# Laghu - Bhāgavatāmṛta

Part-1
The Sweetness of Kṛṣṇa

Chapter-1
Defining the forms of the Lord:
svayam-rūpa, vilāsa, svāmśa, āveśa
and prakāśa

Text-14 Ket allice yad-rūpam tad-abhedena 2 activities svarūpeņa virājate. ākṛtyādibhir anyādṛk sa CEN CONTINUESCO tad-ekātma-rūpakah || sa vilāsah svāmsa iti dhatte bheda-dvayam punah

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

- This verse describes the tad-ekātma-rūpa.
- Th<u>is form is non-different from (tad-abhedena), or one with</u> the svayam-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.

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Text-15

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Text-15

Syarūpam anyākāram yat tasya bhāti yilāsatah |
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).

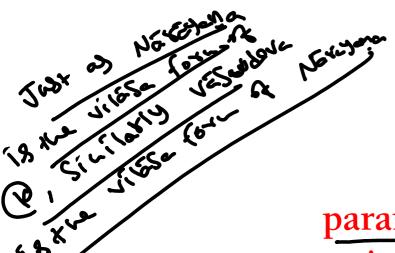
- The characteristics of the vilāsa form are described in this verse.
- In this form the composition of limbs is different (anyākāram) for the performance of particular pastimes (vilāsatah) and this forms is non-different from the svayam-rūpa (tasya).
- It is approximately equal to the original form,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

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

līlā-premņā priyādhikyam mādhuryam veņu-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). Bhaktirasāmṛta-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 smṛtah | parama-vyoma-nāthasya vāsudevaś ca yādṛśaḥ

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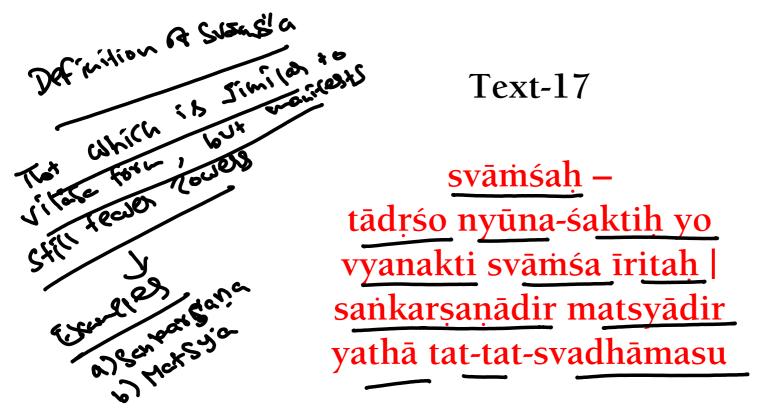
Just as the Lord of the spiritual sky, <u>Nārāyaṇa</u> (<u>yathā</u> paramavyoma-nāthah), is the vilāsa form of Govinda (govindasya smṛtaḥ), so <u>Vāsudeva</u> (<u>vāsudevah</u>) is the vilāsa form of the Lord of the spiritual sky (original <u>Nārāyaṇa</u> in <u>Vaikuṇṭha</u>) (<u>parama-</u> vyoma-nāthasya ca yādṛśaḥ).

• The proof for this is:

goloka-nāmni nija-dhāmni tale ca tasya devi maheśa-hari-dhāmasu teşu tesu 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 Viṣnu (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-samhitā 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.



#### Definition of svāmśa:

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

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

Text-18

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#### Definition of avesa:

Exalted jīvas (jīvā eva mahattamāh) 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."

Examples & auesk

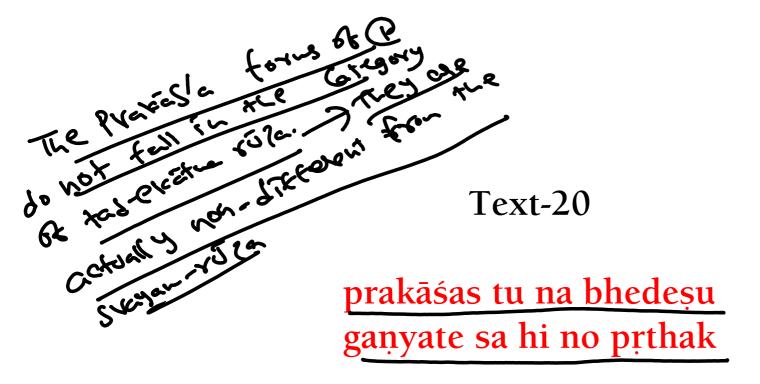
Text-19

a) sle sa b) hereda = ves c) le keu = ves c) le keu = ves c) le keu = ves c) le sa c) le ves c) le ves

vaikunthe 'pi yathā śeso nāradaḥ sanakādayaḥ | akrūra-dṛṣṭānte cāmī daśame parikīrtitāḥ || iti bheda-trayam |

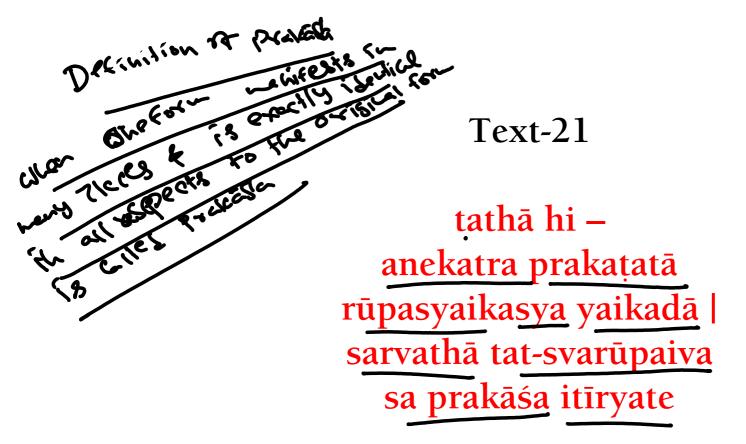
Examples existing even in Vaikuntha (yathā yaikunthe api) are Śeṣa, Nārada and the Kumāras (śeṣah nāradaḥ sanakādayaḥ). (These are āveśa forms in the spiritual world. There are also āveśa avatāras who appear in the material world.) These are described in the story of Akrūra in the Tenth Canto (amī akrūra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

- The āveśa of Śeṣa however refers, not to the form which acts as Visnu'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 svayam-rūpa, tad-ekātma-rūpa (vilāsa and svāmśa) and āveśa.



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 svayam-rūpa (sa hi na pṛthak).

- 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 Rukmiṇi and Satyabhāmā.
- Are these forms amśa (tad-ekātma-rūpa) or amśī (svayam-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.



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

- When Krsna 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.
- T<u>he presence of one form as many simultaneously</u> is called prakāśa.
- It is different from the vilāsa) and svāmsa 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.

tous in Destruction

Text-22

dvāravatyām yathā kṛṣṇaḥ pratyakṣam pratimandiram | citra bataitad ity ādipramāṇena sa setsyati

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

An example is given.

One should understand that before this event, it occurred in Vraja as well:

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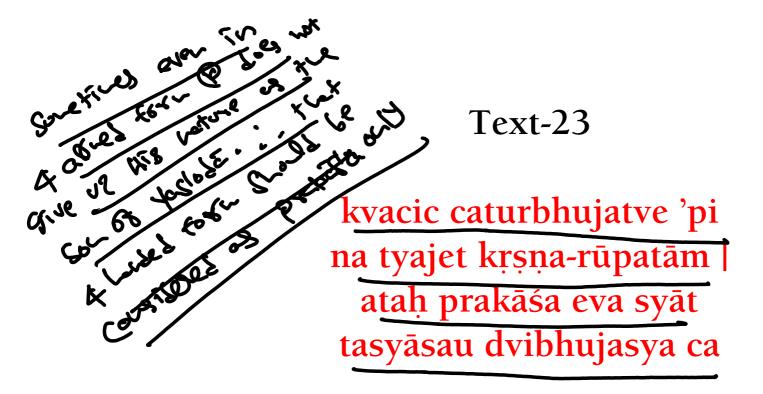
kṛtvā tāvantam ātmānam yāvatīr gopa-yoṣitaḥ reme sa bhagavāms tābhir ātmaramo 'pi līlayā

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

- 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 bajaitad ekena vapusā yugapat pṛthak gṛheṣu dvy-aṣṭa-sāhasram 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-aṣta-sāhasram 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.



Sometimes even in a four-armed form (kyacit 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).

- 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.

- Thus in the smṛti it says yatrāvatīrṇam 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 prākṛṭaḥ śiśuḥ: he then appeared in his original baby form. (SB 10.3.46)

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

sat-puṇḍarīka-nayanam meghābham vaidyutāmbaram dvibhujam maunamudrāḍyam vana-mālinam(īśvaram)

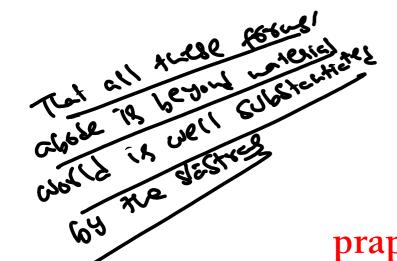
He is the supreme lord (īśvaram) with eyes like lotuses (sat-puṇḍarīka-nayanam), the complexion of a cloud (meghābham), cloth flashing like lightning (vaidyutāmbaram), with two arms (dvibhujam), wearing a forest garland (vana-mālinam), fingers poised in the mudrā of silence (mauna-mudrāḍyam). Gopāla-tāpanī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

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

sthūlam aśta-bhujam proktam sūkṣmam caiva caturbhujam parantu dvibhujam proktam tasmād etat trayam yajet

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

- 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-khaṇḍādau 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-khaṇḍādau śāstre vyaktam eva virājate).

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

yā yathā bhuvi vartante pūryo bhagavataḥ priyāḥ tās tathā santi vaikuṇṭhe tat-tal-līlārtham ādṛtāḥ

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

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

vaikuntha-bhuvane nitye nivasanti mahojjvalāh avatārāh sadā tatra matsya-kurmādayo 'khilā

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