

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
13. Mahārāja Pṛthu
14. Nṛsimha
15. Kūrma
16. Dhanvantari
17. Mohinī

18. Vāmana

Text 72

Vāmana is described in the First Canto:

Taking the form of Vāmana as fifteenth avatāra, the Lord went to sacrifice of Bali, begging three steps of land, but desiring to steal the heavenly kingdom from him.

SB 1.3.19

Taking the form of a dwarf, the Lord went to the sacrifice (adhvaram) of Bali, asking for three steps of land, with a desire to take Svarga and give it back to Indra.

Vāmana appears three times in the day of Brahmā :

1. The first time, during the Svāyambhuva Manvantara, he went to the sacrifice of the king of the demons called Vāskali.

2. During the Vaivasvata Manvantara he went to the sacrifice of Dhundhu.

3. In the seventh yuga cycle of Vaivasvata Manvantara he was born to Aditi and Kaśyapa.

The three forms appeared in order to give away the land that they had begged.

In the present day of Brahma (Śveta-varāha kalpa),
Vāmana appeared three times.

Vamana deva appears for
the first time

Svāyambhuva Manvantara

Vāskali drove Indra from his kingdom and the Lord appeared as Vāmana and took three steps to recover the kingdom for Indra

Vāskali requested to be killed by the Lord in order to attain liberation.

Vamana deva appears for
the second time

Vaivasvata Manvantara

Dhundhu was the son of Kaśyapa and his wife Danu.

He drove the devatās from Svarga and they fled to Brahma-loka. Dhundhu wanted to drive them from Brahma-loka as well.

Viṣṇu then took the form of Vāmana, and begged three steps of land from Dhundhu.

Vamana deva appears for
the third time

7th yuga cycle of
Vaivasvata Manvantara

Vāmana was born to Aditi and Kaśyapa.

19. Paraśurāma

Text 74

Paraśurāma is described in the First Canto:

The Lord, appearing as Paraśurāma, the sixteenth avatāra, seeing the kings harassing the brāhmaṇas , became angry and twenty-one times annihilated the kṣatriyas from the earth.

The son of Jamadagni was Rāma, or Paraśurāma. When a king named Kārtavīryārjuna stole Jamadagni's desire cow, Paraśurāma, who is ascertained by learned experts to be a saktyāveśa incarnation of the Supreme Personality of Godhead, killed Kārtavīryārjuna. Later, he annihilated the kṣatriya dynasty twenty-one times.

SB 9.15 Summary

Text 75

Of golden complexion, he appeared from Reṇukā and Jamadagni. Some say he appeared in the seventeenth cycle and others say in the twenty-second cycle in Vaivasvata Manvantara.

20. Rāma

Text 76

Rāma is described in the First Canto:

The Lord, taking the divine human form of Rāma, performed brave actions such as controlling the ocean with a desire to help the devatās.

The Lord appeared as the best of kings.

Text 77

Rāma, whose complexion was green like fresh durvā grass, appeared from Kauśalyā and Daśaratha during the Treta-yuga of the twenty-fourth yuga cycle of Vaivasvata Manvantara, along with Bharata, and Lakṣmaṇa and Śatrughna born from Sumitrā.

This birth takes place in 24th treta yuga of Vaivasvata Manvantara.

Text 78

In the Skanda Purāṇa it is described that the three brothers act as three members of the catur-vyūha.

There, it is also explained that Bharata is blackish in complexion, and Lakṣmaṇa and Śatrughna are golden in complexion.

This description comes from the Rāma-gīta of the Skanda Purāṇa.

It is stated there that Rāma is Vāsudeva, Lakṣmaṇa is Saṅkarṣaṇa, Bharata is Pradyumna, and Śatrughna is Aniruddha.

Text 79

In the Padma Purāṇa it is described that Bharata and Śatrughna are the conch and cakra, and Lakṣmaṇa is Śeṣa .

The Padma Purāṇa describes that Rāmacandra is Nārāyaṇa and that Lakṣmaṇa, Bharata and Śatrughna are respectively Śeṣa, Cakra and Śaṅkha.