

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of  
Kṛṣṇa

Chapter 3 :  
Description of the  
Līlāvatāras

Avatāras discussed till now:

1. 4 Kumāras
2. Nārada
3. Varāha
4. Matsya
5. Yajña
6. Nara-Nārāyaṇa
7. Kapila
8. Dattātreyā
9. Hayagrīva
10. Haṁsa
11. Pṛśnigarbha (Dhruva-Priya)
12. Ṛṣabha
13. Mahārāja Pṛthu
14. Nṛsimha
15. Kūrma
16. Dhanvantari
17. Mohinī
18. Vāmana
19. Paraśurāma
20. Rāma

21. Vyāsa

Text 80

Vyāsa is described in the First Canto:

The Lord, born from Parāśara in the womb of Satyavatī, as the seventeenth avatāra, seeing the meager intelligence of the people, divided up the tree of the Vedas.

SB 1.3.21

Text 81

Kṛṣṇa himself says "I am Dvaipāyana among the Vyāsas."

In the Viṣṇu Purāṇa and other scriptures, he is described as directly the Lord.

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

aham yugānām ca kṛtam  
dhīrāṇām devalo 'sitaḥ  
dvaipāyano 'smi vyāsānām  
kavīnām kāvya ātmavān

SB  
11.16.28

Among ages I am the Satya-yuga, the age of truth, and among steady sages I am Devala and Asita. Among those who have divided the Vedas I am Kṛṣṇa Dvaipāyana Vedavyāsa, and among learned scholars I am Śukrācārya, the knower of spiritual science.

## Text 82

Thus it is said:

Know that Kṛṣṇa Dvaipāyana Vyāsa is Nārāyaṇa himself. Who else except the Lord could produce the Mahābhārata?

**Viṣṇu Purāṇa 3.4.5, Mahābhārata 12.346.11**

## Text 83

It is said in Mahābhārata that a sage named Apāntaratamā, who had extinguished internal ignorance, became Dvaipāyana Vyāsa.

This means that the sage merged into the īśvara form of Dvaipāyana,

or that he was an aṁśa of Viṣṇu.



In the first case, where the sage (jiva) merged into the Lord- that merging is temporary.

Srila Rupa Goswami takes Vyāsa as directly the Lord. He may appear to be an āveśa-avatāra because a jiva takes up those functions.

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

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

Vyāsa is a post.

Vyāsa of this Vaivasvata manvantara - Kṛṣṇa Dvaipāyana Vedavyāsa is not an āveśa-avatāra.

But we are not sure about Vyāsa appearing in other manvantaras.

22. Balarāma

23. Kṛṣṇa

## Text 84

Balarāma and Kṛṣṇa are described in the First Canto:

The Lord ( bhagavān ) appeared in the Vṛṣṇi dynasty in the two forms of Balarāma and Kṛṣṇa as the nineteenth and twentieth avatāras and relieved the burden of the earth.

SB 1.3.23

Bhagavān here indicates that he is svayam bhagavān who descends as an avatāra in Gokula.

He is not an expansion of Pradyumna (Garbhodakaśāyī).

By this it should also be understood that Balarāma is not an expansion of Pradyumna.

Since he is a direct expansion of Kṛṣṇa, it is impossible that Baladeva could be an expansion of Pradyumna.

## 22. Balarāma

### Text 85-87

#### Balarāma:

1. Balarāma appeared from two mothers and one father Vasudeva.
2. He had a white complexion like new camphor and wore dark blue cloth.
3. He is Saṅkarṣaṇa, the second member of the caturvyūha, who becomes Śeṣa for holding up the earth.
4. There are two varieties of Śeṣa. One form holds up the earth and the other acts as the bed of Viṣṇu.
5. He who holds up the universe is called Saṅkarṣaṇa because Saṅkarṣaṇa empowers him (a jīva).
6. Taking the form of the bed (he is īśvara, not the jīva), he identifies himself as a friend and servant of Viṣṇu.

Śeṣa holding up the universe is an āveśa avatara of Lord Saṅkarṣaṇa. That Śeṣa is an empowered jiva.

Śeṣa acting as the bed of the Lord is a direct expansion of Lord Saṅkarṣaṇa. That Śeṣa is Viṣṇu tattva.

## 23. Kṛṣṇa

### Text 88

#### Kṛṣṇa:

Kṛṣṇa, dark in complexion with two and four hands, appeared with Devakī as mother and Vasudeva as father.

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.

#### Points from class discussion:

1. The śaṅkha, cakra and gadā of Lord are personalities. They are nitya pārṣadas - jiva tattva.

They are not Viṣṇu tattva.

#### Reference for above:

Not sure if clearly mentioned in our sampradaya. But it is clearly mentioned in Sri sampradaya.

Q: In the Padma Purāṇa it is described that Bharata and Śatrughna are the conch and cakra.

In Skanda Purāṇa, it is stated there that Bharata is Pradyumna, and Śatrughna is Aniruddha.

How do we reconcile?

1. It could be either kalpa-bheda or brahmanda bheda.

2. Or it is possible that the conch and cakra personalities entered Pradyumna and Aniruddha.

But we are not sure since our acharyas have not given clear reconciliation.