

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

## Chapter-3

## Description of the Līlāvatāras

## Text-72

śrī-vāmanaḥ | tatraiva –  
pañcadaśam vāmanakam  
kṛtvāgād adhvaram baleḥ |  
pada-trayaṁ yācamānaḥ  
pratyāditsus tri-piṣṭapam || iti |

Vāmana is described in the First Canto:

Taking the form of Vāmana (vāmanakam kṛtvā) as  
fifteenth avatāra (pañcadaśam), the Lord went to sacrifice  
of Bali (baleḥ adhvaram agād), begging three steps of  
land (pada-trayaṁ yācamānaḥ), but desiring to steal the  
heavenly kingdom from him (pratyāditsuh tri-piṣṭapam).

SB 1.3.19

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- Taking the form of a dwarf, the Lord went to the sacrifice (adhvaram) of Bali, asking for three steps of land, with a desire to take Svarga and give it back to Indra.  
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- This implies some trickery.

## Text-73

vāmanas trir abhivyaktam kalpe 'smin pratipedivān |  
tatrādaḥ dānavendrasya vāskaler adhvaram yayau ||  
tato vaivasvatīye 'smin dhundhor makham asau gataḥ |  
aditau kaśyapāj jātāḥ saptame 'sya caturyuge |  
pratigraha-kṛte jātās traya eva trivikramāḥ ||

Vāmana appears three times (vāmanah trir abhivyaktam) in the day of Brahmā (kalpe). The first time, during the Svāyambhuva Manvantara (tatra ādaḥ), he went to the sacrifice (adhvaram yayau) of the king of the demons called Vāskali (vāskaler dānavendrasya) ([Story in next slide](#)). During the Vaivasvata Manvantara (tato vaivasvatīye) he went (asau gataḥ) to the sacrifice of Dhundhu (asmin dhundhor makham) ([Story in next slide](#)). In the seventh yuga cycle of Vaivasvata Manvantara (saptame 'sya caturyuge) he was born to Aditi and Kaśyapa (aditau kaśyapād jātāḥ). The three forms (traya eva trivikramāḥ) appeared (jātāḥ) in order to give away the land that they had begged (pratigraha-kṛte).

- This story is told in Padma Purāṇa.
- Vāskali drove Indra from his kingdom and the Lord appeared as Vāmana and took three steps to recover the kingdom for Indra.
- Vāskali requested to be killed by the Lord in order to attain liberation.

- Dhundhu was the son of Kaśyapa and his wife Danu.
- By doing penance he got power from Brahmā.
- He drove the devatās from Svarga and they fled to Brahma-loka.
- Dhundhu wanted to drive them from Brahma-loka as well and was advised by Sukrācārya to perform a hundred horse sacrifices to gain entrance to Brahma-loka.
- Viṣṇu then took the form of Vāmana, and begged three steps of land from Dhundhu.

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- Special qualities of Vāmana are now described.
- In the Brāhma-kalpa (This is also called the Śveta-varāha-kalpa) (asmin kalpe) Vāmana appeared three times.
- During Brāhma-kalpa (tatra), he appeared first (ādau) during Svāyambhuva Manvantara.
- In the present Vaivasvata Manvantara, he went to the sacrifice of Dhundhu.

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- This is described in the Vāmana Purāṇa:

dhundhor yajñe varārohe bhagavān madhusūdanaḥ  
dehaṁ vāmanakaṁ kṛtvā gatvāyācat tri-piṣṭapam

O noble lady! The Lord took the body of a dwarf and  
going to the sacrifice of Dhundhu begged for Svarga.



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- In the seventh cycle of yugas in the Vaivasvata Manvantara, Vamana was born to Aditi and Kaśyapa.
- All three Vāmanas took land and gave it away.

## Text-74

śrī-bhārgavaḥ | tatraiva –  
avatāre ṣoḍaśame  
paśyan brahma-druho nṛpān |  
triḥ-sapta-kṛtvah kupito  
niḥ-kṣatrām akaron mahīm || iti |

Parāśurāma is described in the First Canto:

The Lord, appearing as Parāśurāma, the sixteenth avatāra (avatāre ṣoḍaśame), seeing (paśyan) the kings harassing the brāhamaṇas (brahma-druho nṛpān), became angry (kupitah) and twenty-one times (triḥ-sapta-kṛtvah) annihilated the kṣatriyas (niḥ-kṣatrām akarod) from the earth (mahīm). SB 1.3.20

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- Seeing that the kings were haters of brāhmaṇas, the Lord as Parāśurāma became angry and twenty-one times (triṅ-sapta-kṛtvā) made the earth free of all the kṣatriyas.

## Text-75

renukā-jamadagnibhyām  
gauro vyaktim asau gataḥ |  
prāhuḥ saptadaśe kecid  
dvāviṃśe 'nye caturyuge ||

Of golden complexion (gaurah), he appeared (asau vyaktim gataḥ) from Renukā and Jamadagni (renukā-jamadagnibhyām). Some say (kecid prāhuḥ) he appeared in the seventeenth cycle (saptadaśe) and others say (anye) in the twenty-second cycle in Vaivasvata Manvantara (dvāviṃśe caturyuge).

# Srila Baladeva Vidyabhusana

- This verse describes his mother and father.
- This appearance takes place in the Vaivasvata Manvantara.

## Text-76

śrī-rāghavendraḥ | tatraiva –  
nara-devatvam āpannaḥ  
sura-kārya-cikīrṣayā |  
samudra-nigrahādīni  
cakre vīryāny atah param || iti |

Rāma is described in the First Canto:

The Lord, taking the divine human form of Rāma (nara-  
devatvam āpannaḥ), performed brave actions (cakre  
vīryāny atah param) such as controlling the ocean  
(samudra-nigrahādīni) with a desire to help the devatās  
(sura-kārya-cikīrṣayā). SB 1.3.22

# Srila Baladeva Vidyabhusana

- The Lord appeared as the best of kings (nara-devatvam) in the form of Rāma as the eighteenth avatāra (ataḥ param).

## Text-77

kaúśalyāyām daśarathān  
nava-dūrvā-dala-dyutiḥ |  
tretāyām āvirabhavat  
caturviṃśe caturyuge |  
bharatena sumitrāyā  
nandanābhyām ca saṃyutaḥ ||

Rāma, whose complexion was green like fresh durvā grass (nava-dūrvā-dala-dyutiḥ), appeared from Kauśalyā and Daśaratha (kaúśalyāyām daśarathān āvirabhavat) during the Treta-yuga (tretāyām) of the twenty-fourth yuga cycle of Vaivasvata Manvantara (caturviṃśe caturyuge), along with (saṃyutaḥ) Bharata (bharatena), and Lakṣmaṇa and Śatrughna born from Sumitrā (sumitrāyā nandanābhyām ca).



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- His (mother and father), (time of birth), and (associates are described.)
- This birth takes place in Vaivasvata Manvantara.

## Text-78

asya śāstre trayo vyūhā  
lakṣmaṇādyā amī smṛtāḥ |  
bharato 'tra ghanaśyāmah  
saumitrī kanaka-prabhau ||

In the Skanda Purāṇa (asya śāstre) it is described (smṛtāḥ) that the three brothers (lakṣmaṇādyā amī trayah) act as three members of the catur-vyūha (vyūhā). There (atra), it is also explained that Bharata is blackish in complexion (bharataḥ ghanaśyāmah), and Lakṣmaṇa and Śatrughna are golden in complexion (saumitrī kanaka-prabhau).

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- This description comes from the Rāma-gītā of the Skanda Purāṇa. Because it is stated there that Rāma is Vāsudeva, Lakṣmaṇa then is Saṅkarṣaṇa, Bharata is Pradyumna and Śatrughna is Aniruddha.

## Text-79

pādme bharata-śatrughnau  
śaṅkha-cakratayoditau |  
śrī-lakṣmaṇas tu tatraiva  
śeṣa ity abhiśabditaḥ ||

In the Padma Purāṇa (pādme) it is described (uditau) that Bharata and Śatrughna (bharata-śatrughnau) are the conch and cakra (śaṅkha-cakratayā), and Lakṣmaṇa (śrī-lakṣmaṇas tu tatraiva) is Śeṣa (śeṣa ity abhiśabditaḥ).

In the Padma Purāṇa, Rāma is described as Nārāyaṇa and the others serve as Śeṣa, conch and cakra.