

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

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 sampūrṇa avasthaḥ) 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).

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- But cannot Kṛṣṇa be an aṁśa of the aṁśa of Nārāyaṇa?
- Because Kṛṣṇa is parāvastha (tasmāt), it is contradictory to say that he is an aṁśa of Nārāyaṇa or Vāmana.

Text-11

arthagaty antaram teṣām vacanānām ca drśyate

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

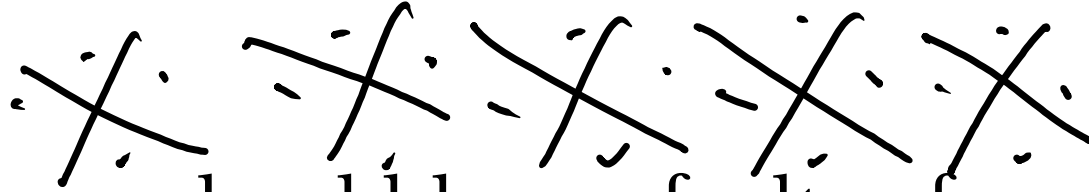
Though there are many statements to show that Kṛṣṇa is parāvastha, the author gives an alternate meaning to the verses quoted above in order to negate the apparent meaning of those verses.

tatra dharma-putrāv ity ādau kārikā -
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 (**kārikā**):
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**).

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- Nāra-Nārāyaṇa became one with Kṛṣṇa and Arjuna.



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

Text-13

tāv imāv ity ādi kārīkā –

kartārau tau harer amśau 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 amśau), entered Kṛṣṇa and Arjuna
(āyātau kṛṣṇa-phālgunau) at the end of Dvāpara-yuga
(dvāparānte).

The meaning was giving in a previous commentary.

sampūjyety ādau kārīkāḥ –
sarvādāv upadeṣṭṛtvād yaḥ purāṇarṣir ucyate |
nārāṇām puruṣāṇām yas trayāṇām āśrayaḥ sa tu ||
nareṣu martya-lokeṣu saha-cārī bhavan svayam |
tad-dharmam anukṛtyātra pūjayāmāsa taṁ munim ||
nārāyaṇākhyenāmśena kṛṣṇo yadyapi tad-guruḥ |
nāradaṁ pūjayām āsa tathāpi kṣatra-līlayā

The third verse can be explained as follows (sampūjyety ādau kārīkāḥ):
 He who is the first sage (yaḥ purāṇa rṣir ucyate) because he teaches even
 Brahmā (sarvādāv upadeṣṭṛtvād), and who is the shelter of the three
 puruṣāvatāras (Nārāyaṇa) (yaḥ trayāṇām nārāṇām puruṣāṇām āśrayaḥ),
 who personally helps the men of this material world (martya-lokeṣu nareṣu
saha-cārī bhavat svayam), praised and worshipped Nārada (pūjayāmāsa taṁ
munim). Though Kṛṣṇa is the guru of Nārada (yadyapi kṛṣṇaḥ tad-guruḥ),
 as his portion Nārāyaṇa Rṣi (nārāyaṇa ākhyena amśena), he worshipped
 Nārada (tathāpi nāradaṁ pūjayām āsa) as part of his conduct as a kṣatriya
 (kṣatra-līlayā).

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- According to the Gopāla-tāpanī Upaniṣad, at the beginning of the kalpa Kṛṣṇa taught Brahmā.
- Thus Kṛṣṇa is called the ancient sage.
- The word nara (person) in the highest sense means the puruṣāvatāras.
- The shelter (āyana) of the three puruṣas (nāra) is called Nārāyana.

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- This is explained in the Brahmā-saṁhitā. Thus Kṛṣṇa is called Nārāyaṇa.
↓
- He is called nara-sakha because he enjoys pastimes with the humans.
- Because he imitates the actions of humans, he worships Nārada.
- Though as Badarīśa he is the guru of Nārada, here he worships Nārada.

Text-15

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**).

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- 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.

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

Text-16

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

Now there will be a discussion of the parāvastha forms.

The Padma Purāna says:

The six qualities (śāḍguṇyaṁ) 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 dipād-utpanna-dīpavat).

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- 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:17

tatra śrī-nṛsimhaḥ –
prahlāda-hṛdayāhlādam
bhaktāvidyā-vidāraṇam |
śarad-indu-ruciṁ vande
pārīndra-vadanam harim ||17||

Sudhāmā, Bhāvārtha-dīpikā says:

I offer respects to the Lord (vande harim) who gives joy
to the heart of Prahlāda (prahlāda-hṛdayāhlādam), who
destroys ignorance in the devotee (bhaktāvidyā-
vidāraṇam), who is effulgent like the autumn moon
(śarad-indu-ruciṁ) and possesses the head of a lion
(pārīndra-vadanam).

Text:18

vāgīśā yasya vadane
lakṣmīr yasya ca vakṣasi |
yasyāste hr̥daye saṁvit
taṁ nṛsimham ahaṁ bhaje

I worship Nṛsimha (taṁ nṛsimham ahaṁ bhaje) in
whose mouth resides all eloquence (vāgīśā yasya
vadane), on whose chest resides Lakṣmī (lakṣmīr
yasya ca vakṣasi) and in whose heart resides
knowledge (yasya hr̥daye āste saṁvit).

Text:19

gambhīra-garjitārambha-
stambhitāmbhoja-sambhavaḥ |
saṁrambhaḥ stambha-putrasya
muninojjṛmbhito nṛpe

Nārada described to Yudhiṣṭhira (muninā
ujjṛmbhito nṛpe) the anger (saṁrambhaḥ) of
Nṛsimha who was born from the pillar (stambha-
putrasya) and astonished (stambhita) Brāhmā
(ambhoja-sambhavaḥ) when he began roaring
loudly (gambhīra-garjita ārambha). 1.1.1, 10.87.1

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- The author now describes separately the parāvastha of each, beginning with Nṛsimha.
- Pārīndra means a lion.
- Vāgīśa means eloquent.
- Samvit means the power of all knowledge.

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- The anger (samrambhaḥ) of Nṛsimha (stambha-putrasya) was described (ujjṛmbithaḥ) to Yudhiṣṭhira by Nārada (muninā).

- These are from Śrīdhara Svāmī's commentary.

Text:20-21

॥ 7.8.32 ॥

saṭāvadhūtā jaladāḥ parāpatan
grahāś ca tad-dṛṣṭi-vimusta-rociṣaḥ
ambhodhayaḥ śvāsa-hatā vicukṣubhur
nirhrāda-bhītā digibhā vicukruśuḥ

The clouds (jaladāḥ), shaken by his mane (saṭā-avadhūtā), fled away (parāpatan). The planets lost their effulgence (vimuṣṭa-rociṣaḥ grahāḥ) by his glance (tad-dṛṣṭi). Attacked by his breathing (śvāsa-hatāḥ), the oceans became agitated (ambhodhayaḥ vicukṣubhur). The directions cried out (digibhā vicukruśuḥ) in fear of his roaring (nirhrāda-bhītā).

॥ 7.8.33 ॥

*dyaus tat-saṭotkṣipta-vimāna-saṅkulā
protsarpata kṣmā ca padābhipīḍitā
śailāḥ samutpetur amuṣya raṁhasā
tat-tejasā khaṁ kakubho na rejire*

The sky, filled with airplanes (*dyauh vimāna-saṅkulā*) dislocated by his flying mane (*tat-saṭa utkṣipta*), and the earth as well, afflicted by his feet (*kṣmā ca pada-ābhipīḍitā*), slipped from their positions (*protsarpata*). Mountains sprang up (*śailāḥ samutpetuh*) by his vehemence (*amuṣya raṁhasā*), and the sky and the directions (*khaṁ kakubhah*) lost their luster (*na rejire*) because of his effulgence (*tat-tejasā*).

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- Nṛsimha's anger at the demon is described.
- He broke the agitated clouds with his mane.
- By his glance the planets became bereft of effulgence.
- The elephants of the directions cried in fear.

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- The sky was filled with airplanes strewn about by his mane.
- By the pressure of his foot, the earth moved from its orbit. The rest is clear.

Text-22

ugro 'py anugra evāyaṁ svabhaktānām nṛkeśarī |
keśarīva svapotānām anyeṣām ugra-vigrahaḥ

Though Nṛsimha is fierce (nṛkeśarī ugro 'py), he is gentle with his devotees (ayaṁ anugra eva svabhaktānām), just as a lioness is friendly to her cubs (keśarī iva svapotānām) but ferocious with others (anyeṣām ugra-vigrahaḥ).

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- “But it will be difficult to serve Nṛsimha if he is so ferocious. This verse answers.
- Though ferocious, he is cool as the moon for his devotees.

Text-23

asya śrī-divya-simhasya paramānanda-tundilah |
śrīman-nṛsimha-tāpanyām mahimā prakāṭikṛtaḥ

The powers and abundance of Nṛsimha's great bliss
(asya śrī-divya-simhasya paramānanda-tundilah
mahimā) are revealed (prakāṭikṛtaḥ) in the
Nṛsimha-tāpanī Upaniṣad (śrīmad-nṛsimha-
tāpanyām).

If Nṛsimha is parāvastha, then should he not be
glorified? This verse answers.

Text-24

nṛsimhasya bhaved vāso jana-loke mahātmanah |
sarvopariṣṭāc ca tathā viṣṇuloke prakīrtitah

The abode of Narasimha (nṛsimhasya vāsaḥ), the supreme lord (mahātmanah), is in Jana-loka (jana-loke bhaved). He is also ever glorified in Vaikunṭha (tathā viṣṇuloke prakīrtitah), beyond the material world (sarva upariṣṭāt).

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- This verse describes Nṛsimha's abode.
- Sarvopariṣṭāc viṣṇuloke means "in the spiritual sky."