

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

FURTHER PROVES  
for S/G INDISTINCTLY  
indicating (P) to be  
son of Nanda

Text-458

yathā tatraiva –

nandaḥ sva-putram ādāya pretyāgatam udāra-dhīḥ  
mūrdhny upāghrāya paramāṁ mudam lebhe kurūdvaha

Also there it is said:

O Mahārāja Parīkṣit, best of the Kurus (kurūdvaha),  
Nanda Mahārāja was very liberal and simple (nandaḥ  
udāra-dhīḥ). He immediately took his son Kṛṣṇa on his  
lap (sva-putram ādāya) as if Kṛṣṇa had returned from  
death (pretyāgatam), and by formally smelling his son's  
head (mūrdhny upāghrāya), Nanda Mahārāja  
undoubtedly enjoyed transcendental bliss (paramāṁ  
mudam lebhe). 10.6.43

## Text-459

tathā ca –

nāyaṁ sukhāpo bhagavān dehināṁ **gopikā-sutaḥ**  
jñānināṁ cātma-bhūtānāṁ yathā bhaktimatām iha

There also it is said:

The Supreme Personality of Godhead, Kṛṣṇa (**ayaṁ bhagavān**), the son of mother Yaśodā (**gopikā-sutaḥ**), is accessible (**sukhāpāḥ**) to devotees engaged in spontaneous loving service (**bhaktimatām**), but He is not as easily accessible (**na yathā**) to mental speculators (**jñānināṁ**), to those striving for self-realization by severe austerities and penances (**ātma-bhūtānāṁ**), or to those who consider the body the same as the self (**dehināṁ**).

SB 10.9.21

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Gopikā-sutaḥ means he was born from the womb of Yaśodā.

tathā ca tatra śrī-brahma-stave –  
vanya-sraje kavala-vetra-viṣāṇa-veṇu-  
lakṣma-śriye mṛdu-pade paśupāṅgajāya

There also, Brahmā in his prayers says (**tathā ca tatra śrī-brahma-stave**):

I offer prayers (**naumi**) to you the son of the king of the cowherd (**te paśupa aṅgajāya**), who wears garlands of various forest flowers and leaves (**vanya-sraje**), and is equipped with a herding stick (**vetra**), a buffalo horn (**viṣāṇa**) and a flute (**veṇu**). You stand beautifully (**lakṣma-śriye mṛdu-pade**) with a morsel of food in Your hand (**kavala**). SB (10.14.1)

Paśupa aṅga-jāya means “unto the person born from the cowherd Nanda.”

Proof that  
never leaves (P)

Text:461-462

tathā śrī-yāmala-vacanam samudāharanti –  
kṛṣṇo 'nyo yadu-sambhūto yaḥ pūrṇaḥ so 'sty ataḥ param |  
vṛndāvanam parityajya sa kvacit naiva gacchati ||461||  
dvibhujam sarvadā so 'tra na kadācit caturbhujah |  
gopyaikayā yutas tatra parikrīḍati nityadā ||462|| iti |

These persons quote (**samudāharanti**) the statement in the Yāmala (**tathā śrī-yāmala-vacanam**):

Kṛṣṇa (**kṛṣṇah**), who was also born in the Yadu dynasty (as Vāsudeva) (**yaḥ yadu-sambhūtaḥ**), being svayam bhagavān (**pūrṇaḥ**), and superior to that Vāsudeva form (**ataḥ param asty**), never gives up Vṛndāvana (**naiva vṛndāvanam parityajya**) to go elsewhere (**kvacit gacchati**). There he always has two arms (**dvibhujam sarvadā saha atra**) and never four (**na kadācit caturbhujah**). Eternally he plays (**parikrīḍati nityadā**) with the gopīs (**gopyaikayā yutaḥ**) there (**tatra**).

## Srila Baladeva Vidyabhusana



- This idea that Kṛṣṇa never left Vraja at all (only his Vāsudeva expansion went) is not agreeable to the author.
- If this were so, then there would be no real pain of separation of the inhabitants of Vraja for Kṛṣṇa, and his sending Uddhava to Vraja with a message, the inhabitants of Vraja going to Kurukṣetra to visit Kṛṣṇa, and Kṛṣṇa going to Vraja from Dvārakā to meet the inhabitants would be meaningless.
- One cannot resolve this issue by saying that because Kṛṣṇa contains the catur-vyūha within himself, he can thus go to Mathurā (in catur-vyūha form) and then return to Vraja from Dvārakā, for this would contradict the statement of the Yāmala, which says that Kṛṣṇa never leaves Vṛndāvana at all.

R19h + Und studies

Text-463

↳ starts here

atha prakāṭa-rūpeṇa kṛṣṇo yadu-purīm vrajet |  
vrajeśajatvam ācchādya svām vyañjan vāsudevatām |  
yo vāsudevo dvibhujas tathā bhāti caturbhujah

Actually Krsna (kṛṣṇah) in manifest form (atha prakāṭa-rūpeṇa) went to Mathurā (yadu-purīm vrajet), hiding the fact that he was the son of Nanda (vrajeśajatvam ācchādya), and maintaining that he was the son of Vasudeva (svām vāsudevatām vyañjan). There he sometimes has two arms (yah. vāsudevah dvibhujas bhāti) and sometimes four arms (tathā caturbhujah).

# Srila Baladeva Vidyabhusana

- The author begins to resolve the issue here.
- In presenting the issue, he describes the pastimes of Kṛṣṇa in Mathurā and Dvārakā. Kṛṣṇa covers up the fact that he is the son of Nanda to increase the bliss of his relatives in Mathurā.
- He reveals (vyañjan) himself (svām) as the son of Vasudeva (vāsudevatām).



## Text-464

tās tā madhu-pure līlāḥ prakaṭayya yadūdvaḥaḥ |  
dvāravatyām tathā yāti tām tām līlām prakāśakaḥ

Kṛṣṇa, protecting the Yadus (yadūdvaḥaḥ), performed pastimes in Mathurā (tās tā madhu-pure līlāḥ prakāṭayya), and then went to Dvārakā (dvāravatyām tathā yāti) and revealed pastimes there (tām tām līlām prakāśakaḥ).

# Srila Baladeva Vidyabhusana

- Prakāśakaḥ means “in order to reveal pastimes.”
- The suffix kaḥ indicates an action which is the goal of another action denoted by the main verb. (He went to reveal pastimes).
- This is found in the rule tumun-ṅvulau kriyāyām kriyārthāyām (Pāṇini 3.3.10)

## Text-465

tatrāviṣkurute vyūhaṁ pradyumnākhyam tṛtīyakam |  
yato vyūha 'niruddhākhyas turyaḥ prakāṣatām vrajet

There he revealed (tatra āviṣkurute) the form of Pradyumna (pradyumnākhyam), the third member of the catur-vyūha (tṛtīyakam vyūham), from whom (yato) the fourth member of the catur-vyūha (turyaḥ vyūhaḥ) Aniruddha (aniruddhākhyah) appeared (prakāṣatām vrajet).

iti vyūha-catuṣkasya lokottara-camatkriyāḥ |  
vivāhādyāś ca bahudhā līlās tatraiva varṇitāḥ

In Dvārakā (tatraiva), the pastimes (lokottara-camatkriyāḥ bahudhā līlāḥ) of the four members of the catur-vyūha (iti vyūha-catuṣkasya) such as marriage (vivāhādyāḥ) were displayed (varṇitāḥ).

← 15 puruṣottama -  
↑

- Kṛṣṇa reveals himself as Vāsudeva in Dvārakā.
- Along with Balarāma as San̄karaṣaṇa and Pradyumna and Aniruddha, they constitute the catur-vyūha.

## Text-467

vraje prakāṭa-līlāyām trīn māsān viraho 'munā |  
atrāpy ajani visphūrṭiḥ prādurbhāvopamā hareḥ |  
tri-māsyāḥ paratas teṣām sāksāt kṛṣṇena saṅgatiḥ

In the manifest pastimes on earth (prakāṭa-līlāyām), the inhabitants of Vraja (vraje) experienced the pain of separation (amunā virahah) for three months (trīn māsān). However, at that time there (atrāpy) appeared (ajani) something similar to his presence to give them bliss (hareḥ prādurbhāva upamā visphūrṭiḥ). Then, after three months (tri-māsyāḥ paratas), Kṛṣṇa met with them directly (teṣām sāksāt kṛṣṇena saṅgatiḥ).

## Srila Baladeva Vidyabhusana

- How did Kṛṣṇa, enjoying in Mathurā, adjust with the inhabitants of Vraja whose very lives were dedicated to Kṛṣṇa? For three months they were submerged in the fire of separation.
- Even during that time, for three months, they maintained their lives by his (visphūrṭi), by tasting the bliss of separation.
- Visphūrṭi means a special appearance, which was similar to his actual presence.
- The happiness generated by separation from him would cause an increased happiness of meeting with him later.

# Srila Baladeva Vidyabhusana

- This was the reason for the manifestation of separation in the inhabitants of Vraja.
- Then three months later, he came back to meet them through a sudden appearance.

āvirbhāvāgatibhyām sā dvi-prakārāsyā sambhavet

Thus meeting with Kṛṣṇa (sā) is of two types (dvi-prakārāsyā sambhavet): through unexpected appearance (after three months) (āvirbhāva) and through returning (many years later) (āgatibhyām).



tatra āvirbhāvah:

vaiśeṣika-klamodreka-vivaśīkrta-cetasām |

preṣṭhānām sahasaivāgre vyagraḥ prādurbhaved asau

The sudden appearance (tatra āvirbhāvah):

Out of great eagerness (vyagraḥ), Kṛṣṇa will  
unexpectedly appear (asau sahasaiva prādurbhaved) in  
front of his beloved devotees (preṣṭhānām agre) whose  
hearts (cetasām) have been extremely exhausted due to  
separation (vaiśeṣika-klama-udreka-vivaśīkrta).

Sahasā means unexpectedly.

## Text-470

uddhavāt kṛṣṇa-sandeśa ebhir yad-avadhi śrutah |  
prādurbhāvas tad-avadhi syād vraje vana-mālinah

Ever since (yad-avadhi) they heard (ebhir śrutah) the message of Kṛṣṇa (kṛṣṇa-sandeśah) delivered by Uddhava (uddhavāt), Kṛṣṇa (vana-mālinah) became present in Vraja (tad-avadhi vraje syād).

# Srila Baladeva Vidyabhusana

- How long after his departure did this appearance take place?
- Uddhava came to Vraja three months after Kṛṣṇa had departed.
- From that time Kṛṣṇa became present.

## Text-471

vraje dvāravatī-sthasya prādurbhāvo muradviṣaḥ |  
brhad-viṣṇu-purāṇādāv āsakṛd bahudhocyate

That Kṛṣṇa (muradviṣaḥ) while situated in  
Dvārakā (dvāravatī-sthasya) was also present in  
Vraja (vraje prādurbhāvah) is stated many times  
(āsakṛd bahudhā ucyate) in the Viṣṇu Purāṇa and  
others scriptures (brhad-viṣṇu-purāṇādāv).

## Text-472

vraje vihara-māṇe 'smin prādurbhūya harau tadā |  
bhavet tasya pure yātrā svapnavad vraja-vāsinām

After making his appearance (prādurbhūya) and performing pastimes (vihara-māṇe) in Vraja (asmin vraje), the inhabitants of Vraja (tadā vraja-vāsinām) took his previous departure to Mathurā (tasya pure yātrā) as some sort of bad dream (svapnavad bhavet).

# Srila Baladeva Vidyabhusana

- “After his sudden appearance and performance of pastimes, what did the inhabitants think of his going to Mathurā?”
- Kṛṣṇa will never give us up and go elsewhere.
- The perception of his going to Mathurā was only a dream.