

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

Text 37

Yajña is described in the first canto:

The seventh incarnation was Yajña, the son of Prajāpati Ruci and his wife Ākūti. He controlled the period during the change of the Svāyambhuva Manu and was assisted by demigods such as His son Yāma.

SB 1.3.12

Yajña protected the Svāyambhuva
Manvantara.

He also became Indra during that
period.

The administrative posts occupied by the demigods for maintaining the regulations of the material world are offered to the highly elevated pious living beings. When there is a scarcity of such pious living beings, the Lord incarnates Himself as Brahmā, Prajāpati, Indra, etc., and takes up the charge. During the period of Svāyambhuva Manu (the present period is of Vaivasvata Manu) there was no suitable living being who could occupy the post of Indra, the King of the Indraloka (heaven) planet. The Lord Himself at that time became Indra. Assisted by His own sons like Yāma and other demigods, Lord Yajña ruled the administration of the universal affairs.

SP purport SB 1.3.12

Text 38

Because he relieved the three worlds of great distress, Yajña was called Hari by his maternal grandfather Svāyambhuva Manu.

6. Nara-Nārāyaṇa

Text 39

Nara-Nārāyaṇa are described in the first canto:

In the fourth incarnation, the Lord became Nara and Nārāyaṇa, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses.

SB 1.3.9

Nara is a siddha-jīva and Nārāyaṇa is Īśvara.

They are considered one avatāra.

They were born to the wife of King Dharma - Mūr̥ti, daughter of Dakṣa Prajāpati.

Text 40

In another scripture they are said to have two brothers known as Hari and Kṛṣṇa. Nara-Nārāyaṇa are considered one avatāra like the Kumāras.

In the Nārāyaṇīya section of Mahābhārata this is mentioned.

Nara-Nārāyaṇa are said to have 2 more brothers - Hari and Kṛṣṇa.

It also says that that Hari and Kṛṣṇa got married.

So Nara-Nārāyaṇa took to renounced order whereas the other 2 brothers- Hari and Kṛṣṇa entered gṛhastha-āśrama.

7. Kapila

Text 41

Kapila is described in the first canto:

The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Āsuri Brāhmaṇa, for in course of time this knowledge had been lost.

SB 1.3.10

Āsuri is the name of a Brāhmaṇa.

Kapila spoke the philosophy of Sāṅkhya.

Text 42

He appeared in the womb of Devahūti as the son of Kardama. He was called Kapila by Brahmā because of his brown complexion.

Text 43

In the Padma Purāṇa it is said:

Kapila, the portion of Vāsudeva, spoke Sāṅkhya, which supports the meaning of the Vedas, to Brahmā and the devatās, Bhṛgu and other sages, and to Āsuri.

The Kapila who is a portion of Vāsudeva (the son of Kardama) spoke Sāṅkhya which supports the meaning of the Vedas.

This Kapila is not a jīva.

LBA chapter 4 texts 45-47 declare Kapila to be a personal form of Lord and a prābhava avatāra of Lord.

Text 44

Another Kapila spoke knowledge, contrary to the Vedas, which is full of false logic to another person also called Āsuri.

This other Kapila was a jīva born in the Agni dynasty.

This Kapila spoke atheistic Sāṅkhya.