

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

bhrājiṣṇubhir yaḥ parito virājate
lasad-vimānāvalibhir mahātmanām |
vidyotamānaḥ pramadottamādyubhiḥ
savidyud abhrāvalibhir yathā nabhaḥ

That effulgent place is filled (bhrājiṣṇubhir yaḥ paritah
virājate) with shining air vehicles (lasad-vimāna
avalibhiḥ) belonging to the inhabitants (mahātmanām),
and shines with the forms of divine women
(vidyotamānaḥ pramada uttama adyubhiḥ). The planet
appears to be a sky (yathā nabhaḥ) filled with clouds
(abhrāvalibhir) and flashing lightning (sa vidyud). SB
2.9.13

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- Everywhere (paritaḥ) on the planet there are air vehicles belonging to the inhabitants (mahātmānām).
- The planet shines with effulgence of the best young women (pramadottamānām).
- The planet is like the sky filled with clouds flashing lightning, because they wear dark-blue cloth (their complexions are like the lightning).

Text-233

śrīr yatra rūpiny urugāya-pādayoh
karoti mānaṁ bahudhā vibhūtibhiḥ |
preṅkhaṁ śritā yā kusumākarānugair
vigīyamānā priya-karma gāyatī

There in Vaikuntha (yatra) beautiful Lakṣmī (śrīr
rūpiny) worships (karoti mānaṁ) the feet of the Lord
(urugāya-pādayoh) along with her many associates
(bahudhā vibhūtibhiḥ). Sitting on a swing (preṅkhaṁ
śritā) praised by the bees (kusumākara anugair
vigīyamānā), she sings about the activities of the Lord (yā
priya-karma gāyatī). SB 2.9.14

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- In that planet Laksmī (śrīh) with spiritual form (rūpiṇī) worships (mānam karoti) the feet of the Lord (urugaya-pādayoḥ) with a variety of articles of worship (vibhūtibhiḥ).
- Or śrīr rūpiṇī can mean she is incarnate of wealth.
- She is then described.
- Having mounted a swing, and being praised by spring (kusumākara) and the other seasons (anugaiḥ), she sings about the activities of her dear lord (priya-karma).

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dadarśa tatrākhila-sātvatām patim
śriyaḥ patim yajña-patim jagat-patim |
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pārśadāgraiḥ parisevitam vibhum ||

Brahmā saw the Lord (tatra dadarśa vibhum), the Lord of all the devotees in Vaikunṭha (akhila-sātvatām patim), the Lord of Lakṣmī (śriyaḥ patim), the Lord of sacrifice (yajña-patim) and the Lord of the universe (jagat-patim), served (parisevitam) by his chief followers (sva-pārśada agraiḥ) such as Sunanda, Nanda, Prabala and Arhaṇa (sunanda-nanda-prabala-arhaṇa ādibhiḥ). SB 2.9.15

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- Lord Brahmā saw in the Vaikunṭha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhaṇa, who are his immediate associates.

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bhṛtya-prasādābhimukhaṁ drg-āsavaṁ
prasanna-hāsāruṇa-locanānanam |
kirīṭinaṁ kuṇḍalinaṁ catur-bhujam
pītāṁśukaṁ vakṣasi lakṣitaṁ śriyā ||

The Lord, desiring to give mercy to his servants (bhṛtya-prasāda-abhimukhaṁ), was a joy to the eyes of the devotees (drg-āsavaṁ). He had a joyful smile (prasanna-hāsa) and eyes tinged with red (arūṇa-locana-ānanam). He had a crown on his head, and wore earrings (kirīṭinaṁ kuṇḍalinaṁ). He had four arms (catur-bhujam), wore yellow cloth (pītāṁśukaṁ) and on the left side of his chest was a golden line (vakṣasi lakṣitaṁ śriyā). SB 2.9.16

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- He had a smiling face decorated with an enchanting reddish hue.
- He was dressed in yellow robes and wore earrings and a helmet on his head.
- He had four hands, and His chest was marked with the lines of the goddess of fortune.
- Drgāsavam means “he who intoxicates the eye with his beauty.”
- He is marked on the chest with a line representing Lakṣmī (śriyā).

Text-234

adhyarhaṇīyāsanam āsthitaṁ param
vrtaṁ catuḥ-ṣoḍaśa-pañca-śaktibhiḥ |
yuktaṁ bhagaiḥ svair itaratra cādhruvaiḥ
sva eva dhāman ramamāṇam īśvaram

He saw the Lord seated on his praiseworthy throne (adhyarhaṇīya āsanam āsthitaṁ param), who was surrounded (vrtaṁ) by the four, sixteen and five energies (catuḥ-ṣoḍaśa-pañca-śaktibhiḥ), who was endowed with natural powers (yuktaṁ bhagaiḥ svaiḥ) and the temporary powers of all other powerful beings (itaratra, cādhruvaiḥ), and who enjoyed in that spiritual abode (sva eva dhāman ramamāṇam īśvaram). SB 2.9.17

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- He was situated on a royal throne (āsanam) worshippingable by all (adhyarhanīya) surrounded by his energies.
- The four energies are hlādinī, kīrti, karuṇā and tuṣṭi.
- The sixteen are the seven – śrī, bhū, kīrti, ilā, līlā, kānti, vidyā, plus the nine – vimalā, utkarṣinī, jñānā, kriyā, yōgā, prahvī, satyā, īśānā, and anugrahā.
- The five are sāṅkhya (knowledge), yoga, vairāgya, tapas (austerity) and bhakti.

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- This makes twenty-five energies.
- He is also endowed with his own portions which are not the ordinary material qualities, called dharma, jñāna, aiśvarya and vairāgya, which are (temporary) (adhruvaiḥ) in Brahmā and others (itaratra).
- The rest is clear.

1st verse
1st kārikā of the
↳ tasuāi sv-loba
bhogvān - - -

Text-235

atra kārikāh –

yad yataḥ param utkr̥ṣṭam padam anyan na hi kvacit |
saṅkleśāḥ pañca-vidyādyā vimoho nirvivekatā ||
sādhvasam pātato bhītir na santy etāni yatra tam |
sva-dr̥ṣṭam ātmanah sākṣāt kāras tadvadbhir īḍitam

Because it is superior (yad yataḥ param utkr̥ṣṭam) to all other places (padam anyat), because it is devoid (na hi kvacit) of the five types of kleśas (pañca saṅkleśāḥ) starting with avidyā (avidyā ādyā), is devoid (na santy) of fear of falling (pātato bhītir sādhvasam), and is never devoid of power of discrimination (vimoho nirvivekatā), it is praised (yatra tam īḍitam) by those who see that place directly (sva-dr̥ṣṭam ātmanah sākṣāt kāras tadvadbhir).

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- The Bhāgavatam verses are explained by the author.

- Yad means “because.”

- (Some can see the place directly) because they are fixed in prema.

Sva-ś-śtavarthiḥ vīṇḍaṭh

Kaṅṅī kē voge q
Pravṛtite yatr...

Text-236

rajas tamaś ca na yatra sattvaṃ sādryak tayor na ca |
guṇā yatra prakṛtijā na santīti pradarśitam ||
na kāla-vikramo yatra sarva-vidhvaṃsa-kāritā |
param mūlam anarthānām yatra māyaiva nāsti hi ||
apare tatra kim uta vikārā mahad-ādayaḥ |
ato vaikunṭha-lokasya kathitā nitya-siddhatā

In that place (yatra) there are no (na) rajas, tamas (rajas tamaś ca), or sattva mixed with rajas and tamas (sattvaṃ sādryak tayoh), and no guṇas of prakṛti (yatra prakṛtijā guṇā na santi iti pradarśitam) as well as no influence of time (na kāla-vikramo yatra), which destroys everything (sarva-vidhvaṃsa-kāritā). There is no māyā (yatra nāsti hi māyā eva) which is the highest cause of all problems (anarthānām param mūlam), what to speak of (kim uta) māyā's transformations (apare tatra vikārā) such as mahat-tattva (mahad-ādayaḥ). Thus (ataḥ) Vaikunṭha is described (vaikunṭha-lokasya kathitā) as eternally perfect (nitya-siddhata).

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- Mishra-
(Sādryak) means “with.”
- Here it says that sattva mixed with rajas and tamas is absent in Vaikuṅṭha.
- Therefore viśuddha-sattva is present.
- (Viśuddha-sattvaṁ) tava dhāma śāntaṁ tapomayam dhvasta-rajas-tamaskam: your transcendental form, a manifestation of pure goodness, is undisturbed by change, shining with knowledge and devoid of passion and ignorance. (SB 10.27.4)

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- So is this viśuddha-sattva material?
- This is negated by saying there is no māyā in Vaikuṅṭha.
- Thus on the contrary, when it says that there is viśuddha-sattva, it cannot be material but pure knowledge, which is self-revealing.
- Moreover, it arises from the spiritual śakti of the Lord which is threefold: hlādinī sandhinī saṁvit. (Viṣṇu Purāṇa 1.12.69)
- In many scriptures such evidence is found.