

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

kim ca pādmottara-khaṇḍe-
pradhāna-parama-vyomnor antare virajā nadī |
vedāṅga-svedajanita-toyaiḥ prasrāvitā śubhā ||247||
tasyāḥ pāre para-vyomni tripād-bhūtaṁ sanātanam |
amṛtaṁ śāśvataṁ nityam anantaṁ paraṁ padam ||
śuddha-sattva-mayaṁ divyam akṣaram brahmanah padam |
aneka-koti-sūryāgni-tulya-varcasam avyayam ||
sarva-vedamayam śubhraṁ sarva-pralaya-varjitam |
asaṅkhyam ajaram satyam jāgrat-svapnadi-varjitam ||
hiraṇmayam mokṣapadam brahmānanda-sukhāhvayam |
samānādhikya-rahitam ādy-anta-rahitaṁ śubham ||
tejasāty-adbhutaṁ ramyam nityam ānanda-sāgaram |
evam ādi-guṇopetaṁ tad viṣṇoḥ paramaṁ padam ||
na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ |
yad gatvā na nivartante tad dhāma paramaṁ hareḥ ||248||
tad viṣṇoḥ paramaṁ dhāma śāśvataṁ nityam acyutam |
na hi varṇayitum śakyam kalpa-koti-śatair api .

In the Padma Purāṇa, Uttara-khaṇḍa, it is said:

Between the material realm and the spiritual sky (**pradhāna-parama-vyomnor antare**), the splendid (**śubhā**) river called Virajā (**virajā nadi**) flows (**prasrāvitā**) with water produced from the perspiration of the Vedas (**vedāṅga-svedajanita-toyaiḥ**). Beyond the river (**tasyāḥ pāre**) lies the place called Tripād (**tripād-bhūtam**). This supreme abode (**para-vyomni**) is eternally sweet (**sanātanam amrtam**), young (**śāśvatam**), and eternally blissful (**nityam anantam**). This abode of the Lord (**param padam**) is suddha-sattva (**śuddha-sattva-mayam**), full of pastimes (**divyam**) and without decay (**akṣaram**). It does not undergo transformation (**avyayam**) and is as effulgent as millions of suns (**aneka-koṭi-sūryāgni-tulya-varcasam**). It is all the Vedas (**sarva-vedamayam**), without contamination (**śubhram**), and never subject to destruction (**sarva-pralaya-varjitam**). It is truth (**satyam**), beyond measure (**asaṅkhyam**), without old age (**ajaram**), and devoid of the stages of material consciousness—waking, sleeping and deep sleep (**jāgrat-svapnadi-varjitam**). It is pure consciousness (**hiraṇmayam**), the abode of liberated souls (**mokṣapadam**), and produces the bliss of Brahman (**brahmānanda-sukhāhvayam**).

There is nothing equal to or superior to this place (samānādhikya-rahitam). It is without beginning and end (ādy-anta-rahitam), and is full of beauty (śubham). It is astonishing in its effulgence (tejasā aty-adbhutam), pleasing (ramyam), and eternal (nityam). It is an ocean of bliss (ānanda-sāgaram). The supreme abode of Viṣṇu (tad viṣṇoh paramam padam) is full of such qualities (evam ādi-guṇopetaṁ). There (tad) the sun (sūryah), moon (śaśāṅkah) and fire (pāvakaḥ) do not shine (na bhāsayate). Having gone to the supreme abode of the Lord, one does not return (yad gatvā na nivartante). This supreme abode of Viṣṇu (tad dhāma paramam hareh) which is every fresh, eternal, and imperishable (śāśvataṁ nityam acyutam), is impossible to describe completely (na hi varṇayitum śakyam) even after continuing to glorify it for millions of Brahmā's days (kalpa-koṭi-śatair api). Padma Purāṇa 6.255.57-64

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- To further confirm the nature of Vaikuṅṭha, it is described through a statement from Padma Purāṇa.
- Śāśvatam means ever youthful.
- Śubhram means spotless.
- Asaṅkhyam means immeasurable.
- Hiraṇmayam means full of consciousness.

Text-251

tatraivāgre –

śrīśāṅghri-bhakti-sevaika-rasa-bhoga-vivardhitāḥ |
mahātmano mahābhāgā bhagavat-pāda-sevakāḥ ||
tad viṣṇoḥ paramam dhāma yānti prema-sukha-pradam ||
nānā-janapadākīrnam vaikuntham tad dhareḥ padam |
prākaraś ca vimānaiś ca saudhai ratnamayair vrtam

Who goes to vaikuntham

Later in the Padma Purāṇa it is said:

The greatly fortunate (mahābhāgā) servants of the Lord (bhagavat-pāda-sevakāḥ), who increase their pleasure (rasa-bhoga-vivardhitāḥ) in exclusively serving the Lord (śrīśāṅghri-bhakti-seva eka), go (yānti) to this abode of Viṣṇu (tad viṣṇoḥ paramam dhāma) which bestows the bliss of prema (prema-sukha-pradam). This abode of the Lord (vaikuntham tad dhareḥ padam) is filled with many inhabitants (nānā-janapad ākīrnam), and has (vrtam) jeweled (ratnamayair) walls, towers, and palaces (prākaraś ca vimānaiś ca saudhai). Padma Purāṇa 6.256.9-11

Vai Kuntla
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Text-252

tan madhye nagarī divyā sāyodhyeti prakīrtitā |
maṇi-kāñcana-citrāḍhya-prākārais toraṇair vrtā |
caturdvāra-samāyuktā ratna-gopura-samvrtā

In that place (tad madhye) is a shining city (divyā nagarī) glorified (prakīrtitā) because it is not covered by illusion (sā ayodhyā iti). It is resplendent (vrtā) with walls and festoons (prākāraih toraṇaih) bedecked with gold and gems (maṇi-kāñcana-citrāḍhya), and has four gates (caturdvāra-samāyuktā) with jeweled doors (ratna-gopura). Padma Purāṇa 6.256.11-12

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- Ayodhya means “not covered by material energy.”
- Toraṇaiḥ here means “with festoons made of leaves.”
- It is endowed with jeweled gates.
- Amara-koṣa says pura-dvāras tu gopuram: the city gate is called gopuram.

Text-253

caṇḍādi-dvāra-pālais ca kumudādyaiḥ surakṣitā |
caṇḍa-pracaṇḍau prāg-dvāre yāmye bhadra-subhadrakau |
vāruṇyām jaya-vijayau saumye dhātr-vidhātarau

The gates are protected (surakṣitā) by Caṇḍa, Kumuda and others (caṇḍādi-dvāra-pālais ca kumudādyaiḥ). At the eastern gate are Caṇḍa and Pracāṇḍa (caṇḍa-pracaṇḍau prāg-dvāre). At the southern gate are Bhadra and Subhadra (yāmye bhadra-subhadrakau). At the western gate are Jaya and Vijaya (vāruṇyām jaya-vijayau), and at the northern gate are Dhātā and Vidhātā (saumye dhātr-vidhātarau). Padma Purāṇa 6.256.12-13

Text-254

kumudaḥ kumudākṣaś ca puṇḍarīko 'tha vāmanaḥ |
śaṅku-karṇaḥ sarva-netraḥ sumukhaḥ supraṭiṣṭhitaḥ |
ete dik-patayaḥ proktāḥ pūryām atra śubhānane

O Pārvatī (śubhānane), in that city (atra pūryām), the protectors of the directions (ete dik-patayaḥ) starting from the east (implied) are Kumuda, Kumudākṣa, Puṇḍakrīka, Vāmana (kumudaḥ kumudākṣaś ca puṇḍarīko 'tha vāmanaḥ), Śaṅku-karna, Sarva-netra, Sumukha and Supraṭiṣṭhita (śaṅku-karṇaḥ sarva-netraḥ sumukhaḥ supraṭiṣṭhitaḥ). Padma Purāṇa 6.256.

In the eight directions are protectors of the directions.

Text-255

koṭi-vaiśvānara-prakhya-grha-paṅktirbhir āvṛtā |
ārūḍha-yauvanair nityair divya-nārī-narair yutā

It is filled with rows of houses (grha-paṅktirbhir āvṛtā)
shining like millions of flames (koṭi-vaiśvānara-prakhya)
and occupied (yutā) by divine men and women (divya-
nārī-narair) who are eternally youthful (nityair ārūḍha-
yauvanair). Padma Purāṇa 6.256.16

antaḥpuras tu devasya madhye pūryā manoharam |
maṇi-prākāra-samyuktaṁ vara-toraṇa-śobhitam |
vimānair gṛhamukhyaś ca prāsādair bahubhir vṛtam |
divyāpasarogaṇaiḥ strībhiḥ sarvataḥ samalaṅkṛtam

In the middle of the city (**pūryā madhye**) is the Lord's
attractive palace (**devasya manoharam antaḥpuraḥ**)
with jeweled walls (**maṇi-prākāra-samyuktaṁ**) and
excellent festoons made of leaves (**vara-toraṇa-**
śobhitam). It is filled (**vṛtam**) with many (**bahubhir**)
towers (**vimānair**), large houses (**gṛhamukhyaś ca**), and
mansions (**prāsādair**), and is decorated everywhere
(**sarvataḥ samalaṅkṛtam**) with heavenly women and
aṁsaras (**divya apasara gaṇaiḥ strībhiḥ**). Padma Purāṇa

Text-257

madhye tu maṇḍapam divyam rājasthānam mahotsavam |
māṇikya-stambha-sahasra-juṣṭam ratna-mayam śubham |
nitya-muktaiḥ samākīrṇam sāma-gānopaśobhitam

In the center (madhye tu) is a celestial (divyam), festive (mahotsavam) pavilion (maṇḍapam) for the king to sit (rājasthānam). It is splendid (śubham) with thousands of ruby studded pillars (māṇikya-stambha-sahasra-juṣṭam ratna-mayam), eternally devoid of material influence (nitya-muktaiḥ) and reverberating (samākīrṇam) with the sounds of the Vedas verses (sāma-gānopaśobhitam). Padma Purāṇa 6.256.19-20

Nitya-muktaiḥ means “eternally devoid of material influence.”

madhye simhāsanam ramyam sarva-veda-mayam śubham |
dharmādi-daivatair nityair vṛtam veda-mayātmakaiḥ |
dharma-jñāna-mahaiśvarya-vairāgyaiḥ pāda-vigrahaiḥ

In the center of the pavilion (**madhye**) is an attractive royal throne (**ramyam simhāsanam**) personifying all the Vedas (**sarva-veda-mayam śubham**), surrounded by (**vṛtam**) the dharmā, jñāna, aiśvarya and vairagya (**dharmādi**), who are situated as the eternal presiding deities of the throne (**nityair daivatair**) and who are also personifying the Vedas (**veda-mayātmakaiḥ**). Padma Purāṇa 6.256.20-21

Dharma etc. are the presiding deities of the throne.

tatraiva –

vasanti madhyame tatra vahni-sūrya-sudhāmśavah |
kūrmaś ca nāgarājaś ca vainateyas trayīśvaraḥ ||
chandāmsi sarva-mantrāś ca pīṭha-rūpatvam āsthitāḥ |
sarvākṣaramayaṁ divyaṁ yoga-pīṭham iti smṛtam

There also it is said:

In the center of the throne (vasanti madhyame tatra) are (āsthitāḥ) fire, sun, moon (vahni-sūrya-sudhāmśavah), Kūrma, Śeṣa and Garuḍa (kūrmaś ca nāgarājaś ca vainateyas), the Vedas (trayīśvaraḥ), the Vedic meters, all mantras (chandāmsi sarva-mantrāś ca), which constitute the very form of the throne (pīṭha-rūpatvam). This throne is known as the transcendental yoga-pīṭha (divyaṁ yoga-pīṭham iti smṛtam) composed of all letters of the alphabet (sarvākṣaramayaṁ). Padma Purāṇa 6.256.23-25

Trayīśvaraḥ means composed of the Vedas. Vainateyaḥ is Garuḍa.

Text-260

tan-madhye 'ṣṭa-dalaṁ padmam udayārka-sama-
prabham |

tan-madhye karṇikāyām tu sāvitryām śubha-darśane |
īśvaryā saha deveśas tatrāsīnaḥ paraḥ pumān

In the center of the yoga-pīṭha is an eight petalled lotus (tad-madhye aṣṭa-dalaṁ padmam) whose brilliance is like the rising sun (udaya arka-sama-prabham). O Pārvatī (śubha-darśane), in its center (tad-madhye) is the gāyatrī mantra (sāvitryām) acting as the pericarp (karṇikāyām), where the Lord is seated (tatra āsīnaḥ paraḥ pumān) with Lakṣmī (īśvaryā saha). Padma Purāṇa 6.256.25-26

Text-261

indīvara-dala-śyāmaḥ sūrya-koṭi-sama-prabhaḥ |
yuvā kumāraḥ snigdhaṅgaḥ komalāvayavair yutaḥ

He has the ~~complexion of a blue lotus~~ (**indīvara-dala-śyāmaḥ**), and shines like millions of suns (**sūrya-koṭi-sama-prabhaḥ**). He is playful (**yuvā kumāraḥ**), with soft, charming limbs (**snigdha aṅgaḥ komala avayavair yutaḥ**). Padma Purāṇa 6.256.27

phulla-raktāmbuja-nibha-komalānghri-karābjavān |
prabuddha-puṇḍarīkāksaḥ subhrū-latāyugāṅkitaḥ ||262||
sunāsaḥ sukapolādhyah suśobha-mukha-pankajah |
muktāphalābha-dantādhyah susmitādhara-vidrumah ||263||
paripūrṇendu-saṅkāśa-susmitānana-pankajah |
taruṇāditya-varṇābhyām kuṇḍalābhyām virājitaḥ ||264||
susnigdha-nīla-kuṭīla-kuntalair upaśobhitaḥ |
mandāra-pārijātādhyah kavari-kṛta-keśavān ||265||

He has lotus hands and lotus ankles (komalānghri-karābjavān) similar to blossoming red lotuses (phulla-raktāmbuja-nibha). He has wide lotus petal eyes (prabuddha-puṇḍarīkāksaḥ) and eyebrows like graceful creepers (subhrū-latāyugāṅkitaḥ). His attractive lotus face (suśobha-mukha-pankajah) has a graceful nose (sunāsaḥ) and forehead (sukapolaādhyah). His smiling lips (susmita adhara) are like coral (vidrumah), and his teeth are like pearls (muktāphalābha-dantādhyah). His smiling lotus face (susmita ānana-pankajah), like the full moon (paripūrṇa indu-saṅkāśa), is shining (virājitaḥ) with earrings (kuṇḍalābhyām) the color of the rising sun (taruṇāditya-varṇābhyām). His face is ornamented (upaśobhitaḥ) with glossy, black, wavy locks (susnigdha-nīla-kuṭīla-kuntalair keśavan), set with mandāra and pārijāta flowers (mandāra-pārijātādhyah kavari-kṛta).

Padma Purāṇa 6.256.28-31

His hair is bound up nicely with flowers.

Text-266

prātar udyat-sahasrāmśu-nibha-kaustubha-śobhitah |
hāra-svarṇa-sragāsakta-kambu-grīva-virājitaḥ

He wears the Kaustubha jewel (kaustubha-śobhitah)
bright like the morning sun (prātar udyat-sahasrāmśu-
nibha). His neck, ornamented with three lines (kambu-
grīva-virājitaḥ), is bedecked with pearl and golden
necklaces (hāra-svarṇa-srag āsakta). Padma Purāṇa
6.256.32

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- Hāra means a pearl necklace and svarṇa-srak means a gold necklace.
- These are attached to his neck.
- Halāyudha says rekhā-trayāñcitā grīvā kambu-grīva kathyate: when the neck is ornamented with three lines it is called kambu-grīva.