

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-3

Description of the Līlāvatāras

Text-67

śrī-dhanvantari-mohinyau | tatraiva –
dhānvantaram dvādaśamam
trayodaśamam eva ca |
apāyayat surān anyān
mohinyā mohayan striyā || iti |

Dhanvantari and Mohinī are also described in the First Canto:

In the twelfth incarnation (dvādaśamam), the Lord appeared as Dhanvantari (dhānvantaram), and in the thirteenth (trayodaśamam) He allured the atheists (anyān mohayan) by the charming beauty of a woman (mohinyā mohayan striyā) and gave nectar to the demigods to drink (apāyayat surān). SB 1.3.17

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- As the twelfth avatāra the Lord appeared as Dhanvatari and brought the nectar from the ocean.
- In the thirteenth avatāra the Lord took the form of the woman Mohinī for bewildering the demons (surān anyān), and delivering the nectar to the devatās.

tatra śrī-dhanvantarih –

ṣaṣṭhe ca saptame cāyaṃ dvirāvīrbhāvam āgataḥ ||
ṣaṣṭhe 'ntare 'bdhi-mathanād dhṛtāmṛta-kamaṇḍaluḥ |
udgato dvibhujah śyāmah āyurveda-pravartakah |
saptame ca tathā-rūpaḥ kāśīrāja-suto 'bhavat ||

A description of Dhanvantari:

Dhanvantari appeared twice (ayaṃ dvir āvirbhāvam), once in the sixth and once in the seventh Manvantara (ṣaṣṭhe ca saptame āgataḥ). Now the author shows the different qualities of these two avatāras (implied). During the Cāksusa Manvantara (ṣaṣṭhe antare), holding the nectar from the churning of the ocean in a pot (dhṛta abdhi-mathanād amṛta-kamaṇḍaluḥ), he appeared with two arms (dvibhujah udgataḥ) and blackish complexion (śyāmah), and started the science of Ayurveda (āyurveda-pravartakah). In the Vaivasvata Manvantara (saptame ca) he took the same form (tathā-rūpaḥ) and was born as the son of Kāśīrāja (kāśīrāja-suto abhavat). (His name was Dhanvā.)

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- The sixth Manvantara is Cākṣuṣa and the seventh is Vaivasvata.
- The second form had two arms and was blackish in color like the first form.