

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-441

devādy-amśāvatarane pravṛtte padmajājñayā |
vasudevādikānām ye svarge 'mśāḥ kaśyapādayah ||
nitya-līlāntara-sthais te vasudevādibhir gatāḥ |
sāyujyam amśibhis tatra jāyante śūra-mukhyataḥ ||

When the portions of the devatās (devādy-amśā) through the order of Brahmā (padmajā ājñayā) appeared on earth (avatarane pravṛtte), the portions of Vasudeva and others (amśa) (vasudevādikānām amśāḥ) such as Kaśyapa (kaśyapādayah) who were residing in Svarga (ye svarge), merged with Vasudeva and others (who were their amśī) (te vasudevādibhir amśibhis sāyujyam gatāḥ) of the eternal pastimes (nitya-līlāntara-sthais) and took birth from Śūrasena and others (tatra jāyante śūra-mukhyataḥ).

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- This verse explains how the manifested pastimes take place. Brahmā gave the following order according to Bhāgavatam:

giraṁ samādhau gagane samīritām
niśamya vedhās tridaśān uvāca ha
gām pauruṣīm me śṛṇutāmarāḥ punar
vidhīyatām āśu tathaiva mā ciram

While in trance (samādhau), Lord Brahmā heard the words of Lord Viṣṇu (niśamya vedhāḥ) vibrating in the sky (gagane samīritām). Thus he told the demigods (tridaśān uvāca ha): O demigods (amarāḥ), hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person (pauruṣīm gām me śṛṇuta), and execute it attentively without delay (āśu tathaiva vidhīyatām mā ciram). SB 10.1.21

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puraiva puṁsāvadhṛto dharā-jvaro
bhavadbhir amśair yaduśūpajanyatām
sa yāvad urvyā bharam īsvareśvarah
sva-kāla-śaktyā kṣapayaṁś cared bhuvi

Lord Brahmā informed the demigods: Before we submitted our petition to the Lord (purā eva), He was already aware of the distress on earth (puṁsah īsvareśvarah avadhṛto dharā-jvaro). Consequently, for as long as the Lord moves on earth (sah yāvad bhuvi cared) to diminish its burden (urvyāh bharam kṣapayan) by His own potency in the form of time (sva-kāla-śaktyā), all of you demigods (bhavadbhir) should appear through plenary portions (amśair upajanyatām) as sons and grandsons in the family of the Yadus (yadusu). SB 10.1.22

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- When portions of the devatās appeared on earth, the portions of the eternal associates such as Vasudeva, Nanda and others – secondary forms such as Kaśyapa and Droṇi – merged with the eternal associates Vasudeva and Nanda, when Vasudeva and Nanda took birth on earth from Śūrasena, Parjanya and others.
- They took names like Vasudeva and Nanda, but are actually eternal associates of Kṛṣṇa.
- Thus, in the Padma Purāna, Kṛṣṇa says to Satyabhāmā:

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atha brahmādi-devānām tathā prārthanayā bhuvah
āgato 'haṁ ganāḥ sarve jātas te 'pi mayā saha
ete hi yādavāḥ sarve mad-gaṇa eva bhāmini
sarvadā mat-priyā devi mat-tulya-guṇa-śālinah

By the prayers of Brahmā and the devatās (atha brahmādi-devānām tathā prārthanayā) I have appeared (bhuvah āgato ahaṁ). All my associates (te api ganāḥ sarve) have been born (jātaḥ) along with me (mayā saha). O beautiful woman (bhāmini)! All the Yadavas (ete hi yādavāḥ sarve) are my associates (mad-gaṇa eva). They are dear to me (sarvadā mat-priyā devi) and possess qualities equal to mine (mat-tulya-guṇa-śālinah).
Padma Purāṇa, Pātāla-khaṇḍa, 89.22

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- Vyāsa says to Ambarīṣa:

paśya tvam darśayiṣyāmi svarūpaṁ veda-gopitam
tato 'paśyam ahaṁ bhūpa bālaṁ kālāmbuda-prabham
gopal-kanyāvṛtaṁ gopaṁ hasantaṁ gopa-bālakaiḥ

“Look (paśya)! I will show you (tvam darśayiṣyāmi) my form not revealed in the Vedas (sva-rūpaṁ veda-gopitam).” O king (bhūpa)! I then saw (tato apaśyam ahaṁ) a young boy (bālaṁ), the color of a rain cloud (kālāmbuda-prabham), surrounded by young cowherd women (gopa-kanya āvṛtaṁ), laughing (hasantaṁ) with cowherd boys and men (gopaṁ gopa-bālakaiḥ).
Padma Purāṇa, Pātāla-khaṇḍa 73.18

- Gopa-bālakaiḥ means Nanda and other cowherd men as well as the cowherd boys.

Text-442

yad-vilāso mahā-śrīśaḥ sa līlā-puruṣottamaḥ |
āvirbubhūṣur atrāviṣkrtya saṅkarṣaṇaṁ puraḥ |
antasthitāviṣkartavya-tad-anya-vyūha īśvaraḥ |
hrdaye prakāṣas tasya bhavaty ānakadundubheḥ ||442||

The supreme lord of pastimes (sa līlā-puruṣottamaḥ) of whom the Lord of Vaikuṅṭha is his vilāsa expansion (yad-vilāso mahā-śrīśaḥ), desiring to appear in Gokula and Mathurā (atra āvirbubhūṣur), first made Saṅkarṣaṇa appear (puraḥ saṅkarṣaṇaṁ āviṣkrtya). Containing with himself (antasthitāviṣkartavya) the rest of the vyūhas (tad-anya-vyūha), he appeared (īśvaraḥ prakāṣas tasya bhavaty) in the heart of Vasudeva (ānakadundubheḥ hrdaye).

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- This verse explains how Kṛṣṇa made his appearance after his elders made their appearance in the world.
- Līlā puruṣottama refers to Kṛṣṇa.
- He desired to appear in Gokula and Mathurā (ātra).

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- Containing within himself the other members of the vyūha (Pradyumna and Aniruddha), he appeared in the heart of Vasudeva.
- Āviveśāṁśa-bhāgena mana ānakadundubheh: he appeared with his aṁśa in the mind of Vasudeva (ŚB 10.2.16).

Text-443

bhūmi-bhāra-nirāsāya devānām abhiyācñayā |
dvārapasyāvasāne 'smin aṣṭāviṃśe caturyuge |
kṣīrābdhi-śāyi-yad-rūpam aniruddhatayā smṛtam |
tad idaṃ hṛdayasthena rūpenānakadundubheḥ |
aikyam prāpya tato gacchet prākāṣyam devakī-hṛdi ||443||

At the end of Dvāpara-yuga (dvārapasya avasāne) in the twenty-eight yuga cycle of Vaivasvata Manu (asmin aṣṭāviṃśe caturyuge), when the devatās requested the Lord (devānām abhiyācñayā) to remove the burden of the earth (bhūmi-bhāra-nirāsāya), the form known as Aniruddha (aniruddhatayā smṛtam) who rests on the milk ocean (kṣīrābdhi-śāyi-yad-rūpam) merged (aikyam prāpya) with that form in Vasudeva's heart (tad idaṃ ānakadundubheḥ hṛdayasthena rūpeṇa). The Lord then appeared (tato prākāṣyam gacchet) in the heart of Devakī (devakī-hṛdi).

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- How can Kṛṣṇa perform Kṣīrodakaśāyī Viṣṇu's pastimes in Vraja?
- This verse answers. (He merged into Kṛṣṇa.)
- This takes place during the Śveta-varāha-kalpa.
- Matsya Purāṇa confirms this:

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asmād rathāntarāt kalpāt trayo-vimśatimo yadā
vārāho bhavitā kalpas tasmin manvantare śubhe
vaivasvatākhye samprāpte saptame sapta-loka-dhṛk
dvāparākhyam yugam tasmin astāvīmśatimam yadā
tasyānte ca mahā-līlo vāsudevo janārdanaḥ
bhāratāranārthyāya tridhā viṣṇur bhaviṣyati
dvaipāyano munis tadvat rohiṇeyo 'tha keśavaḥ

When (yadā) the splendid seventh manvantara called Vaivasvata (tasmin śubhe vaivasvatākhye manvantare) starts (samprāpte) during the twenty-third kalpa (trayo-vimśatimo kalpāt) after the Rathāntara-kalpa (asmād rathāntarāt), called Vārāha-kalpa (vārāho), at the end of Dvāpara-yuga (dvāparākhyam yugam tasya ante) in the twenty-eighth cycle (divya-yuga) (tasmin astāvīmśatimam yadā), the son of Vausdeva (vāsudevah), protector of the seven worlds (sapta-loka-dhṛk), performer of great pastimes (mahā-līlah), will appear in three forms (tridhā viṣṇur bhaviṣyati) — Vyāsa (dvaipāyano munih), Balarāma (tadvat rohiṇeyah) and Kṛṣṇa (atha keśavaḥ) — for relieving the burden of the earth (bhāra avatāraṇa arthyāya).

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- Kṣīrodakaśāyī, known in the Mahābhārata as Aniruddha, at that time merged into the form of svayam bhagavān Kṛṣṇa who was situated in the heart of Vasudeva.
- Kṛṣṇa then appears into the heart of Devakī.
- This is confirmed by Śukadeva:

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tato jagan-maṅgalam acyutāṁśam
samāhitam śūra-sutena devī
dadhāra sarvātmakam ātma-bhūtam
kāṣṭhā yathānanda-karam manastah

Thereafter (tatah), accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead (acyutāṁśam), who is all-auspicious for the entire universe (jagan-maṅgalam), was transferred from the mind of Vasudeva to the mind of Devakī (śūra-sutena devī samāhitam). Devakī, having thus been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart (manastah dadhāra sarvātmakam ātma-bhūtam), just as the east becomes beautiful by carrying the rising moon (yathā kāṣṭhā ananda-karam). SB 10.2.18

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- Though it says Kṛṣṇa appeared in heart of Devakī, it should be understood that it was in her womb, for the devatās later prayed:

diṣṭyāmba te kuṣi-gataḥ paraḥ pumān
amśena sāksād bhagavān bhavāya naḥ

O mother Devakī, by your good fortune and ours (diṣṭyāmba naḥ bhavāya), the Supreme Personality of Godhead Himself (sāksād bhagavān paraḥ pumān), with all His plenary portions, such as Baladeva (amśena), is now within your womb (te kuṣi-gataḥ). SB 10.2.41

Text-444

premānandāmṛtais tasyā vātsalyaika-svarūpibhiḥ |
lālyamāno haris tatra vardhate candramā iva ||

The Lord (**hariḥ**), cared for by Devakī (**tasyā lālyamānah**), the form of motherly affection (**vātsalya eka-svarūpibhiḥ**) who was filled with bliss (**premānanda amṛtaiḥ**), grew like the moon within her (**vardhate candramā iva**).

The meaning is clear.

Text-445

atha bhādrapadāṣṭamyām asitāyām mahā-niśi |
tasyā hr̥das tirobhūyaḥ kārāyām sūti-sadmani |
devakī-śayane tatra kṛṣṇaḥ prādurbhavaty asau ||

Then (**atha**) on ~~the eighth~~ tithi (**aṣṭamyām**) of the waning
moon phase (**asitāyām**) of Bhādra month (**bhādrapada**),
at midnight (**mahā-niśi**), Kṛṣṇa (**kṛṣṇaḥ**) left her heart
(**tasyā hr̥dah tirobhūyaḥ**) and appeared in the delivery
room (**prādurbhavaty asau kārāyām sūti-sadmani**) while
Devakī was sleeping (**devakī-śayane tatra**).

Text-446

janayitrī-prabhṛtibhis tābhir ity avagamyate |
laukikena prakāreṇa sukhaṁ śīsur ajāyata ||

She and others (janayitrī-prabhṛtibhis tābhir) thought (avagamyate) that Kṛṣṇa (śīsur) was born in the normal way (laukikena prakāreṇa sukhaṁ ajāyata).

Text-447

ayam caturbhujatve 'pi dvibhujatve 'pi kṛṣṇatām |
na tyajaty eva tad-bhāva-guṇa-rūpātma-vṛttitah ||

Though Kṛṣṇa may appear with four arms or two arms (ayam caturbhujatve 'pi dvibhujatve 'pi), he does not give up (na tyajaty eva) qualities of being Kṛṣṇa with human form (kṛṣṇatām), since he maintains the behavior, qualities and form of Kṛṣṇa in both cases (tad-bhāva-
guṇa-rūpātma-vṛttitah).

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- The meaning of the verses is clear.

- Viṣṇu Purāna says:

yador vaṁśam naraḥ śrutvā
sarva-pāpaiḥ pramucyateyatrāvatīrṇām
krṣṇākhyam param brahma narākṛti

Hearing (śrutvā) about the Yadu dynasty (yador vaṁśam) in which the supreme Brahman (param brahma) in human form (narākṛti) called Kṛṣṇa (krṣṇākhyam) appeared (avatīrṇām) to free a person (naraḥ pramucyateya) from all sins (sarva-pāpaiḥ).

Viṣṇu Purāna 4.11.4

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- That statement defines Kṛṣṇa's form with two arms.
- However, he appeared with four arms from the womb of Devakī: catur-bhujam śaṅkha-gadādy udāyudham: he had four arms holding the conch, club and other weapons (SB 10.3.9).
- Is this not contradictory?
- This verse answers.

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- Kṛṣṇatām means that he remains the supreme Brahman with human form.
- How does he do this?
- He shows human-like behavior (tad-bhāva), he displays qualities like a child's ignorance though he is omniscient (guṇa) and displays a form with human powers.

Text-448

tathāpi dvibhujatvasya kṛṣṇe prādhānyam ucyate |
gūḍhatvād eva ca kvāpi gaṇatvam iva kīrtyate |
gūḍham param brahma manuṣya-liṅgam iti hi prathā ||

However (tathāpi) the two-armed form of Kṛṣṇa (dvibhujatvasya kṛṣṇe) is considered the more important (prādhānyam ucyate), but it is sometimes regarded as secondary (kvāpi gaṇatvam iva kīrtyate) because Kṛṣṇa covers his powers in that form (gūḍhatvād eva). Thus it is said (hi prathā): the supreme Brahman in human form is hidden (gūḍham param brahma manuṣya-liṅgam iti).

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- Though he has two forms (tathāpi), the two armed form is more important.
- However the two-armed form is sometimes considered secondary, because it covers his powers.
- In spite of this, the two-armed form is still considered the principal form.

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- The proof is the statement of Nārada to Yudhisthira in the Seventh Canto.

yūyam nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti
yeṣāṁ grhān āvasatīti sākṣād gūḍham
param brahma manuṣya-liṅgam

You Pāṇḍavas (yūyam) are most fortunate in this world (nṛ-loke bata bhūri-bhāgā). Sages who purify the planets (lokaṁ punānā munayah) come and visit your houses (abhiyanti) because the Supreme Brahman (sākṣāt param brahma) personally resides in your houses (yeṣāṁ grhān āvasati) in a human form (gūḍham manuṣya-liṅgam). SB 7.10.48

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- This form is full of power (param brahma) in a human form (manuṣya-līṅgam) but covered (gūḍham).
- This covered Brahman with human form lives in your (yeṣām) houses.

Text-449

atha vrajeśvarī-gehe viśann ānakadumdubhiḥ |
tatra nyasya sutam tasyāḥ sutām ādāya niḥsaret ||449||

Then (atha) Vasudeva (ānakadumdubhiḥ) entered (viśann) the house of Yaśodā (vrajeśvarī-gehe), placed his child there (tatra nyasya sutam), took her child (tasyāḥ sutām ādāya) and left (niḥsaret).

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- This describes what happened after the birth.
- Tasyāḥ refers to Yaśodā.