

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

F write proof
for the faulty translation

Text-4

etad-upodhalakam śrī-daśame –
sampūjya deva-rṣi-varyam rṣiḥ purāno
nārāyano nara-sakho vidhinoditena |
vānyābhibhāṣya mitayāmrtam istayā taṁ
prāha prabho bhagavate karavāma he kim



A supporting statement is founding the Tenth Canto:
After fully worshiping the great sage of the demigods (sampūjya deva-rṣi-varyam) according to Vedic injunctions (vidhinā uditena), Lord Kṛṣṇa, who is Himself the original sage (rṣiḥ purāno)—Nārāyaṇa, the friend of Nara (nārāyano nara-sakho)—conversed with Nārada (abhibhāṣya), and the Lord's measured (mitayā) speech (vānyā) was as sweet as nectar (amrtam istayā). Finally the Lord asked Nārada (taṁ prāha), “What may We do for you (karavāma he kim), Our lord and master (prabho bhagavate)?” SB 10.69.16

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- The Bhāgavatam supports this (upodbalakam).
- The apparent meaning is clear.
- The actual meaning is as follows.

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- Kṛṣṇa who is called Nārāyaṇa because he is the shelter of all principles and elements, and who is called the ancient sage (ṛṣiḥ purāṇaḥ) because he gave teachings to Brahmā at the beginning of the kalpa, and who is called nara-sakha because he performs pastimes with humans, and who is called deva because he performs pastimes as a kṣatriya, after worshipping Nārada according to the rules, spoke to him.
- The rest is clear.

Proof of this
rejection
↓
Vāmana's avatāra

Text-5

upendrāvatāratvaṃ ca yathā harivaṃśe śakra-vacane -
aindraṃ vaiṣṇavam asyaiva
mune bhāgam ahaṃ dadau |
yavīyāṃsam ahaṃ premnā
kṛṣṇaṃ paśyāmi nārada

Indra speaks (yathā śakra-vacane) in the Hari-vaṃśa
(harivaṃśe) of Kṛṣṇa being an avatāra of Vāmana (upendra
avatāratvaṃ):

O sage (mune)! I gave (ahaṃ dadau) this share of sacrifice
(asyaiva bhāgam) previously to Visnu (aindraṃ vaiṣṇavam). O
Nārada (nārada)! Now I am seeing (ahaṃ premnā paśyāmi)
Kṛṣṇa (kṛṣṇaṃ) as my younger brother Vāmana (yavīyāṃsam).

Hari-vaṃśa 2.70.34

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- Having shown the arguments for Kṛṣṇa being a portion of Nārāyaṇa, now the author gives a quotation to show that Kṛṣṇa is a portion of Vāmana.
- This is a statement of Indra, concerning the pārijāta incident.
- Dadau is a first person perfect verb form.
- I have given that portion of sacrifice made by me, Indra, for Viṣṇu to Kṛṣṇa.

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- 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.

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).

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- This verse refutes the arguments.
- Why is Krsna not the avatāra of Nārāyaṇa or Vāmana?
- It has been stated that they (tayoh) are the avatāras of Kṛṣṇa (asya).

Text-7

nara-bhrātur ihāmśatvaṃ ete cāmśeti vakṣyate |
upendrasya tathātvam ca harivaṃśe 'pi dṛśyate

Ete cāmśa kalā puṃsa (ete cāmśeti) shows (vakṣyate)
that Nārāyaṇa and Vāmana (nara-bhrātur upendrasya)
are portions of Kṛṣṇa (iha amśatvaṃ). This is also seen in
Hari-vaṃśa (tathātvam ca harivaṃśe 'pi dṛśyate).

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- This verse shows why they are amśas of Kṛṣṇa.
- Tathātvam means “position as amśas.”

Text-8

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

Thus Nārada said:

Previously (purā) Aditi did penance (adityā tapasā) to worship Viṣṇu (viṣṇur mahātmā ārādhitaḥ). 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 (tvādrśam putram icchāmi iti). Hari-vaṁśa 2.71.21-23

Text-9

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

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

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.