Laghu - Bhāgavatāmŗta

Part-1 The Sweetness of Kṛṣṇa

Chapter-5 Discussion of the Parāvasthā forms

FormerPeriodText-153FormerVeriodŚrī-brahma-samhitāyām –KornerYasyaika-niśvasita-kālam athāvalambyaJīvanti loma-vilajā jagad-aņḍa-nāthāḥ |viṣṇur mahān sa iha yasya kalā-viśeṣogovindam ādi-puruṣam tam aham bhajāmi

Brahma-samhitā 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 Kṣirodakaśāyī-viṣṇu) (jagad-aṇḍa-nathaħ) who have arisen from his pores (loma-vilajā). Brahma-samhitā 5.48

- 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.

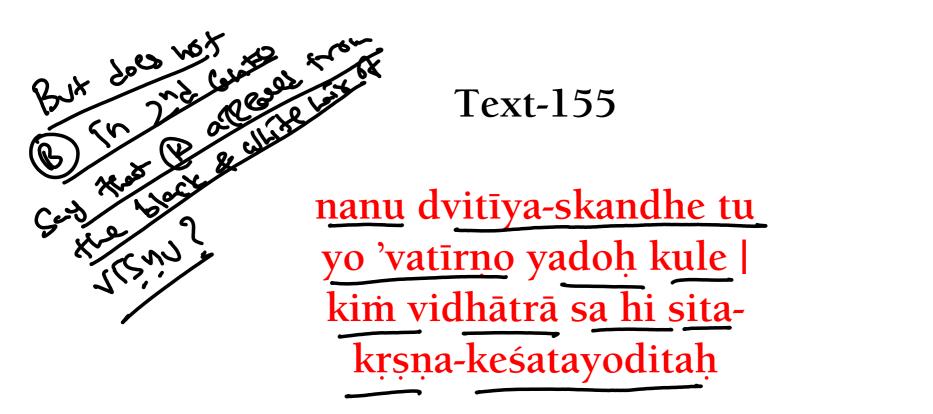
• There is no doubt that Viṣṇu is a svāmśa (kalā-viśeṣaḥ) of Kṛṣṇa.



• This verse continues the conclusion.

 If <u>Garbhodakaśāyī is an amśa of Krsna according to</u> Brahmā's statement, then his expansion, Kşīrodakaśāyī, is certainly Krsna's amśa.

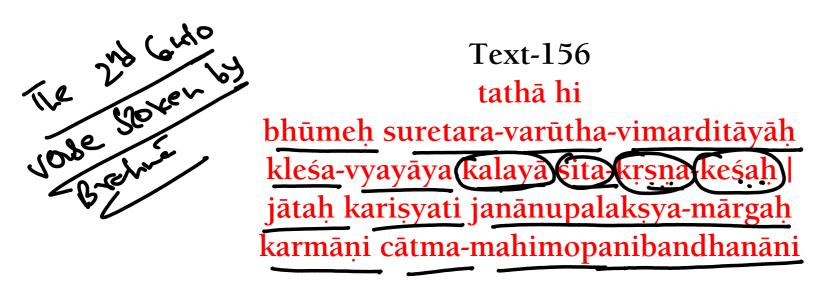
• There can be no doubt about this.



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)?

• Thought the previous argument has been defeated, the opponent, without shame, again makes an objection, by misinterpreting the scriptures.

• <u>If Kṛṣṇa is not an aṁśa of Kṣīrodakaśāyī, why doe</u>s Brahmā state this in talking to Nārada in the Second Canto.



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

When the world (bhūmeh) is overburdened (vimarditāyāh) 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 kṛṣna (keśa)), descends (jātah) with His plenary portion (the mistaken meaning is: is a portion of Visnu, being born of white and black hair) (kalayā). And just to expand His transcendental glories, He acts extraordinarily (kariṣyati karmāni). No one can properly estimate (jana anupalakṣya-mārgaḥ) how great He is (ātma-mahimā upanibandhanāni). SB (2.7.26)

• 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.

sa cāpi keśau harir udvavarhe śuklam ek<u>am</u> aparañcāpi kṛṣṇam tau cāpi keśāvāviśatām yadunām kul<u>e striyau</u> roh<u>iņīm devakīm c</u>a ta<u>yor eko balabhadro babhūva ya 'sau śvetas</u> ta<u>sya devasya keśa</u>ḥ kṛṣno dvitīyaḥ keśavaḥ sambabhūva keśo 'sau varṇitaḥ kṛṣṇa uktaḥ

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 Rohiņī 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 (dvitīyaḥ kṛṣṇah keśah) became Krsna (keśavaḥ sambabhūva). Mahābhārata 1.189.31

 T<u>his shows without doubt that Kṛṣṇa is an amśa of Kṣīrodakaśāyī</u> Viṣṇu. The first JickText-157JenningSHEL LingMaivam bhoh śrūyatām asya padyasārtho vidhīyate |
kalayā śilpa-naipuņya-višeṣa-vidhinā sitāh |
baddhāh kṛṣṇā atiśyāmāḥ keśā yeneti vigrahaḥ |
sa evetyasya vaidagdhī-višeṣotkarṣa īritaḥ

But this is not the meaning (<u>mā evam bhoh</u>). Please listen (śrūyatām). I will explain the meaning of the verse (asya padyasya arthah vidhīyate): Kṛṣṇa (kṛsnā) is described as having a form (vigrahah) with black hair (atiśyāmāh keśā) (kṛṣna) bound up (baddhāh) (sitāh) with skill (śilpa-naipuŋya-viśeṣa-vidhinā) (kalayā). This is (sa eva) a description (īritaḥ) of his excellent beauty (etyasya vaidagdhīviśeṣa utkarṣa).

• <u>The above doubt is removed by statements such as vasudevagine sākṣāt (SB 10.1.23)</u> 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?
- <u>Kalayā does not mean</u> "as <u>an amśa of Viṣṇu"</u> but <u>rather</u> "<u>with</u> skill."

• Sitāh does not mean white but "bound up."

• Kṛṣṇa-keśah means that Kṛṣṇa has black hair.

• Thus Kṛṣṇa is described as the most elegant person with his hair style

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kim vā yaḥ kalayāmśena syāt sita-śyāma-keśakaḥ | sa evātrāvatīrņo 'b<u>hūt</u> śrī-līlā-puruṣottamaḥ

Or the meaning can be as follows (kim vā). Krsna, 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).

• "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" th<u>en the statement of</u> Mahābhārata, as you understand it, does not make sense.

• "But the doubt about Visnu taking his hair is difficult to remove."

- Keśa means rays. K<u>ṛṣṇa says to Arjuna amśavo ye prakāśante</u> mama te keśa-samjñitāh sarva-jñāḥ keśavam tasmāt mām āhur muni-sattamāḥ: si<u>nce my shining rays are called keśa</u>, the sages call me Keśava. (Mahābhārata, Śā<u>nti parva</u> 342.40)
- Thus the meaning is "the black and white rays of Kṣīrodakaśāyī entered Kṛṣṇa and Balarāma situated in Devakī and Rohiņī."

• In this way the argument is defeated.

• This is the meaning of kesa in many places.

- 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.