

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

INTRODUCTION

What is the real nature of the Absolute Truth?

Is the Absolute Truth very powerful commanding awe and reverence?

OR

Is the Absolute Truth extremely sweet commanding one's love and affection?

He has both the aspects. Some people are attracted to one aspect and others are attracted to the other aspect.

Two types of worshipers

Those who worship in the mood of awe and reverence

Form of Sri Sri Lakshmi-Narayana supreme

Those who worship in the mood of sweetness

Form of Sri Sri Radha Krishna supreme

Supreme Lord is multi-faceted

Different sampradayas develop attraction to a particular facet of the Absolute Truth.

Scriptures describing Lord are also multi-faceted.

Particular literatures nourish the particular moods. And therefore particular literatures are revealed only to acharyas of particular sampradaya.

Example: Brihad Bhagavatamṛta was revealed to Sanatan Goswami. Brahma samhita was discovered by Chaitanya Mahaprabhu.

Significant differences in various vaishnava sampradayas

	Madhva	Sri	Gaudiya
1.	Deity is matter in which the presence of Supreme Lord is felt.	Deity is non different from Lord.	pratimā naha tumi--sākṣāt vrajendra-nandana
2.	Gopis are celestial damsels.		ramyā kācid upāsanā vraja-vadhū-vargeṇā yā kalpitā Gopis are greatest devotees of Krishna.
3.	Hari sarvottama, Vayu jivottama Lord Vishnu is the Supreme. Vayu is the greatest devotee of Lord.	Lakshmi devi is the greatest devotee.	Gopis are the greatest devotee.
4.	Taratamya (gradation) exists among jivas.	Taratamya not accepted.	Taratamya not accepted.
5.	Do not accept Chaitanya Mahaprabhu to be the Supreme Lord.	Do not accept Chaitanya Mahaprabhu to be the Supreme Lord.	Accept Chaitanya Mahaprabhu to be Krishna Himself.

Madhavas consider Vayu as the greatest devotee.
So are they wrong?
No. They are right, because in that particular mood of worship that madhvaites are aspiring for, Vayu is their role model.

Chaitanya Mahaprabhu
called a channa avatar because
he is hidden from Vishnu
worshippers.

Krishna protects the faith of demigod worshippers
then why will He not protect the faith of his own
devotees who are worshipping different facets of Him
only!

★ Krishna enjoys different flavours of worship. He
loves accepting all the moods of worship.

Atmarama verse

Chaitanya Mahaprabhu gave 18 explanations for the atmarama
verse to Sarvabhauma bhattacharya. And He gave completely
different 61 explanations of the same verse to Sanatan Goswami.

But what was the intended meaning of
Sukadeva Goswami when he spoke that
verse?

Atmarama
verse
SB 1.7.10

Multiple
meanings

kṛṣṇa-tulya bhāgavata — vibhu, sarvāśraya
prati-śloke prati-akṣare nānā artha kaya

CC Madhya 24.318

Different sampradayas develop attraction to a particular facet of the
Absolute Truth. The meanings nourishing their faith in that aspect is
revealed to the acharyas of that sampradaya. And the acharyas of
the other sampradayas are revealed different meanings.

★ Therefore, we should not base our faith on the cross
validation of other sampradayas.

2 types of vaishnava sampradaya

vicaratmika sampradaya

rasatmika sampradaya

Sri sampradaya,
madhva sampradaya

Gaudiya sampradaya

involved in debates to establish their supremacy

no desire to establish their superiority so never get involved in debates

had debates with mayavadis and also other vaishnava sampradayas

Let fruit speak for itself.
Let people taste it and accept it.

Gaudiya sampradaya- rasatmika sampradaya

Essence of our
sampradaya

ārādhya bhagavān vrajeśa-tanayas tad-dhāma vṛṇḍāvanam
ramya kaścid upāsanā vraja-vadhu-varga-vīrya kalpita
śrīmad-bhāgavatam amalaṁ purāṇam premā pum-artho mahān
śrī-caitanya mahāprabhor matam idaṁ tatradaṛaḥ na paraḥ

Srila Rupa Goswami, Srila Sanatan Goswami and
all our acharyas always stayed away from all
kinds of debates.

The literatures of our acharyas were never
written to prove our superiority to other
sampradayas.

All the works of our acharyas are written for gaudiya sampradaya devotees only.
Others who read and get attracted , they join the sampradaya.

ex: Gopala bhatta Goswami, Prabodhananda Saraswati, Baladeva Vidyabhusana -
all these acharyas were initially from different vaishnava sampradayas.

Only when the authenticity of our sampradaya was challenged, Srila Baladeva
Vidyabhusana had to debate and write a commentary on Vedanta Sutra. Further
he wrote a commentary on Gita condemning mayavada.

Laghu Bhagavatamrta

Removing the storyline from Brhad Bhagavatamrta becomes Laghu Bhagavatamrta.

Laghu Bhagavatamrta proves that Krishna is the avatari. He is svayam Bhagawan and the source of all avatars.

It was not written with that intention to prove the superiority of our sampradaya but still it serves that purpose.

When some devotees are challenged on the authority of our conclusions, in order to give a very systematic presentation which explains in a very convincing way, they use Laghu Bhagavatamrta.

But in general that is not our mood. We don't want to debate with others to establish our superiority.

Also we should not think that we can quote the statements of LBA and persuade other sampradaya followers to worship Krishna (because of the reasons discussed in the beginning).

Part 1: The sweetness of Krishna

Chapter 1:
Defining the forms of the Lord
svayaṁ-rūpa, vilāsa, svamsa, āveśa and prakāśa
Forms of the Lord

Every book starts with mangalacharana

granthera ārambhe kari 'maṅgalācaraṇa'
guru, vaiṣṇava, bhagavān, — tinerā smarāṇa

se maṅgalācaraṇa haya tri-vidha prakāra
vastu-nirdeśa, āśīrvāda, namaskāra

Vastu Nirdeśa
Sloka of LBA

Text 1

namas tasmai bhagavate
kṛṣṇāyākuṅṭha-medhase
yo dhatte sarva-bhūtānām
abhavāyośatīḥ kalāḥ

Paribhasha sutra
of LBA

similar to ŚB 10.87.46

I offer my obeisances to the Supreme Lord Krishna, who bestows the highest knowledge and who manifests His all-attractive personal expansions so that all living beings can achieve liberation.

Text 1 clearly establishes Krishna as the avatari. All others are expansions of Krishna.

ete cāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam

ŚB 1.3.28

Commentary of Srila Baladeva Vidyabhusana

1. First glorifies Bhagavan - Chaitanya Mahaprabhu.

2. Then glorifies Srila Rupa Goswami, who is like Guru to him.

3. He compares Srila Rupa goswami to :

Brhaspati (poetic
expertise)

Vyasadeva
(presentation of
truth)

Sukadeva (revealing
the meaning of
madhura rasa)

Explanation of the verse

namas tasmai bhagavate

The verse offers respects to the Lord known as bhagavān, who is endowed with six powers in full, as defined in the Vishnu Purana.

Bhagavān:

Bhaga: six powers

+

vān: eternally possesses these powers

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva
bhaga itī śaṅṅām ganā

Viṣṇu Purāṇa
6.5.47

1. complete control
2. complete influence
3. complete excellent qualities of body, mind and words
4. complete beauty or wealth
5. complete knowledge
6. complete detachment from worldly affairs

kṛṣṇāyākuṅṭha-medhase

kṛṣṇāya : the boy who drinks from the breast of Yashoda

akuṅṭha-medhase : the person who bestows unlimited knowledge or highest knowledge

proof for Krishna
being akuntha
medhase: SB 11.22.28

yo dhatte sarva-bhūtānām
abhavāyośatīḥ kalāḥ



His powers as bhagavān are inherent in him.

He reveals for the deliverance of all living beings his attractive forms known as svāmsa, kalā and vibhūti.

svamsa, kala, vibhuti : different expansions of Lord with the 60 qualities exhibited to different extent

They are his kala or expansions. So does it mean Krishna gets divided into multiple parts?

No. Krishna can not get divided into parts but at the same time he has expansions. Both the things can simultaneously exist in Krishna. (om pūrṇam adaḥ pūrṇam idaṁ...)

There is an appearance of his expanding into parts for particular reasons.

Prayers of the Vedas (SB Canto 10, chapter 87) was summarised by Nārada by composing the verse SB 10.87.46 which reveals perfectly that Krishna is the root of all things.

namas tasmai bhagavate
kṛṣṇāyāmala-kīrtaye
yo dhatte sarva-bhūtānām
abhavāyośatīḥ kalāḥ

Text 2

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

ŚB 11.5.32

Commentary of Srila Baladeva
Vidyabhusana

Establishes Chaitanya Mahaprabhu as an avatar of
Krishna.

Not wrong. Avatar is someone who descends and
Avatari can also descend. So Avatari can be Avatar
also.

Karabhājana yogi speaks this verse to King Nimi.

This verse was spoken to establish the
yuga-avatar of Kaliyuga.

Explanation of the verse

yajanti hi su-medhasaḥ

The intelligent men of Kali-yuga worship the Lord.

How do they worship?

yajñaiḥ saṅkīrtana-prāyair

They worship by the rules of arcana predominated by sankirtana.

What form of the Lord do they worship?

kṛṣṇa-varṇa

They worship the person who is Krishna in quality internally.

tviṣā akṛṣṇam

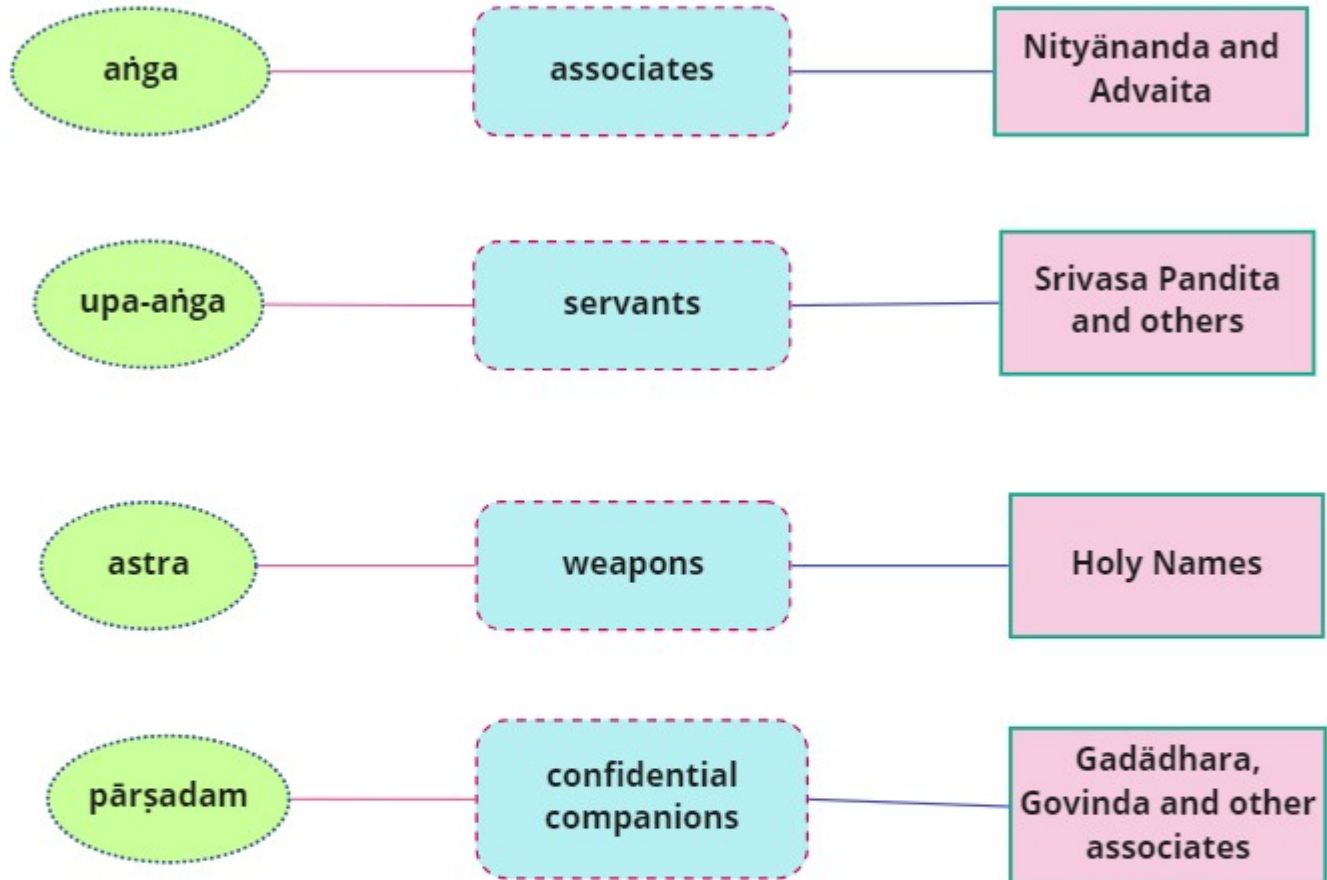
But his external form is not black.

śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ

akṛṣṇa or "not black" means "having a golden complexion"

(The white and red forms appeared in Satya and Treta-yugas.)

Along with whom does this person appear?



When does this avatar appear?

This avatāra appears only in the Kali-yuga of the twenty-eighth cycle of Vaivasvata Manu's reign in the Sveta-varāha-kalpa.

Why are the worshippers called intelligent?

Because they understand the meaning of statements such as:

channaḥ kalau yad
abhavas

ŚB 7.9.38

śuklo raktas tathā pīta

SB
10.8.13

kalāv api tathā śṛṇu

ŚB
11.5.31

Why is Lord described as channa?

because his form is covered by the complexion
of his beloved Rādhā

References of appearance of
Chaitanya Mahaprabhu come in

Brhad Naradiya Purana, Mundaka
upanishad 3.1.3, Svetasvatara upanishad

Text 3

May the soft sound of Mukunda's flute , nourished by the honey gliding from Krishna's lotus mouth continually increase my bliss.

In this verse, Srila Rupa Goswami shows exclusive attachment to the son of Nanda who plays flute.

And Krishna plays flute only in Vraja. He never plays flute in Mathura or Dwarka.

Text 4

May the names of Krishna, composed of the syllables hare krishna, emanating from the mouth of Sri Chaitanya and drowning the universe in prema, remain ever glorious.

Param vijayate Sri Krishna sankirtanam

Comparing the sound of flute coming from the mouth of Krishna to the Hare Krishna mantra coming from the mouth of Sri Chaitanya Mahaprabhu



This verse clearly proves Lord Chaitanya Mahaprabhu chanted Hare Krishna maha-mantra!

Why is Krishna's name glorified here?

1. since its power is revealed in Kali-yuga
2. since it was spread by the Lord himself as Chaitanya Mahāprabhu
3. since it yields the highest goal of human life
4. since it is non-different from Krishna

Only the primary names of the Lord can give prema- the highest goal of life. Primary names are those names which are associated with Lord's devotees and His pastimes as in Hare Krishna mantra and the song yashomati nandana...etc

Text 5

Brhad-bhāgavatāmṛta which was written by Sanātana Gosvāmi can be relished in an abbreviated form in this work.

Srila Rupa goswami glorifies his guru Sanatan Goswami here. He addresses him as Prabhupada.

What is the purpose of writing this work when Sanātana Gosvāmi has already written the Brhad-Bhagavatamṛta?

My endeavor is not useless because this work, being concise, is useful for the Vaishnavas who cannot access the Brhad bhāgavatāmṛta because of its length.

LBA presents the essential conclusions of BBA in abbreviated (sanksepa) form.

Text 6

There are two types of sweetness: arising from Krishna and arising from his devotee. First the sweetness arising from Krishna will be presented in this work for my friends.

Bhagavata+amrta = Book of nectar

2 types of nectar

Nectar from
Krishna

Nectar from the
devotee

Describing the form and qualities of the Lord and the form and qualities of his devotees is all included in the word bhāgavatāmṛta. Which is to be relished first?

According to Saunaka's advice, the sweetness of Krishna should be relished first and then the sweetness of the devotees will be relished.

SB 1.16.5-6

Text 7

Among all the types of proof , I have accepted the chief one, scripture (śabda), while vehemently rejecting indulgence in logic.

Commentary of Srila Baladeva
Vidyabhusana

Which proofs have you accepted
for proving your thesis?

śabda pramana

I have refrained from logic or
pratyaksa based anumana.

śabda here means śrutis or Vedas and the smṛtis which
follow after them

Scholars have described eight types of proof :

1. pratyakṣa
2. anumāna
3. upamāna
4. śabda
5. arthāpatti
6. anupalabdhi
7. sambhava
8. aitihya

elaborately
described in Tattva
sandarbhā by Srila
Jiva Goswami

Pratyakṣa

information received from the senses

“I see the jar with my eyes.”

And so the jar exists.

Anumāna

conclusion based on poorva pratyakṣa

I see some smoke there. I have always seen
smoke connected with fire. So there must
be fire in the mountain.

“because there is smoke, there is fire”

upamāna

a conclusion reached by knowledge of similarity

Someone explains that a gavaya is similar to a cow. On seeing a cow-like animal in the forest, the person says "this cowlike animal is a gavaya."

śabda

statements from trustworthy persons

"On the bank of the river there are five tāla trees." Because of that statement, there will be acquisition of knowledge.

For us, trustworthy persons mean shastras only

arthāpatti

presuming something as a cause in order to explain a known condition

(presumptive testimony)

"He does not eat in the day but still he is fat. Therefore presumably he must eat at night."

anupalabdhi

awareness of non- existence of an object
based on non-cognition

One accepts that a pot does not exist at a
certain place by not seeing the pot on the
ground

similar to pratyaksha - I don't see the pot so it
doesn't exist.

sambhava

awareness of inclusion

where there is a hundred objects, ten is
included

aitihya

well-known traditional sayings

People say that there is a yakṣa living
in that banyan tree



These 8 pramanas can be condensed into 3 :

pratyakṣa, anumāna and śabda



upamāna is based on all 3 :pratyakṣa, anumāna and śabda
(hearing from a trustworthy person)

- The fact of knowing a gavaya arises from seeing the animal similar to a cow (pratyakṣa).
- Connecting the definition "a gavaya is similar to a cow" with the observed animal is anumāna.
- The statement "A gavaya is like a cow" is śabda, trustworthy testimony.



We accept three proofs : pratyakṣa, anumāna and śabda.

At the stage of sadhana, we give most importance to śabda pramana.

But we also accept pratyakṣa and anumana.

pratyakṣhāvagamaṁ (Bg. 9.2)

We don't reject the experience of our spiritual practices.

The most powerful pramana is pratyaksha

śabda pramana needs support of pratyaksha pramana

How does one develop faith in śabda pramana?

Case one:
When one is a materialist and does not have faith in śabda pramana (faith in bhakti shastras)

By accumulation of ajnata sukriti - which one develops by favourable experience. And favourable experience is experienced through senses (pratyaksha).

Therefore, for faith in śabda, to develop, it needs pratyaksha.

How does that faith (in śabda) sustain?

Case two:
A vaidhi sadhaka

We experience result (pratyaksha) when we carefully follow the sastric injunctions.

If śabda never translates into pratyaksha, faith in śabda will become weak.

vaidha-bhakty-adhikārī tu bhāvāvirbhavanāvadhi atra śāstraṁ tathā tarkam anukūlam apekṣate (BRS 1.2.293)

Case three:
When one attains perfection by attaining bhava or raganuga bhakti

For a vaidhi-bhakta, he should consider śabda or shastra yukti to be very anukula till he attains bhava.

Why? Because at the stage of bhava, one is driven by pratyaksha. He has started experiencing spiritual emotions.

Sabda is needed only till we gain pratyaksha - the divine experience.

A materialist and a perfected spiritualist :

Both are totally dependent on pratyaksha.

Only sadhakas need help of śabda pramana.

pratyakṣa, anumāna and śabda (when śabda refers to statement from trustworthy humans and not shastras)

These are accepted as proofs in relation to knowing objects of this world.

These proofs are not to know objects of the spiritual world.

Because these proofs are subject to faults in the observer such as:

bhrama, pramāda, vipralipsā and karaṇāpātava

★ Therefore, statements not uttered by humans (śāstra) are the proof of spiritual truths.

★ Such statements are contained in the Vedas, their angas, Purānas and itihāsa.

The Rg, Yajur, Sāma and Atharva Vedas, the itihāsas and Purānas emanated from the breathing of the Lord. (Bṛhadāranyaka Upanishad 4.4.10)

Text 8

That is because the greatest sages have accepted śabda as the ultimate proof, while showing the place of logic, as shown in the statement śāstra-yonitvāt : logic is not the means of knowing the Lord, because knowledge of the Lord is produced from scripture.

Why have I accepted the śabda pramana?

Because great rishis have accepted śabda pramana as the topmost proof.

Even vedanta sutras establish śabda as the ultimate pramana

Vedanta sutras are a logical presentation (nyaya-darshan) but even in that superiority of śabda pramana is established.

One of the sutras is
śāstra-yonitvāt : knowledge of the Lord is produced from scripture

Commentary by Srila Baladeva Vidyabhusana

Reasoning of Vaiśeṣikas:

'All desires of men are not fulfilled. This implies there is a Supreme Lord and we must worship him for he can bestow what we desire and remove our miseries.'

This argument is valid but the problem is this is the only reason they give why we should worship Lord which is purely based on pratyaksha based anumana.

If someone worships the Lord for getting their desires fulfilled but if their desires are not fulfilled then will they reject the worship of the Lord??

How can anumana help to know the form of the Lord?! That can just be known through sabda...

Therefore, should we give up anumāna because of the Vaisesikas' speculation about the Lord and accept only sabda?

Yes. We are followers of Vyasa and we accept his opinion. We have no fear of rejecting what is contrary to his opinion.

He writes vedanta sutras which say śāstra-yonitvāt.

śāstra-yonitvāt: the source of knowledge is śāstra

śāstras : Upanishads, Bhagavad-gita, Srimad Bhagavatam

Yoni : "producing knowledge

vāt : causality - '**Because**' shastras say...

Also confirmed in Satyayana upanishad:

I ask the person who knows the Vedas. One who does not know the Vedas cannot know the Lord.

Text 9

Moreover from the statement tarkāpratiṣṭhānādapi : logic is insubstantial , the sages have clearly shown disregard for tarka.

tarka - anuman or logic based on pratyaksha

There is a scriptural reference to mantavyah: the Lord is to be known by mantavyah. And mantavyah means logic or anuman.

"If he accepts the śruti statement mantavyah, then Vyāsa must also accept anumāna."

Aatmavare drashtvyah shrotvyah
mantvyah nidhiadhyasitavyah
(Bṛhadāraṇyaka Upanishad 4.4.5)

There is no stability in logic because of the great variety of men's intelligence. Therefore it is not possible to discern the highest truth or God by logic.

O dear Naciketa, do not destroy your intelligence suitable for worshipping the Lord by logic (Katha Upanishad 2.9)

Then what is the function of saying mantavyah (one should use logic)?

Logic following the conclusion of the scriptures can be accepted but dry logic should be avoided.

purvapara-virodhena
ko 'rtho 'trabhimato bhavet
ity adyam uhanam tarkah
sushka-tarkam vivarjayet

(Srila Jiva Goswami quotes this in his commentary to
Bhakti Rasamrita Sindhu)

What does logic of the scriptures mean?

One should understand:

1. What was spoken before?
2. What was spoken later?
3. What was the context?
4. Who spoke to whom?
5. What is the mood in which particular statement was made :
whether it was spoken as an instruction or it was spoken jokingly or in sarcasm?

Based on all these, one should do manthan and come to an understanding.

Text 10

One by one, the various forms will be described in order to declare the supreme form of Krishna among all the forms because of its attractiveness in various aspects.

means of gaining knowledge : sabda

object of worship revealed by that means: Krishna and other forms of Him

What is the nature and subject matter of this book?

Subject matter: To declare the supremacy of the form of Vraja Krishna.

Nature: By gradually speaking about the nature of forms of other expansions and incarnations of Krishna.

siddhāntatas tv abhede'pi śrīśa-kṛṣṇa-svarūpayoḥ |
rasenotkṛṣyate kṛṣṇa-rūpam eṣā rasa-sthitiḥ || BRS 1.2.59 ||

Although in principle there is no difference between Lord Krishna and Lord Narayana, yet from the view of rasa the nature and form of Sri Krishna is unparalleled.

Text 11

Krishna appears in three forms in his abodes beyond the material world :

svayam-rūpa (essential form),

tad-ekātma-rūpa (forms which are non-different from it) and

āveśa-rūpa (empowered forms).

How can the Lord have innumerable forms when

1. śruti says: he is one without a second. (Chāndogya Upanishad 6.2.1)

2. smṛti says : he is one indivisible truth? (SB 1.2.11)

Krishna can manifest many forms through his acintya-śakti, without giving up one form.

Krishna living in one place pervades everywhere; though one, he manifests many forms.

Gopāla-tāpani Upanishad

ekāneka-svarūpāya: the Lord has one and many forms.

Vishnu Purāna 1.2.3

Men with pure intelligence worship You as the one Supreme Lord manifesting in multiple forms (bahu-mūrty-ekamūrtikam).

ŚB 10.40.7

vadanti tat tattva-vidas tattvaṃ yaj jñānam advayam brahmeti paramātmēti bhagavān iti śabdyate

ŚB 1.2.11

He is like the vaidūrya stone which changes its color or is like a transcendental actor.

Text 12

ananyāpekṣi yad rūpaṁ **svayaṁ-rūpaḥ** sa ucyate

That form which is not dependent on others is called the svayaṁ-rūpa.

That form of Krishna which is self-manifesting and is ananyāpekṣi (not dependent on others for its appearance) is called svayaṁ-rūpa.

Proof for this definition of svayam-rupa

gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

ŚB
10.44.14

The form of Krishna is self-perfect, ananya-siddham.

The definition of svayam-rūpa or ananya-siddha seems to distinguish the form and qualities of the Lord from himself.

But viśeṣa, or apparent difference is implied rather than actual difference.

Text
13

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

Call Abhay.

It means : call the person named Abhay
(conventional meaning)

Doesn't mean : call fearlessness (etymological
meaning)

Rule : conventional meaning overrides
etymology

Therefore, the conventional meaning of Krishna, the
son of Yasodā, is taken.

conventional meaning of word Krishna : the supreme
brahman in the form of Yashodā's son, having the
complexion of a tamāla tree

author of
Nāma-kaumudi

īśvaraḥ and parama : describe Krishna, indicating that he is not dependent on any one else.

sat : refers to his beauty, for his body is composed of exceedingly attractive limbs.

sac-cid-ānanda-vigraha : He has a form which is knowledge (cid) and which is bliss.

Anādir : “one who is not accepted to be under anyone’s control.”
He is viewed as such by the Yadus in Dvārakā.

Ādi: “he who is accepted as controlled by others,”
and refers to his existence in Vraja.

Govinda : indicates his pastime of herding the cows.

- Sat does not mean all-pervading.
- Anādi should not be taken to mean “without beginning or cause”.
- Ādi should not be taken to mean “the head of others”.

Because these meanings are covered in the phrase sarva-kāraṇa-kāraṇam.

sarva-kāraṇa-kāraṇam : indicates the pastime of ruling infinite universes performed by Krishna’s svāmsa purusāvatāra, Mahāviṣṇu.

In Bhagavad gita, Krishna uses the word aham, mama etc in many verses even when the verse is talking about his expansions and not personally him.

mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram...

Who supervises prakṛiti? Kāraṇodakaśāyī Viṣṇu.

sarvasya cāhaṁ ḥṛdi sanniviṣṭo...

Who is situated in everyone’s heart? Kṣīrodakaśāyī Viṣṇu

Unless Kāraṇodakaśāyī and Kṣīrodakaśāyī Vishnus, these forms, did not belong to Krishna, how could Krishna say these verses!

The avatari can say aham, mama etc while addressing the avataras because they are his avataras.

Since Mahavishnu belongs to Krishna, Krishna can say srishti-leela to be his pastime.

Ex: Owner of Ford company says, 'Look at my latest creation.' And he shows his new car. But he might have never even stepped into the manufacturing unit. But still we accept that car to be creation of Mr. Ford.

Text 14

That form which is non-different from the svayam-rūpa but appears to be different because of differing shape, activities etc., is called tad-ekātma-rūpa. That tad-ekātma-rūpa has two forms: vilāsa and svāmśa.

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 vilāsa 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-rūpa
- 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 svāmśa. 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 āveśa 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 svayaṁ-rūpa, tad-ekātma-rūpa (vilāsa and svāmśa) and āveśa.

Text 20

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

There are prakāśa form of Vraja Krishna and also prakāśa 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 prakāśa are not included among the vilāsa or svāmśa 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 prakāśa.

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 prakāśa.

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 prakāśa 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 prakāśa 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.

krсна-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 the spiritual world:

svayaṁ-rūpa (essential form)

tad-ekātma-rūpa (forms which are non different from original form)

āveśa rūpa (empowered forms)

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

Non-different but appears to differ by form, activities etc.

Exalted jivas empowered by the Lord.

Ex: Narada, 4 Kumaras etc

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

vilāsa

svāṁśa

performs different pastimes, very slightly less in qualities

Similar to vilasa forms but manifest fewer powers than them

Narayana is vilasa form of Krishna.
Vasudeva is vilasa form of Narayan.
Bharat is vilasa form of Lord Rama.

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

prakāśa 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.

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

Dwarka Krishna expanding himself to be with different queens simultaneously.

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