

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

## Chapter-3

## Description of the Līlāvatāras

## Text-58

śrī-ṛṣabhaḥ | śrī-prathame –  
aṣṭame merudevyām tu nābher jāta urukramah |  
darśayan vartma dhīrāṇām sarvāśrama-namaskṛtam ||

Ṛṣabha is described in the First Canto:

Eighth (aṣṭame), the Lord was born (jāta urukramah) to Nābhi and his wife Merudevī as Ṛṣabha (merudevyām nābheh). He shows the path of the wise (darśayan dhīrāṇām vartma) worshipped by all āśramas (sarvāśrama-namaskṛtam). SB 1.3.13

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- This verse describes the avatāra called Rṣabha.
- The Lord (urukrama) appeared as the son of Nābhi (who was the son of Agnīdhra), and his wife Merudevī.
- He revealed the āśrama of the paramahansa.

## Text-59

Why was He called R.ṣabha?

śuklaḥ paramahaṁsānām  
dharmaṁ jñāpayitum prabhuḥ |  
vyakto guṇair varīṣṭhatvād  
vikhyāta ṛṣabhākhyayā ||

The Lord (prabhuḥ), white in complexion (śuklaḥ), appeared to teach (jñāpayitum) the dharma of the paramahaṁsas (paramahaṁsānām dharmaṁ). Because he was the best in all qualities (vyakto guṇair varīṣṭhatvād), he was famous as Rṣabha (excellent) (vikhyāta ṛṣabhākhyayā).

This verse gives the derivation of his name.

## Text-60

śrī-pr̥thuḥ | tatraiva –  
ṛṣibhir yācito bheje navamaṁ pārthivaṁ vapuḥ |  
dugdhemām oṣadhīr viprās tenāyaṁ sa uśattamaḥ || iti |

Pr̥thu is also described in the First Canto:

Ninth (navamaṁ), requested by the sages (ṛṣibhir  
yācītaḥ) the Lord took the form of King Pr̥thu (bheje  
pārthivaṁ vapuḥ). Because he milked herbs from the  
earth (dugdhā imām oṣadhīr), he is considered the most  
desirable of the avatāras (tenāyaṁ sa uśattamaḥ). SB  
1.3.14

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- The Lord (sa), being requested by the sages, took the body of a king (pārthivam vapuḥ) (Pṛthu is an āveśāvatāra.).
- His activities are described: he milked the earth of all treasures (oṣadhīḥ).
- Because of that milking, Pṛthu was very attractive.

## Text-61

mathyamānān muni-gaṇair aśavyād vaiṇa-bāhutaḥ |  
prādurbhūto mahārājaḥ śuddha-svarṇa-ruciḥ prṥthuḥ ||

From the right arm of King Vena (aśavyād vaiṇa-bāhutaḥ) which was churned by the sages (mathyamānān muni-gaṇair), King Prthu (generous one) (mahārājaḥ prṥthuḥ) appeared (prādurbhūtaḥ) with a pure golden complexion (śuddha-svarṇa-ruciḥ).

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- His name is explained in this verse.  

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- His activities are described in the Fourth Canto,  
Chapters 14-23.

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## Text-62

ādye vyaktāḥ kumārādyāḥ prṭhv-antāś ca trayodaśa |  
kola-matsyau punar vyaktim cākṣuṣiye tu jagmatuḥ ||

The thirteen avatāras (trayodaśa) from the Kumāras (kumārādyāḥ) to Prthu (prṭhv-antāḥ ca) appeared during Svāyambhuva Manvantara (ādye vyaktāḥ). However, Varāha and Matsya (kola-matsyau) appeared again (punar vyaktim jagmatuḥ) in the Cākṣuṣa Manvantara (cākṣuṣiye tu).

This is the apparent appearance, but actually Matsya  
appears after every Manvantara.

## Text-63

atha śrī-nṛsimhaḥ | tatraiva –  
caturdaśam nārasimham  
bibhrad daityendram ūrjitam |  
dadāra karajair ūrāv  
erakām kaṭa-kṛd yathā ||

Nrsimha is also described in the First Canto:

Taking the form of Narasimha (nārasimham bibhrad) as  
the fourteenth avatāra (caturdaśam), he pierced the chest  
(ūrāv dadāra) of the strong king of the demons (ūrjitam  
daityendram) with his nails (karajair) just as a wood  
cutter breaks erakā grass (erakām kaṭa-kṛd yathā). SB

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- Placing the king of the demons, strong Hiraṇyakaśipu, on his thigh (ūrau), he tore him open, just a weaver of straw mats tears a piece of jointless grass.

## Text-64

asya laksmī-nr̥ṣimhādyā vilāsā bahavaḥ smṛtāḥ  
tatra padma purāṇadau nānāvārṇa viceṣṭitāḥ  
ṣaṣṭhe 'ntare 'bdhimathanān nr̥hareḥ pūrva-bhāvitā |  
ataḥ prāg eṣa kūrmaḍer vyaktim ṣaṣṭhe 'ntare gataḥ ||

Many vilāsa forms of Nṛsimha (asya bahavaḥ vilāsā) such as Lakṣmī-nṛsimha (lakṣmī-nr̥ṣimhādyā), with many colors and activities (nānāvārṇa viceṣṭitāḥ), are mentioned (smṛtāḥ) in the Padma Purāna and other scriptures (tatra padma purāṇadau). Nṛsimha (nr̥hareḥ) appeared (bhāvitā) in the Cākṣuṣa Manvantara (ṣaṣṭhe antare) before the churning of the ocean (abdhi mathanād pūrva) and the appearance of Kūrma (ataḥ prāg eṣa kūrmaḍer vyaktim gataḥ) in the Cākṣuṣa Manvantara (ṣaṣṭhe antare).

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- Laksmī-nṛsimha and others are the vilāsa forms of this Nṛsimha. One should see the Padma Purāṇa and other scriptures for the descriptions. It is said:

nānākārā nṛsimhās te nana-ceṣṭā samanvitāḥ  
jana-loke ca vaikuṅṭhe nitya-dhāmnī cakāṣati

There are many forms of Nṛsimhadeva (nānākārā nṛsimhāḥ) who perform many activities (te nana-ceṣṭā samanvitāḥ). They are visible (cakāṣati) in Jana-lōka (jana-loke) and the eternal abode of Vaikuṅṭha (ca vaikuṅṭhe nitya-dhāmnī).

- The time of Nṛsimha is then mentioned. He appeared before the churning of the ocean.

## Text-65

śrī-kūrmah | tatraiva –  
surāsurāṇām udadhiṁ mathnatām mandarācalam |  
dadhre kamaṭha-rūpeṇa pṛṣṭha ekādaśe vibhuḥ || iti |

Kūrma is also described in the First Canto:

In the eleventh appearance (ekādaśe), the Lord (vibhuḥ),  
in the form of a tortoise (kamaṭha-rūpeṇa), held up on  
his back (pṛṣṭha dadhre) Mandara Mountain  
(mandarācalam) for the devatās and demons churning  
the ocean (surāsurāṇām udadhiṁ mathnatām). SB 1.3.16

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- The Lord as Ajita (vibhuḥ) put the Mandara Mountain on his back (pṛṣṭhe) by taking a turtle form (kamaṭha-rūpena).  
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## Text-66

pādme proktaṃ dadhe kṣauṇīm  
ayam evārthitaḥ suraiḥ |  
śāstrāntare tu bhūdhārī  
kalpādaḥ prakāṣa 'bhavat ||

It is said in the Padma Purāṇa (pādme proktaṃ) that Kūrma who lifted the Mandara Mountain (ayam eva) also held up the earth (dadhe kṣauṇīm) when requested by the devatās (suraiḥ arthitaḥ). In Viṣṇu-dharmottara however (śāstrāntare tu) it is said the Kūrma who lifted up the earth (bhūdhārī) appeared at the beginning of the kalpa and later appeared in order to lift the Mandara Mountain (kalpādaḥ prakāṣa bhavat).



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- The Kūrma who was holding up the Mandara Mountain (ayam) also picked up the earth from the lower regions on the request of the devatās, according to the Padma Purāṇa.
- According to another scripture, Visnu-dharmottara, the Kūrma who held up the earth appeared at the beginning of the day of Brahmā and then appeared to hold up the Mandara Mountain during the Cākṣuṣa Manvantara.
- This proposition should be accepted as the conclusion because it takes both incidents into consideration and is placed at the end of the topic.