

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Syāmāruṇa-harit-sitāh of
Karika of
Śyāmāruṇa-harit-sitāh Verse

harer anuvratā yatra śyāmāruṇa-harit-sitāh |
tat-tad-varṇam upāsyēsam tat-sārūpyam upāgatāh |
athavā nitya-siddhatvāt tad-rucām apy anāditā

In that place (yatra) the Lord's associates (harer anuvratā) are black, reddish, green or white in complexion (śyāmāruṇa-harit-sitāh). By worshipping the Lord (upāsyā īsam) with a particular complexion (tat-tad-varṇam) the devotee attains a form with a similar complexion (tat-sārūpyam upāgatāh). Or, in the case of nitya-siddhas (athavā nitya-siddhatvāt) of course their complexion is eternally the same (tad-rucām apy anāditā).

By worshipping the Lord who is black, red, green or white, one attains a similar form with a similar color.

कविः
श्री यत्र रूपाय

Text-238

śrīḥ sampad-rūpiṇī mūrtā yatra padmāmśa-sambhavā |
mānam sevām racayati vividhābhir vibhūtibhiḥ ||
kusumākāra-śabdena ṛtūnām adhipo mataḥ |
tena tasyānugair grīṣma-varṣādyair ṛtubhiś ca yā ||
viśeṣād gīyamānāpi priyakarmaiva gāyatī |
śatrantena padenātra tiṅ-antā lakṣitā kriyā

In that place (yatra) the very personification of wealth (śrīḥ sampad-rūpiṇī mūrtā), arising from a portion of Lakṣmī (padmāmśa-sambhavā), performs service (mānam sevām racayati) using various treasures (vividhābhir vibhūtibhiḥ). Kusumākāra means (kusumākāra-śabdena) the king of seasons, spring (ṛtūnām adhipo mataḥ). Śrī (yā), though praised (gīyamānāpi) by the spring (tena) along with the summer, monsoon and other seasons (grīṣma-varṣādyair ṛtubhiś ca), praises the activities of her dear Lord (viśeṣād priyakarmaiva gāyatī). Gāyatī (gāyatī) is a present participle form with feminine ending (śatrantena padenātra tiṅ-antā lakṣitā kriyā).

Text:239-241

केविकुं
अथवा
वसे
भक्त
प्रसाद

tatreśvaram dadarśāsau kathambhūtam dr̥g-āsavam |

sāndrānandair dr̥śām suṣṭhu mādakatvāt sa āsavaḥ ||239||

pītāmśuka-padenāsyā dhvanyate śyāma-varṇatā ||240||

adhyarhaṇīya-śabdena mahā-yogākhyā-pīṭhakam |

śrī-pādmottara-khaṇḍoktam atraivāgre pravakṣyate ||241||

What manner (katham bhūtam) of Lord (īśvaram) did Brahmā see (tatra dadarśa asau)? That Lord was nectar for the eyes (dr̥g-āsavam). The Lord was called nectar (sa āsavaḥ) because he intoxicated the eyes (dr̥śām suṣṭhu mādakatvāt) with intense bliss (sāndrānandair). The yellow cloth indicates (pītāmśuka-padena dhvanyate) also the dark blackish complexion (asya śyāma-varṇatā). “Being worshipped” describes (adhyarhaṇīya-śabdena) the yoga-pīṭha (mahā-yogākhyā-pīṭhakam). This will also be described later (atra eva agre pravakṣyate) by quoting from Padma Purāṇa (śrī-pādmottara-khaṇḍa uktam).

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- The bliss is related to the beauty, sweetness, fragrance and youth.
- Sa refers to the Lord.
- Āsavaḥ means “he who is filled with sweetness or honey.”

Kāṛi kī Q
Phy 88
Vyātan Gtuh Sōdā
Pañca Śaktiḥ??

Text:242-243

catasro hlādinī-kīrti-karuṇā-tuṣṭayah smṛtāḥ |
śaktayah ṣoḍaśātraiva pūrvam eva pradarśitāḥ ||242||
vidyāyāḥ pañca-parvāṇi sāṅkhyādīny atra pañca ca

The four energies (**catasro**) are hlādinī, kīrti, karuṇā, and tuṣṭi (**hlādinī-kīrti-karuṇā-tuṣṭayah smṛtāḥ**). The sixteen energies (**śaktayah ṣoḍaśā**) were listed previously (**atraiva pūrvam eva pradarśitāḥ**). The five energies (**atra pañca ca**) are the group of five vidyās (**vidyāyāḥ pañca-parvāṇi**) starting with sāṅkhya (**sāṅkhya ādīny**).

Text-244

Proof for
Pañca Sakti

tāni pañcarātre –

sāṅkhya-yogau tu vairāgyam tapo bhaktiś ca keśave |
pañca-parveti vidyeyam yayā vidvān harim višet

These are listed in the Pañcarātra texts:

The five parts of knowledge (pañca-parveti vidyeyam) by which (yayā) the learned (vidvān) know the Lord (harim keśave višet) are sāṅkhya, yoga, vairagya (sāṅkhya-yogau tu vairāgyam), tapas and bhakti (tapo bhaktiś ca).

केरि २२
 केरि २२
 केरि २२

ity etābhir vṛtaṁ pañca-vimśatyā śaktibhiḥ sadā |
bhagair aiśvarya-dharmādyaiḥ svair-asādhāraṇodayaiḥ ||
itaratra viriñcy-ādāv adhruvair asthiraiḥ kṛśaiḥ |
sva eva dhāmnī vaikuṅṭhe ratim vidadhataṁ sadā |
kiṁ vā svarūpa-bhūtatvāt śriyas tasyāḥ svadhāmatā

Thus the Lord is eternally surrounded (sadā vṛtaṁ) by twenty-five śaktis (ity etābhir pañca-vimśatyā śaktibhiḥ), and by the parts (svair bhagair) called aiśvarya-dharmādyaiḥ, which appear extraordinary (asādhāraṇa-udayaiḥ), and on the other hand available in only small amounts (adhruvair asthiraiḥ kṛśaiḥ) in Brahmā and others (itaratra viriñcy-ādāv). That Lord gave pleasure (ratim vidadhataṁ sadā) in his abode of Vaikuṅṭha (sva eva dhāmnī vaikuṅṭhe). Or (kiṁ vā) dhāma can refer to Laksmī (śriyah), who is referred to as his own form (svadhāmatā), since she arises from his very svarūpa (svarūpa-bhūtatvāt).

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- Either Brahmā saw the Lord giving pleasure to others in Vaikunṭha or he saw the Lord giving pleasure to Lakṣmī.
- But how can Lakṣmī be the abode of the Lord?
- It is because the word dhāma also means form.
- Medinī says: dhāma dehe gr̥he raśmau: dhāma means
body, house or rays.

Text-246

tathā ca bhārgava-tantre –
śakti-śaktimatoś cāpi na vibhedah kathañcana |
avibhinnāpi svecchādi-śabdair api vibhāṣyate || iti ||

Thus, in Bhārgava-tantra it is said (tathā ca bhārgava-
tantre):

There is no difference at all (na vibhedah kathañcana)
between the śakti and the possessor of the śakti (śakti-
śaktimatoḥ ca api). Though non-different (avibhinnāpi),
they are described (api vibhāṣyate) as having their
individual will (svecchādi-śabdair).

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- But Lakṣmī is not the Lord.
- To answer this, a scriptural proof is given.
- Hlādinī śakti is Lakṣmī.
- “But how can you say that because Lakṣmī and the Lord are non-different, their forms must also be completely non-different.”

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- Because of the power of viśeṣa, there will be a perception of difference.
- As in the case of “existence existing.”
- Though they are non-different, śakti is described as having her own will, because of the power of viśeṣa—the power of objects to produce apparent differences which can be described as such.