

# Laghu - Bhāgavatāmṛta

## Part-1

### The Sweetness of Kṛṣṇa

#### Chapter-4

#### Manvantarāvatāras

## Text-1

manvantarāvatāro 'sau  
prāyaḥ śakrāri-hatyayā  
tat-sahāyo mukundasya  
prādurbhāvaḥ suresu yaḥ

- ① Manu
- ② Manu putrāḥ
- ③ Manvantara-avatāra
- ④ Indra
- ⑤ other devatās
- ⑥ śakrāri-hatyayā

The manvantara-avatāra (manvantara avatārah), who is an incarnation of Mukunda (yaḥ mukundasya prādurbhāvaḥ) among the devatās (suresu), generally (prāyaḥ) assists the person who presides as Indra during that time period (tat-sahāyo) by killing Indra's enemies (śakrāri-hatyayā).

## Srila Baladeva Vidyabhusana

- The avatāra who appears during the reign of a Manu is called a manvantara-avatāra.
- Halāyudha says:

vastu-madhye tathā  
vyavasāye 'ntarātmani  
avakāṣe bahir-yoge  
viśeṣe 'vasare 'ntaram

Antara means interior, condition, the soul within, intermediate time, exterior, difference, opportunity.

# Srila Baladeva Vidyabhusana

- This verse describes the characteristics of the manvantara-avatāra.
- The Lord appears to help the Indra for the duration of that Manvantara by killing that particular Indra's enemies during that time period.

## Text-2

yukte kalpāvatāratve  
yajñādīnām api sphutam |  
manvatarāvatāratvam  
tat-tat-paryanta-pālanāt

Though it is reasonable (sphutam yukte api) to call Yajña and others kalpāvatāras (yajñādīnām kalpāvatāratve), these are called Manvantara avatāras (manvatarāvatāratvam) because they give protection (pālanāt) specifically for the duration of a particular Manvantara (tat-tat-paryanta).

## Srila Baladeva Vidyabhusana

- Why can they not be called kalpāvatāras, since the Manvantaras are within the duration of a kalpa?
- This verse answers.
- Because they give protection for the duration of a Manvantara, they are called manvantarāvatāras.

## Text-3

manvantareshv amī  
svāyambhuvīyādisv anukramāt |  
avatārās tu yajñādyā  
brhad-bhānv-antimā matāh

The manvantara-avatāras (**manvantareshv amī**) starting from the Svāyambhuva Manvantara (**svāyambhuvīyā ādiṣu**), named Yajña (**yajñādyā**), and ending with Brhad-bhānu (**brhad-bhānv-antimā**), will be described one after the other (**anukramāt matāh**).

These will be described one by one.

## Text-4

prathame svāyambhuvīye yajñah –  
yajñas tu pūrvam evoktas  
tenātra na vilikhyate

Yajña, the first, appearing during Svāyambhuva  
Manvantara (prathame svāyambhuvīye yajñah):  
Because he has been described previously (yajñas tu  
pūrvam eva uktah) he will not be described here (tena  
atra na vilikhyate).



# Srila Baladeva Vidyabhusana

- Yajña is the Svāyambhuva manyantara-avatāra, but because he was described among the līlavatāras he is not described here.

## Text-5

dvitīye svārociṣiye vibhuḥ  
yathā aṣṭama-skandhe

Vibhu, the second, appearing during Svārociṣa Manvantara:

- ① Svāgambhūva → यज्ञ  
② Svārociṣa → विभु

॥ 8.1.21 ॥

ṛṣes tu vedaśirasas  
tuṣitā nāma patny abhūt  
tasyām jajñe tato devo  
vibhur ity abhiviśrutaḥ

The sage Vedaśirāṣ wife (ṛṣesh vedaśirasas patny) was Tuṣitā (tuṣitā nāma abhūt). From her womb was born (tasyām jajñe) the avatāra (devah) named Vibhu (vibhur ity abhiviśrutaḥ).

## Text-6

॥ 8.1.22 ॥

aṣṭāśīti-sahasrāṇi  
munayo ye dhṛta-vratāḥ  
anvaśikṣan vratam tasya  
kaumāra-brahmacāriṇaḥ

Vibhu remained a brahmacāri and never married throughout his life  
(kaumāra-brahmacāriṇaḥ). From him (tasya), eighty-eight  
thousand saintly persons (aṣṭāśīti-sahasrāṇi munayah) fixed in their  
vows (dhṛta-vrataḥ) took lessons on proper conduct (anvaśikṣan  
vratam).

# Srila Baladeva Vidyabhusana

- The Manu was Svārociṣa, the son of Agni, called Svarociṣa.
- Vibhu appeared as the avatāra during his reign.
- The associates of these avatāras can be found in the Eighth Canto.
- The Lord known as Vibhu was born from Vedaśiras in the womb of Tuṣitā.

## Text-7

### tr̥tīye auttamiye satyasenaḥ

Satyasena, the third, appearing during Uttama Manvantara:

- ① Svāyambhūva → yajñār
- ② Svārocīṣa → vībhū
- ③ Uttama → Satyasena

॥ 8.1.25 ॥

dharmasya sūnṛtāyām tu  
bhagavān puruṣottamaḥ  
satyasena iti khyāto  
jātaḥ satyavrataih saha

In this Manvantara, the Supreme Lord (bhagavān puruṣottamaḥ) appeared from the womb of Sūnṛtā, who was the wife of Dharma (dharmasya sūnṛtāyām). The Lord was known as Satyasena (satyasena iti khyāto) and appeared with devatās known as the Satyavratas (jātaḥ satyavrataih saha).

## Text-8

॥ 8.1.26 ॥

so 'nṛta-vrata-duḥśīlān  
asato yakṣa-rākṣasān  
bhūta-druho bhūta-gaṇāṁś  
cāvadhīt satyajit-sakhaḥ

Satyasena (sah), along with his friend Satyajit, who was Indra (satyajit-sakhaḥ), killed (avadhīt) all the untruthful (anṛta-vrata), impious (duḥśīlān) and misbehaving Yakṣas, Rākṣasas (asato yakṣa-rākṣasān) and ghostly living entities (bhūta-gaṇāṁś), who gave pain to other living beings (bhūta-druho).

## Srila Baladeva Vidyabhusana

- Uttama was the son of Priyavrata.
- Satyasena appeared during his rule.
- His father was Dharma and his mother was Sūnṛtā.
- The Lord named Satysena was born along with his brothers called (Satyavratas) ↙
- As a friend of Indra (Satyajit-sakhah) he killed demons who gave pain to living entities (bhūta-druhaḥ).

## Text-9

### caturthe tāmāsīye hariḥ

Hari, the fourth, appearing during Tāmasa Manvantara:

- ① Svāyambhūva → यज्ञ
- ② Svārocīṣa → विभु
- ③ Uttara → सत्यमेव
- ④ Tāmasa → Hari

॥ 8.1.30 ॥

tatrāpi jajñe bhagavān  
hariṇyām harimedhasaḥ  
harir ity āhr̥to yena  
gajendro mocito grahāt

In this Manvantara (tatrāpi), the Supreme Lord took birth (bhagavān jajñe) from the womb of Hariṇī, the wife of Harimedhā (hariṇyām harimedhasaḥ), and was known as Hari (harir ity āhr̥to). Hari saved Gajendra from the mouth of a crocodile (gajendro mocito grahāt).



## Srila Baladeva Vidyabhusana

- Uttama's brother was Tāmasa, who was the fourth  
Manu. During his rule Hari appeared.
- Hari was born with Harimedhā as his father and  
Harinī as his mother.

## Text-10

smaryate 'sau sadā prātaḥ  
sadācāra-parāyaṇaiḥ |  
sarvāniṣṭa-vināśāya harir  
dantīndra-mocanaḥ

Those performing proper sadhana (prātaḥ (sadācāra-  
parāyaṇaiḥ)) daily remember (smaryate sadā) Hari (asau  
hariḥ), the deliverer of Gajendra (dantīndra-mocanaḥ),  
in order to destroy all evil (sarvāniṣṭa-vināśāya).

## Text-11

### pañcame raivatīye vaikunṭhaḥ

Vaikunṭha, the fifth, appearing in the Raivata Manvantara:

- ① Svayambhuk → Gaṅgā
- ② Svārociṣa → Vibhu
- ③ Uttama → Satyaśva
- ④ Tāmasa → Hari
- ⑤ Raivata → Vaikunṭha

|| 8.5.4 ||

patnī vikunṭhā śubhrasya  
vaikunṭhaiḥ sura-sattamaiḥ  
tayoḥ sva-kalayā jajñe  
vaikunṭho bhagavān svayam

From the combination of Śubhra and his wife named Vikunṭhā (śubhrasya patnī vikunṭhā), there appeared the Supreme Lord, Vaikunṭha (tayoḥ jajñe vaikunṭho bhagavān svayam), along with devatās (sura-sattamaiḥ) called the Vaikunṭhas (vaikunṭhaiḥ), who were his expansions (sva-kalayā).

## Text-12

॥ 8.5.5 ॥

vaikuṅṭhaḥ kalpito yena  
loko loka-namaskṛtaḥ  
ramayā prārthyamānena  
devyā tat-priya-kāmyayā

Just to please the goddess of fortune (ramayā priya-kāmyayā),  
Vaikuṅṭha, at her request (tat devyā prārthyamānena), created  
another Vaikuṅṭha planet (vaikuṅṭhaḥ loko kalpito yena), which is  
worshiped by everyone (loka-namaskṛtaḥ).

# Srila Baladeva Vidyabhusana

- Raivata was a brother of Tāmasa. During his rule  
Vaikunṭha appeared.
- Śubhra was his father and Vikunṭhā was his mother.
- Vaikunṭha was born along with his brothers called  
Vaikunṭhas.
- He created a Vaikunṭha planet.

## Text-13

mahā-vaikuṅṭha-lokasya  
vyāpakasyāvyayātmanah |  
prakaṭikaraṇam satyopari  
kalpanam ucyate

He created (prakaṭikaraṇam kalpanam ucyate) an all-  
pervading (vyāpakasya), indestructible (avyayātmanah)  
Mahā-vaikuntha planet (mahā-vaikuṅṭha-lokasya) above  
Satya-loka (satyopari).

# Srila Baladeva Vidyabhusana

- This verse explains the planet he created.
- He created this planet by his own powers.
- Since the verb klp means to be suitable, kalpanam here means that he created a planet suitable to his powers.

## Text-14

### ṣaṣṭhe cākṣuṣīye ajitaḥ

Ajita, the sixth, appearing during the Cākṣuṣa Manvantara:

- ① Svāyambhūti → यज्ञे
- ② Svērociṣa → शिबु
- ③ Ujjāna → Setyurāna
- ④ Tāmasa → Itarī
- ⑤ Rāveṣa → Vāikunṭha
- ⑥ अजिता → अजिता

॥ 8.5.9 ॥

tatrāpi devasambhūtyām  
vairājasyābhavat sutah  
ajito nāma bhagavān  
aṁśena jagataḥ patih

In this sixth Manvantara (tatrāpi), Viṣṇu, the master of the universe (bhagavān jagataḥ patih), appeared in his expansion as Ajita (ajito nāma aṁśena abhavat), begotten by Vairāja (vairājasya sutah) in the womb of his wife, Devasambhūti (devasambhūtyām).



## Text-15

॥ 8.5.10 ॥

payodhiṃ yena nirmathya  
surāṇāṃ sādhitā sudhā  
bhramamāno 'mbhasi dhṛtaḥ  
kūrma-rūpeṇa mandaraḥ

By churning the ocean of milk (payodhiṃ nirmathya), Ajita produced nectar for the devatās (yena surāṇāṃ sādhitā sudhā). In the form of a tortoise (kūrma-rūpeṇa), he moved here and there in the water (bhramamāno ambhasi), carrying on his back (dhṛtaḥ) the great mountain known as Mandara (mandaraḥ).

# Srila Baladeva Vidyabhusana

- The son of Cakṣuṣa was Cāksuṣa, who became Manu.
- During his reign Ajita appeared.
- Vairāja was his father and Sambhūti was his mother.