

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

## 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).

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- 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).

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- And others say he is the avatāra of Vāmana.
- For those who do not correctly analyze the scriptures and take a superficial meaning, Kṛṣṇa appears to be an avatāra of Viṣṇu forms.
- Those who are intelligent accept Kṛṣṇa as the primary form.

## Text-2

Proof of  
analysis of Nara-Nārāyaṇa

yathā skānde –

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

Skanda Purāṇa says:

The portions (aṁśau) of the Lord Nara and Nārāyaṇa  
(harer 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).

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- Here the misinterpreted scriptural statements for Kṛṣṇa being an expansion of Viṣṇu are given.
- The meaning of the statements is clear.
- However the meaning can be taken in another way.
- Kṛṣṇa and Arjuna are the subjects of the sentence and Nara-Nārāyaṇa are the objects.

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- 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 amśas enter him and appear with him.

Further proof  
for this text

## Text-3

śrī-caturthe ca –

tāv imau vai bhagavato harer aṁśāv ihāgatau |  
bhāra-vyayāya ca bhuvah kṛṣṇau yadu-kurūdvahau

In the Fourth Canto it is said:

That Nara-Nārāyaṇa Rṣi (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 bhuvah). SB

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- The real meaning is as follows.
- Nara-Nārāyaṇa at the end of Dvāpara (iha) entered into Kṛṣṇa and Arjuna.
- Nārāyaṇa entered Kṛṣṇa and Nara entered Arjuna.