

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-291

daśabhir matsya-kūrmādyair daśa-dikṣu tṛtīyakam

In the third āvaraṇa (**tṛtīyakam**) the ten avatāras such as Matsya and Kūrma (**daśabhir matsya-kūrmādyair**) are situated in each of the ten directions (**daśa-dikṣu**).



- Though [Kṛṣṇa] is considered to be the āvaraṇa deity presiding over the upwards direction, his presence there indicates his supreme position.
- Though the Viṣṇu Purāṇā is devoted to showing the supremacy of Viṣṇu's abode, this fact is mentioned because the Purāṇa does not avoid the actual truth.

Text-292

satyācyutānanta-durgā-viṣvaksena-gajānanaiḥ |
śaṅkha-padma-nidhibhyāṃ ca turyam aṣṭāsu dikṣv idam

In the fourth āvaraṇa (**turyam**) Satya, Acyuta, Ananta, spiritual Durgā, Viṣvaksena, spiritual Ganeśa, Śaṅkha-nidhi and Padma-nidhi are situated in the eight directions (**aṣṭāsu dikṣv idam**).

- The Durgā and Ganeśa mentioned here do not have material bodies for it has already been said na yatra māyā: there is no material prakṛti here.
- They should be understood to be associates of the Lord with spiritual bodies.

Text-293

ṛg-vedādi-catuṣkeṇa sāvitrīyā garuḍena ca |
tathā dharma-makhābhyām ca pañcamam pūrvavat matam

In the fifth āvaraṇa (**pañcamam**) the four Vedas personified (**ṛg-vedādi-catuṣkeṇa**), Gāyatrī, Garuḍa (**sāvitrīyā garuḍena ca**), Dharma and sacrifice personified (**tathā dharma-makhābhyām ca**) are situated in the eight directions (**pūrvavat matam**).

- The four Vedas are the deities representing the four Vedas, for it has been said yatra mūrtir dharāḥ kalāḥ: there the personified Vedas reside. (SB II.17.5)
- Makha means the deity in charge of the sacrifices.

Text-294

śaṅkha-cakra-gadā-padma-khaḍga-śārṅga-halais tathā |
mūṣaleṇa ca ṣaṣṭham syād indrādyai saptamaṁ tathā

In the sixth āvaraṇa are situated (**ṣaṣṭham syād**) conch, disc, club, lotus, the sword, bow, plow and pestle (**śaṅkha-cakra-gadā-padma-khaḍga-śārṅga-halais tathā**), and in the seventh āvaraṇa are situated the deities starting with Indra (**indrādyai saptamaṁ tathā**).

The eight devatās starting with Indra compose the seventh āvaraṇa. (These are Indra, Agni, Yama, Nirṛti, Vāruṇa, Vāyu, Kuvera and Īśāna (Śiva).)

Text-295

sādhyā marud-gaṇās caiva viśvadevās tathaiva ca |
nityāḥ sarve pare dhāmni ye cānye tridivaukaśaḥ |
te vai prākṛta-nāke 'smin na nityās tridiveśvarāḥ

The heavenly beings (ye ca anye tridivaukaśaḥ) such as the Sādyas, Maruts, and Viśvadevas and their abodes (sādhyā marud-gaṇās caiva viśvadevās tathaiva ca) are all eternal in the spiritual world (nityāḥ sarve pare dhāmni). In the material world (asmin prākṛta-nāke) these same devatās (te vai tridiveśvarāḥ) are not eternal (na nityāḥ).

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PUYVA-PARSA

- “But the deities like Indra arise from the material world. How can they be said to be present in the spiritual world?”
- To answer this, three lines from the Padma Purāṇa (257.64-65) are quoted.
- Tridivaukasah refers to the abodes of the devatās.

Text-296

vāsudevādi-mūrtinām saptates tu caturyujah |
lokās tu tāvat-saṅkhyākāḥ pare dhāmnī cakāsati

The ~~seventy-four~~ forms (**saptates tu caturyujah mūrtinām**) starting with Vāsudeva in the āvaranas (**vāsudeva ādi**) have seventy-four planets (**lokās tu tāvat-saṅkhyākāḥ cakāsati**) in the spiritual sky (**pare dhāmnī**).

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- This verse describes the dwelling places of the seventy-four forms situated in the eight directions.
- Lokāh means planets.
- Amara-koṣa says: lokas tu bhuvane jane: loka means world and people.

Text-297

triṣu puṁso 'vatāreṣu rudrāt padmabhavāt tathā |
bhrgvādikṛta-nirdhārād viṣṇur eva mahattamaḥ ||
kiṁ punaḥ puruṣas tatra vāsudevo 'tra kintarām |
tatrāpi kintamām so 'yaṁ mahā-vaikuṅṭha-nāyakaḥ

Among the three avatāras coming from Garbhodakaśāyī in the material world (triṣu puṁso avatāreṣu), Viṣṇu is greater (viṣṇur eva mahattamaḥ) than Śiva and Brahmā (rudrāt padmabhavāt tathā). This is shown through the test of Bhṛgu (bhrgvādikṛta-nirdhārād). How much greater then are the puruṣas Garbhodakaśāyī and Kāraṇodakaśāyī (kiṁ punaḥ puruṣas tatra)! How much great than them is Vāsudeva (vāsudevo 'tra kintarām), and how much greater (tatrāpi kintamām) is the Lord of Vaikuṅṭha (sah yaṁ mahā-vaikuṅṭha-nāyakaḥ)!

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ṢUVA PAṢA

- “But only a person devoid of proper faith proclaims the Lord of Mahā-vaikuṅṭha to be supreme, for in the smṛtis Brahmā and Śiva are declared to be the same.”
- Eko mūrtis trayo devā brahma-visnu-ivātmakāh: there is one deity composed of Brahmā, Viṣṇu and Śiva.”
- The present verse counters this argument.
- Among the avatāras arising from Garbhodakaśāyī (puṁsaḥ), Viṣṇu is supreme compared to Śiva and Brahmā.

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- Śiva and Brahmā are not equal or the same entity.
- Why?
- The story from Bhāgavatam is cited.
- One should consult the Tenth Canto concerning the test for the three devised by Bhṛgu.

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- Then how much greater are the source of these avatāras, Garbhodakaśāyī and Kāraṇodakaśāyī.
- Vāsudeva is greater than Kāraṇodakaśāyī.
- The Lord of Mahā-vaikuṅṭha, the source of the caturvyūha, is so much greater!
- The meaning here is that this form of Nārāyaṇa is the amśī or svayaṁ-rūpa of all forms.

Text-298

sadāśivākhyo yah śambhuḥ sa caśānyāvṛtir matā

Śambhu (**śambhuḥ**) who is also called Sadāśiva (**yah sadāśivākhyo**) is one of the devatās in the seventh āvaraṇa (**sah ca eśa anya āvṛtir matā**).

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Pūyva - Parṣa

- But Sadāśiva is described as the source of everything in the Śaiva scriptures and this is shown by his devotees as proof.
- Līṅga Purāṇa says sadāśivah kārana-kāraṇam param tasmāc ca sarve prabhavanti devāḥ: Sadāśiva is the supreme cause of all causes and therefore all the devatās arise from him.
→ āvarana deity in the 7th āvaraṇa
↳ īśvara.
- Thus, how can Nārāyaṇa be considered the svayaṁ-rūpa?
- The present verse answers this objection.

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- Because this Śiva (Īśana) is the deity in charge of the north-eastern direction in the seventh āvaraṇa there can be no doubt that Nārāyaṇa is supreme.
- The following should be understood.
- The Sadāśiva mentioned in the Brahma-saṁhitā is a vilāsa expansion of Kṛṣṇa – a form of Nārāyaṇa, The form mentioned in Liṅga Purāṇa is one of the āvaraṇa deities.

Finally the
 śrīvaiṣṇavas rebut
 their intention of
 describing the
 Mahā-krīṣṇa
 Text-299
 → Intention → (A) is the
 vilāsa expansion
 of viṣṇu

ato bruve 'nayoḥ prāyo vailakṣaṇyaṁ dvayor na hi |
dīpottha-dīpa-tulyatvāt syād vilāsa-vilāsinoh

“I say that (ato bruve) there is no real difference (prāyah na hi vailakṣaṇyaṁ) between Kṛṣṇa and Viṣṇu (anayoḥ dvayoh). Kṛṣṇa is the vilāsa expansion of Viṣṇu (vilāsa-vilāsinoh syād) just as a lamp lights up another lamp of similar intensity of light (dīpottha-dīpa-tulyatvāt).”

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- Having described the Lord of Mahā-vaikunṭha, the worshipper of Viṣṇu now explains his intention.
- “From the evidence showing Kṛṣṇa as supreme and from the the mass of evidence showing that the form of Nārāyaṇa has eternally great powers, it should be concluded that there is no difference between Kṛṣṇa and Nārāyaṇa, just as there is no difference between Matsya and Nārāyaṇa.
- However the two are like two lamps.
- Nārāyaṇa is the first lamp and Kṛṣṇa is the lamp arising from the first lamp. Kṛṣṇa is the vilāsa form of Nārāyaṇa.”