

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

## Text-408

ataś ca mokṣa-dharmīya-vacanam yogyam eva tat ||

The statement of Mokṣa-dharma (ataś ca mokṣa-dharmīya-vacanam) should be adapted to this explanation (yogyam eva tat).

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- But why then did Mokṣa-dharma make such a statement?
- The meaning should be adapted, since the Lord has a form which is spiritual.
- You assume the statement indicates that the Lord has material form because of your material mentality.
- The real meaning of the statement will now be shown.

Real meaning of  
The Mahābhārata  
Verse

Text-409

tathā hi –

rūpīti hetor dr̥śyeta yathaiva prākṛto janaḥ |  
tathāsau dr̥śyata iti tvayā mā sma vicāryatām ||

Thus, the real meaning is as follows:

“O Nārada! You should not consider (tvayā mā sma  
vicāryatām) my form to be material, (hetoh rūpah iti),  
which is visible to material people (yathaiva prākṛto  
janaḥ dr̥śyeta) because it is material (tathā asau dr̥śyata  
iti).”

## Text-410

ity uktvā svasya rūpitve 'py adrśyatvam udīritam |  
tato nija-svarūpasyāprākṛtatvam ca darśitam ||

Having stated that (ity uktvā) the Lord then says, “Though I have a form (svasya rūpitve 'py), it is an invisible, spiritual form (adrśyatvam udīritam).” In this way (tato) the Lord has shown (darśitam) that his form is not material but spiritual (nija-svarūpasya aprākṛtatvam).

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Adrśyatvam means that it is a spiritual form.

Kārikā — Cūṭīkā

Text-411

tad-darśane tv akunṭhātmā mamecchaiva ca kāraṇam |  
ity āhecchan muhūrtād ity ardha-padyam svayam punah |  
naśyeyam ity adrśyaḥ syām yato naśir-adarśane ||

“The cause of seeing my spiritual form (tad akunṭhātmā darśane kāraṇam) is my active desire alone (mama icchā eva).” Having said this (ity āha) in one line (ardha- padyam), he then says “Suddenly (muhūrtād) by my will (icchan), I will disappear (svayam punah naśyeyam ity yato adrśyaḥ syām).” The root naś means to disappear (naśir-adarśane).

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- How can one see a spiritual form?
- It can be seen and not seen only by his will.
- He whose eyes the Lord anoints with the salve of bhakti sees the Lord's spiritual form.

tathāpi bhūta-guṇavattvena mām tvam yad-īksase |  
eṣā māyā mayā sṛṣṭā naivam tvam jñātum arhasi ||

“You should not see me (na evam mām tvam yad-īksase)  
as a form made of material qualities (bhūta-guṇavattvena).  
You should know (tvam jñātum arhasi) that is material  
māyā (eṣā māyā) created by me (mayā sṛṣṭā)”  
or

“Seeing that form (tvam eṣā yad-īksase) is caused by my  
spiritual energy of mercy and desire (māyā), manifested  
by me alone (mayā sṛṣṭā), you should not see me (naivam  
tvam mām jñātum arhasi) as a form possessing material  
qualities (bhūta-guṇavattvena).”

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- Māyā is the illusory energy.
- Viśva-kośa says māyā dambhe kṛpāyām ca: māyā  
means cheating and mercy.
- Trikhānda-śesa says māyā syāc chāmbarībuddhyoḥ:  
māyā means cheating intellect.

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- Or there is another meaning.
- If you have a spiritual form of knowledge and bliss,  
how can one see that with one's eyes?
- What you see is my spiritual energy, also called my  
energy of desire or mercy, which is manifested by me  
(māyā mayā sṛṣṭā).