

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-1

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

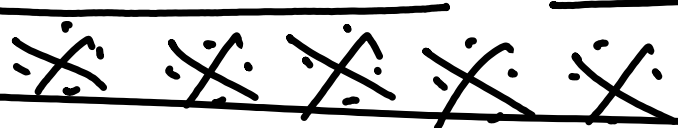
In SP-world
appears in 3 forms:
a) svayam rūpa
b) tad-ekātma rūpa
c) āveśa rūpa.

Text-11

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

Ḳṛṣṇa 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 Vaisnava 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 Vaikuntha planets called paravyoma, which are manifested through spiritual energy.

What is Svayam rūpa?
That form which is not dependent on others.

Text-12

Ananya Siddham
⇓
Ananyāpekṣi

tatra svayamrūpaḥ --
(ananyāpekṣi) yad rūpaṁ
svayam-rūpaḥ sa ucyate

That form which not dependent on others (ananyāpekṣi yad
rūpaṁ) is called the svayam-rūpa (svayam-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 tapah kim acaran yad amuṣya rūpaṁ
lāvanya-sāram asamordhvaṁ ananya-siddham
dr̥gbhiḥ pibanty anusavābhinaṁ durāpaṁ
ekānta-dhāma yaśasaḥ śrīya aiśvarasya

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

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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.

Proof for @S fox
beg "ananyāpekṣi"

Text-13

īśvaraḥ paramaḥ

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

ananya-apekṣi
↓
ananya-siddham
↓
anādir

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-tvisī 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 tamala 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 svāmīśa] 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 samudgīrñāḥ 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. Svetāśvatara Upaniṣad

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