

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

1st Proof
Brahma Vindan
lila

Text-373

vaikuṅṭheśvara-līlātra darśitā yā viriñcaye |
seśvarāṇām ajāṇḍānām koṭir vṛndāvane 'dbhutā |
saiva jñeyā yataḥ svāmśa-dvāraivāsau prakāśitā ||373||

This accounts (yā) for the astonishing (adbhutā) pastime of the Lord of Vaikuṅṭha (vaikuṅṭheśvara-līlā) shown to Brahmā (darśitā yā viriñcaye) in Vrndāvana (vṛndāvane) during the Brahmā-mohana-līlā (implied) with tens of millions of universes and their lords (sa īśvarāṇām ajāṇḍānām koṭir), because (yataḥ) this was revealed (sa eva prakāśitā) through Kṛṣṇa's svāmśa forms (asau svāmśa-dvāra eva).

Proof for
verification of
Vijaya in Vraja

Text-374

vāsudevādi-līlās tu mathurā dvārakādiṣu |
tat-tad-rūpair vrajāntas tu bālyehābhiś ca darśitāḥ |
yathā śrī-dāmni tārksyatvaṁ prāpte so 'pi caturbhujah |
ādityeṣv atha labdheṣu babhau dvādaśabhir bhujaiḥ ||

The pastimes of Vāsudeva (vāsudevādi-līlās tu) in Mathurā and Dvārakā (mathurā dvārakādiṣu) were also revealed (darśitāḥ) within Vraja (vraja antas tu) with the forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha (tat-tad-rūpair) during his childhood years (bālyehābhiś ca). Thus when Śrīdāma became Garuḍa (yathā śrī-dāmni tārksyatvaṁ prāpte), Kṛṣṇa assumed four hands (sah api caturbhujah), and when the twelve Ādityas arrived (atha ādityeṣv labdheṣu) he manifest twelve hands to bless them (babhau dvādaśabhir bhujaiḥ).

Srila Baladeva Vidyabhusana

- Tat-tad rūpaiḥ means “with Vāsudeva, Saṅkaraṣaṇa, Pradyumna and Aniruddha.”
- Śrīdāma was the son of Vṛṣabhānu and great friend of Kṛṣṇa.
- When the twelve Ādityas all bowed their heads at once, Kṛṣṇa showed twelve hand to bless them all at the same time.

Text-375

tathā sāṅkarṣaṇī līlā daitya-saṁhārakāpi ca |
mūrtayo māthure bhānti śrī-pradyumnāniruddhayoḥ |
yāḥ śrī-gopāla-tāpanyām vārāhādiṣu ca śrutaḥ ||375||

Balarāma manifested as Saṅkarṣaṇa (tathā sāṅkarṣaṇī) in the pastime of killing Aghāsura in Vṛndāvana (daitya-saṁhārakāpi ca līlā). In the Gopāla-tāpanī Upaniṣad (śrī-gopāla-tāpanyām) and Varāha Purāna (vārāhādiṣu) it is said (yāḥ śrutaḥ) that Pradyumna and Aniruddha (śrī-pradyumna aniruddhayoḥ mūrtayah) eternally reside in Mathurā (māthure bhānti).

Proof for
Amśās being
Present within HR
पुरुषावतारस्य

Text-376

evam puruṣa-līlānām prākāṣyam iha māthure |
ananta-śāyi-rūpābhiḥ kriyate suṣṭhu mūrtibhiḥ ||376||

Also the pastimes of the puruṣāvatāras (evam puruṣa-līlānām) are revealed in Mathurā (suṣṭhu prākāṣyam kriyate iha māthure) with the form lying on Ananta (ananta-śāyi-rūpābhiḥ mūrtibhiḥ).

Text-377

yadā yadā ca sā līlā kṛṣṇena prakāṭikṛtā |
bhavet tat-tad-upākhyānaṁ purāṇeṣv iti viśrutam ||377||

It is well known (iti viśrutam) that ~~whenever these~~
pastimes (yadā yadā ca sā līlā) are revealed by Kṛṣṇa
(kṛṣṇena prakāṭikṛtā) they are mentioned in the Purāṇas
(tat-tad-upākhyānaṁ purāṇeṣv bhavet).