

Laghu-Bhāgavatāmṛtā

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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
6. Nara-Nārāyaṇa
7. Kapila
8. Dattātreya
9. Hayagrīva

10. Haṁsa

Text 51

Haṁsa is described in the Second Canto:

O Nārada! The Lord as Haṁsa, greatly pleased with your prema, spoke about bhakti-yoga, knowledge about himself and also that knowledge which removes ignorance in the jīva, both of which the pure devotees understand with joy.

SB 2.7.19

tubhyaṁ ca nārada bhṛśaṁ
bhagavān... SB 2.7.19

Ca indicates not only Nārada but the Kumāras and others. (SBV purport)

That Haṁsa who taught jñāna to the Kumāras, should be understood to be a different Haṁsa.

Tubhyaṁ ca (unto you also) in the verse indicates that the Lord spoke bhakti-yoga to Nārada who was also an avatāra.

SVCT commentary SB 2.7.19

Text 52

Since I am capable of distinguishing the essence of all things, as if separating milk from water when mixed, the Lord appeared from the water as a swan.

Just as the swan can separate milk from water, I can separate the consciousness from the guṇās. This is implied by the word "swan."

SVCT commentary SB 11.13.19

Haṁsa means "swan," and the specific ability of the swan is to separate a mixture of milk and water, extracting the rich, milky portion.

Similarly, Lord Kṛṣṇa appeared as Haṁsa, or the swan, in order to separate the pure consciousness of Lord Brahmā from the modes of material nature.

SP Purport SB 11.13.19

11. Dhruva Priya/ Pṛśnigarbha

Activities of Lord Pṛśnigarbha are mentioned in the Second Canto

Text 53

Dhruva Priya is described in the Second Canto:

Pierced by the arrows of the words of his step-mother, Dhruva, only a boy, left the King and went to the forest to perform penance.

Being pleased with Dhruva who offered prayers, the Lord gave him Dhruva-loka, which the seven sages situated above and below in the sky praise.

SB 2.7.8

“Bhṛgu, who is situated above, and the seven sages, who are situated below, praise that planet.”

Text 54

In narrating the avatāras appearing during the Svāyambhuva Manvantara, the name Dhruva-priya is not mentioned. However, after excluding the other names, the remaining name of Pṛśni-garbha should be concluded to be the same person.

This is similar to concluding that Govardhana is meant when the word mountain is mentioned in the Bhāgavatam verse 10.21.18 (hantāyam adrir abalā hari-dāsa-varyo).

Did the Lord come from Vaikuṅṭha, and after giving Dhruva benedictions did he return to the spiritual world?

Or did the Lord appear through a mother and father?

The present verse clarifies.

The names and activities of the avatāras during the Svāyambhuva Manvantara are described in Bhāgavatam 2.7 (SB canto 2 chapter 7)

but there Pṛśnigarbha is not mentioned.

And Dhruva-priya is also not mentioned there by name, though giving benedictions to Dhruva is mentioned in the verse SB 2.7.8.

Because Pṛśni-garbha's actions are mentioned as taking place in the Svāyambhuva Manvantara in the Tenth Canto (SB 10.3.32, 41),

the avatāra who gave benedictions to Dhruva should be equated with Pṛśnigarbha.

Just as hantāyam adri refers to Govardhana from the context, so a conclusion is reached here in the same manner.

hantāyam adri means "this mountain" - but from the context, we know - that mountain is Govardhana.

Name of Lord Pṛśnigarbha is mentioned in the Tenth Canto

Text 55

Thus it says in the Tenth Canto:

My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Pṛśni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā.

Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Pṛśni-garbha, or one who is celebrated as having taken birth from Pṛśni.

SB 10.3.32, 41

These are Kṛṣṇa's words. "O Devaki (sati)! You were Pṛśni, and Vasudeva was Sutapā."

Text 56

Since the activities of the son of Pṛśni are not mentioned in the quotation from the Tenth Canto and Pṛśni's name is not mentioned in Second Canto quote, the two can be taken as the same person because of the need for both name and activities for avatāra descriptions.

Text 57

If one were to argue that the Lord could be considered a separate avatāra for just approaching Dhruva, this should apply to other forms of the Lord also.

Is it possible that he who blessed Pṛśni and he who blessed Dhruva could be considered two separate avatāras (even though it is one person)?

If that were so, then would not Rāma or Kṛṣṇa appear as different avatāras every time they bestowed benedictions to different devotees?

Points from class discussion

Q 1 : The same incarnations are appearing in every day of Brahma. And they are performing similar pastimes. So are the same jivas appearing as demons in every day of Brahma?

They are different jivas but with the same mentality.
Lord uses them to orchestrate his pastimes.

Q 2 : Lord Rama and Lord Krishna - Balarama appear in this material world through their eternal parents.

But what about Kapila, Dattatreya, etc.

It is mostly possible that other than Goloka Vrindavana/Dwarka and Ayodhya, nowhere else in spiritual world vatsalya rasa exists.

Kapila deva was born to Kardama Muni but Kardama Muni leaves for forest after Lord is born because he is in the mood of dasya bhava.

At the time when Atri prayed for a son similar to Lord, he was not a pure devotee (SP Purport SB 4.1.20), so he can not be a nitya siddha and hence not an eternal parent of Lord.

So mostly except for Lord Rama and Lord Krishna, other expansions of Lord do not have eternal parents.

Q 3 : Are the forms of Lord like Matsya, Hamsa, Varaha, etc. eternal?

Though Lord descends in the forms of Matsya, Varaha etc., in His spiritual abode Lord always resides in His Visnu-murti (human) form.

Q 4: If Yajna, who is Lord Himself was Indra in Svayambhu manvantara, then it is likely that the Indra who stole the horse to stop Prthu Maharaja's yajna was Lord Himself. How does we understand Lord is performing such irreligious activity?

That particular episode is to glorify Prthu Maharaja. So there we can not see that Indra is Lord Himself.

Lord is coming for establishing dharma but because of him all adhama is starting?! (Yajna as Indra performing irreligious activities)

There must be a purpose for it.
Like Lord sends Lord Siva as Sankaracharya to establish a pseudo dharma.
He himself comes as Buddha to establish pāṣaṇḍa dharma.
So sometimes there is a need for it.