

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 4 :
Manvantarāvatāras, Yugavatāras,
Āveśas and Avasthas

Yuga-avatāras

Text 25

The yugāvatāras will be described by name and color.

1. In Satyayuga, the Lord is white and is called Śukla.
2. In Treta-yuga, he is red, and is called Rakta.
3. In Dvāpara, he is blackish and called Śyāma.
4. In Kali-yuga, he is black and called Kṛṣṇa.

In that Kali-yuga when golden colored Lord Caitanya appears, the regular black colored avatāra resides within him.

One should see the statement of Karabājana in the Eleventh Canto || SB 11.5.20-34 || .

In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and waterpot of a brahmacārī.

SB 11.5.21

In Satya-yuga the Lord is glorified by the names Haṁsa, Suparṇa, Vaikuṅṭha, Dharma, Yogeśvara, Amala, Īśvara, Puruṣa, Avyakta and Paramātmā.

SB 11.5.23

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained the Lord's various names in Satya-yuga as follows:

- 1) Those who are self-realized know this supreme reality of the Personality of Godhead as **Paramātmā**.
- 2) Those souls who are situated in the religious system of *varṇāśrama* glorify Him as the **haṁsa** who is transcendental to all the *varṇas* and *āśramas*.
- 3) Persons absorbed in gross matter consider Him to be **Suparṇa**, "the beautifully winged" basis of the conceptions of cause and effect who flies within the subtle sky of the soul, as described in *Chāndogya Upaniṣad*.
- 4) Persons accustomed to wandering within this universe of subtle and gross matter created by the Lord's illusory potency chant His name **Vaikuṅṭha**.
- 5) Persons deprived of the power of transcendental meditation (*dhāraṇā*), who are thus subject to falling from the path of religion, glorify Him as **Dharma**, or religion personified.
- 6) Those who are forced to submit to the illusory modes of material nature and whose minds are uncontrolled and disturbed glorify Him as the most perfectly self-controlled **Yogeśvara**.
- 7) Persons tainted by a mixture of the modes of passion and ignorance call Him **Amala**, or the uncontaminated.
- 8) Persons devoid of potency call Him **Īśvara**, and those who consider themselves to be under His shelter chant His glories by the name **Uttama Puruṣa**.
- 9) Those who know that this material manifestation is only temporary call Him **Avyakta**.

In this way, in Satya-yuga Lord Vāsudeva appears in various four-armed transcendental forms, and the *jīva* souls worship Him, each by their own particular process of devotional service. Therefore the Supreme Lord has many different names.

Purport SB 11.5.23

In Tretā-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three Vedas. Embodying the knowledge of worship by sacrificial performance, which is contained in the Ṛg, Sāma and Yajur Vedas, His symbols are the ladle, spoon and other implements of sacrifice.

SB 11.5.24

In Tretā-yuga the Lord is glorified by the names Viṣṇu, Yajña, Pṛṣṇigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta and Urugāya.

SB 11.5.26

In Dvāpara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments. The Lord's transcendental body is marked in this incarnation with Śrīvatsa and other distinctive ornaments, and He manifests His personal weapons.

SB 11.5.27

The intelligent people worship the Lord, black in color, but shining with brilliance, who is accompanied by his associates, weapons, major and minor limbs, chiefly through chanting.

Those who understand the confidential meaning of scriptures worship the Lord who is black internally and golden externally, who is accompanied by his associates, weapons, major and minor limbs, chiefly through chanting.

SB 11.5.32

In SB 10.8.13, the yellow or pīta colour is also mentioned by Garga Muni. But here that colour is not mentioned?

That pita colour refers to appearance of Chaitanya Mahaprabhu- and that is only when Krishna appears- in the 28th yuga cycle.

Otherwise yuga-avatara for kaliyuga is black in colour. Chaitanya Mahaprabhu is an exception.

In that Kali-yuga when golden colored Lord Caitanya appears, the regular black colored avatāra resides within him.

Why are the yuga-avatars not so popular?

Because they are appearing thousand times in the day of Brahma and performing the same activity of propagating the yuga-dharma.

Text 26

The manvantarāvatāras descend as the yugāvatāras in Satya and other yugas for teaching special types of worship for that period.

The yugāvatāras do not arise from Garbhodakaśāyī.

The yugāvatāras are expansions of Manvantara-avatāras only.

Point from class discussion:

Earlier in Bhakti-rasamrta-sindhu, we saw that the purusavatars are the source of the lila-avatāras.

Here we see, they are not the source of yuga-avatāras.

Text 27

Enumeration of the avatāras:

The kalpāvatāras, manvantara-avatāras and yugāvatāras together total forty-one.

1. Kalpāvatāras : 25

2. Manvantara-avatāras : 14

3. Yugāvatāras : 4

$$25+14+4 = 43$$

$$43-2 = 41$$

(Vāmana and Yajña are both kalpāvatāras and manvantara-avatāras)

Text 28

In the past, from the first kalpa at Brahmā's birth to the last kalpa of the first half of Brahmā's life, thousands of kalpas have passed. The present kalpa is called Śveta-varāha-kalpa.

50 years of Brahma's life is over.

So total number of kalpas that have passed :
 $50 \times 360 = 18,000$

The Śveta-varāha-kalpa is the first day in the second half of Brahmā's life.

Text 29

Starting with the brāhma-kalpa or first day of Brahmā's life, the Kumāras, Nārada and others appear during Svāyambhuva Manvantara. Others appear during the Cākṣuṣa Manvantara and Vaivasvata Manvantara.

The same Manvantara avatāras appear in every day of Brahma

Text 30

Generally the Manus starting with Svāyambhuva and the manvantara-avatāras such as Yajña appear with the same names in every day of Brahmā.

The Manus appear with the same name and the same form in every day of Brahma

Text 31

In the Viṣṇu-dharmottara, Rudra asks a question:

O brāhmaṇa! Do all the fourteen Manus that you have described appear in every day of Brahmā in that order, or is it otherwise? O knower of dharma! Please destroy my doubt.

Text 32-33

Mārkaṇḍeya answered:

O king! There should be no doubt that the fourteen Manus known by you are the same in every kalpa.

You should know that they have the same form which has been described in every kalpa.

By the desire of the Lord, some of them are slightly different.