

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-422

yathā, śrī-nārāyaṇādhyātme –
nityāvyakto 'bhagavān īkṣyate nija-śaktitaḥ |
tām ṛte paramātmānam kaḥ paśyetām itam prabhum||

Thus it is said in the Nārāyaṇa Adhyātma (**yathā, śrī-nārāyaṇa adhyātme**):

Though the Lord is eternally unmanifested (**bhagavān nitya avyaktah**), he can be seen through his own mercy (**īkṣyate nija-śaktitaḥ**). Who can see that Lord (**kaḥ paśyetām itam prabhum**), the supreme soul (**paramātmānam**), without that mercy (**tām ṛte**)?

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- This and the next verse make the point clear.
- Nija-śaktiḥ means “by his mercy.”

Text-423

pādme ca –

saccidānanda-rūpatvāt syāt kṛṣṇo dhokṣajo 'asau |
nija-śakteḥ prabhāvena svam bhaktān darśayet prabhuḥ||

Padma Purāṇa says:

Kṛṣṇa is called Adhokṣaja (**asau kṛṣṇah adhokṣajah syāt**) because he has a form of eternity, knowledge and bliss (**saccidānanda-rūpatvāt**). The Lord will show himself (**darśayet prabhuḥ**) to his devotees (**svam bhaktān**) by the influence of his śakti (**nija-śakteḥ prabhāvena**).

Adhokṣaja means “who is not known through the eye.”

The Lord's form
is simultaneously pervasive
& limited

Text-424

ya eva vigraho vyāpī paricchinnah sa eva hi |
ekasyaivaikadā cāsyā dvirūpatvaṃ virājate ||

His form (ya eva vigrahaḥ) is all-pervasive (vyāpī) and limited (paricchinnah sa eva hi). The one Lord (asya ekasyaiva) is at once (ekadā) both pervasive and limited (dvirūpatvaṃ virājate).

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- It has already been said that the Lord's pastimes are without beginning.
- Later it will be explained that they are eternal.
- There is another doubt of the materialist.
- Activities belong to persons who are limited.

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- Pastimes cannot belong to the Lord who is like the sky, unlimited.
- If we accept the first case, then because Kṛṣṇa is not eternal, his pastimes must also not be eternal.
- There is no doubt about this.

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- To this argument the verse answers.
- The all-pervading Lord becoming limited only because the Lord becomes simultaneously visible to unlimited devotees meditating on him with love.

yathā śrī-daśame –

na cāntar na bahir yasya na pūrvam nāpi cāparam |
pūrvāparam bahiś cāntar jagato yo jagat ca yah ||
taṁ matvātmajam avyaktam martya-lingam adhokṣajam |
gopikolūkhale dāmnā babandha prakṛtam yathā ||425||

Thus in the Tenth Canto it is said:

The Supreme Personality of Godhead has no beginning and no end (na cāntar na bahir yasya), no exterior and no interior, no front and no rear (na pūrvam nāpi cāparam). In other words, He is all-pervading (implied).

Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times (pūrvāparam). Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything (bahiś cāntar jagato yo jagat ca yah).

That unmanifested person (avyaktam), who is beyond the perception of the senses (adhokṣajam), had now appeared as a human child (martya-lingam), and mother Yaśodā (gopikā), considering Him her own ordinary child (taṁ matvā prakṛtam ātmajam yathā), bound Him to the wooden mortar with a rope (ulūkhale dāmnā babandha). SB 10.9.13-14

→ Limited nature.

→ Unlimited nature.

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- To this argument the verse answers.
- This is the proof that one person has the two
qualities (limited and unlimited).
- Here is the meaning in a nutshell.

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- Thinking he had done wrong, mother Yaśodā bound up her son who is without limitation of space, being inside and outside, who exists simultaneously in all directions of the universe, and who is the universe, since he is in control of prakṛti as the kṣetra-jña, the knower.
- He is described as having the form of a human (martya-līṅgam).
- The śruti describes him as dvi-bhujam mauna-mūdrāḍyam: he has two arms, and shows the mudrā of silence. (Gopāla-tāpanī Upaniṣad)

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- He is devoid of having happiness from material senses (adhokṣajam).
- This means that his form is endowed with eternal, unlimited bliss.
- The all-pervading Lord becoming limited only because the Lord becomes simultaneously visible to unlimited devotees meditating on him with love.

Text-426

anena padya-yugmena vraja-rāja-sutasya hi |
dāma-bandhana-belāyām eva vyaktā dvi-rūpatā ||

The above two verses (anena padya-yugmena) describe the two forms – limited and unlimited (dvi-rūpatā) – revealed (vyaktā) at the time when Kṛṣṇa was bound up (vraja-rāja-sutasya dāma-bandhana-belāyām eva).

This explains the verses.

Text-427

tathaiva ca purāṇeṣu śrīmad-bhāgavatādiṣu |
śrūyate kṛṣṇa-līlānām nityatā sphuṭam eva hi ||

In the same way (tathaiva ca), Kṛṣṇa's pastimes are of two
types --limited and unlimited (kṛṣṇa-līlānām). Thus the
eternal nature of his pastimes (kṛṣṇa-līlānām nityatā) is
clearly stated (sphuṭam eva śrūyate) in the Purāṇas,
Bhāgavatam and other scriptures (śrīmad-bhāgavatādiṣu
purāṇeṣu).

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- Just as Kṛṣṇa has two forms through his inconceivable powers, he has two types of pastimes by his inconceivable powers.
- Thus pastimes are clearly also eternal.
- Some persons will argue as follows.
- Since all pastimes involve action, they are accomplished even in their parts by having a beginning and an end.

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- Without beginning and end the form of a pastime cannot be accomplished.
- Because necessarily they all have beginning and end, how can the pastimes be eternal?
- In answer, first the Lord's form is established as infinite by the following statements.

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- Eko 'pi san bahudhā yo vibhāti: though he is one he appears as many. (Gopāla-tāpanī Upaniṣad)
- Ekāneka-svarūpāya: I offer respects to the one lord with unlimited forms. (Viṣṇu Purāṇa)
- Then there is the following statement.
- Sa ekadhā bhavati dvidhā: the devotee having one form, became two forms. (Chāndogya Upaniṣad 7.26.2)

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- This statement show the Lord's associates also have many forms.
- Paramam padam avabhāti bhūri: the supreme abode manifests as many.
- ~~This shows that the Lord's abode is infinite in number.~~
- Therefore, the Lord's pastimes should not considered be limited and temporary.

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- Though there is a beginning and end to the Lord's pastimes connected with his form, associates, and abode, as soon as a portion of the pastimes finishes in one place, they begin in another place.
- Because each pastime continues without break somewhere else, it is eternal.
- "Well, it may be unbroken, but it can only be a different pastime because it has a beginning again."

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- No, this is not accepted, because one type of pastime becomes many by difference in time, but it is still one pastime.
- Dvih pāko ‘nena kṛto na tu dvau pākāv iti dvir go-śabdo ‘yam uccarito na tu dvau go-śabdāu: one can light the fire in the hearth twice, but there is only one fire, and one can say the word “cow” twice, but that does not mean there are two words to indicate a cow.
- There is only one fire and one word “cow.”

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- Thus there is only one form, one associate, one abode and one pastime, which appear in many different places over time.
- Eko devo nitya-līlānurato bhakta-vyāpī bhakta-hṛdy-antarātmā: the one lord, engaged in eternal pastimes, enters the devotees and remains as many in their hearts. (Māṭhara śruti)
- This quotation from the śruti supports the quotations given from smṛti.