

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

## Text-394

tathāpi śuṣka-vādaika-niṣṭhānām hetu-vādinām |  
tuṣṇīmbhāvāya vacanam purāṇāder vilikhyate ||

The statements of the Purāṇas (tathāpi purāṇāder vacanam) will be presented (vilikhyate) to silence (tuṣṇīmbhāvāya) the logicians (śuṣka-vāda eka-niṣṭhānām) and other opponents (hetu-vādinām).

Though it is obvious that Kṛṣṇa is eternal, still many clear statements from the scriptures will be given to defeat the opponents.

## Text-395

tathā hi, śrī-bhāgavate brahma-stutau –  
tvayy eva nitya-sukha-bodha-tanāv anante  
māyāt udyad api yat sad ivāvabhāti ||395||

Thus (tathā hi) Brahmā says (brahma-stutau) in the Bhāgavatam (śrī-bhāgavate):

This universe (yat) appears independent (sad iva avabhāti) though it is manifested by the potency of illusion (māyāt udyad api) emanating from You (tvayy eva), whose unlimited (anante) transcendental forms are full of eternal happiness and knowledge (nitya-sukha-bodha-tanāv). SB 10.14.22

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- Sad iva means “appearing to be independent.”

sattvaṁ svātantryaṁ uddiṣṭaṁ  
tac ca kṛṣṇe na cāpare  
asvātantryāt tad anyeṣāṁ  
asattvaṁ viddhi bhārata

Sattvam means independent (sattvaṁ svātantryaṁ uddiṣṭaṁ), and that refers to Kṛṣṇa (tac ca kṛṣṇe) and no one else (na ca apare). Know (viddhi) that all others (tad anyeṣāṁ) are called asattvam (asattvaṁ) because they are dependent (asvātantryāt), O Bhārata (bhārata).  
Mahābhārata

## Text-396

śrī-brahmāṇḍe ca –

anādeyam aheyam ca rūpam bhagavato hareḥ |  
āvirbhāva-tirobhāvāv asyokte graha-mocane ||396||

Brahmāṇḍa Purāna says:

The form of the Lord (rūpam bhagavato hareḥ) is not accepted or given up by him (anādeyam aheyam ca). The appearance of accepting and giving up a body (graha-mocane) is called (ukte) the Lord's āvirbhāva and tirobhāva (asya āvirbhāva-tirobhāva).

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- Bhāgavatam may say Kṛṣṇa is eternal but how do you explain jāgrhe pāuruṣām rūpam: Kṛṣṇa accepted the form of a human (SB 1.3.1) and harir api tatyaja ākṛtiṁ tryadhīśaḥ: the Lord gave up his form. (SB 3.4.28)
- The present verse and the verse that follows give the answer.

## Text-397

śrī-brhad-vaiṣṇave –

nityāvatāro bhagavān nitya-mūrtir jagat-patiḥ |  
nitya-rūpo nitya-gandho nityaiśvarya-sukhānubhūḥ ||

Viṣṇu Purāṇa says:

The forms (mūrtih) of bhagavān (bhagavān jagat-patiḥ) and his avatāra (avatārah) are eternal (nityā). He has an eternal form (nitya-rūpah), eternal fragrance (nitya-gandhah), eternal power (nitya aiśvarya) and eternal bliss (sukhānubhūḥ).

## Text-398

pādme śrī-vyāsāmbarīsa-saṁvāde śrī-kṛṣṇaṁ prati śrī-vyāsa-  
vacanam-

tvām ahaṁ draṣṭum icchāmi cakṣurbhyām madhusūdana |  
yat tat satyaṁ paraṁ brahma jagad-yoniṁ jagat-patim |  
vadanti veda-śirasaś cakṣuṣaṁ nātha me 'stu tat ||398||

Vyāsa speaks to Kṛṣṇa in the Padma Purāṇa:

O Madhusūdana (**madhusūdana**)! I desire to see you (**tvām ahaṁ draṣṭum icchāmi**) with my two eyes (**cakṣurbhyām**). O Lord (**nātha**)! May he (**tat**) whom Upaniṣads describe (**yat vadanti veda-śirasaḥ**) as the eternal existence (**satyaṁ**), highest brahman (**paraṁ brahma**), the source of the universe (**jagad-yoniṁ**), and the lord of the universe (**jagat-patim**), be visible to my eyes (**me cakṣuṣaṁ astu**). Padma Purāṇa 4.73.12-3

## Text-399

### śrī-kṛṣṇa-vākyaṃ —

paśya tvam darśayiṣyāmi svarūpaṃ veda-gopitam |  
tato 'paśyam ahaṃ bhūpa bālaṃ kālāmbuda-prabham |  
gopa-kanyāvṛtaṃ gopaṃ hasantaṃ gopa-bālakaiḥ |  
kadamba-mūla āsinaṃ pīta-vāsasam acyutam ||399||

Kṛṣṇa speaks in Padma Purāṇa:

“Look (paśya)! I will show you (tvam darśayiṣyāmi) the form (sva-rūpaṃ) hidden in the Vedas (veda-gopitam).” Q king (bhūpa), then I saw (tato apaśyam ahaṃ) a young cowherd boy (bālaṃ gopaṃ) colored like a black cloud (kālāmbuda-prabham), wearing yellow cloth (pīta-vāsasam), surrounded by young gopīs (gopa-kanya āvṛtaṃ), laughing with young cowherd boys (hasantaṃ gopa-bālakaiḥ). He was sitting under a kadamba tree (kadamba-mūla asinaṃ). Padma Purāṇa 4.73.17-19

tatraivāgre-

tato mām āha bhagavān vṛndāvana-carah svayam |  
yad idam me tvayā drṣtam rūpaṁ divyaṁ sanātanam |  
niṣkalam niṣkriyaṁ śāntam sac-cid-ānanda-vigraham |  
pūrṇam padma-palāśākṣam nātaḥ parataram mama ||400||  
idam eva vadany ete vedāḥ kāraṇa-kāraṇam |  
satyaṁ vyāpi parānandaṁ cid-ghanam śāśvataṁ śivam ||401||

Also from Padma Purāṇa:

Then (tataḥ) svayam bhagavān (svayam bhagavān) Kṛṣṇa, who wanders in Vṛndāvana (vṛndāvana-carah), spoke to me (mām āha). “My form (idam me rūpaṁ) with lotus eyes (padma-palāśākṣam) which you have seen (yad tvayā drṣtam) is spiritual, eternal (divyaṁ sanātanam), imperishable (niṣkalam), not subject to material transformation (niṣkriyaṁ), tranquil (śāntam), and full of eternity, knowledge and bliss (sac-cid-ānanda-vigraham). It is most complete (pūrṇam). There is nothing superior to this form of mine (nātaḥ parataram mama).” The Vedas say (vedāḥ vadany) that his form (idam eva) is the cause of all causes (kāraṇa-kāraṇam), independent (satyaṁ), all-pervading (vyāpi), all blissful (parānandaṁ), all knowledgeable (cid-ghanam), eternal (śāśvataṁ) and all auspicious (śivam). Padma Purāṇa 4.73.23-25

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- Because Kṛṣṇa is svayam bhagavān he is the most complete, and his clothing, associates and pastimes are also most complete.

Text-402

śrī-vāsudevopaniṣadi –

mad-rūpam advayaṁ brahma madhyādy-anta-vivarjitam |  
sva-prabham sac-cid-ānandaṁ bhaktyā jānāti cāvyaayam ||402|| iti

In the Vāsudeva Upaniṣad it is said:

Through bhakti one can know (bhaktyā jānāti) my unequalled form (mad-rūpam advayaṁ), the source of all (brahma), which is without beginning, middle or end (madhyādy-anta-vivarjitam), self-illuminated (sva-prabham), full of eternity, knowledge and bliss (sac-cid-ānandaṁ), and indestructible (ca avyaayam).

Vāsudeva Upaniṣad 3.5

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- Because there is no difference between Krsna and his form, this statement can be made.
- By these statements the idea that Kṛṣṇa accepts and gives up bodies is rejected.