

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

## Text-159

~~Further proof~~  
~~from Mārkaṇḍeya~~

kim ca –

mārkaṇḍeyena vajrāya

viṣṇudharmottare sphuṭam |

layābdhi-stho 'niruddho

'yaṁ pitā te iti kīrtitam

Further proof for  
⊗ not being as  
anathāra of SV

Furthermore (kim ca):

This is made clear in the Viṣṇu-dharmottara (visnu dharmottare sphuṭam) where Mārkaṇḍeya speaks to Vajra (mārkaṇḍeyena vajrāya). It is said there (iti kīrtitam) “He who is situated in the waters of destruction (ayaṁ layābdhi-sthah), (Aniruddha) (aniruddhah), is your father (te pitā).”

## Text-160

Setting the  
context of the  
previous verse

tatra vajra-praśnaḥ –  
kas tv asau bāla-rūpeṇa  
kalpānteṣu punaḥ punaḥ |  
dr̥ṣṭo yo na tvayā jñātas  
tatra kautūhalaṁ mama

Vajra asked the following question (tatra vajra-praśnaḥ):  
I am curious to know (tatra kautūhalaṁ mama) that  
person (asau) you saw again and again (yah tvayā dr̥ṣṭah  
punaḥ punaḥ) at the end of every kalpa (kalpāntesu) in a  
baby form (bāla-rūpeṇa) and who is unknown to you (na  
tvayā jñātah). Viṣṇu-dharmottara 1.79.1

mārkaṇḍeyaottaram –

bhūyo bhūyas tv̄ asau dr̥ṣṭo mayā devo jagat-patiḥ |  
kalpa-kṣaye na vijñātaḥ sa mayā mohitena vai ||161||

kalpa-kṣaye vyatīte tu taṁ tu devaṁ pitāmahāt |  
aniruddhaṁ vijānāmi pitaraṁ te jagat-patim ||162||

Mārkaṇḍeya answered (mārkaṇḍeya uttaram):

The lord of the universe (asau jagat-patiḥ devaḥ) seen by me (mayā dr̥ṣṭaḥ) again and again (bhūyo bhūyah) at the end of the kalpa (kalpa-kṣaye) was unknown to me (na mayā vijñātaḥ), since I was covered by illusion (mohitena vai). When the destruction at the end of the kalpa ended (kalpa-kṣaye vyatīte tu), I understood from Brahmā (pitāmahāt vijānāmi) that the lord of the universe (taṁ tu devaṁ jagat-patim) is your father (te pitaram), Aniruddha (aniruddhaṁ). Viṣṇu-dharmottara 1.79.2-3

# Srila Baladeva Vidyabhusana

- In order to make clear the error of the opponent the author quotes from Viṣṇu-dharmottara.
- The meaning is clear.
- Pitāmahāt means “from Brahmā.”

Text:163-164

atra kārīkā –

anyathā muni-varyo 'yam avadiṣyad idam tadā |  
taṁ śrī-kṛṣṇaṁ vijānāmi prapitāmahaṁ eva te ||163||  
ataḥ keśāvatāratva-bhramo 'py ārat parāhataḥ ||164||

Here is an explanatory verse (atra kārīkā):

These verses show the irrelevancy of the opponent's argument. If  
Kṛṣṇa were an avatāra of Kṣīrodakaśāyī (anyathā), then  
Mārkaṇḍeya (tadā ayam muni-varyah) would have simply said  
(idam avadiṣyad) that he recognized Kṛṣṇa (taṁ śrī-kṛṣṇaṁ  
vijānāmi), your great-grandfather (te prapitāmahaṁ). Thus  
(ataḥ) the misconception (bhramo) of Kṛṣṇa being an avatāra of  
Kṣīrodakaśāyī (keśāvatāratva) is soundly defeated (parāhataḥ).

# Srila Baladeva Vidyabhusana

- Muni-vārya is Mārkaṇḍeya. Vajra's father was Aniruddha. His father was Pradyumna.
- And Pradyumna's father was Kṛṣṇa. Thus Kṛṣṇa was the great-grandfather of Vajra.
- By quoting from Viṣṇu-dharmottara (ataḥ) the mistaken idea is soundly defeated.
- According to Amara-koṣa, the word ārād means "far" and "near."