

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 4 :
Manvantarāvatāras, Yugavatāras,
Āveśas and Avasthas

Text 34

The avatāras may be divided into four:

- 1) āveśa
- 2) prabhāva
- 3) vaibhava
- 4) parāvastha

Āveśas

Text 35

Among them the āveśa are the same as the āveśāvatāras previously described, such as the Kumāras, Nārada, and Pṛthu.

The Lord empowers :

1. the Kumāras with a portion of jñāna
2. Nārada with a portion of bhakti
3. Pṛthu, Paraśurāma and Kalki with a portion of his power.

Text 36

Padma Purāṇa says:

The Supreme Lord enters into the Kumāras and Nārada by his portion.

Text 37

There also it is said:

The Lord with four hands holding the conch and cakra entered into Pṛthu.

Text 38-39

The Lord also entered into Paraśurāma. This is also described in the Padma Purāṇa as follows:

O goddess! The activities of the great soul Paraśurāma, a śaktyāveśa-avatāra of the Supreme Lord, holder of the bow, has been described.

Text 40

It is observed in the Viṣṇu-dharmottara that Kalki is also an āveśāvatāra.

Text 41

The Lord does not appear in Kali-yuga directly in visible form as in the other yugas. Thus he is described as appearing in three yugas.

But one should not say that Caitanya Mahāprabhu (who also appears in Kali-yuga) is not a directly visible form of the Lord.

He is not actually the yugāvatāra of Kali.

The regular kali-yugāvatāra is black and is a jīva.

According to the words of Garga, in a special Kali-yuga the Lord himself, not a jīva, appears in a yellow form.

The black form enters into the golden form of Lord Caitanya when Lord Caitanya appears. This resolves the problem.

Text 42

At the end of Kali-yuga Vāsudeva enters into Kalki, a teacher of spiritual matters, and protects the world.

Text 43

Entering in Kali-yuga into those jīvas who have previously appeared, the Lord carries out his desired activities.

Texts 41-43 are from Viṣṇu-dharmottara.

From these texts, it is concluded that Buddha would also be an āveśā-avatāra.

Points from class discussion:

1. Krishna appears in the 28th dvapara yuga of Vaivasvata Manvantara but He is appearing towards the end of dvapara yuga.

So He would not be the yuga-avatara of dvapara yuga that time.

Definition of āveśa:

Exalted jīvas empowered by the Lord with portions of his powers such as knowledge are called āveśa forms.

LBA 1.1.18

vaikuṅthe 'pi yathā śeṣo nāradaḥ sanakādayaḥ

Examples existing even in Vaikuṅṭha are Śeṣa, Nārada and the Kumāras.

(These are āveśa forms in the spiritual world. There are also āveśa avatāras who appear in the material world.)

These are described in the story of Akrūra in the Tenth Canto .

LBA 1.1.19

There can be different kinds of āveśāvatāra :

1) When the āveśa form present in the spiritual world descend in this material world, that is called an āveśāvatāra.

2) When the Lord's potency descends in a jiva, that is also called an āveśāvatāra.

So we are guessing:

Generally the 4 Kumāras and Narada are always the same personalities- avesas descending from the spiritual world.

Whereas in the case of Kalki and others, an exalted jiva of material world gets empowered and so the personalities acting as Kalki can be different in different kali-yugas.