

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

Text-487

yathā –

atha tatrasthā nanda-gopādayaḥ sarve janāḥ putra-dārādi-  
sahitāḥ paśu-pakṣi-mṛgādayaś ca vāsudeva-prasādena divya-  
rūpadharā vimānam ārūdhāḥ paramam vaikuṅṭha-lokam avāpuḥ  
|| iti |487||

It is said in the Padma Purāṇa:

All persons present in Vraja (atha tatrasthā sarve janāḥ) headed by Nanda (nanda-gopādayaḥ), along with their wives and sons (putra-dārādi-sahitāḥ), cows, animals and birds (paśu-pakṣi-mṛgādayaś ca), attained spiritual forms (divya-rūpadharā) by the mercy of Vāsudeva (vāsudeva-prasādena). They mounted an airplane (vimānam ārūdhāḥ) and went to the supreme Vaikuṅṭha planet (paramam vaikuṅṭha-lokam avāpuḥ). Padma Purāṇa 6.279.27

## Srila Baladeva Vidyabhusana

- Nāsudeva here refers to the Kṛṣṇa who appeared through Vasudeva, and later merged with Nanda's son.
- By his mercy, the inhabitants attained spiritual forms suitable for Vaikuṅṭha.

atra kārīke –  
vrajeśāder amśa-bhūtā ye droṇādyā avātaran |  
kṛṣṇas tān eva vaikuṅṭhe prāhiṇod iti sāmpratam

Kṛṣṇa (kṛṣṇah) sent (prāhiṇod) the amśa of Nanda (vrajeśāder amśa-bhūtā) named Droṇa (who had prayed to have Kṛṣṇa as his son in his previous birth) as well as the other amśas (ye droṇādyā avātaran) who had descended for pastimes on earth to Vaikuṅṭha (tān eva vaikuṅṭhe). This was the proper action (iti sāmpratam).

- The author explains the prose text.
- Droṇādyā means Droṇa and his associates.

## Text-489

preṣṭhebyo 'pi priyatamair janair gokula-vāsibhiḥ |  
vṛndāraṇye sadaivāsau vihāraṁ kurute hariḥ

Kṛṣṇa (asau hariḥ) performs pastimes (vihāraṁ kurute) eternally (sadaiva) in Vṛndāvana (vṛndāraṇye) with the inhabitants of Gokula (gokula-vāsibhiḥ), who are dearer than the dearest persons (preṣṭhebyo 'pi priyatamair janair).

Kṛṣṇa established the principal Nanda and others in the unmanifest Vraja and he remained with them.

## Text-490

skāndāyodhyā-mahimani saumitreḥ śrūyate yathā

Saumitra speaks of this (saumitreḥ śrūyate yathā) in the Ayodhyā-māhātmya of the Skanda Purāṇa (skānda ayodhyā-mahimani).

- “But how can you say that Droṇa and others merged into Nanda and others during the earthly pastimes and then later emerged from them and went to Vaikuṅṭha? This is something unheard of!”
- The author quotes an example from the Skanda Purāṇa to illustrate this.

## Text-491

tathā hi –

tataḥ śeṣātmatām yātaṁ lakṣmaṇaṁ satya-saṅgaram |  
uvāca madhuraṁ śakraḥ sarvasya ca sa paśyataḥ

There it is said:

Then (**tataḥ**) while everyone was looking (**sarvasya ca paśyataḥ**), Indra (**śakraḥ**) spoke in a sweet voice (**uvāca madhuraṁ**) to Lakṣmaṇa (**lakṣmaṇaṁ**), who is always true to his promise (**satya-saṅgaram**), and within whom Śeṣa had merged (**śeṣātmatām yātaṁ**).

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- Lakṣmaṇa had undergone a merging with Śeṣa (śeṣātmatām yātam).
- Śeṣa who holds up the bhū-maṇḍala below Pātāla-loka remained merged into Lakṣmaṇa, who is Saṅkarṣaṇa in the catur-vyūha, and who had appeared when Rāma advented on earth.
- When the work of helping the devatās was completed, Śeṣa emerged from Lakṣmaṇa and went to Pātāla again, and Lakṣmaṇa went to the spiritual world.
- It is ~~not unprecedented~~ that the amśa merges into the amśī and then emerges later.
- Rather, it is confirmed by the scriptures.