

# Laghu - Bhāgavatāmṛta

## Part-1

### The Sweetness of Kṛṣṇa

#### Chapter-4

#### Manvantarāvātāras

# The Yūgāvātāras

## Text-34

avatārās caturdhā syur āveśāḥ prābhavā api |  
athaiva vaibhavāvasthāḥ parāvasthās ca tatra te

The avatāras may be divided into four (avatārās caturdhā syur): āveśa<sup>①</sup>, prābhāva<sup>②</sup> (āveśāḥ prābhavā api), vaibhāva<sup>③</sup> and parāvastha<sup>④</sup> (athaiva vaibhavāvasthāḥ parāvasthās ca tatra te).

Now another way of classifying the avatāras is  
described.

## Text-35

tatrāveśāvatārās tu jñeyāḥ pūrvokta-rītitaḥ |  
yathā kumāra-devarṣi-veṅāṅga-prabhāvādayaḥ

Among them (tatra) the āveśa (āveśa) are the same as the āveśāvatārās (avatārās tu jñeyāḥ) previously described (pūrva ukta-rītitaḥ), such as the Kumāras, Nārada, and Prthu (yathā kumāra-devarṣi-veṅāṅga-prabhāvādayaḥ).

The Lord empowers the Kumāras with a portion of jñāna,  
Nārada with a portion of bhakti and Prthu, Parāśurāma  
and Kalki with a portion of his power.

## Text-36

yathā pādme –  
āviṣṭo 'bhūt kumāreṣu nārade ca harir vibhuḥ

Padma Purāna says:

The Supreme Lord (**harir vibhuḥ**) enters (**āviṣṭo 'bhūt**) into the Kumāras and Nārada by his portion (**kumāreṣu nārade ca**).

## Text-37

yathā tatraiva --

āviveśa pṛthum devaḥ śaṅkhī cakrī caturbhujah

There also it is said:

The Lord with four hands (caturbhujah devaḥ)  
holding the conch and cakra (śaṅkhī cakrī)  
entered into Pṛthu (āviveśa pṛthum).

This is also from the Padma Purāṇa.

Text:38-39

āviṣṭo bhārgave cābhūd iti tatraiva kīrtitam || 38||

tathā hi –

etat te kathitam devi jāmadagner mahātmanah |  
śaktyāveśāvatārasya caritam śārṅgiṇah prabhoḥ || 39||

The Lord also entered into Parāśurāma (āviṣṭo bhārgave cābhūd). This is also described in the Padma Purāṇa (iti tatraiva kīrtitam) as follows (tathā hi):

O goddess (devi)! The activities (caritam) of the great soul Parāśurāma (jāmadagner mahātmanah), a śaktyāveśāvatāra of the Supreme Lord (prabhoḥ śaktyāveśāvatārasya), holder of the bow (śārṅgiṇah), has been described (etat te kathitam).

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- Bhārgava means Paraśurāma.
- The verse is then quoted.
- The activities are such things as killing  
Kārtavīrya.



## Text-40

āveśatvaṃ kalkino 'pi viṣṇudharme vilokyate

It is observed in the Viṣṇu-dharmottara  
(viṣṇudharme vilokyate) that Kalki is also an  
āveśāvatāra (āveśatvaṃ kalkino 'pi).

## Text:41-43

yathā –

pratyakṣa-rūpa-dhṛg-devo dr̥śyate na kalau hariḥ |  
kṛtādiṣv iva tenaiva tri-yugaḥ paripathyate || 41||  
kaler ante ca samprāpte kalkinaṃ brahma-vādinam |  
anupraviśya kurute vāsudevo jagatsthitim || 42||  
pūrvotpanneṣu bhūteṣu teṣu teṣu kalau prabhuh |  
kṛtvā praveśam kurute yad abhipretam ātmanah

The Lord (hariḥ) does not appear (na dr̥śyate) in Kali-yuga (kalau) directly in visible form (pratyakṣa-rūpa-dhṛg-devo) as in the other yugas (kṛtādiṣv iva). Thus he is described as appearing in three yugas (tenaiva tri-yugaḥ paripathyate). At the end of Kali-yuga (kaler ante ca samprāpte) Vāsudeva (vāsudevaḥ) enters into (anupraviśya kurute) Kalki (kalkinaṃ), a teacher of spiritual matters (brahma-vādinam), and protects the world (jagatsthitim). Entering in Kali-yuga (kalau kṛtvā praveśam) into those jīvas who have previously appeared (pūrvotpanneṣu bhūteṣu), the Lord carries out (prabhuh kurute) his desired activities (yad abhipretam ātmanah teṣu teṣu).

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- But one should not say that Caitanya Mahāprabhu (who also appears in Kali-yuga) is not a directly visible form of the Lord.
- He is not actually the yugāvatāra of Kali.
- The regular kali-yugāvatāra is black and is a jīva.

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- According to the words of Garga in a special Kali-yuga the Lord himself, not a jīva, appears in a yellow form.
- The black form enters into the golden form of Lord Caitanya when Lord Caitanya appears. This resolves the problem.
- Foot Note: On these grounds Buddha would also be an āveśāvatāra.