

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Next argument

Ⓟ is without form but
becomes visible with
material form

Text-403

nanv arūpaḥ kṛṣṇo dr̥śyo māyika-rūpataḥ ||

Some may argue “But Kṛṣṇa is actually without form (nanv arūpaḥ kṛṣṇaḥ). He becomes visible (dr̥śyah) with a material form (māyika-rūpataḥ).”

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- 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.

Apparent proof
for the Purva-Pakṣa

Ⓚ

seems to indicate that

Texts 404-405

your vision of my form is
an illusion → created by
my eye

tathāpi mokṣa-dharme śrī-bhagavad-vacanam yathā –
etat tvayā na vijñeyam rūpavān iti drśyate |
icchan muhūrtān naśyeyam īśo 'ham jagato guruḥ ||

māyā hy eṣā mayā sṛṣṭā yan mām paśyasi nārada |
sarvabhūtaguṇair yuktaṁ naivaṁ 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 (jagataḥ 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 (naivaṁ tvam jñātum arhasi) that I am made of material qualities and elements (yad mām sarvabhūtaguṇair yuktaṁ). Mahābhārata 12.326.42-3

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- 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.

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- 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.

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Further elaborate
Proof for the
P. 159

Text-406

tathā ca pādme –

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

Padma Purāṇa says:

The Lord (ayaṁ 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 taṁ 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 prakīrtitaḥ). Because he has no material form (aprākṛtatvād arūpasyāpy), he is said to be without form (arūpaḥ 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 (taṁ akartāram ataḥ prāhuḥ) by the knowers of the Purāṇas (purāvidaḥ).

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- 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.”
→ ✗ No name
→ ✓ Not completely describable.

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- “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 aiksata: he glanced (Chāndogya Upaniṣad 6.2.3) and so ’kāmayaata: he desired (Taittirīya Upaniṣad 2.6).

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- 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-lokaṁ bhagavān sabhājitaḥ
sandarśayām āsa param na yat-param
vyapeta-saṅkleśa-vimoha-sādhvasaṁ
sva-dṛṣṭavadbhir purusair abhiṣṭutam

The Lord, gratified by his worship (**bhagavān sabhājitaḥ**), showed Brahmā Mahā-vaikuṅṭha (**tasmai sva-lokaṁ sandarśayām āsa**), to which nothing is superior (**param na yat-param**), which is free (**vyapeta**) of suffering (**saṅkleśa**), confusion (**vimoha**) and fear of offenses (**sādhvasaṁ**) 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
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ
na yatra māyā kim utāpare harer
anuvrata yatra surāsurarcitāḥ

In Vaikuṅṭha (**yatra**) there is no (**na pravartate**) rajas or tamas (**rajas tamas**), and no sattva mixed with rajas and tamas (**sattvaṁ ca tayoh miśraṁ**). There is no influence of time (**na ca kāla-vikramaḥ**). 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 Vaikuṅṭha the inhabitants are fully dedicated to the Lord (**yatra harer anuvratā**) and are worshippable by the devas, asuras and devotees (**sura asura arcitāḥ**). SB 2.9.10