

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

Description of  
Gaur

paśyanty ado rūpam adabhra-cakṣusā  
sahasra-pādorū-bhujānanādbhutam |  
sahasra-mūrdha-śravaṇāksi-nāsikam  
sahasra-mauly-ambara-kunḍalollasat

With sp. eyes  
devotees see  
this form

With spiritual eyes (adabhra-cakṣusā), the devotees see this amazing form (paśyanty ado adbhutam rūpam) with thousands of legs and arms (sahasra-pāda-ūru-bhuja), thousands of heads (sahasra-mūrdha-ānana), ears, eyes and noses (śravaṇa-aksi-nāsikam), shining (ullasat) with thousands of crowns, earrings and clothes (sahasra-mauly-ambara-kunḍala). SB 1.3.4

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- Those with finer intelligence, however, can perceive the Lord.  
↓  
adabhra cakṣuṣā
- They see that form with eyes of knowledge (adabhra-cakṣuṣā).
- Sahasra (thousand) means in this context unlimited.
- This is understood from the expression viśvataś cakṣuḥ: his eye is everywhere in the universe.  
(Śvetāśvatāra Upaniṣad 2.2.)

## Text-125

Gov is the  
source of various  
avatars

etan nānāvātārāṇām  
nidhānam bījam avyayam |  
yasyāṁśāṁśena sṛjyante  
deva-tiryak-narādayaḥ

He (Gov) is the indestructible source (nidhānam) (bījam) (avyayam) of various avatāras (nānā avātārāṇām). His expansion is Brahmā and Brahmā's expansions are Marīci and others (yasya aṁśa aṁśena). Through them the Lord creates (sṛjyante) the devatās, animals and human beings (deva-tiryak-narādayaḥ). SB 1.3.5

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- This verse shows that Garbhodakaśāyī is the source of many avatāras.
- Like the vaidūrya gem, He is the support (nidhānam) for many other forms.
- His amśa is Brahmā and Brahmā's amśas are person such as Marīci.
- By Marīci and others, the bodies of the devatās and others are generated

Rgk  
Explanation  
of 1-3-1  
Description  
or Text-126

atra kārīkāh –

ādau sarvāvatārāgre bhagavān puruṣottamaḥ |  
mahat-tattvādibhiḥ kṛtvā bhuvanānām sīrṣṣayā ||  
pauruṣam puruṣākāram athavā puruṣābhidham |  
rūpam ānanda-cin-mūrtim jagṛhe prādurācarat

In the beginning (ādau), before the appearance of all the avatāras (ādau) (sarva avatāra agre), bhagavān, the supreme Lord of Vaikunṭha (bhagavān puruṣottamaḥ), desiring to create the universe (bhuvanānām sīrṣṣayā) after creating mahat-tattva and other elements (mahat-tattvādibhiḥ kṛtvā), appeared (prādurācarat) as a form (jagṛhe pauruṣam puruṣākāram rūpam) endowed with bliss and knowledge (ānanda-cin-mūrtim) called the puruṣa (puruṣābhidham).

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- The five Bhāgavatam verses are explained in the following verses.
- Ādau means “before the appearance of all the avatāras.”
- In the beginning, before the appearance of the avatāras, the Lord of the spiritual world (bhagavān), with a desire to create the worlds after creating mahat-tattva and other elements, became manifest as the puruṣa, a form of pure bliss and knowledge.

Further description  
of 1.3-1

Text-127

arthah sambhūta-śabdasya samyak satyam itīratih |  
sambhūtam yuktam iti vā bhuvanānām sisṛkṣayā |  
ṣoḍāśaiva kalā yasmims tat ṣoḍāśa-kalam matam

Sambhūta means (sambhūta-śabdasya arthah) “complete  
existence (samyak satyam iti iratih).” Or (vā) it can  
mean the form (rūpam) “endowed with” (sambhūtam)  
(sambhūtam yuktam) the desire to create the universes  
(bhuvanānām sisṛkṣayā). That form possesses sixteen  
energies (ṣoḍāśaiva kalā yasmims tat ṣoḍāśa-kalam  
matam).



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- Medinī says bhūtaṁ kṣmādau, piśācādau, jantaū klīvaṁ triṣūcate prāpte vṛtte same satye devayonyantare tu nā: bhūta means earth and other elements, evil spirit, living entity when declined in the neuter; it means what is obtained, what is in the past, fit, true, and what is born from the devatās.
- Or it can mean “joining” as in sambhuyāmbodhim abhyeti mahānadyā nagāpagā: the small streams, from the mountain, joining the large river, entered into the sea. (Śiśupāla-vadha)

Further  
Explanation of  
T-3-1

tāḥ ṣoḍaśa-kalāḥ proktā vaiṣṇavaiḥ śāstra-darśanāt |  
śaktitvena ca tā bhakti-vivekādiṣu sammatāḥ

śrīr bhūḥ kīrtir ilā līlā kāntir vidyēti saptakam |  
vimalādyā navety etā mukhyāḥ ṣoḍaśa-śaktayaḥ

The sixteen energies (tāḥ ṣoḍaśa-kalāḥ) are described by the Vaisnavas (proktā vaiṣṇavaiḥ) according to the scriptures (śāstra-darśanāt). Bhakti-viveka and other works (bhakti-vivekādiṣu) describe them as śaktis (tā śaktitvena sammatāḥ). The sixteen principle śaktis (mukhyāḥ ṣoḍaśa-śaktayaḥ) are śrī, bhū, kīrti, ilā, līlā, kānti, vidhyā, (seven) (śrīr bhūḥ kīrtir ilā līlā kāntir vidyēti saptakam) and nine others starting with vimalā (vimalā ādyā nava ity).

Vimalā and others will be listed in the description of Mahā-vaikunṭha. They are vimalā, utkarṣiṇī, jñānā, kriyā, yogā, prahvī, satyā, īśānā.

Further provide  
extra to 1.3-2-5

## Text-130

tad idaṁ pauruṣaṁ rūpaṁ trividhaṁ pūrvam īritam |  
tatra procyā mahat-sraṣṭṛ-rūpaṁ aṇḍa-stham ucyate

The three types of puruṣa (tad idaṁ trividhaṁ pauruṣaṁ rūpaṁ) were described previously (pūrvam īritam). Having described the creator of mahat-tattva – Mahāviṣṇu (tatra procyā mahat-sraṣṭṛ-rūpaṁ) – the form situated within the universe – Garbhodakaśāyī – is then described (aṇḍa-stham ucyate).

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- The three forms were described with the words  
viṣṇos tu trīṇi rūpāṇi. (Laghu-bhāgavatamṛta 2.9)  
Bhāgavatam 1.3.1 has described Kāraṇodakaśāyī and  
Bhāgavatam 1.3.2 describes Garbhodakaśāyī.
- He who is situated within the universe is  
Garbhodakaśāyī

Examination  
of 1-3-2

## Text-131

yasyājāṇḍa-praveśena śayānasya tad ambhasi |  
nābhi-hradāmbujād āsīd iti suvyaktam eva hi

It is clearly stated (iti suvyaktam eva hi) that this form entered the universe (aṇḍa-praveśena), lay down on the water (śayānasya tad ambhasi), and from the lotus in his navel (yasya nābhi-hrada ambujād) Brahmā appeared (ajah āsīd).

- Yasya refers to the form of Garbhodakaśāyī.
- The author has described this form previously.

Explanation of  
1.3.3

## Text-132

yasya nābhi-hradābjasyāvayavāḥ karnikādayaḥ |  
saṁsthānāny atra vinyāsa-viśeṣās tais tu kalpitaḥ |  
lokānām sarva-jagatām vistāro vitatiḥ kila

The parts of the lotus arising from Garbhodakaśāyī (yasya nābhi-hrada abjasya avayavāḥ), such as the pericarp (karnikādayaḥ), are imagined (kalpitaḥ) to be specific locations (taiḥ vinyāsa-viśeṣāḥ saṁsthānāny) of the expanse of planets (vistāro vitatiḥ lokānām) within the universe (sarva-jagatām).

Yasya nābhi-hradābjasya (of he who has a lotus in the lake of his navel) can be taken as yasya nābhi-hradambujasya which means the same thing.

Extraction  
of 1-3-4-5

Text:133-134

sa śete yena rūpeṇa tac chuddham sattvam ūrjitam

paśyantīty-ādi-padyena tad evedam viśiṣyate |  
etad-rūpaṁ tu nānāvatārāṇāṁ udayāspadam

134 → rūpeṇa  
The form (rūpeṇa) in which he sleeps (yena sah śete) on the ocean is pure, filled with spiritual energies (tac śuddham sattvam) and most powerful (ūrjitam). The next verse (paśyantīty-ādi-padyena) clarifies this fact (tad eva idam viśiṣyate). This form (etad-rūpaṁ tu) is the appearance place (udayāspadam) of many avatāras (nānā avatārāṇāṁ).

135 → GaV