

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 5 :

Para-avasthas and Svayaṁ-bhagavān

Text 3

In the Fourth Canto it is said:

That Nara-Nārāyaṇa Ṛṣi, who is a partial expansion of Kṣīrodakaśāyī, has now appeared on earth in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, to mitigate the burden of the world.

Nara-Nārāyaṇa, the two portions of the Lord, have entered Kṛṣṇa and Arjuna, best of the Yadu and Kuru dynasties for relieving the earth of its burden.

Nara and Nārāyaṇa (subject), portions of the Lord, at the end of Dvāpara-yuga, have attained the forms of Kṛṣṇa and Arjuna (object).

The portions (*aṁśas*) have entered their *aṁśīs*.

SVCT translation and commentary SB 4.1.59

The real meaning is as follows.

Nara-Nārāyaṇa at the end of Dvāpara entered into Kṛṣṇa and Arjuna.

Nārāyaṇa entered Kṛṣṇa and Nara entered Arjuna.

SBV purport

Points from class discussion (for
the verse LBA 1.5.3)

When we know this fact (mentioned in SBV Commentary), the mukhya vrtti of the shloka can be understood as :

Nara-Nārāyaṇa entered into the bodies of Kṛṣṇa-Arjuna and appeared.

Have they appeared? - Yes

Have they appeared as Kṛṣṇa and Arjuna?
In one way - yes.

Because they have appeared but externally the forms of only Kṛṣṇa-Arjuna is seen. The forms of Nara-Nārāyaṇa are hidden inside them.

What is mentioned in SBV's commentary is not translation but the interpretation of the verse.

But that interpretation is accepted because it is in line with the paribhasa sutra. Is it not so?

Yes. Interpretation only but interpretation based on fact.

In ISKCON generally "interpretation" connotes "misinterpretation" so better not to use the word interpretation.

We can instead say SBV presents an understanding of the verse.

The verse should be understood in that way as explained by SBV. Because if we don't understand that way then we are neglecting certain shastric statements and conclusions.

Points from class discussion (for the verse LBA 1.5.2)

Mukhya vrtti vs Gauṇa vrtti

Mukhya vrtti : direct meaning - literal meaning

But it should also involve an understanding of the context. And it should also be able to tie together other statements.

There can be more than one mukhya vrtti explanation for a particular shloka.

Gauṇa vrtti : non-literal meaning

When even after taking into account the context and other things, we can not give a literal meaning to it, then we go for gauṇa vrtti.

Example: the sun sets in the ocean/ the sun rises from the mountain

Whatever context we take, the literal meaning will fail. So we go for non- literal meaning.

The translation of LBA 1.5.2 given by Srila Rupa Goswami and mentioned by Srila Baladeva Vidyabhusana in his commentary is mukhya vrtti only and not gauṇa vrtti.

Both the translations - one mentioned by purva-paksa and the other mentioned by our acharyas- both are direct translations and not gauṇa vrtti.

For this shloka (LBA 1.5.2), 2 literal translations are possible and both are grammatically right.

But purva-paksa - they have not considered the context and the conclusions. And so their translation is rejected.

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

2 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.

(The third possibility presented in Day 42 summary sheet is ruled out because of SBV's explanation of verse LBA 1.5.3)