

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-4

### Manvantarāvatāras

## Text-44

ato 'mīṣv avatāratvaṃ param syād aupacārikam

Thus (**atah**) it should be understood that calling the **āveśa** forms avatāras of the Lord (**amīṣv param avatāratvaṃ**) is a secondary designation (since they are actually jīvas) (**aupacārikam syād**).

Amīṣu refers the forms starting with the Kumāras  
(including Nārada, Pṛthu, Parāśurāma) and ending with  
Kalki

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- Foot Note: This means that Dattātreyā, Kapila, Ṛsabha, Dhanvantari, Mohinī, and well as the fourteen manvantara-avatāras and yugāvatāras are īśvara forms. This is confirmed in the list of prābhava and vaibhāva forms that follows. Kumāras, Nārada, Pṛthu, Parāśurāma, Kalki, Śeṣa who holds up the earth, and sometimes Brahmā and Śiva, are jīvas. Buddha is not mentioned in the list of āveśa-avatāras or the list of prabhāva and vaibhāva forms. However it is safe to assume he is an āveśa form, since the list of āveśa forms mentioned here is not limited to the list given. He also appears in Kali-yuga when the Lord does not appear directly.

## Text-45

atha prābhava-vaibhavāḥ |

hari-svarūpa-rūpā ye parāvasthebhya unakāḥ |  
śaktinām tāratamyena kramāt te tat-tad-ākhyakāḥ

Those forms of the lord (hari-svarūpa-rūpā ye) with less power than the parāvastha forms (śaktinām parāvasthebhya unakāḥ) are described (kramāt te tat-tad-ākhyakāḥ) according to the degree of power that they show (tāratamyena).

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- Now begins a description of the general characteristics of the prābhava and vaibhava forms.  

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- The difference is here described.  

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- The prābhava forms have less power and the vaibhava forms have more power.  

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## Text-46

prābhavāś ca dvidhā tatra drśyante śāstra-cakṣuṣā |  
eke nāticira-vyaktā nāvistṛta-kīrtayah |  
te mohinī ca haṁśaś ca śuklādyāś ca yugānugāḥ

According to the scriptures (śāstra-cakṣuṣā drśyante) the prābhava forms are of two types (prābhavāś ca dvidhā tatra). The first type appears for a short period of time (eke na aticira-vyaktā) and is not well known (na ativistṛta-kīrtayah). These are Mohinī, Haṁśa (te mohinī ca haṁśaś ca), and the white, red, śyāma and black forms of the yugāvatāras (śuklādyāś ca yugānugāḥ).

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- The prābhava forms are divided according to qualities shown by the forms.
- There are six forms which do not remain for a long period.

## Text-47

apare śāstra-kartārah prāyah syur muni-ceṣṭitāh |  
dhanvantary-ṛṣabhau vyāso dattaś ca kapilaś ca te

The second type (**apare**) are Dhanvantari, Rṣabha, Vyāsa, Dattatreya and Kapila (**dhanvantary-ṛṣabhau vyāso dattaś ca kapilaś ca te**). They are writers of scriptures (**prāyah śāstra-kartārah syuh**) and act like sages (**muni-ceṣṭitāh**).

In Bhāgavat-sandarbhā, Jīva Gosvāmī indicates Rṣabha as āveśāvatāra.



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- These forms remain visible for a longer period of time and act like sages such as Dhanvantari.
- There are five in this category.
- The total number of prābhava forms is eleven.

## Text:48-49

atha syur vaibhavāvasthās te ca kūrmo ṛśādhipaḥ |  
nārāyaṇo nara-sakhaḥ śrī-varāha-hayānanau ||48||  
pr̥śni-garbhaḥ pralamba-ghno yajñādyāś ca caturdaśa |  
ity amī vaibhavāvasthā eka-vimśatir īritāḥ ||49||

There are twenty-one vaibhava forms (amī vaibhavāvasthā eka-vimśatir īritāḥ): Kūrma, Matsya (kūrmo ṛśādhipaḥ), Nara-Nārāyaṇa (nārāyaṇo nara-sakhaḥ), Varāha, Hayagrīva (śrī-varāha-hayānanau), Pr̥śni-garbha, Baladeva (pr̥śni-garbhaḥ pralamba-ghno) and the fourteen manvantara-avatāras (including Yajña and Vāmana) (yajñādyāś ca caturdaśa).

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- Now begins a description of the characteristics of the vaibhava forms (which display more power than the prābhava forms).
- Nara and Nārāyaṇa are counted as one form.
- Thus the total comes to twenty-one.
- Yajñādi refers to the fourteen manvantara- avatāras.

## Text:50-51

tatra te kroḍa-hayagrīvau nava-vyūhāntaroditau |  
manvantarāvatāreṣu catvāraḥ pravarās tathā ||50||  
te tu śrī-hari-vaikuṅṭhau tathāivājita-vāmanau |  
ṣaḍ amī vaibhavāvasthāḥ parāvasthopamā matāḥ ||51||

Varāha and Hayagrīva (tatra kroḍa-hayagrīvau) among  
the nava-vyūha (nava-vyūha antara) and Hari, Vaikuṅṭha  
(śrī-hari-vaikuṅṭhau), Ajita and Vāmana (tathā eva ajita-  
vāmanau) among the manvantara-avatars (manvantara  
avatāreṣu catvāraḥ), though vaibhava forms (ṣaḍ amī  
vaibhavāvasthāḥ), are considered similar to parāvastha  
forms (parāvasthā upamā matāḥ).

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Among the twenty-one vaibhava forms (tatra), special ones such as Varāha are now mentioned.

The nava-vyūha are as follows:

catvāro vāsyudevādyā nārāyaṇa-nṛsimhakau  
hayagrīvo mahākroḍo brahmā ceti navoditāḥ

Nava-vyūha consists (**nava uditāḥ**) of Vasudeva, Saṅkarṣaṇa, Aniruddha, Pradyumna (**catvāro vāsyudeva ādyā**), Nārāyaṇa, Nṛsimha (**nārāyaṇa-nṛsimhakau**), Hayagrīva, Varāha, and Brahmā. (**hayagrīvo mahā kroḍo brahmā ca iti**).

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- Varāha and Hayagrīva among the nava-vyūha and Hari, Vaikuṅṭha, Ajita and Vāmana among the manvantara-avatars – making a total of six avatāras – are similar to the parāvastha forms.
- Among the twenty-one vaibhava forms, these are outstanding because of having additional powers.

## Text-52

keṣāṁcid eṣāṁ sthānāni likhyante śāstra-dr̥ṣṭitah |  
yatra tatra virājante yāni brahmāṇḍa-madhyataḥ |  
viṣṇudharmottarādīnām vākyaṁ tatra pramāṇyate

The places (keṣāṁcid sthānāni) where some of these avatāras reside (yatra tatra eṣāṁ virājante) within the universe (yāni brahmāṇḍa-madhyataḥ) will now be described according to scriptures (likhyante śāstra-dr̥ṣṭitah). The statements of Viṣṇudharmottara and other scriptures (viṣṇudharmottara ādīnām vākyaṁ) are presented as proof (tatra pramāṇyate).

For understanding their superior position, the abodes of some of these avatāras are now described.

## Text-53

viṣṇudharmottare –  
tayopariṣṭād aparas tāvān eva pramāṇataḥ |  
mahātaleti vikhyāto rakta-bhaumaś ca pañcamah ||  
sarovaram bhavet tatra yojanānām daśāyutam |  
svayam ca tatra vasati kūrma-rūpa-dharo hariḥ

In the Viṣṇu-dharmottara it is said (viṣṇudharmottare):

Above Talātala (tayopariṣṭād) is the place called Mahātala (aparah mahātaleti vikhyāto), the fifth hellish planet (pañcamah) of a similar dimension (tāvān eva pramāṇataḥ). It is red in color (rakta-bhaumaś ca). It has a lake (sarovaram bhavet tatra) measuring one hundred thousand yojanas (yojanānām daśāyutam). In that place Kūrma resides (svayam ca tatra vasati kūrma-rūpa-dharo hariḥ).



## Text-54

tayopariṣṭād aparas tāvān eva pramāṇataḥ |  
tatrāste sarasī divyā yojanānām śat-trayam |  
tasyām sa vasate devo matsya-rūpa-dharo hariḥ

Above Talātala (tayopariṣṭād) and of the same dimension (tāvān eva pramāṇataḥ), lies another planet (Rasātala) (aparah), with an attractive lake (tatra āste sarasī divyā) measuring three hundred yojanas (yojanānām śat-trayam). Matsya resides there (tasyām sa vasate devo matsya-rūpa-dharo hariḥ).

Apara here means Rasātala.

## Text-55

nārāyaṇo narasakho vasate badarīpade

Nārāyaṇa the friend of Nara (**nārāyaṇo narasakho**)  
lives in Badarikāśrama (**vasate badarīpade**).

## Text-56

nṛ-varāhasya vasatir mahar-loke prakīrtitā |  
yojanānām pramāṇena ayutānām śata-trayam

The abode of Varāha, who is in half human and half boar (**nṛ-varāhasya vasatih**) is in Mahar-loka (**mahar-loke prakīrtitā**). It measures three million yojanas (**yojanānām pramāṇena ayutānām śata-trayam**).

## Text-57

ayutāni ca pañcāśat śeṣa-sthānam manoharam

The attractive abode of Śeṣa (śeṣa-sthānam manoharam) measures five hundred thousand yojanas (ayutāni ca pañcāśat).

## Text: 58

sa eva loko vārāhaḥ kathitas tu svayaṁ prabhaḥ |  
loko 'yam aṇḍa-saṁlagnaḥ sarvādhistān manoharaḥ |  
varāha-rūpo bhagavān śveta-rūpa-dharao vaset

It is said (**kathitaḥ**) that the abode of Varāha (**sa eva loko vārāhaḥ**) is self-effulgent (**svayaṁ prabhaḥ**). It is below the other planets (**ayam lokah sarvādhistān manoharaḥ**), and it touches the shell of the universe (**aṇḍa-saṁlagnaḥ**). The white colored Varāha lives there (**varāha-rūpo bhagavān śveta-rūpa-dharao vaset**).

## Text: 59

tayoparistād aparas tāvān eva pramāṇataḥ |  
pīta-bhaumaś caturthas tu gabhasti-tala-samjñakaḥ |  
tatrāste bhagavān viṣṇur devo hayaśirodharah |  
śaśāṅka-śata-saṅkāśah śātakumbha-vibhūṣaṇah

Above this (**tayopariṣṭād**) lies another abode (**aparah**)  
called Gabhisti-tala (**gabhasti-tala-samjñakaḥ**). It is  
yellow in color (**pīta-bhaumaś**). It is the fourth planet  
from the bottom (**caturthah**). Hayaśīrṣa resides there  
(**tatrāste bhagavān viṣṇur devo hayaśirodharah**). He is  
white like a hundred moons (**śaśāṅka-śata-saṅkāśah**),  
and wears gold ornaments (**śātakumbha-vibhūṣaṇah**).

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- 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-sakhaḥ|| he killed demons who gave pain to living entities || bhūta-druhaḥ|| .

## Text-60

pr̥śnigarbhasya vasatir brahmaṇo bhuvanopari

The abode of Pr̥śnigarbha (**pr̥śnigarbhasya vasatir**) lies  
above the planet of Brahmā (**brahmaṇo bhuvanopari**).



## Text-61

vāsas tatra pralambārer yatraivāgharipor bhavet

The abode of Balarāma (**pralambāreh vāsas tatra**)  
is the same as that of Kṛṣṇa (**yatra iva agharipor  
bhavet**).