

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
6. Nara-Nārāyaṇa
7. Kapila
8. Dattātreyā
9. Hayagrīva
10. Haṁsa
11. Pṛśnigarbha (Dhruva-Priya)

12. Ṛṣabha

Text 58

Ṛṣabha is described in the First Canto:

Eighth, the Lord was born to Nābhi and his wife Merudevī as Ṛṣabha. He shows the path of the wise worshipped by all āśramas.

SB 1.3.13

He revealed the āśrama of the paramahaṁsa.

Out of these, the renounced order of life, or the order of sannyāsa, is considered the highest of all. In the sannyāsa order also there are four stages of upliftment toward perfection. These stages are called kuṭīcaka, bahūdaka, parivrājakācārya and paramahaṁsa.

The paramahaṁsa stage of life is the highest stage of perfection. This order of life is respected by all others.

**SP purport SB 1.3.13**

Why was He called  
Ṛṣabha?

Text 59

The Lord, white in complexion appeared to teach the dharma of the paramahaṁsas. Because he was the best in all qualities, he was famous as Ṛṣabha (excellent).

When the son of Mahārāja Nābhi became visible, He evinced all good qualities described by the great poets — namely, a well-built body with all the symptoms of the Godhead, prowess, strength, beauty, name, fame, influence and enthusiasm.

When the father, Mahārāja Nābhi, saw all these qualities, he thought his son to be the best of human beings or the supreme being.

Therefore he gave Him the name Ṛṣabha.

**SB 5.4.2**

Beginning of Jainism

My dear King, the King of Koṅka, Veṅka and Kuṭaka whose name was Arhat, heard of the activities of Ṛṣabhadeva and, imitating Ṛṣabhadeva's principles, introduced a new system of religion. Taking advantage of Kali-yuga, the age of sinful activity, King Arhat, being bewildered, gave up the Vedic principles, which are free from risk, and concocted a new system of religion opposed to the Vedas. That was the beginning of the Jain dharma. Many other so-called religions followed this atheistic system.

**SB 5.6.9**

The jivas of Kali-yuga, looking in the external world, will get benefit by hearing and chanting the pastimes of Ṛṣabhadeva, but not by imitating his behavior. Because the jivas in Kali-yuga are incapable of looking inward, they become fallen by becoming fixed in Ṛṣabhadeva's external conduct alone.

**SVCT commentary SB 5.6.9**

When Ṛṣabhadeva appeared, the jñānīs of that time were supposed to follow his example. He came to teach jñāna-yoga which had been lost due to the influence of time (rajosopapluta). Or he came to teach the path of liberation to those overcome by rajoguna. People of Satya, Treta and Dvāparā yugas could follow his teachings, but the people of Kali-yuga should only hear about him.

**SVCT commentary SB 5.6.12**

## 13. Mahārāja Pṛthu

### Text 60

Pṛthu is also described in the First Canto:

Ninth, requested by the sages the Lord took the form of King Pṛthu. Because he milked herbs from the earth, he is considered the most desirable of the avatāras.

SB 1.3.14

He is a avesa avatara.

“Herbs” is representative of other things also. He milked all things from the earth.

SVCT commentary SB 1.3.14

### How Pṛthu appeared?

### Text 61

From the right arm of King Vena which was churned by the sages, King Pṛthu (generous one) appeared with a pure golden complexion.

His activities are described in the Fourth Canto, Chapters 14-23.

All the 13 avatāras from Kumāras to Pṛthu appear during Svāyambhu manvantara

### Text 62

The thirteen avatāras from the Kumāras to Pṛthu appeared during Svāyambhuva Manvantara. However, Varāha and Matsya appeared again in the Cākṣuṣa Manvantara.

This is the apparent appearance, but actually Matsya appears after every Manvantara.

## 14. Nṛsimha

### Text 63

Nṛsimha is also described in the First Canto:

Taking the form of Nṛsimha as the fourteenth avatāra, he pierced the chest of the strong king of the demons with his nails just as a wood cutter breaks erakā grass.

SB 1.3.18

### Text 64

Many vilāsa forms of Nṛsimha such as Lakṣmī-Nṛsimha, with many colors and activities, are mentioned in the Padma Purāṇa and other scriptures.

Nṛsimha appeared in the Cākṣuṣa Manvantara before the churning of the ocean and the appearance of Kūrma in the Cākṣuṣa Manvantara.

Padma Purāṇa says:

There are many forms of Nṛsimhadeva who perform many activities. They are visible in Jana-loka and the eternal abode of Vaikuṅṭha .

## 15. Kūrma

### Text 65

Kūrma is also described in the First Canto:

In the eleventh appearance, the Lord, in the form of a tortoise, held up on his back Mandara Mountain for the devatās and demons churning the ocean.

SB 1.3.16

The Lord as Ajita put the Mandara Mountain on his back by taking a turtle form.

In this sixth manvantara millennium, Lord Viṣṇu, the master of the universe, appeared in His partial expansion. He was begotten by Vairāja in the womb of his wife, Devasambhūti, and His name was Ajita.

SB 8.5.9

By churning the Ocean of Milk, Ajita produced nectar for the demigods. In the form of a tortoise, He moved here and there, carrying on His back the great mountain known as Mandara.

SB 8.5.10

### Text 66

It is said in the Padma Purāṇa that Kūrma who lifted the Mandara Mountain also held up the earth when requested by the devatās.

In Viṣṇu-dharmottara however it is said the Kūrma who lifted up the earth appeared at the beginning of the kalpa and later appeared in order to lift the Mandara Mountain.

This proposition of Viṣṇu-dharmottara should be accepted as the conclusion because it takes both incidents into consideration and is placed at the end of the topic.

So Kūrma appeared twice - at the beginning of the kalpa and then in the 6th manvantara.