

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-3

Description of the Līlāvatāras

Text-89

śrī-buddhaḥ | tatraiva –
tataḥ kalau sampravṛtte
sammohāya sura-dviṣām |
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati || iti |

Buddha is also described in the First Canto:

Then (tataḥ) when Kali-yuga starts (kalau sampravṛtte)
Buddha, the son of Añjanā (buddho nāmnā añjana-
sutaḥ), will appear in the province of Gayā (kīkaṭeṣu
bhaviṣyati) for bewildering the demons (sammohāya
sura-dviṣām). SB 1.3.24

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- Called Buddha, he will appear as the son of Añjanā, in the province of Gayā, in a place called Dharmāraṇya.

Text 90-91

asau vyaktaḥ kaler abda-sahasra-dvitaye gate |
mūrṭiḥ pāṭala-varṇāsyā dvibhujā cikurojjhitā ||
yadā sūtaḥ kathām āha tadā buddhasya bhāvitā |
adhunā vṛtta evāyaṁ dharmāranya yad udgataḥ ||

He appears (asau vyaktaḥ) after Kali-yuga has passed two thousand years (kaler abda-sahasra-dvitaye gate). He is pinkish in color (mūrṭiḥ pāṭala-varṇāsyā) with two hands (dvibhujā) and shaved head (cikurojjhitā). When Sūta spoke this story (yadā sūtaḥ kathām āha), Buddha had not yet been born (tadā buddhasya bhāvitā). He, who was born in the village called Dharmāranya (dharmāranya yad udgataḥ), has now appeared (adhunā vṛtta evāyaṁ).

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- These verses describe Buddha's time of appearance and his form.
- The meaning is clear.
- Dharmāraṇya is the name of a village.

Text 92

śrī-kalkiḥ | tatraiva –
athāsau yuga-sandhyāyām
dasyu-prāyeṣu rājasu |
janitā viṣṇu-yaśaso
nāmnā kalkir jagat-patiḥ || iti |

Kalki is described in the First Canto:

At the junction of the yugas (atha yuga-sandhyāyām) when the kings are almost criminal (dasyu-prāyeṣu rājasu), the Lord of the universe Kalki (asau kalkir nāmnā jagat-patiḥ) will be born (janitā) as the son of Viṣṇu-yaśas (viṣṇu-yaśaso). SB 1.3.25

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- The Lord (asau) will be born (janitā) as Kalki from a brāhmaṇa named Viṣṇu-yaśā. (Kalki is an āveśāvatāra according to verse Laghu-bhāgavatāmṛta 1.4.40)

Text 93

pūrvam manur daśaratho
vasudevo 'py asāv abhūt |
bhāvī viṣṇu-yaśās cāyam
iti pādme prakīrtitam ||

Vasudeva (**asāv vasudevah**) previously became (**pūrvam abhūt**) Manu and Daśaratha (**manuh daśarathah**). In the future he will become Viṣṇu-yaśā (**ayam viṣṇu-yaśāh bhāvī**). This is explained in the Padma Purāna, (**iti pādme prakīrtitam**).

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- The same Vasudeva previously became Manu and then Daśaratha
- The same Vasudeva will become Viṣṇu-yaśā.
- The intention here is to show that Vasudeva is the original father of the Lord, and other fathers of the Lord are his expansions.

Text 94

aiśvaryaṃ kalkinas tasya
brahmāṇḍe suṣṭhu varṇitam |
kaiścit kalau kalau buddhaḥ
syāt kalkī cety udīryate ||

The powers of Kalki (tasya kalkinaḥ aiśvaryaṃ) are described graphically (suṣṭhu varṇitam) in the Brahmāṇḍa Purāṇa (brahmāṇḍe). Some say (kaiścit udīryate) that Buddha and Kalki (buddhaḥ kalkī ca) appear (syāt) in every Kali-yuga (kalau kalau ity).

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- Some say that Buddha and Kalki appear in every Kali-yuga, while others say that they appear only in the Kali-yuga of the twenty-eighth cycle of Vaivasvata Manvantara.

Text 95

aṣṭau vaivasvatiye 'mī
kathitā vāmanādayaḥ ||

The eight avatāras from Vāmana (**amī aṣṭau vāmanādayaḥ**) appear in Vaivasvata Manvantara (**vaivasvatiye kathitā**).

The eight avatāras from Vāmana to Kalki appear in
Vaivasvata Manvantara.

Text 96

kalpāvatārā ity ete
kathitāḥ pañca-vimśatiḥ |
prati-kalpaṁ yataḥ prāyaḥ
sakṛt prādurbhvaty amī ||

The twenty-five avatāras (ete pañca-vimśatiḥ) just described (ity) are called kalpāvatāras (kalpāvatārā kathitāḥ) because (yataḥ) they generally appear (amī prāyaḥ prādurbhvaty) once (sakṛt) in every kalpa of Brahmā (prati-kalpaṁ).

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- Because in every kalpa (day of Brahmā) starting with Brāhma-kalpa, they appear once, these twenty five are called kalpāvatāras.
- This is said to be generally the rule, because Varāha appears twice and Matsya appears fourteen times in one kalpa.

Kūrma appeared twice and Vāmana appeared three times in the present Śveta-varāha-kalpa.

Dhanvantari and Mohinī also appeared twice.

It is said by some authorities that Buddha and Kalki (apparently āveśāvatāras) appear in every Kali-yuga, which means one thousand times in a day of Brahmā.



It is not mentioned here if Vyāsa appears at the end of every Dvāpara-yuga.

In the Viṣṇu Purāṇa (3.3.11-19) a list of twenty-eight persons (ending with Kṛṣṇa Dvaipāyana) who act as Vyāsas for the twenty-eight Dvāpara-yugas which have passed in Vaivasvata Manvantara is given.

The author has not commented on this.

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- The thirty kalpas or thirty days of Brahmā's one month are described in the Skanda Purāṇa.

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The first day of the month is called Śveta-kalpa. The second is Nīla-lohita. The third is Vāmadeva and the fourth is called Gāthāntara. The fifth is Raurava, the sixth is Prāna. The seventh is Br̥hat and the eighth is Kandarpa. The ninth is Savya and the tenth is Īśāna. The eleventh is Dhyāna and the twelfth is Sārasvata. The thirteenth is Udāna and the fourteenth is Garuda. The fifteenth is Kaurma. This is the full moon of Brahmā. The sixteenth day is Nārasimha and the seventeenth is Samādhi. The eighteenth is Āgneya and the nineteenth is Viṣṇuja. The twentieth is Saura and the twenty-first day is called Soma. The twenty-second day is called Bhāvana and the twenty-third is Supumān. The twenty-fourth is Vaikuntha and the twenty-fifth is Arcīsa. The twenty-sixth is Vallī and the twenty-seventh is Vairāja. The twenty-eighth is Gaurī and the twenty-ninth is Māheśvara. In this kalpa Śiva destroys Tripura. The last day of the month is called Pitr-kalpa. This is the dark moon of Brahmā's month. These kalpas are known as the days of Brahmā and have existed in the past and will exist in the future. The present kalpa is the Varāha kalpa, the first day of the first month in the second half of Brahmā's life.

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- The Śveta-kalpa mentioned here is also known as the Śveta-varāha-kalpa.
- It is also known as Brāhma-kalpa since Brahmā appeared during this kalpa (at the beginning of his life).
- The Pitr-kalpa at the end of the first half of Brahmā's life is also called the Pādma-kalpa because the lower planets are constructed on the lotus at that time. (According to Viśvanātha's commentary on SB 3.11.36 the lower planets do not always arise from the lotus.)

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- In one kalpa or day of Brahmā there are fourteen Manvantara periods.
- Each Manvantara has seventy-one cycles of the four yugas.
- One thousand cycles of the four yugas is equal to the fourteen Manvantaras.

Thus ends the description of the Līlāvatāras.