

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

Text-153

Further proof  
for Kal being an  
ance & P.

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

Brahma-saṁhitā says:

I worship (ahaṁ 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 Kṣirodakaśāyī-viṣṇu) (jagad-aṇḍa-nāthāḥ) who have arisen from his pores (loma-vilajā). Brahma-saṁhitā

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- Brahmā here states that Garbhodakaśāyī is the amśa of Kṛṣṇa.
- Taking support of one breath of Garbhodakaśāyī, Brahmā, Kṣīrodakaśāyī-viṣṇu and Śiva, the rulers of the universe, remain to carry out their duties (jīvanti).
- When destruction takes place with inhalation, they no longer perform their duties.
- There is no doubt that Viṣṇu is a svāmśa (kalā-viśeṣah) of Kṛṣṇa.

## Text-154

ataḥ puruṣa evāsyā  
kṛṣṇasyāmśo bhaved yadi |  
tad-vilāśas tu nitarām  
bhavet kṣīrābdhi-nāyakaḥ

If this puruṣa (yadi asya puruṣaḥ) is an amśa of Kṛṣṇa (kṛṣṇasya amśo bhaved), then (ataḥ) certainly the Kṣīrodakaśāyī (kṣīrābdhi-nāyakaḥ), his expansion, is an amśa of Kṛṣṇa (tad-vilāśas tu nitarām bhavet).

IF Gov is an  
amśa of Kṛṣṇa  
certainly  
be an amśa of Kṛṣṇa

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- This verse continues the conclusion.  

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- If Garbhodakaśāyī is an amśa of Kṛṣṇa according to Brahmā's statement, then his expansion, Kṣīrodakaśāyī, is certainly Kṛṣṇa's amśa.  

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- There can be no doubt about this.  

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But does not  
say that in 2nd canto  
the black & white hair of  
Viṣṇu?

## Text-155

nanu dvitīya-skandhe tu  
yo 'vatīrno yadoḥ kule |  
kiṁ vidhātrā sa hi sita-  
kṛṣṇa-keśatayoditaḥ

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

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- Thought the previous argument has been defeated, the opponent, without shame, again makes an objection, by misinterpreting the scriptures.
- If Kṛṣṇa is not an amśa of Kṣīrodakaśāyī, why does Brahmā state this in talking to Nārada in the Second Canto.

The 2nd Gato  
Verse spoken by  
Brahmā

Text-156

tathā hi

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

This is the verse supposedly showing that Kṛṣṇa is an avatāra of Viṣṇu (**tathā hi**):

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 (**śita-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 (**janānupalakṣya-mārgaḥ**) how great He is (**ātma-mahimā upanibandhanāni**).

SB (2.7.26)



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- For diminishing the suffering of the earth afflicted with the troops (varūtha) of the demons (suretara), Kṛṣṇa appears.
- The same statement is made in the Mahābhārata.

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sa cāpi keśau harir udvavarhe śuklam ekam aparāñcāpi kṛṣṇam  
tau cāpi keśāvāviśatām yadunām kule striyau rohinīm devakīm ca  
tayor eko balabhadro babhūva ya 'sau śvetas tasya devasya keśah  
kṛṣṇo dvitīyah keśavaḥ sambabhūva keśo 'sau varṇitaḥ kṛṣṇa uktah

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

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

The right  
meaning of 2.7.26

Text-157

Sitāḥ → bound up  
white

maivam bhoh śrūyatām asya padyasārtho vidhīyate |  
kalayā śilpa-naipunya-viśeṣa-vidhinā sitāḥ |  
baddhāḥ kṛṣṇā atiśyāmāḥ keśā yeneṭi 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 (atiśyāmāḥ keśā) (kṛṣṇa) bound up (baddhāḥ) (sitāḥ) with skill (śilpa-naipunya-viśeṣa-vidhinā) (kalayā). This is (sa eva) a description (īritāḥ) of his excellent beauty (etyasya vaidagdhī-viśeṣa utkarṣa).

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- The above doubt is removed by statements such as vasudeva-grhe sāksāt (SB 10.1.23) and kṛṣṇas tu bhagavān svayam (SB 1.3.28).
- Therefore, it is not possible that the above verse could have the meaning claimed.
- What is the meaning then?
- Kalayā does not mean “as an amśa of Viṣṇu” but rather “with skill.”

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- Sitāḥ does not mean white but “bound up.”
- Kṛṣṇa-keśaḥ means that Kṛṣṇa has black hair.
- Thus Kṛṣṇa is described as the most elegant person  
with his hair style

Alternative  
meaning

## Text-158

kiṁ vā yaḥ kalayā mśena  
syāt sita-śyāma-keśakaḥ |  
sa evātrāvatīrṇo 'bhūt  
śrī-līlā-puruṣottamaḥ

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

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- “But the doubt concerning the statement in Mahābhārata has not been removed.”
- If the meaning is “Kṛṣṇa with bound black hair along with his amśa Kṣīrodakaśāyī” then the statement of Mahābhārata, as you understand it, does not make sense.
- “But the doubt about ~~Visnu~~ taking his hair is difficult to remove.”

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- 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.



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- Nārada also saw the Lord with many colored rays.
- When svayam bhagavān appears, all of his amśa forms enter him as well.
- This is understood from the phrase amśa-yuktah: he appears along with many powerful amśa forms. (SB 3.2.15)
- Thus the principle meaning is not made irrelevant.
- It is concluded that the doubt just raised is full of error.