

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

## Text-173

pādme tu parama-vyomnaḥ pūrvādye dik-catuṣṭaye |  
vāsudevādayo vyūhaś catvāraḥ kathitāḥ kramāt

In the Padma Purāṇa (pādme tu) it is described (kathitāḥ) that starting with Vāsudeva (vāsudevādayo), these four (vyūhaś catvāraḥ) are situated in the four directions (kramāt dik-catuṣṭaye) starting with the east (pūrvādye) in the spiritual sky (parama-vyomnaḥ).

tathā pāda-vibhūtau ca nivasanti kramādime |  
 jalāvṛti-stha-vaikunṭha-sthita-vedavatī-pure ||  
 satyordhve vaiṣṇave loke nityākhye dvārakā-pure |  
 śuddhodād uttare śveta-dvīpe cairāvatī-pure |  
 kṣīrāmbudhi-sthitānte kroḍa-paryaṅka-dhāmani

As well (tathā), in the material world (pāda-vibhūtau ca) these forms are distributed in order (nivasanti kramādime). Vāsudeva is situated in the city of Vedavatī (sthita-vedavatī-pure), which is in Vaikunṭha, surrounded by water (jalāvṛti-stha-vaikunṭha). Saṅkarsana is situated in Viṣṇu-loka (vaiṣṇave loke) above Brahma-loka (satya ūrdhve). Pradyumna is situated in eternal Dvārakā (nityākhye dvārakā-pure), and Aniruddha is situated in Airāvatī (airāvatī-pure) within Śvetadvīpa (śveta-dvīpe) in the milk ocean (kṣīrāmbudhi-sthitānte) to the north of the ocean of pure water (śuddhodād uttare). He is sleeping on Ananta (kroḍa-paryaṅka-dhāmani).

# Srila Baladeva Vidyabhusana

- In the material world, Vāsudeva, in another form, is situated in Vedavatī.
- This does not contradict what is described in the Nārayaṇīya.
- Saṅkarsana is situated in Viṣṇu-loka above Satya-loka.
- Pradyumna is situated in Dvārakā and Aniruddha lives in Airāvātī on Svetadvīpa.

## Text-175

sātvatiye kvacit tantre nava vyūhāḥ prakīrtitāḥ |  
catvāro vāsudevādyā nārāyaṇa-nṛsimhakau ||  
hayagrīvo mahā-kroḍo brahmā ceti navoditāḥ |  
tatra brahmā tu vijñeyaḥ pūrvokta-vidhayā hariḥ

In the Sātvata-tantra (sātvatiye kvacit tantre) nine forms are described (nava vyūhāḥ prakīrtitāḥ). The nine are (nava uditāḥ) Vāsudeva, San̄karsana, Pradyumna, Aniruddha (catvāro vāsudevādyā), Nārāyaṇa, Nṛsimha (nārāyaṇa-nṛsimhakau), Hayagrīva, Varāha and Brahmā (hayagrīvo mahā-kroḍo brahmā ca iti). This Brahmā is not a jīva but the Lord himself (tatra brahmā tu hariḥ vijñeyaḥ) as previously described (pūrvokta-vidhayā).

# Srila Baladeva Vidyabhusana

- After four forms have been described, now nine forms are described.
- Pūrvokta-vidhayā means sometimes Brahmā is a jīva and sometimes the Lord himself becomes Brahmā in different mahā-kalpas.

## Text-176

kintu vyūhās tu catvāro rājad-bhuja-catustayāḥ |  
ajasra-paramaiśvarya-maryādā-paribhūṣitāḥ

However the four forms (kintu vyūhās tu catvāro), with four arms (rājad-bhuja-catustayāḥ), are decorated (paribhūṣitāḥ) with the highest amount of unlimited powers (ajasra-paramaiśvarya-maryādā).

This describes the superior position of the four among the nine.

## Text-177

atrāpi vāsudevo 'yaṁ sampūrṇānanda-samplavaḥ |  
aiśvaryaḍau nirviśeṣaḥ parama-vyoma-nāyakāt |  
ādyānām api sarveṣām ādibhūtaḥ suparvaṇām

Among the four (atrāpi), Vāsudeva (ayaṁ vāsudevah) is completely filled with bliss (sampūrṇa ānanda-samplavaḥ). He is non-different (nirviśeṣaḥ) from the Lord of Vaikuṇṭha (parama-vyoma-nāyakāt) in powers (aiśvarya ādau). He is the first (ādibhūtaḥ) among all of the original associates of the Lord of Vaikuṇṭha (ādyānām api sarveṣām suparvaṇām).



# Srila Baladeva Vidyabhusana

- Among the four the superior position of Vāsudeva is indicated.
- One should not become disturbed when it is stated that Nārāyaṇa is superior to Kṛṣṇa.
- This is a superficial statement.
- An intentional mistake is made here.

# Srila Baladeva Vidyabhusana

- Kṛṣṇa is said to be the first among the associates of Vaikunṭha.
- He is described as an associate of Nārāyaṇa.

## Text-178

ity āśaṅke sa evāyaṁ kṛṣṇākhyah sann avātarat |  
vāsudevatayā yasmāt sarvatraisa suviśrutah

This form of Vāsudeva (sa eva ayam) appeared (avātarat sann) as Kṛṣṇa (kṛṣṇākhyah), since Kṛṣṇa is known everywhere (yasmāt sarvatraisa suviśrutah) as Vāsudeva (vāsudevatayā). This is the argument given by supporters of Nārāyaṇa (ity āśaṅke).

This Vāsudeva, taking the name Kṛṣṇa, appeared on earth, because, in the Purāṇas and histories, Kṛṣṇa is well known as Vāsudeva.

## Text-179

naivam yuktaṁ śṛṇu tataḥ samādhānam vidhīyate |  
ādyā-vyūhād api śreṣṭhaḥ kathyate devakī-sutaḥ

This proposition however is not correct (na evam yuktaṁ). Please listen (śṛṇu). Now begins the presentation of the real truth (tataḥ samādhānam vidhīyate). Kṛṣṇa (devakī-sutaḥ) is described as superior (śreṣṭhaḥ kathyate) to the Vāsudeva and the others of the catur-vyūha (ādyā-vyūhād api).

- Now the argument is defeated.
- What is the proof that the argument is incorrect?  
Please listen.

## Text-180

tathā śrī-prathame –  
ete ca ~~aṁśa~~ ~~kalāḥ~~ puṁsah  
kṛṣṇas tu bhagavān svayam

In the First Canto it is said (tathā śrī-prathame):

These avatāra forms (ete ca) are all portions of the  
puruṣāvatāras (puṁsah aṁśa kalāḥ). However Kṛṣṇa  
(kṛṣṇas tu) is svayam bhagavān (bhagavān svayam). SB

1.3.28

## Text-181

atra kārīke –

pum-nāmnah puruṣasyaite śrī-varāha-ṛṣādayah |  
aṁśāḥ atrāvatārāḥ syuḥ kumārādyāḥ kalā matāḥ ||  
tu-bhinnopakrame kṛṣṇo bhagavān puruṣottamaḥ |  
svayam ity apayātāsyā vāsudevāvatāratā

An explanatory verse:

Puṁsaḥ refers to the puruṣāvatāra (pum-nāmnah puruṣasya).  
The puruṣa manifests (atra avatārāḥ syuḥ) aṁśas such as Varāha  
(śrī-varāha-ṛṣādayah aṁśāḥ), and kalās such as the Kumāras  
(kumara ādyāḥ kalā matāḥ). The word tu indicates a different  
idea—that Kṛṣṇa is distinct (tu bhinnah upakrame bhagavān  
kṛṣṇah), being the independent (svayam), supreme form  
(puruṣottamaḥ). Thus the idea that Kṛṣṇa is the aṁśa of  
Vāsudeva (ity asya vāsudeva avatāratā) is defeated (apayāta).

# Srila Baladeva Vidyabhusana

- The word svayam would be meaningless if Kṛṣṇa were an aṁśa of Vāsudeva.
- According to the Amara-koṣa, the word tu is used to indicate difference or emphasis