

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 5 :
Para-avasthas and Svayaṁ-bhagavān

Kṛṣṇa is parāvastha and so He can not be
an aṁśa of Nārāyaṇa or Vāmana

Text 10

The supreme position (parāvastha) of Kṛṣṇa will be explained later.

That supreme position and perfect position is glorified in the scriptures.

Thus, because Kṛṣṇa is parāvastha, it is clearly seen that Kṛṣṇa being an aṁśa of Nārāyaṇa or Vāmana is contradictory.

But cannot Kṛṣṇa be an
aṁśa of the aṁśa of
Nārāyaṇa?

Because Kṛṣṇa is parāvastha, it is contradictory to say that he is an aṁśa of Nārāyaṇa or Vāmana.

Sri Rupa Goswami gives an alternate meaning to the verses quoted earlier

Text 11

The alternative sense of those statements should also be noted.

Though there are many statements to show that Kṛṣṇa is parāvastha, the author gives an alternate meaning to the verses quoted above in order to negate the apparent meaning of those verses.

Alternate meaning for verse 1.5.2

Text 12

On the first statement (tatra dharma-putrāv ity ādau) there is this explanatory verse (kārikā):

Then Kṛṣṇa and Arjuna, merging the identities of Nara-Nārāyaṇa in themselves, appeared in the moon dynasty.

Nara-Nārāyaṇa became one with Kṛṣṇa and Arjuna.

Because there should be no faults of contradiction in the Purāṇas, the alternative meaning is more suitable.

Alternate meaning for verse 1.5.3

Text 13

The second verse can be explained as follows:

Nara-Nārāyaṇa, the expansions of Viṣṇu, entered Kṛṣṇa and Arjuna at the end of Dvāpara-yuga.

Alternate meaning for verse 1.5.4

Text 14

The third verse can be explained as follows:

- 1) **Purāṇaḥ ṛṣiḥ** : Kṛṣṇa is the first sage because he teaches even Brahmā.
- 2) **Nārāyaṇa** : He is the shelter of the three puruṣāvatāras.
- 3) **Nara-sakha** : He personally helps the men of this material world.
- 4) He praised and worshipped Nārada.
- 5) Though Kṛṣṇa is the guru of Nārada, as his portion Nārāyaṇa Ṛṣi, he worshipped Nārada as part of his conduct as a kṣatriya.

Alternate meaning for verse 1.5.5

Text 15

The fourth verse is explained as follows:

Indra, not being intelligent, said these words out of envy.

Thus Kṛṣṇa never takes the position of being an avatāra of these forms.

The Kena Upaniṣad says that Indra, Agni and Vāyu know about Brahman.

So why was Indra ignorant in this case?

His knowledge became covered for the purpose of the Lord's pastimes.

He became envious of Kṛṣṇa's superior position.

SBV says that Indra's knowledge became covered for the purpose of the Lord's pastimes. Is Yogamaya's role here?

1) Exhibition of envy is not facilitated by yoga maya.

2) Only pure and perfected devotees are within the realm of yoga-maya.

3) Krishna can use many persons as his instruments but it is not necessary that all the instruments will be pure/perfected devotees and come within the realm of yoga-maya.

5) In Indra's case - Indra has some subtle anarthas and Lord is using those for his pastimes.

Discussion on Parāvastha forms

Text 16

Now there will be a discussion of the parāvastha forms. The Padma Purāṇa says:

The six qualities are fully manifest in Nṛsimha, Rāma and Kṛṣṇa. They are thus considered parāvastha. The relation between the other two (Nṛsimha and Rāma) and Kṛṣṇa is like lamps lit from the lamp of full six powers (manifest in Kṛṣṇa).

Parāvastha:

Kṛṣṇa has all six qualities of the Lord in full.

Among the three, successively, Nṛsimha, then Rāma and finally Kṛṣṇa manifest more powers.

What about Lord Narayana
(from whom second caturvyuha
come)?

We are only discussing about avataras here.
That Narayana - He is direct vilasa of Krishna
but He does not descend.

Glories of Lord Nṛsimhadeva

Text 17-19

Sudhāmā, Bhāvārtha-dīpikā says:

I offer respects to the Lord who gives joy to the heart of Prahlāda, who destroys ignorance in the devotee, who is effulgent like the autumn moon and possesses the head of a lion.

I worship Nṛsimha in whose mouth resides all eloquence, on whose chest resides and in whose heart resides knowledge.

Nārada described to Yudhiṣṭhira the anger of Nṛsimha who was born from the pillar and astonished Brahmā when he began roaring loudly.

1.1.1, 10.87.1

These are from Śrīdhara Svāmī's commentary on SB.

Text 20-21

Seventh Canto says:

The hair on Nṛsimhadeva's head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans.

Because of His roaring, all the elephants in the world began to cry in fear.

Airplanes were thrown into outer space and the upper planetary system by the hair on Nṛsimhadeva's head.

Because of the pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to His intolerable force.

Because of the Lord's bodily effulgence, both the sky and all directions diminished in their natural illumination.

SB 7.8.32-33

Nṛsimhadeva is very gentle with his devotees

Text 22

Though Nṛsimha is fierce, he is gentle with his devotees, just as a lioness is friendly to her cubs but ferocious with others.

But it will be difficult to serve Nṛsimha if he is so ferocious?

Though ferocious, he is cool as the moon for his devotees.

Nṛsimha-tāpanī Upaniṣad glorifies Lord Nṛsimhadeva

Text 23

The powers and abundance of Nṛsimha's great bliss are revealed in the Nṛsimha-tāpanī Upaniṣad.

If Nṛsimha is parāvastha, then should he not be glorified?

This verse answers.

Abodes of Lord Nṛsimhadeva

Text 24

The abode of Nṛsimha, the supreme lord, is in Janaloka. He is also ever glorified in Vaikuṅṭha, beyond the material world.