

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 3 :
Description of the Līlāvatāras

Text 1

To the best of my judgment, I will now describe the līlāvatāras. These will generally be described according to the Bhāgavatam.

1. The 4 Kumāras

Text 2

The Catuṣsana Kumāras are described in the First Canto :

sa eva prathamam devaḥ
kaumāram sargam āśritaḥ
cacāra duścaram brahmā
brahmacaryam akhaṇḍitam

ŚB 1.3.6

First of all, in the beginning of creation, there were the four unmarried sons of Brahmā [the Kumāras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth.

Sanaka, Sananda, Sanātana and Sanat-kumāra

★ Garbhodakaśāyī (sa) first made his appearance in the Kumāras.

[SVCT translation and commentary to SB 1.3.6]

➔ Viṣṇu first appeared in the material world as the 4 Kumāras who are śaktyāveśa avatāra.

◆ The words first, second etc. in the Bhāgavatam (for the avatāras) are for enumeration only, and do not indicate the actual order of their appearance.

In SB, the avatāras are not mentioned according to chronology.

◆ The avatāras are arranged in time sequence in this work (Laghu-bhāgavatāmṛta).

In LBA, they are mentioned according to chronology - in time sequence.

Additional points

These Kumāras are empowered incarnation (śaktyāveśa-avatāra)...

[SP purport to SB 1.3.6]

Catuṣsana Kumāras : specifically empowered to distribute transcendental knowledge (jñāna-śakti)

[SP purport to CC Madhya 20.246]

1. The four aspects of vidyā are sāṅkhya, yoga, vairāgya and tapas.
2. These appeared in the form of the four Kumāras.
3. Since vidyā is useless without bhakti, bhakti also is present in these four items as a secondary item.
4. Thus, even the Kumāras also have bhakti.

SVCT commentary to SB 3.12.4

They inaugurated their own spiritual party, or sampradāya, known as the Kumāra-sampradāya, or later on as the Nimbārka-sampradāya, for the advancement of bhakti.

[SP purport to SB 3.12.4]

Text 3

This avatāra is actually four persons but is considered as one by the devotees.

Catuṣsana : four ancient ones (sana- ancient)

Purpose and means of the appearance of 4 Kumāras

Text 4

They appeared in this world in order to preach bhakti and pure knowledge.

They have the appearance of five year old boys , are golden in complexion, and were born from Brahmā.

★ The 4 Kumāras appear in the first kalpa and remain through all the kalpas of Brahma's life. (LBA 1.3.7)

kalpa- one day of Brahma

Point from class discussion

◆ The 4 Kumāras described in text 2 and those described in SB canto 3 (who curse Jaya- Vijaya) are the same.

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 3 :
Description of the Līlāvātaras

2. Nārada

Text 5

Nārada is also described in the first canto:

In the millennium of the ṛṣis, the Personality of Godhead accepted the empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.

SB 1.3.8

The Lord then created the sages and among them he became Nārada.

Nārada Muni is a śaktyāveśa avatara of Lord who is empowered to distribute devotional service (bhakti-śakti).

He created the Nārada Pañcarātra (sātvataṁ tantram).

Text 6

The Lord took the form of a sage among the devatās.

White like the moon, he appeared as the son of Brahmā for spreading devotion to the Lord everywhere in the material world.

The very name Nārada suggests that he can deliver the Supreme Lord. Nāra means the "Supreme Lord," and da means "one who can deliver."

SP purport to SB 3.12.23

Nārada and the Kumāras live for Brahmā's one hundred years

Text 7

Appearing in the first kalpa of Brahmā's life, the Kumāras and Nārada remain through all the kalpas of Brahmā's life.

Brahmā and others who live for the whole of Brahmā's life entered into the Supreme Lord at the end of the first half of Brahmā's life (first parardha). Just as Brahmā appears from a lotus on the first day in the second half of his life as he did in the Pādma-kalpa (the previous day), Brahmā made the Kumāras and others appear at this time (though they actually live for Brahmā's one hundred years.)

SVCT commentary to SB 3.12.3

Nārada was born from Brahmā's lap.

utsaṅgāt means "from the lap, the place of affection." Another meaning is from association with great devotees.

SVCT translation and commentary to SB 3.12.23

Narada muni is a nitya siddha but he sometimes plays the role of sadhana siddha

In another kalpa of Brahmā in a previous life, I was born as the son of a maidservant engaged by some persons studying the Vedas.

SVCT translation to SB 1.5.23

Possible explanations:

1. Krishna is eternally there but he does the pastime of manifesting as the son of Vasudeva and Devaki.

so it is possible that similarly Narada Muni exists as the son of Brahma in all the kalpas for all the hundred years of Brahma but at the same time parallelly his sadhana-siddha episode also takes place.

Is Narada a post?

Mostly not. Narada muni is a nitya siddha and also a śaktyāveśā-avatāra.

Whenever acharyas speak of Narada, they always speak of Narada as a personality and never like Narada being a post.

Or even if Narada is a post, mostly the same nitya siddha devotee Narada occupies this post everytime.

3. Varāha

Text 8

Varāha is also described in the First canto:

The supreme enjoyer of all sacrifices accepted the incarnation of a boar, and for the welfare of the earth He lifted the earth from the nether regions of the universe.

SB 1.3.7

Lifting the earth which had sunk to Rasātala during pralaya, for putting the universe in proper order, the Lord appeared with the body of a boar.

This avatāra appeared during the reign of Svāyambhuva Manu.

In the Śveta-varāha-kalpa (first day in the first month of fifty-first year of Brahmā's life) at the beginning of Svāyambhuva-manvantara, Śveta-varāha (white in color) appeared from the nostril of Brahmā and lifted up the earth. Then he disappeared.

In the sixth Cākṣuṣa-manvantara, when there was a sudden deluge, Nīla-varāha (black in color) appeared in the water, lifted the earth and killed Hiraṇyākṣa.

SVCT commentary to SB 3.13.33

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 3 :
Description of the Līlāvatāras

3. Varāha

First Varāha

Text 8

Varāha is also described in the First canto:

The supreme enjoyer of all sacrifices accepted the incarnation of a boar, and for the welfare of the earth He lifted the earth from the nether regions of the universe.

SB 1.3.7

This avatāra appeared during the reign of Svāyambhuva Manu.

Lifting the earth which had sunk to Rasātala during pralaya, for putting the universe in proper order, the Lord appeared with the body of a boar.

Rasām refers to Rasātala. It actually means the general direction of Rasātala, the Garbhodaka Ocean. There would be a contradiction in saying that the earth was situated in Rasātala since it also said elsewhere that the earth was submerged in water.

SVCT commentary SB 3.13.17

The earth is seven times superior to the other planetary systems, namely Tala, Atala, Talātala, Vitala, Rasātala, Pātāla, etc. Therefore the earth cannot be situated in the Rasātala planetary system.

Therefore the Lord found the earth on the bottom of the Garbhodaka Ocean, where the planets rest during the devastation at the end of Brahmā's day.

SP purport SB 3.13.30

Second Varāha

Text 9

Varāha is also described in the Second canto:

When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, the Lord pierced with His tusk the first demon [Hiraṇyākṣa] who was submerged in the great ocean of the universe.

ŚB 2.7.1

This avatāra appeared during the reign of Cākṣuṣa Manu.

In the great ocean where he strove to lift up the earth, the infinite Lord took the form of a boar, the form of all sacrifice, and pierced Hiraṇyākṣa who had come there with his tusks, just as Indra pierces a mountain with his thunderbolt.

SVCT translation SB 2.7.1

Text 10

The boar avatāra advented twice, first during Svāyambhuva Manvantara, from the nostril of Brahmā, in order to lift up the earth, and a second time, during Cākṣuṣa Manvantara, appearing from the water.

1. Varāha avatāra appeared twice in one day of brahma.
2. A day of Brahma has 14 manvantaras.
3. Present day of Brahma is called Śveta-varāha-kalpa.
4. Present manvantra is the 7th manvantra - vaivasvata manvantara.
5. First Varāha appeared in the 1st manvantra- svāyambhu manvantara.
6. Second Varāha appeared in the 6th manvantra - Cākṣuṣa-manvantara.

In the Śveta-varāha-kalpa (first day in the first month of fifty-first year of Brahmā's life) at the beginning of Svāyambhuva-manvantara, Śveta-varāha (white in color) appeared from the nostril of Brahmā and lifted up the earth. Then he disappeared.

In the sixth Cākṣuṣa-manvantara, when there was a sudden deluge, Nīla-varāha (black in color) appeared in the water, lifted the earth and killed Hiraṇyākṣa.

SVCT commentary SB 3.13.33

Text 11

The boar with tusks assumed the four-legged animal form to kill Hiraṇyākṣa and lift the earth. According to some authorities however, this form is half man and half boar.

The man-boar form is mentioned in the Padma Purāṇa.

Colour of the Varāha avatāra

Text 12

Sometimes the boar avatāra is black like a cloud and sometimes he is white like the moon. With either color , he is the form of sacrifice (yajña-mūrṭiḥ) and very strong.

Varāha avatāra of Svāyambhuva-manvantara

Śveta-varāha (white in color)

Varāha avatāra of Cākṣuṣa-manvantara

Nīla-varāha (black in color)

yajña-mūrṭiḥ : form of sacrifice

O Lord! The sinful cannot see your form as sacrifice, from whose skin arose the verses, from whose hair holes arose kuśa grass, from whose eyes arose ghee, and from whose feet arose the four hotras.

SVCT translation SB 3.13.35

The sacrificial ladle called sruk arose from the tip of your mouth. The ghee ladle called sruva arose from your nostrils. The iḍā vessel arose from your stomach. The soma container arose from your ears. The prāśitra vessel appeared from your mouth. The soma ladle arose from the space in your mouth. The chewing of the offering is our fire sacrifice.

SVCT translation SB 3.13.36

Text 13

It is stated in scriptures that Hiraṇyākṣa was born through Dakṣa, who was the son of the Pracetas during the reign of Cākṣuṣa Manu. Thus the appearance of the boar avatāra during the reign of Cākṣuṣa Manu is confirmed by the information about the birth of Dakṣa during at that time.

Dakṣa was the son of the Pracetas in the lineage of Uttānapāda. Dakṣa's daughter was Diti. Hiraṇyākṣa was the son of Diti.

SVCT commentary SB 3.13.33

Points from class discussion

From Garbhodakaśāyī Viṣṇu there is expansion of the Kṣīrodakaśāyī Viṣṇu.

He is called Hari, and from Him all incarnations within the universe are expanded.

SP purport SB 1.3.2

Why GaV has been mentioned in text 2 of chapter 3 or in SB 1.3.6 - 'Garbhodakaśāyī first made his appearance in the Kumāras.'

Why KsV is not mentioned?

In Bhakti Rasamrita Sindhu, in the section of 5 special qualities of Visnu tattva, one of the qualities, the 58th quality is :

avatārāvalī-bījam : source of the numerous avataras

BRS 2.1.39- 40

Srila Jiva goswami

The position as the origin of the avatārās applies to both Nārāyaṇa and the puruṣāvatāras, and to other suitable cases as well.

other suitable cases - Nārāyaṇa is the source of the puruṣāvatāras. The puruṣāvatāras are the source of the līlāvatāras.

Therefore, GaV or KsV - both can be the source of the līlāvatāras.

Mother Earth to Pṛthu Maharaja:

My dear Lord, You are always unborn. Once, in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

SB 4.17.34

How is she addressing Pṛthu maharaja as Varaha deva?

Because he is also an avatara - even though saktyavesa avatara..

Many times, in SB, saktyavesa avatara are addressed as being almost non different from the Lord.

Empowered with the Lord's power they are respected as Lord Himself.

So being an avatara of Lord, he can be addressed as Lord.

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 3 :
Description of the Līlāvātāras

Text 14

Dakṣa is described in the Fourth canto:

He who, inspired by the Lord, created the desired progeny at the time of Cākṣuṣa Manvantara when the previous creation had been destroyed by time, is known as Dakṣa.
SB 4.30.49

Text 15

Dakṣa was the son of the Pracetās in the lineage of Uttānapāda . Dakṣa's daughter was Diti. Hiraṇyākṣa was the son of Diti.

Text 16

At the beginning of the first kalpa of Brahmā, Svāyambhuva's sons had produced no off-spring. Thus the Pracetās, Dakṣa, Diti and Hiraṇyākṣa could not have existed then.

Śveta-varāha avatāra appeared at the beginning of the Brahmā's day during Svāyambhu reign.

Since it was just the beginning of the day, Brahma's two sons did not yet have offspring.

Thus at that time there were no Pracetās, Dakṣa or Diti.

Svāyambhuva had a son named Uttānapāda.

In Uttānapāda's line the Pracetās appeared.

Their son was Dakṣa.

He had a daughter named Diti.

Diti was married to Kaśyapa and bore Hiraṇyākṣa.

Thus since Hiraṇyākṣa was born long after the Svāyambhuva-manvantara (in the Cākṣuṣa manvantara)

the first boar avatāra who appeared during Svāyambhuva's time could not have killed him.

Tracing the chronology of Dakṣa

Dakṣa 1.0

1. Dakṣa 1.0 - During 1st manvantara (Svāyambhu Manu)

died twice- once was beheaded by Vīrabhadra for offending Lord Śiva, after that death got goat's head, after another death born to Mārīṣā as Dakṣa 2.0

2. Father : Brahmā

3. Wife : Prasūti

4. 16 Daughters : Śraddhā, Mairī, Dayā, Śānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī, Mūrti, Svāhā, Svadhā, Satī

Proof for Diti not being the daughter of Dakṣa 1.0

Svāyambhuva Manu handed over his daughter Prasūti to the son of Brahmā named Dakṣa, who was also one of the progenitors of the living entities.

SB 4.1.11

Dakṣa begot sixteen very beautiful daughters with lotuslike eyes in his wife Prasūti. Of these sixteen daughters, thirteen were given in marriage to Dharma, and one daughter was given to Agni.

SB 4.1.48

One of the remaining two daughters was given in charity to the Piṭṛloka, where she resides very amicably, and the other was given to Lord Śiva, who is the deliverer of sinful persons from material entanglement. The names of the thirteen daughters of Dakṣa who were given to Dharma are Śraddhā, Mairī, Dayā, Śānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī and Mūrti.

SB 4.1.49-52

The predominating deity of fire begot in his wife, Svāhā, three children.

Maitreya now describes the fourteenth daughter of Dakṣa, Svāhā, and her three sons. (SP purport)

SB 4.1.60

The wife of all these Pitās is Svadhā, who is the daughter of King Dakṣa and was offered to the Pitās.

SB 4.1.63-64

The sixteenth daughter, whose name was Satī, was the wife of Lord Śiva.

SB 4.1.65

Dakṣa 2.0

1. Dakṣa 2.0 - Dakṣa 1.0 born again in Svāyambhu manvantara, performed austerities till 5th manvantara and got married in 6th manvantara (Cākṣuṣa Manu)
2. Father : 10 Pracetās
3. Mother : Māriṣā
4. Wives : Asiknī
5. Sons: 10,000 Haryaśvas, 10,000 Savalāśvas
6. 60 Daughters: Aditi, **Diti**, Danu, Kāṣṭhā, Ariṣṭā, Surasā, Ilā, Muni, Krodhavaśā, Tāmrā, Surabhi, Saramā, Tim, Bhānu, Lambā, Kakud, Yāmi, Viśvā, Sādhyā, Marutvatī, Vasu, Muhūrtā, Saṅkalpā, etc..

Svāyambhu Manu - two sons
Uttānapāda and Priyavrata
SB 4.8.7

In Uttānapāda's line, came

King Barhiṣat/ Prācīnabarhi

SB 4.24.9

10 Pracetās

SB 4.24.13

Dakṣa 2.0

SB 4.30.48

Diti

Hiraṇyākṣa

Proof for Dakṣa's re-birth, his performance of austerities and becoming King in Cākṣuṣa manvantara

Following the order of Lord Brahmā, all the Pracetās accepted the girl as their wife. From the womb of this girl, the son of Lord Brahmā named Dakṣa took birth. Dakṣa had to take birth from the womb of Māriṣā due to his disobeying and disrespecting Lord Mahādeva [Śiva]. Consequently he had to give up his body twice.

SP translation SB 4.30.48

Māriṣā was the child raised by the trees. Ajana-yoni-jaḥ is Dakṣa. Dakṣa was born from Brahmā but because of great offense to Śiva, took birth (ajani) from Māriṣā, in a kṣatriyas line (by the Pracetās). Because of being born from kṣatriya blood, he had to experience the suffering of being born from a womb. It should be understood that he died twice—once by the hand of Vīrabhadra and later by time.

SVCT commentary SB 4.30.48

By pleasing Śiva through praising him, Dakṣa regained his power and body. That is described here. Prāk-sarge kāla-vidrute means “when the fifth manvantara ended, and the old creation was destroyed by the will of the Lord.” He was born during Svāyambhuva Manvantara and had to perform austerities until the fifth manvantara with a desire to regain his previous powers. In the sixth manvantara his austerities bore fruit.

SVCT commentary SB 4.30.49

Dakṣa was born a second time as the son of the Pracetās during Svāyambhuva Manvantara, but with a desire to attain his previous powers, he went to perform austerities.

Priyavrata's descendents ruled until the fifth Manvantara.

Then at the beginning of the Cākṣuṣa Manvantara, giving up his austerities, Dakṣa (in Uttanapāda's line) became the King and engaged in producing population.

SVCT commentary SB 5.1.7

Proof for Diti being the daughter of Dakṣa 2.0

Prajāpati Dakṣa, who is known as Pracetasā, begot sixty daughters in the womb of his wife Asiknī.

SB 6.6.1

He gave ten daughters in charity to Dharmarāja [Yamarāja], thirteen to Kaśyapa [first twelve and then one more], twenty-seven to the moon-god, and two each to Aṅgirā, Kṛṣāśva and Bhūta. The other four daughters were given to Kaśyapa.
[Thus Kaśyapa received seventeen daughters in all.]

SB 6.6.2

O King Parīkṣit, now please hear from me the names of Kaśyapa's wives, from whose wombs the population of the entire universe has come. They are the mothers of almost all the population of the entire universe, and their names are very auspicious to hear.

They are Aditi, Diti, Danu, Kāṣṭhā, Ariṣṭā, Surasā, Ilā, Muni, Krodhavaśā, Tāmrā, Surabhi, Saramā and Timi.

SB 6.6.25

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 3 :
Description of the Līlāvātāras

Maitreya described two stories in one narration

Text 17

The truth has been discerned in this way. Maitreya, being asked by Vidura, narrated the activities of both appearances of Varāha in one story .

Maitreya, speaking on being questioned by Vidura, put different events from different times in one story, because Varāha is one avatāra.

Matsya Purana mentions a pralaya during Svāyambhu manvantara

Text 18

It is mentioned in the Matsya Purāṇa that there was a pralaya during Svāyambhuva's reign because of a curse of a sage upon Svāyambhuva .

"But the earth does not get submerged in water except at final devastation. Thus why did Varāha appear, because the earth was not submerged during Svāyambhuva's reign?"

Because of the curse of Agastya upon Svāyambhuva, there was a devastation during his period (This is a partial devastation.)

Earth here means the whole Bhu-mandala/Bhū-loka

Earth here means whole Bhu-mandala and not just the planet Earth. Earth is spherical whereas Bhu-mandala is flat like a disc.

Sri Varāha deva in mathura - his tusks are holding something which is not spherical..

When SBSST visited that temple, he said - here is a perfect description of Varāha- deva's pastime...

What we call Earth is Bharat khanda which is a very small part of Jambudvīpa which is a very small part of Bhu-mandala.

It was the whole Bhu-mandala that sank and not just the Earth planet...

Bhu- mandala : 7 oceans, 7 islands

One of the 7 islands is Jambudvīpa which has 9 parts , one of those parts is Bhārata-varṣa.

This earth planet is divided into seven dvīpas by seven oceans, and the central dvīpa, called Jambūdvīpa, is divided into nine varṣas, or parts, by eight huge mountains. Bhārata-varṣa is one of the nine varṣas.

SP purport SB 1.16.12



Sudden deluge in Cākṣuṣa
manvantara due to desire of
the Lord

Text 19

It is mentioned in the Viṣṇu-dharmottara that by the will of the Lord there was a sudden deluge during the reign of Cākṣuṣa Manu.

Matsya

Pralaya at the end of every manvantara

Text 20

But in the Viṣṇu-dharmottara Mārkaṇḍeya explains that there is a devastation of water at the end of each Manu's reign.

During the Svāyambhuva and Cākṣuṣa Manvantaras the earth sinks completely and Varāha appears to lift up the earth.

At the end of every manvantara there is a flood of water, but though the earth becomes invisible, it does not totally sink.

Text 21

At the end of a Manu's reign, the devatās lose their posts. Those devatās go to Mahar-loka and remain there, watching the devastation from there.

6 personalities who reign during a manvantara:

- 1. Manu**
- 2. Manu putrās**
- 3. Manvantara avatāras**
- 4. Indra**
- 5. Other devatās**
- 6. Sapta ṛṣis**

After every manvantara, they change.

Text 22

O son of Yadu, Manu and the devatās along with Indra then go to Brahma-loka, which is attained with great difficulty by those who die facing the enemy in battle.

But they do not stay in Brahmaloika for long. After their puṇyas are exhausted they fall from there.

But those who are more qualified stay there and become liberated along with Brahma at the end of his life (These persons would have to have performed bhakti.) - krama muktas.

brahmaṇā saha te sarve
samprāpte pratisañcare
parasyānte kṛtātmānaḥ
praviśanti paraṁ padam

Kūrma
Purāṇa

Those who are on Brahma-loka with exalted status at the time of dissolution go directly to the supreme abode , along with Lord Brahmā.

Description of the pralaya
at the end of manvantara

Text 23

O Vajra, the great Lord, in the form of water, greatly agitated with countless waves, covers the earth and the lower planets with water.

Bhūtaḷam refers to earth, and satalam refers to all the planets below the earth down to Pātāla.

Vajra was the grandson of Kṛṣṇa.

Text 24

O Yādava ! All things on the earth planet are destroyed at that time. Only the famous mountains are not destroyed, O best of kings.

Everything on the bhūr-loka is destroyed but the major mountains such as the Himālayas are not destroyed. They remain visible to the devatās.

Text 25

At that time, the earth personified, taking the form of a boat protects all the seeds without discrimination, O offspring of the Yadu family.

The earth refers to the presiding deity of the earth, the wife of Varāha.

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 3 :
Description of the
Līlāvātaras

Bhumi devi takes the form of a
boat in which Manu and the
sapta ṛṣis stay

Text 26

O tiger among kings! The future Manu and the
future seven famous sages remain in the boat.

Lord Matsya pulls that
boat

Text 27

Viṣṇu, lord of the universe, takes the form of Matsya
with a horn on his head, and pulls that boat from
place to place by his will.

Lord Matsya ties the boat
to Himalayas and
disappears

Text 28

The lord of the universe ties the boat to the pinnacle
of the Himālayas. Matsya then disappears. They
remain there in the boat.

Manu and the sapta ṛṣis
remain in the boat till
normalcy returns

Text 29

They remain in the boat until the water subsides and
a period similar to Satya-yuga begins. O king ! When
the waters recede to their previous position, the
sages and Manu then perform their respective
services.

They begin their activities of creating
progeny and protecting the progeny.

Śrīdhara Svāmī says pralaya was an illusion created for Manu

Text 30

Śrīdhara Svāmī does not accept a devastation at the end of each Manvantara.

He says "There is no devastation after each Manu. In the case of the period after Cākṣuṣa Manu, there was an appearance of devastation for Manu caused by Viṣṇu's illusory energy."

This is contrary to the statement in the Viṣṇu-dharmottara already quoted.

Manu mentioned here is King Satyavrata who became Vaivasvata Manu later (present Manu in the 7th Manvantara).

During the Cākṣuṣa-manvantara, a great king named Satyavrata, a devotee of Nārāyaṇa, dedicated to Matsya, performed austerities by subsisting only on water.

SB 8.24.10

King Satyavrata, endowed with knowledge and realization by the mercy of the Lord during Cākṣuṣa-Manvantara, became Vaivasvata Manu in the present Manvantara.

SB 8.24.58

Śrīdhara Svāmī however says that the Lord showed a devastation to Satyavrata to give instructions of knowledge, in the manner that a devastation was shown to Mārkaṇḍeya through illusion to give detachment, since the devastation cannot be a mahākālpa (lifetime of Brahma) devastation because the earth does not remain at that time, and it cannot be a daily devastation because the devastation appeared suddenly without the Sāmvartika rain. Matsya said it would happen in seven days time.

SVCT commentary SB 8.24.37

According to Śrīpāda Śrīdhara Svāmī, the original commentator on the Bhāgavatam, there is not always a devastation after the change of every Manu. And yet this inundation after the period of Cākṣuṣa Manu took place in order to show some wonders to Satyavrata. But Śrī Jīva Gosvāmī has given definite proofs from authoritative scriptures (like Viṣṇu-dharmottara, Mārkaṇḍeya Purāṇa, Harivaṁśa, etc.) that there is always a devastation after the end of each and every Manu. Śrīla Viśvanātha Cakravartī has also supported Śrīla Jīva Gosvāmī.

SP purport SB 1.3.15

**Proof of Matsya avatara
from Bhagavatam**

Text 31

In the first canto, it is said:

When there was a complete inundation after the period of the Cākṣuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat.

SB 1.3.15

The Lord appeared in the form of a fish at the time of deluge at the end of Cākṣuṣa Manvantara, putting Satyavrata, who would be Vaivasvata Manu in the future, into the boat, protecting him from the water.

**Brahma describes two
different stories in one
shloka**

Text 32

In the second canto, it is said:

At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planets. Because of my fear of the vast water at the end of the millennium, the Vedas come out of my [Brahmā's] mouth, and the Lord enjoys those vast waters and protects the Vedas.

SB 2.7.12

**Proof of first appearance
of Matsya from Padma
Purana**

Text 33

In the Padma Purāṇa it is said:

Having been addressed by Brahmā, the supreme Lord took the form of Matsya and entered the great ocean.

"Having thus spoken" means

"The demons have stolen the Vedas from my mouth. O protector of the Vedas! Please protect them!"

At the end of Brahmā's day, when sleepy Brahmā was dozing, the strong demon named Hayagrīva stole the Vedas which emanated from his mouth.

The Vedas came out of his mouth when Brahmā was asleep and were moving about outside. The demon who was situated nearby stole them by his power of yoga.

SVCT translation and commentary SB 8.24.8

Understanding the acts of the great demon Hayagrīva, the Supreme Lord assumed the form of a fish.

In the form of a fish he killed Hayagrīva. It is understood from later verses that the theft took place the beginning of the Svāyambhuva Manvantara (in the morning). The Lord took this form to benefit his devotees like Brahmā, since only the form of Matsya could save the Vedas. This is the first appearance of Matsya.

SVCT translation and commentary SB 8.24.9

At the end of the last inundation (during Brahmā's night), at the beginning of Svāyambhuva Manvantara, the Supreme Lord killed the demon named Hayagrīva and delivered the Vedas to Lord Brahmā when Lord Brahmā awoke from sleep.

Atīta-pralayāpāya means "at the beginning of Svāyambhuva Manvantara."

SVCT translation and commentary SB 8.24.57

Like Varāha, Matsya also appeared twice

Text 34

Like Varāha, Matsya appeared twice in this day of Brahmā. The first time, during the Svāyambhuva Manvantara, Matsya killed the demon and picked up the Vedas. The second time, during the Cākṣuṣa Manvantara, Matsya showed mercy to Satyavrata.

In the day of Brahmā, Matsya appeared twice.

The first time during Svāyambhuva manvantara, after killing the demon Hayagrīva who had stolen the Vedas, he recovered the Vedas.

At the end of Cākṣuṣa Manvantara, he showed mercy to Satyavrata and put him on a boat with other things and protected him.

Proof of two appearances of Matsya

Text 35

The first appearance of Lord Matsya is described in the quotations in Text 33 and the second half of Text 32. The second appearance is described in the quotations in Text 31 and the first half of Text 32. Thus Lord Matsya appeared as Lord Varāha had.

Second appearance of Matsya :

Text 31 + first half of text 32

First appearance of Matsya :

second half of text 32 + Text 33

It is not clear from the three verses (texts 31, 32 and 33) alone that there are two appearances of Matsya.

According to Viṣṇu-dharmottara, Matsya appears 14 times

Text 36

These verses are meant to be representatives stories of Matsya appearing after the other Manvantaras as well, for from the Viṣṇu-dharmottara it is known that there are fourteen appearances of Matsya .

It should be understood however that Matsya will appear at the end of every Manvantara, since the three verses are only expressing a general observation.

It is understood that Matsya appears fourteen times in one day of Brahmā from the Viṣṇu-dharmottara.



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

Text 37

Yajña is described in the first canto:

The seventh incarnation was Yajña, the son of Prajāpati Ruci and his wife Ākūti. He controlled the period during the change of the Svāyambhuva Manu and was assisted by demigods such as His son Yāma.

SB 1.3.12

Yajña protected the Svāyambhuva
Manvantara.

He also became Indra during that
period.

The administrative posts occupied by the demigods for maintaining the regulations of the material world are offered to the highly elevated pious living beings. When there is a scarcity of such pious living beings, the Lord incarnates Himself as Brahmā, Prajāpati, Indra, etc., and takes up the charge. During the period of Svāyambhuva Manu (the present period is of Vaivasvata Manu) there was no suitable living being who could occupy the post of Indra, the King of the Indraloka (heaven) planet. The Lord Himself at that time became Indra. Assisted by His own sons like Yāma and other demigods, Lord Yajña ruled the administration of the universal affairs.

SP purport SB 1.3.12

Text 38

Because he relieved the three worlds of great distress, Yajña was called Hari by his maternal grandfather Svāyambhuva Manu.

6. Nara-Nārāyaṇa

Text 39

Nara-Nārāyaṇa are described in the first canto:

In the fourth incarnation, the Lord became Nara and Nārāyaṇa, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses.

SB 1.3.9

Nara is a siddha-jīva and Nārāyaṇa is Īśvara.

They are considered one avatāra.

They were born to the wife of King Dharma - Mūr̥ti, daughter of Dakṣa Prajāpati.

Text 40

In another scripture they are said to have two brothers known as Hari and Kṛṣṇa. Nara-Nārāyaṇa are considered one avatāra like the Kumāras.

In the Nārāyaṇīya section of Mahābhārata this is mentioned.

Nara-Nārāyaṇa are said to have 2 more brothers - Hari and Kṛṣṇa.

It also says that that Hari and Kṛṣṇa got married.

So Nara-Nārāyaṇa took to renounced order whereas the other 2 brothers- Hari and Kṛṣṇa entered gṛhastha-āśrama.

7. Kapila

Text 41

Kapila is described in the first canto:

The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Āsuri Brāhmaṇa, for in course of time this knowledge had been lost.

SB 1.3.10

Āsuri is the name of a Brāhmaṇa.

Kapila spoke the philosophy of Sāṅkhya.

Text 42

He appeared in the womb of Devahūti as the son of Kardama. He was called Kapila by Brahmā because of his brown complexion.

Text 43

In the Padma Purāṇa it is said:

Kapila, the portion of Vāsudeva, spoke Sāṅkhya, which supports the meaning of the Vedas, to Brahmā and the devatās, Bhṛgu and other sages, and to Āsuri.

The Kapila who is a portion of Vāsudeva (the son of Kardama) spoke Sāṅkhya which supports the meaning of the Vedas.

This Kapila is not a jīva.

LBA chapter 4 texts 45-47 declare Kapila to be a personal form of Lord and a prābhava avatāra of Lord.

Text 44

Another Kapila spoke knowledge, contrary to the Vedas, which is full of false logic to another person also called Āsuri.

This other Kapila was a jīva born in the Agni dynasty.

This Kapila spoke atheistic Sāṅkhya.

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 3 : Description of the Līlāvātaras

Avatāras discussed till now:

1. 4 Kumāras
2. Nārada
3. Varāha
4. Matsya
5. Yajña
6. Nara-Nārāyaṇa
7. Kapila

8. Dattātreya

Text 45

Dattātreya is described in the second canto:

1. The Lord, satisfied, said to Atri who desired a son, "I have given myself to you."
2. Thus he was called Datta.
3. Those purified by the dust of Dattātreya's feet, such as Yadu and Haihaya, attained perfection of yoga for enjoyment and liberation.

SB 2.7.4

The Lord said, "I have given myself to you."

Therefore he was called Datta.

Dattātreya : Datta+ Atreya (the son of Atri)

Text 46

Dattātreya is also described in the first canto:

1. The sixth incarnation of the puruṣa was the son of the sage Atri.
2. He was born from the womb of Anasūyā, who prayed for an incarnation.
3. He spoke on the subject of transcendence to Alarka, Prahāda and others [Yadu, Haihaya, etc.].

SB 1.3.11

Text 47

In the Brahmāṇḍa Purāṇa it is described :

The Lord being requested by Atri's wife Anasūyā, accepted to become the son of Atri.

Text 48

Thus it is said :

Viṣṇu, giving a boon to Anasūyā, taking the form of a human by his own will, appeared as the son of Atri. Thus decorated with the dress of a renunciate, he was called Dattātreya.

According to the Fourth Canto, Atri prayed for a son like the Lord.

However, the statement from the First Canto says that Anasūyā directly prayed for a son.

9. Hayagrīva

Text 49

Hayagrīva is described in the Second Canto :

1. The Lord appeared as the Hayagrīva incarnation in a sacrifice performed by me [Brahmā].
2. He is the personified sacrifices (yajña-puruṣa), and the hue of His body is golden.
3. He is the personified Vedas as well, and the Supersoul of all demigods.
4. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils.

SB 2.7.11

At Brahma's sacrifice, the Lord became Hayagrīva.

From his nostrils appeared the pleasant Vedas.

From the breathing of his nostrils the charming Vedas, complete with meters, sacrifices and prayers to the devatās, appeared.

From the exhaling of Hayagrīva through his nostrils the pleasant words of the Vedas appeared.

SVCT SB 2.7.11

Text 50

Appearing from the sacrificial fire, Hayagrīva killed the demons Madhu and Kaitabha and again produced the Vedas.

Points from class discussion

Q 1 : Sridhara swami says that there is no pralaya after every manvantara. But Srila Jiva Goswami proves that there is a pralaya after every manvantara. How do we reconcile this?

Srila Baladeva Vidyabhusana, in one of his books,
answers:

How do you deal when two acharyas mention something which is completely contradictory?

Accept one and move on.

Q 2 : Is Kapila a saktyavesa avatara- an empowered jiva.
Or is he a prābhava avatara - a personal form of Lord, visnu tattva?

As of now, according to LBA chapter 4, He is a prābhava avatara - a personal form of Lord, visnu tattva.

But after completing chapter 4 of LBA, we may be able to give a clear answer.

But ultimately whether Kapila is an empowered jiva or visnu tattva - He is definitely very worshipable for us in all respects.

By worshipping him and by studying his sankhya, we will definitely progress on the path of devotional service.

There is no debate on whether he is worshipable or not and whether his sankhya is devotional or not.

Q 3: What if there are contradictions in philosophical conclusions given by acharyas of same sampradaya?

First we must understand, Acharyas do not contradict when it comes to philosophical conclusions.

So if I am seeing contradiction, that indicates my devotional immaturity.

Because the subsequent acharyas who came, after these two acharyas who seemingly contradicted, they never got caught up by those contradictions. It means they were able to resolve it.

So as we progress with time, and we become more devotionally mature, we would also be able to resolve it.

Because if are able to resolve all the contradictions at our level - then what is the difference between the exalted acharyas and us?!

With time, we will become mature and then we will be able to understand certain things. So we should give time a chance.

We should not take our intelligence too seriously. We should accept my intelligence is small and my devotional maturity is poor.

So we should be patient and continue practicing bhakti nicely.

When it comes to choosing between our acharyas and our intelligence - we must always choose our acharyas - always give them benefit of doubt.

Our acharyas could resolve it so I would also be able to resolve when I become devotionally mature.

Move on. Don't get stuck up there.

Q 4: For Dattatreya, it is mentioned in canto one that Anasuya prayed. Brahmanda Purana also supports that.

But in canto four, it is said that Atri prayed. Is that a contradiction?

1. May be both of them prayed - at different times.

2. May be the difference is because of Kalpa bheda. In one kalpa, Atri prayed and in another kalpa Anasuya prayed.

3. Or may be it is not important at all who prayed. The point is Lord answers his devotee's prayers.

If acharyas choose not to explain something or resolve some contradiction, may be it is not so important. We should not get stuck up there.

4. But if it is a serious philosophical difference, we must try our best to understand it.

But also understand that my intelligence is not so evolved, my heart is not purified, my devotional maturity is poor...

Other Important point:

Don't fall trap to your own assumptions. Accept something only when it is explicitly stated by our acharyas.

Example: it is not explicitly stated that saktyavesa avataras don't have their own abodes so we can not assume that saktyavesa avatars can not have their own abodes just because they are jiva tattva and not visnu tattva.

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. 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.

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.

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 3 :
Description of the
Līlāvātāras

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

Text 67

Dhanvantari and Mohinī are also described in the First Canto:

In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink.

SB 1.3.17

The Lord appeared as Dhanvantari and brought the nectar from the ocean.

The Lord took the form of the woman Mohinī for bewildering the demons, and delivering the nectar to the devatās.

The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind.

Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin.

Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells.

Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.

SB 8.8.41-46

A description of Dhanvantari:

1. Dhanvantari appeared twice, once in the sixth and once in the seventh Manvantara.
2. During the Cākṣuṣa Manvantara, holding the nectar from the churning of the ocean in a pot, he appeared with two arms and blackish complexion, and started the science of Ayurveda.
3. In the Vaivasvata Manvantara he took the same form and was born as the son of kāśīrāja. (His name was Dhanvā.)

The Lord by the name Dhanvantari, personified fame, quickly destroyed the diseases of the seriously ill. At the sacrifice, empowered to give people long life by making them free of disease, he obtained the portion of nectar taken by the demons, and, appearing in this world as avatāra, founded Ayurveda.

SB 2.7.21

Cākṣuṣa Manvantara

The son of Kāśya was Kāśi, and his son was Rāṣṭra, the father of Dīrghatama. Dīrghatama had a son named Dhanvantari, who was the inaugurator of the medical science and an incarnation of Lord Vāsudeva, the enjoyer of the results of sacrifices. One who remembers the name of Dhanvantari can be released from all disease.

SB 9.17.4

Vaivasvata
Manvantara

O King, thereafter, while the sons of Kaśyapa, both demons and demigods, were engaged in churning the Ocean of Milk, a very wonderful male person appeared.

He was strongly built; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments.

He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with nectar.

This person, portion of a portion of Viṣṇu, was known as Dhanvantari. He was conversant with the science of medicine and enjoyed a share of the sacrifices.

SB 8.8.31-34

Points from class discussion

SB 9.17.4 says : One who remembers the name of Dhanvantari can be released from all disease.

How do we understand this statement?

For practitioners of pure devotional faith:

1. We respect Him but we don't remember Him (Dhanvantari) to destroy our bodily suffering. We can remember Krishna only for that purpose.
2. We can take Ayurvedic medicines but we remember the names of Krishna only.

For people who don't have pure devotional faith:

1. If one reads this statement and with full faith, he remembers the name of Lord Dhanvantari, he will be released from all disease.

If SB 9.7.4 says so then why do we see that devotees are sick - even great devotees have to suffer material diseases??

1. Devotees suffer diseases and get sick- only by the desire of Lord.
2. Lord arranges these situations for the purification of sadhakas and to bring them closer to Him.
3. In the case of great devotees - they get such diseases- because Lord wants to hide the secret of bhakti. And also Lord wants to teach us through their example- their unflinching faith, unalloyed devotion and selfless service.
4. So devotees become sick only by the mercy of Lord.
4. So these benedictions may not act on them- because their lives are personally controlled by Lord.

1. We have to also see if these statements are meant to inspire pure devotees or to inspire mixed devotees! These statements are not meant to inspire pure devotees.
2. Different people have different definition of success. For pure devotees, they think success to be only smartavyaḥ satataṁ viṣṇuḥ, vismartavyo na jātucit, so they are indifferent to other things.

What about benedictions which have been mentioned in the 64 limbs section of BRS - like one becomes completely free of all diseases if he wears the maha-garland of Lord, etc..

Or benedictions such as - by taking darshan of Jagannatha in Puri and by pulling his ratha, one will not take birth again and get liberation...?

For practitioners of pure devotional faith:

Not meant for them.

Even after taking darshan of Lord Jagannatha, the sadhaka may have to take birth again if he has not yet attained prema for Lord.

For people who don't have pure devotional faith:

1. If they take darshan of Lord Jagannatha or pull Jagannatha's ratha or accept mahaprasad or maha-garland without having read the statement which mentions its benediction and without the desire to get that benediction fulfilled, then they gain ajñata sukriti.

2. But if someone has read these statements and has full faith in those statements and with that desire he performs that limb of bhakti, then he will be awarded that benediction.

Any situation we are in - it is Krishna's arrangement.?

The opportunity is Krishna's arrangement but the response is our response.

That sickness is given by Krishna but how we deal with it - is our response.

'Anya-abhilashita' in the definition of uttama bhakti. What does it mean?

One does not have inherent nature of seeking shelter elsewhere. He takes shelter of only Krishna.

Even in taking shelter of Krishna, we don't approach Him for petty things.

The nature to approach Krishna for only pure devotion.

One does not have the inherent nature of asking Krishna anything other than pure devotion.

So when an exalted devotee goes to a doctor to cure his disease - does it mean he is not indifferent to the bodily troubles?

He is indifferent to bodily troubles but he is not indifferent to Krishna's service so for the purpose of serving Krishna or the mission of his spiritual master, he might endeavour to rectify the bodily troubles.

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

17. Mohinī

Text 70

Mohinī:

The Lord appeared twice as Mohinī : once for bewildering the demons and once for pleasing Śiva.

Ajita took the forms of Kūrma, Dhanvantari
and Mohinī.

The Supreme Personality of Godhead, Hari, in the form of a woman, captivated the demons and enabled the demigods to drink the nectar.

After hearing of these pastimes, Lord Śiva, who is carried by a bull, went to the place where Madhusūdana, the Lord, resides. Accompanied by his wife, Umā, and surrounded by his companions, the ghosts, Lord Śiva went there to see the Lord's form as a woman.

Lord Śiva offered obeisances to the Supreme Lord, offered his prayers and then he expressed his desire.

To fulfill the desire of His devotee Lord Śiva, He expanded His energy and manifested Himself in the form of a very beautiful and attractive woman. Upon seeing this form, even Lord Śiva was captivated.

Later, by the grace of the Lord, he controlled himself.

SB Canto 8 Chapter 12 summary ,Srla Prabhupada

This demonstrates that by the power of the Lord's external energy, everyone is captivated by the form of woman in this material world. Again, however, by the grace of the Supreme Personality of Godhead, one can overcome the influence of māyā. This was evinced by Lord Śiva, the topmost devotee of the Lord. First he was captivated, but later, by the grace of the Lord, he restrained himself. It is declared in this connection that only a pure devotee can restrain himself from the attractive feature of māyā.

SB Canto 8 Chapter 12 summary ,Srla Prabhupada

Avatāras appearing in
Cākṣuṣa Manvantara

Text 71

Nṛsimha, Kūrma, Dhanvantari and Mohinī
appeared during the Cākṣuṣa Manvantara.

Matsya and Varāha also appear in
Cākṣuṣa Manvantara.

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.

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
19. Paraśurāma
20. Rāma

21. Vyāsa

Text 80

Vyāsa is described in the First Canto:

The Lord, born from Parāśara in the womb of Satyavatī, as the seventeenth avatāra, seeing the meager intelligence of the people, divided up the tree of the Vedas.

SB 1.3.21

Text 81

Kṛṣṇa himself says "I am Dvaipāyana among the Vyāsas."

In the Viṣṇu Purāṇa and other scriptures, he is described as directly the Lord.

Kṛṣṇa describes himself as Vyāsa in the Eleventh Canto (11.16.28) as well.

aham yugānām ca kṛtam
dhīrāṇām devalo 'sitaḥ
dvaipāyano 'smi vyāsānām
kavīnām kāvya ātmavān

SB
11.16.28

Among ages I am the Satya-yuga, the age of truth, and among steady sages I am Devala and Asita. Among those who have divided the Vedas I am Kṛṣṇa Dvaipāyana Vedavyāsa, and among learned scholars I am Śukrācārya, the knower of spiritual science.

Text 82

Thus it is said:

Know that Kṛṣṇa Dvaipāyana Vyāsa is Nārāyaṇa himself. Who else except the Lord could produce the Mahābhārata?

Viṣṇu Purāṇa 3.4.5, Mahābhārata 12.346.11

Text 83

It is said in Mahābhārata that a sage named Apāntaratamā, who had extinguished internal ignorance, became Dvaipāyana Vyāsa.

This means that the sage merged into the īśvara form of Dvaipāyana,

or that he was an aṁśa of Viṣṇu.



In the first case, where the sage (jiva) merged into the Lord- that merging is temporary.

Srila Rupa Goswami takes Vyāsa as directly the Lord. He may appear to be an āveśa-avatāra because a jiva takes up those functions.

However, in this case a jiva merges with the Lord and performs the functions of Vyāsa, or an aṁśa of the Lord acting like a jiva performs the functions.

In the case of the Kumāras and Nārada, the Lord simply bestows some special powers on a jiva.

Vyāsa is a post.

Vyāsa of this Vaivasvata manvantara - Kṛṣṇa Dvaipāyana Vedavyāsa is not an āveśa-avatāra.

But we are not sure about Vyāsa appearing in other manvantaras.

22. Balarāma

23. Kṛṣṇa

Text 84

Balarāma and Kṛṣṇa are described in the First Canto:

The Lord (bhagavān) appeared in the Vṛṣṇi dynasty in the two forms of Balarāma and Kṛṣṇa as the nineteenth and twentieth avatāras and relieved the burden of the earth.

SB 1.3.23

Bhagavān here indicates that he is svayam bhagavān who descends as an avatāra in Gokula.

He is not an expansion of Pradyumna (Garbhodakaśāyī).

By this it should also be understood that Balarāma is not an expansion of Pradyumna.

Since he is a direct expansion of Kṛṣṇa, it is impossible that Baladeva could be an expansion of Pradyumna.

22. Balarāma

Text 85-87

Balarāma:

1. Balarāma appeared from two mothers and one father Vasudeva.
2. He had a white complexion like new camphor and wore dark blue cloth.
3. He is Saṅkarṣaṇa, the second member of the caturvyūha, who becomes Śeṣa for holding up the earth.
4. There are two varieties of Śeṣa. One form holds up the earth and the other acts as the bed of Viṣṇu.
5. He who holds up the universe is called Saṅkarṣaṇa because Saṅkarṣaṇa empowers him (a jīva).
6. Taking the form of the bed (he is īśvara, not the jīva), he identifies himself as a friend and servant of Viṣṇu.

Śeṣa holding up the universe is an āveśa avatara of Lord Saṅkarṣaṇa. That Śeṣa is an empowered jiva.

Śeṣa acting as the bed of the Lord is a direct expansion of Lord Saṅkarṣaṇa. That Śeṣa is Viṣṇu tattva.

23. Kṛṣṇa

Text 88

Kṛṣṇa:

Kṛṣṇa, dark in complexion with two and four hands, appeared with Devakī as mother and Vasudeva as father.

Even though Kṛṣṇa was also born to Yaśodā according to definitive proofs, it is not stated here by the author because it is a secret.

Points from class discussion:

1. The śaṅkha, cakra and gadā of Lord are personalities. They are nitya pārṣadas - jiva tattva.

They are not Viṣṇu tattva.

Reference for above:

Not sure if clearly mentioned in our sampradaya. But it is clearly mentioned in Sri sampradaya.

Q: In the Padma Purāṇa it is described that Bharata and Śatrughna are the conch and cakra.

In Skanda Purāṇa, it is stated there that Bharata is Pradyumna, and Śatrughna is Aniruddha.

How do we reconcile?

1. It could be either kalpa-bheda or brahmanda bheda.

2. Or it is possible that the conch and cakra personalities entered Pradyumna and Aniruddha.

But we are not sure since our acharyas have not given clear reconciliation.

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
19. Paraśurāma
20. Rāma
21. Vyāsa
22. Balarāma
23. Kṛṣṇa

24. Buddha

Text 89

Buddha is also described in the First Canto:

Then when Kali-yuga starts Buddha, the son of Añjanā, will appear in the province of Gayā for bewildering the demons.

SB 1.3.24

He will appear in the province of Gayā,
in a place called Dharmāraṇya.

For bewildering the demons:

Demons here refer to people with demoniac mentality.

Srila Jiva Goswami says : because they do not hear the proper conclusions of the Vedas, they act as demons.

The appearance of Buddha is a part of big project.

People were misinterpreting Vedas for their own gratification.

Lord Buddha made them reject Vedas and thus stopped violence to animals. He established nirvisesa-vaad.

Then Sankaracarya comes, he gave twisted meaning of Vedas but re-established the authority of Vedas. He established Shunyavaad.

Then Ramanujacharya, Madhvacharya came and gave a clear understanding of the meaning of the Vedas.

The most perfect and highest understanding came through Chaitanya Mahaprabhu.

So all the personalities have played their small-small roles in the big scheme of Lord as in a relay race.

Text
90-91

1. He appears after Kali-yuga has passed two thousand years.
2. He is pinkish in color with two hands and shaved head.
3. When Sūta spoke this story, Buddha had not yet been born.
4. He, who was born in the village called Dharmāraṇya, has now appeared.

When the atheists, after being well versed in the Vedic scientific knowledge, annihilate inhabitants of different planets, flying unseen in the sky on well-built rockets prepared by the great scientist Maya, the Lord will bewilder their minds by dressing Himself attractively as Buddha and will preach on subreligious principles.

SB 2.7.37

This incarnation of Lord Buddha is not the same Buddha incarnation we have in the present history of mankind. According to Śrīla Jīva Gosvāmī, the Buddha incarnation mentioned in this verse appeared in a different Kali age. In the duration of life of one Manu there are more than seventy-two Kali-yugas, and in one of them the particular type of Buddha mentioned here would appear.

SP purport, SB 2.7.37

25. Kalki

Text 92

Kalki is described in the First Canto:

At the junction of the yugas when the kings are almost criminal, the Lord of the universe Kalki will be born as the son of Viṣṇu Yaśā.

SB 1.3.25

Text 93

Vasudeva previously became Manu and Daśaratha. In the future he will become Viṣṇu Yaśā. This is explained in the Padma Purāṇa.

The intention here is to show that Vasudeva is the original father of the Lord, and other fathers of the Lord are his expansions.

Our guess:

Since Kalki is an āveśa-avatāra (a jiva), we assume his father to be also an āveśa-avatāra of Lord's eternal father Vasudeva. This āveśa can be either temporary (as in case of Brahma) or eternal.

Text 94

The powers of Kalki are described graphically in the Brahmāṇḍa Purāṇa. Some say that Buddha and Kalki appear in every Kali-yuga.

Some say that Buddha and Kalki appear in every Kaliyuga, while others say that they appear only in the Kali-yuga of the 28th cycle of Vaivasvata Manvantara.

Text 95

The eight avatāras from Vāmana appear in Vaivasvata Manvantara.

The eight avatāras from Vāmana to Kalki appear in Vaivasvata Manvantara.

The twenty-five avatāras just described are called kalpāvatāras because they generally appear once in every kalpa of Brahmā.

Brahmā lives for 100 years.
1 year is of 12 months.
1 month is of 30 days (kalpas).

1 kalpa = 1 day of Brahma

1 kalpa = 14 manvantaras
1 manvantara = 71 divya yuga
1 divya yuga = 4 yugas

All the 30 kalpas of one month of Brahmā are called by specific names.

These kalpas repeat every month.

For example:

The first kalpa of every month of Brahmā is always called Śveta-varāha-kalpa.

Present time : first day of first month of 51st year of Brahmā

Kaliyuga of 28th divya yuga, 7th Manvantara (Vaivasvata), Śveta-varāha-kalpa

Līlavatāras:

1. 4 Kumāras : exist for all kalpas of 100 years of Brahma's life
2. Nārada : exist for all kalpas of 100 years of Brahma's life
3. Varāha : Svāyambhuva and Cākṣuṣa-manvantaras
4. Matsya : Appears at the end of every manvantara
5. Yajña : Svāyambhuva
6. Nara-Nārāyaṇa : Svāyambhuva
7. Kapila : Svāyambhuva
8. Dattātreyā : Svāyambhuva
9. Hayagrīva : Svāyambhuva
10. Haṁsa : Svāyambhuva
11. Pṛṣṇigarbha (Dhruva-Priya) : Svāyambhuva
12. Ṛṣabha : Svāyambhuva
13. Mahārāja Pṛthu : Svāyambhuva
14. Nṛsimha : Cākṣuṣa (before the churning of the ocean)
15. Kūrma : Svāyambhuva and Cākṣuṣa manvantaras
16. Dhanvantari : Cākṣuṣa and Vaivasvata
17. Mohinī : Cākṣuṣa-manvantara (appears twice)
18. Vāmana : Svāyambhuva and Vaivasvata (appears 3 times)
19. Paraśurāma : Vaivasvata
20. Rāma : 24th treta yuga of Vaivasvata
21. Vyāsa : Vaivasvata/ every manvantara (HH Bhanu Maharaja says- at the end of every dvapara yuga of every manvantara)
22. Balarāma : 28th dvapara yuga of Vaivasvata
23. Kṛṣṇa : 28th dvapara yuga of Vaivasvata
24. Buddha : 28th kali-yuga of Vaivasvata/ every kaliyuga of every manvantara
25. Kalki : 28th kali-yuga of Vaivasvata/ every kaliyuga of every manvantara

4 Kumāras, Nārada, Mahārāja Pṛthu, Paraśurāma, Buddha, Kalki

are śaktyāveśa-avatāras.

Kṛṣṇa-dvaipāyana Vyāsa (Vyasa appearing after 28th Dvapara yuga of this Vaivasvata manvantara) is not a śaktyāveśa-avatāra but Lord Himself.

But mostly other Vyāsa could be śaktyāveśa.

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 4 :
Manvantarāvatāras

Manvantara-avatāra appears
to assist Indra

Text 1

The manvantara-avatāra, who is an incarnation of Mukunda among the devatās, generally assists the person who presides as Indra during that time period by killing Indra's enemies.

The avatāra who appears during the reign of a Manu is called a manvantara-avatāra.

The Lord appears to help the Indra for the duration of that Manvantara by killing that particular Indra's enemies during that time period.

Personalities changing after every manvantara :

1. Manu
2. Manu-putrās
3. Manvantara-avatāra
4. Indra
5. Other devatās
6. Sapta-ṛṣis

Why are these avatāras specifically called manvantara-avatāras ?

Text 2

Though it is reasonable to call Yajña and others kalpāvatāras,

these are called Manvantara avatāras

because they give protection specifically for the duration of a particular Manvantara.

Text 3

The manvantara-avatāras starting from the Svāyambhuva Manvantara, named Yajña, and ending with Bṛhadbhānu, will be described one after the other.

1

Svāyambhuva manvantara : Yajña

Text 4

Yajña, the first, appearing during Svāyambhuva Manvantara:

Because he has been described previously he will not be described here.

Yajña has been described in Laghu-Bhāgavatāmṛtā, chapter 3, texts 37-38.

2

Svārociṣa manvantara : Vibhu

Text 5

Vibhu, the second, appearing during Svārociṣa Manvantara:

Vedaśirā was a very celebrated ṛṣi. From the womb of his wife, whose name was Tuṣitā, came the avatāra named Vibhu.

SB 8.1.21

Text 6

Vibhu remained a brahmacāri and never married throughout his life. From him, eighty-eight thousand saintly persons fixed in their vows took lessons on proper conduct.

SB 8.1.22

3

Uttama manvantara : Satyasena

Text 7

Satyasena, the third, appearing during Uttama Manvantara:

In this Manvantara, the Supreme Lord appeared from the womb of Sūnṛtā, who was the wife of Dharma, the demigod in charge of religion.

The Lord was known as Satyasena and appeared with devatās known as the Satyavratas.

SB 8.1.25

The Lord named Satysena was born along with his brothers called Satyavratas.

Svāyambhuva manu begot in Śatarūpā two sons, Priyavrata and Uttānapāda.

SB 3.12.56

Mahārāja Priyavrata also had a second wife, in whom he begot three sons named Uttama, Raivata and Tāmasa. All of them were elevated to the post of Manu.

SB 5.1 Summary

Text 8

Satyasena, along with his friend Satyajit, who was Indra, killed all the untruthful, impious and misbehaving Yakṣas, Rākṣasas and ghostly living entities, who gave pain to other living beings.

SB 8.1.26

4

Tāmasa manvantara : Hari

Text 9

Hari, the fourth, appearing during Tāmasa Manvantara:

In this Manvantara, the Supreme Lord took birth from the womb of Hariṇī, the wife of Harimedhā, and was known as Hari.

Hari saved Gajendra from the mouth of a crocodile.

SB 8.1.30

Text 10

Those performing proper sadhana daily remember Hari, the deliverer of Gajendra, in order to destroy all evil.

5

Raivata manvantara : Vaikuṅṭha

Text 11

Vaikuṅṭha, the fifth, appearing in the Raivata Manvantara:

From the combination of Śubhra and his wife, Vikuṅṭhā, there appeared the Supreme Personality of Godhead, Vaikuṅṭha, along with demigods who were His personal plenary expansions (sva-kalayā).

SB 8.5.4

Text 12

Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuṅṭha, at her request, created another Vaikuṅṭha planet, which is worshiped by everyone.

SB 8.5.5

Just as the Lord's appearance is called a birth, so the appearance of the Lord's abode is called "creating" a planet. It is not a material creation, since the Lord and his abode are both eternal. They are described similarly, with the intention of saying that they are eternal.

Krama-sandarbha says "This Vaikuṅṭha planet of the son of Vikuṅṭhā is the same as the original Vaikuṅṭha beyond the eight coverings of the universe seen by Brahmā before he created the living entities, as described in the Second Canto."

SVCT commentary SB 8.5.5

Text 13

He created an all-pervading, indestructible Mahā-Vaikuṅṭha planet above Satya-loka.

With no regard for me, He destroyed my capital, Amarāvātī, and built a new residence for Himself, above.

BBA 1.2.22

Indra alludes here to an incarnation of Lord Visnu named Vaikuṅṭha.

The eternal spiritual planet Lord Vaikuṅṭha manifested within the material world is called Ramāpriya, "dear to the goddess of fortune."

It is located above all other planets, even Lord Brahmā's.

Strictly speaking, this spiritual kingdom displayed within the material universe is never created or destroyed.

But because from our point of view the planet Ramāpriya appeared at a certain time and place, we consider it "new" compared with the eternal manifestation of the same kingdom of God outside the material realm.

The Lord may pretend to "create" it as His pastime, but He is only unveiling before material eyes what normally cannot be seen in this world.

Srila Sanatan Goswami, BBA 1.2.22 commentary

Text 14

Ajita, the sixth, appearing during the Cākṣuṣa Manvantara:

In this sixth Manvantara, Viṣṇu, the master of the universe, appeared in his expansion as Ajita, begotten by Vairāja in the womb of his wife, Devasambhūti.

SB 8.5.9

Text 15

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

Apart from his appearance as Kūrma, Lord Ajita also appeared on the top of the mountain.

Manifesting Himself with thousands of hands, the Lord then appeared on the summit of Mandara Mountain, like another great mountain, and held Mandara Mountain with one hand.

SB 8.7.12

To balance Mandara Mountain while it was being pulled from both sides, the Lord Himself appeared on its summit like another great mountain.

SP purport, SB 8.7.12

S.No.	Manvantara	Manvantara avatāra
1	Svāyambhuva	Yajña
2	Svārociṣa	Vibhu
3	Uttama	Satyasena
4	Tāmasa	Hari
5	Raivata	Vaikuṅṭha
6	Cākṣuṣa	Ajita

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 4 :
Manvantarāvatāras, Yugavatāras,
Āveśas and Avasthas

Manvantara-avatāras

7

Vaivasvata Manvantara : Vāmana

Text 16

Vāmana, the seventh, appearing during the Vaivasvata Manvantara:

Vāmana, who appeared as the Manvantarāvatāra, was described previously.

Śrāddhadeva, the son of the sun (thus he is called Vaivasvata-manu, son of Vivasvan), became Manu.

8

Sāvarṇi Manvantara : Sārvabhauma

Text 17

Sārvabhauma, the eighth, appearing during Sāvarṇi Manvantara:

1. In the eighth manvantara, the Lord (prabhuḥ) will appear as Sārvabhauma.
2. His father will be Devaguhya, and His mother will be Sarasvatī.
3. He will take the kingdom away from Purandara [Lord Indra] and give it to Bali Mahārāja.

SB 8.13.17

9

Dakṣa-sāvarṇi Manvantara : Ṛṣabha

Text 18

Ṛṣabha, the ninth, appearing during Dakṣa-sāvarṇi Manvantara:

1. Ṛṣabhadeva, an expansion of the Lord (bhagavat-kalā), will take birth from his father, Āyuṣmān, and his mother, Ambudhārā.
2. He will enable the Indra named Adbhuta to enjoy the opulence of the three worlds.

SB 8.13.20

10

Brahma-sāvarṇi Manvantara : Viṣvaksena

Text 19

Viṣvaksena, the tenth, appearing during the Brahma-sāvarṇi Manvantara:

1. In the home of Viśvasraṣṭā, the Lord (svāmśena) will appear from the womb of Viṣūcī as the expansion known as Viṣvaksena.
2. He will make friends with the Indra named Śambhu.

SB 8.13.23

11

Dharma-sāvarṇi Manvantara : Dharmasetu

Text 20

Dharmasetu, the eleventh, appearing during the Dharma-sāvarṇi Manvantara:

The son of Āryaka known as Dharmasetu, a portion of the Lord (harer aṁśas), will appear from the womb of Vaidhṛtā, the wife of Āryaka, and will protect the three worlds.

SB 8.13.26

12

Rudra-sāvarṇi Manvantara : Svadhāmā

Text 21

Svadhāmā, the twelfth, appearing during Rudra-sāvarṇi Manvantara:

From the mother named Sunṛtā and the father named Satyasahā will come Svadhāmā, a portion of the Lord (harer aṁśaḥ), during this Manvantara.

SB 8.13.29

13

Deva-sāvarṇi Manvantara : Yogeśvara

Text 22

Yogeśvara, the thirteenth, appearing during Deva-sāvarṇi Manvantara:

1. The son of Devahotra known as Yogeśvara will appear as a portion of the Lord (harer aṁśo) from the womb of Bṛhatī.
2. He will perform activities for the welfare of Divaspati, Indra.

SB 8.13.32

14

Indra-sāvarṇi Manvantara :Bṛhadbhānu

Text 23

Bṛhadbhānu, the fourteenth, appearing during Indra-sāvarṇi Manvantara:

1. O King Parīkṣit, in the fourteenth manvantara the Supreme Lord (hariḥ) will appear from the womb of Vitānā, and His father's name will be Satrāyaṇa.
2. This incarnation will be celebrated as Bṛhadbhānu, and He will spread karma-yoga.

SB 8.13.35

Total 14 manvantara-avatāras for 14 manvantaras

Text 24

Twelve manvantara-avatāras have been described. These should be counted along with Yajña and Vāmana, who were already described, to make fourteen.

S.No.	Manvantara	Manvantara avatāra
1	Svāyambhuva	Yajña
2	Svārociṣa	Vibhu
3	Uttama	Satyasena
4	Tāmasa	Hari
5	Raivata	Vaikuṅṭha
6	Cākṣuṣa	Ajita
7	Vaivasvata	Vāmana
8	Sāvarṇi	Sārvabhauma
9	Dakṣa-sāvarṇi	Ṛṣabha
10	Brahma-sāvarṇi	Viṣvaksena
11	Dharma-sāvarṇi	Dharmasetu
12	Rudra-sāvarṇi	Svadhāmā
13	Deva-sāvarṇi	Yogeśvara
14	Indra-sāvarṇi	Bṛhadbhānu

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-rasamṛta-sindhu, we saw that the puruṣavatāras 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.

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.

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of
Kṛṣṇa

Chapter 4 :
Manvantarāvatāras, Yugavatāras,
Āveśas and Avasthas

Āveśas are jivas

Text 44

Thus it should be understood that calling the āveśas forms avatāras of the Lord is a secondary designation (since they are actually jivas).

Prābhava and Vaibhava
forms

Text 45

Those forms of the lord with less power than the parāvastha forms are described according to the degree of power that they show.

The prābhava forms have less power

and

the vaibhava forms have more power.

2 types of prābhava forms

Text 46

According to the scriptures the prābhava forms are of two types.

The first type :

appears for a **short period of time** and is **not well known**.

These are Mohinī, Haṁsa, sukla as well as other yugāvatāras.

Text 47

The second type are Dhanvantari, Ṛṣabha, Vyāsa, Dattatreya and Kapila. They are writers of scriptures and act like sages.

These forms remain visible for a longer period of time.

In Bhāgavat-sandarbhā, Jīva Gosvāmi indicates Ṛṣabha as āveśāvatāra.

Point from class discussion:

Kṛṣṇa-dvaipāyana Vyāsa is a prābhava form of Lord.

But Vyasa of other yuga cycles can be āveśāvatāra.

Total 21 vaibhava forms

Text
48-49

There are twenty-one vaibhava forms:

- 1) Kūrma
- 2) Matsya
- 3) Nara-Nārāyaṇa
- 4) Varāha
- 5) Hayagrīva
- 6) Pṛśni-garbha
- 7) Baladeva
- 8) the 14 manvantara-avatāras

6 vaibhava forms are considered similar to parāvastha forms

Text
50-51

Vaibhava forms, considered similar to parāvastha forms:

Among the nava-vyūha:

- 1) Varāha
- 2) Hayagrīva

Among the manvantara-avatars:

- 3) Hari
- 4) Vaikuṅṭha
- 5) Ajita
- 6) Vāmana

Among the twenty-one vaibhava forms, these are outstanding because of having additional powers.

Nava-vyūha consists of Vasudeva, Saṅkarṣaṇa, Aniruddha, Pradyumna, Nārāyaṇa, Nṛsimha, Hayagrīva, Varāha, and Brahmā.

Abodes of some of the avatāras

Text 52

The places where some of these avatāras reside within the universe will now be described according to scriptures.

The statements of Viṣṇu-dharmottara and other scriptures are presented as proof.

Residence of Kūrma

Text 53

In the Viṣṇu-dharmottara it is said:

Above Talātala is the place called Mahātala, the fifth hellish planet of a similar dimension. It is red in color. It has a lake measuring one hundred thousand yojanas.

In that place Kūrma resides.

Residence of Matsya

Text 54

Above Talātala and of the same dimension, lies another planet (Rasātala), with an attractive lake measuring three hundred yojanas.

Matsya resides there.

Residence of Nārāyaṇa

Text 55

Nārāyaṇa the friend of Nara lives in Badarikāśrama.

Residence of Varāha

Text 56

The abode of Varāha, who is in half human and half boar is in Mahar-loka.

It measures three million yojanas.

Residence of Śveta-varāha

Text 57

The next abode, charming like Lord Śeṣa's measures five hundred thousand yojanas.

Text 58

It is said that the abode of Varāha is self-effulgent.

It is below the other planets, and it touches the shell of the universe.

The white colored Varāha lives there.

Residence of Hayaśīrṣa
(Hayagrīva)

Text 59

Above this lies another abode called **Gabhisti-tala**.

It is yellow in color.

It is the fourth planet from the bottom.

Hayaśīrṣa resides there.

He is white like a hundred moons, and wears gold ornaments.

Residence of Pṛśni-garbha

Text 60

The abode of Pṛśni-garbha lies above the planet of Brahmā.

Abode of Balarāma

Text 61

The abode of Balarāma is the same as that of Kṛṣṇa.