

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

nany astu puruṣādibhyah śraīṣṭhyaṁ tasyāgha-vidviṣaḥ |

kintu śrī-vāsudevo 'tra sarvaiśvarya-niṣevitaḥ |

tripāt-pāda-vibhūtyoś ca nānā-rūpa iva sthitaḥ ||

unmīlad-bāla-mārtaṇḍa-parārdha-madhura-dyutiḥ |

kvacin nava-ghana-śyāmaḥ kvacij jāmbunada-prabhah ||

mahā-vaikuṅṭha-nāthasya vilāsatvena viśrutaḥ |

paramātmā bala-jñāna-vīrya-tejobhir anvitaḥ

Pūṇya Puruṣa
P is Vāsudeva
of the Catur vyūha
who is expansion of
Nārāyaṇa

① Superiority
of P to
Puruṣātāt
② Superiority of
P to the
pāṇḍava form

Let us accept (nany astu) that Kṛṣṇa is superior to the puruṣāvātāras and Nṛsimha and Rāma (puruṣādibhyah śraīṣṭhyaṁ). But (kintu) let Kṛṣṇa be equated with Vāsudeva (member of the catur-vyūha) (atra śrī-vāsudevah) endowed with all powers (sarvaiśvarya-niṣevitaḥ), controlling the spiritual and material worlds (tripāt-pāda-vibhūtyoh) and taking on many forms (nānā-rūpa iva sthitaḥ). His effulgence (madhura-dyutiḥ) is greater than (parārdha) millions of rising suns (unmīlad-bāla-mārtaṇḍa). Sometimes he is black (kvacin nava-ghana-śyāmaḥ) and sometimes golden (kvacij jāmbunada-prabhah). Pervading everything (paramātmā) and endowed with strength, knowledge and radiance (bala-jñāna-vīrya-tejobhir anvitaḥ), he is known as (viśrutaḥ) the expansion of Nārāyaṇa, the Lord of Mahā-vaikuṅṭha (mahā-vaikuṅṭha-nāthasya vilāsatvena).

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- Though Kṛṣṇa is superior to the puruṣa forms, those who are devotees of Nārāyaṇa cannot tolerate that Kṛṣṇa is called the svayaṁ-rūpa.
- Thus they continue to argue.
- Ādibhyaḥ refers to Nṛsimha and Rāma.
- Let Kṛṣṇa be Vāsudeva of the first catur-vyūha coming from Nārāyaṇa, lord of Vaikuṅṭha.
- Svayaṁ-rūpa is therefore Nārāyaṇa. Vāsudeva is then described.

Text-166

mahāvasthākhyayā khyātam yad-vyūhānām catuṣṭayam
tasyādyo 'yam tathopāsyas' citte tad-adhidaivatam |
tathā viśuddha-sattvasya yas' cādhiṣṭhānam ucyate

The four members of this group (yad-vyūhānām catuṣṭayam) are known as the mahāvasthā or great condition (mahā avasthākhyayā khyātam). Vāsudeva is the principal form in this group (tasya ayam ādyah) and is worshipped (tathā upāsyah) as the presiding deity of the citta (citte tad-adhidaivatam). He is the abode (tathā yah adhiṣṭhānam ucyate) of viśuddha-sattva (viśuddha-sattvasya). (Citta is a representative of mahat-tattva in the individual.)

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- This group of four expanded from the Lord of Vaikuṅṭha is known as the mahāvasthā.
- Vāsudeva is the principle figure of these four.

nijāṁśo yasya bhagavān śrī-saṅkarṣaṇa īṣyate |
yasya saṅkarṣaṇo vyūho dvitīya iti sammataḥ |
jīvaś ca syāt sarva-jīva-prādurbhāvāspadatvataḥ

The aṁśa of Vāsudeva (yasya nija aṁśah) is called Saṅkarṣaṇa (bhagavān śrī-saṅkarṣaṇa īṣyate). He is known as the second expansion (yasya saṅkarṣaṇo dvitīya vyūhah) and because he is the place from which the jīvas make their appearance (sarva-jīva-prādurbhāva āspadatvataḥ) he is called jīva (jīvah iti sammataḥ syāt).

The vilāsa expansion (nijāṁśah) of Vāsudeva (yasya) is Saṅkarṣaṇa, who is called jīva because he is the place from which the jīvas appear.

Text-168

pūrṇa-śārada-śubhrāṁśu-parārdha-madhura-dyutiḥ |
upāsyo 'yam ahaṅkāre śeṣa-nyasta-nijāṁśakaḥ ||
smarārāter adharmasya sarpāntaka-sura-dviṣāṁ |
antaryāmitvam āsthāya jagat-saṁhāra-kāraḥ

Saṅkarṣaṇa's complexion (madhura-dyutiḥ) is as beautiful as the rays of millions of autumn full moons (pūrṇa-śārada-śubhrāṁśu-parārdha). He is worshipped (ayam upāsyah) as the presiding deity of false ego (ahaṅkāre), and places his aṁśa in Śeṣa (śeṣa-nyasta-nija aṁśakaḥ). Situated as the inner soul (antaryāmitvam āsthāya) of the demons (sura-dviṣāṁ), Yama (antaka), the snakes (sarpa), irreligion (adharmasya) and Śiva (smarārāter), Śeṣa destroys the universe (jagat-saṁhāra-kāraḥ).

This Śeṣa who supports the universe is a jīva.

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• The destruction powers of Śeṣa are described. Antaka means Yama.

• The Eleventh Canto also describes this:

pātāla-talam ārabhya saṅkarṣaṇa-mukhānalah
dahann ūrdhva-śikho viṣvag vardhate vāyuneritah

Beginning from Pātālaloka (pātāla-talam ārabhya), a fire grows,
emanating from the mouth of Saṅkarṣaṇa (saṅkarṣaṇa-mukha
analah vardhate). Its flames shoot upward (ūrdhva-śikhah),
driven by great winds (vāyunā iritah), and it scorches
everything in all directions (viṣvag dahann). SB 11.3.10

vyūhas trtīyaḥ pradyumno vilāso yasya viśrutaḥ |
yaḥ pradyumno buddhi-tattve buddhimadbhir upāsyate ||
stuvatyā ca śriyā devyā niṣevyate ilāvṛte |
śuddha-jāmbunada-prakhyaḥ kvacin nīla-ghana-cchaviḥ ||
nidānaṁ viśva-sargasya kāma-nyasya-nijāṁśakaḥ |
vidheḥ prajāpatīnāṁ rāgināṁ ca smarasya ca |
antaryāmitvam āpannaḥ sargaṁ samyak karoty asau

Saṅkarṣaṇa's vilāsa expansion (yasya vilāsaḥ) is the third member of the group (trtīyaḥ vyūhaḥ viśrutaḥ), Pradyumna (pradyumnaḥ), who is worshipped by the intelligent people (yaḥ buddhimadbhir upāsyate) as the presiding deity of buddhi (buddhi-tattve). He is worshipped by Lakṣmī (śriyā devyā niṣevyate) with verses of praise (stuvatyā) in Ilāvṛta (ilāvṛte). His complexion is golden (śuddha-jāmbunada-prakhyaḥ) and sometimes bluish (kvacin nīla-ghana-cchaviḥ). He is the cause of secondary creation of the universe (nidānaṁ viśva-sargasya), and places his aṁśa in Cupid (kāma-nyasya-nija aṁśakaḥ). As the inner soul (antaryāmitvam āpannaḥ) of Brahmā (vidheḥ), the Prajāpatis (prajāpatīnāṁ), materialistic enjoyers such as devatās and humans (rāgināṁ ca), and Cupid (smarasya ca), he carries out the creation (asau sargaṁ samyak karoty).

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- Pradyumna is an expansion of Saṅkarṣaṇa (yasya).

- He places a portion of himself in Kāmadeva for carrying out creation.

- The enjoyers of material life are the devatās and humans.

Text-170

vyūhas turyo 'niruddhākhyo vilāso yasya śasyate |
yo 'niruddho manas-tattve manīṣibhir upāsyate ||
nīla-jīmūta-saṅkāśo viśva-rakṣaṇa-tatparaḥ |
dharmasyāyaṃ manūnām ca devānām bhūbhujām tathā |
antaryāmitvam āsthāya kurute jagataḥ sthitim

The vilāsa of Pradyumna (yasya vilāsaḥ) is the fourth member of the group (turyo vyūhas) called Aniruddha (aniruddhākhyah), who is worshipped by the wise (yah aniruddhah manīṣibhir upāsyate) as the presiding deity of the mind (manas-tattve). With a complexion of a blue cloud (nīla-jīmūta-saṅkāśo), he is skilful at protecting the universe (viśva-rakṣaṇa-tatparaḥ). As the soul within (antaryāmitvam āsthāya) religion (dharmasyāyaṃ), the Manus (manūnām ca), devatās (devānām) and kings (bhūbhujām tathā), he maintains the universe (kurute jagataḥ sthitim).

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- Pradyumna's (yasya) expansion is called (śasyate)
Aniruddha.
- He is responsible for the maintenance (sthitim) of the
universe.

mokṣadharme tu manasaḥ syāt
pradyumno 'dhidaivatam |
aniruddhas tv ahaṅkārasyeti
tatraiva kīrtitam

In the Mokṣa-dharma (part twelve of Mahābhārata) however (mokṣadharme tu) Pradyumna is said to be the deity of the mind (pradyumnaḥ manasaḥ adhidaivatam syāt) and Aniruddha (aniruddhas tv) said to be (tatraiva kīrtitam) the deity of false ego (ahaṅkārasyeti).

This verse presents a differing opinion.

Text-172

sarveṣām pañcarātrāṇām
apy eṣā prakriyā matā

However the previous view concerning these forms (eṣā prakriyā) is authorized (matā) by the Pañcarātra texts (sarveṣām pañcarātrāṇām apy).

Eṣā refers the previously described functions.