

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

tat satyatā prakāṭitā dvārkaivāsinām girā
yathā śrī-prathame –
yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhrd-didrksayā |
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṁ vinākṣnor iva nas tavācyuta

Keeping his promise (tat satyatā) is confirmed (prakāṭitā) by the words of the people of Dvārakā (dvārkaivāsinām girā) in the First Canto (yathā śrī-prathame):

O lotus-eyed Lord (ambujākṣa)! When you go (yarhy apasasāra bho bhavān) to Hastināpura or Vraja (kurūn madhūn vā) to see your friends (atha suhrd-didrksayā), one moment (tatra kṣaṇaḥ) becomes like a trillion years (abda-koṭi-pratimaḥ bhaved) for us (naḥ), who belong to you (tavācyuta), and who become like eyes without the sun (raviṁ vinā aksnor iva). SB 1.11.9

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- The words of the inhabitants of Dvārakā confirm that Kṛṣṇa kept his promise to return.
- Kṛṣṇa tells the truth; he keeps his word.
- This is understood from Kṛṣṇa's statement to Nārada in Hari-vaṁśa.
- Nānṛtaṁ hi vaco vipra prokta-pūrvam mayānagha: O sinless one! O brāhmaṇa! The words spoken by me previously are not untrue.
- In the Nāma-stotra in the Brahmāṇḍa Purāṇa, it is said satyavāk satya-saṅkalpaḥ: the Lord speaks truth and is true in fulfilling his vows.

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- Since he never at any time says anything untrue, how could he speak something untrue to his dear most devotees? The statement of the inhabitants of Dvārakā indicates Kṛṣṇa's real conduct.
- O lotus eyed one! When, giving us up, you go off to the Kurus with a desire to see the your friends, the Pāṇḍavas, or when you go off to the land of the Madhus with a desire to see your friends Nanda and others, for us, one moment is equal to ten million years.
- Just as the eyes become blind without the sun, without you, we are blind.

Text-480

atra kārīke –

bho ambujākṣa suhrdām nandādīnām didrksayā |
bhavān apasasārāsmān apahāya gato madhūn |
mathurām iti vispaṣṭam mathurā-maṇḍale vrajam |
tadānīm suhrdām tatra madhupuryām abhāvataḥ

O lotus-eyed one (bho ambujākṣa)! When you give us up (bhavān asmād apahāya) and go to Mathurā-mandala (apasasāra gato mathurām), within which is Vraja (mathurā-maṇḍale vrajam), desiring to see your friends (didrksayā suhrdām) such as Nanda (nandādīnām), every moment is like a million years (implied). Madhūn means the area of Mathurā within which is Vraja (madhūn mathurām iti vispaṣṭam mathurā-maṇḍale vrajam). When the inhabitants spoke (tadānīm), there were no relatives left in Mathurā (suhrdām tatra madhupuryām abhāvataḥ), since they had all been transferred to Dvārakā (Implied).

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पुत्र-पक्षे

- The word madhu refers to Mathurā.
- How can it refer to Vraja? Because Vraja is within Mathurā area, it must refer to Vraja. Why? There were no friends in Mathurā city.
- Tatra yoga-prabhāvena nītvā (sarva-janam) harih: by the strength of his energy, the Lord brought all the inhabitants of Mathurā to Dvārakā (SB 10.50.57).
- Because the verse says “all” no one was left there.
- Thus, the only friends living there were Nanda and the cowherd people, in one part of Mathurā district.

↓
वृज्ज

Text-481

kim ca –

rathena mathurām gatvā dantavakram nihatya ca
spṣṭam pādme purāṇe 'sya kṛṣṇasyuktā vrajāgatiḥ

Moreover:

That Kṛṣṇa went to Mathurā on his chariot (kṛṣṇasya
rathena mathurām gatvā), and after killing Dantavakra
and his brother Vidūratha (dantavakram nihatya ca),
arrived at Vraja (vraja āgatiḥ), is clearly stated (spṣṭam
uktā) in the Padma Purāṇa (pādme purāṇe).

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- Someone may object that there is no statement saying that Krsna returned to Vraja on his chariot.
- To give scriptural proof, the author now quotes from Padma Purāṇa.
- The word ca indicates “also his brother Vidūratha.”

tad-gadyam padyam ca yathā –

krsno 'pi tam hatvā yamunām uttīrya nanda-vrajam gatvā sotkanthau
pitarāv abhivādyāśvāsyā tābhyām sāśru-sekam ālingitaḥ sakala-gopa-
vṛddhān praṇamy āśvāsyā bahu-ratna-vajrābharāṇādibhis tatrasthān
sarvān santarpāyām āsa

Here is ~~the prose section of the Padma Purāna.~~ (tad-gadyam padyam ca yathā):

Killing Dantavarka (taṁ hatvā), Kṛṣṇa (kṛṣṇaḥ) crossed the Yamunā River (yamunām uttīrya) and arrived at Nanda-vraja (nanda-vrajam gatvā). When he greeted his parents (pitarāv abhivādyāśvāsyā), who were shedding tears (sāśru-sekam), they embraced him (tābhyām ālingitaḥ). He offered respects to all the elder cowherd men (sakala-gopa-vṛddhān praṇamyā) and comforted them (āśvāsyā). He satisfied them all (tatrasthān sarvān santarpāyām āsa) with ornaments studded with many jewels and diamonds (bahu-ratna-vajra ābharāṇa ādibhiḥ).

Padma Purāna 6.279.24-26

Text-483

kālindyāḥ puline ramye puṇya-vṛkṣa-samācite |
gopa-nārībhir aniśam kṛḍayām āsa keśavaḥ ||
ramya-keli-sukhenaiva gopa-veśa-dharaḥ prabhuḥ |
bahu-prema-rasenātra māsa-dvayam uvāsa ha || iti || 483||

Kṛṣṇa (keśavaḥ) continually enjoyed (aniśam kṛḍayām āsa) with the gopīs (gopa-nārībhir) on the pleasant bank of the Yamunā (kālindyāḥ puline ramye) covered with attractive trees (puṇya-vṛkṣa-samācite). Wearing the clothing of a cowherd (gopa-veśa-dharaḥ), he spent two months there (atra māsa-dvayam uvāsa ha) filled with the rasa of prema (bahu-prema-rasena), absorbed in the joy of pleasant pastimes (ramya-keli-sukhenaiva).

Māsa-dvayam uvāsa (shone brightly for two months) here means he enacted his manifested pastimes for two months.

Text-484

atra kārīkāh –

yad uttīryety uttaraṇam tad-āplavanam ucyate |
duṣṭam hatvā vraje yānam snāna-pūrvam ihocitam

A verse of explanation:

Uttīrya (**yad uttīrya ity**), which literally means crossing over (**uttaraṇam tad-āplavanam ucyate**), here means (**iha ucitam**) he purified himself after killing the demon by taking a bath (**duṣṭam hatvā vraje yānam snāna-pūrvam**) (since he did not have to cross the Yamunā to go from Mathurā to Vṛndāvana).

The author comments on the Padma Purāṇa statement. Duṣṭam refers to Dantavakra.

Text-485

ataḥ prakāṣa-līlāyām apy ayogo 'lpa eva hi |
iti dhāma-traye kṛṣṇo viharaty eva sarvadā

Moreover (ataḥ), in the manifested pastimes (prakāṣa-līlāyām apy), the separation from Kṛṣṇa is actually very short (three months) (ayogo alpa eva hi). Thus it may be said that in the three dhāmas (iti dhāma-traye), Kṛṣṇa (kṛṣṇah) eternally performs pastimes (viharaty eva sarvadā).

- With the word atha, the author introduces a related idea.
- The pastimes in all three places are eternal.

Text-486

vrajāgamana-kāle ca pādmokte 'nyac ca vartate

There are other facts mentioned in relation to Kṛṣṇa's return to Vraja mentioned in the Padma Purāṇa.

- “Well, because the Padma Purāṇa says that Kṛṣṇa took Nanda and the others to Vaikuṅṭha, the pastimes would no longer be present in Vraja.
- How then can the pastimes in Vraja be eternal?” To answer that question, the author introduces the present topic.