

Bhakti Sangha Bhagavatam Class

6.3.17

Verse, Translation and Purport

|| 6.3.17 ||

tasyātma-tantrasya harer adhīśituḥ
parasya māyādhipater mahātmanah
prāyeṇa dūtā iha vai manoharāś
caranti tad-rūpa-guṇa-svabhāvāḥ

The Supreme Personality of Godhead is self-sufficient and fully independent. He is the master of everyone and everything, including the illusory energy. He has His form, qualities and features; and similarly His order carriers, the Vaiṣṇavas, who are very beautiful, possess bodily features, transcendental qualities and a transcendental nature almost like His. They always wander within this world with full independence.

Srila Prabhupada's Purport

Yamarāja was describing the Supreme Personality of Godhead, the supreme controller, but the order carriers of Yamarāja were very eager to know about the Viṣṇudūtas, who had defeated them in their encounter with Ajāmila.

Yamarāja therefore stated that the Viṣṇudūtas resemble the Supreme Personality of Godhead in their bodily features, transcendental qualities and nature.

In other words, the Viṣṇudūtas, or Vaiṣṇavas, are almost as qualified as the Supreme Lord.

Yamarāja informed the Yamadūtas that the Viṣṇudūtas are no less powerful than Lord Viṣṇu.

Since Viṣṇu is above Yamarāja, the Viṣṇudūtas are above the Yamadūtas.

Persons protected by the Viṣṇudūtas, therefore, cannot be touched by the Yamadūtas.

Discussion

Theme - I

Recap of the Chapter till now!!!

Part-I

Yamadūtas' questions about the
Supreme controller

(SB 6.3.1-10)

Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.1 ||

śrī-rājovāca

niśamya devaḥ sva-bhaṭopavarṇitam
pratyāha kiṁ tān api dharmarājaḥ
evam hatājño vihatān murārer
naideśikair yasya vaśe jano 'yam

The King said: Hearing the statements of his servants (**niśamya sva-bhaṭa upavarṇitam**) who were obstructed by the order bearers of Viṣṇu (**murāreh naideśikaih vihatān**), who controls the world (**yasya vaśe ayam janah**), what did Yamarāja (**kiṁ devaḥ dharmarājaḥ**), whose orders were thwarted (**evam hata ājñah**), say to his servants (**tān pratyāha**)?

Though Yama was disrespected by the servants of Viṣṇu and his own servants, he did not become angry but rather repented that he had not taught his servants about Viṣṇu.

Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.2 ||

yamasya devasya na daṇḍa-bhaṅgaḥ
kutaścanarṣe śruta-pūrva āsīt
etan mune vṛścati loka-saṁśayaṁ
na hi tvad-anya iti me viniścitam

O sage (**rṣe**)! Previously it has not been heard from anyone (**na kutaścana śruta-pūrva āsīt**) that the punishment of Yama can be avoided (**yamasya devasya daṇḍa-bhaṅgaḥ**). I have concluded that (**me viniścitam**), other than you (**tvad-anya**), no one can eradicate this doubt (**vṛścati etad loka-saṁśayaṁ**).

Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.3 ||

śrī-śuka uvāca

bhagavat-puruṣai rājan
yāmyāḥ pratihatodyamāḥ
patim vijñāpayām āsur
yamaṁ saṁyamanī-patim

Śukadeva said: O King (**rājan**)! Their efforts thwarted (**pratihata udyamāḥ**) by the servants of the Lord (**bhagavat-puruṣaih**), the servants of Yama (**yāmyāḥ**) informed their master (**patim vijñāpayām āsuh**), the lord of Saṁyamanī (**yamaṁ saṁyamanī-patim**).

Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.4 ||

yamadūtā ūcuḥ
kati santīha śāstāro
jīva-lokasya vai prabho
trai-vidhyaṁ kurvataḥ karma
phalābhivyakti-hetavaḥ

The servants of Yama said: O master (**prabho**)! How many controllers of the jīvas (**kati jīva-lokasya śāstārah**) are there in this world (**iha santi**), who are causes of manifesting results (**phala abhivyakti-hetavaḥ**) for action for the jīvas (**karma**) performing action in the three guṇas (**trai-vidhyaṁ kurvataḥ**)?

“Though we defeat all others in the world, we have suffered defeat from the four persons with four arms.

After punishing them, we will then bring Ajāmila to hell.

If we cannot do so, we are servants of a fire fly. After this, we can no longer serve.”

Thinking in this way internally, with choked syllables, they then challenged Yamarāja.

Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.5 ||

yadi syur bahavo loke
śāstāro daṇḍa-dhāriṇaḥ
kasya syātām na vā kasya
mṛtyuś cāmṛtam eva vā

If there are (**yadi syuh**) many controllers (**bahavo loke śāstārah**) who will carry out the punishment (**daṇḍa-dhāriṇaḥ**), then who will award (**kasya syātām**) results for sin and piety (**mṛtyuh ca amṛtam**) and who will not (**na vā kasya**)?

“If there are many controllers, what is the problem?”

There are two results for action: hell (mṛtyuḥ) and heaven (amṛtam).

Among all the rulers who desire to give these two results, which one will award these results?

If there is disagreement, then no one will award results (since opposite results must be awarded).

If somehow there is agreement, there will be no question of who awards the results, but all will award results since they are all in agreement.

But then again there is a problem (since the award cannot be given many times).

Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.6 ||

kintu śāstr̥-bahutve syād
bahūnām iha karminām
śāstr̥tvam upacāro hi
yathā maṇḍala-vartinām

For managing many people performing actions (**bahūnām iha karminām**), there may be many rulers (**śāstr̥-bahutve syād**). However, their sense of control is metaphorical (**śāstr̥tvam upacārah hi**), like the control of district leaders in comparison to the control of a king (**yathā maṇḍala-vartinām**).

“Let there be many rules for handling many people performing actions. There is no fault in that.”

Among all the controllers their sense of being the chief controller is metaphorical.

For example the controlling power of the regional leaders (maṇḍala-vartinām) is metaphorical, since they do not have independence.

Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.7 ||

atas tvam eko bhūtānām
seśvarāṇām adhīśvaraḥ
śāstā daṇḍa-dharo nṛṇām
śubhāśubha-vivecanaḥ

You (**tvam**) are the one controller (**ekah adhīśvaraḥ**) and punisher (**śāstā daṇḍa-dharah**) of all living beings (**bhūtānām**) including the devatās (**sa īśvarāṇām**). You alone decide the happiness and distress (**śubha aśubha-vivecanaḥ**) of all humans (**nṛṇām**).

Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.8 ||

tasya te vihito daṇḍo
na loke vartate 'dhunā
caturbhir adbhutaiḥ siddhair
ājñā te vipralambhitā

But now the punishment ordained by you (**te vihito daṇḍah**) no longer exists in this world (**na adhunā loke vartate**). Your order has been thwarted (**te ājñā vipralambhitā**) by four astonishing, perfect beings (**caturbhiḥ adbhutaiḥ siddhaiḥ**).

Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.9 ||

nīyamānam tavādeśād
asmābhir yātanā-grhān
vyāmocayan pātakinaṁ
chittvā pāśān prasahya te

Those persons (**te**) forcibly cut the knots of the ropes (**chittvā pāśān prasahya**) and freed the sinful person (**pātakinaṁ vyāmocayan**) we were bringing (**asmābhir nīyamānam**) to hell (**yātanā-grhān**) in pursuance of your order (**tava ādeśād**).

Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.10 ||

tāms te veditum icchāmo
yadi no manyase kṣamam
nārāyaṇety abhihite
mā bhair ity āyayur drutam

If you think it beneficial for us (**yadi manyase nah kṣamam**), we would like to know (**veditum icchāmah**) about these persons (**tān**). When Ajāmila cried out “Nārāyaṇa” (**nārāyaṇā ity abhihite**) they quickly came (**āyayur drutam**) and said “Do not fear.” (**mā bhair ity**)

Part-II

**Yamaraja explains the position of
supreme controller, Devotees &
Bhagavata dharma**

(SB 6.3.11-21)

Yamaraja explains the position of supreme controller, Devotees & Bhagavata dharma (6.3.11-21)

|| 6.3.11 ||

iti devaḥ sa āpr̥ṣṭaḥ
prajā-saṁyamano yamaḥ
prītaḥ sva-dūtān pratyāha
smaran pādāmbujaṁ hareḥ

Thus being questioned (**iti āpr̥ṣṭaḥ**), Yamarāja (**sah devaḥ yamaḥ**), the controller of the living entities (**prajā-saṁyamanaḥ**), was very pleased (**prītaḥ**) and replied to his order carriers (**sva-dūtān pratyāha**) while remembering the lotus feet of the Lord (**hareḥ pādāmbujaṁ smaran**).

Yamaraja explains the position of supreme controller, Devotees & Bhagavata dharma (6.3.11-21)

|| 6.3.12 ||

yama uvāca

paro mad-anyo jagatas tasthuṣaś ca
otam protam paṭavad yatra viśvam
yad-amśato 'sya sthiti-janma-nāśā
nasy otavad yasya vaśe ca lokah

Yamarāja said: There is a Lord of all moving and non-moving beings (**jagatas tasthuṣaś ca**) superior to me (**paro mad-anyah**), whose portions (**yad-amśatah**) create, maintain and destroy this universe (**asya sthiti-janma-nāśā**), in whom (**yatra**) this universe exists (**viśvam**) like cloth with interwoven threads (**otam protam paṭavad**), and by whom all people are controlled (**yasya vaśe ca lokah**) like oxen tied by the nose (**nasy otavad**).

You are great offenders! What nonsense you are speaking! Hear the truth.

There is a controller superior to me, though you think I am the controller.

He is superior to all the devatās as well.

I am the lord only of those who moving beings who commit sin.

But I am his servant. He is the Lord of all of us.

Who is he?

Within him exists the universe, like a cloth with threads woven lengthwise and crosswise.

From his expansions, Viṣṇu, Śiva and Brahmā, arise creation, maintenance and destruction.

All exist under his control like a bull with a rope in his nose.

Yamaraja explains the position of supreme controller, Devotees &
Bhagavata dharma (6.3.11-21)

|| 6.3.13 ||

yo nāmabhir vāci janam nijāyām
badhnāti tantryām iva dāmabhir gāḥ
yasmai balim ta ime nāma-karma-
nibandha-baddhāś cakitā vahanti

As one ties up bulls by a rope (**dāmabhir gāḥ iva**), the Lord (**yah**) binds people (**janam badhnāti**) to the words of the Vedas (**nāmabhir vāci**) emanating from himself (**nijāyām**). All the people (**ta ime**), bound by the chains of names and actions (**nāma-karma-nibandha-baddhāh**), offer tribute to the Lord (**yasmai balim vahanti**) in fear (**cakitā**).

All people are bound by the chains of names such as brāhmaṇa and actions such as sacrifice.

Yamaraja explains the position of supreme controller, Devotees & Bhagavata dharma (6.3.11-21)

|| 6.3.14-15 ||

aham mahendro nirṛtiḥ pracetāḥ somo 'gnir īśaḥ pavano viriñciḥ
āditya-viśve vasavo 'tha sādhyā marud-gaṇā rudra-gaṇāḥ sasiddhāḥ

anye ca ye viśva-sṛjo 'mareśā bhṛgv-ādayo 'sprṣṭa-rajas-tamaskāḥ
yasyehitaṁ na viduḥ sprṣṭa-māyāḥ sattva-pradhānā api kim tato 'nye

I, Yamarāja, Indra, Nirṛti, Varuṇa (**aham mahendro nirṛtiḥ pracetāḥ**), Candra, Agni, Lord Śiva, Vāyu, Lord Brahmā (**somo agniḥ īśaḥ pavano viriñciḥ**), Sūrya, the Viśvadevas, the eight Vasus, the Sādhyas (**āditya-viśve vasavo atha sādhyā**), the Maruts, the Rudras, the Siddhas (**marud-gaṇā rudra-gaṇāḥ sa siddhāḥ**), Marīci and the other great sages engaged in maintaining the affairs of the universe (**anye ca ye viśva-sṛjah**), as well as the best of the devatās headed by Bṛhaspati (**amareśā**), and the great sages headed by Bhṛgu (**bhṛgv-ādayah**), all certainly freed from the influence of passion and ignorance (**asprṣṭa-rajas-tamaskāḥ**), though situated in the mode of goodness (**sattva-pradhānā api**), cannot understand the activities of the Supreme Lord (**yasya īhitaṁ na viduḥ**), since we are touched by māyā (**sprṣṭa-māyāḥ**). What, then, is to be said of others (**kim tato anye**)?

The Lord is not only superior to me, but he is superior to everyone including Brahmā.

Though we know everything, we do not know when or what the Lord will do.

Īhitam means “what he wants to do.”

Thus it is said:

na hy asya karhicid rājan
pumān veda vidhitsitam |
yad vijijñāsayā yuktā
muhyanti kavayo'pi hi ||

O King! No one can understand the plan of Kṛṣṇa because even those engaged in reasoning and scripture are bewildered by that inquiry. **SB 1.9.16**

Though we are not influenced by rajas and tamas we are touched by sattva, which is also māyā.

Yamaraja explains the position of supreme controller, Devotees & Bhagavata dharma (6.3.11-21)

|| 6.3.16 ||

yam vai na gobhir manasāsubhir vā
hrdā girā vāsu-bhṛto vicakṣate
ātmānam antar-hṛdi santam ātmanām
cakṣur yathāivākṛtayas tataḥ param

As forms cannot know the eye (**yathā ākṛtayas cakṣuh na vicakṣate**), the living entities (**asu-bhṛtaḥ**) cannot know (**na vicakṣate**) the Supreme Lord (**yam ātmānam**), who is situated as the Supersoul in everyone's heart (**ātmanām antar-hṛdi santam**), by the knowledge senses (**gobhiḥ**), by the mind (**manasā**), by the action senses (**asubhiḥ**), by consciousness without thought (**hrdā**), or by words (**girā vā**).

We cannot know him because he is beyond sense perception.

Gobhiḥ means the knowledge senses, manasā means by thoughts, a-subhiḥ means by the action senses.

Hṛdā means by consciousness without thought (nirvikalpa).

One does not know him by these means.

He is the one soul situated in all souls.

Similarly forms (ākṛtayaḥ) cannot know the eye.

The revealer is superior to the forms (ākṛtayaḥ) it reveals.

Yamaraja explains the position of supreme controller, Devotees &
Bhagavata dharma (6.3.11-21)

|| 6.3.17 ||

tasyātma-tantrasya harer adhīsituh
parasya māyādhipater mahātmanah
prāyeṇa dūtā iha vai manoharās
caranti tad-rūpa-guṇa-svabhāvāḥ

The very attractive servants (**prāyeṇa manoharāḥ dūtā**) of the independent Supreme Lord (**tasya ātma-tantrasya hareh adhīsituh**), the supreme soul (**mahātmanah**), the master of material energy (**māyā adhipateh**), having natures, qualities and forms similar to the Lord's (**tad-rūpa-guṇa-svabhāvāḥ**), move about this world (**iha vai caranti**).

“Let the Supreme Lord be. We will not ask about him. Who are those persons who scolded us and protected the sinner?”

Prāyena mahoharāḥ means “very attractive.”

This implies that the servants of Yama are not attractive.

Theme - II

Establishing the Superiority of
Krsna following in the Footsteps of
Yamaraja!!!

First Challenge:

Kṛṣṇa is an avatāra of the brother of
Nara, or that he is an avatāra of
Vāmana

Text-1

atha kṛṣṇo nara-bhrātur avatāra iti kvacit |
upendrasyeti ca kvāpi bhāty asau nātikovidām

Some say (**atha kvacit**) that Kṛṣṇa is an avatāra of the brother of Nara (**kṛṣṇo nara-bhrātur avatāra iti**), or that he is an avatāra of Vāmana (**upendrasya iti ca kvāpi**). He appears in this way (**asau bhāty**) to those who do not know the conclusion of the scriptures (**na ati kovidām**).

The author has shown that Kṛṣṇa is the svayam-rūpa and Nārāyaṇa and others are his vilāsa forms.

However, adherents of Viṣṇu cannot tolerate this and present arguments against it.

The author presents and defeats these arguments.

Some say that Kṛṣṇa is an avatāra of the brother of Nara—the avatāra of the Lord of Badarī (Nārāyaṇa).

Purva-Paksa proofs for Krsna being
an Avatara of Narayana (of Nara-
Narayana)

Text-2

yathā skānde –

dharma-putrau harer aṁśau nara-nārāyaṇābhidhau |
candra-vaṁśam anu prāpya jātau kṛṣṇārjunāv ubhau

Skanda Purāṇa says:

The portions of the Lord (**harer aṁśau**) Nara and Nārāyaṇa (**nara-nārāyaṇa abhidhau**), sons of King Dharma (**dharma-putrau**), accepted birth in the dynasty of the moon (**candra-vaṁśam anu prāpya**) and became Kṛṣṇa and Arjuna (**jātau kṛṣṇārjunāv ubhau**).

Text-3

śrī-caturthe ca –
tāv imau vai bhagavato harer aṁśāv ihāgatau |
bhāra-vyayāya ca bhuvaḥ kṛṣṇau yadu-kurūdvahau

In the Fourth Canto it is said:

That Nara-Nārāyaṇa Ṛṣi (**tāv imau vai**), who is a partial expansion of Kṣīrodakaśāyī (**bhagavato harer aṁśāv**), has now appeared on earth (**iha āgatau**) in the dynasties of Yadu and Kuru (**yadu-kurūdvahau**), in the forms of Kṛṣṇa and Arjuna respectively (**kṛṣṇau**), to mitigate the burden of the world (**bhāra-vyayāya ca bhuvaḥ**). SB 4.1.59

Purva-Paksa proofs for Krsna being
an *Avatara* of Vamana

Text-5

upendrāvatāratvam ca yathā harivaṁśe śakra-vacane –
aindraṁ vaiṣṇavam asyaiva
mune bhāgam ahaṁ dadau |
yavīyāṁsam ahaṁ premnā
kṛṣṇaṁ paśyāmi nārada

Indra speaks (**yathā śakra-vacane**) in the Hari-vaṁśa (**harivaṁśe**) of Kṛṣṇa being an avatāra of Vāmana (**upendra avatāratvam**):

O sage (**mune**)! I gave (**ahaṁ dadau**) this share of sacrifice (**asyaiva bhāgam**) previously to Viṣṇu (**aindraṁ vaiṣṇavam**). O Nārada (**nārada**)! Now I am seeing (**ahaṁ premnā paśyāmi**) Kṛṣṇa (**kṛṣṇaṁ**) as my younger brother Vāmana (**yavīyāṁsam**). Hari-vaṁśa 2.70.34

This is a statement of Indra, concerning the pārijāta incident.

I have given that portion of sacrifice made by me, Indra, for Viṣṇu to Kṛṣṇa.

As a great favor I have given. I do not hate him even though he has acted against me.

Out of prema I see Kṛṣṇa as Vāmana, as a younger brother.

Because the pārijāta is a heavenly tree, I should not give it to him because he resides on the earth planet.

Refutation of the Purva-Paksa Arguments

Text-6

**tad etad ubhayatvam na bhavet kṛṣṇe virodhataḥ |
amśatvam hi tayor uktam parāvasthatvam asya tu**

It is contradictory (**virodhataḥ**) to say that Kṛṣṇa (**kṛṣṇe**) is the expansion of Nara-Nārāyaṇa and Vāmana (**tad etad ubhayatvam**). Actually it has already been stated (**uktam**) that Nārāyaṇa and Vāmana are expansions of Kṛṣṇa (**tayor amśatvam hi**) and Kṛṣṇa is in a supreme position (**asya parāvasthatvam**).

Text-7

nara-bhrātur ihāmśatvaṁ ete cāmśeti vakṣyate |
upendrasya tathātvam ca harivaṁśe 'pi drśyate

Ete cāmśa kalā puṁṣa (**ete cāmśeti**) shows (**vakṣyate**) that Nārāyaṇa and Vāmana (**nara-bhrātur upendrasya**) are portions of Kṛṣṇa (**iha amśatvaṁ**). This is also seen in Hari-vaṁśa (**tathātvam ca harivaṁśe 'pi drśyate**).

Text-8

tathā hi devarṣi-vacanam –
adityā tapasā viṣṇur mahātmārādhitaḥ purā |
vareṇa cchanditā tena parituṣṭena cāditih |
tayoktas tvādr̥śam putram icchāmīti surottama

Thus Nārada said:

Previously (**purā**) Aditi did penance (**adityā tapasā**) to worship Viṣṇu (**viṣṇur mahātmā arādhitaḥ**). Viṣṇu was very satisfied (**parituṣṭena cāditih**) and offered her a boon (**vareṇa cchanditā tena**). O Indra (**surottama**)! She requested (**tayoktas**) to have a son like the Lord (**tvādr̥śam putram icchāmi iti**). Hari-varṇā 2.71.21-23

Text-9

tenoktaṁ bhuvane nāsti
mat-samaḥ puruṣo 'paraḥ |
amśena tu bhaviṣyāmi
putraḥ khalv aham eva te

Viṣṇu said (**tena uktam**), “There is no one on earth (**aparaḥ puruṣaḥ bhuvane nāsti**) who is equal to me (**mat-samaḥ**). I will become your son (Vāmana) (**aham eva khalu te putraḥ bhaviṣyāmi**) as an amśa or part (**amśena**).”

The statement of Nārada, being stronger than the previous statement of Indra, defeats the truth of the previous statement that Kṛṣṇa is an expansion of Vāmana.

Text-10

atha kṛṣṇe parāvastha-bhāvo 'gre vakṣyate sphuṭam |
parāvasthaś ca sampūrṇāvasthaḥ śāstre prakīrtitaḥ ||
tasmād-amśatvam evāsyā viruddham sphuṭam īkṣate

The supreme position (parāvastha) of Kṛṣṇa (**atha kṛṣṇe parāvastha-bhāvo**) will be explained later (**agre vakṣyate sphuṭam**). That supreme position (**parāvasthaś**) and perfect position (**ca sampūrṇāvasthaḥ**) is glorified in the scriptures (**śāstre prakīrtitaḥ**). Thus, because Kṛṣṇa is parāvastha (**tasmād**), it is clearly seen (**sphuṭam īkṣate**) that Kṛṣṇa being an amśa of Nārāyaṇa or Vāmana (**asya amśatvam**) is contradictory (**viruddham**).

If the conclusions are so clear, then
how would you explain the
statements establishing Krsna to be
an expansion of Narayana and
Vamana?

Text-11

arthagaty antaram teṣām vacanānām ca dṛśyate

The alternative sense (**arthagaty antaram**) of those statements (**teṣām vacanānām**) should also be noted (**ca dṛśyate**).

Though there are many statements to show that Kṛṣṇa is parāvastha, the author gives an alternate meaning to the verses quoted above in order to negate the apparent meaning of those verses.

Text-12 - Refutation of Text-2

tatra dharma-putrāv ity ādau kārīkā –
nara-nārāyaṇau prāpyety
ātma-sātkṛtya tau svayam |
kṛṣṇārjunau candra-vaṁśam
anu prakāṣatām gatau

On the first statement (**tatra dharma-putrāv ity ādau**) there is this explanatory verse (**kārīkā**): Then Kṛṣṇa and Arjuna (**kṛṣṇārjunau**), merging the identities of Nara-Nārāyaṇa in themselves (**nara-nārāyaṇau prāpyety ātma-sātkṛtya**), appeared in the moon dynasty (**tau svayam candra-vaṁśam anu prakāṣatām gatau**).

Nara-Nārāyaṇa became one with Kṛṣṇa and Arjuna.

Because there should be no faults of contradiction in the Purāṇas, the alternative meaning is more suitable.

Thus the meaning is “Kṛṣṇa and Arjuna who united with the forms of Nara-Nārāyaṇa, then appeared on earth through (anu) the moon dynasty.”

That is because when Kṛṣṇa appears all of his aṁśas enter him and appear with him.

Text-13 Refutation of Text-3

tāv imāv ity ādi kārīkā –
kartārau tau harer aṁśau nara-nārāyaṇāv iha |
dvāparānte karma-bhūtau āyātau kṛṣṇa-phālgunau

The second verse can be explained as follows (**tāv imāv ity ādi kārīkā**).

Nara-Nārāyaṇa (**tau nara-nārāyaṇāv**), the expansions of Viṣṇu (**kartārau harer aṁśau**), entered Kṛṣṇa and Arjuna (**āyātau kṛṣṇa-phālgunau**) at the end of Dvāpara-yuga (**dvāparānte**).

Text-15 Refutation of Text-5

**aindram ity ādau kārīkā –
indras tu nātikauvidyān matsarāc cuktavān idam |
tasmāt kṛṣṇasya no tat-tad-rūpatvaṁ ghaṭate kvacit**

The fourth verse is explained as follows (**aindram ity ādau kārīkā**):
Indra (**indraḥ tu**), not being intelligent (**na ati kauvidyāt**), said these words (**uktavān idam**) out of envy (**matsarāt**). Thus (**tasmāt**) Kṛṣṇa (**kṛṣṇasya**) never (**kvacit**) takes the position of being an avatāra of these forms (**na tat-tad-rūpatvaṁ ghaṭate**).

The Kena Upaniṣad says that Indra, Agni and Vāyu know about Brahman.

So why was Indra ignorant in this case?

His knowledge became covered for the purpose of the Lord's pastimes. He became envious of Kṛṣṇa's superior position.

Thus, in conclusion, Kṛṣṇa never becomes the amśas of Nārāyaṇa or Vāmana (tat-tad-rūpatvam).

**Krsna, Nrsimha and Rama are
Paravastha Forms superior to all
the other Lilavataras**

Text-16

atha parāvasthāḥ | yathā pādme –
nṛsimha-rāma-kṛṣṇeṣu ṣāḍguṇyaṁ paripūritam |
parāvasthās tu te tasya dīpād-utpanna-dīpavat

Now there will be a discussion of the parāvastha forms. The Padma Purāṇa says:

The six qualities (**ṣāḍguṇyaṁ**) are fully manifest (**paripūritam**) in Nṛsimha, Rāma and Kṛṣṇa (**nṛsimha-rāma-kṛṣṇeṣu**). They are thus considered parāvastha (**parāvasthās tu te**). The relation between the other two (Nṛsimha and Rāma) and Kṛṣṇa is like lamps lit from the lamp of full six powers (manifest in Kṛṣṇa) (**tasya dīpād-utpanna-dīpavat**).

It has been explained that it is contradictory to say that Kṛṣṇa is an aṁśa of Nārāyaṇa or Vāmana since he is parāvastha.

Parāvastha is now described.

This means that Kṛṣṇa has all six qualities of the Lord in full.

Among the three, successively, Nṛsimha, then Rāma and finally Kṛṣṇa manifest more powers.

The example is given to conceive of their relationship and powers.

Text-25

śrī-rāghavendraḥ –

pūrvato 'py eṣa niḥśeṣa-mādhuryāmṛta-candramāḥ |
bhāti sad-guṇa-saṅghena tuṅgaḥ śrī-raghu-puṅgavaḥ

Rāmacandra (śrī-rāghavendraḥ):

Rāma (śrī-raghu-puṅgavaḥ) is endowed with unlimited sweetness (niḥśeṣa-mādhuryāmṛta-candramāḥ) – much more sweetness – than Nṛsimha (eṣa pūrvato apy). He displays (bhāti) the six qualities (sad-guṇa-saṅghena) in abundance (tuṅgaḥ).

This verse defines Rāma's parāvastha condition.

Nṛsimha displays abundant power, while Rāma displays abundant sweetness.

**Establishing Krsna's Superiority
over the other two Paravastha forms**

Text-37

śrī-kṛṣṇaḥ | bilvamaṅgale –
santv avatārā bahavaḥ puṣkara-nābhasya sarvatobhadraḥ |
kṛṣṇād anyah ko vā latāsv api premado bhavati

Kṛṣṇa:

Bilvamaṅgala describes Kṛṣṇa:

There may be many avatāras (**santv avatārā bahavaḥ**) of Kṛṣṇa (**puṣkara-nābhasya**) delivering auspiciousness everywhere (**sarvato bhadraḥ**), but other than Kṛṣṇa (**kṛṣṇād anyah**) who gives prema (**kaḥ vā premado bhavati**) even to the creepers (**latāsu api**)?

Now begins an explanation of Kṛṣṇa's parāvastha.

Though it is said in Rāmāyaṇa that the trees and other plants wept when Rāma went to the forest, they wept out of sorrow on separating from Rāma on one occasion; whereas, the reaction of the trees in relation to Kṛṣṇa, however, is daily, even on meeting Kṛṣṇa.

This is understood from the following verses.

kā stry aṅga te kala-padāyata-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran

Dear Kṛṣṇa (**aṅga**), what woman (**kā stry**) in all the three worlds (**tri-lokyām**) wouldn't deviate (**na calet**) from religious behavior (**ārya-caritān**) when bewildered (**sammohita**) by the sweet, drawn-out melody of Your flute (**te kala-pada-āyata-veṇu-gīta**)? Your beauty makes all three worlds auspicious (**trailokya-saubhagam**). Indeed, even the cows, birds, trees and deer (**yad go-dvija-druma-mṛgāḥ**) manifest the ecstatic symptom of bodily hair standing on end (**pulakāny abibhran**) when they see Your beautiful form (**nirīkṣya idaṁ ca rūpaṁ**). SB 10.29.40

vana-latās tarava ātmani viṣṇum
vyañjayantya iva puṣpa-phalādhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma

The creepers and trees of the forest (**vana-latās tarava**), their branches (**viṭapā**) weighed down (**praṇata-bhāra**) by rich coverings of flowers and fruits (**puṣpa-phalādhyāḥ**), seemed to manifest Lord Viṣṇu within their hearts (**ātmani viṣṇum vyañjayantya iva**). Exhibiting eruptions of ecstatic love upon their bodies (**prema-hṛṣṭa-tanavah**), they poured down rains of honey (**madhu-dhārāḥ vavṛṣuḥ sma**). SB 10.35.9

The associates of Kṛṣṇa, during prolonged separation from Him, remained in existence with only the beauty of Kṛṣṇa constantly in their minds.

This shows his superiority to Rāma.

Statements such as the following show Kṛṣṇa's supreme position:

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

What austerities must the gopīs have performed (**gopyas tapaḥ kim acarān**)! With their eyes they always drink (**dṛgbhiḥ pibanty**) the nectar of Lord Kṛṣṇa's form (**yad amuṣya rūpaṁ**), which is the essence of loveliness (**lāvaṇya-sāram**) and is not to be equaled or surpassed (**asamordhvam**). That loveliness is the only abode (**ekānta-dhāma**) of beauty, fame and opulence (**yaśasaḥ śrīya aiśvarasya**). It is self-perfect (**ananya-siddham**), ever-fresh (**anusava abhinavaṁ**) and extremely rare (**durāpam**). SB 10.44.14

Text:38-39

paramaiśvarya-mādhurya-pīyūṣāpūrva-vāridhiḥ |
devakī-nandanas tv eṣa puraḥ paricarīṣyate ||
yasya vāsaḥ purāṇādaḥ khyātaḥ sthāna-catuṣṭaye |
vraje madhupure dvāra-vatyām goloka eva ca ||

Kṛṣṇa as the son of Devakī (**devakī-nandanah**), an ocean (**vāridhiḥ**) of unprecedented (**apūrva**) sweetness and power (**parama aiśvarya-mādhurya-pīyūṣa**), whose abodes (**yasya vāsaḥ**) are well known (**khyātaḥ**) as Vraja, Mathurā, Dvārakā and Goloka (**vraje madhupure dvāra-vatyām goloka eva ca sthāna-catuṣṭaye**) in the Purāṇas (**purāṇa ādaḥ**), will be described subsequently (**puraḥ paricarīṣyate**).

The word devakī-nandana here has a double meaning: son of Nanda and son of Vasudeva.

The sweetness of the son of Nanda is most prominent because in that form, Kṛṣṇa, exclusively plays the role of a human being.

As the son of Vasudeva, the powers are most prominent because Kṛṣṇa at that time performs pastimes prominently as the Supreme Lord.

The son of Vasudeva displays pastimes filled with power and ornamented with sweetness.

It is like a beautiful mirror with some specks on the undercoating.

The son of Nanda displays pastimes filled with sweetness and decorated with power.

It is like a mirror whose back surface is covered with flawless quicksilver (and therefore perfectly reflecting).

Though both are wonderful, the superiority of the son of Nanda is revealed in this example.

Second Challenge:

The Paravastha forms were
mentioned to be equal....

Therefore, Rama, Nrsimha and
Krsna must be the same in all
ways!!!

Text-40

**nanu simhāsya-rāmābhyām
sāmyam asyāgataṁ sphuṭam |
iti viṣṇupurāṇīya-
prakriyātra vilokyate**

“But Nṛsimha and Rāma (**simhāsya-rāmābhyām**) are equal (**nanu sāmyam āgataṁ**) to Kṛṣṇa according to what was previously said (**asya sphuṭam**).” One should consult the Viṣṇu Purāṇa for the answer (**iti viṣṇupurāṇīya-prakriyātra vilokyate**).

Some people may have this doubt.

Though it has been said the Kṛṣṇa is the svayaṁ-rūpa, the author has also said that Nṛsimha and Rāma are equal to him.

Did the author forget what he had previously said? This verse begins to remove that doubt.

The author has not forgotten what he had said previously, but gradually progresses to describe Kṛṣṇa after describing all others, just as one ascends a ladder step by step.

Establishing the Superiority of
Krsna over Rama and Nrsimha
through Maitreya-Parasara
Conversation!!!

Text:41-42

tatra maitreya-praśnaḥ caturthe 'mśe
hiraṇyakaśiputve ca rāvaṇatve ca viṣṇunā |
avāpa nihato bhogān aprāpyān amarair api ||41||
nālabhat tatra caiveha sāyujyam sa katham punaḥ |
samprāptaḥ śiśupālatve sāyujyam śāśvate harau ||42||

In the fourth part of the Viṣṇu Purāṇa (4.15.1-2) (**tatra caturthe amśe**), Maitreya asks a question (**maitreya-praśnaḥ**). The soul, taking bodies of Hiraṇyakaśipu and Rāvaṇa (**hiraṇyakaśiputve ca rāvaṇatve**), on being killed by Viṣṇu (**viṣṇunā nihato**), attained (**avāpa**) enjoyment (**bhogān**) unattainable even by the devatās (**aprāpyān amarair api**). However, he did not attain liberation (**na labhat iha sāyujyam**) on being killed (**tatra ca eva**). Why did that soul (**katham sa punaḥ**), when he was born as Śiśupāla (**śiśupālatve**), attain liberation in the eternal Lord (**samprāptaḥ śāśvate harau**)?

Text-43

śrī-parāśarottaram –

daityeśvarasya vadhāyākhila-lokotpatti-sthiti-vināśa-kāriṇā pūrvam tanu-grahaṇam kurvatā nṛsimha-rūpam āviṣkṛtam || tatra ca hiraṇyakaśipor viṣṇur ayam ity etan na manasy abhūt || niratiśaya-puṇya-samudbhūtam etat sattva-jātam iti | raja-udreka-preritaikāgra-matis tad-bhāvanāyogāt tato 'vāpta-vadha-haitukīm niratiśayām evākhila-trailokyādhikya-dhāriṇīm daśānanatve bhoga-sampadam avāpa

Parāśara gives the answer (**śrī-parāśara uttaram**):

In order to kill the king of the demons (**daityeśvarasya vadhāya**), the Lord who is the cause of creation, maintenance and destruction of all the worlds (**akhila-loka-utpatti-sthiti-vināśa-kāriṇā**), taking a body (**tanu-grahaṇam**), showed the form of Nṛsimha (**kurvatā nṛsimha-rūpam āviṣkṛtam**). When he did so (**tatra ca**), Hiraṇyakaśipu (**hiraṇyakaśipoh**) did not think (**na manasy abhūt**) that this was Viṣṇu (**viṣṇur ayam ity**), but rather thought that he was a special living entity (**etat sattva-jātam iti**), caused by extremely pious acts (**niratiśaya-puṇya-samudbhūtam**), because his mind was overcome with rajo-guṇa (**raja-udreka-prerita ekāgra-matih**). He attained (**tato avāpta**) a wealth of enjoyment (**bhoga-sampadam**) as ten-headed Rāvaṇa (**daśānanatve**), being in control of more than the three worlds (**akhila-trailokya ādhikya-dhāriṇīm**) only because being killed by Nṛsimha (**avāpta-vadha-haitukīm niratiśayām**). Viṣṇu Purāṇa 4.15.4-17

Though the svarūpa of the lord is one, there is a different manifestation of qualities.

Why didn't the demon get liberation if he was killed by Nṛsimha who was a form of Kṛṣṇa himself?

Viṣṇu attracts the mind of the meditator with the beauty of his form, name and qualities.

But because Hiraṇyakaśipu did not recognize Viṣṇu, the śakti of the Lord's attractiveness did not manifest in that form for bestowing liberation.

Therefore he did not achieve liberation.

What was his mentality? He thought of the Lord as a special living entity (sattva) produced by pious acts.

How did that mentality arise? It arose from delusion stemming from the mode of passion.

Because of being killed – while thinking that Nṛsiṃha was a powerful living entity – he attained enjoyment which was rare even to the devatās.

Text-44

na tu sa tasminn anādi-nidhane para-brahma-bhūte bhagavaty
anālabhinī kṛte manasas tal-layam avāpa

Since he did not accept Nṛsimha as supreme Brahman (**na tu sa tasminn bhagavaty para-brahma-bhūte**), without beginning or end (**anādi-nidhane**), he did not absorb his mind in him (**manasas anālabhinī kṛte tal-layam avāpa**).

Text-45

evam daśānanatve 'py anaṅga-parādhīnatayā jānakī-samāsakta-cetaso bhagavatā
dāśarathi-rūpa-dhāriṇā hatasya tad-rūpa-darśanam evāsīt nāyam acyuta ity āsaktir
vipadyato 'ntaḥ-karaṇe mānuṣa-buddhir eva kevalam asyābhūt | punar apy acyuta-
vinipāta-mātra-phalam akhilabhūmaṇḍala-ślāghya-cedi-rāja-kule janma
avyāhataiśvaryaṁ śiśupālatve 'py avāpa

When he was born as Rāvaṇa (**evam daśānanatve 'py**), and was killed by the Lord (**bhagavata hatasya**) in the form of Rāma (**dāśarathi-rūpa-dhāriṇā**), he saw the form of the Lord (**tad-rūpa-darśanam eva**), but did not recognize him as the Lord (**na ayam acyuta ity āsaktih**), because he was absorbed in lust (**anaṅga-parādhīnatayā**) for Sītā (**jānakī-samāsakta-cetaso**). Instead of having attraction for the Lord (**asya vipadyato antaḥ-karaṇe abhūt**), he unfortunately thought of Rāma as a mere human being (**mānuṣa-buddhir eva kevalam**). As a result of being killed by Rāma (**acyuta-vinipāta-mātra-phalam**), he again attained birth (**punar janma avāpa**) with unimpeded wealth (**avyāhata aiśvaryaṁ**) by being born as Śiśupāla (**śiśupālatve 'py**), in the family of Cedirāja (**cedi-rāja-kule**), praised by the whole earth (**akhila bhūmaṇḍala-ślāghya**).

When Rāvaṇa was killed by Rāma who is Kṛṣṇa himself, why did he not get liberation?

Even the form of Rāma there did not display the attractive power for generating liberation.

Rāvaṇa thought of Sītā as an attractive young girl, not as Lakṣmī.

He also saw Kṛṣṇa who had taken the form of Rāma, but saw him as the son of Daśaratha – a person who, because of previous pious acts, was born in royal family.

Unfortunately (vipadyataḥ) there did not arise in his heart an attraction for the supreme Lord Viṣṇu with eternal form, qualities and powers, by who liberation is attained.

He thought of Rāma only as a human being.

Thus even when the Lord took the form of Rāma, the śakti of attractiveness which causes liberation was not evident.

Though his wife Mandodharī told him that Rāma was the Lord, and therefore he had that knowledge, that was only a shadow of knowledge and, hence, he did not become absorbed in Rāma.

But as a result of death (vinipāta) by Rāma (acyuta), in his next birth he attained great wealth and birth in a great family.

The author of Vedānta-sūtra says that one attains greater wealth than that of the heavenly planets by seeing and being killed by the Lord while not being aware that he is the Lord.

Na sāmānyād apy upalabdher mṛtyuvan na hi lokāpattiḥ: those persons who see the Lord as a king or great person do not take birth again like ordinary people, but attain great wealth in the next birth. (Vedānta-sūtra 3.3.53)

The smṛti says sāmānya-darśanāl lokā muktir योग्यात्मा-darśanāt: if one sees the Lord as a human, one gains heavenly planets, but if one sees him as the Lord, one attains liberation. (Nārāyaṇa-tantra)

When a person does not see the Lord as the Lord, it is said that his (the Lord's) form is covered.

tatra tv akhilānām eva sa bhagavan-nāmnām kāraṇāny abhavan | tataś ca tat-kāla-kṛtānām teṣām
 aśeṣāṇām evācyuta-nāmnām anavaratam aneka-janmasu vardhita-vidveṣānubandhi-citto vinindana-
 santarjanādiṣūccāraṇam akarot | tac ca rūpam utphulla-padma-dalāmalākṣam aty-ujjvala-pīta-vastra-
 dhāry amala-kirīṭa-keyūra-hāra-kāṭakādi-śobhitam udāra-catur-bāhu-śaṅkha-cakra-gadā-padma-
 dharam atiprarūḍha-vairānubhāvād aṭana-bhojana-snānāsana-śayanādiṣv aśeṣāvasthāntareṣu
 naivāpayayāv asyātma-cetasah ||46||

The essential cause of all names of the Lord (**tatra tv akhilānām bhagavan-nāmnām kāraṇāny**) lies in Kṛṣṇa (**sah eva abhavad**). Śiśupāla, having a mind absorbed in enmity to the Lord (**vardhita-vidveṣānubandhi-cittah**) for continuous, countless births (**anavaratam aneka-janmasu**), uttered (**uccāraṇam akarot**) the unlimited names of the Lord (**teṣām aśeṣāṇām evācyuta-nāmnām**) produced through his pastimes at that time (**tataś ca tat-kāla-kṛtānām**). Moreover Kṛṣṇa's form (**tat ca rūpam**), with eyes like unfurled lotus petals (**utphulla-padma-dala amala akṣam**), wearing (**śobhitam**) pure crown (**amala-kirīṭa**), armlets, necklaces and bracelets (**keyūra-hāra-kāṭakādi**), clothed in bright yellow cloth (**aty-ujjvala-pīta-vastra-dhāry**) and holding in his four broad arms the conch, cakra, club and lotus (**udāra-catur-bāhu-śaṅkha-cakra-gadā-padma-dharam**), did not leave the mind of Śiśupāla at all (**asya ātma-cetasah na eva āpayayāv**), because of his deep enmity (**atiprarūḍha-vairānubhāvād**), while he walked, ate, bathed, sat and slept (**aṭana-bhojana-snāna-āsana-śayana-ādiṣu**).

This section explains that because Śiśupāla's mind was absorbed in the form of Kṛṣṇa which constantly revealed his energy (śakti) of attractiveness, which brings about liberation, he attained liberation when killed by Kṛṣṇa.

Attractiveness is of two types: sweetness of the name and sweetness of the form. Both are manifest in Kṛṣṇa.

The causes of all the names of the husband of Lakṣmī, such as being the killer of demons, having lotus eyes, holding a bow and riding Garuḍa, were all present in Kṛṣṇa (tatra).

By such sweet names, Kṛṣṇa displayed attractiveness.

By these names Śiśupāla understood that the person before him was Viṣṇu.

However, with heart absorbed in hatred for many continuous births in the past, Śiśupāla criticized Kṛṣṇa using those attractive names arising from the performance of his pastimes at that time.

Thus, his mind became absorbed in Kṛṣṇa out of hatred.

As well, his mind became attracted by the sweetness of Kṛṣṇa's form.

That form did not leave Śiśupāla's mind (asya cetasaḥ), which was fixed in Kṛṣṇa (ātmā).

Under what conditions?

He was absorbed while he was walking, eating, bathing, sitting and sleeping, because of hatred.

Text-47

tatas tam evākrośeṣūccārayaṁs tam eva hṛdayena dhārayann ātma-
vadhāya yāvad-bhagavad-dhastā-cakrāṁśu-mālojjvalam akṣaya-tejaḥ-
svarūpaṁ brahma-bhūtam apagata-dveṣādi-doṣaṁ bhagavantam
adrākṣīt

Abusing Kṛṣṇa by his names (**tatah tam eva ākrośeṣu uccārayan**) and holding his form in his heart (**tam eva hṛdayena dhārayann**), Śiśupāla, freed from the fault of hatred (**apagata-dveṣādi-doṣaṁ**), finally saw the Lord (**yāvad bhagavantam adrākṣīt**) with a brilliant indestructible form (**akṣaya-tejaḥ-svarūpaṁ**), glowing with rays of his cakra (**cakrāṁśu-mālojjvalam**) held in his hand (**yāvad-bhagavad-dhastā**) and meant for killing him (**ātma-vadhāya**).

Though his utterance of Kṛṣṇa's name and meditation on his form was done with hatred, he became free of fault – just as if being touched by the Lord – when he was killed.

Then by the touch of the cakṛa he saw the real form of the Lord and attained prema.

Thus, he realized Kṛṣṇa

Thus, though Nṛsimḥa, Rāma and Kṛṣṇa are non-different in svarūpa, Kṛṣṇa is svayaṁ-rūpa, endowed with all qualities which are fully manifested all the time.

This gives liberation.

Śiśupāla was liberated by the attractiveness of Kṛṣṇa, because of his fully manifested qualities.

Because Nṛsimha and Rāma did not manifest all those qualities, they did not liberate him even though they killed him.

Foul!!! Foul!!! Foul!!!

You are giving undue Credit to Krsna....

**Jaya and Vijaya were cursed to be delivered
only after 3 demoniac births....**

Why give the Credit to Krsna then????

Text-50

ṅoktaṁ parāśareṇātra
sthitaṁ tau pārśadāv iti |
kintūbhayos taylor āsīj
janma-trayam itīritam

In the Viṣṇu Purāṇa (**atra**), Parāśara does not mention (**na uktam parāśareṇa**) that Jaya and Vijaya were associates of the Lord from Vaikuntha (**sthitaṁ tau pārśadāv iti**), but (**kintu**) simply took three births to attain the Lord (**ubhayoh taylor janma-trayam āsīt iti īritam**)

Text-51

ataḥ sarveṣu kalpeṣu
na tau pārṣada-jau matau |
anyathā na tayoh pātaḥ
prati-kalpaṁ samañjasaḥ

Thus (ataḥ), one should not think (na matau) that in all kalpas (sarveṣu kalpeṣu) the associates of the Lord fall from Vaikuṅṭha and become Hiraṇyakaśipu (tau pārṣada-jau). If they were always associates (anyathā), it would not be proper (na samañjasaḥ) to have them fall (tayoh pātaḥ) in every kalpa (prati-kalpaṁ).

In the Viṣṇu Purāṇa (ātra) Parāśara says that the two took three births without mentioning that they were previously associates of the Lord in Vaikuṅṭha.

Thus he does not consider that in every kalpa (day of Brahmā) Jaya and Vijaya become demons in the material world.

It would not be proper to say that being eternal associates of the Lord, they fall in every kalpa from Vaikuṅṭha.

The meaning is this.

If one accepts that the kalpāvātāras appear in every kalpa and fight with Jaya and Vijaya who fall from Vaikuṅṭha to perform fighting pastimes with the Lord, this would contradict the Lord's statements of affection for his devotee, and statements concerning never returning from Vaikuṅṭha.

Thus in every kalpa the Lord performs fighting pastimes with real demons.

Their falling into the material world from Vaikuṅṭha by the Lord's will alone is an occasional occurrence.

**Only Krsna can Liberate the
Demons also!!!**

Text-80

**kiṁ cāsurāṇām dviṣatām kṛṣṇam aprāpya nānyataḥ |
kuto 'pi muktir ity ākhyād eva-kāra-dvayena saḥ**

Where is the question of liberation for the demons and haters of the Lord from other forms of the Lord (**kiṁ ca asurāṇām dviṣatām**)? Unless they are killed by the hand of Kṛṣṇa (**kṛṣṇam aprāpya nānyataḥ**), they cannot attain liberation (**kuto 'pi muktir**). This is understood from the use of the word *eva* twice in the Gītā in the verses where Kṛṣṇa says *mām aprāpya eva*: not attaining me (BG 16.19-20) (**ity ākhyād eva-kāra-dvayena saḥ**).

Text 81

|| 16.19 ||

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

I cast (**ahaṁ kṣipāmy**) those hateful, cruel (**tān dviṣataḥ krūrān**), and lowest of humans (**saṁsāreṣu narādhamān**), constantly doing evil (**ajasram aśubhān**), into repeated birth and death in the wombs of demons (**āsurīṣv eva yoniṣu**).

Text 81

|| 16.20 ||

āsurīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamām gatim

Taking birth as demons (**āsurīm yonim āpannā**) birth after birth (**janmani janmani**), these fools (**mūḍhā**), not attaining My mercy at all (**mām aprāpyaiva**), then go to the lowest status of life (**tato yānty adhamām gatim**), O son of Kuntī (**kaunteya**).

Mām aprāpya means “not being killed by my hand.”

Text-83

mām kṛṣṇa-rūpiṇam yāvan
nāpnuvanti mama dviṣaḥ |
tāvad evādhamaṁ yoniṁ
prāpnuvantīti hi sphuṭam

As long as those who hate me (**yāvat mama dviṣaḥ**) do not contact me (**na mām āpnuvanti**) in the form of Kṛṣṇa (**kṛṣṇa-rūpiṇam**), they attain low birth (**tāvad eva adhamam yoniṁ prāpnuvantīti**). This is clearly stated (**hi sphuṭam**).

Text-84

tasmāt trayāṇām evāyaṁ śreṣṭha ity atra vismayaḥ |
ko vā syāt na tathā yasmāt svabhāvo 'nyatra dṛśyate

Therefore (tasmāt) of the three forms of Nṛsimha, Rāma and Kṛṣṇa (trayāṇām), Kṛṣṇa is the best (ayaṁ eva śreṣṭha). This is not astonishing (kaḥ vā atra vismayaḥ syāt) because the nature revealed in Kṛṣṇa (yasmāt svabhāvah) is not seen in the others (na tathā anyatra dṛśyate).

Text-85

ato manvakṣara-manoh kalpe svāyambhuvāgame |
pūjyante 'syāvṛtitvena rāma-simhānanādayaḥ

Because Kṛṣṇa is svayaṁ-rūpa (**ataḥ**), it is stated in the Svāyambhuva Āgama (**svāyambhuvāgame**) in the chapter describing the fourteen-syllable mantra (**manvakṣara-manoh kalpe**), that Rāma and Nṛsimha (**rāma-simhānan ādayaḥ**) are worshipped (**pūjyante**) as the āvaraṇa deities of Kṛṣṇa (**asya āvṛtitvena**).

Third Challenge:

If you say that the One Lord Krsna only appears in many forms, then how can one form be Complete and all other forms be Incomplete?

Text-86

nanv idam śrūyate śāstre mahā-vārāha-vākyataḥ |
sarve nityāḥ śāśvatās ca dehās tasya parātmanah |
hānopādāna-rahitā naiva prakṛtijāḥ kvacit ||
paramānanda-sandohā jñāna-mātrās ca sarvataḥ |
sarve sarva-guṇaiḥ pūrṇā sarva-doṣa-vivarjitāḥ

There is the following objection:

But it is said in the scriptures (**nanv idam śrūyate**) such as Mahā-varāha Purāṇa (**śāstre mahā-vārāha-vākyataḥ**):

All the forms of the Lord are eternal (**sarve nityāḥ**), appearing constantly within the material world (**śāśvatās ca**) with bodies of Paramātmā (**dehās tasya parātmanah**), without any destructible elements made of prakṛti (**hānopādāna-rahitā naiva prakṛtijāḥ kvacit**). They are completely filled with the highest bliss (**paramānanda-sandohā**) and knowledge (**jñāna-mātrās ca sarvataḥ**), full of all good qualities (**sarve sarva-guṇaiḥ pūrṇā**) and devoid of all faults (**sarva-doṣa-vivarjitāḥ**).

Because one Kṛṣṇa becomes many forms, it is proper to say that he is always complete, for it is said *eko 'pi san bahudhā yo vibhāti*: the one form of Kṛṣṇa becomes many. (Gopāla-tāpanī Upaniṣad)

Therefore, it cannot be said that sometimes the Lord is incomplete, for it is impossible to break the Lord into pieces.

Some persons object in this way.

Text-87

kiṃ ca nārada-pañcarātre –
maṇir yathā vibhāgena nīla-pītādibhir yutaḥ |
rūpa-bhedam avāpnoti dhyāna-bhedāt tathā vibhuḥ

Just as the vaidūrya gem (**yathā maṇih**) glows blue, yellow and other colors (**nīla-pītādibhir vibhāgena yutaḥ**), so the Lord (**tathā vibhuḥ**) by different meditations (**dhyāna-bhedāt**) attains different forms (**rūpa-bhedam avāpnoti**).

Just as the vaidūrya gem (maṇi) shows variety because of having many different colors, but does not become less in any of these displays, so the Lord assumes many forms which are never less.

Text-88

tasmāt katham tārataṃyam teṣāṃ vyākhyāyate |
atrocyate pareśvatvāt pūrṇā yadyapi te 'khilāḥ |
tathāpy akhila-śaktīnām prākāṣyam tatra no bhavet

Therefore (**tasmāt**), why is it explained (**katham vyākhyāyate**) that there are differences among the avatāra forms (**teṣāṃ tārataṃyam**)?

It is said in the scriptures (**atra ucyate**) that they are all complete (**yadyapi te akhilāḥ pūrṇā**) since they are all the Supreme Lord (**pareśvatvāt**).

However (**tathāpy**), the avatāras do not display (**tatra no prākāṣyam bhavet**) all of the powers (**akhila-śaktīnām**).

This verse gives the answer to the objection.

Though all these forms, that is the vilāsa and svāmśa, are complete like the svayam-rūpa (te 'khilāḥ pūrṇā), all powers are not displayed in any form which is vilāsa or svāmśa (tatra).

Though the scriptures say that all those forms are complete (verse 86), there are also statements such as ete cāmśa kalāḥ puṁsaḥ, which explain that Kṛṣṇa is the amśī.

It is correct to say that all forms are perfect, since they possess all good qualities, but there is no fault in calling Kṛṣṇa the amśī because he displays all of the qualities whereas the vilāsa and svāmśa forms do not.

If this explanation is not accepted, then the latter statement ete cāmśā kalāḥ puṁsaḥ would have to be rejected.

So, do the amsas possess the
qualities that the amsi
possess or not??

Text-89

**aṁśatvaṁ nāma śaktīnām sadālpāṁśa-prakāśitā |
pūrṇatvaṁ ca svacchayaiva nānā-śakti-prakāśitā**

Aṁśa means (**aṁśatvaṁ nāma**) manifesting (**prakāśitā**) at all times (**sadā**) only a small portion of the powers of the Lord (**alpa aṁśa śaktīnām**). Pūrṇa means (**pūrṇatvaṁ ca**) manifesting many of the powers (**nānā-śakti-prakāśitā**) by the Lord's free will (**sva icchayā eva**).

Someone may argue that since the vilāsa and svāmśa forms possess all the qualities, then they must sometimes show all these qualities.

This verse defeats this argument, by describing the characteristics of the amśa.

Amśatvam here means the position of tad-ekātma-rūpa.

Kṛṣṇa, when taking the form of Nārāyaṇa, will display only the qualities which have been described in relation to Nārāyaṇa in the scriptures, and will not display all the qualities of Kṛṣṇa.

Thus there is no contradiction in describing the vilāsa and svāmśa forms as partial manifestations.

Thus forms such as Nṛsimha do not display the qualities of giving liberation to the demons and all-attractiveness displayed by Kṛṣṇa.

Consequently those forms do not give liberation to the demons.

Proposing that all the forms display all the powers would be contrary to the conclusion of scriptures.

1. It is described in the Bhāgavatam that Lakṣmī desired the dust of Kṛṣṇa's feet. If Nārāyaṇa manifested all qualities of Kṛṣṇa, this would not occur.
2. If Rāma manifested all qualities of Kṛṣṇa, the sages on seeing Rāma would not have desired to see Kṛṣṇa.
3. If the three puruṣa forms had all qualities of Kṛṣṇa, they would not be described in Brahma-saṁhitā as Kṛṣṇa's aṁśas.
4. In many scriptures it is described that Saṅkarṣaṇa takes Vāsudeva as his superior and worships him, and Lakṣmaṇa and his brothers worship Rāma with great devotion. If they all displayed full powers this would be impossible.

The amśī (pūrṇatvam) has the ability to manifest a variety of powers by his will alone.

Thus the amśas manifest by the amśī.

The amśī does not manifest by the amśa.

Because Kṛṣṇa is the amśī, all others are manifest from him.

He is not manifested from any other form.

Text-90

śaktir aiśvarya-mādhurya-kṛpā-tejo-mukhā guṇāḥ |
śakter vyaktis tathāvyaktis tāratamyasya kāraṇam

Śakti or power (**śaktih**) means the qualities (**guṇāḥ**) of controlling others (**aiśvarya**), sweetness (**mādhurya**), mercy (**kṛpā**) and control of karma and time (**tejo-mukhā**). The manifestation and non-manifestation of śakti (**śakter vyaktih tathā avyaktih**) is the cause of grading the amśī and the amśa (**tāratamyasya kāraṇam**).

Text-91

śaktiḥ samāpi pūryādi-dāhe dīpāgni-puñjayoḥ |
śītādy-ārti-kṣayenāgni-puñjād eva sukhaṁ bhavet

Though the śakti (śaktiḥ) of the lamp and the bonfire (dīpa agni-puñjayoḥ) is the same (samāpi) in that both can burn down a town (pūryādi-dāhe), only from the bonfire (agni-puñjād eva) one obtains comfort (sukhaṁ bhavet) because it destroys cold and other types of suffering (śīta ādy-ārti-kṣayena).

From completeness, the highest happiness is attained, and from a partial display of qualities, the highest happiness is not attained.

Text-92

evam eva guṇādīnām
āviṣkārānusārataḥ |
bhava-dhvaṁsena saukhyaṁ syāt
bhaktādīnām yathā-yatham

Thus (**evam**), according to the amount of manifestation of qualities (**guṇādīnām āviṣkāra anusārataḥ**), the Lord produces happiness (**saukhyam syāt**) in the devotees, yogīs and hearers (**bhaktādīnām yathā-yatham**), by his destruction of material existence (**bhava-dhvaṁsena**).

Though the śakti to destroy demons and the śakti to destroy ignorance in the devotees exists within Nṛsimha (svāmśa) and Kṛṣṇa (amśī), the highest bliss arises from Kṛṣṇa, like the bonfire, because he always manifests all qualities, such as giving liberation to the demons he kills by destroying their demonic material existence.

From Nṛsimha and other forms the demons are given rare enjoyment, but not the destruction of their material existence.

Fourth Challenge:

*It is quite clear that Krsna is an
Avatara of Ksirodakasayi Visnu!!!*

Text-120

evam prāsaṅgikaṁ procya prakṛtārtho nirūpyate |
nanu yaḥ prakṛti-svāmī yo 'ntaryāmī ca puruṣaḥ |
tābhyām adhikatā nāsyā kaṁsārer upapadyate

Having discussed an incidental topic (**evam prāsaṅgikaṁ procya**), we now return to discussing the main topic (**prakṛtārtho nirūpyate**). A doubt arises. “Kṛṣṇa (**kaṁsāreh**) cannot be superior (**nanu na adhikatā upapadyate**) to Mahāviṣṇu and Garbhodakaśāyī (**tābhyām prakṛti-svāmī yah antaryāmī ca puruṣaḥ**).”

Purva-Paksa proofs for Krsna being
an *Avatara* of Ksirodakasayi Visnu

Text-140

ataḥ kṣīrāmbudhes tīre kṛtopasthānakaḥ suraiḥ |
eṣa evāvatīrṇo 'bhūt kṛṣṇākhyā iti yujyate

The devatās (**ataḥ suraiḥ**) approached this form (**kata upasthānakaḥ**) on the bank of the Milk Ocean (**kṣīra ambudheh tīre**). This form became Kṛṣṇa (**eṣa eva kṛṣṇākhyā avatīrṇah abhūt iti yujyate**).

If this is so, then Kṛṣṇa should be rejected as svayaṁ-rūpa.

Analysis and Refutation of the Purva-Paksa

Text-141

athātra pūrva-pakṣe vaḥ siddhāntaḥ pratipadyate |
yathā śrī-daśame teṣu sureṣv evāśarāgīḥ

The answer is now given to this argument (**atha atra pūrva-pakṣe vaḥ siddhāntaḥ pratipadyate**) according to the Tenth Canto (**yathā śrī-daśame**) where a voice spoke to the devatās (**teṣu sureṣv eva aśarāgīḥ**).

Text-142

**vasudeva-gr̥he sākṣād bhagavān puruṣaḥ paraḥ |
janiṣyate tat-priyārthaṁ sambhavantu sura-striyaḥ**

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency (**bhagavān puruṣaḥ paraḥ**), will personally appear (**sākṣād janiṣyate**) as the son of Vasudeva (**vasudeva-gr̥he**). Therefore all the wives of the demigods should also appear (**sambhavantu sura-striyaḥ**) in order to satisfy Him (**tat-priyārthaṁ**). SB 10.1.23

Brahmā speaks the words of Kṣīrodakaśāyī to the devatās, for it was previously said:

**giram samādhau gagane samīritām
niśamya vedhās tridaśān uvāca ha
gām pauruṣīm me śṛṇutāmarāḥ punar
vidhīyatām āśu tathaiva mā ciram**

While in trance (**samādhau**), Lord Brahmā heard the words of Lord Viṣṇu (**niśamya vedhāḥ**) vibrating in the sky (**gagane samīritām**). Thus he told the demigods (**tridaśān uvāca ha**): O demigods (**amarāḥ**), hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person (**pauruṣīm gām me śṛṇuta**), and execute it attentively without delay (**āśu tathaiva vidhīyatām mā ciram**). SB 10.1.21

The person will be born in the house of Vasudeva.

That person is not I.

Is he Garbhodakaśāyī?

No, because he is called para-puruṣa, the supreme puruṣa.

Is he Mahāviṣṇu?

No, because he is called bhagavān.

Is he the Lord of the spiritual sky?

No, because he is called sākṣāt bhagavān, the form of bhagavān who is not dependent on any other person.

Thus svayaṁ bhagavān will be born in the house of Vasudeva.

Text:143-144

atra kārīkāḥ –

puruṣasya paratvena sāksāc ca bhagavān iti |
etasyaiva mahat-sraṣṭā so 'mśa ity abhiviśrutah ||143||
atra śrī-svāmi-pādānām api sammatir īkṣyate |
yad amśabhāgenety asya vyākhyām kurvadbhir eva taiḥ ||
amśena bhāgo māyāyā yenety amśo 'sya puruṣah |
bhāgo bhajanam ity evam pūrṇatāsyā sphuṭīkṛtā ||144||

An explanation (**atra kārīkāḥ**):

Because Kṛṣṇa is called paraḥ puruṣah (higher than the puruṣa) (**puruṣasya paratvena**) and is called saksād bhagavān (independent form of bhagavān) (**sāksāc ca bhagavān iti**), Mahāviṣṇu (**sah mahat-sraṣṭā**) is designated as an amśa of Kṛṣṇa (**etasyaiva amśa ity abhiviśrutah**). Śrīdhara Svāmī (**vyākhyām kurvadbhih**) agrees with this (**taiḥ eva**) in discussing the meaning of the phrase amśa-bhāgena (**yad amśa bhāgena ity**) (SB 10.2.9). He says that the puruṣa is an amśa of Kṛṣṇa (**puruṣah asya amśah**). Bhāga (**bhāgah**) means a share (**bhāgo bhajanam ity**). In this way (**ity evam**) the supreme position of Kṛṣṇa (**pūrṇatāsyā**) is made clear (**sphuṭīkṛtā**).

**Further Proofs for Krsna not
being an *Avatara* of
Ksirodaksayi Visnu!!!**

Devaki's Prayer

Text-145

kim ca tatraiva devakyā kṛte stotre nirūpitam

This is moreover (**kim ca**) described (**nirūpitam**) in the praises made by Devakī (**devakyā kṛte stotre**) in the Tenth Canto as well (**tatraiva**).

Text-146

yathā –

yasyāmśāmśāmśa-bhāgena
viśvotpatti-layodayāḥ |
bhavanti kila viśvātmaṁs
taṁ tv ādyāhaṁ gatiṁ gatā

O Soul of all that be (**viśvātman**), the creation, maintenance and destruction of the universe (**viśva-utpatti-laya-udayāḥ**) are all carried out (**kila bhavanti**) by a fraction of an expansion of an expansion of Your expansion (**yasya amśa amśa amśa-bhāgena**). Today (**adyā**) I have come to take shelter of You (**ahaṁ tvāṁ gatiṁ gatā**), the Supreme Lord (**taṁ**). SB 10.85.31

Yaysa (of whom) refers to Kṛṣṇa, Devakī's son.

Text-147

atra kārīkā –

yasyāmśaḥ puruṣasya syād amśaḥ prakṛtis tu sā |
tasyā amśā guṇās teṣāṃ bhāgenāsyodbhavādayaḥ

An explanation of the above verse (**atra kārīkā**):

Creation, maintenance and destruction are carried out (**asya udbhava ādayaḥ**) by a portion of the guṇas (**teṣāṃ bhāgena**) which are a portion of prakṛti (**tasyā amśā guṇāḥ**) which is a portion of the puruṣa (**puruṣasya amśaḥ prakṛtiḥ syād**) who is a portion of Kṛṣṇa (**yasya amśaḥ**).

Brahmajī's Prayer

kim ca tatraiva
nārāyaṇas tvam na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī |
nārāyaṇo 'ṅgam nara-bhū-jalāyanāt
tac cāpi satyam na tavaiva māyā

Also in the Tenth Canto it is said:

You are not Garbhodakaśāyī (**tvam na hi nārāyaṇah**), O supreme controller (**adhīśa**), since You are the Soul of every embodied being (**sarva-dehinām ātmāsy**) and the eternal witness of all realms (**akhila-loka-sākṣī**). Indeed, Lord Nārāyaṇa (**nārāyaṇo**), called so because He is the generating source of the primeval water of the universe (**nara-bhū-jalāyanāt**), is Your expansion (**aṅgam**). He is real (**tac cāpi satyam**), not a product of Your illusory Māyā (**na tavaiva māyā**). SB 10.14.14

Brahmā describes Kāraṇodakaśāyī and Garbhodakaśāyī as amśas of Kṛṣṇa.

The verse previous to the one quoted in the text is as follows:

jagat-trayāntodadhi-samplavode
nārāyaṇasyodara-nābhi-nālāt
vinirgato 'jas tv iti vāñ na vai mṛṣā
kintv īśvara tvan na vinirgato 'smi

My dear Lord (**īśvara**), it is said that when the three planetary systems (**jagat-traya**) are merged (**antah**) into the water at the time of dissolution (**udadhi-samplava ude**), Your plenary portion, Nārāyaṇa, lies down on the water, gradually a lotus flower grows from His navel (**nārāyaṇasya udara-nābhi-nālāt**), and Brahmā takes birth upon that lotus flower (**vinirgato ajah**). Certainly, these words are not false (**iti vāk na vai mṛṣā**). Thus am I not born from You (**kintu tvad na vinirgato 'smi**)? SB 10.14.13

The In saying this, Brahmā implies, “O Lord! You Nārāyaṇa are my father. You should forgive the offenses of your son.”

Having said that Kṛṣṇa is the puruṣa Nārāyaṇa, and after considering the unlimited powers of Kṛṣṇa, Brahmā then became afraid and withdrew his statement with the verse presented now.

“You are not my father, Garbhodakaśāyī Viṣṇu.”

Krsna in Gita

Text-152

viṣṭabhyāham idam kṛtsnam
ekāṁśeneti te vacaḥ |
tac cāṁśatvam bhavet satyam
virāḍvan na tu māyikam

When you say (**te vacaḥ**) “I pervade this whole universe (**viṣṭabhya aham idam kṛtsnam**) by one portion (**eka aṁśena iti**),” it means that Garbhodakaśāyī, your aṁśa, pervades the universe (**tat ca aṁśatvam bhavet**). This form is spiritual (**tat satyam**), not material (**na tu māyikam**) like the universal form (**virāḍ vat**).

Brahmajī's Prayer in Brahma Samhita

Text-153

śrī-brahma-saṁhitāyām –
yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ |
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi

Brahma-saṁhitā says:

I worship (**aham bhajāmi**) the supreme lord Govinda (**govindam ādi-puruṣam**) whose expansion (**yasya kalā-viśeṣah**) is the great Viṣṇu (**mahān viṣṇuh**), who determines by his exhalation and inhalation of breath (**yasya eka-niśvasita-kālam atha avalambya**) the appearance and disappearance (**jīvanti**) of the rulers within the universe (even Kṣīrodakaśāyī-viṣṇu) (**jagad-aṇḍa-nāthāḥ**) who have arisen from his pores (**loma-vilajā**). Brahma-saṁhitā 5.48

Fifth Challenge:

But, don't the Sastras say that Krsna and Balaram appeared from the Black and White hair of Ksirodakasayi Visnu?

Text-155

**nanu dvitīya-skandhe tu
yo 'vatīrṇo yadoḥ kule |
kim vidhātrā sa hi sita-
kṛṣṇa-keśatayoditaḥ**

But does not Brahmā say in the Second Canto (**kim nanu dvitīya-skandhe tu**) that Kṛṣṇa who appeared in the Yadu dynasty (**yo avatīrṇah yadoḥ kule**) actually arose (**uditaḥ hi**) from the black and white hair of Viṣṇu (**vidhātrā sita-kṛṣṇa-keśatayā**)?

Purva-Paksa proof for Krsna
appearing from the hair of
Ksirodakasayi Visnu

Proof from Bhagavatam

Text-156

tathā hi

**bhūmeḥ suretara-varūtha-vimarditāyāḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ |
jātaḥ kariṣyati janānupalakṣya-mārgaḥ
karmāṇi cātma-mahimopanibandhanāni**

When the world (**bhūmeḥ**) is overburdened (**vimarditāyāḥ**) by the fighting strength of kings who have no faith in God (**sura itara-varūtha**), the Lord, just to diminish the distress of the world (**kleśa-vyayāya**), with beautiful black hair (**sita-kṛṣṇa-keśaḥ**), descends (**jātaḥ**) with His plenary portion (**the mistaken meaning is: as a portion of Viṣṇu, being born of white and black hair**) (**kalayā**). And just to expand His transcendental glories, He acts extraordinarily (**kariṣyati karmāṇi**). No one can properly estimate (**jana anupalakṣya-mārgaḥ**) how great He is (**ātma-mahimā upanibandhanāni**). SB 2.7.26

Analysis and Refutation of the Purva-Paksa

Text-157

maivam bhoh śrūyatām asya padyasārtho vidhīyate |
kalayā śilpa-naipuṇya-viśeṣa-vidhinā sitāḥ |
baddhāḥ kṛṣṇā atīśyāmāḥ keśā yeneti vighrahaḥ |
sa evetyasya vaidagdhī-viśeṣotkarṣa īritāḥ

But this is not the meaning (**mā evam bhoh**). Please listen (**śrūyatām**). I will explain the meaning of the verse (**asya padyasya arthah vidhīyate**):
Kṛṣṇa (**kṛṣṇā**) is described as having a form (**vighrahaḥ**) with black hair (**atīśyāmāḥ keśā**) (kṛṣṇa) bound up (**baddhāḥ**) (sitāḥ) with skill (**śilpa-naipuṇya-viśeṣa-vidhinā**) (kalayā). This is (**sa eva**) a description (**īritāḥ**) of his excellent beauty (**etyasya vaidagdhī-viśeṣa utkarṣa**).

Text-158

kim vā yaḥ kalayāmsena
syāt sita-śyāma-keśakaḥ |
sa evātrāvatīrṇo 'bhūt
śrī-līlā-puruṣottamaḥ

Or the meaning can be as follows (**kim vā**). Kṛṣṇa, called līlā-puruṣottama (**sa eva śrī-līlā-puruṣottamaḥ**), with bound up, black hair (**sita-śyāma-keśakaḥ**), then appeared (**atra avatīrṇah abhūt**) along with Lord Kṣīrodakaśāyī as his amśa (**yaḥ kalayā amśena**).

Purva-Paksa proof for Krsna
appearing from the hair of
Ksirodakasayi Visnu

Proof from Mahabharata

sa cāpi keśau harir udvavarhe śuklam ekam aparāñcāpi kṛṣṇam
tau cāpi keśāvāviśatām yadunām kule striyau rohiṇīm devakīm ca
taylor eko balabhadro babhūva ya 'sau śvetas tasya devasya keśaḥ
kṛṣṇo dvitīyaḥ keśavaḥ sambabhūva keśo 'sau varṇitaḥ kṛṣṇa uктаḥ

Viṣṇu (**sah harih**) took two hairs (**udvavarhe keśau**), one white (**śuklam ekam**) and black (**aparāñcāpi kṛṣṇam**). These two hairs (**tau cāpi**) entered (**āviśatām**) the wombs of Rohiṇī and Devakī (**striyau rohiṇīm devakīm ca**) in the Yadu family (**yadunām kule**). The white hair (**tasya devasya ekah śvetah keśaḥ**) became Balarāma (**balabhadro babhūva**) and the black hair (**dvitīyaḥ kṛṣṇah keśah**) became Kṛṣṇa (**keśavaḥ sambabhūva**). Mahābhārata 1.189.31

This shows without doubt that Kṛṣṇa is an aṁśa of Kṣīrodakaśāyī Viṣṇu.

Analysis and Refutation of the Purva-Paksa

Keśa means rays.

Kṛṣṇa says to Arjuna amśavo ye prakāśante mama te keśa-samjñitāḥ sarva-jñāḥ keśavaṁ tasmāt mām āhur muni-sattamāḥ: since my shining rays are called keśa, the sages call me Keśava. (Mahābhārata, Śānti parva 342.40)

Thus the meaning is “the black and white rays of Kṣīrodakaśāyī entered Kṛṣṇa and Balarāma situated in Devakī and Rohiṇī.”

In this way the argument is defeated.

This is the meaning of keśa in many places.