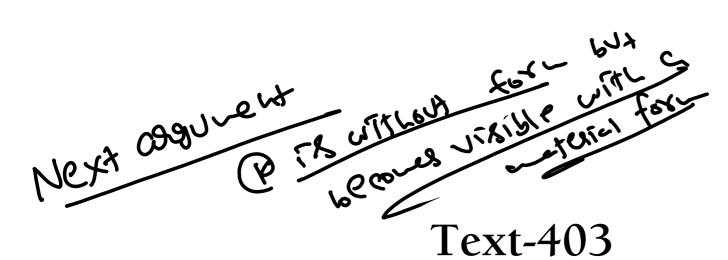
Laghu - Bhāgavatāmṛta

Part-1 The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms



nanv arūpah kṛṣṇo dṛśyo māyika-rūpatah ||

Some may argue "But Kṛṣṇa is actually without form (nanv arūpaḥ kṛṣṇah). He becomes visible (dṛśyah) with a material form (māyika-rūpataḥ)."

• The opponent tries to reinforce his argument.

• Kṛṣṇa is actually invisible because he is pure knowledge and bliss.

• He becomes visible because of accepting a form of material sattva-guna.

Texts 404-405

etat tvayā na vijneyam rūpavān iti dṛśyate |
icchan muhūrtān naśyeyam īśo 'ham jagato guruḥ ||

māyā hy eṣā mayā sṛṣṭā yan mām paśyasi nārada | sarvabhūtaguṇair yuktam naivam tvam jñātum arhasi ||

Thus (tathāpi), in Mokṣa-dharma (mokṣa-dharme) the Lord says (śrī-bhagavad-vacanam yathā):

You do not understand (tvayā na vijñeyam) that I become visible because I accept a form (rūpavān iti drśyate). Being master and guru of the universe (jagatah īśah guruḥ), by my desire (icchan) I can become invisible (aham muhūrtān naśyeyam). Nārada (nārada), you see a material form (paśyasi) which is māyā (eṣā hy māyā), created by me (mayā sṛṣṭā). You should not think (naivam tvam jñātum arhasi) that I am made of material qualities and elements (yad mām sarvabhūtaguṇair yūktam). Mahābhārata 12.326.42-3

• This is a quotation from scripture to support the opponent's argument.

• You do not understand that I, like others, becomes visible because I take a form.

• If I desire, giving up the form you see, I become invisible, because I am the Lord, capable of accepting and giving up such a form.

• Other persons cannot do this.

• "If others cannot do so, how do you who are without form take up a form?"

• This form of mine that you see is created by me out of māyā.

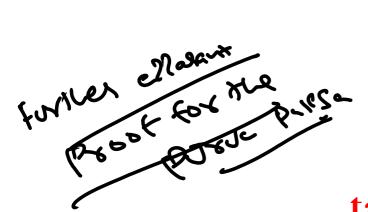
• You should not think of me who am knowledge and bliss to be made of the material qualities such as sound, touch, form, taste and smell.

• Other persons cannot do this.

• "If others cannot do so, how do you who are without form take up a form?"

• This form of mine that you see is created by me out of māyā.

• You should not think of me who am knowledge and bliss to be made of the material qualities such as sound, touch, form, taste and smell.



Text-406

tathā ca pādme -

anāma-rūpa evāyam bhagavān harir īśvaraḥ | akarteti ca yo vedaiḥ smṛtibhiś cābhidhīyate ||

Padma Purāņa says:

The Lord (ayam bhagavān harir īśvaraḥ) is without name and form (anāma-rūpa eva) and is described (yah abhidhīyate) by the Vedas and smṛtis (vedaiḥ smṛtibhiś ca) as the non-doer (akartā iti).

Text-407

atra samādhānam yathā śrī-vāsudevādhyātme – aprasiddhes tad-guṇānām anāmāsau prakīrtitaḥ | aprākṛtatvād arūpasyāpy arūpo 'sāv udīryate || sambandhena pradhānasya harer nāsty eva kartṛtā | akartāram ataḥ prāhuḥ purāṇam tam purāvidaḥ ||

The conclusion is as follows (atra samādhānam), from the Vāsudeva Adhyātma (yathā śrī-vāsudeva adhyātme):

Because one can never enumerate all the Lord's qualities (aprasiddheh tad-guṇānām), he is said to be without name (anāmāsau prakīrtitah). Because he has no material form (aprākṛtatvād arūpasyāpy), he is said to be without form (arūpah asāv udīryate). Because the ancient lord (purāṇam) is not (nāsty) a doer (kartṛtā) who is dependent on matter (pradhānasya sambandhena), he is said to be the non-doer (tam akartāram ataḥ prāhuh) by the knowers of the Purānas (purāvidah).

• The argument that the Lord takes a material form is refuted.

 Because the Lord cannot be described completely, he is said to have no name.

Kārtsnyena nājo 'py abhidhātum īśah: even Brahmā cannot describe the Lord completely. (SB 12.4.39)

• Anāma is used with the meaning of "not being

completely describable."

• "Without form" means "without a material form, but with a spiritual form."

• The word "non-doer" means devoid of doership dependent on a relationship with matter.

• He is however a doer independently as in the following statements: tad aikṣata: he glanced (Chāndogya Upaniṣad 6.2.3) and so 'kāmayata: he desired (Taittirīya Upaniṣad 2.6).

• Since these are descriptions of him doing activities before relating with prakṛti, he does activities in a place which is devoid of any trace of matter.

• Thus, he is an independent doer.

Previously this spotless place was described.

tasmai sva-lokam bhagavān sabhājitaḥ sandarśayām āsa param na yat-param vyapeta-sankleśa-vimoha-sadhvasam sva-dṛṣṭavadbhir purusair abhiṣṭutam

The Lord, gratified by his worship (bhagavān sabhājitaḥ), showed Brahmā Mahā-vaikuṇṭha (tasmai sva-lokam sandarśayām āsa), to which nothing is superior (param na yat-param), which is free (vyapeta) of suffering (saṅkleśa), confusion (vimoha) and fear of offenses (sādhvasam) and which is praised by the devatās (vibudhair abhiṣṭutam) who constantly see the self (sva-dṛṣṭavadbhir). SB 2.9.9

pravartate yatra rajas tamas tayoh sattvam ca miśram na ca kāla-vikramah na yatra māyā kim utāpare harer anuvrata yatra surāsurarcitāh

In Vaikuntha (yatra) there is no (na pravartate) rajas or tamas (rajas tamas), and no sattva mixed with rajas and tamas (sattvam ca tayoh miśram). There is no influence of time (na ca kāla-vikramah). There is no influence of māyā at all (na yatra māyā), what to speak of its products such as material elements (kim uta apare). In Vaikuntha the inhabitants are fully dedicated to the Lord (yatra harer anuvratā) and are worshippable by the devas, asuras and devotees (sura asura arcitāh). SB 2.9.10