

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

## Chapter-3

## Description of the Līlāvatāras

## Text-37

śrī-yajñah śrī-prathame –  
tataḥ saptama ākūtyām  
rucer yajño 'bhyajāyata  
sa yāmādyaiḥ sura-gaṇair  
apāt svāyambhuvāntaram ||

Yajña is described in the First Canto (**śrī-yajñah śrī-prathame**):  
The seventh incarnation was Yajña (**tataḥ saptama yajñah**), the  
son of Prajāpati Ruci and his wife Ākūti (**rucer ākūtyām  
abhyajāyata**). He controlled the period during the change of the  
Svāyambhuva Manu (**sah svāyambhuvāntaram apāt**) and was  
assisted by demigods such as His son Yāma (**yāmādyaiḥ sura-  
gaṇair**). SB 1.3.12

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- Ruci was his father and Ākūti was his mother.
- Yajña protected the Svāyambhuva Manvantara along with the devatās such as Yāma, his own son.
- He became Indra during that period.

## Text-38

trayāṇām eva lokānām  
mahārti-haraṇād asau |  
mātāmahena manunā  
harir ity api śabditaḥ ||

Because he relieved (**asau haraṇād**) the three worlds (**trayāṇām eva lokānām**) of great distress (**mahārti**), Yajña was called Hari (**harir ity api śabditaḥ**) by his maternal grandfather Svāyambhuva Manu (**mātāmahena manunā**).

Manu here means Svāyambhuva Manu.

śrī-nara-nārāyaṇau tatraiva –  
turye dharma-kalā-sarge  
nara-nārāyaṇāv ṛṣī |  
bhūtvātmopaśamopetam  
akarod duścaram tapah ||

Nara-nārāyaṇa are described in the First Canto (**śrī-nara-nārāyaṇau tatraiva**):

In the fourth incarnation (**turye**), the Lord became Nara and Nārāyaṇa (**nara-nārāyaṇāv ṛṣī bhūtvā**), the twin sons of the wife of King Dharma (**dharma-kalā-sarge**). Thus He undertook severe and exemplary penances (**akarod duścaram tapah**) to control the senses (**ātmopaśamopetam**). SB 1.3.9

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- Dharma-kalā means “a portion of Dharma.”
- This refers to Dharma’s wife, for it is said: ardho vā eṣa ātmano yat patnī: half of himself is the wife.
- The Lord (sa) became Nara-nārāyaṇa as her offspring. The rest of the verse is clear.
- Nara is a siddha-jīva and Nārāyaṇa is īśvara.

śāstre 'nyau hari-kṛṣṇākhyāv  
anayoḥ sodarau smṛtau |  
ebhir eko 'vatāraḥ syāt  
caturbhiḥ sanakādivat ||

In another scripture (**anyau śāstre**) they are said to have two brothers (**anayoḥ sodarau smṛtau**) known as Hari and Kṛṣṇa (**hari-kṛṣṇākhyāu**). Nara-nārāyaṇa are considered one avatāra (**ebhir eko avatāraḥ syāt**) like the Kumāras (**caturbhiḥ sanakādivat**).

In the Nārāyaṇīya section of Mahābhārata this is mentioned. It also says that that Hari and Kṛṣṇa got married.

## Text-41

śrī-kapilaḥ tatraiva –  
pañcamah kapilo nāma  
siddheśah kāla-viplutam |  
provācāsuraye sāṅkhyam  
tattva-grāma-vinirṇayam ||

Kapila is described in the First Canto:

The fifth incarnation, named Lord Kapila (pañcamah kapilo nāma), is foremost among perfected beings (siddheśah). He gave an exposition (provāca) of the creative elements (tattva-grāma-vinirṇayam) and metaphysics (sāṅkhyam) to Āsuri Brāhmaṇa (āsuraye), for in course of time this knowledge had been lost (kāla-viplutam). SB [3.10]



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- He spoke the knowledge called Sāñkhya which describes with discrimination the various elements and the Lord to a brāhmaṇa named Āsuri.

## Text-42

devahūtyām kardamatah  
prādurbhāvam asau gataḥ |  
proktaḥ kapila-varṇatvāt  
kapilākhyo viriñcinā ||

He appeared (prādurbhāvam asau gataḥ) in the womb of Devahūti as the son of Kardama (devahūtyām kardamatah). He was called Kapila by Brahmā (proktaḥ kapilākhyo viriñcinā) because of his brown complexion (kapila-varṇatvāt).

## Text-43

pādme –  
kapilo vāsudevāmśas  
tattvaṃ sāṅkhyam jagāda ha |  
brahmādibhyaś ca devebhyo  
bhṛgvādibhyas tathaiva ca |  
tathaivāsuraye sarva-  
vedārthair upabr̥hitam ||

In the Padma Purāṇa it is said:

Kapila, the portion of Vāsudeva (kapilo vāsudevāmśah), spoke Sāṅkhya (tattvaṃ sāṅkhyam jagāda ha), which supports the meaning of the Vedas (sarva-vedārthair upabr̥hitam), to Brahmā and the devatās (brahmādibhyaś ca devebhyo), Bhṛgu and other sages (bhṛgvādibhyas tathaiva ca), and to Āsuri (tathaiva āsuraye).

# Srila Baladeva Vidyabhusana

- If the Kapila in the Bhāgavatam is a theist, why would he speak the atheistic philosophy of Sāṅkhya?
- The answer is given here.
- The Kapila who is a portion of Vāsudeva (the son of Kardama) spoke Sāṅkhya which supports the meaning of the Vedas.

## Text-44

sarva-veda-viruddham ca  
kapilo 'nyo jagāda ha |  
sāṅkhyam āsuraye 'nyasmāi  
kutarka-paribr̥mhitam ||

vedānta - उपनिषद्-विद्या.

Another Kapila (kapilo anyah) spoke (jagāda ha)  
knowledge, contrary to the Vedas (sarva-veda-viruddham  
ca sāṅkhyam), which is full of false logic (kutarka-  
paribr̥mhitam) to another person also called Āsuri  
(āsuraye anyasmāi).

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- This other Kapila was a jīva born in the Agni dynasty.
- He is described by Mārkaṇḍeya in Mahābhārata while describing the Agni dynasty:

kapilaṁ paramarṣiṁ ca yaṁ prāhur yatayah sadā  
agniḥ sa kapilo nāma sāṅkha-yoga-pravartakaḥ

He who is called Kapila by the sages is a great sage of  
the Agni family who taught Sāṅkhya.