

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-1

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

Text-14

Definition of
tad-ekātma-rūpa
That which is non-different
from svayaṁ-rūpa but appears
different because of differing
shape & activities
Tad-ekātma-rūpa has two forms:
a) svāmśa
b) vilāsa

atra tad-ekātma-rūpaḥ -
yad-rūpaṁ tad-abhedena
svarūpeṇa virājate
ākṛtyādibhir anyādrk 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 anyādrk), 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-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-drk) 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.

Definition of vilāsa
① That form which is different from the original form for performing different pastimes & it has qualities slightly less than the state rūpa.

Text-15

tatra vilāsaḥ –
sva rūpam 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 (vilāsatah) and this forms 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).

Just as Nārāyaṇa
is the vilāsa form of
Govinda
Similarly Vāsudeva
is the vilāsa form of Nārāyaṇa

if vāndevah

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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.

Definition of Svāmśā
That which is similar to
Vilāsa form, but manifests
still fewer powers
↓
Examples
a) Saṅkaraṅga
b) Matsya

Text-17

svāmśah –
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 Saṅkaraṅga 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.

Definition of āveśa
Exalted jīvas are called
by the Lord with portions
of His power like knowledge

Text-18

tatra āveśah –
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

Examples of āveśa

- a) śeṣa
- b) nārada
- c) ~~amī~~ kumārās

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

Examples existing even in Vaikuntha (yathā vaikunthe 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 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 svayaṁ-rūpa, tad-ekātma-rūpa (vilāsa and svāmśa) and āveśa.

The prakāśa forms of P
do not fall in the category
of tad-ekātma rūpa. → They are
actually non-different from the
svayaṁ-rūpa

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.

Definition of Prakāśa
When one form manifests in
many places & is exactly identical
in all respects to the original form
is called Prakāśa

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 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.
- 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.

Example of Prakāśa
form in Dvārakā

Text-22

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

Kṛṣṇa was seen in each palace of each queen in Dvārakā simultaneously (yathā kṛṣṇah 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:

prakāśa manifestataḥ in rāsa-līlā

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

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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 prthak
grheṣu dvy-asta-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-asta-sāhasram striyah), each in a separate palace (prthak grheṣu). **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
4 armed form
Give up his nature as
son of Yaśodā. . . that
4 armed form should be
considered as prakāśa only

Text-23

kvacit 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.)

That all these forms/
abode is beyond material
world is well substantiated
by the śāstras

Text-24

prapañcātīta-dhāmatvam
esām śāstre pṛthag-vidhe |
pādmīyottara-khaṇḍādau
vyaktam eva virājate

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

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- 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 vaikuṅthe
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 Vaikuṅtha (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:

vaikuṅtha-bhuvane nitye
nivasanti mahojjvalāḥ
avatārāḥ 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 Vaikuṅtha (vaikuṅtha-bhuvane nitye). Padma Purāṇa