

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-3

Description of the Līlāvatāras

Text-80

śrī-vyāsaḥ | tatraiva –
tataḥ saptadaśe jātaḥ
satyavatyām parāśarāt |
cakre veda-taroḥ śākhā
dr̥ṣṭvā puṁso 'lpa-medhasaḥ || iti |

Vyāsa is described in the First Canto:

The Lord, born from Parāśara in the womb of Satyavatī, (tataḥ satyavatyām parāśarāt jātaḥ) as the seventeenth avatāra (saptadaśe), seeing the meager intelligence of the people (dr̥ṣṭvā puṁso alpa-medhasaḥ), divided up the tree of the Vedas (cakre veda-taroḥ śākhā). SB 1.3.21

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- The Lord, appearing as the son of Parāśara and Satyavatī, and seeing that the intelligence of the second born persons was low, made the branches out of the tree of the Vedas.

dvaipāyano 'smi vyāsānām
iti śaurir yad ūcivān |
ato viṣṇu-purāṇādau
viśeṣeṇaiva varṇitaḥ ||

Kṛṣṇa himself says (śaurir yad ūcivān) “I am Dvaipāyana
among the Vyāsas (dvaipāyano 'smi vyāsānām iti).” In
the Viṣṇu Purāṇa and other scriptures (ato viṣṇu-
purāṇādau), he is described as ~~directly the Lord~~
(viśeṣeṇaiva varṇitaḥ).

Kṛṣṇa (śaurih) describes himself as Vyāsa in the Eleventh
Canto (11.16.28) as well.

Text-82

yathā –

kṛṣṇa-dvaipāyanam vyāsam
viddhi nārāyaṇam svayam |
ko hy anyah puṇḍarikāksān
mahābhārata-kṛd bhavet || iti |

Thus it is said:

Know that (viddhi) Kṛṣṇa-dvaipāyana-vyāsa (kṛṣṇa-dvaipāyanam vyāsam) is Nārāyaṇa himself (nārāyaṇam svayam). Who else except the Lord (ko hy puṇḍarikāksāt anyah) could produce the Mahābhārata (mahābhārata-kṛd bhavet)? Viṣṇu Purāṇa 3.4.5,
Mahābhārata 12.346.11

Text-83

śrūyate 'pāntaratamā
dvaipāyanyam agād iti |
kiṁ sāyujyam gataḥ so 'tra
viṣṇv-amśaḥ so 'pi vā bhavet |
tasmād āveśa evāyam
iti kecid vadanti ca ||

It is said in Mahābhārata (śrūyate) that a sage named Apāntaratamā, who had extinguished internal ignorance (apāntaratamā), became Dvaipāyana Vyāsa (dvaipāyanyam agād iti). This means that the sage merged into the īśvara form of Dvaipāyana (kiṁ sāyujyam gataḥ saḥ atra), or that he was an amśa of Viṣṇu (viṣṇv-amśaḥ saḥ api vā bhavet).

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- This is related in the Nārāyaṇīya of Mahābhārata.
- Apāntaratamā was an austere brāhmaṇa who had extinguished ignorance.
- He (sah) merged into the Lord Dvaipāyana (atra) or can be regarded as an amśa of Viṣṇu (in the manner that Droṇa and Dhārā were amśas of Nanda and Yaśodā and merged into them when they appeared on earth with Kṛṣṇa.)
- Because of this, some say that Vyāsa is an āveśāvatāra, like the Kumāras.

The author takes Vyāsa as directly the Lord.

He may appear to be an āveśāvatāra because a jīva takes up those functions.

However, in this case a jīva merges with the Lord and performs the functions of Vyāsa, or an amśa of the Lord acting like a jīva performs the functions.

In the case of the Kumāras and Nārada, the Lord simply bestows some special powers on a jīva.

Text-84

atha śrī-rāma-kṛṣṇau | śrī-prathame –
ekonaviṁśe viṁśatime
vṛṣṇiṣu prāpya janmanī |
rāma-kṛṣṇāv iti bhuvo
bhagavān aharad bharam || iti |

Balarāma and Kṛṣṇa are described in the First Canto:
The Lord (bhagavān) appeared in the Vṛṣṇi dynasty
(vṛṣṇiṣu prāpya janmanī) in the two forms of Balarāma
and Kṛṣṇa (rāma-kṛṣṇāv iti) as the nineteenth and
twentieth avatāras (ekonaviṁśe viṁśatime) and relieved
the burden of the earth (bhuvo aharad bharam). SB
1.3.23

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- Bhagavān here indicates that he is svayam bhagavān who descends as an avatāra in Gokula.
- He is not an expansion of Pradyumna (Garbhodakaśāyī) (Some people explain that Garbhodakaśāyī took a black and white hair from his head, and these became Kṛṣṇa and Balarāma. This idea is defeated later in the work.).
- By this it should also be understood the Balarāma is not an expansion of Pradyumna.

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- Since he is a direct expansion of Kṛṣṇa, it is impossible that Baladeva could be an expansion of Pradumnya.
- This will be explained later.

Text-85-87

śrī-rāmaḥ –

esa mātrdvaye vyakto janakād vasudevataḥ |
yo navya-ghana-sārābho ghana-śyāmāmbaraḥ sadā ||
saṅkaraṇo dvitīyo yo vyūhaḥ rāmaḥ sa eva hi |
prthvī-dhareṇa śeṣeṇa sambhūya vyaktim iyivān ||
śeṣo dvidhā mahīdhārī śayyārūpaś ca śārṅgiṇaḥ |
tatra saṅkaraṇāveśād bhūbhrt saṅkaraṇo mataḥ |
śayyā-rūpas tathā tasya sakhya-dāsyābhimānavān ||

Balarāma:

Balarāma (**eṣah rāmaḥ**) appeared (**vyaktah**) from two mothers (**mātrdvaye**) and one father Vasudeva (**janakād vasudevataḥ**). He had a white complexion like new camphor (**yah navya-ghana-sārābho**) and wore dark blue cloth (**ghana-śyāmāmbaraḥ sadā**). He is Saṅkarṣaṇa (**yah saṅkarṣaṇah**), the second member of the catur-vyūha (**dvitīyo vyūhaḥ**), who becomes Śeṣa (**śeṣeṇa sambhūya**) for holding up the earth (**prthvī-dhareṇa**). There are two varieties of Śeṣa (**śeṣo dvidhā vyaktim iyivān**). One form holds up the earth (**mahīdhārī**) and the other acts as the bed of Viṣṇu (**śayyārūpaś ca**). He who holds up the universe (**bhūbhṛt**) is called Saṅkarṣaṇa (**saṅkarṣaṇo mataḥ**) because Saṅkarṣaṇa empowers him (a jīva) (**saṅkarṣaṇa āveśād**). Taking the form of the bed (he is īśvara, not the jīva) (**śayyā-rūpas tathā**), he identifies himself as a friend and servant of Viṣṇu (**tasya sakhyā-dāsyābhimānavān**).

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- Balarāma and Kṛṣṇa are now explained.
- Balarāma was first in the womb of Devakī so she was the first mother.
- Then by the power of yoga-māyā he was transferred into Rohiṇī's womb.
- His complexion is that of fresh camphor (ghana-sāra).

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- Why is Saṅkarṣaṇa called Śeṣa?
- He enters into the jīva functioning as Śeṣa, who holds up the earth and thus that form is thus identified as Saṅkarṣaṇa.
- Śeṣa has two forms.
- The first who holds up the earth is a jīva and the second who acts as the bed of Viṣṇu is īśvara.

Text-88

śrī-kṛṣṇaḥ –
eṣa mātari devakyām
pitur ānaka-dundubheḥ |
prādurbhūto ghanaśyāmo
dvibhujo 'pi caturbhujah ||

Kṛṣṇa:

Kṛṣṇa, dark in complexion (eṣa ghanaśyāmah) with two
and four hands (dvibhujo 'pi caturbhujah), appeared
(prādurbhūtaḥ) with Devakī as mother (mātari
devakyām) and Vasudeva as father (pitur ānaka-
dundubheḥ).

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- Even though Kṛṣṇa was also born to Yaśodā according to definitive proofs, it is not stated here by the author because it is a secret.
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- This will be explained later.