

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-4

Manvantarāvatāras

The Yūgāvatāras

Text-25

kathyante varnanāmābhyām śuklaḥ satya-yuge hariḥ |
raktaḥ śyāmaḥ kramāt kṛṣṇas tretāyām dvāpare kalau

The yugāvatāras will be described (kathyante) by name and color (varṇa nāmābhyām). In Satya-yuga, the Lord is white and is called Śukla (śuklaḥ satya-yuge hariḥ). In Treta-yuga, he is red, and is called Rakta (raktaḥ tretāyām). In Dvāpara, he is blackish and called Śyāma (śyāmaḥ dvāpare), and in Kali-yuga, he is black and called Kṛṣṇa (kṛṣṇaḥ kalau).

Srila Baladeva Vidyabhusana

- Name and color are given for the four yugas.
- In general, for all Kali-yugas the color is black || kṛṣṇa|| .
- Hari-vamśa says kṛṣṇaḥ kaliyuge vibhuh: the Lord is black in Kali-yuga.
- In that Kali-yuga when golden colored Lord Caitanya appears, the regular black colored avatāra resides within him.
- One should see the statement of Karabājana in the Eleventh Canto || SB 11.5.20-34|| .

Text-26

upāsanāviśeṣārtham satyādiṣu yugeṣv asau |
manvantarāvatāras tu tathā avatarati kramāt

The manvantarāvatāras (asau manvantarāvatāras tu) descend as the yugāvatāras (tathā kramāt avatarati) in Satya and other yugas (satyādiṣu yugeṣv) for teaching special types of worship for that period (viśeṣa upāsanā artham).

Srila Baladeva Vidyabhusana

- Why should the yugāvatāras appear? This verse answers.
- The avatāra presiding for a particular Manvantara will appear in each of the yugas of that manvantara || for teaching the special type of worship for that period|| .
- The yugāvatāras do not arise from Garbhodakaśāyī.

Text-27

MA → 14
YA → 4
KA → 25
43 → 2 = 41

atha avatāra-saṅkhyā –
kalpa-manvantara-yuga-prādurbhāva-vidhāyinaḥ |
avatārā ime tv eka-catvāriṁśad udīritāḥ

Enumeration of the avatāras (atha avatāra-saṅkhyā):

The kalpāvatāras, manvantara-avatāras and yugāvatāras together (ime tv kalpa-manvantara-yuga-prādurbhāva-vidhāyinaḥ avatārā) total forty-one (eka-catvāriṁśad udīritāḥ).

Srila Baladeva Vidyabhusana

- There are twenty-five kalpāvatāras, twelve manvantara-avatāras and four yugāvatāras.
- The total is forty-one.

Text-28

vṛttā brāhmādayaḥ kalpāḥ
pādmāntās te sahasraśaḥ |
vartamānas tu kalpo 'yaṁ
śveta-vārāha ucyate

In the past, from the first kalpa at Brahmā's birth (brāhmādayaḥ kalpāḥ) to the last kalpa of the first half of Brahmā's life (pādma antāḥ), thousands of kalpas (sahasraśaḥ kalpāḥ) have passed (vṛttā). The present kalpa (ayaṁ vartamānas tu kalpaḥ) is called Śveta-varāha-kalpa (śveta-vārāha ucyate).

Srila Baladeva Vidyabhusana

- Vrttā means in the past.
- The Śveta-varāha-kalpa is the first day in the second half of Brahmā's life.

Text-29

brāhma-kalpa-prathama-je
vyaktāḥ svāyambhuvāntare |
kumāra-nāradādyāś ca
cākṣuṣīyādiṣūttare

Starting with the brāhma-kalpa or first day of Brahmā's life (brāhma-kalpa-prathama), the Kumāras, Nārada and others (kumāra-nāradādyāś ca) appear during Svāyambhuva Manvantara (vyaktāḥ svāyambhuvāntare). Others appear during the Cākṣuṣa Manvantara and Vaivasvata Manvantara (cākṣuṣīyādiṣu uttare).

Srila Baladeva Vidyabhusana

- Thirteen avatāras || kalpāvatāras|| , beginning with the Kumāras, appear during the Svāyambhūva manvantara, and twelve, beginning with Nrsimha, appear during the Cākṣuṣa Manvantara and Vaivasvata Manvantara. Varāha and Mastya appear in the Svāyambhuva and Cākṣuṣa Manvantaras as mentioned in verse 3.62.42

Text-30

prāyah svāyambhuvādyākhyāḥ
kalpe kalpe bhavanty amī |
manavas te 'vatārās ca
tathā yajñādi-nāmakāḥ

The Manus starting with Svāyambhuva (prāyah svāyambhuva ādy ākhyāḥ manavaḥ), and the manvantara-avatāras such as Yajña (tathā yajñādi-nāmakāḥ avatārās ca) appear with the same names (bhavanty amī) in every day of Brahmā (kalpe kalpe).

Srila Baladeva Vidyabhusana

- This verse explains that the names of the Manus and the manvantara-avatāras are the same in every kalpa of Brahmā.
- The meaning is clear.

Text: 31

tathā hi śrī-viṣṇu-dharmottare śrī-rudra-praśnaḥ –
ya ete bhavatā proktā manavaś ca caturdaśa |
nityam brahma-dine prāpte eta eva kramād dvija |
bhavanty utānye dharmajña etaṁ me chindhi saṁśayam

In the Viṣṇu-dharmottara, Rudra asks a question (tathā hi śrī-viṣṇu-dharmottare śrī-rudra-praśnaḥ):

O brāhmaṇa (dvija)! Do all the fourteen Manus (ete manavaś ca caturdaśa) that you have described (yaḥ bhavatā proktā) appear (bhavanty) in every day of Brahmā (nityam brahma-dine prāpte) in that order (eta eva kramād), or is it otherwise (uta anye)? O knower of dharma (dharmajña)! Please destroy my doubt (etaṁ me saṁśayam chindhi).

Srila Baladeva Vidyabhusana

- In the following verses the author gives the scriptural proof that Manus of the same name appear in every day of Brahmā.
- The meaning is clear.

śrī-mārkaṇḍeyaottaram –

eta eva mahārāja manavaś ca caturdaśa |
kalpe kalpe tvayā jñeyā nātra kāryā vicāraṇā || 32||
eka-rūpās tvayā proktā jñātavyāḥ sarva eva hi |
kecit kiñcid vibhinnās ca māyayā parameśituḥ || 33||

Mārkaṇḍeya answered (śrī-mārkaṇḍeya uttaram):

O king (mahārāja)! There should be no doubt (nātra kāryā vicāraṇā) that the fourteen Manus (manavaś ca caturdaśa) known by you (tvayā jñeyā) are the same in every kalpa (eta eva). You should know (tvayā jñātavyāḥ) that they have the same form (sarva eva hi eka-rūpāḥ) which has been described (proktā) in every kalpa (kalpe kalpe). By the desire of the Lord (māyayā parameśituḥ), some of them are slightly different (kecit kiñcid vibhinnās ca).