

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 5 :
Para-avasthas and Svayaṁ-bhagavān

Explanation of Kṛṣṇa's
parāvastha

Text 37

Kṛṣṇa :

Bilvamaṅgala describes Kṛṣṇa:

There may be many avatāras of Kṛṣṇa delivering auspiciousness everywhere, but other than Kṛṣṇa who gives prema even to the creepers?

Though it is said in Rāmāyaṇa that the trees and other plants wept when Rāma went to the forest, they wept out of sorrow on separating from Rāma on one occasion; whereas, the reaction of the trees in relation to Kṛṣṇa, however, is daily, even on meeting Kṛṣṇa.

Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.

SB 10.29.40

The creepers and trees of the forest, their branches weighed down by rich coverings of flowers and fruits, seemed to manifest Lord Viṣṇu within their hearts. Exhibiting eruptions of ecstatic love upon their bodies, they poured down rains of honey.

SB 10.35.9

The associates of Kṛṣṇa, during prolonged separation from Him, remained in existence with only the beauty of Kṛṣṇa constantly in their minds.

This shows his superiority to Rāma.

What austerities must the gopīs have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That form is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare.

SB 10.44.14

*santv avatārā bahavaḥ puṣkara-nābhasya
sarvato-bhadrāḥ
kṛṣṇād anyaḥ ko vā latāsv api prema-do
bhavati*

LBA
1.5.37

The words *puṣkara-nābhasya* usually refers to the *puruṣāvatāra* with a lotus growing from his navel.

The *puruṣāvatāra* is the source of the other *avatāras*. This is the conventional meaning.

However, it also refers to Kṛṣṇa - *svayaṁ bhagavān* - who has a lotus-like navel; *svayaṁ bhagavān*, who is the source of the *puruṣāvatāras*, and who became visible in this world to Bilvamaṅgala.

Text
38-39

Kṛṣṇa as the son of Devakī, an ocean of unprecedented sweetness and power, whose abodes are well known as Vraja, Mathurā, Dvārakā and Goloka in the Purāṇas, will be described subsequently.

The word Devakī-nandana here has a double meaning: son of Nanda and son of Vasudeva.

Devaki in this verse means Yasoda. Kṛṣṇa, the moon, was born from the milk ocean womb of Yasoda. According to the Ganodesa dipika, quoting Adi Purana, Nanda's wife had two names: Devaki and Yasoda.

SVCT commentary SB 10.35.22-23

The word Devaki here means Yasoda (since that is her other name). They use this name out of great respect. Since Nanda is a king he is called deva or devaka. His wife is called Devaki.

Srila Jiva Goswami commentary SB 10.35.22-23

As **the son of Vasudeva**, the powers are most prominent because Kṛṣṇa at that time performs pastimes prominently as the Supreme Lord.

The son of Vasudeva displays pastimes filled with power and ornamented with sweetness.

It is like a beautiful mirror with some specks on the undercoating.

The sweetness of **the son of Nanda** is most prominent because in that form, Kṛṣṇa, exclusively plays the role of a human being.

The son of Nanda displays pastimes filled with sweetness and decorated with power.

It is like a mirror whose back surface is covered with flawless quicksilver (and therefore perfectly reflecting).

What is the difference between Vraja and Goloka?

Generally Vraja and Goloka refer to the same place- Bhauma Vrindavan and Goloka Vrindavan.

But sometimes Goloka can even refer to Aisvarya Goloka where vaidhi sadhakas who are worshipping the form of Vraja-Kṛṣṇa go.

Text 40

At this point someone may ask whether Lord Nṛsimha and Lord Rāmacandra are equal to Kṛṣṇa according to what was previously said.

Let us review how the Viṣṇu Purāṇa addresses this issue.

Someone may infer from Srila Rupa Gosvami's initial description of the para-avastha forms that the three incarnations in this topmost category are equally full manifestations of the Supreme.

Has the author forgotten his thesis that Sri Kṛṣṇa alone is original and Supreme - svayam rupa?

No.

The description of the excellences of Lord Narsimha and Lord Ramacandra leads the way, step by step, to the correct understanding of Kṛṣṇa.

It is only natural to enter a palace by walking up the staircase that leads to its entrance.

When we want to distinguish between general amsa-avatars and para-avasthas, then Rama, Kṛṣṇa and Narsimha will fall into one category.

But when we are specifically speaking about the para-avasthas, then we talk of the gradation. Higher than Narsimha is Rama and higher than Rama is Kṛṣṇa.

Text
41-42

In the fourth part of the Viṣṇu Purāṇa (4.15.1-2), Maitreya asks a question:

The soul, taking bodies of Hiraṇyakaśipu and Rāvaṇa, on being killed by Viṣṇu, attained enjoyment unattainable even by the devatās. However, he did not attain liberation on being killed. Why did that soul, when he was born as Śísupāla, attain liberation in the eternal Lord?

Maitreya is curious to know why Hiranyakasipu and Ravana did not achieve liberation when they were killed by the Supreme Lord, whereas Sisupala achieved it at once.

Hiranyakasipu, Ravana and Sisupala are three appearances of the same Vaikuntha gatekeeper, Jaya, while Narsimhadeva, Ramacandra and Krsna are three appearances of the same Personality of Godhead.

Does this occurrence provide evidence of a measurable hierarchy of essential identity and personal qualities among these three para-avastha- rupas of the Supreme Lord?

But was it not the curse for jaya and Vijaya that they would be born 3 times. Then why is krsna glorified for Sisupala?

But this is not just for Sisupala. Even other demons killed by Rama or Narsimha won't get liberation.

The point made here by the Acaryas is that only Krsna can give liberation to demons.

Is that the reason that Krsna is called Mukunda?

All visnu-tattvas are Mukunda. They can give mukti. But they give mukti only to the devotees and to the surrendered souls.

Krsna is glorified here because he can give mukti even to the demons.

Krishna is killing only those demons who are demons by curse.. so Krishna is giving higher destination to only special demons.. Only special demons are killed by krishna!!!

That is true.

But still even the special demons when killed by the forms of Rama or Narsimha won't get liberation.

The point is that ONLY the form of Krsna can give liberation to the demons.

Parāśara gives the answer:

In order to kill the king of the demons, the Lord who is the cause of creation, maintenance and destruction of all the worlds, taking a body, showed the form of Nṛsimha.

When he did so, Hiraṇyakaśipu did not think that this was Viṣṇu, but rather thought that he was a special living entity, caused by extremely pious acts, because his mind was overcome with rajo-guṇa .

He attained a wealth of enjoyment as ten-headed Rāvaṇa, being in control of more than the three worlds only because of being killed by Nṛsimha.

Viṣṇu Purāṇa 4.15.4-17

2 factors:

1. Vastu viśeṣa (*Glory of the form of the Lord*)
2. Absorption (*Absorption of the living entity being killed*)

Though the svarūpa of the lord is one, there is a different manifestation of qualities.

Lord Nṛsimha and Kṛṣṇa are not different in svarūpa but rather in manifestation of qualities.

The Lord manifested the form of Nṛsimha in order to kill Hiraṇyakaśipu.

This means that situated in his own self, he manifested this other form, just as a vaidūrya gem manifests different colors.

But why didn't the demon get liberation if he was killed by Nṛsimha who was a form of Kṛṣṇa himself?

Viṣṇu attracts the mind of the meditator with the beauty of his form, name and qualities.

But because Hiraṇyakaśipu did not recognize Viṣṇu, the sakti of the Lord's attractiveness did not manifest in that form for bestowing liberation.

What was his mentality?

He thought of the Lord as a special living entity (sattva) produced by pious acts.

That mentality arose from delusion stemming from the mode of passion.