

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 4 :
Manvantarāvatāras, Yugavatāras,
Āveśas and Avasthas

Abodes of some of the avatāras

Residence of Śeṣa

Text 62

Balarāma's portion Śeṣa lies in Pātala-loka.

He is eloquent and ornamented with a garland.

Dressed in blue cloth, he has a snake hood with jewels and holds a plough, pestle, and sword.

This Śeṣa is an āveśa-avatāra who holds up the universe.

He is called eloquent because he speaks Bhāgavatam to the Kumāras.

Residence of Hari

Text 63

The planet of Hari is above Brahma-loka.

Residence of Vaikuṅṭha

Text 64

The abode of the Lord named Vaikuṅṭha is on Svargaloka, where Vaikuṅṭha-loka manifests.

Residence of Ajita

Text 65

The abode of Ajita is on Dhruva-loka.

Residence of Vāmana

Text 65-66

Vāmana's abode is on **Bhuvar-loka**.

Vāmana also lives on **Tapo-loka** and **Brahma-loka**.

He also built an abode on the upper part of **Brahma-loka**.

Text 67-68

Indra describes the places of Vāmana to Nārada in Hari-vaṁśa:

O great sage! Having broken Svarga with his footstep, Trivikrama made his abodes in the planets above Svarga up to Brahma-loka.

Hari-vaṁśa 2.70.37

The abodes of all the avatāras exist in the spiritual world

Text 69

It is described in the scriptures that the remarkable abodes of all the avatāras exist in the spiritual world.

Text 70

It is said in the Padma Purāṇa:

All the dazzling avatāras such as Matsya and Kūrma reside in the eternal Vaikuṅṭha world.

Chapter 5 :

Para-avasthas and Svayaṁ-bhagavān

Text 1

Some say that Kṛṣṇa is an avatāra of the brother of Nara, or that he is an avatāra of Vāmana.

He appears in this way to those who do not know the conclusion of the scriptures.

For those who do not correctly analyze the scriptures and take a superficial meaning, Kṛṣṇa appears to be an avatāra of Viṣṇu forms.

Proof of the perception of Kṛṣṇa being an avatāra of Nara-Nārāyaṇa

Text 2

Skanda Purāṇa says:

The portions of the Lord Nara and Nārāyaṇa, sons of King Dharma, accepted birth in the dynasty of the moon and became Kṛṣṇa and Arjuna.

This is a misinterpreted scriptural statement.

Subjects and objects have the opposite functions in a sentence.

The subject is the 'doer' of the action.

For example, take the sentence "I chant on my beads."

Here, the subject is the pronoun 'I'.

Objects are the opposite; instead of doing something (like chanting), they are acted upon.

The object is 'beads'.

Dharma putrau
Kṛṣṇa- Arjunau

Since the dual forms ending in *-au* can be either subject or object, the logic and contextual factors must be considered to distinguish the subject from the object.

Kṛṣṇa and Arjuna are the subjects of the sentence and Nara-Nārāyaṇa are the objects.

Here the action performed by the subjects is:

prāpya : They are "accepting within themselves" their partial expansions *Nara and Nārāyaṇa*.

Thus the meaning is:

Kṛṣṇa and Arjuna who united with the forms of Nara-Nārāyaṇa, then appeared on Earth through the moon dynasty.

This is because when Kṛṣṇa appears all of his amśas enter him and appear with him.

Points from class discussion

1. Who is Nārāyaṇa in Nara-Nārāyaṇa? Is he the same as the one from whom second caturvyuha comes?

No. That Narayana is mentioned to be a vilasa form of Kṛṣṇa. And mostly he does not descend in this material world and is not an avatara.

Whereas this Narayana is mentioned to be an avatara.

And as a lila-avatara- his source would be puruṣavataras.

2. When it says Nara entered the body of Arjuna, how do we understand Nara entering the body of Arjuna? Is Nara Arjuna only?

3 possibilities:

1. Nara can be Arjuna only.

or

2. If Nara is a different perfected jiva, then also it is possible that he may enter into Arjuna just for participating in the pastimes.

or

3. That merging is meant only for Narayana and not Nara.