

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-4

Manvantarāvātāras

Text-62

etasyaivāṁśa-bhūto 'yaṁ pātāle vasati svayam |
nityaṁ tāla-dhvajo vāgmī vanamālā-vibhūṣitaḥ ||
dhārayan śirasā nityaṁ ratna-citrām phaṇāvalīm |
lāṅgalī muṣalī kaḍgī nīlāmbara-vibhūṣitaḥ

Balarāma's portion Śeṣa (etasya eva aṁśa-bhūto 'yaṁ) lies in Pātala-loka (pātāle vasati svayam). He is eloquent (vāgmī) and ornamented with a garland (vanamālā-vibhūṣitaḥ). Dressed in blue cloth (nīlāmbara-vibhūṣitaḥ), he has a snake hood with jewels (śirasā nityaṁ ratna-citrām phaṇāvalīm) and holds a plough, pestle, and sword (lāṅgalī muṣalī kaḍgī dhārayan).

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- Where does the Śeṣa who holds up the universe
reside? This verse answers.
- This Śeṣa is an āveśāvatāra.
- He is called eloquent because he speaks Bhāgavatam
to the Kumāras.

Text-63

brahma-lokopariṣṭāc ca harer loko virājate

The planet of Hari (harer loko) is above Brahma-loka (virājate brahma-loka upariṣṭāt).

The abodes of the four prominent manvantara-avatāras are now described in six lines.

Text-64

svaṛ-loke vaṣatir viṣṇor vaikuṅṭhasya mahātmanah |
tathā vaikuṅṭha-loke ca svayam āviṣkrto hi yaḥ

The abode of the Lord named Vaikuṅṭha (viṣṇor vaikuṅṭhasya mahātmanah) is on Svargloka (svaṛ-loke vaṣatir), where Vaikuṅṭha-loka manifests (tathā vaikuṅṭha-loke ca svayam āviṣkrto hi yaḥ).

Text-65

ajitasya nivāsas tu dhruva-loke samarthitaḥ |
bhuvar-loke tu vasatir vāmanasya mahātmanah

The abode of Ajita (ajitasya nivāsas tu) is on Dhruva-loka (dhruva-loke samarthitaḥ). Vāmana's abode is on Bhuvar-loka (bhuvar-loke tu vasatir vāmanasya mahātmanah).

Text-66

trivikramasya vasatis tapo-loke prakīrtitā |
tathāsyā brahma-loka-stho divyo nārāyaṇāśramah |
brahma-lokopariṣṭāc ca nivāso 'nena nirmitaḥ

Vāmana also lives (trivikramasya vasatis) on Tapo-loka (tapo-loke prakīrtitā) and Brahma-loka (tathā asya brahma-loka-stho divyo nārāyaṇāśramah). He also built an abode (nivāso anena nirmitaḥ) on the upper part of Brahma-loka (brahma-loka upariṣṭāt ca).

Text:67-68

hari-vaṁśe surendreṇa kathito yaḥ surarṣaye ||67||

tathā hi harivaṁśe-

idaṁ bhuktvā madīyaṁ tu bhagavan viṣṇunā kṛtam |
upary upari lokānām adhikaṁ bhuvanam mune ||68|| iti

Indra describes (surendreṇa kathito) the places of Vāmana to Nārada (yaḥ surarṣaye) in Hari-vaṁśa (hari-vaṁśe):

O great sage (bhagavan)! Having broken Svarga with his footstep (idaṁ madīyaṁ bhuktvā), Trivikrama made (viṣṇunā kṛtam) his abodes in the planets above Svarga up to Brahma-loka (upary upari lokānām adhikaṁ bhuvanam). Hari-vaṁśa 2.70.37

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- Idam madīyam means Svarga.
- O Nārada! Have broken Svarga with his foot, he has made his attractive abodes above the upper planets (upari lokānām upari), from Tapo-loka to Brahma-loka.

Text-69

sarveṣām avatārāṇām para-vyomni cakāsati |
nivāsāḥ paramāścaryā iti śāstre nirūpyate

It is described in the scriptures (śāstre nirūpyate) that the remarkable abodes (nivāsāḥ paramāścaryā) of all the avatāras (sarveṣām avatārāṇām) exist in the spiritual world (para-vyomni cakāsati).

This verse describes that all the avatāras have abodes in the spiritual world as well.

Text-70

tathā hi pādme –
vaikuṅṭha-bhuvane nitye nivasanti mahojjvalāḥ |
avatārāḥ sadā tatra matsya-kūrmādayo 'khillāḥ ||

It is said in the Padma Purāṇa (tathā hi pādme):

All the dazzling avatāras (akhillāḥ mahojjvalāḥ avatārāḥ)
such as Matsya and Kūrma (matsya-kūrmādayah) reside
(sadā nivasanti) in the eternal Vaikuṅṭha world (tatra
vaikuṅṭha-bhuvane nitye).

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- This verse gives the proof.
- The meaning is clear.
- Thus ends the description of the abodes of the
avatāras

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Part-1

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Chapter-5

Discussion of the Parāvasthā forms

Text-1

atha kṛṣṇo nara-bhrātur avatāra iti kvacit |
upendrasyeti ca kvāpi bhāty asau nātikovidām

Some say (atha kvacit) that Kṛṣṇa is an avatāra of the brother of Nara (kṛṣṇo nara-bhrātur avatāra iti), or that he is an avatāra of Vāmana (upendrasya iti ca kvāpi). He appears in this way (asau bhāty) to those who do not know the conclusion of the scriptures (na ati kovidām).

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- The author has shown that Kṛṣṇa is the svayam-rūpa and Nārāyaṇa and others are his vilāsa forms.
- However, adherents of Viṣṇu cannot tolerate this and present arguments against it.
- The author presents and defeats these arguments.
- Some say that Kṛṣṇa is an avatāra of the brother of Nara—the avatāra of the Lord of Badarī (Nārāyaṇa).

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- And others say he is the avatāra of Vāmana.
- For those who do not correctly analyze the scriptures and take a superficial meaning, Kṛṣṇa appears to be an avatāra of Viṣṇu forms.
- Those who are intelligent accept Kṛṣṇa as the primary form.

Text-2

Proof of
analysis of Nar-Narayana

yathā skānde –
dharma-putrau harer aṁśau nara-nārāyaṇābhidhau |
candra-vaṁśam anu prāpya jātau kṛṣṇārjunāv ubhau

Skanda Purāṇa says:

The portions (aṁśau) of the Lord Nara and Nārāyana
(harer nara-nārāyaṇa abhidhau), sons of King Dharma
(dharma-putrau), accepted birth in the dynasty of the
moon (candra-vaṁśam anu prāpya) and became Kṛṣṇa
and Arjuna (jātau kṛṣṇārjunāv ubhau).

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- Here the misinterpreted scriptural statements for Kṛṣṇa being an expansion of Viṣṇu are given.
- The meaning of the statements is clear.
- However the meaning can be taken in another way.
- Kṛṣṇa and Arjuna are the subjects of the sentence and Nara-Nārāyaṇa are the objects.

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- Thus the meaning is “Kṛṣṇa and Arjuna who united with the forms of Nara-Nārāyaṇa, then appeared on earth through (anu) the moon dynasty.”
- That is because when Kṛṣṇa appears all of his aṁśas enter him and appear with him.