

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness  
of Kṛṣṇa

Chapter 5 :  
Para-avasthas and Svayaṁ-  
bhagavān

Names whose cause is different  
for both Nārāyaṇa and Kṛṣṇa

hetu-bheda

Adhokṣaja

Text  
73-74

The same work also says:

Kṛṣṇa, sleeping beneath a cart, killed the angry, strong, ferocious, demoness Pūtanā, with huge body, who, wearing the dress of a nurse, had given her breast covered with poison to him.

When the cowherd people saw that dead demoness and concluded that Kṛṣṇa had been reborn, they called him Adhokṣaja (born from beneath the axel of the cart).

Hari-vaṁśa 158.30-32

akṣa refers to the cart

He was called Adhokṣaja because he was born again (*ja*) beneath the axel (*adhaḥ akṣa*) of the cart.

Text 75

Śrīdhara explains in his commentary that Kṛṣṇa was called Adhokṣaja because he was as if born again under the axel of the cart.

For Narayana:

One who is beyond knowledge acquired through the material senses.

Govinda

Text 76

It is also said there:

The people constantly praise you on earth as Govinda because just as I am the king of the devatās, you are the king (indra) of the cows (go).

Hari-vaṁśa 2.9.45

For Narayana:

One who gives pleasure to the senses.

Upendra

Text 77

It is also said there:

The devatās in heaven praise you as Upendra, O Kṛṣṇa, because the cows have established you, the Lord, above me as the real Indra (upari + indra).

Hari-vaṁśa 2.9.46

This verse explains that because he is greater than Indra, he is called Upendra.

For Vāmana:

One who appeared as a younger brother of Indra.

Keśava

Text 78

It is said in the Viṣṇu Purāṇa:

O Janārdana, since you killed the evil Keśī demon, you will be known in this world as Keśava.

Viṣṇu Purāṇa 5.16.23

This is a statement of Nārada.

For Narayana :

One who is the controller of Brahma and Shiva.  
One who has beautiful hair.

Text 79

These are examples of names which have a different cause when they are used to describe Kṛṣṇa.

The reasons that these names are used for Kṛṣṇa are different from the reasons that they are used for Nārāyaṇa.

Kṛṣṇa is the best among the 3 para-avastha forms of the Lord

Text 80

What is the question of liberation for the demons and haters of the Lord from other forms of the Lord?

Unless they are killed by the hand of Kṛṣṇa, they cannot attain liberation.

This is understood from the use of the word *eva* twice in the Gītā in the verses where Kṛṣṇa says *mām aprāpya eva*: not attaining me.

(BG 16.19-20)

The statement of the Viṣṇu Purāṇa that only the *svayaṁ-rūpa* Kṛṣṇa gives liberation to the demons is supported by the Gītā.

*tān ahaṁ dviṣataḥ krūrān  
saṁsāreṣu narādhamān  
kṣipāmy ajasram aśubhān  
āsurīṣv eva yoniṣu*

Bg.  
16.19

I cast those hateful, cruel, and lowest of humans, constantly doing evil, into repeated birth and death in the wombs of demons.

*āsurīm yonim āpannā  
mūḍhā janmani janmani  
mām aprāpyaiva kaunteya  
tato yānty adhamām gatim*

Bg.  
16.20

Taking birth as demons birth after birth, these fools, not attaining Me, then go to the lowest position, O son of Kunti.

Text  
81-82

I cast those hateful, cruel, and lowest of humans, constantly doing evil deeds, into repeated birth and death in the wombs of demons.

Taking birth as demons birth after birth, these fools, **not being killed by my hand**, then go to the lowest status of life, O son of Kunti.

BG 16.19-20

Mām aprāpya means “not being killed by my hand.”

Text 83

As long as those who hate me do not contact me in the form of Kṛṣṇa, they attain low birth. This is clearly stated.

Text 84

Therefore of the three forms of Nṛsimha, Rāma and Kṛṣṇa, **Kṛṣṇa is the best**.

This is not astonishing because the nature revealed in Kṛṣṇa is not seen in the others.

There should be no astonishment, because his nature, having a full manifestation of qualities such as giving liberation to the demons, is not seen in Nṛsimha or Rāma.

### Text 85

Because Kṛṣṇa is svayaṁ-rūpa, it is stated in the Svāyambhuva Āgama in the chapter describing the fourteen-syllable mantra, that Rāma and Nṛsimha are worshipped as the āvaraṇa deities of Kṛṣṇa (as members of His entourage).

āvaraṇa-pūjā :

worshipping of associates of the main deity during arcana

In the discussion of the fourteen-syllable mantra, it is said:

The four starting with Vāsudeva, holding great powers, are worshipped in the four cardinal directions starting with east, and then in the other directions the forms of the Supreme Lord of great wonder - Rāma, Nṛsimha, Kūrma and Vāmana - are worshipped.

If all the forms of the Lord are complete, why do you say tāratamyam exists?

### Text 86

There is the following objection:

But it is said in the scriptures such as Mahā-varāha Purāṇa:

All the forms of the Lord are eternal, appearing constantly within the material world with bodies of Paramātmā, without any destructible elements made of prakṛti.

They are completely filled with the highest bliss and knowledge, full of all good qualities and devoid of all faults.

### Text 87

Moreover Nārada-pañcarātra says:

Just as the vaidūrya gem glows blue, yellow and other colors, so the Lord by different meditations attains different forms.

### Text 88 a

Therefore someone may ask, "Why do you say the forms of the Lord have gradations (*tāratamyam*)?"

### Text 88 b

Our response to this question is :

Although all these forms are complete since they are all the Supreme Lord. However, the avatāras do not display all of the powers.

Though all these forms, that is the *vilāsa* and *svāmśa*, are complete like the *svayaṁ-rūpa*, they do not exhibit all of His potencies completely.

Though the scriptures say that all those forms are complete (verse 86), there are also statements such as *ete cāmśa-kalāḥ puṁsaḥ*, which explain that Kṛṣṇa is the *aṁśī*.

It is correct to say that all forms are perfect, since they possess all good qualities, but there is no fault in calling Kṛṣṇa the *aṁśī* because he displays all of the qualities whereas the *vilāsa* and *svāmśa* forms do not.

If this explanation is not accepted, then the latter statement *ete cāmśa-kalāḥ puṁsaḥ* would have to be rejected.