

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

## Chapter-3

## Description of the Līlāvatāras

## Text-51

śrī-hamṣaḥ | śrī-dvitiye –  
tubhyaṁ ca nārada bhr̥śaṁ bhagavān vivṛddha-  
bhāvena sādhu parituṣṭa uvāca yogam |  
jñānaṁ ca bhāgavatam ātma-satattva-dīpaṁ  
yad vāsudeva-śaraṇā vidur añjasaiva || iti |

Hamṣa is described in the Second Canto:

O Nārada (nārada)! The Lord as Hamṣa (bhagavān), greatly pleased (bhr̥śaṁ sādhu parituṣṭa) with your prema (tubhyaṁ vivṛddha-bhāvena), spoke about (uvāca) bhakti-yoga (yogam), knowledge (jñānaṁ) about himself (bhāgavatam) and also that knowledge which removes ignorance in the jīva (ātma-satattva-dīpaṁ), both of which (yad) the pure devotees (vāsudeva-śaraṇā) understand (viduh) with joy (añjasā eva). SB 2.7.19

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- Ça indicates not only Nārada but the Kumāras and others.
- The Lord spoke to you and others about yoga, bhakti-yoga, and knowledge concerning the Lord (bhāgavatam jñānam) and concerning (dīpam) the svarūpa (satattvam) of the jīva, which those who are surrendered to the Lord can easily understand.
- Others however, even with effort, cannot understand these subjects.

## Text-52

śakto 'khila-viveke 'ham ksīra-nīra-vibhāgavat |  
iti vyañjann ayam rāja-hamso vyaktim jalād gataḥ ||

Since I am capable (aham śaktah) of distinguishing the  
essence of all things (akhila-viveke), as if separating milk  
from water when mixed (ksīra-nīra-vibhāgavat), the Lord  
appeared from the water (iti ayam vyañjann jalād gataḥ)  
as a swan (rāja-hamsah vyaktim).

## Text-53

śrī-dhruva-priyah | tatraiva –  
viddhah sapatny-udita-patribhir anti rājño  
bālo 'pi sann upagatas tapase vanāni |  
tasmā adād dhruva-gatiṁ gṛṇate prasanno  
divyāḥ stuvanti munayo yad upary-adhastāt || iti |

Dhruva-priya is described in the Second Canto also:

Pierced (viddhah) by the arrows of the words of his step-mother  
(sapatny-udita-patribhir), Dhruva, only a boy (bālo 'pi sann), left  
the King (anti rājño) and went to the forest (vanāni upagataah)  
to perform penance (tapase). Being pleased with Dhruva who  
offered prayers (gṛṇate prasanno), the Lord gave him Dhurya-  
loka (tasmā adād dhruva-gatiṁ), which the seven sages (yad  
munayah) situated above and below in the sky (divyāḥ upary-  
adhastāt) praise (stuvanti). SB 2.7.8

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- Being pierced by the words of the co-wife Suruci in the presence of the king Uttānapāda, the young boy Dhruva went to the forest to perform penance because he could not tolerate the situation, being a kṣatriya.
- Pleased with Dhruva who was praising him (gr̥ṇate), the Lord gave him Dhruva-loka, which those dwelling above such as Bhṛgu and those dwelling below such as the seven sages, praise.

## Text-54

svāyambhuve 'vatārokte nāmnaś cākathanād iha |  
yajñādīnām ca tatroktyā pāriśeṣya-pramāṇataḥ ||  
prasiddhyā pr̥śni-garbheti tad-ākhyāsyā nigadyate |  
hantāyam adrir ity ādau padye govardhanādrivat ||

In narrating the avatāras (avatāra ukteḥ) appearing during the Svāyambhuva Manvantara (svāyambhuve), the name Dhruva-priya is not mentioned (iha nāmnaś ca akathanād). However, after excluding the other names (yajñādīnām ca tatroktyā), the remaining name (pāriśeṣya) of Pr̥śni-garbha (pr̥śni-garbha iti prasiddhyā) should be concluded to be the same person (pramāṇataḥ tad-ākhyāsyā nigadyate). This is similar to concluding that Govardhana is meant when the word mountain (govardhana adrivat) is mentioned in the Bhāgavatam verse 10.21.18 (hantāyam adrir ity ādau padye)

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- Did the Lord come from Vaikunṭha, and after giving Dhruva benedictions did he return to the spiritual world?
- Or did the Lord appear through a mother and father?
- This is not clear from the previous verse.
- The present verse clarifies.



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- The names and activities of the avatāras during the Svāyambhuva Manvantara are described in Bhāgavatam 2.7, but there Prṣni-garbha is not mentioned.
- And Dhruva-priya is also not mentioned there by name, though giving benedictions to Dhruva is mentioned in the verse quoted above.
- Giving benedictions to Dhruva cannot be attributed to any of the other avatāras listed there.

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- Because Prṣni-garbha's actions are mentioned as taking place in the Svāyambhuva Manvantara in the Tenth Canto, the avatāra who gave benedictions to Dhruva should be equated with Prṣni-garbha (born from Prṣni).
- An example of a general description indicating a particular object is then illustrated.
- Just as hantāyam adri refers to Govardhana from the context, so a conclusion is reached here in the same manner.

## Text-55

tathā śrī-daśame –  
tvam eva pūrva-sarge 'bhūh prśnih svāyambhuve sati |  
tadāyaṁ sutapā nāma prajāpatir akalmaṣaḥ |  
adrstvānyatamaṁ loke śīlaudārya-guṇaiḥ samam  
ahaṁ suto vām abhavaṁ prśnigarbha iti smṛtaḥ || iti |

Thus it says in the Tenth Canto:

My dear mother, best of the chaste (sati), in your previous birth (pūrva-sarge), in the Svāyambhuva millennium (svāyambhuve), you were known as Prśni (tvam eva prśniḥ abhūh), and Vasudeva (tadā ayaṁ), who was the most pious Prajāpati (prajāpatir akalmaṣaḥ), was named Sutapā (sutapā nāma). Since I found no one else as highly elevated as you (adrstvānyatamaṁ loke) in simplicity and other qualities of good character (śīlaudārya-guṇaiḥ samam), I appeared in this world (ahaṁ abhavan) as Prśnigarbha (prśnigarbha iti smṛtaḥ), or one who is celebrated as having taken birth from Prśni (suto vām). SB 10.3.32,41

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- These are Kṛṣṇa's words. "O Devakī (sati)! You were Prīti, and Vasudeva was Sutapā."

## Text-56

asyātra caritānuktyā nāmānuktyā ca tatra vai |  
parasparam apeksitvād yuktā caikatra saṅgatiḥ ||

Since the activities of the son of Pṛśni (**asya carita**) are not mentioned in the quotation from the Tenth Canto (**atra anuktyā**) and Pṛśni's name is not mentioned in Second Canto quote (**nāma anuktyā ca tatra vai**), the two can be taken as the same person (**yuktā ekatra saṅgatiḥ**) because of the need for both name and activities for avatāra descriptions (**parasparam apeksitvād**).

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- Atra refers to the Tenth Canto just quoted where activities of the son of Prṣni are not mentioned.
- Tatra refers to the Second Canto where the name is not mentioned.

## Text-57

atrāgamana-mātreṇa yadi syād avatāratā |  
anyatrāpi prasajyeta yatheṣṭam tat-prakalpanā ||

If one were to argue that the Lord could be considered a  
separate avatāra (yadi syād avatāratā) for just  
approaching Dhruva (atra yatheṣṭam āgamana-mātreṇa),  
this should apply to other forms of the Lord also (tat-  
prakalpanā anyatrāpi prasajyeta).

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- Is it possible that he who blessed Prṣni and he who blessed Dhruva could be considered two separate avatāras (even though it is one person)?  

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- If that were so, then would not Rāma or Kṛṣṇa appear as different avatāras every time they bestowed benedictions to different devotees?