

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-3

Description of the Līlāvatāras

śrī-dattah | śrī-dvitiye--
atrer apatyam abhikāṅkṣata āha tuṣṭo
datto mayāham iti yad bhagavān sa dattah |
yat-pāda-paṅkaja-parāga-pavitra-dehā
yogarddhim āpur ubhayīm yadu-haihayādyāḥ ||

Dattātreyā is described in the Second Canto (śrī-dattah | śrī-dvitiye):

Being satisfied (tuṣṭah) with Atri who desired a son (atrer apatyam abhikāṅkṣata), the Lord said (bhagavān āha) “I have given myself to you (datto mayāham iti).” Thus he is called Dattātreyā, [Datta, the son of Atri] (yad saḥ dattah). And by the grace of the lotus feet of the Lord (yat-pāda-paṅkaja-parāga), many Yadus, Haihayas, etc. (yadu-haihayādyāḥ), became so purified (pavitra-dehā) that they obtained both material and spiritual blessings (ubhayīm yogarddhim āpur). SB 2.7.4

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- The Lord said “I have given myself to you (datto mayāham).”
- Therefore he was called Datta.
- Yadus and person such as Kārtavīrya (haihayah) attained blessings both material and spiritual (ubhayīm) from him.

Text-46

śrī-prathame ca --
ṣaṣṭham atrer apatyatvaṁ
vṛtaḥ prāpto 'nasūyayā |
ānvīkṣikīm alarkāya
prahlādādibhya ūcivān ||

In the First Canto he is also described (**śrī-prathame ca**):

The sixth incarnation of the puruṣa (ṣaṣṭham) was the son of the
sage Atri (atrer apatyatvaṁ). He was born from the womb of
Anasūyā (prāpto anasūyayā), who prayed for an incarnation
(vṛtaḥ). He spoke on the subject of transcendence (ānvīkṣikīm
ūcivān) to Alarka, Prahlāda and others [Yadu, Haihaya, etc.]
(alarkāya prahlādādibhya). SB 1.3.11

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- Being chosen by Anasūyā, the wife of Atri, he became the son of Atri.
- This activity is described.
- He spoke knowledge of ātmā (ānvīkṣikīm).

Text-47

śrī-brahmāṇḍe tu kathitam
atri-patnyānusūyayā |
prārthito bhagavān atrer
apatyatvam upeyivān ||

In the Brahmāṇḍa Purāṇa it is described (śrī-brahmāṇḍe tu kathitam) that the Lord (bhagavān) being requested by Atri's wife Anasūyā (atri-patnyānusūyayā prārthito), accepted to become the son of Atri (atrer apatyatvam upeyivān).

This supports the description in the First Canto.

Text-48

tathā hi –

varam dattvānasūyāyai
viṣṇuḥ sarva-jaganmayah |
atreḥ putro 'bhavat tasyām
svecchā-mānuṣa-vigrahaḥ |
dattātreya iti khyāto
yati-veśa-vibhūṣitaḥ ||

Thus it is said (tathā hi):

Viṣṇu (viṣṇuḥ sarva-jaganmayah), giving a boon to Anasūyā (varam dattvā anasūyāyai), taking the form of a human by his own will (svecchā-mānuṣa-vigrahaḥ), appeared as the son of Atri (atreḥ putro 'bhavat). Thus decorated with the dress of a renunciate (yati-veśa-vibhūṣitaḥ), he was called Dattātreya (dattātreya iti khyāto).

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- Viṣṇu, the pervader of the universe, who has a form of a human by his own will, gave a boon to Anasūyā and became the son of Atri in her womb.
- Though the Lord and his body are non-different, there is distinction because of viśeṣa.
- According to the Fourth Canto, Atri prayed for a son like the Lord.

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- However, the statement from the First Canto says that Anasūyā directly prayed for a son.
- That is supported by the statement in the Brahmāṇḍa Purāṇa.

Text-49

śrī-hayaśīrṣā | śrī-dvitiye –
satre mamāsa bhagavān haya-śīrasātho
sākṣāt sa yajña-puruṣas tapanīya-varṇaḥ |
chandomayo makhamayo 'khila-devatātmā
vāco babhūvur uśatīḥ śvasato 'sya nastah ||

Hayagrīva is described in the Second Canto (śrī-hayaśīrṣā | śrī-
dvitiye):

The Lord appeared as the Hayagrīva incarnation in a sacrifice
performed by me [[Brahmā]]. He is the personified sacrifices, and
the hue of His body is golden. He is the personified Vedas as well,
and the Supersoul of all demigods. When He breathed, all the
sweet sounds of the Vedic hymns came out of His nostrils. SB

2.7.11

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- At my sacrifice (Brahmā's) the Lord became Hayagrīva.
- From his nostrils (nastah) appeared the pleasant (uśatīḥ) Vedas (vācaḥ).

Text-50

prādurbhūyaiva yajñāgner
dānavau madhu-kaiṭabhau |
hatvā prayānayat vedān
punar vāgīśvarī-patiḥ ||

Appearing (prādurbhūyaiva) from the sacrificial fire (yajñāgner), Hayagrīva (vāgīśvarī-patiḥ) killed (hatvā) the demons Madhu and Kaitabha (dānavau madhu-kaiṭabhau) and again produced (punar prayānayat) the Vedas (vedān).