

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-3

Description of the Līlāvatāras

Text-1

atha līlavatārāś ca
vilikhyante yathā mati |
śrīmad-bhāgavatasyānu-
sāreṇa prāyaśas tv amī

To the best of my judgment (yathā mati), I will now describe (atha vilikhyante) the līlavatāras (līlavatārāh). These (amī) will generally (prāyaśas tu) be described according to the Bhāgavatam (śrīmad-bhāgavatasyānu-sāreṇa).

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- ~~Now the līlavatāras will be described starting with the Kumāras.~~

- In this section the avatāras will be numbered and those with two dots are ancient, whereas those with no dots are recent.

Text-2

tatra śrī-catuṣsanah śrī-prathame –
sa eva prathamam devah
kaumāram sargam āśritah |
cacāra duścaram brahmā
brahmacaryam akhaṇḍitam || iti |

The Kumāras are described in the First Canto (tatra śrī-catuṣsanah śrī-prathame):

First of all, in the beginning of creation (sargam prathamam), the Lord (sah eva) became the four unmarried sons of Brahmā [the Kumāras] (devah kaumāram āśritah), who, being situated in a vow of celibacy (brahmacaryam akhaṇḍitam), underwent severe austerities for realization of the Absolute Truth (cacāra duścaram brahmā). **SB 1.3.6**

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- Garbhodakaśāyī (sa), a svāmīśa of Kṛṣṇa, first took shelter of the creation in the form of the Kumāras.
- (Viṣṇu first appeared in the material world as the Kumāras.)
- These brāhmaṇas (brahmā) performed severe austerities of continuous celibacy.

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- The words first, second etc. in the Bhāgavatam are for enumeration only, and do not indicate the actual order of their appearance.
- They are arranged in time sequence in this work.

Text-3

caturbhir avatāro 'yam
eka eva satām matah |
sana-śabdāt caturṣv eva
catuḥsana iti smṛtaḥ ||

This avatāra is actually four persons (ayam caturbhir avatārah) but is considered as one by the devotees (eka eva satām matah). The word sana (ancient) is added to the word catur (four) (sana-śabdāt caturṣv eva) to make catuḥsana (four ancient ones) (catuḥsana iti smṛtaḥ).

Text-4

śuddha-jñānasya bhakteś ca
pracārārtham avātarat |
pañcaśābdika-bālābho
gaurah kamala-yonitah ||

They appeared in this world (avātarat) in order to preach (pracārārtham) bhakti and pure knowledge (śuddha-jñānasya bhakteś ca). They have the appearance of five year old boys (pañcaśābdika-bālā), are golden in complexion (gaurah ābho), and were born from Brahmā (kamala-yonitah).