

Laghu Bhagavatamrta

-Srila Rupa Goswami

Part 1: The sweetness of Krishna

Chapter 1:  
Defining the forms of the Lord  
Svayam-rupa, Vilasa, Svamsa, Avesa  
and Prakasa Forms of the Lord

Text 14

That form which is non-different from the svayam-rüpa but appears to be different because of differing shape, activities etc., is called tad-ekätma-rüpa. That tad-ekätma-rüpa has two forms: viläsa and svämsa.

Text 15

That form which looks different from the original form (svayam-rupa) for performing different pastimes and which is very slightly less in qualities is called the viläsa form.

Example of vilasa form of Krishna : Lord Narayana

→ Lord Narayana is vilasa tad ekatma rupa of Krishna.

In this form:

- 1.the composition of limbs is different for the performance of particular pastimes
2. this form is non-different from the svayam-rüpa
- 3.It is approximately equal to the original form, since it is slightly less in qualities.

Slightly less in qualities here means Lord Narayana manifests only 60 qualities whereas Krishna manifests 64 qualities.

Krishna manifests 4 extra qualities :

- 1.lila madhuri
2. bhakta prema madhuri
3. venu madhuri
- 4.rupa madhuri

BRS  
2.1.43

Text 16

Just as the Lord of the spiritual sky, Narayana, is the vilāsa form of Govinda, so Vāsudeva is the vilāsa form of the Lord Narayana.

vilasa form of Lord Narayana : Vasudeva

Even though both Nārāyana and Vāsudeva appear to be the same form because of having four arms and being blackish in color, there is a difference caused by restriction of the manifestation of qualities in Vāsudeva.

This is similar to Rāma and Bharata, who are both supreme, but in a relationship of the master and the servant.

Text 17

That form which is similar to the vilāsa form but manifests fewer powers than the vilāsa form is called svāmsa. Examples are the forms of Sankarshana and Matsya in their abodes in the spiritual world.

Text 18

Exalted jivas empowered by the Lord with portions of his powers such as knowledge are called āvesa forms.

Text 19

Examples existing even in Vaikuntha are Sesa, Nārada and the Kumāras . These are described in the story of Akrūra in the Tenth Canto. Thus the three forms of Krishna have been described.

These are āvesa forms in the spiritual world. There are also āvesa avatāras who appear in the material world.

The āvesa of Sesa however refers, not to the form which acts as Vishnu's bed, but the other form, which supports the universe.

Sesa acting as the bed of Vishnu is not a jiva, but Sesa who holds up the worlds on his hood is a jiva (described in LBA 1.4.62)

The three forms mentioned are svayam-rūpa, tad-ekātmarūpa (vilāsa and svāmsa) and āvesa.

Text 20

The prakāsa forms of Krishna are not considered among these types (tad-ekātma-rūpa). They are non-different from the svayam-rūpa.

There are prakasha form of Vraja Krishna and also prakasa forms of Dwarka Krishna.

It is known that Krishna takes on many forms when he is with the gopis or with the queens. Are these forms amsa (tad-ekātma-rūpa) or amsi (svayamrūpa)?

The forms called prakāsa are not included among the vilāsa or svāmsa forms because they do not have any different features or powers from the other identical forms which appear to be separate from it.

Text 21

When one form manifests in many places and is, in all respects , the same as the original form, it is called prakāsa.

When Krishna goes for meeting different gopis or the queens in their many houses, he simultaneously expands into many forms.



The presence of one form as many simultaneously is called prakāsa.

It is different from the vilāsa and svāmsa forms. Why?

It is the same form in all respects. That means it is the same in shape, qualities and pastimes.

Text 22

Krishna was seen in each palace of each queen in Dvārakā simultaneously.  
This prakāsa form is made known by the utterance of Nārada.

“It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace.”

ŚB  
10.69.2

Before this event, it occurred in Vraja as well, Krishna manifested his prakasa forms in rasa-lila:

Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.

ŚB  
10.33.19

Text 23

Sometimes even in a four-armed form, Krishna does not give up his nature as Krishna, the son of Yashodā. That form should be considered a prakāsa of the two-armed form.

But should not the four-handed form that Krishna showed to Rukmini when she fainted in fear that he would leave her be considered vilāsa, since the shape is different?

Rupa means beauty as well as nature.

kr̥ṣṇa-rūpatām na tyajet means "he does not give up his nature of Krishna as the son of mother Yasodā."

Because his nature remains the same, he should be considered the same, prakāsa, instead of vilāsa.

The same explanation can be given for Krishna's four-handed appearance when he was born in the prison house.

Text 24

That the abodes of all of these forms are beyond the material realm is clearly stated in the scriptures such as Padma Purāna, Uttara-khanda.

The forms of the Lord are eternal. Therefore their abodes should also be eternal.

Just as the dear cities of the Lord exist on earth, they exist in Vaikuntha for performing various pastimes.

Skanda Purana

Proof for Lord's abodes being eternal

All the greatly effulgent avatāras such as Matsya and Kūrma always live in eternal spiritual abodes in Vaikuntha (vaikuntha-bhuvane nitye).

Padma Purana

Krishna appears in 3 forms in prapancatita dhama

svayam rupa (essential form)

This form is not dependent on others (ananyāpekṣi) and it is self-perfect (ananya-siddham).

The form of Vraja-Krishna, son of mother Yashoda.

tad-ekatma rupa (forms which are non different from svayam rupa)

Non-different but appears to be different

vilasa

Form slightly less in qualities

Narayana is vilasa form of Krishna.  
Vasudeva is vilasa form of Narayan.

svamsa

Similar to vilasa forms but manifest fewer powers than them

Example: Forms of Sankarshana and Matsya in their abodes in spiritual world

avesa rupa (empowered forms)

Exalted jivas empowered by the Lord.  
Ex: Narada, 4 Kumaras etc

Prakasa forms of Krishna

Not included in any of the above types.

It is the same form in all respects : same in rupa, qualities and pastimes.

Vraja Krishna expanding himself to be with different gopis simultaneously.

Dwarka Krishna expanding himself to be with different queens simultaneously.

Rupa also means nature. Krishna sometimes manifest 4 armed form but retains his nature as son of mother Yashoda.

ex: Krishna's four handed appearance when he was born to Devaki.