

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

## Text-364

tathā ca śrī-ṭṛtiye  
sva-śānta-rūpeṣv itaraiḥ sva-rūpair  
abhyardyamāneṣv anukampitātmā |  
parāvareṣo mahad-aṁśa-yukto  
hy ajo 'pi jāto bhagavān yathāgniḥ ||364|| iti |

Thus it is said in the Third Canto:

Being compassionate in mind (anukampita-ātmā), when his devotees (sva-śānta-rūpeṣu) are afflicted by the demons (itaraiḥ abhyardyamāneṣu), Svayam Bhagavān Kṛṣṇa (bhagavān), though not having material birth (ajah api), appears (jātaḥ) within this world along with all his Viṣṇu expansions (mahat-aṁśa-yuktaḥ), since he is the lord of all forms of God and devatās (pāra-avāra-iśaḥ). SB

## Srila Baladeva Vidyabhusana

- This verse is proof that Kṛṣṇa is without beginning. When the Lord's devotees such as Vasudeva (sva-śānta-rūpeṣu) are afflicted by those with demonic forms, the Lord, full of six qualities, as Bhagavān Kṛṣṇa, with compassionate heart (anukampitātmā), though unborn, and without senses and body received by karma, makes his appearance from his abode, like fire arising from the araṇi.
- He is the controller of the spiritual and material realms, and appears with other forms (mahad-amśaih)—the Lord of Vaikuṅṭha, his vyūhas, their portions which are the puruṣāvatāras, and their portions the līlavatāras, who are all situated in the spiritual world.

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- Just as the subservient kings accompany the emperor who goes out conquering all directions, the vilāsa forms, and their portions and portions of portions follow Kṛṣṇa, svayam bhagavān, when he makes his appearance in the universe.

## Text-365

atra kārīkāh –

sve bhaktāh sve ca te śānta-rūpās cety atra vīgrahaḥ |  
śāntis tan-niṣṭhatā buddheḥ śāntās tan-niṣṭha-  
buddhayaḥ ||365||

Sva (his own) means devotees (sve ca sve bhaktāh). They have forms which are (śānta) (te śānta-rūpāh cety atra vīgrahaḥ). Sānti means “intelligence fixed on the Lord,” (śāntis tan-niṣṭhatā buddheḥ) and śānta means “a person whose intelligence is fixed on the Lord.” (śāntāh tan-niṣṭha-buddhayaḥ)

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- The Bhāgavatam verse is explained.
- The world śānta is analyzed according to Bhāgavatam: śamo man-niṣṭhatā buddheḥ: śama means fixing the intelligence on me. (SB 11.19.36)

## Text-366

teṣu sūra-sutādyeṣu nandādiṣu ca sādhuṣu |  
itarais tad-viruddhais tu kamsādyair asurādibhiḥ ||  
svarūpaiḥ suṣṭhv arūpair ity arūpatvaṁ virūpatā |  
ghorātivikaṭākārair ity arthaḥ sphuṭam īritah ||366||

This refers to ~~devotes such as Vasudeva and others in~~  
Mathurā (teṣu sūra-sutādyeṣu), and to Nanda and others  
in Vraja (nandādiṣu ca sādhuṣu). Itaraih means “~~by those~~  
~~opposite in nature~~ (itarais tad-viruddhais tu), by the  
~~demons such as Kamsa~~ (kamsādyair asurādibhiḥ).”  
Svarūpaiḥ means “~~with very horrible form~~ (suṣṭhu +  
arūpaiḥ).” (svarūpaiḥ suṣṭhv arūpair ity arūpatvaṁ  
virūpatā ghora ativikaṭākārair ity arthaḥ sphuṭam  
īritah)

abhyardyamāneṣu  
pareṣāṃ ca teṣāṃ īśo 'dhināyakaḥ

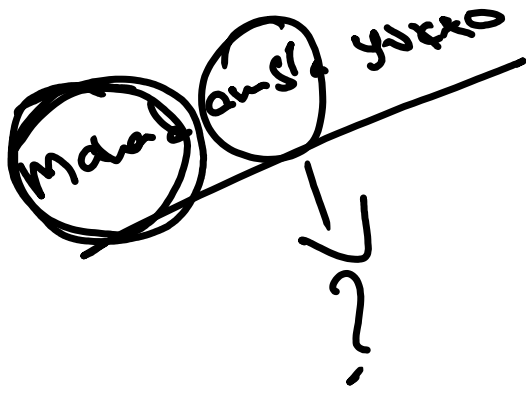
## Text-367

abhyardyamāneṣu abhitaḥ kriyamāṇa-mahārtiṣu |  
anukampā-yuta-manāḥ pare māyānvayojjhitāḥ |  
golokamukhyā avare māyikājāṇḍa-maṇḍalāḥ |  
pareṣāṃ avareṣāṃ ca teṣāṃ īśo 'dhināyakaḥ ||367||

Abhyardyamāneṣu means (abhyardyamāneṣu) “put into extreme pain (kriyamāṇa-mahārtiṣu) everywhere (abhitaḥ).” Kṛṣṇa, whose mind is filled with compassion (anukampitātmā) (anukampā-yuta-manāḥ), is the supreme lord (īśaḥ adhināyakaḥ) of the spiritual worlds headed by Goloka (teṣāṃ golokamukhyā pareṣāṃ) and the material universes covered by illusion (parāvareṣāḥ) (avare māyikājāṇḍa-maṇḍalāḥ avareṣāṃ ca).

The word parāvareṣāḥ is explained in this verse.





## Text-368

syur mahānto 'tiparama-  
mahattamatayā smrtāh |  
te paravyoma-nāthaś ca  
vyūhāś ca vasu-saṅkhyakāh

Mahad refers to (mahānto smrtāh) he who is the greatest  
in glory (atiparama-mahattamatayā)—the Lord of  
Vaikunṭha (te paravyoma-nāthah) and the catur-vyūha,  
numbered as eight (vyūhāś ca vasu-saṅkhyakāh).

The phrase mahad-amśa-yuktah (in verse 364) is  
explained. Eight members are the four in Nārāyaṇa's  
vyūha and the four in Kṛṣṇa's vyūha.

Text-369

Nārāyaṇas

vāsudevādayo vyūhāḥ  
 paravyomeśvarasya ye  
 tebhyo 'py utkarsabhājo 'mī  
 kṛṣṇa-vyūhāḥ satām matāḥ ||

Ⓟ's Gtur vyūha >  
 N's Gtur vyūha  
 All vilāsa forms  
 Nārāyaṇa + 8 vyūhāḥ

ity ete parama-vyoma-  
 nātha-vyūhaiḥ sahaikatām |  
 svavilāsair ihābhyetya  
 prādurbhāvam upāgatāḥ ||369||

Kṛṣṇa's vyūha is superior to the vyūha of the Lord of Vaikuṅṭha starting with Vāsudeva. Kṛṣṇa, becoming one with all these vilāsa forms, including the Lord of Vaikuṅṭha with his vyūhas, makes his appearance in the world.

The Nārāyaṇa vyūha is thus a vilāsa expansion of the vyūha of Kṛṣṇa.

Who are the amśās

## Text-370

amśās tasyāvatārā ye prasiddhāḥ puruṣādayaḥ |  
tathā śrī-jānakī-nātha-nṛṣimha-kroḍa-vāmanāḥ |  
nārāyaṇo nara-sakhā hayaśirṣājītādayaḥ ||370||

Amśā refers to the avatāra forms starting with the puruṣāvatāras, then Rāma, Nṛsimha, Varāha, Vāmana, Nārāyaṇa the friend of Nara, Hayagrīva, Ajita and others.

Text-371

ebhir yuktaḥ sadā yogam  
avāpyayan avasthitaḥ ||371||

Kṛsna is eternally situated with these vyūha and aṁśa  
forms within himself.

All the forms including  
 a) Nitya  
 b) & Vyūha  
 c) Puruṣācārāḥ  
 d) Ilāvētāḥ } → present within the form of  
 & revealed during his  
Vraja līlā

Text-372

ato vṛndāvane tat-tal-līlā-prakaṭatekṣate ||372||

These forms are revealed during Kṛṣṇa's pastimes in Vṛndāvana.

The following verses explain how the mahad and amśa forms are all present in Kṛṣṇa.