

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of  
Kṛṣṇa

Chapter 5 :  
Para-avasthas and Svayaṁ-bhagavān

Further proof of the perception of  
Kṛṣṇa being an avatāra of Nara-  
Nārāyaṇa

Text 4

A supporting statement is found in the Tenth Canto:

After fully worshipping Nārada, the best of the sages, according to Vedic injunctions, Lord Kṛṣṇa, who is Himself the original sage—Nārāyaṇa, the friend of Nara — conversed with Nārada, and the Lord's measured speech was as sweet as nectar. Finally the Lord asked Nārada, "What may We do for you, Our lord and master?"

SB 10.69.16

*sampūjya deva-ṛṣi-varyam ṛṣiḥ purāṇo  
nārāyaṇo nara-sakho vidhinoditena  
vāṅyābhibhāṣya mitayāmṛta-miṣṭayā taṁ  
prāha prabho bhagavate karavāma he kim*

ŚB  
10.69.16

The actual meaning is as follows:

Kṛṣṇa is called:

- 1) Nārāyaṇa because he is the shelter of all principles and elements
- 2) Purāṇaḥ ṛṣiḥ (Ancient sage) because he gave teachings to Brahmā at the beginning of the kalpa
- 3) Nara-sakha because he performs pastimes with humans
- 4) Deva because he performs pastimes as a kṣatriya

He after worshipping Nārada according to the rules, spoke to him.

SBV purport

Kṛṣṇa was the original sage (*purāṇaḥ ṛṣiḥ*) because he was the friend of Nara, Nārāyaṇa, eternally engaged in austerities at Badarikāśrama. This indicates that he was Nārada's guru. As an avatāra, Nārāyaṇa was non-different from Kṛṣṇa.

Or he was the original seer of mantras (*ṛṣiḥ*) because he was the shelter of all jīvas as the supreme Lord (*nārāyaṇaḥ*). He was the friend of all jīvas (*nara-sakhaḥ*), Paramātmā. He was the jīvas' benefactor by engaging them in pure actions.

Or he, the original bhagavān (*purāṇaḥ*), who, according to the mode mentioned in the Fourth Canto (SB 4.1.59), was Nārāyaṇa, friend of Nara, worshipped the best among sages of the devatās.

**Srila Sanatan Gosvami commentary SB 10.69.16**

The Lord was capable of doing proper worship because he was the establisher of all mantras (*ṛṣiḥ*). He was always young (*purāṇaḥ*), remaining in the same condition because of being Svayam Bhagavān.

Thus the Lord was not old but acted like an ancient sage. The Lord had appeared in the world in the form of Nārāyaṇa, friend of Nara, for instituting such rules of dharma. This means that Nārāyaṇa ṛṣi had entered into Kṛṣṇa when Kṛṣṇa appeared in the world (SB 4.1.59).

Another meaning:

Though you are Bhagavān (of whom *Nārāyaṇa* is your expansion), you perform human pastimes (*nara-sakhaḥ*).

**Srila Jiva Gosvami commentary SB 10.69.16**

Kṛṣṇa worshipped Narada according to the rules spoken in the scriptures, since he, as a rsi, is the producer of mantras (*purāṇaḥ ṛṣiḥ*).

Though as the Supreme Lord Kṛṣṇa is the oldest (*purāṇaḥ*), he is also new, as he comes as Nārāyaṇa, the friend of Nara in order to spread such scriptural rules (*nara-sakhaḥ*).

**Srila Visvanatha Cakravarti Thakura commentary SB 10.69.16**

Is it not common-sense that nārāyaṇo nara-sakho definitely has to refer to Nara-Narayana only?

How are acharyas giving different explanations?

The question is : Who has access to the heart of the speaker?

We are not supposed to understand the scriptural statements just based on our common sense. We need help of the acharyas to really understand the scriptures.

Revelations play a very important rule. And only the acharyas are qualified to receive the revelations.

The acharyas are highly exalted spiritual personalities and they are very qualified - they have access to the heart of the author and the speaker.

So we accept their commentaries.

Proof of the perception of Kṛṣṇa  
being a portion of Vāmana

Text 5

Indra speaks in the Hari-vaṁśa of Kṛṣṇa being an avatāra of Vāmana:

O sage! I gave this share of sacrifice previously to Viṣṇu. O Nārada! Now I am seeing Kṛṣṇa as my younger brother Vāmana.

**Hari-vaṁśa 2.70.34**

*ete cāṁśa-kalāḥ puṁśaḥ* shloka  
proves Kṛṣṇa is aṁśī and others are  
his aṁśas

Text 6

It is contradictory to say that Kṛṣṇa is the expansion of Nara-Nārāyaṇa and Vāmana. Actually it has already been stated that Nārāyaṇa and Vāmana are expansions of Kṛṣṇa and Kṛṣṇa is in a supreme position.

Text 7

*Ete cāṁśa-kalāḥ puṁśaḥ* shows that Nārāyaṇa and Vāmana are portions of Kṛṣṇa.

This is also seen in Hari-vaṁśa.

*ete cāṁśa-kalāḥ puṁśaḥ  
kṛṣṇas tu bhagavān svayam  
indrāri-vyākulaṁ lokaṁ  
mṛḍayanti yuge yuge*

ŚB 1.3.28

**Proof for Kṛṣṇa not being an  
expansion of Vāmana**

**Text 8**

**Thus Nārada said:**

Previously Aditi did penance to worship Viṣṇu. Viṣṇu was very satisfied and offered her a boon. O Indra! She requested to have a son like the Lord.

**Hari-vaṁśa 2.71.21-23**

**Text 9**

Viṣṇu said, "There is no one on earth who is equal to me. I will become your son (Vāmana) as an aṁśa or part.

The statement of Nārada, being stronger than the previous statement of Indra, defeats the truth of the previous statement that Kṛṣṇa is an expansion of Vāmana.