

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

The usage of
present tense indicates
the eternal nature of the
ITIE

Text-429

añcati iti padam vartamāna-kālopāpādakam |
dvārakā-vāsinām uktau līlānām vakti nityatām ||

The verb añcati (añcati iti padam) in the present tense (vartamāna-kāla upapādakam) denotes (vakti) the eternal nature (vakti) of the pastimes (līlānām) in this statement (uktau) by the inhabitants of Dvārakā (dvārakā-vāsinām).

The present tense is used to denote actions which have started and have not stopped.

Text-430

śrī-daśame śrī-śukoktau –
jayati jananivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam |
sthira-cara-vrjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam ||

That Kṛṣṇa's pastimes are eternal is also expressed in Śukadeva's statement:

Lord Śrī Kṛṣṇa lives among the cowherd men and the Yādavas (jananivāso),
and is conclusively both the son of Devakī and Yaśodā (devakī-janma-vādo).
He is the guide of the Yadu dynasty and the cowherd men (yadu-vara-
pariṣat), and with His mighty arms (svair dorbhir) He kills everything
inauspicious, in Vraja, Mathurā and Dvārakā (asyann adharmam). By His
presence He destroys all things inauspicious for all living entities, moving and
inert, and the suffering of separation of the inhabitants of Vraja and Dvārakā
(sthira-cara-vrjina-ghnaḥ). His blissful smiling face (susmita-śrī-mukhena)
always increases the desires (vardhayan kāma-devam) of the gopīs of
Vrndāvana and women of Mathurā and Dvārakā (vraja-pura-vanitānām). He
remains eternally in this situation (jayati). SB 10.90.48

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- Having spoken of the disappearance of Kṛṣṇa, Śukadeva gave joy to King Parīkṣit who was Kṛṣṇa's unalloyed devotee, by reciting the conclusion about his pastimes.
- He reveals that Bhagavān Kṛṣṇa, possessing the great pastimes narrated in the Bhāgavatam, is present even today.
- You should not think otherwise by hearing his disappearance pastimes.

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- He who appears invisible to the sight of common man still exists, increasing the prema of his dear women pained with intense love in Vraja and Dvārakā (pura).
- Amara-koṣa says vanitā janitātyarthānurāgāyām ca yoṣiti; vanitā means a woman who has manifested intense love.
- Kṛṣṇa is known for taking birth from Devakī, daughter of Devaka, and from Yaśodā.

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- Ādi Purāṇa says dve nāmnī nanda-bhāryāyā yaśodā devakīti ca: Nanda's wife had two names, Yaśodā and Devakī.
- He took the role of being their son.
- To talk with the desire to know the truth is called vāda.

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- Thus, Kṛṣṇa truly takes birth from Devakī and Yaśodā.
- Yadu-vara refers to Nanda's family as well as Vasudeva's family.
- He possessed both families and their followers.

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- He destroys adharma with his associates in Vraja such as Śrīdāma, and in Dvārakā with Sātyaki and others, who act like his arms.
- When Śukadeva recited the pastimes of Kṛṣṇa, Kṛṣṇa had already disappeared.
- Therefore, because he used the present tense, it must only mean that the pastimes of Kṛṣṇa are eternal.

Text-431

śrī-skānde śrī-mathurā-khaṇḍe śrī-yudhiṣṭhiram prati
śrī-nārada-vākyam –
vatsair vatsatarībhiś ca sākam krīdati mādhaveḥ |
vṛndāvanāntaragataḥ sarāmo bālakair vṛtaḥ ||

In the Mathurā-khanda (śrī-mathurā-khaṇḍe) of the Skanda Purāṇa (śrī-skānde), Nārada speaks to Yudhiṣṭhira (śrī-yudhiṣṭhiram prati śrī-nārada-vākyam): Kṛṣṇa plays (krīdati mādhaveḥ) with the calves and older calves (vatsair vatsatarībhiś ca sākam) within Vṛndāvana (vṛndāvana antaragataḥ), surrounded by Balarāma and other boys (sarāmo bālakair vṛtaḥ).

Text-432

yadānayos tu samvādo dvāravatyām haris tadā |
tathāpi vartamānatvenoktis tan naitya-vācikā ||432||

When Nārada and Yudhiṣṭhira were speaking together (yadā anayoh tu samvādah), Kṛṣṇa was living in Dvārakā (dvāravatyām harih tadā). Thus speaking in the present tense about Kṛṣṇa playing in Vṛndāvana (tathāpi vartamānatvena ukthi) shows that the pastimes are eternal (tan naitya-vācikā).

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- When the conversation of Nārada and Yudhiṣṭhira (anayoḥ) took place, Kṛṣṇa was living in Dvārakā.
- Naitya means “having an eternal nature.”
- It is formed by adding the suffix ya to the word nitya, to denote “having a nature or activity,” as in the list of words beginning with brāhmana. (Pāṇini 5.1.124)

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- Since there is already the syllable ya in nitya, one of the two yas is optionally dropped by the rulee halo yamān yami lopa: a semi-vowel or constant is dropped optionally after a consonant, when the same letter follows. (Pāṇini 8.4.64)

pādme pātāla-khaṇḍe śrī-pārvatīm prati śrī-rudra-vākyam –
aho madhu-purī dhanyā yatra tiṣṭhati kaṁsahā |
tatra devā muniḥ sarve vāsam icchanti sarvadā ||

Rudra speaks to Pārvatī (śrī-pārvatīm prati śrī-rudra-vākyam) in the Padma Purāṇa, Pātāla-khaṇḍa (pādme pātāla-khaṇḍe):

Madhurā-maṇḍala (aho madhu-purī) where Kṛṣṇa resides (yatra tiṣṭhati kaṁsahā) is fortunate (dhanyā). All the devatās and sages (devā muniḥ sarve) desire to live there (tatra vāsam icchanti) always (sarvadā).

Madhu-purī means Mathurā-maṇḍala.

Text-434

līlā-parikarā goṣṭha-janāḥ syur yādavās tathā |
devāś ca brahma-jambhāri-kuvera-tanayādayaḥ |
nāradādyāś ca danuja-nāga-yakṣādayaś ca te ||

The associates of the Lord in his pastimes are (līlā-parikarā syuh) the cowherd people such as Nanda (goṣṭha-janāḥ), the Yādavas (yādavās tathā), the devatās (devāś ca) such as Brahmā, Indra, Kuvera, Nalakuvara and Maṇigrīva (brahma-jambhāri-kuvera-tanayādayaḥ), sages such as Nārada (nāradādyāś ca) and Dānavas such as Keśi, snakes like Kāliya and Yakṣas like Sāṅkhacūdā (danuja-nāga-yakṣādayaś ca te).

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- The pastimes involve associates of the Lord.
- Thus they are mentioned here.
- Jambāri is Indra.
- Danuja means Keśī, nāga means Kāliya and yakṣa
means Śaṅkhacūḍa.
- Ādayaḥ means their followers.

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- In the eternal dhāma, those starting with danuja (Keśī) are spiritual entities just like Durgā in the spiritual world.
- It has already been stated that there is no trace of matter in the spiritual world: na yatra māyā. (SB 2.9.10)
- Because there are no material entities there, the pastimes in the spiritual world involving demons are imitative only.

Text-435

prakaṭāprakaṭā ceti līlā seyam dvidhocyate ||

The pastimes are of two types (sah iyam līlā dvidhā ucyate): those in the material world and those in the spiritual world (prakaṭa aprakaṭā ca iti).

Text-436

tathā hi –

sadānantaiḥ prakāśaiḥ svair līlābhiś ca sa dīvyati |
tatraikena prakāśena kadācit jagad-antare |
sahaiva sva-parivārain janmādi kurute hariḥ ||436||

Kṛṣṇa is performing (sah dīvyati) his pastimes (svair līlābhiḥ) with unlimited manifestations, unseen to the world (anantaiḥ prakāśaiḥ) at all times (sadā). Sometimes (kadācit) within the material world (jagad-antare), he performs pastimes starting with his appearance (janmādi kurute hariḥ) along with his associates (sahaiva sva-parivārain), using one manifestation of pastimes among his many manifestations of pastimes (tatra ekena prakāśena).

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- Kṛṣṇa performs his pastimes having unlimited manifestations, invisible to the material world at all times.
- Among all his different manifestations, with one manifestation he performs pastimes within the material world, or it can mean “in Vrndāvana within the universe,” along with his associates.

Text-437

kṛṣṇa-bhāvānusāreṇa līlākhyā śaktir eva sā |
teṣāṃ parikarāṇāṃ ca taṃ taṃ bhāvaṃ vibhāvayet ||

The pastime energy (līlā-śakti) (sā līlākhyā śaktih),
according to the mood of Kṛṣṇa (kṛṣṇa-bhava anusāreṇa),
manifests various emotions (taṃ taṃ bhāvaṃ vibhāvayet)
among the associates (teṣāṃ parikarāṇāṃ ca).

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- How is it that associates such as Brahmā perform actions unfavorable to the Lord?
- Their particular (moods) (follow) (after) (Kṛṣṇa's) (actions).
- They think, “Even if we act unfavorably to Kṛṣṇa, let us become unfavorable, since our master’s pastimes should be accomplished.”

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- The lord's līlā-śakti then makes them unfavorable.
- Thus there is nothing really contrary in their mood
towards the Lord.