and since it is non-different from Kṛṣṇa.
- Hare-kṛṣṇa iti indicates the whole mantra: hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare.
- Tad-āhvayāḥ means Kṛṣṇa's names, which are indicated in the following verses:

**harer nāma harer nāma harer nāmaiva kevalam
kalau nasty eva nasty eva nasty eva gatiḥ anyathā**

In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way. **Brhad-nāradiya Purāṇa**

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yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

The intelligent worship the Lord through the process of chanting his name. [SB 11.5.32](#)

madhura-madhuram etan maṅgalaṁ maṅgalānām
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛguvara nara-mātraṁ tārayet kṛṣṇa-nāma

The name of Kṛṣṇa (**etad kṛṣṇa-nāma**) is sweeter than the sweetest (**madhura-madhuram**), the most auspicious of all things auspicious (**maṅgalaṁ maṅgalānām**), the highest fruit in the tree of all the Vedas (**sakala-nigama-vallī-sat-phalaṁ**), and is composed entirely of pure consciousness (**cit-svarūpam**). O best of Bhṛgu's dynasty (**bhṛguvara**)! Heard once with faith or in negligence (**sakṛd api parigītaṁ śraddhayā helayā vā**), it can deliver any human being (**nara-mātraṁ tārayet**). [Prabhāsa-khaṇḍa, Padma Purāṇa](#)

Text-5

śrīmat-prabhupādāmbhojaiḥ
śrīmad-bhāgavatāmṛtam |
yad vyatāni tad evedam
saṅkṣepeṇa niṣevyate

Bṛhad-bhāgavatāmṛta (śrīmad-bhāgavatāmṛtam) which was written by Sanātana Gosvāmī (yad śrīmat-prabhupādāmbhojaiḥ vyatāni) can be relished in an abbreviated form in this work (tad eva idam saṅkṣepeṇa niṣevyate).

- One may ask the purpose of writing this work, since Sanātana Gosvāmī has already written the Bṛhad-bhāgavatāmṛta. This verse answers.
- My endeavor is not useless because this work, being concise, is useful for the Vaiṣṇavas who cannot access the Bṛhad-bhāgavatāmṛta because of its length. Niṣevyate means “tasted.”

Text-6

idaṁ śrī-kṛṣṇa-tad-bhakta-
sambandhād amṛtaṁ dvidhā |
ādau kṛṣṇāmṛtaṁ tatra
suhṛdbhyaḥ pariveṣyate

There are two types of sweetness (**idaṁ amṛtaṁ dvidhā**): arising from Kṛṣṇa and arising from his devotee (**śrī-kṛṣṇa-tad-bhakta-sambandhād**). First the sweetness arising from Kṛṣṇa (**ādau kṛṣṇāmṛtaṁ**) will be presented in this work for my friends (**tatra suhṛdbhyaḥ pariveṣyate**).

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- Describing the form and qualities of the Lord and the form and qualities of his devotees is all included in the word bhāgavatāmṛta. Which is to be relished first?
- This verse answers. According to Śaunaka's advice, the sweetness of Kṛṣṇa should be relished first and then the sweetness of the devotees will be relished.

**tat kathyatām mahā-bhāga yadi kṛṣṇa-kathāśrayam
athavāsyā padāmbhoja-makaranda-lihām satām**

Please describe (**kathyatām mahā-bhāga**) all these incidents (**tat**) if they relate to the topics of Lord Kṛṣṇa (**yadi kṛṣṇa-kathāśrayam**). The devotees of the Lord (**satām**) are accustomed to licking up the honey available from the lotus feet of the Lord (**asya padāmbhoja-makaranda-lihām**). **SB**
1.16.5-6

- Thus, there is nothing astonishing in dealing with the subject in this order.

Text-7

nirbandham yukti-vistāre
mayātra parimuñcatā |
pradhānatvāt pramāṇeṣu
śabda eva pramāṇyate

Among all the types of proof (**pramāṇeṣu**), I have accepted the chief one (**mayā atra pradhānatvāt pramāṇyate**), scripture (**śabda eva**), while vehemently rejecting (**nirbandham parimuñcatā**) indulgence in logic (**yukti-vistāre**).

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- “Without proofs you cannot prove anything. Which proofs have you accepted for proving your thesis?”
- This verse answers.
- Śabda here means śrutis or Vedas and the smṛtis which follow after them.
- Scholars have described eight types of proof: pratyakṣa, anumāna, upamāna, śabda, arthāpatti, anupalabdhi, sambhava, and aitihya.

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- Pratyakṣa refers to the senses such as the eye which receive information about objects. “I see the jar with my eyes.”
- Anumāna is the cause (instrument, karaṇa) of anumiti or conjecture (result, phala).
- Anumiti is knowledge arising from parāmarśa (vyāpāra, intermediate cause, knowledge of the minor premise). (There is fire on the mountain)
- And parāmarśa means cognition that there is a subject or pakṣa endowed with vyāpti invariable concomitance which is a reason for coming to some conclusion (I see a mountain with smoke which is concomitant with fire).

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- And invariable concomitance (vyāpti) means the non-existence of the hetu where the sādhya (what is to be proved), is absent. (Where there is no fire there is no smoke.)
- Or vyapti means the sādhya, which is never the counter correlative of any negation, coexisting with the hetu.
- Anumāna will prove knowledge of fire, for instance, with the reasoning “because there is smoke, there is fire.”
- Upamāna means assimilative cognition, a conclusion reached by knowledge of similarity (upamiti).
- By this one associates a particular name with an object, because of knowledge of similarity.
- Someone explains that a gavaya is similar to a cow.
- On seeing a cow-like animal in the forest, the person says “this cow-like animal is a gavaya.”

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- Śabda means statements from trustworthy persons. “On the bank of the river there are five tāla trees.” Because of that statement, there will be acquisition of knowledge. That statement or śabda acts as a proof.
- Arthāpatti is presumptive testimony, or presuming something as a cause in order to explain a known condition “He does not eat in the day but still he is fat. Therefore presumably he must eat at night.”
- Anupalabdhi means non-cognition, or awareness of non-existence of an object. One accepts that a pot does not exist at a certain place by not seeing the pot on the ground.
- Sambhava means awareness of inclusion: for instance, where there is a hundred objects, ten is included.

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- Aitihya means well-known traditional sayings. “People say that there is a yakṣa living in that banyan tree.”
- The Lokayatas such as Cārvaka, who proclaim that the body is ātmā, accept only pratyakṣa as the valid means of knowledge.
- The Vaiśeṣikas accept pratyakṣa and anumāna.
- Sāṅkhya and Pātañjali-yoga accept śabda as well.
- The followers of Nyāya accept those three plus upamāna.
- The Mīmāṃsakas accept these four plus arthāpatti and anupalabdhi.
- The Paurāṇikas recognize these six plus sambhava and aitihya.

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- Among these types of proof, upamāna should not be considered as a separate proof since it is included in pratyakṣa and other types of knowledge.
- The fact of knowing a gavaya arises from seeing the animal similar to a cow (pratyakṣa).
- Connecting the definition “a gavaya is similar to a cow” with the observed animal is anumāna.
- The statement “A gavaya is like a cow” is śabda, trustworthy testimony.

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- Arthāpatii is not a separate proof since it can be included as a form of anumāna with negative concomitance.
- “We must conclude that he eats during the night because he is fat, even though he does not eat during the day. If he does not eat at night and he does not eat in the day, he could not be fat. Since he is fat, it cannot be that he does not eat at night.”
- Sambhava is not a separate proof. “Ten is included in a hundred because that is its natural characteristic.” It falls under anumāna.
- Aitihya is included in pratyakṣa, because it is originally based on seeing.

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- Anupalabdhi is not a separate proof because absence of an object is perceived by seeing (pratyakṣa) through contact with the particular condition of “no pot.”
- Therefore the proofs we and Śrī Madhva accept are three: pratyakṣa, anumāna and śabda.
- These proofs are in relation to knowing objects of this world, not to objects of the spiritual world, because these proofs are also subject to faults in the observer such as bhrama.

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- One may by false pratyakṣa see a bald man through a magician's tricks.
- One may falsely infer by anumāna that there is fire on the mountain because one sees smoke, which is arising from the mountain long after the fire has been extinguished by rain.
- Words from trustworthy persons are also subject to the same errors, because the propositions of a person such as Kapila explaining truth conflict with others' propositions.
- Therefore, statements not uttered by humans are the proof of spiritual truths.

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- Therefore, statements not uttered by humans are the proof of spiritual truths. Such statements are contained in the Vedas, their aṅgas, Purāṇas and itihāsa.

evam vā are asya mahato bhūtasya niśvasitam etad yad ṛg, vedo Yajur vedah sāma vedo 'tharvāṅgirasa itihāsaḥ purāṇam.

The Ṛg, Yajur, Sāma and Atharva Vedas, the itihāsas and Purāṇas emanated from the breathing of the Lord. **Brhad-āraṇyaka Upaniṣad 4.4.10**

- Moreover, the śūdra is qualified for some portions of the Veda, for it is said varṣāsu rathakāro 'gnīn ādadhīte: the carpenter should light the sacrificial fires in the monsoon season. According to this mantra, the carpenter or low class person is qualified for lighting the fire.

Text-8

yatas taiḥ śāstra-yonitvāt
iti nyāya-pradarśanāt |
śabdasyaiva pramāṇatvaṃ
svīkṛtaṃ paramarṣibhiḥ

That is because (**yatah**) the greatest sages (**paramarṣibhiḥ**) have accepted śabda as the ultimate proof (**śabdasyaiva pramāṇatvaṃ svīkṛtaṃ**), while showing the place of logic (**nyāya-pradarśanāt**), as shown in the statement śāstra-yonitvāt (**śāstra-yonitvāt iti**): logic is not the means of knowing the Lord, because knowledge of the Lord is produced from scripture (**śāstra-yonitvāt**).

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- The Vaiśeṣikas reason as follows.
- “Men’s desires are not fulfilled, and rather, they receive undesired results.
- Different from the desirers, there is a doer with great power, the Supreme Lord, who makes the sprouts in the earth grow. We cannot do.
- He can prevent what is not desired and bestow what is desired. We should worship this Lord and he will remove all our miseries.”
- Therefore, should we give up anumāna because of the Vaiśeṣikas’ speculation about the Lord and accept only śabda.
- But will we get our desires fulfilled by doing this? Two verses respond to this doubt.

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- We are followers of Vyāsa, and accept his opinion on the matter.
- We have no fear of rejecting what is contrary to his opinion.
- He says śāstra-yonitvāt. (Brahma-sūtra 1.1.3)
- The meaning is this. The word na should be added in response to the previous pūrvapakṣa: “Is the object of worship the Supreme Lord known and then worshipped by anumāna or by the Upaniṣads?”
- The Vaiśeṣikas will say that he is known by anumāna, because of the scriptural reference mantavyaḥ: he is to be known by reasoning. (**Bṛhad-āraṇyaka Upaniṣad 4.4.5**)

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- In response, we say, “No, he is not known and worshipped by anumāna.” Why?
- Śāstra-yonitvāt: the source of knowledge is scripture, or śabda.
- Scripture refers to the Upaniṣads, its portion called Bhagavad-gītā and what has been spoken by Śukadeva. Yoni means “producing knowledge.”
- The Lord will be understood by scriptural statements.
- This is confirmed in aupaniṣadam puruṣam pṛcchāmaḥ: I ask the person who knows the Vedas; nāvedavin manute taṁ bṛhantam: One who does not know the Vedas cannot know the Lord. ([Śātyāyana Upaniṣad 4](#))

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- By dry conjecture, the Vaiśeṣikas speculate that the Lord is a material entity, endowed with action, desire and eternal knowledge, who accepts a material body like a person haunted by a ghost, for creating the world, and who later gives up that body.
- The Upaniṣads say that the Lord is condensed bliss and knowledge, has qualities such as having knowledge of himself, is unchanging, possesses unlimited variegated energies, is of medium size, but pervades everywhere, has eternal spiritual abodes and is accompanied by eternal associates in pastimes.
- How can the supreme sage Vyāsa who accepts these conclusions of scripture accept such anumāna?
- Thus it is concluded that for describing the highest tattva the source of knowledge is the Upaniṣad or scripture.

Text-9

kim ca tarkāpratiṣṭhānāt
iti nyāya-vidhānataḥ |
amībhir eva suvyaktam
tarkasyānādarah kṛtaḥ

Moreover (**kim ca**) from the statement tarkāpratiṣṭhānāt: logic is insubstantial (**tarkāpratiṣṭhānāt iti nyāya-vidhānataḥ**), the sages (**amībhir**) have clearly shown disregard for tarka (**suvyaktam tarkasya anādarah kṛtaḥ**).

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- “If he accepts the śruti statement mantavyaḥ, then Vyāsa must also accept anumāna.”
- This verse responds to that doubt.
- Because there are contradictory conclusions reached by the logicians following Sāṅkhya concerning the Supreme Lord, Vyāsa recites this sūtra: tarkāpratiṣṭhānāt. (Brahma-sūtra 2.1.11)
- The word na should be added in front of the statement.
- There is no stability in logic because of the great variety of men’s intelligence.
- This means that by logic it is not possible to discern the highest truth or God.

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- Thus the śruti says: *naiṣā tarkeṇa matir āpaneyā proktānyenaiva sujñānāya preṣṭa*: O dear Naciketa, do not destroy your intelligence suitable for worshipping the Lord by logic. (Kāṭha Upaniṣad 2.9)
- Tarka technically means *reductio ad absurdum*, indirect argument: to conclude an invariable attribute (*vyāpaka*) by supposing the invariable concomitance cause (*vyāpya*).
- “If there is no fire (cause), there would be no smoke (attribute).”
- Removing the supposition aspect of the invariable concomitance, it becomes a type of *anumāna*.

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- Therefore tarka is synonymous with anumāna.
- Then what is the function of saying mantavyaḥ (one should use logic)?
- One can accept that logic which follows the scripture.
- Giving up dry logic one should take shelter of śruti and smṛti.
- Thus the Vedas are the source of knowledge for Vyāsa.
- Logic following the conclusion of the Vedas is not rejected, but dry logic should be avoided.
- We follow Vyāsa.

Text-10

athopāsyēṣu mukhyatvaṁ
vaktum utkarṣa-bhūmataḥ |
kṛṣṇasya tat-svarūpāṇi
nirūpyante kramād iha

One by one (**atha kramād**), the various forms (**upāsyēṣu**) will be described (**vaktum**) in order to declare the supreme form of Kṛṣṇa among all the forms (**kṛṣṇasya tat-svarūpāṇi mukhyatvaṁ nirūpyante**), because of its attractiveness in various aspects (**utkarṣa-bhūmataḥ**).

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- Having defined the means of gaining knowledge, now the author begins to define the object of worship revealed by that means (scripture).
- The various forms of the Lord will be delineated one by one in this work in order to declare the chief or supreme form of Kṛṣṇa, who sucks the breast of Yaśodā.
- He is the chief among all the avatāra forms and empowered forms (upāsyeṣu), because of his attractiveness which is manifest through his śaktis, qualities, vibhūtis and pastimes.

Text-11

svayaṁ rūpas tad-ekātma-
rūpa āveśa-nāmakah |
ity asau trividham bhāti
prapañcātīta-dhāmasu

Kṛṣṇa appears in three forms (**asau trividham bhāti**) in his abodes beyond the material world (**prapañcātīta-dhāmasu**): svayaṁ-rūpa (essential form), tad-ekātma-rūpa (forms which are non-different from it) and āveśa-rūpa (empowered forms) (**svayaṁ rūpas tad-ekātma-rūpa āveśa-nāmakah**).

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- How can the Lord have innumerable forms when the śruti says ekam evādvitīyam: he is one without a second. ([Chāndogya Upaniṣad 6.2.1](#))
- And smṛti says tattvaṁ yad jñānam advayam: he is one indivisible truth? ([SB 1.2.11](#))
- This verse answers. Asau means Kṛṣṇa. It is not an unreasonable statement because Kṛṣṇa can manifest many forms through his acintya-śakti, without giving up one form.
- Thus the śruti of the Atharva Veda says eko vaśī sarvagaḥ kṛṣṇa īḍya eko 'pi san bahudhā yo vibhāti: Kṛṣṇa living in one place pervades everywhere; though one, he manifests many forms. ([Gopāla-tāpanī Upaniṣad](#))
- It is also said ekāneka-svarūpāya: the Lord has one and many forms ([Viṣṇu Purāṇa 1.2.3](#))

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anye ca saṁskṛtātmāno
vidhinābhihitena te
yajanti tvan-mayās tvām vai
bahu-mūrty-eka-mūrtikam

And yet others (**anye ca**)—those whose intelligence is pure (**saṁskṛta ātmānah**)—follow the injunctions of Vaiṣṇava scriptures promulgated by You (**te abhihitena vidhinā**). Absorbing their minds in thought of You (**tvan-mayāh**), they worship You (**tvām vai yajanti**) as the one Supreme Lord manifesting in multiple forms (**bahu-mūrty-eka-mūrtikam**). **SB 10.40.7**

- He is like the vaiḍūrya stone which changes its color or is like a transcendental actor.
- In reply to the verses raised for argument, ekam advitīyam means that the one tattva has qualification or variety, and advaya-jñānam means that the Lord has variety in three forms (bhagavān, paramātmā and brahman).

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- Thus it is proven that by his acintya-śakti he manifests many forms.
- The dhāmas or abodes beyond the material realm indicate places such as Gokula and different Vaikuṅṭha planets called paravyoma, which are manifested through spiritual energy.

Text-12

tatra svayaṁrūpaḥ --
ananyāpekṣi yad rūpaṁ
svayaṁ-rūpaḥ sa ucyate

That form which not dependent on others (**ananyāpekṣi yad rūpaṁ**) is called the svayaṁ-rūpa (**svayaṁ-rūpaḥ sa ucyate**).

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- This verse defines the svayaṁ-rūpa.
- He whose svarūpa (rūpam) does not depend on anything else is called the svayaṁ-rūpa.
- Just as it is said that a man of austerity is not dependent on anyone for service, but is fully dependent only on himself (svayam), that form of Kṛṣṇa which is self-manifesting and is not dependent on others for its appearance is called svayaṁ-rūpa.

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- The basis of this characteristic is understood from the word ananya-siddha in statement in the Tenth Canto:

**gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavam durāpam
ekānta-dhāma yaśasaḥ śrīya aiśvarasya**

What austerities must the gopīs have performed (**gopyas tapaḥ kim acaran**)! With their eyes they always drink (**dṛgbhiḥ pibanty**) the nectar of Lord Kṛṣṇa’s form (**yad amuṣya rūpaṁ**), which is the essence of loveliness (**lāvaṇya-sāram**) and is not to be equaled or surpassed (**asamordhvam**). That loveliness is the only abode (**ekānta-dhāma**) of beauty, fame and opulence (**yaśasaḥ śrīya aiśvarasya**). It is self-perfect (**ananya-siddham**), ever fresh (**anusavābhinavam**) and extremely rare (**durāpam**).

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- When speaking of “otherness” in relation to the Lord’s form (the Lord’s form and himself), actual difference is not implied, but rather viśeṣa, or apparent difference, for the form of the Lord is without actual differentiation of parts.

Note: The definition of svayaṁ-rūpa or ananya-siddha seems to distinguish the form and qualities of the Lord from himself. However this is merely an expression of difference, where no difference actually exists. That is the power of viśeṣa.

Text-13

**īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ |
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam**

Kṛṣṇa who is known as Govinda is the Supreme Godhead (**īśvaraḥ paramaḥ kṛṣṇaḥ govindaḥ**). He has an eternal blissful spiritual body (**sac-cid-ānanda-vigrahaḥ**). He is the origin of all (**ādir**). He has no other origin (**anādir**) and He is the prime cause of all causes (**sarva-kāraṇa-kāraṇam**).

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- An example of svayaṁ-rūpa is given.
- The person Kṛṣṇa is taken as the subject because that is the meaning taken from scriptures.
- The conventional meaning of Kṛṣṇa, the son of Yaśodā, is taken, because of the rule rūḍhir yogam apaharati: conventional meaning overrides etymology.
- The followers of Bhaṭṭa say labdhātmikā satī rūḍhir bhaved yogāpahāriṇī kalpanīyā tu labhate nātmānaṁ yoga-bādhataḥ: one should accept conventional meaning and reject etymology when that makes sense.
- The author of Nāma-kaumudī says kṛṣṇa-śabdasya tamala-śyāmala-tviṣī Yaśodā-stanandhaye parabrahmaṇi rūḍhiḥ: the word Kṛṣṇa has the conventional meaning--the supreme brahman in the form of Yaśodā's son, having the complexion of a tamāla tree.
- The etymological meaning can indicate something different.

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- Parama and īśvara describe Kṛṣṇa, indicating that he is not dependent on any one else.
- Thus he is distinct from the vilāsa and svāmśa forms.
- What is his composition? He is sac-cid-ānanda-vigraha.
- He has a form which is knowledge (cid) and which is bliss.
- This is a karmadhāraya compound and means he is incarnate (vigraha) self-revealing (cit) bliss (ānanda).

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- The word sat refers to his beauty, for his body is composed of exceedingly attractive limbs.
- Thus he is distinguished from the liberated jīvas, since they have a difference between their body and soul.
- Sat does not mean all-pervading, because this meaning is including in the phrase sarva-kāraṇa-kāraṇam.
- Next Kṛṣṇa's pastime is described.
- The word Govinda indicates his pastime of herding the cows, for later it will be said in Brahma-samhitā: surabhi-abhipālayantam.

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- This does not indicate some low occupation. The Go-sūkta says:

**gobhyo yajñāḥ pravartante gobhyo devāḥ samuthitāḥ
gobhir vedāḥ samudgīrṇāḥ sa-ṣaḍaṅga-pada-kramāḥ**

Sacrifices begin with the cows. The devatās arise from the cows. The Vedas along with the recitation of the six aṅgas were proclaimed by the cows.

- Anādiḥ means “one who is not accepted to be under anyone’s control.” He is viewed as such by the Yadus in Dvārakā.
- Ādi here means “he who is accepted as controlled by others,” and refers to his existence in Vraja.
- Anādi should not be taken to mean “without beginning or cause” and ādi should not be taken to mean “the head of others” because these meanings are covered in the phrase sarva-kāraṇa-kāraṇam.
- Next another pastime of Kṛṣṇa is described with the words sarva-kāraṇa-kāraṇam.

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- The śruti describes him in this way:

**sa kāraṇaṁ karaṇādhipādhipo na cāsyā kaścij janitā na
cādhipaḥ**

He is the cause, the ruler of the ruler of causes, who has no ruler over him. **Śvetāśvatara Upaniṣad**

- One should understand that this pastime of ruling the universes is performed by Kṛṣṇa's svāmīṣa puruṣāvatāra, Mahāviṣṇu.
- In this way, svayaṁ-rūpa Kṛṣṇa is described in this verse.

Text-14

atra tad-ekātma-rūpaḥ –
yad-rūpaṁ tad-abhedena
svarūpeṇa virājate
ākṛtyādibhir anyādr̥k sa
tad-ekātma-rūpakaḥ ||
sa vilāsaḥ svāmśa iti
dhatte bheda-dvayaṁ punaḥ

That form which is non-different from the svayaṁ-rūpa (**yad-rūpaṁ tad-abhedena svarūpeṇa virājate**) but appears to be different because of differing shape, activities etc. (**ākṛtyādibhir anyādr̥k**), is called tad-ekātma-rūpa (**saḥ tad-ekātma-rūpakaḥ**). That tad-ekātma-rūpa has two forms: vilāsa and svāmśa (**sa vilāsaḥ svāmśa iti dhatte bheda-dvayaṁ punaḥ**).

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- This verse describes the tad-ekātma-rūpa.
- This form is non-different from (tad-abhedena), or one with the svayaṁ-rūpa of Kṛṣṇa.
- But it appears to differ (anyā-dṛk) by form, activities etc. (ākṛtyādibhiḥ), though it actually is not different.
- Viśva-kośa says ākṛtiḥ kathitā rūpe sāmānya-vapuṣor api: ākṛti refers to a shape, even of two objects of the same genus.
- That tad-ekātma-rūpa (sa) has two different forms: vilāsa and svāmśa.

Text-15

tatra vilāsaḥ –
svarūpam anyākāram yat
tasya bhāti vilāsataḥ |
prāyeṇātma-samam śaktyā
sa vilāso nigadyate

That form which is different from the original form (**yat svarūpam tasya anyākāram bhāti**) for performing different pastimes (**vilāsataḥ**) and which is very slightly less in qualities (**śaktyā prāyeṇātma-samam**) is called the vilāsa form (**sa vilāso nigadyate**).

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- The characteristics of the vilāsa form are described in this verse.
- In this form the composition of limbs is different (anyākāram) for the performance of particular pastimes (vilāsataḥ) and this form is non-different from the svayaṁ-rūpa (tasya).
- It is approximately equal to the original form, since it is slightly less in qualities (prāyena).

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- The qualities lacking in Nārāyaṇa are shown as follows: (*Lacking” means that the qualities are not manifest in forms less than Kṛṣṇa.*)

**līlā-premṇā priyādhikyam
mādhuryam veṇu-rūpayoḥ |
ity asādhāraṇam proktam
govindasya catuṣṭayam ||**

The four extraordinary qualities possessed by Govinda alone (**govindasya asādhāraṇam catuṣṭayam**) are as follows (**ity proktam**). He is extraordinary by the His special pastimes (**līlā**), by His devotees endowed with abundant prema (**priyā adhikyam premṇā**), by sweetness of His flute and by the sweetness of His form (**veṇu-rūpayoḥ mādhuryam**). **Bhakti-rasāmṛta-sindhu 2.1.43**

- The definition of vilāsa will also apply to relationships between other forms.
- An example is given in the next verse.

Text-16

parama-vyoma-nāthas tu
govindasya yathā smṛtaḥ |
parama-vyoma-nāthasya
vāsudevaś ca yādṛśaḥ

Just as the Lord of the spiritual sky, Nārāyaṇa (**yathā parama-vyoma-nāthah**), is the vilāsa form of Govinda (**govindasya smṛtaḥ**), so Vāsudeva (**vāsudevah**) is the vilāsa form of the Lord of the spiritual sky (original Nārāyaṇa in Vaikuṅṭha) (**parama-vyoma-nāthasya ca yādṛśaḥ**).

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- The proof for this is:

goloka-nāmni nija-dhāmni tale ca tasya
devi maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam aham bhajāmi

I worship the supreme lord Govinda (**govindam ādi-puruṣam tam aham bhajāmi**) who endows (**yena vihitāh**) the abodes of Durgā, Śiva and Viṣṇu (**devi maheśa-hari-dhāmasu teṣu teṣu**), which are situated below his own planet of Goloka (**tasya goloka-nāmni nija-dhāmni tale**), with their respective powers (**te te prabhāva-nicayā**). **Brahma-saṁhitā 43**

- Even though both Nārāyaṇa and Vāsudeva appear to be the same form because of having four arms and being blackish in color, there is a difference caused by restriction of the manifestation of qualities in Vāsudeva.
- This is similar to Rāma and Bharata, who are both supreme, but in a relationship of the master and the servant.

Text-17

**svāmśaḥ –
tādrśo nyūna-śaktiḥ yo
vyanakti svāmśa īritah |
saṅkarṣaṇādir matsyādir
yathā tat-tat-svadhāmasu**

Definition of svāmśa:

That form which is similar to the vilāsa form (**yah tādrśah**) but manifests fewer powers than the vilāsa form (**nyūna-śaktiḥ vyanakti**) is called svāmśa (**svāmśa īritah**). Examples are the forms of Saṅkarṣaṇa and Matsya (**yathā saṅkarṣaṇādir matsyādir**) in their abodes in the spiritual world (**tat-tat-svadhāmasu**).

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- This verse describes the svāmśa.
- It is similar to the vilāsa form; that is, it is non-different from the svayaṁ-rūpa, but it shows (vyanakti) less power than the vilāsa form.

Text-18

tatra āveśaḥ –
jñāna-śakty-ādi-kalayā
yatrāviṣṭo janārdanaḥ |
ta āveśā nigadyante
jīvā eva mahattamāḥ

Definition of āveśa:

Exalted jīvas (**jīvā eva mahattamāḥ**) empowered by the Lord (**yatrāviṣṭo janārdanaḥ**) with portions of his powers such as knowledge (**jñāna-śakty-ādi-kalayā**) are called āveśa forms (**ta āveśā nigadyante**).

- This verse describes the āveśa form. Kalayā means “by a part.”

Text-19

vaikuṅṭhe 'pi yathā śeṣo
nāradaḥ sanakādayaḥ |
akrūra-dṛṣṭānte cāmī
daśame parikīrtitāḥ ||
iti bheda-trayam |

Examples existing even in Vaikuṅṭha (**yathā vaikuṅṭhe api**) are Śeṣa, Nārada and the Kumāras (**śeṣaḥ nāradaḥ sanakādayaḥ**). (*These are āveśa forms in the spiritual world. There are also āveśa avatāras who appear in the material world.*) These are described in the story of Akrūra in the Tenth Canto (**amī akrūra daśame dṛṣṭānte**). Thus the three forms of Kṛṣṇa have been described (**iti bheda-trayam parikīrtitāḥ**).

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- The āveśa of Śeṣa however refers, not to the form which acts as Viṣṇu's bed, but the other form, which supports the universe. (*Śeṣa acting as the bed of Viṣṇu is not a jīva, but Śeṣa who holds up the worlds on his hood is a jīva. He is described in Laghu-bhāgavatamṛta 1.4.62*)
- The three forms mentioned are svayaṁ-rūpa, tad-ekātma-rūpa (vilāsa and svāmśa) and āveśa.

Text-20

**prakāśas tu na bhedeṣu
gaṇyate sa hi no pṛthak**

The prakāśa forms of Kṛṣṇa are not considered among these types (tad-ekātma-rūpa) (**prakāśas tu na bhedeṣu gaṇyate**). They are non-different from the svayaṁ-rūpa (**sa hi na pṛthak**).

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- It is known that Kṛṣṇa takes on many forms when he is with the gopīs such as Candrāvalī and Rādhā or with the queens such as Rukmiṇī and Satyabhāmā.
- Are these forms amśa (tad-ekātma-rūpa) or amśī (svayaṁ-rūpa)?
- The forms called prakāśa are not included (na ganyate) among the vilāsa or svāmśa forms (bhedeṣu) because (hi) they do not have any different features or powers from the other identical forms which appear to be separate from it.

Text-21

tathā hi –
anekatra prakāṣatā
rūpasyaikasya yaikadā |
sarvathā tat-svarūpaiva
sa prakāśa itīryate

When one form (**ekasya rūpasya**) manifests in many places (**anekatra prakāṣatā**) and is, in all respects (**sarvathā**), the same as the original form (**tat-svarūpaiva ekadā**) it is called prakāśa (**sa prakāśa itīryate**).

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- When Kṛṣṇa leaves the house of Nanda or Vasudeva and goes for meeting different gopīs or the queens in their many houses, he simultaneously expands into many forms.
- The presence of one form as many simultaneously is called prakāśa.
- It is different from the vilāsa and svāmśa forms. Why?
- It is the same form in all respects (sarvathā tat-svarūpa eva).
- That means it is the same in shape, qualities and pastimes.

Text-22

dvāravatyām yathā kṛṣṇaḥ
pratyakṣam pratimandiram |
citra bataitad ity ādi-
pramāṇena sa setsyati

Kṛṣṇa was seen in each palace of each queen in Dvārakā simultaneously (**yathā kṛṣṇaḥ dvāravatyām pratyakṣam pratimandiram**). This prakāśa form is made known by the utterance of Nārada (**citra bataitad ity ādi- pramāṇena sa setsyati**).

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- An example is given.
- One should understand that before this event, it occurred in Vraja as well:

kṛtvā tāvantam ātmānam
yāvatīr gopa-yoṣitaḥ
reme sa bhagavāms tābhir
ātmārāmo 'pi līlayā

Expanding Himself as many times (**kṛtvā tāvantam ātmānam**) as there were cowherd women to associate with (**yāvatīr gopa-yoṣitaḥ**), the Supreme Lord, though self-satisfied (**sa bhagavān ātmārāmo 'pi**), playfully enjoyed their company (**līlayā tābhir reme**). **SB 10.33.19**

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- The word *kṛtvā ātmānam* means manifesting himself.
- *Api* gives a restrictive sense (even though he is self-enjoying).
- Though he is self-enjoying he enjoyed with them (*tābhiḥ*), the forms of spiritual energy. This is elaborately described elsewhere.

***citram bataitad ekena vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ striya eka udāvahat***

- It is quite amazing (***citram bataitad***) that in a single body (***ekena vapuṣā***) Lord Kṛṣṇa simultaneously married (***yugapat udāvahat***) sixteen thousand women (***dvy-aṣṭa-sāhasraṁ striyah***), each in a separate palace (***pṛthak gṛheṣu***). **SB 10.69.2**
- Related verses in the same section should also be seen to understand how this illustrates the present subject.

Text-23

**kvacic caturbhujatve 'pi
na tyajet kṛṣṇa-rūpatām |
ataḥ prakāśa eva syāt
tasyāsau dvibhujasya ca**

Sometimes even in a four-armed form (**kvacit caturbhujatve 'pi**), Kṛṣṇa does not give up his nature as Kṛṣṇa, the son of Yaśodā (**na tyajet kṛṣṇa-rūpatām**). That form (**ataḥ asau**) should be considered a prakāśa of the two-armed form (**tasya dvibhujasya prakāśa eva syāt**).

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- But should not the four-handed form that Kṛṣṇa showed to Rukmiṇī when she fainted in fear that he would leave her be considered vilāsa, since the shape is different? This verse answers.
- According to Medinī-kośa, rūpa means nature and beauty.
- Thus kṛṣṇa-rūpatām na tyajet means “he does not give up his nature of Kṛṣṇa as the son of mother Yaśodā.
- Because his nature remains the same, he should be considered the same, prakāśa, instead of vilāsa.
- The two-armed form is the basic form in that situation.

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- Thus in the smṛti it says yatrāvātīrṇam kṛṣṇākhyam param brahma narākṛti: Amongst the Yadu, the supreme brahman called Kṛṣṇa appeared in a human form. ([Viṣṇu Purāṇa 4.11.4](#))
- There is no disturbance to the two-handed form if sometimes for joking there is a prakāśa of four hands, because even then Kṛṣṇa's nature remains that of the two-handed form.
- The same explanation can be given for Kṛṣṇa's four-handed appearance when he was born in the prison house, where it is said babhūva prākṛtaḥ śiśuḥ: he then appeared in his original baby form. (SB 10.3.46)

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- Proof of the two-handed form in the śruti is the following:

**sat-puṇḍarīka-nayanam meghābham vaidyutāmbaram dvibhujam mauna-
mudrāḍyam vana-mālinam īśvaram**

He is the supreme lord (**īśvaram**) with eyes like lotuses (**sat-puṇḍarīka-nayanam**), the complexion of a cloud (**meghābham**), cloth flashing like lightning (**vaidyutāmbaram**), with two arms (**dvibhujam**), wearing a forest garland (**vana-mālinam**), fingers poised in the mudrā of silence (**mauna-mudrāḍyam**). **Gopāla-tāpanī Upaniṣad**

- One should not consider the four-armed form superior to the two-armed form. Sometimes one sees statements such as the following:

**sthūlam aṣṭa-bhujam proktaṁ sūkṣmaṁ caiva caturbhujam
parantu dvibhujam proktaṁ tasmād etat trayam yajet**

The gross eight-armed form has been described (**sthūlam aṣṭa-bhujam proktaṁ**). The subtle four-armed form has been described (**sūkṣmaṁ caiva caturbhujam**), and the supreme two-armed form has been described (**parantu dvibhujam proktaṁ**). Therefore one should worship all three (**tasmād etat trayam yajet**). **Ānanda-saṁhitā**

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- In that verse, it states that one should worship all three because they are equal.
- However it is described in the Gopāla-tāpanī Upaniṣad that Brahmā, after worshipping the two-armed form, carried out the creation.
- Thus the idea that Kṛṣṇa is a śāntodita form is rejected. (*Śāntodita is a term used by Lokācārya Pillai in Tattva-traya, to denote secondary forms expanded from the original Vāsudeva.*)

Text-24

prapañcātīta-dhāmatvam
eṣām śāstre pṛthag-vidhe |
pādmīyottara-khaṇḍāu
vyaktam eva virājate

That the abodes of all of these forms are beyond the material realm (**eṣām pṛthag-vidhe prapañcātīta-dhāmatvam**) is clearly stated in the scriptures such as Padma Purāṇa, Uttara-khaṇḍa (**pādmīya uttara-khaṇḍāu śāstre vyaktam eva virājate**).

Srila Baladeva Vidyabhusana

- It goes without saying that the forms of the Lord are eternal. Therefore their abodes should also be eternal. It is said:

yā yathā bhuvī vartante
pūryo bhagavataḥ priyāḥ
tās tathā santi vaikuṅthe
tat-tal-līlārtham ādṛtāḥ

Just as (**yathā**) the dear cities of the Lord (**yā bhagavataḥ priyāḥ pūryah**) exist on earth (**bhuvī vartante**), they exist in Vaikuṅṭha (**tās tathā santi vaikuṅthe**) for performing various pastimes (**tat-tal-līlārtham ādṛtāḥ**). **Skanda Purāṇa**

It is very clear from the Padma Purāṇa that the Lord's abodes are eternal:

vaikuṅṭha-bhuvane nitye
nivasanti mahojjvalāḥ
avatārāḥ sadā tatra
matsya-kurmādayo 'khilā

All the greatly effulgent avatāras (**akhilā mahojjvalāḥ avatārāḥ**) such as Matsya and Kūrma (**matsya-kurmādayo**) always live (**sadā nivasanti**) in eternal spiritual abodes in Vaikuṅṭha (**vaikuṅṭha-bhuvane nitye**). **Padma Purāṇa**