

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

atra kārīke-

niṣkalādi-svarūpaṁ tat brahmāṇḍārbuda-koṭiṣu |
vibhūtibhir dharādyābhir bhinnam bhedam upāgatam ||
sadā prabhāva-yuktasya brahma yasya prabhā bhavet |
taṁ govindam bhajāmi padasyarthah sphuṭīkṛtah

I worship Govinda (taṁ govindam bhajāmi), possessor of
effulgence (sadā prabhāva-yuktasya), whose effulgence is
brahman (brahma yasya prabhā bhavet), with
undifferentiated nature (niṣkalādi-svarūpaṁ), but whose
products are differently manifested (bhinnam bhedam
upāgatam) as the vibhūtis (vibhūtibhir) such as earth
planet (dharādyābhir) which are displayed in billions of
universes (tat brahmāṇḍārbuda-koṭiṣu). The meaning is
clear (padasyarthah sphuṭīkṛtah).

ato yo nanu bhos tava bhāvo 'yam jñāta eva mayā dhruvam |
paravyoma-pateḥ śaurir avatāras tvayocyate ||
janmādi-līlā-prākāṭyāt avatāratayāpy asau |
prokto vilāsa eva syāt sarvotkarsāti-bhūmataḥ ||
yaḥ para-vyoma-nāthaḥ syād asamānordha-vaibhavaḥ |
śruti-smṛti-mahā-tantra-varṇitotkarṣa-sauṣṭhavaḥ |
(loka-sṛṣṭeḥ purā) brāhme kalpe yaḥ parameṣṭhine |
mahāvaikuṅṭha-loka-sthaṁ svam ātmānam adarśayat ||

Next argument
 ↓
 avatāra is the
 Nitya-jyotiḥ.

“Indeed I understand your intention. You say that Kṛṣṇa is an avatāra of the Lord of Vaikuṅṭha because he partakes of birth pastimes. Though he can be considered an avatāra, he is actually a vilāsa form of the Lord of Vaikuṅṭha because he possesses an abundance of most excellent qualities. The Lord of the spiritual sky, whose excellence is described in the śruti, smṛti, and great tantras, has unequalled powers. Previous to Brahmā’s creation of the universe the Lord showed himself situated in Vaikuṅṭha to Brahmā during the the first day of the first kalpa of Brahmā.”

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- This presents the proposition of the follower of Rāmānujācārya.
- They consider Paramātmā to have five forms: para, vyūha, vibhava, antaryāmi and arcā. ↑
- Para is Nārāyaṇa, the original Lord, vyūhas are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.
- Vibhava forms are avatāras such as Matsya and Kūrma.

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- Antaryāmī is the form existing in the heart of all living entities and measuring the length of the thumb.
- Arcā refers to deity forms like Jagannātha and Śri-raṅganātha.
- Among the vibhava forms, (Nṛsimha, Rāma and Kṛṣṇa) are the best. *Para-vastu forms*
- Because Kṛṣṇa possesses most powers among them, he is considered next to Nārāyaṇa.

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- The vibhava forms are eternal.
- In order to refute this proposition, it is presented in this verse.

- “I understand the intention (bhāvah) of you, who proclaim Kṛṣṇa as supreme.

- You are saying that Kṛṣṇa is the avatāra of the Lord of Vaikuṅṭha.”

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- But is Kṛṣṇa an avatāra like Matsya and Kūrma?

- No, Kṛṣṇa is called an avatāra simply because he appears in the material world.

- When Nārāyaṇa shows slightly less powers, he becomes Kṛṣṇa, because he surpasses Nṛsimha and Rāma (sarvotkarṣa) in excellent qualities.”

- Nārāyaṇa is then further described.

Text-229

tathā hi śrī-dvitiya-skandhe –
tasmai sva-lokaṁ bhagavān sabhājitah
sandarśayām āsa paraṁ na yat-param
vyapeta-saṅkleśa-vimoha-sādhvasaṁ
sva-dr̥ṣṭavadbhir puruṣair abhiṣṭutam

Thus it says in the Second Canto:

The Lord, gratified by his worship (bhagavān sabhājitah), showed Brahmā Mahā-vaikuntha (tasmai sva-lokaṁ sandarśayām āsa), to which nothing is superior (paraṁ na yat-param), which is free (vyapeta) of suffering (saṅkleśa), confusion (vimoha) and fear of offenses (sādhvasaṁ) and which is praised by the devatās (vibudhair abhiṣṭutam) who constantly see the self (sva-dr̥ṣṭavadbhir). SB 2.9.9

→ Lord Brahma → Lord Nārāyaṇa

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- The Lord of Vaikuṅṭha (bhagavān), having been worshipped with devotion (sabhājitaḥ) by Brahmā, showed Brahmā (tasmai) his own planet in the spiritual world.
- It is worshipped by the residents who see it directly (sva-dr̥ṣṭavadbhiḥ), because there is nothing (param) superior (param) to it, since it is free of suffering (saṁkleśa) consisting of ignorance, false identity, attachment, hatred and absorption; it is free of lack of discrimination (vimoha); and it is free of the fear of falling from it (sādhvasam)

Text-230

pravartate yatra rajas tamas tayoh
sattvam ca miśram na ca kāla-vikramah |
na yatra māyā kim utāpare harer
anuvratā yatra surāsūrcitāḥ

In Vaikuṅṭha (yatra) there is no (na pravartate) rajas or tamas (rajas tamas), and no sattva mixed with rajas and tamas (sattvam ca tayoh miśram). There is no influence of time (na ca kāla-vikramah). There is no influence of māyā at all (na yatra māyā), what to speak of its products such as material elements (kim uta apare). In Vaikuṅṭha the inhabitants are fully dedicated to the Lord (yatra harer anuvratā) and are worshipping by the devas, asuras and devotees (sura asura arcitāḥ). SB 2.9.10

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- In this place, rajas, tamas and sattva mixed with rajas and tamas, as well as the influence of time, do not operate.
- There is no māyā what to speak of its products such as mahat-tattva and ahaṅkara (apare).
- By this, the eternal bliss – caused by the absence of time and māyā – in that place is indicated.
- The beauty of the inhabitants is then described: the followers of the Lord (anuvratā) are worshipable by the devatās and demons.

śyāmāvadātāḥ śata-patra-locanāḥ
piśaṅga-vastrāḥ surucaḥ supeśasaḥ |
sarve catur-bāhava unmiṣan-maṇi-
praveka-niṣkābharaṇāḥ suvarcasah |
pravāla-vaidūrya-mṛṇāla-varcasah
parisphurat-kuṇḍala-mauli-mālinah

The inhabitants of Vaikuntha are dark in complexion (śyāma)
and effulgent (avadātāḥ). They have lotus eyes (śata-patra-
locanāḥ), yellow cloth (piśaṅga-vastrāḥ), and pleasing demeanor
(surucaḥ) and are youthful (supeśasaḥ). They all have four arms
(sarve catur-bāhava) and wear ornaments of the best shining
jewels (unmiṣan-maṇi-praveka-niṣkābharaṇāḥ). They have all
splendors (suvarcasah). Some are colored red, yellow or white
(pravāla-vaidūrya-mṛṇāla-varcasah). They wear glittering
earrings, crowns and garlands (parisphurat-kuṇḍala-mauli-
mālinah). SB 2.9.11-12

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- They are youthful and are ornamented with jewelry with the best gem shining brilliantly.
- Niṣka is a type of ornament.
- Some have complexions like coral (pink), vaidūrya (multicolored), or white like the lotus fiber, since they have attained similarity to the color of the Lord they worship.