

Preface to Laghu-Bhagavatamrta a spiritual book by Srila Rupa Gosvami

To our esteemed readers, this work by Srila Rupa Gosvami has been translated by Sriman Kusakratha Dasa, late disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada - Founder-Acarya of the International Society for Krishna Consciousness. Biographical material can be found at the end of this work. This is Volume One of Three.

Laghu-Bhagavatamrta establishes the Transcendental Form of Govinda, as the Primieval Form of Godhead, containing the fullest expression of Transcendental Sweetness and Qualities.

It is a monumental work to say the least, and rare to find in print. We thank Sriman Kusakratha prabhu for his hard work in devotion, inspired by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Kusakratha prabhu's books always began with a dedication to his spiritual master His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada

**'nama om visnu-padaya krishna-presthaya bhutale srimate Bhaktivedanta swamin iti
namine**

"I offer my respectful obeisances unto Srila Prabhupada, who is very dear to Lord Krsna, having taken shelter at His lotus feet."

namaste sarasvate devam gaura-vani pracarine nirvesesa sunyavadi, pascatya desa tarine"

"Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Gosvami. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism."

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Thank you

Srila Rupa Gosvami's Sri Laghu-Bhagavatamrta

Part One

Śrī Kṛṣṇāmṛta The Nectar of Śrī Kṛṣṇa

Chapter One

Svayam-rūpa-vilāsa-svāmīśāveśa-prakāśa-lakṣaṇa-bhagavat-tattva-nirūpaṇa
The Svayam-rūpa, Vilāsa, Svāmīśa, and Aveśa Forms of the Lord

Text 1

om namaḥ śrī-kṛṣṇāya

namas tasmai bhagavate
kṛṣṇāyākunṭha-medhase
yo dhatte sarva-bhūtānām
abhavāyoṣatīḥ kalāḥ

om-om; namaḥ-I offer respectful obeisances; sri-kṛṣṇāya-to Sri Kṛṣṇa; namaḥ-I offer respectful obeisances; tasmai-to Him; bhagavate-the Supreme Personality of Godhead; kṛṣṇāya-Sri Kṛṣṇa; akunṭha-medhase-all-knowing; yaḥ-who; dhatte-places; sarva-of all; bhūtānām-living entities; abhavāya-for the liberation; usatīḥ kalāḥ-His innerable incarnations.

I offer my respectful obeisances to Śrī Kṛṣṇa, who is glorified in the following verses of Śrīmad-Bhāgavatam (10.87.46 and 11.5.32):

"I offer my respectful obeisances to Śrī Kṛṣṇa, the omniscient Supreme Personality of Godhead who, in order to liberate the conditioned souls from the cycle of repeated birth and death, appears in the material world in the forms of His innumerable incarnations."

Text 2

kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyaiḥ
yajanti hi sumedhasaḥ

kṛṣṇa-varṇam-repeating the syllables kṛṣ-ṇa; tviṣā-with a luster; akṛṣṇam-not black (golden); sa-aṅga-along with associates; upāṅga-servitors; astra-weapons; pārṣadam-confidential companions; yajñaiḥ-by sacrifice; saṅkīrtana-prāyaiḥ-consisting chiefly of congregational chanting; yajanti-they worship; hi-certainly; su-medhasaḥ- intelligent persons.

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."*

Text 3

mukhāravinda-nisyanda-
maranda-bhāra-tuṅḍilā
mamānandaṁ mukundasya
sandugdham veṇu-kākalī

mukha-of the face; aravinda-lotus; nisyanda-trickling; maranda-honey; bhara-abundance; tundila-filled; mama-my; ananda-bliss; mukundasya-of Lord Mukunda; sandugdham-produced; venu-of the flute; kakali-sweet sound.

May the honey-sweet flute music that flows from Lord Mukunda's lotus mouth fill me with bliss.

Text 4

śrī-caitanya-mukhodgīrṇā
hare-kṛṣṇeti-varṇakāḥ
majjayanto jagat premṇi
vijayantaṁ tad-āhvayāḥ

sri-caitanya-of Sri Caitanya Mahaprabhu; mukha-from the mouth; udgirna-manifest; hare krsna iti varnakaḥ-the Hare Krsna maha-mantra; majjayantaḥ-are drowning; jagat-the entire universe; premni-in pure love of Krsna; vijayantam-all glories; tat-ahvayaḥ-to that mah-mantra.

Glory to the Hare Kṛṣṇa mahā-mantra, the Lord's names spoken by Śrī Caitanya's mouth, which drown the world in pure love!

Text 5

śrīmat-prabhu-padāmbhojaiḥ
śrīmad-bhāgavatāmṛtam
yad vyatāni tadevedam
saṅkṣepeṇa niṣevyate

śrīmat-prabhu-of Srila Sanatana Gosvami; pada-ambhojaiḥ-by the lotuslike words; śrīmad-bhāgavatāmṛtam-the book named Brhad-bhāgavatāmṛtam; yat-what; vyatāni-manifested; tada-then; eva-certainly; idam-that; saṅkṣepeṇa-as a summary; niṣevyate-is manifested.

Of Śrī Bṛhad-bhāgavatāmṛtam, manifested by the lotus words of my master, this book is a summary.

Text 6

idaṁ śrī-kṛṣṇa-tad-bhakta-
sambandhād amṛtam dvidhā
ādau kṛṣṇāmṛtam tatra
suhṛdbhyaḥ pariveṣyate

idaṁ-this book; śrī-kṛṣṇa; to Sri Kṛṣṇa; tat-bhakta-and to His devotees; sambandhat-because of the relation; amṛtam-the nectar; dvidhā-in two parts; ādau-first; kṛṣṇa-amṛtam-the nectar of Kṛṣṇa; tatra-there; suhṛdbhyaḥ-from His friends; pariveṣyate-served.

This book will describe two kinds of nectar: the nectar of Śrī Kṛṣṇa, and the nectar of His devotees. First will be the nectar of Kṛṣṇa, nectar relished by the Lord's friends.

Texts 7 and 8

nirbandham yukti-vistāre

mayātra parimuñcatā
pradhānatvāt pramāṇeṣu
śabda eva pramaṇyate

yataḥ taiḥ "śāstra-yonitvāt"
iti nyāya-pradarśanāt
śabdasyaiva pramāṇatvam
svī-kṛtam paramarṣibhiḥ

nirbandham-without relation; yukti-of material logic; vistare-to the expansion; maya-by me; atra-here; parimuncata-freedom; pradhanatvat-because of the superiority; pramanesu-among sources of knowledge; sabdaḥ-the Vedic revelation; eva-certainly; pramaṇyate-is accepted as evidence; yataḥ-because; taiḥ-by them; sastra-of the Vedic literature; yonitvat-because of being the origin; iti-thus; nyaya-of the Vedanta-sutra (1.1.3); pradarsanat-because of the explanation; sabdasya-of the Vedic literature; eva-certainly; pramaṇatvam-evidence; svi-kṛtam-accepted; parama-rsibhiḥ-by the great sages.

Because the Vedic revelation is the best of all evidence, I will base my arguments on it and not on material logic. The best of sages accepts the Vedic revelation as the best evidence, for he said (Vedānta-sūtra 1.1.3): "The Supreme is understood from the Vedic revelation".

Text 9

kim ca "tarkāpratiṣṭhānāt"
iti nyāya-vidhānataḥ
amībhir eva su-vyaktam
tarkasyānādarāḥ kṛtaḥ

kim ca-furthurmored; ca-also; tarka-of logic; apratisthanbat-because of the inconclusiveness; iti-thus; nyaya-vidhanataḥ-because of the statement of Vedanta-sutra; amibhiḥ-by them; eva-certainly; su-vyaktam- manifest; tarkasya-of material logic; anadaraḥ-criticism; kṛtaḥ-is done.

With the words (Vedānta-sūtra 2.1.11) "The Supreme cannot be understood by material logic" he directly criticized material logic.

Text 10

athopāsyeṣu mukhyatvam
vaktum utkarṣa-bhūmataḥ
kṛṣṇasya tat-svarūpāṇi
nirūpyante kramād iha

atha-now; upasyesu-among those who are worshipping; mukhyatvam-preeminence; vaktum-to describe; uktarsa-bhumataḥ-because of superiority; krsnasya-of Sri Kṛṣṇa; tat-His; sva-rupani-forms; nirupyante-are described; kramat-one after another; iha-in this book.

To prove that the Supreme Lord, Śrī Kṛṣṇa, is the best of them who are worthy of worship, His forms will be described here, one after another.

Text 11

svayaṁ rūpaḥ tad-ekātma-
rūpa āveśa-nāmakāḥ
ity asau tri-vidhaṁ bhāti
prapañcātīta-dhādasu

svayam-rupaḥ-own form; tat-eka-atma-rupaḥ-expanded form; avesha-namakāḥ-empowered incarnation; iti-thus; asau-He; tri-vidham-in three ways; bhāti-is manifest; prapanca-the material world; atīta-beyond; dhādasu-in His abodes.

In His abodes beyond the worlds of matter, the Supreme Lord is manifest in three kinds of forms: 1. svayaṁ-rūpa, 2. tad-ekātma-rūpa, and 3. āveśa-rūpa.

Text 12

ananyāpekṣi yad rūpaṁ
svayaṁ-rūpaḥ sa ucyate

ananya-apekṣi-independent; yat-which; rupam-form; svayam-rupaḥ-original form; saḥ-that; ucyate-is called.

The svayaṁ-rūpa is said to be the original form, not manifested from any other.

Text 13

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vidyā-
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

īśvaraḥ-the controller; paramaḥ-supreme; kṛṣṇaḥ-Lord Kṛṣṇa; sat-eternal existence; cit-absolute knowledge; ānanda-absolute bliss; vigrahaḥ-whose form; anādiḥ-without beginning; ādiḥ-the origin; govindaḥ-Lord Govinda; sarva-kāraṇa-kāraṇam-the cause of all causes.

It is described in Brahma-saṁhitā (5.1):

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."*

Text 14

yad rūpaṁ tad abhedena
svarūpeṇa virājate
akṛty-ādibhir anyā-drk
sa tad ekātma-rūpakaḥ
sa vilāsaḥ svāṁśa iti
dhatte bheda-dvayaṁ punaḥ

yat-which; rupam-form tat-abhedena-not different from the svayam-rupa; svarupena-in its own form; virajate-is manifest; akriti-adibhiḥ-with form, qualities, and so forth; anya-another; adrk-like; sah tat-that; eka-atma-rupakaḥ-tadekatma-rupa; saḥ-that; vilasaḥ-vilasa-rupa; svamsaḥ- svamsa-rupa-iti-thus; dhatte-manifests; bheda-dvayam-in two divisions; punaḥ-again.

The svayaṁ-rūpa is not different from His original form. In the tad-ekātma-rūpa the Lord's form and other features are different from His original form. The tadekatma-rūpa forms are divided into two types: 1 vilāsa-rūpa, and 2. svāṁśa-rūpa.

Texts 15 and 16

svarūpam anyākāraṁ yat
tasya bhāti vilāsataḥ
prāyenātma-samaṁ śaktyā
sa vilāso nigadyate

paramavyoma-nāthas tu
govindasya yathā smṛtaḥ
paramavyoma-nāthasya
vāsudevas ca yādṛśaḥ

sva-rūpam-the Lord's own form; anya-other; ākāram-feathures of the body; yat-which; tasya-His; bhāti-appears; vilāsataḥ-from particulat pastimes; prāyeṇa-almost; ātma-samam-self-similar; śaktyā-by His potency; saḥ-that; vilāsaḥ-the vilāsa (pastime) form; nigadyate-is called; parama-vyoma-nathaḥ-Narayana, the lord of Vaikuntha; tu-also; govindasya-of LOrd Govinda; yatha-just as; smrtaḥ-is remembered; parama-vyoma-nathasya-of Lord Narayana; vasudevaḥ-Lord Vasudeva; ca-also; yadrsaḥ-like whom.

When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called vilāsa-vigrahas.* In this way from Lord Govinda is manifest Lord Nārāyaṇa, the master of the spiritual sky, and from Lord Nārāyaṇa is manifest Lord Vāsudeva.

Text 17

tādṛśo nyūna-śaktim yo
vyanakti svāmśa īritaḥ
saṅkarṣaṇādir matsyādir
yathā tat-tat-svadhāmasu

tadrsaḥ-like that; nyuna-lessened; saktim-potency; yaḥ-who; vyanakti-manifests; svamsaḥ-svamsa-rupa; iritaḥ-is called; sankarsana-adiḥ-beginning with Lord Sankarsana; matsya-adiḥ-beginning with Lord Matsya; yatha-just as; tat-tat-sva-dhamasu-each in His own abode.

These forms manifest other forms that have lesser power, and are called svāmśa-rūpas. The forms headed by Lord Saṅkarṣaṇa and the forms headed by Lord Matsya, each manifest in His own abode, are examples of these forms.

Texts 18 and 19

jñāna-śakty-ādi-kalayā
yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante
jīva eva mahattamaḥ

vaikuṅthe 'pi yathā śeṣo
nāradaḥ sanakādayaḥ
akrūra-dṛṣṭāne cāmī
daśame parikīrtitaḥ

jñana-of knowledge; sakti-with the potency; adi-beginning with; kalaya-with a particle; yatra-where; avistaḥ-entered; janardanaḥ-the Supreme Lord; te-they; avesāḥ-avesā incarnations; nigadyante-are called; jivaḥ-individual living entities; eva-certainly; mahattamaḥ-great souls; vaikunthe-in Vaikunthaloka; api-also; yatha-just as; sesāḥ-Ananta Sesa; naradaḥ-Narada Muni; sanaka-adayaḥ-the four Kumaras; akrura-of Akrura; drstante-in the example; ca-also; ami-these; dasame-in the Tenth Canto of Srimad-Bhagavatam; parikirtitaḥ-glorified.

Exalted individual souls (jīvas) into whom Lord Janārdana enters with a portion of His knowledge-potency and other potencies, are called āveśas. Śeṣa, Nārada, and the four Kumāras are examples of them in Vaikuṅṭha. They were seen by Akrūra, as described in the Tenth Canto.

Text 20

prakāśas tu na bhedeṣu
ganyate sa hi nau pṛthak

prakasaḥ-prakāśa-rūpa; tu-but; na-not; bhedeṣu-in differences; ganyate-is counted; saḥ-He; hi-certainly; na-not; u-certainly; pṛthak-different.

Prakāśa-rūpas are the same form manifest in many places.

Texts 21 and 22

tathā hi

anekātra prakāṣatā
rūpasyaikasya yaikadā
sarvathā tat svarūpaiva
sa prakāśa itīryate

dvāravatyām yathā kṛṣṇaḥ
pratyakṣam prati-mandiram
citram bataitat ity ādi
pramāṇena sa setsyati

tatha hi-moreover; anekatra-in many places; prakāṣatā-the manifestation; rūpasya-of form; ekasya-one; yā-which; ekadā-at one time; sarvathā-in every respect; tat-His; sva-rūpa-own form; eva-certainly; saḥ-that; prakāśaḥ-manifestive form; iti-thus; iryate-it is called; dvaravatyam-at Dvaraka; yatha-just as; kṛṣṇaḥ-Lord Kṛṣṇa; pratyaksam-directly; prati-mandiram-at every palace; citram bata etat iti adi-Srimad-Bhagavatam 10.69.2; pramanena-by the evidence; saḥ-that; setsyati-will be established.

If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakāśa-vigrahas of the Lord.* Lord Kṛṣṇa's did this in the many palaces of Dvārakā. This will be proved when Śrīmad-Bhāgavatam 10.69.2 is quoted here.

Text 23

kvacic catur-bhujatve 'pi
na tyajet kṛṣṇa-rūpatam
ataḥ prakāśa eva syāt
tasyāsu dvi-bhujasya ca

kvacit-sometimes; catuh-bhujatve-in the condition of manifesting four arms; api-although; na-may not; tyajet-give up; kṛṣṇa-rupatam-the form of kṛṣṇa; ataḥ-therefore; prakasaḥ-prakasa-rupa; eva-certainly; syat-may be; tasya-of Him; asau-that; dvi-bhujasya-of the two-armed form; ca- also.

Sometimes, without abandoning His Kṛṣṇa-form, Lord Kṛṣṇa manifests a four-arm form. This is a prakāśa-rūpa of His two-arm form.

Text 24

prapañcātīta-dhāmatvam
eṣāṃ śāstre pṛthag-vidhe
pādmīyottara-khaṇḍādau
vyaktam eva virājate

prapanca-the material world; atīta-beyond; dhāmatvam-abode; eṣāṃ-of them; śāstre-in the Vedic literature; pṛthag-vidhe-various; pādmiya-uttara-khaṇḍa-adau-in the scriptures beginning with the Uttara-khaṇḍa of the Padma Purana; vyaktam-manifested; eva-certainly; virājate-appear.

The many forms of the Supreme Lord each have their own abode in the spiritual sky, beyond the touch of matter. This is confirmed in the Uttara-khaṇḍa of the Padma Purāṇa, and in many other Vedic literatures also.

Chapter Two

The Puruṣa and Guṇa Avatāras

Text 1

athāvatāraḥ kathyante
kṛṣṇo yeṣu ca puṣkalaḥ

atha-now; avatāraḥ-incarnations; kathyante-are described; kṛṣṇaḥ-Kṛṣṇa; yeṣu-among whom; ca-also; puṣkalaḥ-the best.

Now the Lord's incarnations, among which Śrī Kṛṣṇa is the best, will be described.

Texts 2 and 3

purvoktā viśva-kāryārtham
apūrvā iva cet svayam
dvārāntareṇa vāviḥsyur
avatārās tadā smṛtāḥ

tac ca dvāraṁ tadekātma-
rūpas tad-bhakta eva ca
śeṣaśāyy-ādiko yādvad
vasudevādiko 'pi ca

purva-previously; uktaḥ-described; viśva-kārya-artham-to execute His mission in the material world; apurvaḥ-unprecedented; iva-as it were; cet-if; svayam-personally-dvārāntareṇa-by the agency of another; va-or; viḥsyuḥ-appear; avatāraḥ-incarnations; tada-then; smṛtaḥ-are remembered; tat-therefore; ca-also; dvāraṁ-agency; tad-eka-atma-rupaḥ-His tadekatma-rupa; tat-bhaktaḥ-His devotees; eva-certainly; ca-also; śeṣaśāyyi-Seśaśāyyi Viṣṇu; adikaḥ-beginning with; yādvat-just as; vasudeva-Maharaja Vasudeva; adikaḥ-beginning with; api ca-also.

To act in the material world, the Supreme Lord appears in the previously described forms and in other ways, as if He had never appeared in that way before. These appearances are known as "incarnations". In this way He appears in His tad-ekātmā forms, such as Śeṣaśāyī Viṣṇu, and in His empowered devotees, such as Mahārāja Vasudeva.

Texts 4 and 5

puruṣākhyā guṇātmāno
līlātmānaś ca te tridhā

prāyaḥ svāmśas tathāveśā
avatārā bhavanty amī
atra yaḥ syāt svayaṁ-rūpaḥ
sa 'gre vyakti-bhaviṣyati

purusa-akhyaḥ-purusa-avatāras; guna-atmanaḥ-guna-avatāras; lila-atmanaḥ-lila-avatāras; ca-also; te-they; tridha-three kinds; prayāḥ-generally; sva-amsaḥ-svamsa-rupa; tatha-in the same way; avesaḥ-avesa-rupa; avatāraḥ-incarnations; bhavanti-are; ami-these; atra-here; yaḥ-who; syat-may be; svayam-rupaḥ-the original form svayam-rupa; sha-He; agre-at the beginning; vyakti-bhaviṣyati-will be manifest.

Again there are three kinds of incarnations of the Lord: 1. puruṣa-avatāras, 2. guṇa-avatāras, and 3. līlā-avatāras. These incarnations are mostly svāmśa-rūpa and āveśa-rūpa forms. The Lord may also appear in His svayaṁ-rūpa among them.

Text 6

tatra puruṣa-lakṣaṇaṁ yathā viṣṇu-purāṇe

tasyaiva yo 'nu guṇa-bhāg vividhaika eva
śuddho 'py aśuddha iva mūr̥ti-vibhāga-bhedaiḥ
jñānānvitaḥ sakala-sattva-vibhūti-kartā
tasmai nato 'smi puruṣāya sadāvyayāya" iti.

ñtasyaiva anu purvoktāt parameśvarāt samānāntaram" iti svāmī.

tatra--there; puruṣa-of the Puruṣa-avatāra; lakṣaṇam-decscription; yathā-as; viṣṇu-purāṇe-in Viṣṇu Purāṇa; tasya-of Him; eva-certainly; yaḥ-who; anu-following; guṇa-bhakti-full of auspicious transcendental qualities; vividha-appearing as many; ekaḥ- one; eva-certainly; suddhaḥ-free from material contact; api-although; asuddhaḥ-contacting the material energy; iva-as if; murtu-vibhaga-bhedaiḥ- expanding in many forms; jnana-anvitaḥ-full of knowledge; sakala-all; sattva-transcendental; vibhuti-opulences and power; karta-the origin; tasmai-to Him; nataḥ asmi-I offer my respectful obeisances; purusaya-to the purusa-avatāra; sada-eternally; avyayaya-unchanging; iti-thus; tasya eva anu-this phrase; purva-uktat-from the previously explained; paramesvarat-Supreme Controller; samanantaram-after; iti-thus; svami-the commentary of Sridhara Svami.

Now the puruṣa-avatāras will be described. In Viṣṇu Purāṇa (6.8.59) it is said:

"I offer my respectful obeisances to the eternal, unchanging puruṣa-avatāra, who has a great variety of transcendental qualities, who seems to be impure although He is supremely pure, who appears in many forms, who is full of transcendental knowledge, and who is the origin of all transcendental powers and opulences."

Śrīdhara Svāmī notes that the phrase "tasyaiva anu" means "after the Supreme Controller is described."

Texts 7 and 8

atra kārīkā

parameśāṁśa-rūpo yaḥ
pradhāna-guṇa-bhāg iva
tat-īkṣādi-kṛtir nānā-
vatāraḥ puruṣaḥ smṛtaḥ

ādya 'vatāraḥ puruṣaḥ parasya' iti.

atra-here; kārīkā-explanation; parama-īśa-of the Supreme Personality of Godhead; amsa-rupaḥ-expansion; yaḥ-who; pradhana-the unmanifest modes of material nature; guṇa-and of the manifest modes of material nature; bhakti-the master; iva-as; tat-īkṣa-adi-kṛtiḥ-the observer and controller of material nature; nānā-avatāraḥ- the origin of the various incarnations; puruṣaḥ-the purusa-avatāra; smṛtaḥ- is described; adyaḥ-the original; avatāraḥ-incarnation; puruṣaḥ-purusa-avatāra; parasya-of the Supreme; iti-thus.

Here is an explanation. He who is expanded from the Supreme Personality of Godhead, who although He seems to be part of the manifested and unmanifested material modes, in truth only observes them, and who is the source of many incarnations of Godhead, the Śruti-sāstras describe as the puruṣa-avatāra. For example, Śrīmad-Bhāgavatam explains (2.6.40):

Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord."

Text 9

tasya tu bhedaḥ. sātvata-tantre

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekam tu mahataḥ sraṣṭṛ
dvitīyam tv aṇḍa-samsthitam
tṛtīyam sarva-bhūta-stham
tāni jñātvā vimucyate"

viṣṇoḥ-of Lord Viṣṇu; tu-certainly; trīṇi-three; rūpāṇi- forms; puruṣa-ākhyāni-celebrated as the puruṣa; atho-how; viduḥ-they know; ekam-one of them; tu-but; mahataḥ sraṣṭṛ-the creator of the total material energy; dvitīyam-the second; tu-but; aṇḍa-samsthitam- situated within the universe; tṛtīyam-the third; sarva-bhūta-stham- within the hearts of all living entities; tāni-these three; j{.sy 241}ātvā- knowing; vimucyate-one becomes liberated.

The different puruṣa-avatāras are described in Sātvata Tantra:

"Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy (mahat), the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these becomes liberated from the clutches of māyā."*

Text 10

tatra prathamam yathā ekādaśe

bhūtair yadā pañcabhir ātma-sṛṣṭaiḥ
puraṁ virājam viracayya tasmin
svāmsena viṣṭaḥ puruṣābhidhānam
avāpa nārāyaṇa ādi-devaḥ"

tatra-there; prathamam-the first; yathā-as; ekādaśe-in the Eleventh Canto; bhūtaiḥ-by the material elements; yadā-when; pañcabhiḥ-five (earth, water, fire, air and ether); ātma-sṛṣṭaiḥ-created by Himself; puram-the body; virājam-of the universe in its subtle form; viracayya-having constructed; tasmin-wothin that; sva-amśena-in the manifestation of His own plenary expansion; viṣṭaḥ-entering; puruṣa-abhidhānam-the name Puruṣa; avāpa-assumed; nārāyaṇaḥ-Lord Nārāyaṇa; ādi-devaḥ- the original Personality of Godhead.

The first puruṣa-avatāra is described in Śrīmad-Bhāgavatam (11.4.3):

"When the primeval Lord Nārāyaṇa created His universal body out of the five elements produced from Himself and then entered within that universal body by His own plenary portion, He thus became known as the Puruṣa."*

Text 11

brahma-saṁhitāyām ca

tasminn āvirabhūl liṅge
mahā-viṣṇur jagat-patiḥ"

sahasra-śīrṣā puruṣaḥ" ity ādi

nārāyaṇaḥ sa bhagavān
āpas tasmāt sanātanāt
āvir āsīt kāraṇārṇo
nidhiḥ saṅkarṣaṇātmakaḥ
yoga-nidrām gatas tasmin
sahasrāṁśaḥ svayam mahān"

tad-roma-bila-jāleṣu
bijaṁ saṅkarṣaṇasya ca
haimānyaṇḍāni jātāni
mahābhūtāvṛtāni tu" ity etad-antam.

brahma-saṁhitāyām-in Brahma-saṁhitā; ca-also; tasmin-in him; āvirabhūt-is manifest in the form of a glance; liṅg- in Śambhu; mahā-viṣṇuḥ-known as Mahā-Viṣṇu; jagat-of the world; patiḥ-the Lord; sahasra-śīrṣā-having thousands of heads; puruṣaḥ- Mahā-Viṣṇu; iti ādi-in the passage beginning with the words; nārāyaṇaḥ-known as Nārāyaṇa; saḥ bhagāvan-the same Lord (Mahā-Viṣṇu); apaḥ-the expanse of water; tasmāt-from Him; saṅkarṣaṇa-atmakāḥ-the subjective portion of Saṅkarṣaṇa; yoga-nidrām-divine sleep; gataḥ-having entered; tasmin-in that; sahasra-āṁṣaḥ-with thousands of subjective portions; svayam-Himself; mahān-the Supreme Lord; tat-of Mahā-Viṣṇu; roma-bila-jāleṣu-in the pores of the skin; bijam- seeds; saṅkarṣaṇasya-of Saṅkarṣaṇa; ca-and; haimāni-golden; andāni-eggs; jātāni-are born; mahā-bhūtā-with the five great elements; āvṛtāni-covered; tu-also; iti etat-antam-in the passage ending with these words.

Brahma-saṁhitā (5.10-13) also describes Him:

"The Lord of the world Mahā-Viṣṇu is manifest in him (Lord Maheśvara) by His subjective portion in the form of His glance."**

"The Lord of the mundane world, Mahā-Viṣṇu, possesses thousands of thousands of heads, eyes and hands. He is the source of thousands of thousands of avatāras in His thousands of thousands of subjective portions. He is the creator of thousands of thousands of individual souls.**

"The same Mahā-Viṣṇu is spoken of by the name of Nārāyaṇa in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual causal ocean. The subjective portion of Saṅkarṣaṇa who abides in Paravyoma, the above supreme puruṣa with thousands of subjective portions, reposes in the state of divine sleep (yoga-nidrā) in the waters of the spiritual causal ocean."**

"The spiritual seeds of Saṅkarṣaṇa existing in the pores of skin of Mahā-Viṣṇu are born as so many golden sperms. These sperms are covered with five great elements."**

Text 12

liṅgam atra svayam-rūpasya-
āṅga-bheda udiritaḥ

liṅgam-the word "linga"; atra-in this quotation; svayam-rupasya-of the original form; āṅga-of the body; bhedaḥ-division; udiritaḥ-is described.

In this passage the word "liṅga" means "different from the original form (svayam-rūpa) of the Lord".

Text 13

dvitiyaṁ yathā tatraiva tad-anantaram

praty-aṇḍam evam ekāṁśād
ekāṁśād viśati svayam" iti.

dvitiyam-the second; yathā-as; tatra-there; eva-indeed; tad-anantaram-then:fn 2 prati-aṇḍam-into each universe; evam-thus; eka-aṁśāt eka aṁśāt- as separate portions; viśati-entered; svayam-of the same (Mahā-Viṣṇu).

Brahma-saṁhitā 5.14) then describes the second puruṣa-avatāra:

"The same Mahā-Viṣṇu entered into each universe as His own separate subjective portions."**

Text 14

garbhodaka-śayaḥ padma-
nābho 'sāv aniruddhakaḥ
iti nārāyaṇopakhyāna
uktaṁ mokṣa-dharmake
sa 'yaṁ hiranya-garbhasya
pradyumnatve niyamakaḥ

garbha-udaka-sayaḥ-Garbhodakasayi Visnu; padma-nabhaḥ-Pradyumna; asau-He; aniruddhakaḥ-Aniruddha; iti-thus; narayana-of Narayana; upakhyane-in the story; uktam-said; moksa-dharmake-in the Moksa-dharma; saḥ ayam-that same person; hiranya-garbhasya-of Garbhodakasayi Visnu; pradyumnatve-in the status of Pradyumna; niyamakaḥ-controller.

That the Lord expands as Lord Pradyumna and thus becomes the origin of Garbhodakaśāyī Viṣṇu is confirmed in the Nārāyaṇa-upakhyāna of the Mokṣa-dharma:

"As Garbhodakaśāyī Viṣṇu, lotus-naveled Lord Pradyumna is the father of Lord Aniruddha."

Text 15

atha yat tu tṛtīyaṁ syāt
rūpaṁ tac cāpy adṛśyata
kecit sva-dehāntaḥ" iti
dvitīya-skandha-pādyataḥ

atha-now; yat-which; tu-also; tritiam-in the Third purusa-avatāra; syat-is; rupam-form; tat-that; ca api-also; adrsyata-was seen; kecit sva-dehataḥ iti-in the following verse:

kecit sva-dekāntat-hṛdayāvakāśe
prādeśa-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadā-dharam dhāraṇayā smaranti";
dvitiya-skanda-padyataḥ-from Srimad-Bhagavatam (2.2.8).

The third puruṣa-avatāra is described in Śrīmad-Bhāgavatam (2.2.8):

"Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively."*

Text 16

guṇāvatārās tatrātha
kathyante puruṣād iha
viṣṇur brahmā ca rudraś ca
sthiti-sargādi-karmaṇā

guna-avatāraḥ-the guna-avatāras; tatra-there; atha-now; kathyante-are described; puruṣat-from the puruṣa-avatāra; iha-here; viṣṇuḥ-Visnu; brahma-Brahma; ca-also; rudraḥ-Siva; ca-and; sthiti-maintenance; sarga- creation; adi-beginning with; karma-by work.

From the puruṣa-avatāra Viṣṇu, Brahmā, and Śiva, who maintain, create, and destroy the material universe, are said to have come.

Text 17

yathā prathame

sattvam rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsya dhatte
sthity-ādaye hari-viriñci-hareti saṁjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇām syuḥ"

yatha-just as; prathame-in Srimad-Bhagavatam 1.2.23; sattvam-goodness; rajaḥ-passion; tamaḥ-the darkness of ignorance; iti-thus; prakṛteḥ- of the material nature; guṇāḥ-qualities; taiḥ-by them; yuktaḥ- associated with; paraḥ-transcendental; puruṣaḥ-the personality; ekaḥ-one; iha asya-of this material world; dhatte-accepts; sthiti-ādaye-for the matter of creation, maintenance and destruction, etc.; hari-Viṣṇu, the Personality of Godhead; viriñci-Brahmā; hara-Lord Śiva; iti-thus; samjñāḥ-different features; śreyāmsi-ultimate benefit; tatra- therein; khalu-of course; sattva-goodness; tanoḥ-form; nṛṇām-of the human being; syuḥ-derived.

They are described in Śrīmad-Bhāgavatam (1.2.23):

"The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness."*

Text 18

atra kārīkā

yogo niyamakatayā
guṇaiḥ sambandha ucyate
ataḥ sa tair na yujyate
tatra svāmśaḥ parasya yaḥ

atra-here; karika-explanation; yogaḥ-contact; niyamakataya-because of being the controller/ guṇaiḥ-with the three modes of material nature; sambandhaḥ-relation; ucyate-is described; ataḥ-therefore; saḥ-He; taiḥ- by them; na-not; yujyate-is in contact; tatra-there; sva-amsaḥ-direct manifestation; parasya-of the Supreme Lord; yaḥ-who.

Explanation

As controllers of them they have a relationship with the material modes of nature. Only the one (Lord Viṣṇu) that is a svāmśa-avatāra has no relation with the modes.

Text 19

tatra brahmā

hiraṇyagarbhaḥ śukṣmo 'tra
sthūlo vairāja-samjñakaḥ
bhogāya sṛṣṭaye cābhūt

padma-bhūr iti sa dvidhā

tatra-there; brahma-Brahma; hiranyagarbhaḥ-Hiranyagarbha; sukmaḥ- subtle; atra-here; sthulaḥ-gigantic; vairaja-Vairaja; samjnakaḥ-named; bhogaya-for enjoyment; srstaye-for creation; ca-also; abhut-was; padma-bhuḥ-born from the lotus navel of Garbhodakasayi Visnu; iti-thus; saḥ-he; dvi-dha-in two features.

Brahmā

As the subtle Hiranyagarbha and the gross Virāja, Brahmā, who is born from the Lord's lotus navel, is manifest in order to enjoy and create. Thus he has two features.

Text 20

vairāja eva prāyaḥ syāt
sargādy-artham catur-mukhaḥ
kadācid bhagavān viṣṇur
brahmā san sṛjati svayam

vairajaḥ-Vairaja Brahma; eva-certainly; prayaḥ-generally; syat-may be; sarga-creation; adi-and other activities; artham-for the purpose of performing; catuh-mukhaḥ-with four faces; kadacit-sometimes; bhagavan-the Personality of Godhead; visnuḥ-Visnu; brahma-Brahma; san-being; rjati- creates; svayam-personality.

Four-headed Vairāja Brahmā appears in order to create the material universe and perform other duties. Sometimes Lord Viṣṇu Himself becomes Brahmā and creates the universe.

Text 21

tathā ca pādme

bhavet kvacin mahā-kalpe
brahmā jīvo 'py upāsanaīḥ
kvacid atra mahā-viṣṇur
brahmatvaṁ pratipadyate" iti

tatha-in the same way; ca-also; padme-in the Padma Purana; bhavet- there may be; kvacit-sometimes; maha-kalpe-at the beginning of the maha-kalpa; brahma-Brahma; jivaḥ-individual jiva soul; api-although; upasanaīḥ-by devotional service; kvacit-sometimes; atra-here; maha-visnu; Lord Visnu; brahmatvam-the post of Brahma; pratipadyate-accepts.

Padma Purāṇa explains:

"In some mahā-kalpas a jīva soul becomes Brahmā by devotional service, and in other mahā-kalpas Lord Mahā-Viṣṇu Himself becomes Brahmā."

Text 22

viṣṇur yatra mahā-kalpe
śrastrtvam ca prapadyate
tatra bhunkte tam praviśya
vairājaḥ saukhya-sampadam
ato jīvatvam aiśyaṁ ca
brahmaṇaḥ kalpa-bhedaṭṭhaḥ

visnuḥ-Visnu; yatra-where; maha-kalpe-in the maha-kalpa; srastrtvam- the post of creator; ca-also; prapadyate-attains; tatra-there; bhunkte- enjoys; tam-that; praviśya-entering; vairajaḥ-Vairaja Brahma; saukhya-sampadam-great happiness; ataḥ-therefore; jīvatvam-as a jīva soul; aiśyaṁ-as the Personality of Godhead; ca-also; brahmaṇaḥ-of Brahma; kalpa-of kalpas; bhedaṭṭhaḥ-according to differences.

In a mahā-kalpa where Lord Viṣṇu personally becomes the creator Brahmā, He enters the material universe as Virāja Brahmā and enjoys transcendental bliss. Thus the kalpas are divided into those ruled by the Lord and those ruled by a jīva.

Text 23

iśatvāpekṣayā tasya
śāstre proktāvatārātā
samāstitvena bhagavat-
sannikṛṣṭatayocyate
asyāvatārātā kaiścid
āveśatvena kaiścana

iśatva-apeksaya-with in relation to the Personality of Godhead; tasya- of Him; sastre-in the Vedic literature; prokta-described; avatārata-the position of His incarnations; samastitvena-as a whole; bhagavat-to the Personality of Godhead; sannikṛṣṭataya-as related; ucyate-is described; asya-of Him; avatārata-the post of incarnation; kaiscit-by some; avesatvena-as empowered incarnation; kaiscana-by others.

When the scriptures say that the Personality of Godhead becomes Brahmā, some say that in general this means that the Lord personally appears, and others say this means the Lord appears as an āveśa-avatāra.

Text 24

tathā ca brahma-saṁhitāyām

bhāsvan yathāśma-śakaleṣu niṣeṣu tejaḥ
svīyaṁ kiyat prakāṣayaty api tadvad atra
brahmā ya esa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣam tam ahaṁ bhajāmi"

tathā-in the same way; ca-also; brahma-saṁhitāyām-in the Brahma-Saṁhitā; bhāsvān-the illuminating sun; yathā-as; śma-sakaleṣu-in various types of precious stones; niṣeṣu-his own; tejaḥ-brilliance; svīyam-his own; kiyat-to some extent; prakāṣayati-manifests; api-also; tadvat-similarly; atra-he; brahmā-Lord Brahmā; yaḥ-Who is; eṣaḥ- the Lord; jagat-aṇḍa-vidhāna-karta-becomes the chief of the universe.

Brahma-saṁhitā (5.49) explains:

"I adore the Primeval Lord Govinda from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the Supreme manifests some portion of his own light in all the effulgent gems that bear the names of Sūryakānta, etc."**

Text 25

garbhodaśāyino 'syābhūj
janma nābhi-saroruhāt
kadācit śrūyate nīrāt
tejo-vātādikād api

garbhodasayinaḥ-from Garbhodakasayi Viṣṇu; asya-of Brahma; abhut-was; janma-birth; nabhi-saroruhāt-from the lotus-navel; kadācit-sometimes; sruyate-it is heard in Vedic literatures; nīrāt-from the Garbhodaka ocean; tejaḥ-from fire; vata-from wind; adikat-or from other elements; api- even.

Brahmā is generally born from Garbhodakasāyī Viṣṇu's lotus-navel, although the scriptures explain that sometimes he is born from water, fire, wind, or another element.

Text 26

rudra ekādaśa-vyūhas
tathāṣṭa-tanur apy asau

prāyaḥ pañcānanās try-akṣo
daśa-bāhur udīryate

rudraḥ-Siva; ekadasa-eleven; vyuhaḥ-manifestations; tatha-in that way; asta-tanuḥ-in eight forms; api-also; asau-he; prayāḥ-generally; panca-with five; ananaḥ-faces; tri-with three; akṣaḥ-eyes; dasa-with ten; bahuḥ-arms; udīryate-is described.

Śiva

Śiva appears in eleven forms and eight forms. Generally he has ten arms and five heads, with three eyes on each head.

Text 27

kvacij jīva-viśeṣatvam
harasyoktam vidher iva
tat tu śeṣavad evāstaṁ
tad-amśatvena kīrtanāt

kvacit-sometimes; jiva-visesatvam-as a specific jiva soul; harasya-of Siva; uktam-said; vidheḥ-of Brahma; iva-like; tat-that; tu-but; sesa-vat-as Ananta Sesa; eva-certainly; astam-is; tat-amsatvana-as a direct expansion of the Personality of Godhead; kīrtanat-from the glorification.

The scriptures explain that, as Brahmā is, so Śiva is sometimes a jīva soul and sometimes an amśa-avatāra like Lord Śeṣa.

Text 28

haraḥ puruṣa-dhāmatvān
nirguṇaḥ prāya eva saḥ
vikāravān iha tamo-
yogāt sarvaih pratīyate

yathā daśame

śivaḥ śakti-yutaḥ śāsvat
tri-liṅgo guṇa-samvṛtaḥ "

haraḥ-Siva; purusa-dhamatvat-because of being an incarnation of the Personality of Godhead; nirgunaḥ-free from the influence of the three modes of material nature; prayaḥ-for the most part; eva-certainly; saḥ-he; vikaravan-with transformations; iha-in this world; tamaḥ-of the modes of ignorance; yogat-because of contact; sarvaiḥ-by everyone; prtiyate-is understood; yatha-just as; dasame-in the Tenth Canto of Srimad Bhagavatam (10.88.3); sivaḥ-Siva; sakti-yutaḥ-in contact with the illusory potency; sasvat-eternally; tri-lingaḥ-in contact with the three modes of material nature; guna-by the modes; samvrtāḥ-accompanied.

Because He is an incarnation of the Personality of Godhead, He is generally beyond the modes of material nature. However, because he is touched by the mode of ignorance, He is thought to be affected by it. This is described in Śrīmad-Bhāgavatam (10.88.3):

"Lord Śiva is always associated with the three modes of nature."

Text 29

yathā brahma-samhitāyām

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryāt
govindam ādi-puruṣaṁ tam ahaṁ bhājami"

yatha-just as; brahma-samhitayam-in the Brahma-samhita (5.45); kṣīram-milk; yathā-as; dadhi-yogurt; vikāra-viśeṣa-with a special transforming agent; yogāt-by mixing; sañjayate-is transformed; na-not; tu-but; tataḥ-from the milk; pṛthak-separated; asti-is; hetoḥ-which is the cause; yaḥ-Who; śambhutām-the nature of Lord Śiva; api-even though; tathā-as; samupaiti-accepts; kāryāt-from the matter of some particular business (destruction).

He is described in Brahma-samhitā (5.45):

"Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither the same as, nor different from, its cause, viz., milk, so I adore the primeval Lord Govinda of whom the state of Śambu is a transformation for the performance of the work of destruction."**

Text 30

vidher lalātāj janmasya
kadācit kamalā-pateḥ
kālāgni-rudraḥ kalpānte
bhavet saṅkarṣaṇād api

vidheḥ-of Brahma; lalatat-from the forehead; janma-birth; asya-of Siva; kadacit-sometimes; kamala-pateḥ-of Viṣṇu; kala-agni-rudraḥ-manifested from the kala-fire; kalpa-of the kalpa; ante-at the conclusion; bhavet-may be; sankarsanat-from Sankarsana; api-also.

Sometimes He is born from Brahmā's forehead and other times from Viṣṇu's forehead. At the kalpa's end He is born from Lord Saṅkarṣaṇa as the fire of time.

Text 31

sadāśivākhyā tan-mūrtiḥ
tamo-gandha-vivarjitā
sarva-kāraṇa-bhūtāsāv
aṅga-bhūta svayam-prabhoḥ
vāyavyādiṣu saiveyaṁ
śiva-loke pradarśitā

sadasiva-akhya-named Sadasiva; tat-of him; murtiḥ-from; tamaḥ-of the mode of ignorance; gandha-of the slightest touch; vivarjita-free; sarva-karana-bhuta-the original cause of all causes; asau-he; anga-bhuta- manifested; svayam-prabhoḥ-from the Supreme Personality of Godhead; vayava- in the Vayu Purana; adisu-and other Vedic literatures; sa-that form; eva-certainly; iyam-that; siva-loke-on the Sivaloka planet in the spiritual world; pradarsita-seen.

Śiva's form named Sadāśiva, who is a direct expansion of the Personality of Godhead, is the cause of all causes, is free from the slightest scent of the mode of ignorance, and resides in Śivaloka, is described in the Vāyu Purāṇa and other scriptures.

Text 32

tathā ca brahma-saṁhitāyām ādi-śiva-kathane

niyatīḥ sāvāṁ devī
tat priyā tad vaśaṁ tadā
jyotī-rūpaḥ sanātanaḥ
yā yonīḥ sāvāṁ parā śaktīḥ ity ādi

tatha-in the same way; ca-also; brahma-samhitayam-in the Brahma-samhita (5.8); adi-siva-of Sadasiva; kathane-in the description; niyatiḥ- the regulatrix (destiny); sã-she; ramã devī-known as Ramãdevī; tat- of Kṛṣṇa; priyã-beloved; tat-His; vaśam-under the control; tadã-at the time of creation; tat-of the Supreme Lord; liṅgam-8 masculine symbol; bhagavãn-the Lord; śambhuḥ-known as Śambhu (Śiva); jyotī-rūpaḥ- halo; sanãtanaḥ-divine; yã-which; yoniḥ-feminine symbol; sã-she; aparã-non-absolute; śaktiḥ-potency; iti ādi-in the passage this beginning.

He, the original form of Lord Śiva, is described in Brahma-samhitã (5.8):

"Ramã-devī, the spiritual (cit) potency, beloved consort of the Supreme Lord, is the regulatrix of all entities. The divine plenary portion of Kṛṣṇa creates the mundane world. At creation there appears a divine halo of the nature of His own subjective portion (svãmśa). This halo is divine Śambhu (Sadãśiva), the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix (niyati). The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Mãyã, the limited, non-absolute (aparã) potency, the symbol of mundane feminine productivity. The intercourse of these two brings forth the faculty of perverted cognition, the reflection of the seed of the procreative desire of the Supreme Lord."**

Text 33

śrī-viṣṇur yathã tṛtiye

tal loka-padmaṁ sa u eva viṣṇuḥ
prãviviśat sarva-guṇãvabhãsam
tasmin svayaṁ vedamayo vidhãtã
svayambhuvaṁ yaṁ sma vadanti so 'bhũt" iti

sri-visnuḥ-Lord Visnu; yatha-just as; tṛtiye-in the Third Canto of Srimad-Bhagavatam (3.8.15); tat-that; loka-universal; padmaṁ-lotus flower; saḥ-He; u-certainly; eva-factually; viṣṇuḥ-the Lord; prãviviśat-entered into; sarva-all; guṇã-avabhãsam-reservoir of all modes of nature; tasmin-in which; svayaṁ-in person; veda-mayaḥ-the personality of Vedic wisdom; vidhãtã-controller of the universe; svayaṁ-bhuvaṁ-self-born; yaṁ-whom; sma-in the past; vadanti-do say; saḥ-he; abhũt-generated; iti-thus.

Lord Viṣṇu is described in Śrīmad-Bhãgavatam (3.8.15):

"Into that universal lotus flower Lord Viṣṇu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated."*

Text 34

yo viṣṇuḥ paṭhyate so 'sau
kṣīrāmbudhi-śayo mataḥ
garbhodaśāyinas tasya
vilāsatvān munīśvaraiḥ
nārāyaṇo virāḍ antar-
yāmī cāyaṁ nigadyate

yaḥ-who; visnu-Visnu; pathyate-is described in the Vedic literatures; sah asau-that same person; ksira-ambu-on the ocean of milk; sayāḥ- resting; mataḥ-is considered; garbha-uda-sayinaḥ-of Garbhodakasayi Visnu; tasya-of Him; vilasatvat-from pastimes; muni-isvaraiḥ-by the great sages; narayanaḥ-Narayana; virat-the Universal Form; antah-yami-the all-pervading Supersoul; ca-also; ayam-He; nigadyate-is described.

The Viṣṇu described here is considered to be Kṣīrodakaśāyī Viṣṇu. Because He is a vilāsa-avatāra of Garbhodakaśāyī Viṣṇu the great sages call Him "Nārāyaṇa", "the Universal Form", and "the All-pervading Supersoul".

Text 35

viṣṇu-dharmottarādy-ukta
yaḥ pūryo 'jāṇḍa-madhyataḥ
santi viṣṇu-prakāśānām
tāḥ kathyante samāsataḥ

visnu-dharma-uttara-the Visnu-dharmottara Purana; adi-the Vedic literatures beginning with; uktaḥ-described; yaḥ-which; puryaḥ-cities; aja-anda-the material universe; madhyataḥ-within; santi-are; visnu-prakasanam-of manifestation of Visnu; taḥ-they; kathyante-are described; samasataḥ-in a general way.

The residences of Lord Viṣṇu in this material world, which are described in the Viṣṇu-dharmottara Purāṇa and other Vedic literatures, now will be described in brief. Viṣṇu-dharmottara Purāṇa explains:

Texts 36-38

yathā

rudropariṣṭhād aparah
pañcāyuta-pramāṇataḥ
agamyah sarva-lokānām
viṣṇulokaḥ prakīrtitaḥ

tasyopariṣṭād brahmāṇḍaḥ
kañcanoddipta-samyutaḥ
meros tu pūrva-dig-bhāge
madhye tu lavaṇodadheḥ
viṣṇuloko mahān proktaḥ
salilāntara-samsthitaḥ

tatra svāpīti gharmānte
deva-devo janārdanaḥ
lakṣmī-sahāyaḥ satatam
śeṣa-paryāṅkam āsthitaḥ

yatha-just as; rudra-Sivaloka; uparistat-above; aparah-beyond; panca-ayuta-50,000 yojanas; pramanataḥ-in breadth; agamyah-unapproachable; sarva-lokanam-to the other planets; visnulokaḥ-the abode of Visnu; prakirtitaḥ-is described; tasya-that; uparistat-above; brahma-andaḥ-sphere of Brahman; kancana-with gold; uddipta-illuminated; samyutaḥ-endowed; meroḥ-of Mount Meru; purva-dig-bhage-in the beginning part; madhye-in the middle; tu-also; lavana-udadheḥ-of the salt-water ocean; visnu-lokaḥ-the realm of Visnu; mahan-great; proktaḥ-is described; salila-the water; antara-within; samsthitaḥ-situated; tatra-there; svapiti-sleeps; gharna-ante-after the summer season; deva-devaḥ-the master of all the demigods; janardanaḥ-Lord Visnu; laksmi-by Laksmi-devi; sahayaḥ-accompanied; satatam-constantly; sesa-of Sesa; paryankam-on the couch; asthitaḥ-situated.

"Above Śivaloka is the place named Viṣṇuloka, which is 50,000 yojanas in measurement and cannot be approached from any other planet. Above it, to the east of Mount Meru, and in the midst of an ocean, is the splendid golden realm called Mahā-viṣṇuloka. There, resting on the couch of Ananta Śeṣa, and accompanied by Śrīmatī Lakṣmī-devī, Lord Viṣṇu, the master of all the demigods, takes a nap at the end of the summer season.

Texts 39 and 40

meroś ca pūrva-dig-bhāge
madhye kṣīrārṇavasya ca
kṣīrāmbu-madhya-gā śubhrā

devasyānyā tathā purī

lakṣmī-sahāyas tatrāste
śeṣāsana-gataḥ prabhuḥ
tatrāpi caturo māsān
suptas tiṣṭhati varśikān

meroḥ-of Mount Meru; ca-also; purva-dik-bhage-at the beginning; madhye-in the middle; ksira-of milk; arnavasya-of the ocean; ca-and; ksira-ambu-of the ocean of milk; madhya-ga-in the middle; subhra-white; devasya-of the Supreme Lord; anya-another; tatha-in the same way; puri-city; laksmi-the goddess of fortune; sahayaḥ-accompanied by; tatra-there; aste-remains; sesa-asana-gataḥ-resting on Ananta Sesa; prabhuḥ-the Lord; tatra-there; api-also; caturaḥ-for four; masan-months; suptaḥ-asleep; tisthati-remains; varsikan-during the monsoon season.

"East of Mount Meru, in the midst of a milk-ocean, is another splendid city of the Lord. There, resting on the couch of Ananta Śeṣa, and accompanied by Śrīmatī Lakṣmī-devī, the Lord sleeps during the four months of the monsoon season.

Text 41

tasminn avāci dig-bhāge
madhye kṣīrārṇavasya tu
yojanānām sahasrāṇi
maṇḍalaḥ pañca-vimśatiḥ
śvetadvīpatyā khyāto
dvīpaḥ parama-śobhanaḥ

tasmin-there; avaci dik-bhage-in the south; madhye-in the middle; ksira-arnavasya-of the ocean of milk; tu-also; yojananam-of yojanas; sahasrani-thousands; mandalaḥ-a place; panca-vimsatih; 25; svetadvipataya- as Svetadvipa; khyataḥ-celebrated; dvipaḥ-island; parama-sobhanaḥ-very splendid and beautiful.

"In the southern part of that milk-ocean is a very beautiful and splendid island 25,000 yojanas wide called Śvetadvīpa.

Text 42

narāḥ sūrya-prabhās tatra
śītāmsu-sama-darśanāḥ
tejasā durnirikṣyāś ca
devānām api yādava

naraḥ-men; surya-of the sun; prabhaḥ-with the splendor; tatra-there; fsitamsu-with the moon; sama-equal; darsanaḥ-to see; tejasa-with splendor; durniriksyāḥ-difficult to see; ca-also; devanam-by the demigods; api-even; yadava-O descendant of Maharaja Yadu.

"O Yādava, the people there are splendid as the sun and handsome as the cooling moon. They are so splendid even the demigods cannot gaze on them."

Texts 43 and 44

brahmāṇḍe ca

śveto nāma mahān asti
dvīpaḥ kṣīrābdhi-veṣṭitaḥ
lakṣa-yojana-vistāraḥ
su-ramyaḥ sarva-kañcanaḥ

kuṇḍendu-kumuda-prākhyair
lola-kallola-rāśibhiḥ
dhautāmala-śilopetaḥ
samastāt kṣīra-vāridheḥ" iti

brahmande-in the Brahanda Purana; ca-also; svetaḥ-Svetadvīpa; nama-named; mahan-great; asti-there is; dvīpaḥ-island; ksira-abdhi-by the ocean of milk; vestitaḥ-surrounded; lakṣa-100,000; yojana-yojanas; vistaraḥ-wide; su-ramyaḥ-very delightful; sarva-kancanaḥ-completely made of gold; kunda-white jasmine flowers; indu-the moon; kumuda-white lotus flowers; prakhyaiḥ-resembling; lola-kallola-resibhiḥ-with waves; dhauta-amala-sila-upetaḥ-pure; samastat-in all directions; ksira-varidheḥ-of the ocean; iti-thus.

In Brahmāṇḍa Purāṇa it is said:

"Surrounded by the ocean of milk is a beautiful golden island 100,000 yojanas wide named Śvetadvīpa, which is washed on all sides by the playful jasmine and lotus waves of the splendid milk-ocean."

Texts 45 and 46

kiṁ ca viṣṇu-purāṇādau
mokṣa-dharme ca kīrtitam
kṣīrābdher uttare tīre

śvetadvīpo bhaved iti

śuddhodād uttare śveta-
dvīpaṃ syāt pādma-sammatam

kim ca-furthermore; visnu-purana-in the Visnu Purana; adau-and other Vedic literatures; moksa-dharme-in the Moksa-dharma; ca-also; kirtitam-described; ksira-abdheḥ-of the ocean of milk; uttare-on the northern; tire-shore; svetadvīpaḥ-Svetadvīpa; bhavet-is; iti-thus; suddha-udat-from the pure ocean; uttare-in the north; svetadvīpam-Svetadvīpa; syāt-is; padma-of the Padma Purana; sammatam-the opinion.

Viṣṇu Purāṇa, Mokṣa-dharma, and other scriptures say, "Śvetadvīpa is on the northern shore of the milk-ocean." Padma Purāṇa says, "Śvetadvīpa is north of the pure milk-ocean."

Texts 47 and 48

viṣṇuḥ sattvaṃ tanōtī
śāstre sattva-tanuḥ smṛtaḥ
avatāra-gaṇaś cāsya
bhavet sattva-tanus tathā

bahiraṅgam adhiṣṭhānām
iti vā tasya tat tanuḥ
ato nirguṇatā samyak
sarva-śāstre prasidhyati

visnuḥ-Visnu; sattvam-the mode of goodness; tanoti-increases; iti-thus; sastre-in the Vedic literatures; sattva-tanuḥ-the word "sattva-tanu"; smṛtaḥ-is stated; avatāra-of incarnations; gaṇaḥ-the multitude; ca-also; asya-of Him; bhavet-is; sattva-tanuḥ-"sattva-tanu"; tathā-in the same way; bahiraṅgam-external; adhiṣṭhānam-control; iti-thus; va-or; tasya-of Him; tat-therefore; tanuḥ-the word "tanu" is used; ataḥ-from this; nirguṇata-position abode the modes of material nature; samyak-completely; sarva-in all; sastre-Vedic literatures; prasidhyati-is established.

All Vedic literatures explain that Lord Viṣṇu and His many incarnations are beyond the influence of the three modes of material nature. When the word "sattva-tanu" is used to describe Him, it should be interpreted to mean either "He who expands the activities of the mode of goodness (sattvam tanoti)" or "He who is the controller of the mode of goodness."

Text 49

tathā hi śrī-daśame

harir hi nirguṇaḥ sāksāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet" iti

tatha hi-furthermore; sri-dasame-in the Tenth Canto of Srimad-Bhagavatam; hariḥ-the Supreme Personality of Godhead, Viṣṇu; hi- certainly; nirguṇaḥ-transcendental to all material qualities; sāksāt- directly; puruṣaḥ-the supreme enjoyer; prakṛteḥ-material nature; paraḥ-beyond; saḥ-He; sarva-dṛk-the seer of everything; upadraṣṭā- the overseer of everything; taṁ-Him; bhajan-by worshiping; nirguṇaḥ- transcendental to material qualities; bhavet-one becomes; iti-thus.

This is confirmed in Śrīmad-Bhāgavatam (10.88.5):

"Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position."*

Texts 50 and 51

tena sattva-tanor asmāt
śreyāṁsi syur itīritam

ity ato vihitā śāstre
tat-bhakter eva nityatā

tena-by this; sattva-tanoḥ-of the spiritual form; asmat-this; sreyamsi-best; syuḥ-are; iti; thus; iritam-it is said; iti-thus; ataḥ-from this; vihita-placed; sastre-in the Vedic literatures; tat-bhakteḥ-of His devotional service; eva-certainly; nityata-eternality.

In this way it is understood that the word "sattva-tanu" means "He who is the best." Thus the scriptures establish the eternality of devotional service to the Lord.

Text 52

tathā hi pādme

smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ"

tatha hi-furthermore; padme-in the Padma Purana; smartavyaḥ-to be remembered; satatam-always; viṣṇuḥ-Lord Viṣṇu; vismartavyaḥ-to be forgotten; na-not; jātucit-at any time; sarve-all; vidhi-niṣedhāḥ- rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; syuḥ-should be; etayoḥ-of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); eva-certainly; kiṅkarāḥ-the servants.

Furthermore, in Padma Purāṇa:

"Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles."*

Text 53

ata eva tatraiva

vyāmohāya carācarasya jagatas te te purāṇāgamās
tam tam eva hi devatām paramikām jalpantu kalpāvadhi
siddhānte punar eka eva bhagavān viṣṇuḥ samāstāgama-
vyāpāreṣu vivecana-vyatikaram nīteṣu niścīyate"

atah eva-therefore; tatra-there; eva-certainly; vyamohaya-for bewilderment; cara-acarasya-full of moving and non-moving creatures; jagataḥ-of the universe; te te-whatever; purana-Puranas; agamaḥ-and other Vedic literatures; tam tam-whatever; eva-certainly; hi-indeed; devatam-deity; paramikam-supreme; jalpantu-may describe; kala-of the kalpa; avadhi-until the end; siddhante-in the final conclusion; punaḥ- again; ekaḥ-alone; eva-certainly; bhagavan-the Personality of Godhead; visnuḥ-Visnu; samasta-all; agama-of Vedic literatures; vyaparesu-in the efforts; vivecana-vyatikaram-the discrimination; nitesu-in conclusive statements; nisciyate-is conclusively established.

There it is also said:

"In order to bewilder the moving and non-moving inhabitants of the material universe, the Purāṇas and other Vedic scriptures may sometimes say that this or that demigod is the Supreme Lord. The actual final conclusion of all Vedic literatures, however, is that only Lord Viṣṇu, and no one else, is the Supreme Personality of Godhead."

Text 54

śrī-prathama-skandhe

mumuṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ" iti

sri-prathama-skandhe-in the First Canto of Srimad-Bhagavatam; mumuṣavaḥ-persons desiring liberation; ghora-horrible, ghastly; rūpān-forms like that; hitvā-rejecting; bhūta-patīn-demigods; atha- for this reason; nārāyaṇa-the Personality of Godhead; kalāḥ-plenary portions; śāntāḥ-all-blissful; bhajanti-do worship; hi-certainly; anasūyavaḥ-nonenvious; iti-thus.

In Śrīmad-Bhāgavatam (1.2.26):

"Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions. "*"

Texts 55 and 56

atra svāmśa harer eva
kalā-śabdena kīrtitaḥ
ato vidhi-harādīnām
nikhilānām su-parvanām

śrī-viṣṇoḥ svāmśa-vargebhyo
nyūnatābhiprakāśitā

atra-here; svamsaḥ-svamsa-vataras; hareḥ-of Lord Hari; eva-certainly; kala-sabdena-by the word "kala"; kīrtitaḥ-described; ataḥ-therefore; vidhi-of Brahma; hara-Siva; adinam-and the other demigods; nikhilanam-all; su-parvanam-of the demigods; sri-visnoḥ-of Lord Visnu; svamsa-vargebhyaḥ-than the incarnations; nyunata-inferior position; abhiprakasita-manifest.

The svāmśa-avatāras here are called kalās. Brahmā, Śiva, and all other demigods are inferior to the svāmśa-avatāras of Lord Viṣṇu.

Text 57

yathā tatraiva

athāpi yat-pāda-nakhāvasṛṣṭam
jagad viriñcopahṛtārhaṇāmbhaḥ
seṣam punāty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ" iti

yatha-just as; tatra-there; eva-certainly; atha-therefore; api- certainly; yat-whose; pāda-nakha-nails of the feet; avasṛṣṭam- emanating; jagat-the whole universe; viriñca-Brahmājī; upahṛta- collected; arhaṇa-worship; ambhaḥ-water; sa-along with; īsam-Lord Śiva; punāti-purifies; anyatamaḥ-who else; mukundāt-besides the Personality of Godhead Śrī Kṛṣṇa; kaḥ-who; nāma-name; loke-within the world; bhagavat-Supreme Lord; pada-position; arthaḥ-worth; iti- thus.

There it is also said (Śrīmad-Bhāgavatam 1.18.21):

Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water (the Ganges) is purifying the whole universe, including Lord Śiva."*

Texts 58 and 59

mahā-vārāhe ca

matsya-kūrma-varāhādyāḥ
samā viṣṇor abhedataḥ
brahmādyām asamāḥ proktāḥ
prakṛtis tu samāgamā" iti

atra prakṛti-śabdena
cic-chaktir abhidhīyate
abhinna-bhinna-rūpatvād
asyaivokta samāsmā

maha-varahe-in the Maha-varaha Purana; ca-also; matsya-Matsya; kurma-Kurma; varaha-Varaha; adyaḥ-beginning with; samaḥ-equal; visṇoḥ-with Lord Visnu; abhedataḥ-because of non-difference; brahma-adyam-with Brahma and the other demigods; asamāḥ-not equal; proktaḥ-described; prakṛtiḥ-nature; tu-but; sama-equal; asama-and not equal; iti-thus; atra-here; prakṛti-sabdena-by the word "prakṛti";cit-transcendental; saktiḥ-potency; abhidhiyate-is named; abhinna-as not different; bhinna-rupatvat-and as different; asya-of Him; eva-certainly; ukta-described; sama-as equal; asama-and not equal.

In Mahā-varāha Purāṇa also:

"Matsya, Kūrma, Varāha, and other incarnations are equal to Lord Viṣṇu, for they are not different from Lord Viṣṇu Himself. Brahmā and the other material demigods are described as not equal to Lord Viṣṇu, although as His potency they are also equal to Him."

The word "prakṛti" (potency) here means "spiritual potency". Because they are simultaneously different and not different from the Lord, here it is said that they are both equal to Him and not equal to Him.

Chapter Three

Līlāvatāra-nirūpaṇa
The Līlā-avatāras

Text 1

atha līlāvatārās ca
vilikhyante yathā-mati
śrīmad-bhāgavatasyānu-
sāreṇa prāyaśas tv amī

atha-now; lila-avatāraḥ-pastime incarnations; ca-also; vilikhyante-are described in writing; yatha-mati-as far as they are understood; srīmad-bhāgavatasya-of Srimad-Bhagavatam; anusarena-in accordance with the description; prayasaḥ-primarily; tu-also; amī-they.

Now, primarily following Śrīmad-Bhāgavatam, I will write whatever I know of the līlā-avatāras (pastime incarnations).

Text 2

tatra śrī-catuṣsanaḥ śrī-prathame

"sa eva prathamam devaḥ
kaumāraṁ sargam āśritaḥ
cacāra duścaram brahmā
brahmacaryam akhaṇḍitam" iti

tatra-in that connection; sri-catuhsanaḥ-the Four Kumaras; sri-prathame-in the First Canto of Srimad-Bhagavatam; saḥ-that; eva- certainly; prathamam-first; devaḥ-Supreme Lord; kaumāram-named the Kumāras (unmarried); sargam-creation; āsritaḥ-under; cacāra-performed; duścaram-very difficult to do; brahmā-in the order of Brahman; brahmacaryam-under discipline to realize the Absolute (Brahman); akhaṇḍitam-unbroken; iti-thus.

The four Kumāras are described in Śrīmad-Bhāgavatam (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."*

Texts 3 and 4

caturbhir avatāro 'yam
eka eva satām mataḥ
sana-śabdāt catuḥsv eva
catuḥsana iti smṛtaḥ

śuddha-jñānasya bhakteś ca
pracārārtham avātarāt
pañcaśābdhika-bālābho
gauraḥ kamalayonitaḥ

catubhiḥ-with four; avatāraj-incarnation; ayam-this; ekaḥ-one; eva-certainly; satam-by the devotees; mataḥ-considered; sana-sabdāt-from the word "sana"; catuḥsu-among the four; eva-certainly; catuḥ-sanaḥ-the word "catuḥsana"; iti-thus; smṛtaḥ-is described; suddha-pure; jñānasya-of knowledge; bhakteḥ-of devotional service; ca-also; pracāra-preaching; artham-for the purpose; avātarāt-descended to this world; pañcasa-five; abdhika-years old; bala-boys; abhaḥ-with the appearance; gauraḥ-with fair complexions; kamalayonitaḥ-born from Brahma.

The devotees consider the four Kumāras a single incarnation. In order to preach devotional service and pure transcendental knowledge, they appear as the perpetually five year old, fair-complexioned sons of the demigod Brahmā.

Text 5

śrī-nāradaḥ tatraiva

"ṛtīyam ṛṣi-sargam vai

devarśitvam upetya saḥ
tantram sātvatam ācaṣṭa
naiśkarmyaṁ karmaṇām yataḥ" iti

sri-naradaḥ-Narada Muni; tatra-there; eva-certainly; tṛtīyam-the third one; ṛṣi-sargam-the millennium of the ṛṣis; vai-certainly; devarśitam-incarnation of the ṛṣi amongst the demigods; upetya-having accepted; saḥ-he; tantram-exposition of the Vedas; sātvatam-which is especially meant for devotional service; ācaṣṭa-collected; naiśkarmyam- nonfruitive; karmaṇām-of work; yataḥ-from which; iti-thus.

Nārada Muni is described in Śrīmad-Bhāgavatam 1.3.8:

"In the millennium of the ṛṣis, the Personality of Godhead accepted the third 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."*

Texts 6 and 7

pravārtanāya loke 'smin
sva-bhakteḥ eva sarvataḥ
harir devarṣi-rūpeṇa
candra-śubhro vidher abhūt

āvirbhūyādime brāhme
kalpa eva catuḥsanaḥ
nāradaś cānuvartete
kalpeṣu sakaleṣv api

pravartanaya-in order to preach; loke asmin-in this material world; sva-bhakteḥ-His own devotional service; eva-certainly; sarvataḥ-in all respects; hariḥ-Lord Hari; devarṣi-of Narada Muni; rupena-in the form; candra-as the moon; subhraḥ-splendid; vidheḥ-from Brahma; abhut-appeared; avirbhuya-having appeared; adime-in the first; brahma kalpe-in the Brahma-kalpa; eva-certainly; catuḥsanaḥ-the Four Kumaras; naradaḥ-Narada Muni; ca-also; anuvartete-they continue; kalpeṣu sakalesu-in all the succeeding kalpas; api-also.

To preach everything about His own devotional service, Lord Hari, who is splendid as the moon, appeared from the demigod Brahmā as Devarṣi Nārada. In the first kalpa, the Brahma-kalpa, the four Kumāras appear, and then Nārada follows them. This happens in every kalpa.

Text 8

śrī-varāhaḥ tatraiva

"dvitīyaṁ tu bhavāyāsyā
rasātala-gatāṁ mahīm
uddhariṣyann upādatta
yajñeśaḥ saukaram vapuḥ"

sri-varahaḥ-Lord Varaha; tatra-there; eva-certainly; dvitīyam-the second; tu-but; bhavāya-for the welfare; asya-of this earth; rasātala- of the lowest region; gatām-having gone; mahīm-the earth; uddhariṣyan- lifting; upādatta-established; yajñeśaḥ-the proprietor or the supreme enjoyer; saukaram-hoggish; vapuḥ-incarnation.

Lord Varāha is described in Śrīmad-Bhāgavatam 1.3.7:

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

Text 9

śrī-dvitīye ca

"yatrodyataḥ kṣiti-taloddharaṇāya bibhrat
krauḍīm tanuṁ sakala-yajña-mayīm anantaḥ
antar-mahārṇava upāgatam ādi-daityaṁ
taṁ daṁṣṭrayādrim iva vajra-dharo dadāra" iti

sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; ca-also; udyataḥ-attempted; kṣiti-tala-the planet earth; uddharaṇāya-for the matter of lifting; bibhrat-assumed; krauḍīm-pastimes; tanuṁ-form; sakala-total; yajña-mayīm-all-inclusive sacrifices; anantaḥ-the Unlimited; antar-within the universe; mahā-arṇave-the great Garbha Ocean; upāgatam-having arrived at; ādi-the first; daityam-demon; taṁ-him; daṁṣṭrayā-by the tusk; adrim-the flying mountains; iva-like; vajra-dharaḥ-the controller of the thunderbolts; dadāra-pierced; iti-thus.

In Śrīmad-Bhāgavatam 2.7.1 also:

"Lord Brahmā said: When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon (Hiraṇyākṣa) appeared, and the Lord pierced him with His tusk."*

Text 10

dvīr āvirāsīt kalpe 'sminn
ādye svāyambhuvāntare
ghrāṇād vidher dharoddhṛtyai
cākṣṣīye tu nīrataḥ

dvīḥ-two times; avirasit-appeared; kalpe-kalpa; asmin-in this; adye-the first; svayambhuva-of Svayambhuva Manu; antare-during the reign; grhanat-from the nostril; vidheḥ-of Brahma; dhara-the earth; uddhṛtyai- for the purpose of lifting; caksusiye-during the reign of Caksusa Manu; tu- but; nirataḥ-from the water.

In this, the first kalpa, He appeared twice. To rescue the earth he appeared during the Svāyambhuva-manvantara from Brahmā's nostril, and during the Cākṣuṣa-manvantara He appeared from the water.

Texts 11 and 12

hiranyākṣam dharoddhare
nihantum damṣtri-puṅgavaḥ
catuṣpāt śrī-varāho 'sau
nṛ-varāhaḥ kvacin mataḥ

kadācij jalada-śyāmaḥ
kadācic candra-pāṇḍuraḥ
yajña-mūrṭiḥ sthaviṣṭho 'yam
varṇa-dvaya-yutaḥ smṛtaḥ

hiranyaksam-Hiranyaksa; dhara-of the earth uddare-during the lifting; nihantum-to lift; damstri-pungavaḥ-with great tusks; catuspat-four-legged beast; sri-varahaḥ-Varaha; asau-this; nr-varahaḥ-domestic boar; kvacit-sometimes; mataḥ-considered; kadacit-sometimes; jalada-as a raincloud; syamaḥ-dark; kadacit-sometimes; candra-as the moon; panduraḥ-white; yajna-murṭiḥ-the recipient of sacrificial offerings; sthavistaḥ-manifesting a gigantic form; ayam-He; varṇa-colors; dvaya-with two; yutaḥ-endowed; smṛtaḥ-described in Vedic literatures.

Lord Varāha, the best of tusked beasts, appears to kill Hiranyākṣa and rescue the earth. Sometimes Varāha is a wild animal of the forest and sometimes He is a domestic animal. Sometimes He is dark as a rain-cloud, and sometimes He is white as the moon. In this way Smṛti-śāstra describes two gigantic forms of Lord Varāha, the form of Vedic sacrifices.

Text 13

dakṣāt prācetasāt sṛṣṭiḥ
śrūyate cākṣuṣe 'ntare
atas tatraiva janmāsya
hiraṇyākṣasya yujyate

daksat-from Prajapati Daksa; pracetasat-the son of the Pracetas; srstiḥ-the creation of various living entities; sruyate-is heard (in the Sixth Canto of Srimad-Bhagavatam); caksuse-the reign of Caksusa Manu; antare-within; ataḥ-from that; tatra-there; eva-certainly; janma-birth; asya-of him; hiranyaksasya-of Hiranyaksa; yujyate-occured.

The scriptures explain that the Pracetā's' son, Dakṣa, begat childred during the reign of Cākṣuṣa Manu. It was then that Hiraṇyākṣa was born.

Text 14

tathā hi śrī-caturthe

"cākṣuṣe tv antare prāpte
prāk-sarge kāla-vidrute
yaḥ saurja prajā iṣṭāḥ
sa dakṣo daiva-coditaḥ" iti

tatha hi-furthermore; sri-aturthe-in the Fourth Canto of Srimad-Bhagavatam; cākṣuṣe-named Cākṣuṣa; tu-but; antare-the manvantara; prāpte-when it happened; prāk-previous; sarge-creation; kāla-vidrute- destroyed in due course of time; yaḥ-one who; saurja-created; prajāḥ- living entities; iṣṭāḥ-desirable; saḥ-he; dakṣaḥ-Dakṣa-daiva-by the Supreme Personality of Godhead; coditaḥ-inspired; iti-thus.

In Śrīmad-Bhāgavatam 4.30.49:

"His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa-manvantara."*

Text 15

uttānapāda-vamśyānām
tanayasya pracetasām
dakṣasyaiva ditiḥ putrī
hiraṇyākṣo diteḥ sutaḥ

uttanapada-of Maharaja Uttanapada; vamsyanam-of the descendents; tanayasya-of the son; pracetasam-of the Pracetas; daksasya-of Maharaja Daksa; eva-certainly; ditiḥ-Diti; putri-the daughter; hiranyakṣaḥ- Hiranyakṣa-diteḥ-of Diti; sutaḥ-the son.

In King Uttānapāda's dynasty, Diti was the daughter of the Pracetās' son, Dakṣa. Diti's son was Hiranyākṣa.

Text 16

kalpārambhe tadā nāsti
sutotpattir manor api
kvāsau pracetaso dakṣaḥ
kvā ditiḥ kvā diteḥ sutaḥ

kalpa-of the kalpa; arambhe-at the beginning; tada-then; na-no; asti-is; suta-of sons; utpattiḥ-birth; manor-of Manu; api-even; kva-where?; asau-he; pracetasah-son of the Pracetas; dakṣaḥ-Dakṣa; kva-where?; ditiḥ-is Diti; kva-where?; diteḥ-of Diti; sutaḥ-the son.

In the beginning of the kalpa no one had been born yet, even from Manu. Where, then, was the Pracetās' son, Dakṣa? Where was Diti? Where was Diti's son?

Text 17

ataḥ kāla-dvayodbhūtam
śrī-varāhasya ceṣṭitam
ekatraivāha maitreyaḥ
kṣattuḥ praśnānurodhataḥ

ataḥ-therefore; kala-dvaya-udbhutam-occurring at two different times; sri-varahasya-of Lord Varaha; cestitam-pastimes; ekatra-in one place; eva-certainly; aha-described; maitreyaḥ-Maitreya; ksattuḥ-of Vidura; prasna-to the question; anurodhataḥ-in compliance.

In answer to Vidura's question, Maitreya Muni described Lord Varāha's pastimes at two different times as if they had happened at the same time.

Text 18

madhye manvantarasyaiva
munēḥ śāpān manum prati
pralayo 'sau babhūveti
purāṇe kvācid iryate

madhye-in the middle; manvantarasya-of the reign of Svayambhuva Manu; eva-certainly; muneḥ-of Agastya Muni; sapat-from the curse; manum prati-to Manu; pralayaḥ-partial devastation; asau-thus; babhuva-was manifes; iti-thus; purane-in the Matsya Purana; kvacit-in a certain passage; iryate-is described.

Because of a sage's curse to Manu a cosmic devastation occurred in the middle of Manu's reign. This is described in a Purāṇa.

Note: The scripture here is Matsya Purāṇa.

Text 19

ayam akāsmiko jātaś
cākṣuṣasyāntare manoḥ
pralayaḥ padmanābhasya
līlayeti ca kutracit

ayam-this; akasmikaḥ-apparently without a reason; jataḥ-was manifested; caksusasya-of Caksusa; antare-during the reign; manoḥ-of the Manu; pralayaḥ-partial devastation; padmanabhasya-of Lord Visnu; lilaya- by the pastime; iti-thus; ca-also; kutracit-in a certain place.

In another scripture it is said that, caused by the lotus-naveled Lord's pastimes, this cosmic devastation unexpectedly occurred in Cākṣuṣa Manu's reign.

Note: The scripture here is Viṣṇu-dharmottara Purāṇa.

Text 20

sarva-manvantarasyānte
pralayo niścitaṁ bhavet
viṣṇu-dharmottare tv etan
mārkaṇḍeyena bhāṣitam

sarva-of all; manvantarasya-of the reign of the Manus; ante-at the certainly; pralayaḥ-partial devastation; niscitam-concluded; bhavet-is; visnu-dharma-uttare-in the Visnu-dharmottara Purana; tu-also; etat-this; markandeyena-by Markandeya Muni; bhasitam-spoken.

A cosmic devastation occurs at the end of each Manu's reign. This is described by Mārkaṇḍeya Muni in the following verses of Viṣṇu-dharmottara Purāṇa:

Text 21

ñmanvantare parikṣiṇe
devā manvantareśvarāḥ
mahar-lokam athāsādyā
tiṣṭhanti gata-kalmaṣāḥ

manvantare-when the reign of each Manu; pariksine-is concluded; devaḥ-the demigods; manvantara-during the reign of Manu; isvaraḥ-controlling deities; mahah-lokam-the planet Maharloka; atha-then; asadya-arriving at; tisthanti-remain; gata-free; kalmasaḥ-from all faults.

"When Manu's reign is ended the faultless demigods that controlled the world during the manvantara travel to the planet Maharloka and remain there.

Text 22

"manuś ca saha śakreṇa
devāś ca yadu-nandana
brahmalokam prapadyante
punar-āvṛtti-durlabham

manuḥ-Manu; ca-also; saha-with; sakrena-Indra; devaḥ-the demigods; ca-also; yadu-nandana-O descendant of Maharaja Yadu; brahmalokam-Brahmaloka; prapadyante-attain; punaḥ-again; avartti-attainmentf; durlabham-is difficult.

"O Yādava, at that time Manu, Indra, and the demigods take shelter of Brahmaloka, which is very difficult to attain.

Text 23

"bhūtaḥ satalam vajra
toya-rūpī maheśvaraḥ
ūrmi-mālī mahā-vegāḥ
sarvam āvṛtva tisthati

bhotalam-Bhotala planetary system; satalam-Satala planetary system; vajra-O vajra-toya-of water; rupi-in the form; maha-isvaraḥ-the Supreme Personality of Godhead; urmi-mali-the ocean full of waves; maha-vegaḥ- powerful; sarvam-everything; avrtya-covering; tisthati-remains.

"O Vajra, then the Supreme Lord becomes a powerful, wave-garlanded ocean and completely covers the Bhūtala and Satala planets.

Text 24

"bhūrlōkam āsritam sarvam
tadā naśyati yādava
na vinaśyanti rājendra
viśrutāḥ kula-parvatāḥ

bhurlōkam-on Bhurloka; asritam-situated; sarvam-everything; tada-then; nasyati-is destroyed; yadava-O descendant of Maharaja Yadu; na-not; vinasyanti-are destroyed; raja-indra-O great king; visrutāḥ-celebrated; kula-parvatāḥ-great mountains.

"O Yādava, then everything in Bhūrlōka is destroyed. O king of kings, only the famous great mountains are not destroyed.

Text 25

"nauḥ bhūtvā tu tadā devī
mahī yadu-kulodvaha
dhārayaty atha bijāni
sarvaṅy evāviśeṣataḥ

nauḥ-a boat-bhutva-becoming; tu-also; tada-then; devi-the demigoddess; mahi-earth; yadukula-udvaha-O best of the Yadu dynasty; dharayati-protects; atha-then; bijani-seeds; sarvani-all; eva- certainly; avisesataḥ-without discrimination.

"O best of the Yadu dynasty, then the earth-goddess becomes a boat and protects all seeds without discrimination.

Texts 26 and 27

"bhaviṣyaś ca manus tatra

bhaviṣya ṛṣayas tathā
tiṣṭhanti rāja-śārdūla
sapta te prathitā bhuvi

"matsya-rūpa-dharo viṣṇuḥ
śṛṅgī bhūtvā jagat-patiḥ
ākarsati tu taṁ nāvam
sthānāt sthānam tu līlayā

bhaviṣyaḥ-will be; manuḥ-Manu; tatra-there; bhaviṣyaḥ-will be; ṛṣayaḥ-great sages; tatha-in the same way; tiṣṭhanti-remaining; rāja-sardula-O tiger among kings; sapta-seven; te-they; prathitaḥ-famous; bhuvi-on earth; matsya-of a fish; rūpa-the form; dharaḥ-manifesting; viṣṇuḥ-Lord Viṣṇu; śṛṅgi-with a single horn; bhutva-having become; jagat-of the universe; patiḥ-the lord; akarsati-pulls; tu-also; tam-that; navam-boat; sthanat-from place; sthanam-to place; tu-also; līlaya-in the performance of His pastimes.

"O tiger among kings, the future Manu and future seven sages famous in the world will take shelter in a boat. Lord Viṣṇu, the master of the universe, will assume the form of a horned fish will playfully pull that boat from place to place.

Text 28

"himādri-śikhare nāvam
baddhvā devo jagat-patiḥ
matsyas tv adṛśyo bhavati
te ca tiṣṭhanti tatragāḥ

hima-adri-of the Himalaya Mountains; sikhare-on the summit; navam-the boat; baddhva-placing; devaḥ-the Supreme Personality of Godhead; jagat-of the universe; patiḥ-the lord; matsyaḥ-the fish incarnation; tu-also; adṛśyaḥ-invisible; bhavati-becomes; te-Manu and the sages; ca-also; tiṣṭhanti-remain; tatragāḥ-at that place.

"After tying the boat to the peaks of the Himalayas, that fish, the Lord of the universes, will become invisible. Manu and the sages stayed where they were.¶

Text 29

"kṛta-tulyam tataḥ kālam
yāvat prakṣalaṇam smṛtam
āpaḥ samam atho yānti
yathā-pūrvam narādhipa
ṛṣayaś ca manuś caiva
sarvam kurvanti te tadā" iti

krta-to Satya-yuga; tulyam-equal; tataḥ-then; kalam-time; yavat-to which extent;
praksalanam-purifying; smrtam-considered; apaḥ-waters; samam-equality; athaḥ-then; yanti-
attain; yatha-purvam-as before; nara-adhipa-O king; rsayaḥ-the sages; ca-and; manuḥ-Manu;
ca-also; eva- certainly; sarvam-everything; kurvanti-will perform; te-they; tada-then; iti-thus.

"O king, then the time will become like Satya-yuga. the waters will recede to their normal level, and Manu and the sages will recreate everything."

Text 30

manor ante layo nāsti
mānave 'darśi māyayā
viṣṇuneti bruvāṇais tu
svāmibhir naiṣa manyate

manoḥ-of Manu; ante-at the end; layaḥ-devastation; na-not; asti-is; manave-to Manu;
adarsi-saw; mayaya-by the illusory potency maya; visnuna-by Visnu; iti-thus; bruvanaiḥ-
speaking; tu-also; svamibhiḥ-by Sridhara Svami; na-not; esaḥ-this; manyate-is thought.

Saying "A cosmic devastation does not occur at the end of Manu's reign. That devastation is an illusion Lord Viṣṇu shows to Manu", Śrīdhara Svāmī does not think there is such a devastation.

Text 31

śrī-matsyaḥ śrī-prathame

"rūpaṁ sa jagṛhe mātṣyam
cākṣuṣodadhi-samplave
nāvy āropya mahī-mayyām
apād vaivasvataṁ manum"

sri-matsyaḥ-the Matsya incarnation; sri-prathame-in the First Canto of Srimad-Bhagavatam;
rūpam-form; saḥ-He; jagṛhe-accepted; mātṣyam-of a fish; cākṣuṣa-Cākṣuṣa; udadhi-water;
samplave-inundation-nāvi-on the boat; āropya-keeping on; nahī-the earth; mayyām-drowned
in; apāt- protected; vaivasvataṁ-Vaivasvata; manum-Manu, the father of man.

The fish-incarnation, Lord Matsya, is described in Śrīmad-Bhāgavatam 1.3.15:

"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."*

Text 32

śrī-dvitiye ca

"matsyo yugānta-samaye manunopalabdhaḥ
kṣoṇīmayo nikhila-jīva-nikāya-ketaḥ
visramsītān uru-bhaye salile mukhān me
ādāya tatra vijahāra ha veda-mārgān"

sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; ca-also; matsyaḥ-incarnation of the fish; yuga-anta-at the end of the millennium; samaye-at the time of; manunā-the would-be Vaivasvata Manu; upalabdhaḥ- seen; kṣoṇīmayaḥ-up to the earthly planets; nikhila-all; jīva-living entities; nikāya-ketaḥ-shelter for; visramsītān-emanating from; uru- great; bhaye-out of fear; salile-in the water; mukhāt-from the mouth; me-mine; ādāya-having taken to; tatra-there; vijahāra-enjoyed; ha- certainly; veda-mārgān-all the Vedas.

Also in Śrīmad-Bhāgavatam 2.7.12:

"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."*

Text 33

pādme ca

"evam ukto hr̥ṣīkeśo
brahmaṇā parameśvaraḥ
matsya-rūpaṁ samāsthāya
praviveśa mahodadhim" iti

padme-in the Padma Purana; ca-also; evam-in this way; uktaḥ-spoken to; hrsikesaḥ-the master of the senses; brahmana-by Brahma; parama-isvaraḥ-the Supreme Controller; matsya-of a fish; rupam-the form; samasthaya-assuming; pravivesa-entered; maha-udadhim-the great ocean; iti-thus.

Also in Padma Purāṇa:

"When Brahmā said this, the Supreme Personality of Godhead, the master of the senses, assumed the form of a fish and entered the waters of the ocean."

Text 34

matsyo 'pi prādurabhavad
dvīḥ kalpe 'smin varāha-vat
ādau svāyambhuvīyasya
daityam ghnann aharac chrutīḥ
ante tu cākṣuṣīyasya
krpām satyavrate 'karot

matsyaḥ-Matsya; api-also; pradurabhavat-appeared; dvih kalpe-asmin-in two kalpas; varaha-vat-as Varaha did; adau-at first; svayabhuvuyasya- ofthe reign of Svayambhuva Manu; daityam-a demon; ghnann-killing; aharat- rescued; srutiḥ-the Vedas; ante-at the end; tu-also; caksusiyasya-of the reign of Caksusa Manu; krpam-mercy; satyavrate-to Maharaja Satyavrata; akarot-gave.

Lord Matsya appeared in two kalpas, as Lord Varāha had done. In the first appearance, during Svāyambhuva Manu's reign, He killed a demon and rescued the Vedas. In the second appearance, during Cākṣuṣa Manu's reign, He was merciful to Satyavrata.

Text 35

antyena sārdha-pādyena
proktam ādyasya ceṣṭitam
pūrva-sārdhena cāntyasya
matsyo jñeyo varāha-vat

antyena-by the conclusion; sardha-padyena-by the half-verse; proktam-described; adyasya-of the first appearance; cestitam-pastimes; purva-sardhena-by the first half-verse; ca-also; antyasya-of the second appearance; matsyaḥ-Matsya; jneyaḥ-should be understood; varaha-vat; like Lord Varaha.

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.

Text 36

upalakṣaṇam evaitad
anya-manvantarasya ca

viṣṇu-dharmottarāj jñeyāḥ
prādurbhāvāś caturdaśa

upalaksanam-hint; eva-certainly; etat-this; anya-manvantarasya-of appearance during the reign of other Manus; ca-also; visnu-dharma-uttarat-from the Visnu-dharmottara Purana; jneyaḥ-may be understood; pradurbhavaḥ- appearances; caturdasa-fourteen.

In this way there is a hint of Lord Matsya's appearance during the reigns of the other Manus. In this way from Viṣṇu-dharmottara Purāṇa it is understood that Lord Matsya appears fourteen times.

Text 37

śrī-yajñāḥ śrī-prathame

"tataḥ saptama ākūtyām
rucer yajño 'bhyajāyata
sa yāmādyaiḥ sura-gaṇair
apāt svāyambhuvāntaram" iti

sri-yajnaḥ-Lord Yajna; sri-prathame-in the First Canto of Srimad-Bhagavatam; tataḥ-after that; saptame-the seventh in the line; ākūtyām-in the womb of Akūti; ruceḥ-by Prajāpati Ruci; yajñāḥ- the Lord's incarnation as Yajña; abhyajāyata-advanced; saḥ-He; yāma-ādyaḥ-with Yāma and others; sura-gaṇaiḥ-with demigods; apāt-ruled; svāyambhuva-antaram-the change of the period of Svāyambhuva Manu; iti- thus.

Lord Yajña is described in Śrīmad-Bhāgavatam 1.3.12:

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

Text 38

trayāṇām eva lokānām
mahārti-haraṇād asau
mātāmahena manunā
harir ity api śabditaḥ

trayanam-of the three; eva-certainly; lokanam-planetary systems; maha-great; arti-sufferings; haranat-by removing; asau-He; matamahena-by His maternal grandfather; manuna-Manu; hariḥ-Lord Hari; iti-thus; api-even; sabditaḥ-named.

Because Lord Yajña delivered (hari) the three planetary systems from great sufferings, He was given the name {sy 168}hari" by His maternal grandfather, Manu.

Text 39

śrī-nara-nārāyaṇau tatraiva

"turye dharma-kalā-sarge
nara-nārāyaṇāv ṛṣī
bhūtvātmopaśamopetam
akarot duścaram tapaḥ" iti

sri-nara-narayanau-Nara Narayana Rsis; tatra-there; eva-certainly; turye-in the fourth of the line; dharma-kalā-wife of Dharmarāja; sarge- being born of; nara-nārāyaṇau-named Nara and Nārāyaṇa; ṛṣī-sages; bhūtvā-becoming; ātma-upaśama-controlling the senses; upetam-for achievement of; akarot-undertook; duścaram-very strenuous; tapaḥ- penance; iti-thus.

Nara-Nārāyaṇa Rṣis are described in Śrīmad-Bhāgavatam 1.3.9:

"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."*

Text 40

śāstre 'nyau hari-kṛṣṇākhyāv
anayoḥ sodarau smṛtau
ebhir eko 'vatāraḥ syāc
caturbhiḥ sanakādi-vat

sastre-in the Vedic scriptures; anyau-two others; hari-Hari; kṛṣṇa-and Kṛṣṇa; akhyau-names; anayoḥ-of whom; sodarau-brothers; smṛtau-remembered; ebhiḥ-by them; ekaḥ-one; avatāraḥ-incarnation; syat-may be; caturbhiḥ-by the Four; sanaka-adi-the Kumaras headed by Sanaka Kumara; vat-like.

In another scripture these two brothers, are called Hari and Kṛṣṇa. They are considered a single incarnation, as are the four Kumāras.

Text 41

śrī-kapilaḥ tatraiva

"pañcamaḥ kapilo nāma
siddheśaḥ kāla-viplutam
provācāsuraye sāṅkhyam
tattva-grāma-vinirṇayam" iti

sri-kapilaḥ-Lord Kapila; tatra-there; eva-certainly; pañcamaḥ-the fifth one; kapilaḥ-Kapila; nāma-of the name; siddheśaḥ-the foremost amongst the perfect; kāla-time; viplutam-lost; provāca-said; āsuaye- unto the brāhmaṇa named Asuri; sāṅkhyam-metaphysics; tattva-grāma-the sum total of the creative elements; vinirṇayam-exposition; iti-thus.

Lord Kapila is described in Śrīmad-Bhāgavatam 1.3.10:

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

Text 42

devahūtyām kardamataḥ
prādurbhāvam asau gataḥ
proktaḥ kapila-varṇatvāt
kapilākhyo viriñcinā

devahutyam-in the womb of Devahuti; kardamataḥ-from Kardama Muni; pradurbhavam-incarnation; asau-He; gataḥ-accepted; proktaḥ-described; kapila-varnatvat-because of His ruddy complexion; kapila-akhyaḥ-named Kapila; virincina-by Brahma.

Kapila Muni appeared as the son of Kardama and Devahūti. Because of His ruddy complexion, Brahmā gave Him the name Kapila.

Texts 43 and 44

pādme

"kapolo vāsudevāmśas
tattvam sāṅkhyam jagāda ha
brahmādibhyaś ca devebhyo
bhṛgv-ādibhyas tathaiva ca
tathaivāsuraye sarva-

vedārthir upabṛmhitam

"sarva-veda-viruddham ca
kapilo 'nyo jagāda ha
sāṅkhyam āsuraye 'nyasmai
ku-tarka-paribṛmhitam"

kapilaḥ-Kapila; vasudeva-of Lord Vasudeva; amsaḥ-plenary portion; tattvam sankhyam-the Sankhya philosophy; jagada ha-spoke; brahma-adibhyaḥ-headed by Brahma; ca-also; devebhyaḥ-to the demigods; bhrgu-adibhyaḥ-to the sages, headed by Bhṛgu Muni; tatha-in the same way; ca-also; tatha-in the same way; eva-certainly; asuraye-to Asuri Brahmana; sarva-veda-arthaih upabṛmhitam-with the proper understanding of the Vedas; sarva-all; veda-the Vedas; viruddham-contradicting; ca-also; kapilaḥ-Kapila; anyaḥ-another; jagada ha-spoke; sankhyam-Sankhya philosophy; asuraye-to Asuri Brahmana; anyasmai-another; ku-tarka-paribṛmhitam-filled with faulty logic.

In Padma Purāṇa:

"Lord Kapila, who is an aṁśa-avatāra of Lord Vāsudeva, spoke the Sāṅkhyā philosophy, which properly explains the meaning of the Vedas, to Asuri Brāhmaṇa, the demigods headed by Brahmā, and the great sages headed by Bhṛgu Muni. Then a different Kapila spoke a different Sāṅkhyā philosophy, full of faulty logic and in opposition to all the Vedas, to a different Asuri Brāhmaṇa."

Text 45

śrī-dattaḥ śrī-dvitiye

"atrer apatyam abhikāṅkṣata āha tuṣṭo
datta mayāham iti yad bhagavān sa dattaḥ
yat-pāda-paṅkaja-parāga-pavitra-dehā
yogarddhim āpur ubhayī yadu-haihayādhā"

sri-dattaḥ-Dattatreya; sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; atreḥ-of the sage Atri; apatyam-issue; abhikāṅkṣataḥ- having prayed for; āha-said it; tuṣṭaḥ-being satisfied; dattaḥ-given over; mayā-by me; aham-myself; iti-thus; yat-because; bhagavān-the Personality of Godhead; saḥ-He; dattaḥ-Dattātreya; yat-pāda-one whose feet; paṅkaja-lotus; parāga-dust; pavitra-purified; dehāḥ-body; yoga-mystic; ṛddhim-opulence; āpuḥ-got; ubhayīm-for both the worlds; yadu-the father of the Yadu dynasty; haihaya-ādyāḥ-and others, like King Haihaya.

Lord Dattātreya is described in Śrīmad-Bhāgavatam 2.7.4:

"The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattātreya (Datta, the son of Atri). And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings."*

Text 46

śrī-prathame

"śaṣṭham atrer apatyatvam
vṛtaḥ prāpto 'nasūyayā
ānvīksikīm alarkāya
prahlādādibhya ūcivān" iti

sri-prathame-in the First Canto of Srimad-Bhagavatam; śaṣṭham-the sixth one; atreḥ-of Atri; apatyatvam-sonship; vṛtaḥ-being prayed for; prāptaḥ-obtained; anasūyayā-by Anasūyā; ānvīksikīm-on the subject of transcendence; alarkāya-unto Alarka; prahlāda-ādibhyaḥ-unto Prahlāda and other; ūcivān-spoke; iti-thus.

In Śrīmad-Bhāgavatam 1.3.11:

"The sixth incarnation of the puruṣa was the son of the sage Atri. He was born from the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others (Yadu, Haihaya, etc.)."*

Text 47

śrī-brahmāṇḍe tu kathitam
atri-patnyānasūyayā
prārthito bhagavān atrer
apatyatvam upeyivān

sri-brahmande-in the Brahmanda Purana; tu-also; kathitam-described; atri-of Atri Muni; patnya-by the wife; anasuyaya-named Anasuya; prarthitaḥ-appealed; bhagavan-the Supreme Lord; atreḥ-of Atri Muni; apatyatvam upeyivan-became the child.

In Brahmāṇḍa Purāṇa it is said that when Atri Muni's wife, Anasūyā, requested Him, the Lord became her son.

Text 48

tathā hi

"varam dattvānasūyāyai
viṣṇuḥ sarva-jagan-mayaḥ
atreḥ putro 'bhavat tasyām
sveccha-mānuṣa-vigrahaḥ
dattātreya iti khyāto
yati-veśa-vibhūṣitaḥ"

tatha hi-furthermore; varam-benediction; dattva-granting; anasuyayai-to Anasuya-devi; visnuḥ-Lord Visnu; sarva-jagat-mayaḥ-the all-pervading controller of innumerable material universes; atreḥ-of Atri Muni; putraḥ-the son; abhavat-became; tasyām-in her womb; sveccha-according to the desire of His devotees; manusa-in the world of human beings; vigrahaḥ-manifesting His form; dattatreyaḥ-as Dattatreya; iti-thus; khyataḥ-famous; yati-of an ascetic; vesa-with the garments; vibhusitaḥ-decorated.

The scriptures further explain:

"Lord Viṣṇu, who is present everywhere in all the worlds, granted Anasūyā's request and appeared in her womb as Atri Muni's son. By His own wish appearing in a humanlike form, and decorated with a sannyāsī's garments. He was called Dattātreya."

Text 49

śrī-hayaśirṣa śrī-dvitiye

"satre mamāsa bhagavān haya-śiraśātho
sākṣāt sa yajña-puruṣas tapanīya-varṇaḥ
chandomayo makhamayo 'khila-devatātmā
vāco babhūvur uṣatīḥ śvasato 'sya nastāḥ" iti

sri-hayasirsa-Lord Hayagriva; sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; satre-in the sacrificial ceremonu; mama-of mine; āsa- appeared; bhagavān-the Personality of Godhead; haya-śiraśā-with His horselike head; atha-thus; sākṣāt-directly; saḥ-He; yajña-puruṣaḥ-the person who is pleased by performances of sacrifice; tapanīya-golden; varṇaḥ-hue; handaḥ-mayaḥ-personified Vedic hymns; makha-mayaḥ-personified sacrifices; akhila-all that be; devatā-ātmā- the soul of the dmigods; vācaḥ-sounds; babhūvuḥ-become audible; uṣatīḥ-very pleasing to hear; śvasataḥ-while breathing; asya-His; nastāḥ-through the nostrils; iti-thus.

Lord Hayagrīva is described in Śrīmad-Bhāgavatam 2.7.11:

"The Lord appeared as the Hayagrīva incarnation in a sacrifice performed by me (Brahmā). He is the personified sacrifices, and the hue of His body is golden. He is the personified Vedas as well, and the Supersoul of all demigods. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils."*

Text 50

prādurbhūyaiva yajñāgner
dānavau madhu-kaiṭabhau
hatvā pratyayanayad vedān
punar vagīśvarī-patiḥ

pradurbhuya-having appeared; eva-certainly; yajna-of sacrifice; agneḥ-from the fire; danavau-two demons; madhu-kaitabhau-name Madhi and Kaitabha; hatva-having killed; pratyayanayat-returned; vedan-the Vedas; punaḥ-again; vagisvari-patiḥ-the master of the Vedas.

Appearing from the sacrificial fire, Lord Hayagrīva, the master of the Vedas, killed the demons Madhu and Kaiṭabha and recovered the Vedas.

Text 51

śrī-hamsaḥ śrī-dvitiye

"tubhyam ca nārada bhṛṣam bhagavān vivṛddha-
bhāvena sādhi parituṣṭa uvāca yogam
jñānam ca bhāgavatam ātma-satattva-dīpam
yad vāsudeva-śaraṇā vidur añjasaiva" iti

sri-hamsaḥ-the Hamsa incarnation; sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; tubhyam-unto you; ca-also; nārada-O Nārada; bhṛṣam-very nicely; bhagavān-the Personality of Godhead; vivṛddha- developed; bhāvena-by transcendental love; sādhu-your goodness; parituṣṭaḥ-being satisfied; uvāca-described; yogam-service; jñānam- knowledge; ca-also; bhāgavatam-the science of God and His devotional service; ātma-the self; sa-tattva-with all details; dīpam-just like the light in the darkness; yat-that which; vāsudeva-śaraṇāḥ-those who are souls surrendered unto Lord Vāsudeva; viduḥ-know them; añjasā- perfectly well; eva-as it is; iti-thus.

Lord Hamsa is described in Śrīmad-Bhāgavatam 2.7.19:

"O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Hamsāvatāra. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vāsudeva, the Personality of Godhead."*

Text 52

sakto 'khila-viveko 'ham
kṣīra-nīra-vibhāga-vat
iti vyañjann ayam rāja-
hamso vyaktim jalād gataḥ

saktaḥ-able; akhila-in all matters; vivekaḥ-discrimination; aham-I; ksira-of milk; nira-and of water; vibhaga-vat-with the distinction; iti-thus; vyanjan-appearing; ayam-this; raja-hamsaḥ-regal swan; vyaktim- manifestation; jalat-from the water; gataḥ-accepted.

A regal swan come from the water, the Lord said: "As a swan can divide milk and water, So I can understand the nature of everything."

Text 53

śrī-dhruvapriyaḥ tatraiva

"viddhaḥ sapatny-udita-patibhir anti rājño
bālo 'pi sann upagatas tapase vanāni
tasmā adād dhruva-gatim grṇate prasanno
divyāḥ stuvani munayo yad upary-adhastāt" iti

sri-dhruvapriyaḥ-Dhruvapriya; tatra-there; eva-certainly; viddhaḥ- pinched by; sapatni-a co-wife; udita-uttered by; patibhiḥ-by sharp words; anti-just before; rājñaḥ-of the king; bālaḥ-a boy; api- although; san-being so; upagataḥ-took to; tapase-severe penances; vanāni-in a great forest; tasmai-therefore; adāt-gave as a reward; dhruva-gatim-a path to the Dhruva planet; grṇate-on being prayed for; prasannaḥ-being satisfied; divyāḥ-denizens of higher planets; stuvani- do pray; munayaḥ-great sages; yat-thereupon; upari-up; adhastāt-down; iti-thus.

Lord Dhruvapriya is described in Śrīmad-Bhāgavatam 2.7.8:

"Being insulted by sharp words spoken by the co-wife of the king, even in his presence, Prince Dhruva, though only a boy took to severe penances in the forest. And the Lord, being satisfied by his prayer, awarded him the Dhruva planet, which is worshiped by great sages, both upward and downward."*

Text 54

svāyambhuve 'vatātokter
nāmnaś cākathanād iha
yajñādīnām ca tatroktyā
pariśeṣya pramāṇataḥ

prasiddhyā pṛśnigardheti
tad-ākhyādsya nigadyate
hastāyam adriḥ ity ādau
padye govardhanādri-vat

svayambhuve-during the reign of Svayambhuva Manu; avatāra-of the incarnation; ukteḥ-of the description; naman namnaḥ-of the name; ca-also; akathanat-from the description; iha-here; yajna-of Lord Yajna; adinam-and other incarnations; ca-also; tatra-there; uktya-by the description; parisesya-remaining; pramanataḥ-by measurement; prasiddhya-by fame; prsnigarbha-Prsnigarbha; iti-thus; tat-akhyasya-of that name; nigadyate-spoken; hasta ayam iti adriḥ iti adau-in Srimad-Bhagavatam 10. ;padye-in the verse; govardhana-adri-Govardhana Hill; vat-like.

Because this incarnation is described as having appeared in the reign of Svayambhuva Manu, because His name is not specifically given here, and because Lord Yajña and many other incarnations have already been described, by the process of elimination it should be said that this incarnation is Lord Pṛśnigarbha. This is like Govardhana Hill in Śrīmad-Bhāgavatam 10.21.18.

Note: It is clear that the unnamed hill in that verse is Govardhana Hill.

Text 55

tathā śrī-daśame

"tvam eva pūrva-sarge 'bhūḥ
pṛśniḥ svāyambhuve sati
tadāyam sutapā nāma
prajāpatir akalmaśaḥ
aham suto vām abhavam
pṛśnigarbha iti śrutaḥ" iti

tatha-just as; sri-dasame-in the Tenth Canto of Srimad-Bhagavatam; tvam-you; eva-indeed; pūrva-sarge-in a previous millennium; abhūḥ-became; pṛśniḥ-by the name Pṛśni; svāyambhuve-the millennium of Svāyambhuva Manu; sati-O supremely chaste; tadā-at that time; ayam-Vasudeva; sutapā-Sutapā; nāma-by the name; prajāpatiḥ-a Prajāpati; akalmaṣaḥ-a spotlessly pious person; aham-I; sutaḥ-the son; vām-of both of you; abhavam-became; pṛśni-garbhaḥ-celebrated as born of Pṛśni; iti-thus; śrutaḥ-I am known; iti-thus.

In Śrīmad-Bhāgavatam 10.3.32 and 41:

"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 Pṛśnigarbha, or one who is celebrated as having taken birth from Pṛśni."*

Text 56

asyātra caritānuktyā
nāmānuktyā ca tatra vai
parasparam apekṣitvād
yuktā caikatra saṅgatiḥ

asya-of Him; atra-here; carita-of the pastimes; anuktya-by the lack of description; mana-of the name; anuktya-by the lack of description; ca-also; tatra-there; vai-certainly; parasparam-mutually; apekṣitvat-in relation to; yukta-proper; ca-also; eka-in a single place; saṅgatiḥ-meeting.

Because His name and pastimes are otherwise not mentioned here (in Śrīmad-Bhāgavatam's list of incarnations), it is likely that this incarnation is Lord Pṛśnigarbha.

Text 57

atrāgamana-mātreṇa
yadi syād avatāratā
anyatrāpi prasajyeta
yatheṣṭam tat-prakalpanā

atra-here; agamana-appearing; matreṇa-only; yadi-if; syat-may be; avatārata-incarnation; anyatra-in other circumstances; api-also; prasajyeta-is also suitable; yatha-as; istam-desired; tat-prakalpana- appearing in that way.

If only to approach (Dhruva) the Lord had descended in that form, then the Lord would also appear before others in a different form each time.

Text 58

śrī-ṛṣabhāḥ śrī-prathame

"aṣṭame merudevyām tu
nābher jāta urukramah
darśayan vartma dhīrāṇām
sarvāśrama-namaskṛtam" iti

sri-rsabhaḥ-Lord Rsabha; sri-prathame-in the First Canto of Srimad-Bhagavatam; aṣṭame-the eighth of the incarnations; merudevyām tu-in the womb of Merudevī, the wife of; nābheḥ-King Nābhi;jātaḥ-took birth; urukramah-th all-powerful Lord; darśayam-by showing; vartma-the way; dhīrāṇām-of the perfect beings; sarva-all; āśrama-orders of life; namaskṛtam-honored by; iti-thus.

Lord Ṛṣabhadeva is described in Śrīmad-Bhāgavatam 1.3.13:

"The eight incarnation was King Ṛṣabha, son of King Nābhi and his wife Merudevī. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life."*

Text 59

śuklaḥ parama-hamsānām
dharmam jñāpayitum prabhuḥ
vyakto guṇair varīṣṭhatvād
vikhyāta ṛsabhākhyayā

suklaḥ-with a fair complexion; parama-hamsanam-of the most exalted of renunciates; dharmam-the prescribed duty; jñāpayitam-to teach; prabhuḥ-the Supreme Lord; vyaktaḥ-appeared; guṇaih-varīṣṭhatvat-because of being decorated with all good qualities; vikhyataḥ-became famous; rsabha-akhyaya- by the name Rsabha.

The fair-complexioned Lord appeared to teach the duties of the renounced order. Because He was supremely virtuous, He was famous as Ṛṣabha (the best).

Text 60

śrī-prthuḥ tatraiva

"ṛṣibhir yācito bheje
navamam pārthivam vapuḥ
dugdhemām ośadhīr viprās
tenāyam sa uśattamaḥ" iti

sri-prthuḥ-Maharaja Prthu; tatra-there; eva-certainly; ṛṣibhiḥ-by the sages; yācitaḥ-being prayed for; bheje-accepted; navamam-the ninth one; pārthivam-the ruler of the earth; vapuḥ-body; dugdha-milking; imām-all these; ośadhīḥ-products of the earth; viprāḥ-O brāhmaṇas; tena-by; ayam-this; saḥ-he; uśattamaḥ-beautifully attractive; iti-thus.

Mahārāja Pṛthu is described in Śrīmad-Bhāgavatam 1.3.14:

"O brāhmaṇas, in the ninth incarnation, the Lord, prayed for by sages, accepted the body of a king (Pṛthu) who cultivated the land to yield various produces, and for that reason the earth was beautiful and attractive."*

Text 61

mathyamānān muni-gaṇair
asavyād vaina-bāhutaḥ
prādurbhūto mahā-rājaḥ
śuddha-svarṇa-ruciḥ prabhuḥ

mathyamanat-being churned; muni-gaṇaiḥ-by the sages; asavyat-from the right; vaina-of Maharaja Vena; bahutaḥ-arm; pradurbhutaḥ-appeared; maha-a great; rajaḥ-king; suddha-pure; svarṇa-gold; suciḥ-with the splendor; prabhuḥ-the Supreme Lord.

When the sages massaged Vena's right arm, from it the Supreme Lord appeared as the great king Pṛthu, who was splendid as pure gold.

Text 62

ādye vyaktāḥ kumārādyāḥ
pṛthv-antās ca trayodaśa
kola-matsyau punar vyaktiḥ
cākṣuḥīye tu agmatuḥ

adye-in the beginning; vyaktaḥ-manifest; kumara-the Four Kumaras; adyaḥ-beginning with; pṛthu-Maharaja Prthu; antaḥ-concluding with; ca-also; trayodasa-thirteen; kola-Lord Varaha; matsyau-and Lord Matsya; punaḥ-again; vyaktim-appearance; caksusiye-during the reign of Caksusa Manu; tu-also; jagmatuḥ-accepted.

These thirteen lilā-avatāras, from the Four Kumāras to Mahārāja Pṛthu, all appeared during the reign of the first (Svāyambhuva) Manu. Lord Varāha and Lord Matsya, however, appeared again during the reign of Cākṣuṣa Manu.

Text 63

atha śrī-nṛsimhaḥ tatraiva

"caturdaśam nārasimham
bibhrad daityendram ūrjitam
dadāra karajair ūrāv
erakām kaṭa-kṛd yathā" iti

atha-now; sri-nrsimhaḥ-Lord Nrsimha; tatra-there; eva-certainly; caturdaśam-the fourteen in the line; nāra-simham-the incarnation of the Lord as half-man and half-lion; bibhrat-advanced; daitya-indram-the king of the atteists; ūrjitam-strongly built; dadāra-bifurcated; karajaiḥ- by the nails; ūrau-on the lap; erakām-canes; kaṭa-kṛt; carpenter; yathā-just like; iti-thus.

Lord Nṛsimha is described in Śrīmad-Bhāgavatam 1.3.18:

"In the fourteenth incarnation, the Lord appeared as Nṛsimha and bifurcated the strong body of the atheist Hiranyakaśipu with His nails, just as a carpenter pierces cane."*

Text 64

asya lakṣmī-nṛsimhādyā
vilāsā bahavaḥ smṛtāḥ
tatra pādma-purāṇādau
nānā-varṇa-viceṣṭitāḥ

asya-of Him; laksmi-nrsimha-adyaḥ-beginning with Laksmi-Nrsimha; vilasaḥ-pastimes; bahavaḥ-many; smṛtaḥ-are described in the Vedic literatures; tatra-there; padma-purana-in the Padma Purana; adau-and other scriptures; nana-with various; varna-forms; vicesitāḥ-and pastimes.

Śrī Lakṣmī-Nṛsimha and many other vilāsa-avatāras are described in the Smṛti-śāstra. In the Padma Purāṇa and other scriptures Their different forms and pastimes are described.

Text 65

ṣaṣṭhe 'ntare 'bdhi-mathanān
nr-hareḥ pūrva-bhāvītā
ataḥ prāg eṣa kūrmaḍer
vyaktim ṣaṣṭhe 'ntare gataḥ

sasthe-the reign of the sixth (Caksusa) Manu; antare-within; abdhi-of the ocean; mathanat-the churning; nr-hareḥ-of Lord Nrsimha; purva-previous; bhavita-appearance; ataḥ-that; prak-before; eṣaḥ-He; kurma- Lord Kurma; adeḥ-beginning with; vyaktim-appearance; sasthe-the reign of Caksusa Manu; antare-during; gataḥ-accepted.

Lord Nṛsimha appeared before the churning of the milk-ocean in the reign of the sixth (Cākṣuṣa) Manu. He appeared before the appearance of Lord Kūrma in the reign of the sixth Manu.

Text 66

śrī-kūrmaḥ tatraiva

"surāsurāṇām udadhīm
mathnatām mandarācalam
dadhre kamaṭha-rūpeṇa
pṛṣṭha ekādaśe vibhuḥ" iti

sri-kurmaḥ-Lord Kurma; tatra-there; eva-certainly; sura-the theists; asurāṇām-of the atheists; udadhīm-in the ocean; mathnatām-churning; mandarācalam-the Mandarācala Hill; dadhre-sustained; kamaṭha-tortoise; rūpeṇa-in the form of; pṛṣṭhe-shell; ekādaśe-the eleventh in the line; vibhuḥ-the great; iti-thus.

Lord Kūrma is described in Śrīmad-Bhāgavatam 1.3.16:

"The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandarācala Hill, which was being used as a churning rod by the theists and atheists of the universe."*

Text 67

pādme proktaṁ dadhe kṣauṇi-
mayam evārthitaḥ suraiḥ
śāstrāntare tu bhū-dhārī
kalpādaḥ prakāṭo 'bhavat

padme-in the Padma Purana; proktam-described; dadhe-held; ksaunimayam-the earth; eva-certainly; arthitaḥ-appealed to; suraiḥ-by the demigods; sastra-antare-in another scripture; tu-also; bhu-the earth; dhari- holding; kalpa-adau-during the beginning of the kalpa; prakataḥ-manifest; abhavat-became.

In the Padma Purāṇa it is said that on the demigods' request He lifted the earth. In another scripture also it is said that He appeared in the beginning of the kalpa and lifted the earth.

Text 68

śrī-dhanvantari-mohinyau tatraiva

"dhānvantaram dvādaśamam
trayodaśamam eva ca
apāyayat surān anyān
mohinyā mohayan striyā" iti

sri-dhanvantari-Lord Dhanvantari; mohinyau-and Mohini-murti; tatra- there; eva-certainly; dhānvantaram-the incarnation of Godhead named Dhanvantari; dvādaśamam-the twelfth in the line; trayodaśamam-the thirteenth in the line; eva-certainly; ca-and; apāyayat-gave to drink; surān-the demigods; anyān-others; mohinyā-by charming beauty; mohayan- alluring; striyā-in the form of a woman; iti-thus.

Lord Dhanvantari and Mohinī-devī are described in Śrīmad-Bhāgavatam 1.3.17:

"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."*

Text 69

tatra śrī-dhanvantariḥ

ṣaṣṭhe ca saptame cāyam
dvīr āvirbhāvam āgataḥ

tatra-there; sri-dhanvantariḥ-Lord Dhanvantari; ṣaṣṭhe-in the reign of the sixth (Caksusa) Manu; ca-and; saptame-in the reign of the seventh (Vaivasvata) Manu; ca-and; ayam-He; dvīḥ-twice; avirbhavam āgataḥ- appeared.

Dhanvantari

Lord Dhanvantari appeared twice: during the reigns of the sixth (Cākṣuṣa) and seventh (Vaivasvata) Manus.

Text 70

śasṭhe 'ntare 'bdhi-mathanād
dhr̥tāmṛta-kamaṇḍaluḥ
udgato dvi-bhujah śyāmaḥ
āyur-veda-pravartakaḥ
saptame ca tathā-rūpaḥ
kāśī-rāja-suto 'bhavat

sasthe-of the sixth Manu; antare-during the reign; abdhi-of the milk-ocean; mathanat-from the churning; dhrta-holding; amṛta-of nectar; kamandaluḥ-a pot; udgataḥ-appeared; dvi-bhujah-with two arms; syamaḥ-and a dark complexion; ayuh-veda-of the Ayur-veda; pravartakaḥ-original teacher; saptame-during the reign of the seventh Manu; ca-also; tatharupaḥ-in the same form; kasi-of Varanasi; raja-of the king; sutah-the son; abhavad-became.

During the reign of the sixth Manu, dark-complexioned, two-armed Lord Dhanvantari, the original teacher of the Ayur Veda, carrying pot of nectar in His two arms appeared from the churning of the milk ocean. During the reign of the seventh Manu, He appeared again, in the same form, as the prince of Vārāṇasī.

Text 71

śrī-mohinī

daityānām mohanāyāsau
pramodāya ca dhurjateḥ
ajito mohinī-mūrtyā
dvīr āvirbhāvam āgataḥ

daityanam-of the demons; mohanaya-for the bewilderment; asau-He; pramodaya-for pleasing; ca-also; dhurjateḥ-Lord Siva; ajitaḥ-the unconquerable Personality of Godhead; mohini-of Mohini-devi; murtya-with the form; dviḥ-twice; avirbhavam āgataḥ-appeared.

Śrī Mohinī

To bewilder the demons and to please Lord Śiva, the unconquerable Personality of Godhead twice appeared as Mohinī-devī.

Text 72

iti śaṣṭhe ca catvāro
nṛsimhādyāḥ prakīrtitāḥ

iti-thus; saste-during the reign of the sixth Manu; ca-also; catvāraḥ-four; nṛsimha-with Lord Nṛsimha; adyaḥ-beginning with; prakīrtitāḥ-are described.

In this way, in the reign of the sixth (Cākṣuṣa) Manu four avatāras, beginning with Lord Nṛsimha, are described.

Text 73

śrī-vāmanaḥ tatraiva

"pañcadaśam vāmanakam
kṛtvāgād adhvaram baleḥ
pada-trayam yācamānaḥ
pratyāditsus tri-piṣṭapam" iti

sri-vamanaḥ-Lord Vamana; tatra-there; vai-certainly; pañcadaśam-the fifteenth in the line; vāmanakam-the dwarf-brāhmaṇa; kṛtvā-by assumption of; agāt-went; adhvaram-arena of sacrifice; baleḥ-of King Bali; pada-trayam-three steps only; yācamānaḥ-begging; pratyāditsus-willing at heart to return; tri-piṣṭapam-the kingdom of the three planetary systems; iti-thus.

Lord Vāmana is described in Śrīmad-Bhāgavatam 1.3.19:

"In the fifteenth incarnation, the Lord assumed the form of a dwarf-brāhmaṇa (Vāmana) and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land."*

Text 74

vāmanas trir abhivyaktam
kalpe 'smin pratipedivān
tatrādau danavendrasya
vaskaler adhvaram yayau

tato vaivasvatīye 'smin
dhundhor makham asau gataḥ

aditau kasyapāj jātaḥ
Ṣ saptame 'sya catur-yuge
pratigraha-kṛte jātas
traya eva trivikramaḥ

vamanaḥ-Lord Vamana; triḥ-thrice; abhivyaktam-manifest; kalpe-kalpa; asmin-in this; pratipedivan-became; tatra-there; adau-in the beginning; danava-of the demons; indrasya-of the monarch; vaskaleḥ-of Vaskala; adhvaram-to the sacrifice; yayau-went; tataḥ-then; vaivasvatiye-during the reign of Vaivasvata Manu; asmin-in this; dhundhoḥ-of Dhundhu; makham-to the sacrifice; asau-He; gataḥ-went; aditau-in the womb of Aditi; kasyapat-from Kasyapa Muni; jataḥ-was born; saptame-in the seventh (Vaivasvata) Manu; asya-of Him; catuh-yuge-cycle of four yugas; pratigraha-of a donation; kṛte-in the offer; jataḥ-manifest; trayaḥ-thrice; eva-certainly; trivikramaḥ-the gigantic form of Lord Trivikrama.

Lord Vāmana appeared three times in this kalpa. During the reign of the first (Svāyambhuva) Manu, He visited the sacrifice performed by Vaskala, the king of the dānavas. Then, in the reign of Vaivasvata Manu, and visited the sacrifice performed by Dhundhu. Then, in the seventh catur-yuga of that manvantara, He appeared as the son of Kaśyapa and Aditi. In this way, to accept a donation, He appeared three times as Lord Trivikrama.

Text 75

śrī-bhārgavaḥ tatraiva

"avatāre śoḍaśame
paśyan brahma-druho nṛpān
triḥ-sapta-kṛtvaḥ kupito
niḥ-kṣatrām akaron mahīm" iti

sri-bhargavaḥ-Lord Parasurama; tatra-there; eva-certainly; avatāre- in the incarnation of the Lord; śoḍaśame-the sixteenth; paśyan-seeing; brahma-druhaḥ-disobedient to the orders of the brāhmaṇas; nṛpān-the kingly order; triḥ-sapta-thrice seven times; kṛtvaḥ-had done; kupitaḥ-being engaged; niḥ-negation; k.satrām-the administrative class; akarat- did perform; mahīm-the earth; iti-thus.

Lord Paraśurāma is described in Śrīmad-Bhāgavatam 1.3.20:

"In the sixteen incarnation of the Godhead, the Lord (as Bhṛgupati) annihilated the administrative class (kṣatriyas) twenty-one times, being angry with them because of their rebellion against the brāhmaṇas (the intelligent class)."*

Text 76

reṇukā-jamadagnibhyām
gauro vyaktim asau gataḥ
prāhuḥ saptadaśe kecid
dvavimśe 'nye catur-yuge

renuka-from Renuka-devi; jamadagnibhyam-and Jamadagni; gaurah-with a fair complexion; vyaktim-appearance; asau-He; gatah-accepted; prahuḥ-they say; saptadase-during the 17th; kecit-some;dvavimse-during the 22nd; anye-others; catuh-yuge-during the cycle of four yugas.

Fair-complexioned Lord Paraśurāma appeared as the son of Reṇukā-devī and Jamadagni. Some say He appeared during the 17th catur-yuga, and others say He appeared during the 22nd catur-yuga.

Text 77

śrī-rāghavendraḥ tatraiva

"nara-devatvam āpannaḥ
sura-kārya-cikīrśayā
samudra-nigrahādīni
cakre vīryāṇy ataḥ param" iti

sri-raghavendraḥ-Lord Ramacandra; tatra-there; eva-certainly; vara- human being; devatvam-divinity; āpannaḥ-having assumed the form of; sura-the demigods; kārya-activities; cikīrśayā-for the purpose of performing; samudra-the indian Ocean; nigraha-ādīni-controlling, etc.; cakre-did perform; vīryāṇi-superhuman prowess; ataḥ param-thereafter; iti-thus.

Lord Rāmacandra is described in Śrīmad-Bhāgavatam 1.3.22:

"In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa, who was on the other side of the sea."*

Text 78

kausalīyāyām daśarathān
nava-dūrva dala-dyutiḥ
tretāyām āvirabhavac
caturvimśe catur-yuge

bharatena sumitrāyā
nandanābhyām ca samyutaḥ

kausalyayam-in the womb of Kausalya-devi; dasarathat-from Dasaratha Maharaja; nava-fresh; durva-dala-durva grass; dyutiḥ-with the splendor; tretayam-during the Treta-yuga; avirabhavat-appeared; caturvimse-during the 24th; catuh-yuge-cycle of four yugas; bharatena-by Bharata; sumitrayaḥ-of Sumitra; nandanabhyam-by the two sons (Laksmāna and Satrugṇa); ca-also; samyutaḥ-accompanied.

Splendid as a new blade of dūrva grass, and accompanied by Sumitrā's two sons and by Bharata, He appeared in the Tretā-yuga of the 24th catur-yuga as the son of Kauśalyā and Daśaratha.

Text 79

asya śāstre trayo vyūhā
lakṣmaṇādyā amī smṛtāḥ
bharato 'tra ghana-śyāmaḥ
saumitrī kanaka-prabhau

asya-of Him; sastre-in the Rama-gita of the Skanda Purana; trayah vyuha-the three expansions of Lord Vasudeva; laksmāna-with Laksmāna; adyaḥ-beginning; amī-they; smṛtaḥ-are described in the scriptures; bharataḥ-Bharata; atra-here; ghana-syamaḥ-with a dark complexion like that of a rain-cloud; saumitri-the two sons of Sumitra; kanaka-of gold; prabhau-with the effulgence.

In His scripture the three avatāras beginning with Lakṣmaṇa are described. Bharata is dark as a raincloud and Sumitrā's two sons are splendid as gold.

Text 80

pādme bharata-śatrughnau
śaṅkha-cakratayoditau
śrī-lakṣmaṇas tu tatraiva
śeṣa ity abhiśabditaḥ

padme-in the Padma Purana; bharata-Bharata; satrugṇau-and Satrugṇa; śaṅkha-as the conch-shell; cakrataya-and cakra; uditau-are described; śrī-lakṣmaṇaḥ-Laksmāna; tu-but; tatra-there; eva-dertainly; śeṣaḥ- everything else; iti-thus; abhisabditaḥ-from the description.

In Padma Purāṇa it is said that Bharata and Śatrughna are incarnations of the Lord's conchshell and cakra. There it is also said that Lakṣmaṇa is and incarnation of Lord Śeṣa.

Text 81

śrī-vyāsaḥ tatraiva

"tataḥ saptadaśe jātaḥ
satyavatyām parāśarāt
cakre veda-taroḥ śākhā
dṛṣṭvā puṁso 'lpa-medhasaḥ" iti

sri-vyasaḥ-Vyasadeva; tatra-there; eva-certainly; tataḥ-therefore; saptadaśe-in he seventeenth incarnation; jātaḥ-advented; satyavatyām- in the womb of Satyavati; parāśarāt-by Parāśara Muni; cakre- prepared; veda-karoḥ-of the desire tree of the Vedas; śākhāḥ- branches; dṛṣṭvā-be seeing; puṁsaḥ-the people in general; alpa-medhasaḥ-less intelligent; iti-thus.

Lord Vyāsa is described in Śrīmad-Bhagavatam 1.3.21:

"Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyavati through Parāśara Muni, and he divided the one Veda into several branches and sub-branches, seeing that the people in general were less intelligent."*

Text 82

"dvaipāyano 'smi vyāsānām"
iti śaurir yad ūcivān
ato viṣṇu-pruṇāḍau
viśeṣeṇaiva varṇitaḥ

dvaipayanaḥ-Kṛṣṇa Dvaipayana Vyasa; asmi-I am; vyasanam-among compilers of the Vedas; iti-thus; saurīḥ-Lord Kṛṣṇa; yat-which; ucivan-said; ataḥ-therefore; viṣṇu-purana-in the Viṣṇu Purana; adau-and other Vedic literatures; viśeṣeṇa-specifically; eva-certainly; varṇitaḥ- described.

Lord Kṛṣṇa Himself said: "Of dividers of the Veda I am Dvaipāyana." In Viṣṇu Purāṇa and other scriptures He is also described in this way.

Text 83

yathā

"kṛṣṇa-dvaipāyanam vyāsam
viddhi nārāyaṇam smṛtam
ko hy anyaḥ puṇḍarikākṣān
mahābhārata-kṛd bhavet"

yatha-just as; kṛṣṇa-dvaipayana vyasa-Kṛṣṇa Dvaipayana Vyasa; viddhi- please know; narayanam-Lord Narayana; smṛtam-is described in the Vedic literatures; kaḥ-who?; hi- indeed; anyaḥ-other; puṇḍarika-aksat-than the lotus eyed Supreme Personality of Godhead; mahabharata-of the Mahabharata; kṛt-the author; bhavet-may be.

For example (Viṣṇu Purāṇa 3.4.5 explains):

"Know that Kṛṣṇa Dvaipāyana Vyāsa is Lord Nārāyaṇa. Who, other than the lotus-eyed Supreme Lord, could have written the Mahābhārata?"

Text 84

śrūyate 'pantaratama-
dvaipāyanyam agād iti
kim sāyujyam gataḥ so 'tra
viṣṇu-amśaḥ so 'pi vā bhavet
tasmād āveśa evāyam
iti kecid vadanti ca

sruyate-described in some Vedic literatures; apantaratama-as Apantaratama Muni; dvaipayanyam-Kṛṣṇa Dvaipayana Vyasa; agat-became; iti- thus; kim-whether; sayujyam-sayujya-mukti; gataḥ-attained; saḥ-he; atra- here; visnu-of Lord Visnu; amśaḥ-portion; saḥ api-he; va-or; bhavet-may be; tasmad-therefore; avesha-avesha-avatāra; eva-certainly; ayam-he; iti- thus; kecid-some; vadanti-say; ca-also.

In the scriptures it is said that Apantaratamā Muni became Dvaipāyana Vyāsa. Is Vyāsa a jīva who attained sāyujya-mukti, or is He an amśa-avatāra of Lord Viṣṇu? Some say He is an āveśa-avatāra.

Text 85

atha śrī-rāma-kṛṣṇau śrī-prathame

"ekonaviṁśe viṁśatime
vṛṣṇṭṣu prāpya janmanī
rāma-kṛṣṇāv iti bhuvo

bhagavān aharad bharam" iti

atha-now; sri-rama-Lord Balarama; krsnau-and Lord Krsna; sri-prathame- in the First Canto of Srimad-Bhagavatam; ekonaviṁśe-in the nineteenth; viṁśatime-in the twentieth also; vṛṣṇīsu-in the Vṛṣṇi dynasty; prāpya-having obtained; janmanī-births; rāma-Balarāma; kṛṣṇau- Śrī Kṛṣṇa; iti-thus; bhuvaḥ-of the world; bhagavān-the Personality of Godhead; aharat-removed; bharam-burden; iti-thus.

Lords Kṛṣṇa and Balarāma are described in Śrīmad-Bhāgavatam 1.3.23:

"In the nineteenth and twentieth incarnations, the Lord advanced Himself as Lord Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi (the Yadu dynasty), and by so doing He removed the burden of the world."*

Text 86

śrī-rāmaḥ

eśa matṛ-dvaye vyakto
janakād vāsudevataḥ
yo navya-ghana-sārābho
ghana-śyāmāmbaraḥ sadā

sri-ramaḥ-Lord Balarama; eṣaḥ-He; matri-dvaye-in two mothers; vyaktaḥ- manifest; janakat- from His father; vāsudevataḥ-Vasudeva Maharaja; yaḥ- who; navya-fresh; bhanasara-of camphor; abhaḥ-with the splendor; ghana-syama-dark as a rain-cloud; ambaraḥ-with garments; sada-always.

Lord Balarāma

Begotten by His father Vasudeva, Lord Balarāma appeared in the wombs of two mothers. His complexion was white as camphor. He always dressed in garments dark as a raincloud.

Text 87

saṅkarśaṇo dvirīyo yo
vyūho rāmaḥ sa eva hi
pṛthvī-dhāreṇa śeṣeṇa
sambhūya vyaktim iyivān

sankarsanaḥ-Sankarsana; dvitīyaḥ-second; yaḥ-who; vyūhaḥ-catur-vyūha expansion; ramaḥ-Lord Balarama; saḥ-He; eva-certainly; hi-indeed; pṛthvī-the earth; dharena-holding; sesena-with Ananta Sesa; sambhūya- joining; vyaktim-appearance; iyivan-attained.

Meeting with Lord Śeṣa, who holds the earth, Lord Balarāma, whose second expansion is Lord Saṅkarṣaṇa, appeared.

Text 88

śeṣo dvidhā mahī-dhārī
śayya-rūpas ca śārṅgīnaḥ
tatra saṅkarṣaṇāveśād
bhū-bhṛt saṅkarṣaṇo mataḥ
śayya-rūpas tathā tasya
sakhya-dāsyābhimānavān

sesaḥ-Sesa; dvidha-in two ways; mahi-the universes; dhari-holding; sayya-of the couch; rupaḥ-in the form; ca-also; sarṅgīnaḥ-of Lord Kṛṣṇa; tatra-there; sankarsana-of Lord Sankarsana; avesat-because of being an empowered incarnation (avesa-avatāra); bhū-of the universes; bhṛt-the maintainer; sankarsanaḥ-Sankarsana; mataḥ-is considered; sayya-of the couch; rupaḥ-in the form; tatha-in that way; tasya-of the Lord; sakhya- in friendship; dasya-and service; abhimanavan-considering Himself.

Śeṣa appears in two features: 1. as the maintainer of the universe, and 2. as the couch of Lord Viṣṇu. As the maintainer of the universe He is an āveśa-avatāra of Lord Saṅkarṣaṇa, and as Lord Viṣṇu's couch He thinks Himself the Lord's servant and friend.

Text 89

śrī-kṛṣṇaḥ
esa matari devakyām
pitur anakadundubheḥ
prādurbhūto ghana-śyāmo
dvi-bhujo 'pi catur-bhujāḥ

sri-kṛṣṇaḥ-Lord Kṛṣṇa; esaḥ-He; matari-in the womb of His mother; devakyam-Devaki-devi-pituh-from His father; anakadundubheḥ-Maharaj Vasudeva; pradurbhutaḥ-appeared; ghana-syamaḥ-His complexion like the color of a dark rain-cloud; dvi-bhujāḥ-with two arms; api-and; catuh-bhujāḥ-with four arms.

Begotten by His father, Mahārāja Vasudeva, Lord Kṛṣṇa, who is dark as raincloud, and who has two and sometimes four arms, appeared in the womb of His mother, Devakī.

Text 90

śrī-buddhaḥ tatraiva

"tataḥ kalau sampravṛtte
sammohāya sura-dviśām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati" iti

sri-buddhaḥ-Lord Buddha; tatra-there; eva-certainly; tataḥ- thereafter; kalau-the age of Kali; sampravṛtte-having ensued; sammohāya- for the purpose of deluding; sura-the theists; dviśām-those who are envious; buddhaḥ-Lord Buddha; nāmnā-of the name; añjana-sutaḥ-whose mother was A{.sy 241}janā; kīkaṭeṣu-in the province of Gayā (Bihar); bhaviṣyati-will take place; iti-thus.

Lord Buddha is described in Śrīmad-Bhāgavatam 1.3.24:

"Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā-just for the purpose of deluding those who are envious of the faithful theist."*

Text 91

asau vyaktaḥ kaler abda-
sahasra-dvitaye gate
mūrṭiḥ pāṭala-varnāsyā
dvi-bhujā cikurojjhitā

asau-He; vyaktaḥ-manifest; kaleḥ-of the Kali-yuga; abda-years; sahasra-dvitaye-after two thousand years; gate-had passed; mūrṭiḥ-form; pāṭala-of the pink patala flower; varna-the color; asya-of Him; dvi-bhujā-with two arms; cikura-hair; ujjhitā-without.

After two thousand years of Kali-yuga had passed, He appeared. His complexion was the color of a pāṭala flower, His head was shaven, and He had two arms.

Text 92

yadā sutāḥ katham āha
tadā buddhasya bhāvitā

adhunā vṛtta evāyam
dharmāraṇye yad udgataḥ

yada-when; sutaḥ-Srila Suta Gosvami; katham-Srimad-Bhagavatam; aha-spoke; tada-then; buddhasya-the appearance of Lord Buddha; bhavita-was still in the future; adhuna-at present; vṛttaḥ-occured; eva-certainly; ayam-that; dharmaranye-in Dharmaranya; yat- which; udgataḥ-gone.

When Sūta Gosvāmī spoke Lord Buddha's appearance was in the future. Now His appearance in Dharmāraṇya is in the past.

Text 93

śrī-kalkī tatraiva

"athāsau yuga-sandhyāyām
dasyu-prāyeṣu rājasu
janitā viṣṇu-yaśaso
nāmnā kalkir jagat-patiḥ" iti

sri-kalki-Lord Kalki; tatra-there; eva-certainly; atha-thereafter; asau-the same Lord; yuga-sandhyāyām-at the conjunction of the yugas; dasyu-plunderes; prāyeṣu-almost all; rājasu-the governing personalities; janitā-will take His birth; viṣṇu-named Viṣṇu; yaśasaḥ-surnamed Yaśā; nāmnā-in the name of; kalkiḥ-the incarnation of the Lord; jagat-patiḥ-the Lord of the creation; iti-thus.

Lord Kalki is described in Śrīmad-Bhāgavatam 1.3.25:

"Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu-yaśā. At this time the rulers of the earth will have degenerated into plunderers."*

Text 94

pūrvam manur daśaratho
vasudevo 'py asāv abhūt
bhāvī viṣṇuyaśaś cāyam
iti pādme prakīrtitam

purvam-previously; manuḥ-Manu; dasarathaḥ-Dasaratha; vasudeva-Maharaja Vasudeva; api-also; asau-he; abhut-was; bhavi-will take birth as; visnuyasaḥ-Visnuyasa; ca-also; ayam-he; iti-thus; padme-in the Padma Purana; prakirtitam-glorified.

In Padma Purāṇa it is said that the same person who was Manu, Daśaratha, and Vasudeva, will become Viṣṇu-yaśā.

Text 95

aiśvaryaṃ kalkinaḥ tasya
brahmāṇḍe suṣṭhu varṇitam
kaiścit kalau kalau buddhaḥ
syāt kalkī cety udīryate

aiśvaryaṃ-power and opulence; kalkinaḥ-of Kalki; tasya-of Him; brahmanḍe-in the Brahmaṇḍa Purana; suṣṭhu-nicely; varṇitam-described; kaiscit-by some; kalau kalau-in each Kali-yuga; buddhaḥ-Buddhaḥ-syat- becomes; kalki-Kalki; ca-also; iti-thus; udīryate-is described.

Lord Kalki's glory is eloquently described in Brahmāṇḍa Purāṇa. Some say it is Lord Buddha who appears as Kalki in Kali-yuga after Kali-yuga.

Text 96

astau vaivasvatīye 'mi
kathitā vāmanādayaḥ
kalpāvatārā ity ete
kathitāḥ pañca-vimśatiḥ
prati-kalpam yataḥ prāyaḥ
sakṛt prādurbhavanty amī

astau-eight; vaivasvatīye-during the reign of Vaivasvata Manu; amī-they; kathitāḥ-are described; vamaṇa-Lord Vamaṇa; adayaḥ-beginning with; kalpa-avatāraḥ-appearing in each kalpa; iti-thus; ete-they; kathitāḥ-are described; pañca-vimśatiḥ-25; prati-kalpam-in each kalpa; yataḥ-because; prayāḥ-generally; sakṛt-once; pradurbhavanti-appear; amī-they.

Beginning with Lord Vāmaṇa, eight of the avatāras here described appeared in the reign of Vaivasvata Manu. These 25 avatāras are called kalpa-avatāras because for the most part they appear once in each kalpa.

Chapter Four

Manvantarāvatāra-yugāvatāra-prābhava-vaibhavāvatāra-tat-sthāna-nirūpaṇa
Description of the Manvantara-avatāras, Yuga-avatāras, Prābhava-avatāras, Vibhava-avatāras,
and Their Abodes.

Text 1

atha manvantarāvatārāḥ

manvantarāvatāro 'sau
prāyaḥ śakrāri-hatyayā
tat-sahāyo mukundasya
prādurbhavaḥ sureṣu yaḥ

atha-now; manvantara-avatārāḥ-the manvantara-avatāra; asau-He; prayāḥ-generally; sakra-
of Indra; ari-the enemies; hatyaya-by killing; tat-sahayaḥ-aiding the demigods; mukundasya-
of Lord Mukunda; pradurbhavaḥ-appearance; suresu- among the demigods; yaḥ-who.

The Manvantara-avatāras

Lord Mukunda's incarnations that appear among the demigods to aid Indra and destroy
Indra's enemies, are known as manvantara-avatāras.

Text 2

yukte kalpāvatāratve
yajñādīnām api sphuṭam
manvantarāvatāratvam
tat-tat-paryanta-pālanāt

yukte-appropriate; kalpa-avatāratve-the designation of kalpa-avatāra; yajna-adinam-of Lord
Yajna and other incarnations; api-also; sphuṭam-manifest; manvantara-avatāratvam-the
position of manvantara-avatāra; tat-tat-of the reigns of the various Manus; paryanta-to the
end; palanat- because of protecting.

Lord Yajña and the other manvantara-avatāras may appropriately be called kalpa-avatāras.
Because they appear during the Manus' reigns they are called Manvantara-avatāras.

Text 3

manvantareṣv amī svāyam
bhuvīyādiṣv anukramāt
avatārās tu yajñādyā
brhadbhānv-antimā mataḥ
Ṣ

manvantaresu-during the reigns of each Manu; ami-they; svayambhuviya-the reign of Svayambhuva Manu; adisu-beginning with; anukramat-one after another; avatāraḥ-incarnations; tu-also; yajna-with Lord Yajna; adyaḥ- beginning; brhadbhanu-with Brhadbhanu; antimaḥ-ending; mataḥ-considered.

The manvantara-avatāras, beginning with Lord Yajña and ending with Lord Brhadbhānu, appear, one after another, in the reigns of the Manus beginning with Svāyambhuva Manu.

Text 4

prathame svāyambhuvīye yajñāḥ
yajñas tu pūrvam evoktas
tenātra na vilikhyate

prathame-during the first; svayambhuvīye-during the reign of Svayambhuva Manu; yajñāḥ-Lord Yajna; yajnaḥ-Lord Yajna; tu-but; purvam-previously; eva-certainly; uktaḥ-described; tena-therefore; atra-here; na-not; vilikhyate-is described in writing.

Lord Yajña in the reign of Svāyambhuva, the first Manu.

Lord Yajña was already described in the previous chapter, so He will not be written of here.

Text 5

dvitīye svarociṣīye vibhuḥ. yathā aṣṭama-skandhe
rṣes tu vedaśirasas
tuṣitā nāma patny abhūt
tasyām jajñe tato devo
vibhur ity abhiviśrutaḥ

dvitiye-the second; svarocasiye-during the rule of Svarocisa Manu; vibhuh Lord Vibhu; yatha-just as; astama-skandhe-in the Eight Canto of Srimad-Bhagavatam; ṛṣeḥ -of the saintly person; tu -indeed; vedaśirasah -Vedaśira-;tusitā-Tuśitā; nāma-named; patnī-the wife; abhūt-begat;tasyām-in her (womb); jaj/ve-took birth; tataḥ- thereafter; devaḥ-the Lord; vibhuḥ-Vibhu; iti-thus; abhiviśrutaḥ- celebrated as.

Lord Vibhu in the reign of Svarociṣa, the second Manu.

He is described in Śrīmad-Bhāgavatam 8.1.21-22:

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

Text 6

astāśīti-sahasrāṇi
munayo ye dhṛta-vratāḥ
anvaśikṣan vratam tasya
kaumāra-brahmacāriṇah iti.

aṣṭāśīti -eighty-eight; sah asrāṇi -thousand; munayaḥ -great saintly persons; ye -those who; dhṛta-vratāḥ-fixed in vows; anvaśikṣan -took instructions; vratam-vows; tasya-from him (Vibhu); kaumāra -who was unmarried; brahmacāriṇaḥ-and fixed in the brahmacārī stage of life; iti-thus.

"Vibhu remained a brahmacārī and never married throughout his life. From him, eighty-eight thousand other saintly persons took lessons on self-control, austerity and similar behavior."*

Text 7

ṭṛtīya auttamiye satyasenaḥ
dharmasya sūnṛtāyām tu
bhagavān puruṣottamaḥ
satyasena iti khyāto
jātaḥ satyavrataiḥ saha

trituiye-during the reign of the third Manu; auttamiye-Uttama Manu; satyasenaḥ-Lord Satyasena; dharmasya-of the demigod in charge of religion; sūnṛtāyām-in the womb of his wife named Sūnṛtā; tu-indeed; bhagavān-the Supreme Personality of Godhead; puruṣa-uttamaḥ-the Supreme Personality of Godhead; satyasenaḥ -Satyasena; iti -thus; khyātaḥ -celebrated; jātaḥ-took birth; satyavratāiḥ-the Satyavratas; saha-with.

Lord Satyasena appeared during the reign of Uttama, the third Manu. Satyasena is described in Śrīmad Bhāgavatam 8.1.25-26:

"In this manvantara, the Supreme Personality of Godhead appeared from the womb of Sūnṛtā, who was the wife of Dharma, the demigod in charge of religion. The Lord was celebrated as Satyasena, and He appeared with other demigods, known as the Satyavratas.*

Text 8

so'nṛta-vrata-duḥśīlān
asato yakṣa-rākṣasān
bhūta-druho bhūta-gaṇānś
Ṣ cāvadhīt satyajit-sakhah iti

saḥ-He (Satyasena); anṛta-vrata-who are fond of speaking lies; duḥśīlān -misbehaved; asataḥ -miscreant; yakṣa-rākṣasān -Yakṣas and Rākṣasas; bhūta-druhaḥ-who are always against the progress of other living beings; bhūta-gaṇān-the ghostly living entities; ca -also; avadhīt-killed; satyajit-sakhaḥ-with His friend Satyajit; iti-thus.

"Satyasena, along with His friend Satyajit, who was the King of heaven, Indra, killed all the untruthful, impious and misbehaved Yakṣas, Rākṣasas and ghostly living entities, who gave pains to other living beings."*

Text 9

caturthe tāmasīye hariḥ
tatrāpi jaj/ve bhagavān
hariṇyām harimedhasaḥ
harir ity āhr̥to yena
gajendro mocito grahāt

caturthe-during the reign of the fourth Manu; tamasiye-Tamasa Manu; hariḥ-Lord Hari; tatrāpi-in that period; jaj/ve-appeared; bhagavān - the Supreme Personality of Godhead; hariṇyām-in the womb of Hariṇī; harimedhasaḥ-begotten by Harimedhā; hariḥ-Hari; iti-thus; āhrtah -called; yena-by whom; gaja-indraḥ-the King of the elephants; mocitaḥ-was freed; grahāt-trom the mouth of a crocodile.

Lord Hari, who appeared during the reign of Tāmasa, the fourth Manu, is described in Śrīmad-Bhāgavatam 8.1.30:

"Also in this manvantara, the Supreme Lord, Viṣṇu, took birth from the womb of Hariṇī, the wife of Harimedhā, and He was known as Hari. Hari saved His devotee Gajendra, the King of the elephants, from the mouth of a crocodile."*

Text 10

smaryate 'sau sadā prātaḥ
sad-ācāra-parāyanaiḥ
sarvāniṣṭa-vināśāya
harir dantīndra-mocanaḥ

smaryate-is remembered; asau-He; sada-always; prataḥ-in the morning; sat-spiritual; acara-activities; parayanaiḥ-by those devoted to performing; sarva-all; anista-unwanted things; vinasaya-for the destruction; hariḥ-Hari; dnati-of the elephants; indra-the king; mocanaḥ-rescuing.

To become free from all that is undesirable, every morning ☐the saintly devotees meditate on Lord Hari, who rescued Gajendra.

Text 11

pañcame raivatiye vaikunṭhaḥ
ñpatnī vikunṭhā śubhrasya
vaikunṭhaiḥ sura-sattamaiḥ
tayoḥ sva-kalayā jajñe
vaikunṭho bhagavān svayam

pancame-during the reign of the fifth Manu; raivatiye-named Raivata; vaikunthaḥ-Lord Vaikuntha; patnī-the wife; vikunṭhā-named Vikunṭhā; śubhrasya-of Śubhra; vaikunṭhaiḥ-with the Vaikunṭhas; sura-sat-tamaiḥ-demigods; tayoḥ-by Vikunṭhā and Śubhra; sva-kalayā- with plenary expansions/ jajñe-appeared; vaikunṭhaḥ-the Lord; bhagavān-the Supreme Personality of Godhead; svayam-personally.

Lord Vaikuṅṭha, who appeared in the reign of Raivata, the fifth Manu, is described in Śrīmad-Bhāgavatam 8.5.4-5:

"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.*

Text 12

ñvaikuṅṭhaḥ kalpito yena
loko loka-namaskṛtaḥ
ramayā prārthyamānena
devyā tat-priya-kāmyayā"

vaikuṅṭhaḥ-a vaikuntha planet; kalpitaḥ-was constructed, yena-by whom; lokaḥ-planet; loka-namaskṛtaḥ-worshiped by all people; ramaya-by Rama, the goddess of fortune; prarthyamānena-being so requested; devaya- by the goddess; tat-her; priya-kamyaya-just to please.

"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."*

Text 13

mahā-vaikuṅṭha-lokasya
vyāpakasyāvyātmanah
prakaṭī-karaṇam satyo-
pari kalpanam ucyate

maha-vaikuntha-lokasya-of the spiritual sky; vyapakasya-all-pervading; avyaya-atmanah-eternal and unchanging; prakati-karanam-cause of manifestation; satya-Satyaloka; upari-above; ¶śkalpanam-conception; ucyate- is said.

It is said He created the eternal, all-pervading Mahā-Vaikuṅṭha world above Satyaloka.

Text 14

ṣaṣṭhecākṣuṣīye-ajitaḥ

ñtatrāpi devasambhūtyām

vairājasyābhavat sutaḥ
ajito nāma bhagavān
amśena jagataḥ patiḥ

sasthe-in the sixth; caksusiye-during the reign of Caksusa Manu; ajitaḥ-Lord Ajita; tatra
api-again in that sixth manvantara; devasambhutyam-by devasambhuti; vairajasya-by her
husband, Vairaja; abhavad-there was; sutaḥ-a son; ajitah nama-by the name Ajita; bhagavan-
the Supreme Personality of Godhead; amsena-partially; jagatah patiḥ-the master of the
universe.

Lord Ajita, who appeared during the reign of Cākṣuṣa, the sixth Manu, is described in
Śrīmad-Bhāgavatam 8.5.9-10:

"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.*

Text 15

payodhim yena nirmathya
surāṇām sādhitā sudhā
bhramamāṇo 'mbhasi dhṛtaḥ
kūrma-rūpeṇa mandaraḥ

payodhim-the ocean of milk; yena-by whom; nirmathya-by churning; suranam-of the
demigods; sadhita-produced; sudha-nectar; bhramamanad-moving here and there; ambhasi-
within the water; dhṛtaḥ-was staying; kurma-rupena-in the form of a tortoise; mandaraḥ-the
mountain known as Mandara.

"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."*

Text 16

saptame vaivasvatīye vāmanaḥ

vaivasvatāntare vyaktaḥ
puraivoktaḥ sa vāmanaḥ
bhaviṣyaḥ sapta kathyante
Ṣ te savarṇy-antarādiṣu

saptame-during the reign of the seventh Manu; vaivasvatiye-Vaivasvata; vamaṇḥ-Lord Vamana; vaivasvata-of Vaivasvata Manu; antare-during the reign; vyaktaḥ-manifest; pura-previously; eva-certainly; uktaḥ- described; saḥ-He; vamaṇḥ-Lord Vamana; bhavisyāḥ-will be; sapta-seven; kathyante-are described; te-they; savarni-of Savarni Manu; antara-the reign; adisu-beginning with.

Lord Vāmana, who appeared during the reign of Vaivasvata, the seventh Manu, has already been described. The seven manvantara-avatāras that will appear in the future, in the reigns of Sāvarni and the other Manus, will now be described.

Text 17

astame sāvarṇiye sārvaḥmaḥ

devaguhyāt sarasvatyām
sārvaḥma itī praḥḥ
sthānam purandarāt dhrtvā
balaye dāsyatiśvaraḥ

astame-the eighth; savarniye-during the reign of Savarni Manu; sarvaḥmaḥ-Lord Sarvaḥma; devaguhyāt-from His father, Devaguhyā; sarasvatyām-in the womb of Sarasvatī; sārvaḥmaḥ-Sārvaḥma; itī-thus; praḥḥ-the master; sthānam-place; purandarāt-from Lord Indra; dhrtvā-taking away by force; balaye-unto Bali Mahārāja; dāsyati-will give; śvaraḥ-the master.

Lord Sārvaḥma, who will appear during the reign of Sāvarni, the eighth Manu, is described in Śrīmad-Bhāgavatam 8.13.17:

"In the eighth manvantara, the greatly powerful Personality of Godhead Sārvaḥma will take birth. His father will be Devaguhyā, and His mother will be Sarasvatī. He will take the kingdom away from Purandara (Lord Indra) and give it to Bali Mahārāja."*

Text 18

navame dakṣa-sāvarṇiye ṛṣaḥmaḥ

āyusmato 'mbudhārāyām
ṛṣaḥma bhagavat-kalā
bhavitā yena samrāddhām
tri-lokīm bhokṣyate'dbhutaḥ

navame-during the reign of the ninth Manu; daksa-savarniye-Daksa-savarni; rsabhaḥ-Lord Rṣabha; ॥śāyūṣmataḥ-of the father, Ayuṣmān; ambudhārāyām-in the womb of the mother, Ambudhārā; ṛṣabhaḥ-/Rṣabha; bhagavat-kalā-a partial incarnation of the Supreme Personality of Godhead; bhavitā-will be; yena-by whom; saṁmadhām-all-opulent; tri-lokīm-the three worlds; bhokṣyate-will enjoy; adbhutaḥ-the Indra of the name Adbhuta.

Lord Rṣabha, who will appear in the reign of Dakṣa-sāvarni, the ninth Manu, is described in Śrīmad-Bhāgavatam 8.13.20:

"Rṣabhadeva, a partial incarnation of the Supreme Personality of Godhead, will take birth from his father, Ayuṣmān, and his mother, Ambudhārā. He will enable the Indra named Adbhuta to enjoy the opulence of the three worlds."*

Text 19

daśame brahma-savarnīye viṣvaksenaḥ

viṣvakseno viṣūcyām tu
śambhoḥ sakhyam karisyati
jātaḥ svāmsena bhagavān
grhe viśvasṛjo vibhuḥ

dasmame-during the reign of the tenth Manu; brahma-savarniye-Brhma-savarni; visvaksenaḥ-Lord Visvaksena; visvaksenaḥ-Viṣvaksena; viṣūcyām-in the womb of Viṣūcī; tu-then; śambhoḥ-of Sambhu; sakhyam-friendship; karisyati- will create; jātaḥ-being born; svāmsena-by a plenary portion; bhagavān-the Supreme Personality of Godhead; grhe- in the home; viśvasṛjaḥ-of Viśvasraṣṭā; vibhuḥ-the supremely powerful Lord.

Lord Viṣvaksena, who will appear in the reign of Brahma-sāvarni, the tenth Manu, is described in Śrīmad-Bhāgavatam 8.13.23:

"In the home of Viśvasraṣṭā, a plenary portion of the Supreme Personality of Godhead will appear from the womb of Viṣūcī as the incarnation known as Viṣvaksena. He will make friends with Sambhu."*

Text 20

ekādāse dharma-sāvarnīye dharmasetuḥ

āryakasya sutas tatra
dharmasetur iti smṛtaḥ
vaidhṛtāyām harer amśas

tri-lokīm dhārayisyati

ekadase-during the reign of the eleventh Manu; dharma-savarniye-Dharma-savarni; dharmasetuḥ-Lord Dharmasetu;{.fn [Š2] āryakasya-of Aryaka; sutaḥ-the son; tatra-in that period (the eleventh manvantara); dharmasetuḥ-Dharmasetu; iti-thus; smṛtaḥ-celebrated; vaidhṛtāyām-from the mother, Vaidhṛtā; hareḥ-of the Supreme Personality of Godhead; amśaḥ-a partial incar-nation; tri-lokīm-the three worlds; dhārayisyati-will rule.

Lord Dharmasetu, who will appear in the reign of Dharma-sāvārṇi, the eleventh Manu, is described in Śrīmad-Bhāgavatam 8.13.26:

"The son of Aryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhṛtā, the wife of Aryaka, and will rule the three worlds."*

Text 21

dvādaśe rudra-sāvārṇīye sudhāmā

svadhāmākhyo harer amśaḥ
sādhayisyati tan-manoḥ
antaram satyasahasah
sunṛtāyāḥ suto vibhuḥ

dvadase-the twelfth Manu; rudra-savarniye-during the reign of Rudra-savarni; sudhama-Lord Sudhama; svadhāmā-ākhyah-Svadhāmā; hareḥ amśaḥ-a partial incarnation of the Supreme Personality of Godhead; sādhayisyati-will rule; tat-manoḥ-of that Manu; antaram-the manvantara; satyasahasah-of Satyasahā; sunṛtāyāḥ-of Sunṛtā; sutaḥ-the son; vibhuḥ-most powerful.

Lord Svadhāmā, who will appear in the reign of Rudra-sāvārṇi, the twelfth Manu, is described in Śrīmad-Bhāgavatam 8.13.29:

"From the mother named Sunṛtā and the father named Satyasahā will come Svadhāmā, a partial incarnation of the Supreme Personality of Godhead. He will rule that manvantara."*

Text 22

trayodaśe deva-sāvārṇīye yogeśvaraḥ

devahotrasya tanaya
upahartā divaspateḥ

yogeśvaro harer amśo
brhatyām sambhaviṣyati

trayodase-during the reign of the thirteenth Manu; deva-savarniye-Deva-savarni;
yogesvaraḥ-Lord Yogesvara; devahotrasya-of Devahotra; tanayaḥ-the son; upahartā-the
benefactor; divaspateḥ-of Divaspati, the Indra at that [time; yoga-īśvaraḥ-Yogeśvara, the
master of mystic powers; hareḥ amśaḥ-a partial representation of the Supreme Personality of
Godhead; brhatyām-in the womb of his mother, Bṛhatī; sambhaviṣyati-will ap-pear.

Lord Yogeśvara, who will appear in the reign of Deva-sāvarṇi, the thirteenth Manu, is
described in Śrīmad-Bhāgavatam 8.13.32:

"The son of Devahotra known as Yogeśvara will appear as a partial incarnation of the
Supreme Personality of Godhead. His mother's name will be Bṛhatī. He will perform activities
for the welfare of Divaspati."*

Text 23

caturdaśa indra-savarṇīye bṛhadbhānuḥ

satrāyaṇasya tanayo
bṛhadbhānuḥ tadā hariḥ
vitānāyām mahārāja
kriyā-tantūn vitāyitā

caturdase-during the reign of the fourteenth Manu; indra-savarniye- Indra-savarni;
bṛhadbhānuḥ-Lord Bṛhadbhānu; satrāyaṇasya-of Satrāyaṇa; tanayaḥ-the son; bṛhadbhānuḥ-
Bṛhadbhānu; tadā-at that time; hariḥ-the Supreme Personality of Godhead; vitānāyām-in the
womb of Vitānā; mahā-rāja-O King; kriyā-tantūn-all spiritual activities; vitāyitā-will perform.

Lord Bṛhadbhānu, who will appear in the reign of Indra-sāvarṇi, the fourteenth Manu, is
described in Śrīmad-Bhāgavatam 8.13.35:

"O King Parīkṣit, in the fourteenth manvantara the Supreme Personality of Godhead will
appear from the womb of Vitānā, and His father's name will be Satrāyaṇa. This incarnation
will be celebrated as Bṛhadbhānu, and He will administer spiritual activities."*

Text 24

yajña-vāmanayos tatra
punar uktatayā dvayoḥ
manvantarāvātārās tu

saṅkhyāyām dvadaśoditāḥ

iti manvantarāvatārāḥ.

yajna-of Lord Yajna; vamanayoḥ-and Lord Vamana; tatra-there; punaḥ- again; uktataya-by the description; dvayoḥ-of the two of them; manvantara- avatārāḥ-manvantara-avatāras; tu-also; saṅkhyayam-in the enumeration; dvadasa-twelve; Śūditaḥ-manifested; iti-thus concludes; manvantara-avatārāḥ-the description of the manvantara-avatāras.

Because Lord Yajña and Lord Vāmana were described before, twelve manvantara-avatāras are listed here. In this way the description of manvantara-avatāras is concluded.

Texts 25 and 26

atha yugāvatārāḥ

kathyate varṇa-nāmābhyām
śuklaḥ satya-yuge hariḥ
raktaḥ śyāmaḥ kramāt kṛṣṇas
tretāyām dvāpare kalau

upāsana-viśeṣārtham
satyādiṣu yugeṣv asau
manvantarāvatāras tu
tathāvatarati kramāt

atha-now; yuga-avatārāḥ-the yuga-avatāras; kathyate-is described; varṇa-according to color; namabhyam-and name; suklaḥ-white; satya-yuge- during the Satya-yuga; hariḥ-Lord Hari; raktaḥ-red; syamaḥ-the dark color of a monsoon cloud; kramāt-one after another; kṛṣṇa-black; tretātam-in the Treta-yuga; dvāpare-in the Dvāpara-yuga; kalau-in the Kali-yuga; upasana-worship; viśeṣa-specific; artham-for the purpose; satya-the Satya-yuga; adisu-beginning with; yugesu-during the yugas; asau-He; manvantara-avatārāḥ-Manvantara-avatāra; tu-but; tatha-in that way; avatārati-incarnation; kramāt-in succession.

The Yuga-avatāras

In Satya-yuga the incarnation is said by color and name to be white Lord Hari. In the Tretā, Dvāpara, and Kali yugas the incarnations are red, blue, and black respectively. As for different kinds of worship the manvantara-avatāras descend in Satya-yuga and other yugas, so, one after another, do the yuga-avatāras.

Text 27

kalpa-manvantara-yuga
prādurbhāva-vidhāyinaḥ
avatārā ime tv eka-
catvarimśa udīritāḥ

kalpa-lila-avatāras; manvantara-manvantara-avatāras; yuga-yuga-avatāras; pradurbhava-vidhayinaḥ-incarnations; avatāraḥ-incarnations; ime-these; tu-but; eka-catvarimsat-41; udiritaḥ-described.

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In this way 24 līlā, manvantara, and yuga avatāras have been described.

Text 28

vṛttā brahmādayaḥ kalpāḥ
padmāntās te sahasrāsaḥ
vartamānās tu kalpo 'yaṁ
śveta-varāha ucyate

vṛttaḥ-occured; brahma-Brahma-kalpa; adyaḥ-beginning with; kalpaḥ-kalpas; padma-with Padma-kalpa; antaḥ-concluding; te-they; sahasrasaḥ-thousands of times; vartamanaḥ-at present; tu-also; kalpaḥ-the kalpa; ayam-this; sveta-varaha-Sveta-varaha-kalpa; ucyate-is named.

The cycle of kalpas, beginning with Brāhma-kalpa and ending with Pādma-kalpa, is repeated a thousand times. The present kalpa is called Śveta-varāha-kalpa.

Text 29

brāhma-kalpa-prathama-je
vyaktaḥ svāyambhuvāntare
kumāra-nāradādyāś ca
cākṣuśīyādīśuttare

brahma-kalpa-Brhama-kalpa; prathama-in the beginning; je-manifested; vyaktaḥ-manifested; svayambhuva-of Svayambhuva Manu; antare-during the reign; kumara-the four Kumaras; narada-Narada; adyaḥ-and other incarnations; ca-and; caksusiya-in the reign of Caksusa; adisu-and the other Manus; uttare-afterwards.

During the reign of Svāyambhuva Manu, at the beginning of Brāhma-kalpa, the four Kumāras, Nārada Muni, and many other incarnations appeared. Other incarnations also appeared later, during the reigns of Cakṣuṣa and the other Manus.

Text 30

prāyaḥ svāyambhuvādyākhyāḥ
kalpe kalpe bhavanti amī
manavas te 'vatārās ca
tathā yajñādi-nāmakāḥ

prayaḥ-generally; svayambhuva-the reign of Svayambhuva Manu; adi-beginning with; akhyaḥ-named; kalpe kalpe-kalpa after kalpa; bhavanti-appear; ami-these; manvaḥ-the Manus; te-they; avatāraḥ-incarnations; ca- also; tatha-in the same way; yajna-Lord Yajna; adi-beginning with; namakaḥ-named.

The Manus, beginning with Svāyambhuva, appear one after the other in each kalpa, and the manvantara-avatāras, beginning with Lord Yajña, also appear in the same way.

Text 31

tathā hi śrī-viṣṇu-dharmottare śrī-vajra-praśnaḥ:

ya ete bhavatā proktā
manvaś ca caturdaśa
nityam brahma-dine prāpte
eta eva kramād dvija
bhavanti utānye dharma-jña
etaṁ me chindhi saṁśayam

tatha hi-moreover; sri-visnu-dharma-uttare-in the Visnu-dharmottara Purana; sri-vajra-of Maharaja Vajra; prasnaḥ-the question; ye ete-whichever; bhavata-by you; proktaḥ-described; manvaḥ-Manus; ca-also; caturdasa-fourteen; nityam-always; brahma-of Brahma; dine-when the day; prapte-is manifest; ete-they; eva-certainly; kramat-one after the next; dvija-O Brahmana; bhavanti-are manifest; uta-certainly; anye-others; dharma-jna-O knower of religious principles; etaṁ-this; me-my; chindhi-please sever; samsayam-doubt.

Vajra's question in Viṣṇu-dharmottara Purāṇa:

"O Brāhmaṇa, you have said that in every day of Brahmā 14 Manus always appear, one after the other. O knower of religion, are there any other Manus? Please break my doubt."

Texts 32 and 33

śrī-mākaṇḍeyottaram

eta eva mahā-rāja
manvaś ca caturdaśa
kalpe kalpe tvayā jñeya
nātra kāryā vicāraṇā

eka-rūpas tvayā proktā
jñatavyāḥ sarva eva hi
kecit kiñcid vibhinnās ca
māyayā parameśituḥ

sri-markandeya-of Markandeya Rsi; uttaram-the reply; atah eva-therefore; eva-certainly; maha-raja-O great king; manvaḥ-Manus; ca-also; caturdasa-fourteen; kalpe kalpe-in each day of Brahma; tvaya-by you; jneyaḥ-should be; na-not; atra-here; karya-should be done; vicarana-investigation; eka-rupaḥ-with a single form; tvaya-by you; proktaḥ-spoken; jnatavyaḥ-should be understood; sarve-all; eva-certainly; hi-indeed; kecit-certain; kincit-to a certain extent; vibhinnaḥ-separated; ca-also; mayaya-by the potency; parama-isituḥ-of the Supreme Controller.

Śrī Mārkaṇḍeya's reply:

"O great king, in each kalpa there are 14 Manus. You should not doubt. Know that, as you have said, they all have the same form. Sometimes some, by the Supreme Lord's potency, are different.

Texts 34 and 35

avatārās caturdhā syūr
āveśāḥ prābhavā api
athaiva vaibhavāvasthāḥ
parāvasthās ca tatra te

atrāveśāvatārās tu
jñeyāḥ pūrvokta-rītitāḥ
yathā kumāra-devarṣi-
venāṅga-prabhavādayaḥ

avatāraḥ-incarnations; caturdha-four kinds; syuḥ-are; avesah-avesa (empowered) avatāras; prabhavaḥ-prabhava avatāras; api-also; atha-now; eva-certainly; vaibhava-avasthaḥ-vaibhavavastha-avatāras; para-avastha-paravastha-avatāras; ca-also; tatra-there; te-they; atra-here; avesā-avatāraḥ-avesā-avatāras; tu-also; jneyaḥ-may be understood; purva-previous; ukta-rititaḥ-from the statement; yatha-just as; kumara-the Four Kumaras; devarsi-Narada; venanga-Maharaja Prthu; prabhava-manifestation; adayaḥ-beginning with.

There are four other kinds of avatāras: 1. āveśa-avatāra, 2. prābhava-avatāra; 3. vaibhavāvastha-avatāra, and 4. parāvastha-avatāra. The āveśa-avatāras may be understood from the previous descriptions of the Kumāras, Nārada Muni, Mahārāja Pṛthu, and others.

Text 36

yathā pādme

āviṣṭo 'bhūt kumāreṣu
nārade ca harir vibhuḥ

yatha-just as; padme-in the Padma Purana; avistaḥ-entered; abhut-become; kumaresu-among the Kumaras; narade-within Narada Muni; ca-also; hariḥ-Lord Hari; vibhuḥ-omnipotent.

In Padma Purāṇa:

"All-powerful Lord Hari entered the Kumāras and Nārada."

Text 37

yathā tatraiva

ñāvivesā pṛthum devaḥ
śaṅkhī cakrī catur-bhujah" iti

yatha-just as; tatra-there; eva-certainly; avivesa-entered; pṛthum-ṚṣMaharaja Pṛthu; devaḥ-the Supreme Lord; sankhi-holding the conch-shell; cakri-holding the cakra; catuh-bhujah-with four arms; iti-thus.

In the same book:

"The Supreme Personality of Godhead, who has four arms and holds a conchshell and cakra, entered Mahārāja Pṛthu."

Text 38

āviṣṭo bhārgave cābhūt
iti tatraiva kīrtitam

avistaḥ-entered; bhargave-Lord Parasurama; ca-also; abhut-became; iti-thus; tatra-there;
eva-certainly; kirtitam-described.

In that book it is also said: "The Supreme Personality of Godhead also entered
Paraśurāma."

Text 39

tathā hi

ñetat te kathitaṁ devi
jamadagner mahātmanaḥ
śakty-āveśāvatārasya
caritaṁ śarṅgiṇaḥ prabhoḥ" iti

tatha hi-furthermore; etat-this; te-to you; kathitam-explained; devi- O goddess;
jamadagneḥ-of of jamadagni; maha-atmanaḥ-th great soul; sakti-avesa-avatārasya-sakty-
avesa-avatāra; caritam-pastimes; prabhoḥ-of the Lord; iti-thus.

It is also said:

"O goddess, I have thus described to you the pastimes of Lord Paraśurāma, who is a śakty-
āveśa-avatāra of Lord Viṣṇu."

Text 40

āveśatvaṁ kalkino 'pi
viṣṇu-dharme vilokyate

avestvam-the position of an avesa-avatāra; kalkinaḥ-of Lord Kalki; api-also; visnu-dharme-
in the Visnu-dharma Purana; vilokyate-is seen.

In Viṣṇu-dharma Purāṇa it is seen that Lord Kalki is also an āveśa-avatāra.

Texts 41-43

yathā

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ñpratyakṣa-rūpa dhr̥g devo

dṛśyate na kalau hariḥ

kṛtādiṣv iva tenaiva

tri-yugaḥ paripathyate

ñkaler ante ca samprāpte

kalkinam brahma-vādinam

anupraviśya kurute

vāsudevo jagat-sthitim

ñpūrvotpanneṣu bhūteṣu

tesu tesu kalau prabhuḥ

kṛtvā praveśam kurute

yad abhipretam ātmanaḥ" iti

yatha-just as; pratyakṣa-directly visible; rūpa-in a form; dhr̥g-accepting; dṛśyate-is seen; na-not ;a kalau-in the Kali-yuga; hariḥ-Lord Hari; kṛta-the Satya-yuga; adisu-in the ages beginning with; iva-as; tena-by Him; eva-certainly; tri-yugaḥ-the names tri-yuga; paripathyate-is given in the Vedic literatures; kaleḥ-of the Kali-yuga; ante-when the end; ca-also; samprāpte-arrives; kalkinam-Kalki; brahma-vadinam-the learned Vedic scholar; anupraviśya-having entered; kurute-performs; vāsudevaḥ-Lord Vasudeva; jagat-of the universe; sthitim-the maintenance; purva-previously; utpannesu-born; bhutesu-among the living entities; tesu tesu-among all of them; kalau-in the Kali-yuga; prabhuḥ-the Lord; kṛtvā-having done; praveśam-entrance; kurute-performs; yat-what; abhipretam-was intended; atmanaḥ-of Himself; iti-thus.

There it is said:

"In Kali-yuga Lord Hari is not seen in a directly visible incarnation as He is seen in the Satya and other yugas. For this reason it is written that He appears in three yugas (tri-yuga). At the end of Kali-yuga, Lord Vāsudeva enters the learned Vedic scholar Kalki and corrects the situation in the material world. Then, entering many saintly persons who had taken birth before, the Lord fulfills His plan in Kali-yuga."

Text 44

ato 'mīṣv avatāratvaṁ

param syād aupacārikam

ataḥ-therefore; amisu-among them; avatāratvam-status of incarnation; param-greatly; syat-may be; aupacarikam-secondary.

For them the status of being an avatāra of the Lord is only a metaphor.

Note: This is because the āveśa-avatāras are jīvas.

Text 45

atha prabhava-vaibhavāḥ
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hari-svarūpa-rūpā ye
parāvasthebhya ūnakāḥ
śaktinām tāratamyena
kramāt te tat-tad-ākhyakāḥ

atha-now; prabhava-the prabhava-avatāras; vaibhavaḥ-and vaibhava-avatāras; hari-of Lord Hari; svarupa-of the original form; rupaḥ-the forms; ye-which; para-avasthebhyaḥ-than the supreme form; unakaḥ-less; saktinam-of potencies; taratamyena-by gradations; kramat-one after another; te-they; tat-tat-in various ways; akhyataḥ-are named.

Prābhava-avatāras and Vaibhava-avatāras

The personal forms of Lord Hari that are less than His parāvastha form are called by different names according to the differing degrees of their powers.

Texts 46 and 47

prabhavās ca dvidhā tatra
dṛśyante śāstra-caḥsuśā
eke nāti-cira-vyaktā
nāti-viṣṭṛta-kīrtayaḥ
te mohinī ca hamsāś ca
śuklādyāś ca yugānugāḥ

apare śāstra-kartāraḥ
prāyaḥ syūr muni-ceṣṭitāḥ
dhanvantary-ṛśabhau vyāśo
dattaś ca kapilāś ca te

prabhavaḥ-prabhava-avatāras;a ca-also; dvidha-of two kinds; tatra-there; drsyate-are seen; sastra-of the scriptures; caksusa-by the eyes; eke-some; na-not; ati-very; cira-for a long time; vyaktaḥ-manifested; na-not; ati-very; vistrta-expanded; kirtayaḥ-fame; te-They; mohini-Mohini; ca-and; hamsaḥ-Hamsa; ca-and; sukla-Sukla; adyaḥ-beginning with; ca-also; yuga-anugaḥ-yuga-avatāras; apare-others; sastra-of the Vedic literatures; kartaraḥ-authors; prayāḥ-generally; syuḥ-are; muni-cestitaḥ-sages; dhanvantari-Dhanvantari; rasabhau-and Rasabha; vyasaḥ-Vyasa; dattaḥ-Dattatreya; ca-also; kapilaḥ-Kapila; ca-and; te-they.

With the eye of the scriptures the prābhava-avatāras are seen to be of two kinds. The first kind is briefly manifest and not very famous. Among them are Mohinī, Hamsa, and the yuga-avatāras beginning with Śukla. The second kind are authors of scriptures. Generally they are great sages. Among them are Dhanvantari, Ṛṣabha, Vyāsa, Dattātreyā, and Kapila.

Texts 48 and 49

atha syūr vaibhavāvasthās
te ca kūrmo jhaśādhipaḥ
Ṣnārāyaṇo nara-sakhaḥ
śrī-varāha-hayānanau

prśnigarbhaḥ pralambaghno
yajñādyās ca caturdaśa
ity amī vaibhavāvasthā
ekavimśatir iritaḥ

atha-now; syuḥ-may be; vaibhava-avasthaḥ-vaibhavavastha-avatāras; te-they; ca-and; kurmaḥ-Kurma; jhasa-adhipaḥ-Matsya; narayanaḥ-Narayana Rsi; nara-of Nara; sakhaḥ-the friend; sri-varaha-Varaha; haya-ananau-and Hayagrīva; prsnigarbhaḥ-Prsnigarbha; pralambaghnaḥ-Balarāma, the killer of Pralambasura; yajna-Yajna; adyaḥ-beginning with; ca-also; caturdasa-the fourteen Manvantara-avatāras; iti-thus; ami-these; vaibhava-avasthaḥ-vaibhavavastha-avatāras; eka-vimsatiḥ-21; iritaḥ-described.

The vaibhava-avatāras are Kūrma, Matsya, Nara's friend Nārāyaṇa Ṛṣi, Varāha, Hayagrīva, Prśnigarbha, Balarāma, and the fourteen manvantara-avatāras beginning with Yajña). In this way 21 vaibhava-avatāras are listed.

Texts 50 and 51

tatra kroḍa-hayagrīvau
nava-vyūhāntaroditau
manvantarāvatāreṣu
catvāraḥ pravarās tathā

te tu śrī-hari-vaikuṅṭhau
tathaiṅvājita-vāmanau
ṣaḍ amī vaibhavāvasthāḥ
parāvasthopamā mataḥ

kroḍa-Varaha; hayagrīvau-and Hayagrīva; nava-vyūha-the nine prominent forms (Vasudeva, Sankarsana, Pradyumna; Aniruddha, Narayana, Nrsimha, Hayagrīva, Varaha, and Brahma); antara-among; uditau-manifested; manvantara-avatāreṣu-among the manvantara-avatāras; catvāraḥ-four; pravarāḥ-prominent; tathā-in the same way; te-they; tu-also; śrī-hari-Hari; vaikuṅṭhau-and Vaikuṅṭha; tathā-in the same way; eva-certainly; ajita-Ajita; vamanau-and Vamana; sat-six; amī-these; vaibhava-avastha-vaibhavavastha-avatāras; para-avastha-the paravastha-avatāras; upamaḥ-compared to; mataḥ-considered.

Among the nine vyūha incarnations Varāha and Hayagrīva are the best, and among the manvantara-avatāras four, Hari, Vaikuṅṭha, Ajita, and Vāmana, are the best. These six vaibhava-avatāras are like the parāvavastha forms of the Lord.

Text 52

keṣāñcid eṣāṃ sthānāni
likhyante śāstra-dṛṣṭitāḥ
yatra tatra virājante
yāni brahmāṇḍa-madhyataḥ
viṣṇu-dharmottarādīnām
Ṣ vākyaṃ tatra pramānyate

kesancit-of some; eṣam-of them; sthanani-the abodes; likhyante-are described in writing; sastra-of the scriptures; drstitaḥ-according to the vision; yatra-where; tatra-there; virajante-are manifest; yani-them; brahmanda-the material universe; madhyataḥ-within; visnu-dharma-uttara- the Visnu-dharmottara Purana; adinam-of the Vedic literatures beginning with; vakyam-the statement; tatra-there; pramanyate-is supported by various evidences.

With the eye of the scriptures it is written that some of these avatāras have abodes within the material universe. The words of Viṣṇu-dharmottara Purāṇa are evidence for this.

Text 53

tathā hi viṣṇu-dharmottare

ñtasyopariṣṭād aparas
tāvan eva pramānataḥ
mahātaleti vikhyāto
rakta-bhaumāś ca pañcama

ñsarovaramḥ bhavet tatra
yojanānām daśāyutam
svayaṁ ca tatra vasati
kūrma-rūpa-dharo hariḥ

tatha hi-furthermore; visnu-dharma-uttare-in the Visnu-dharmottara Purana; tasya-that; uparistat-above; aparah-another; tavaḥ-in that way; eva-certainly; pramanataḥ-in measurement; mahatala iti-as Mahatala; vikyataḥ-famous; rakta-bhaumaḥ-red; ca-also; pancama-fifth; sarovaram-a lake; bhavet-is; tatra-there; yojananam-of yojanas; dasa-ayutam-100,000; svayam-personally; ca-also; tatra-there; vasati-resides; kurma-of a turtle; rupa-the form; dharaḥ-manifesting; hariḥ-Lord Hari.

In Viṣṇu-dharmottara Purāṇa:

"Above that is the fifth place, a red world named Mahātala. In that place is a great lake 100,000 yojanas (800,000 miles) in breadth. There Lord Hari, in the form of Kūrma, personally resides.

Text 54

ñtasyopariṣṭād aparas
tāvan eva pramānataḥ
tatrāste sarasi divyā
yojanānām śata-trayam
tasyāṁ sa vasate devo
matsya-rūpa-dharo hariḥ"

tasya-that; uparistat-above; aparah-another; Ṡstavan-in that way; eva- certainly; pramanataḥ-by dimension; tatra-there; aste-is; sarasi-a lake; divya-transcendental; yojananam-of yojanas; sata-trayam-three hundred; tasyam-in that lake; saḥ-He; vasate-resides; devaḥ-the Personality of Godhead; matsya-of a fish; rupa-the form; dharaḥ-manifesting; hariḥ-Lord Hari.

"Above that place is another of the same size, where there is a lake 300,000 yojanas (2,400,000 miles) in breadth. In that lake Lord Hari in His form of Matsya resides.

Texts 55-57

ñnārāyaṇo nara-sakho
vasate badarī-pade

ñnṛ-varāhasya vasatir
mahar-loke prakīrtitā
yojanānām pramānena
āyutānām śata-trayam

ñāyutāni ca pañcaśat
śeṣa-sthānam manoharam"

narayaṇa-Narayana Rsi; nara-of Nara Rsi; sakhaḥ-the friend; vasate-resides; badari-pade-at Badarikasrama; nr-varahasya-of Lord Varaha; vasatiḥ-the residence; mahar-loke-in Maharloka; prakirtita-is celebrated; yojananam-of yojanas; pramanena-by measurement; ayutanam-of units of ten thousand; sata-trayam-three hundred; ayutani-units of ten thousand; ca-also; pancasat-fifty; sesa-of Ananta Sesa; sthanam-the abode; manah-haram-beautiful.

"Nara's friend Nārāyaṇa Ṛṣi resides at Badarikāśrama. Nṛ-Varāha is said to reside on Maharloka, where His abode is 3,000,000 yojanas (24,000,000 miles) in breadth. Ananta Śeṣa's beautiful abode is 500,000 yojanas (4,000,000 miles) in breadth.

Text 58

ñsa eva loko vārāhaḥ
kathitas tu svayam-prabhaḥ
loko 'yam aṇḍa-samlagnaḥ
sarvādhastān manoharaḥ
varāha-rūpi bhagavān
śveta-rūpa-dharo 'vasat"

sah eva-that same; lokaḥ-planet; varahaḥ-of Lord Varaha; kathitaḥ- described; tu-certainly; svayam-prabhaḥ-self-effulgent; lokaḥ-planet; ayam-this; anda-within the material universe; samlagnaḥ-situated; sarva- all other planets; adhastat-beneath; manah-haraḥ-very beautiful; varaha- of Lord Varaha; rupi-in the form; bhagavan-the ॥ŚSupreme Personality of Godhead; sveta-rupa-a white form; dharaḥ-manifesting; avasat-resides.

"The beautiful and self-effulgent realm Varāhaloka touches the material universe as it stands beneath everything.

There, in the form of Śvetavarāha, the Supreme Lord resides.

Text 59

ñtasyopariṣṭād aparas
tāvan eva pramānataḥ
pīta-bhaumaś caturthas tu
gabhāsti-tala-samjñakaḥ

ñtatrāste bhagavān viṣṇur
devo haya-śir-dharaḥ
śaśāṅka-śata-saṅkāśaḥ
śatakumbha-vibhūśaṇaḥ"

tasya-that; uparistat-above; aparaḥ-another; tavan-in that way; eva-certainly; pramanataḥ-in size; pita-yellow; bhaumaḥ-with ground; caturthaḥ-fourth; tu-also; gabhasti-tala-Gabhastitala-loka; samjñakaḥ-named; tatra-there; aste-remains; bhagavan-the Personality of Godhead; visnu-Visnu; devaḥ-the Lord; haya-of a horse; sirāḥ-head; dharaḥ-manifesting; sasanka-sata-sankasaḥ-as splendid as hundreds of moons; satakumbha-with golden ornaments; vibhusitaḥ-decorated.

"Above that is another realm of the same size. This fourth realm, its ground colored yellow, is named Gabhāsthitala. There the the Supreme Lord Viṣṇu, splendid as hundreds of moons and decorated with golden ornaments, appears in a form with a horse's head.

Texts 60-62

ñpṛśnigarbhasya vasatir
brahmaṇo bhuvanopari
vāsas tatra pralambārer
yatraivāgharipor bhavet

ñetasyaivāṁśa-bhūto 'yaṁ
pātāle vasati svayam
nityaṁ tala-dhvajo vāgmī
vana-mālā-vibhūśitaḥ

ñdhārayan śirasā nityaṁ
ratna-citraṁ phanāvalim
laṅgalī muṣalī khaḍgī
nīlāmbara-vibhūśitaḥ"

prsnigarbhasya-of Prsnigabha; vasatiḥ-residence; brahmanaḥ-of the spiritual world; bhuvana-the abode; upari-in the topmost part; vasaḥ-residence; tatra-there; pralamba-areḥ-of Lord Balarama, the enemy of Pralambasura; yatra-where; eva-certainly; agha-ripoḥ-of Lord Kṛṣṇa, the enemy of Aghasura; bhaver-is; etasya-of Him; eva-certainly; amsa-from ॐthe plenary portion (Sankarsana); bhutaḥ-manifest; ayam-Him; patale-in Patalaloka-vasati-resides; svayam-personally; nityam-eternally; tala-dhvajaḥ-carrying a flag marked with a tala tree; vagmi-loquacious and eloquent; vana-mala-with a garland of forest flowers; vibhusitaḥ-decorated; dharayan-holding; sirasa-with His head; nityam-constantly; ratna-citram-splendidly decorated with many jewels; phala-avalim-many hoods; langali-with a plow; musali-club; khadgi-and sword; nila-blue; ambara-with garments; vibhusitaḥ-decorated.

"Above Brahmaloḥka is the home of Pṛṣṇigarbha. Where Kṛṣṇa stays there Balarāma, whose aṁśa-avatāra resides in Pātālaloka, who always carries a palm-tree flag, who is eloquent, who is decorated with a forest garland, who carries a plow, club, and sword, who is decorated with blue garments, and who always wears on His head a jewel-picture of Ananta Śeṣa, stays also.

Texts 63-64

ñbrahmalokopariṣṭāc ca
harer loko virājate

ñsvarloke vasatir viṣṇor
vaikuṇṭhasya mahātmahaḥ
tathā vaikuṇṭha-loke ca
svayam āviṣkṛto hi yaḥ"

brahma-loka-of the spiritual world; uparistat-in the topmost part; ca- also; hareḥ-of Lord Hari; lokaḥ-the planet; virajate-is manifest; svarloke-in Svarloka; vasatiḥ-the residence; visnoḥ-of Lord Viṣṇu; vaikuṇṭhasya-the son of Vikuntha-devi; maha-atmamaḥ-the great soul; tatha- in the same way; vaikuṇṭha-loke-on the Vaikuṇṭha planets; ca-also; svayam-personally; aviskṛtaḥ-manifest; hi-certainly; yaḥ-who.

"Above Brahmaloḥka is the realm of Lord Hari. In Svarloka is the home of Lord Viṣṇu, who is the son of Vikunṭhā-devī. The Lord is also personally manifested in Vaikuṇṭhaloka.

Texts 65-67

ajitasya nivāsas tu

dhruva-loke samarthitaḥ
bhuvan-loke tu vasatir
vāmanasya mahātmanah

trivikramasya vasatis
tapo-loke prakīrtitā
tathāsyā brahma-loka-stho
divyo nārāyaṇāśramaḥ

brahmalokopariṣṭāc ca
nivāso 'nena nirmitaḥ
hari-vamśe surendrena
Ṣ kathito yah surarśaye

ajitasya-of Lord Ajita; nivasah-residence; tu-also; dhruva-loke-on dhruvaloka; samarthitaḥ-is established; bhuvah-loke-on Bhuvanloka; tu-also; vasatiḥ-residence; vamanasya-of Vamana; maha-atmanah-the Personality of Godhead; trivikramasya-of Trivikrama; vasatiḥ-the residence; tapah-loke-on Tapoloka; prakirtita-is described; tatha-in the same way; asya-of that; brahma-loka-sthaḥ-situated in the spiritual world; divyaḥ-spiritual; narayana-of Narayana; asramaḥ-the abode; brahma-loka-uparistat-in the topmost part of the spiritual world; ca-also; snivasah-the residence; anena-by Him; nirmitaḥ-constructed; hari-vamse-in the Hari-vamsa; sura-indrena-by the king of demigods; kathitaḥ-described; yah-which; surarśaye-to Narada Muni.

Lord Ajita's residence is considered to be on Dhruvaloka, and Lord Vāmana's residence is considered to be on Bhuvanloka. Lord Trivikrama's residence is said to be on Tapoloka, and Lord Nārāyaṇa's spiritual āśrama is on Brahmaloaka. He has also created a residence above Brahmaloaka. This was explained in Hari-vamśa (127.37), where Mahārāja Indra said to Nārada Muni:

Text 68

ñīdam bhanktvā madiyam tu
bhagavān viṣṇunā kṛtam
upary-upari-lokānām
adhikam bhuvanam mune" iti

idam-thus; bhanktva-defeating; madiyam-mine; tu-also; bhagavan-O Lord; visnuna-by Visnu; krtam-constructed; upari-higher; upari-and higher; lokanam-of planets; adhikam-higher; bhuvanam-realm; mune-O sage; iti-thus.

"O sage, above all the worlds Lord Viṣṇu made His own abode, which eclipses even my realm."

Text 69

sarveṣām avatārāṇām
para-vyomni cakāsati
nivāsaḥ paramāścarya
iti śāstre nirūpyate

sarvesam-of all; avatāranam-incarnations; para-vyomni-in the spiritual sky; cakasati-manifest; nivasah-residence; parama-supremely; ascaryaḥ-wonderful; iti-thus; sastre-in the Vedic literature; nirupyate-is described.

In the spiritual sky is the supremely wonderful home of all the avatāras. In the scriptures this is described.

Text 70

tathā hi pādme

Šṅvaikuṅṭha-bhuvane nitye
nivasanti mahojjvalāḥ
avatārāḥ sadā tatra
matsya-kūrmādayo 'khilāḥ" iti

tatha hi-furthermore; padme-in the Padma Purana; vaikintha-of Vaikuntha; bhuvane-in the world; nitye-eternal; nivasanti-reside; maha-ujjvalah-splendid; avatarah-incarnations; sada-eternally; tatra-there; matsya-Matsya; kurma-and Kurma; adayah-beginning with; akhila-all; iti- thus.

In Padma Purāṇa:

"All the splendid avatāras, beginning with Matsya and Kūrma, eternally reside in the eternal realm of Vaikuṅṭha."

Chapter Five

Parāvasthā-nirūpaṇa
Description of the Most Important Forms of the Lord

Text 1

atha kṛṣṇo nara-bhratur
avatāra iti kvacit
upendrasyaṅpi ca kvāpi
bhāty asau nāti-kovidam

atha-now; kṛṣṇaḥ-Kṛṣṇa; nara-of Nara Rṣi; bhratuḥ-of the brother; avatāraḥ-incarnation; iti-thus; kvacit-in some scriptures; upendrasya-of Vamana; api-also; ca-and; kvāpi-in some scriptures; bhāty-manifest; asau-this; na-not; ati-kovidam-among those who are very learned.

In some places Lord Kṛṣṇa is said to be an avatāra of Nara's friend Nārāyaṇa Rṣi, and in other places it is said He is an avatāra of Lord Vāmana. The wise do not accept these statements.

Text 2

yathā skānde

ñdharma-putrau harer aṁśau
nara-nārāyaṇābhidhau
candra-vamśam anu prāpya
jāta kṛṣṇārjunāv ubhau"

yatha-just as; skānde-in the Skanda Purana; dharmā-of Dharma; putrau- the two sons; hareḥ-of Lord Hari; aṁśau-plenary portions; nara-Nara; narayana-and Narayana; abhidhau-named; candra-descended from the moon-god; vamsam-in the dynasty; anuprapya-descending; jatau-born; kṛṣṇa- Kṛṣṇa; arjunau-and Arjuna; ubhau-both.

In Skanda Purāṇa:

"Dharma's two sons, who are named Nara and Nārāyaṇa Rṣi, and who are aṁśa-avatāras of Lord Hari, have now taken birth as Kṛṣṇa and Arjuna in the dynasty of the moon-god."

Text 3

śrī-caturthe ca

tāv imau vai bhagavato
harer aṁśāv ihāgatau
bhāra-vyayāya ca bhuvah
krsnau yddu-kurūdvahau

sri-caturthe-in the Fourth Canto of Srimad-Bhagavatam; tau-both; imau-these; vai-certainly; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-of Hari; aṁśau-part and parcel expansion; iha-here (in this universe); āgatau- has appeared; bhāra-vyayāya-for mitigation of the burden; ca-and; bhavaḥ-of the world; kṛṣṇau-the two Kṛṣṇas (Kṛṣṇa and Arjuna); yadu-kuru-udvahau-who are the best of the Yadu and Kuru dynasties respectively.

In Śrīmad-Bhāgavatam 4.1.59:

"That Nara-Nārāyaṇa Ṛṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, to mitigate the burden of the world."*

Text 4

etat upodbalakam śrī-daśame

ṅsāmpujya deva ṛṣi-varyam ṛṣiḥ purāṇo
nārāyaṇo nara-sakho vidhinoditena
vānyābhibāśya mitayāmṛta-miṣṭayā tam
prāha prabho bhagavate karavāma he kim"

etat-this; edbalakam-substantial argument; sri-dasame-in the Tenth Canto of Srimad-Bhagavatam; sampujya-worshipping; devaḥ-the Lord; rsi-of the sages; varyam-the best; puranaḥ-elder; narayana-Narayana; nara-of Nara; sakhaḥ-the friend; vidhina uditena-according to the unjunctions of the scriptures; vanya-with words; abhibhasya-spoke; mitaya-eloquent; amṛta-with nectar; mistaya-sweet; tam-to Him; praha-said; prabho-O Lord; bhagavate-to the Personality of Godhead; karavama-we may do; he-Oh; kim-what?

A very strong argument is found in Śrīmad-Bhāgavatam 10.69.16:

"The Personality of Godhead, Kṛṣṇa, who is the incarnation of Nārāyaṇa Ṛṣi, the friend of Nara Ṛṣi, thus worshiped the sage Nārada according to Vedic regulative principles. Welcoming him with sweet nectarean words, He addressed Nārada as bhagavān, or one who is self-sufficient, possessing all kinds of knowledge, renunciation, strength, fame, beauty, and similar other opulences. He particularly asked Nārada, What can I do in your service?""*

Text 5

upendrāvatāratvam ca yathā hari-vamśe śakra-vacane

ñaindraṁ vaiṣṇavam asyaiva
mune bhāgam ahaṁ dadau
yavīyāṁśam ahaṁ premṇā
kṛṣṇaṁ paśyāmi nārada" iti

upendra-of Vamana; avatāratvam-status as an incarnation; ca-and; yatha-just as; hari-vamse-in the Hari-vamśa; śakra-of Indra; vacane-in the statement; aindram-Indra's brother (Vamana); vaisnavam-the remnants of the sacrificial offering to Lord Visnu; asye-to Him; eva-certainly; mune-O sage; bhagam-the share; aham-I; dadau-gave; yaviyamsam-younger; aham-I; prema-with love; krsnam-Krsna; pasyami-see; narada-O Narada; iti-thus.

The following statment of Mahārāja Indra in the Hari-vamśa supports the idea that Kṛṣṇa is an incarnation of Vāmana:

"O sage Nārada, the same Viṣṇu who was Vāmana and to whom I gave a portion of the yajñas, has now become this boy Kṛṣṇa, on whom I now gaze with love."

Texts 6 and 7

tad etad ubhayatvam na
bhavet kṛṣṇe nirodhataḥ
amśatvam hi tayor uktam
parāvasthatvam asya tu

nara-bhratur ihāṁśatvam
ete cāmśeti rakṣyate
upendrasya tathātvam ca
hari-vamśe 'pi dṛśyate

tat etat-this; ubhayatvam-being an incarnation of both Narayana Rsi and Vamana; na-not; bhavet-may be; nirodhataḥ-because of being contradictory; amśatvam-position of a plenary portion; hi-certainly; tayor-of both Narayana Rsi and Vamana; uktam-is said; para-avasthatvam-position of the original Supreme Personality of Godhead; asya-of Lord Krsna; tu-also; nara-of Nara Rsi; bhratuḥ-of the brother; iha-in this connection; amśatvam-status as a plenary portion; ete camśa iti-Srimad-Bhagavatam 1.3.28; tathatvam-in that way; ca-also; hari-vamśe-in the Hari-vamśa; api-also; drsyate-is seen.

Lord Kṛṣṇa is not an incarnation of Nārāyaṇa Ṛṣi and Vāmana because such a view is contradicted by scripture. Rather, it is said that They are amśa-avatāras of Him and He is the parāvastha (the supreme form of the Lord). That Nārāyaṇa Ṛṣi is an amśa-avatāra of Lord Kṛṣṇa is confirmed in Śrīmad-Bhāgavatam 1.3.28. That Lord Vāmana has the same status is seen in Hari-varṇā:

Texts 8 and 9

ñadityā tapasā viṣṇur
mahātmāradhitaḥ purā
vareṇa cchandita tena
parituṣṭena cāditih
tayoktas tvādrśam putram
icchāmīti surottama

ñtenoktam bhuvane nāsti
mat-samaḥ puruṣo 'paraḥ
amśena tu bhaviṣyāmi
putraḥ khalv aham eva te" iti

aditya-by Aditi-devi; tapasa-with austerities; visnuḥ-Lord Visnu; maha-atma-the Supreme Personality of Godhead; aradhitaḥ-worshipped; pura-foremerly; varena-by a benediction; chandita-granted; tena-by Him; paritustena-pleased; ca-also; aditiḥ-Aditi; taya-by her; uktaḥ-said; tvadrsam-like You; putram-a son; icchami-I desire; iti-thus; sura-of the demigods; uttama-O best; tena-by Him; uktam-said; bhuvane-in the entire world; na-not; asti-there is; mat-to Me; samaḥ-equal; purusaḥ-person; aparaha-another; amśena-by My plenary portion; tu-but; bhaviṣyami-shall become; putraḥ-son; khalu-certainly; aham-I; eva-certainly; te-Your; iti-thus.

"O best of the demigods, in ancient times, by performing austerities, Aditi worshiped Lord Viṣṇu. He was pleased with her and offered a benediction. She said, 'O Lord, I desire a son like You.' He replied, 'No one in the world is equal to Me. Therefore, as an amśa-avatāra, I will personally become your son.'"

Texts 10 and 11

atha kṛṣṇe parāvastha-
bhāvo 'gre rakṣyate sphuṭam

parāvasthās ca sampūrṇā-
vasthāḥ śāstre prakīrtitāḥ

tasmād amsātvam evāsya
viruddham sphuṭam īkṣate
artha-gaty-antaram teṣāṃ
vacanānām ca dṛśyate

atha-now; krsne-in relation to krsna; para-avastha-of being the Original Personality of Godhead; bhavaḥ-condition; agre-at first-raksyate-is protected; sphutam-definitively; para-avasthaḥ-the Original Personality of Godhead; ca-also; sampurna-perfect and complete; avasthaḥ-situation; sastre-in the Vedic literature; prakirtitaḥ-described; tasmāt-from Him; amsatvam-the position of being part and parcel; eva-certainly; asya-of Him; viruddham-refuted; sphutam-clearly; iksate-sees; artha-gati-meaning; antaram-another; tesam-of those; vacananam-statements; ca-also; drsyate-is seen.

That Śrī Kṛṣṇa is the parāvastha form of the Lord is clearly proved by what was previously said. In the scriptures He is called parāvastha and sampūrṇāvastha (the complete form of the Lord). This refutes the idea that He is an amsā-avatāra. Statements supporting that idea should be seen in a different way.

Text 12

tatra dharma-putrāv ity ādau kārīkā

nara-nārāyaṇau prāpyety
ātma-sat-kṛtya tau svayam
kṛṣṇārjunau candra-vamśam
anu prakāṭatām gatau

tatra-in this connection; dharma-of Prajapati Dharma; putrau-the two sons; iti-thus; adau-in the passage beginning; karika-explanation in verse; nara-Nara; narayanau-and Narayana Rsis; prapya-after attaining; iti-thus; atmasat-kṛtya-taking them to be as dear as Their own selves; tau-them; svayam-personally; krsna-Krsna; arjunau-and Arjuna; candra-of the moon-god; vamsam-the dynasty; anu-prakatatam gatau-appeared in.

The Skanda Purāṇa verse quoted in Text 2 should be interpreted in this way:
"Kṛṣṇa and Arjuna, for whom Nara and Nārāyaṇa Rsis are dear as Their own selves, have appeared in this world, taking shelter of the kṣatriya dynasty descending from the moon-god."

Text 13

kartārau tau harer amśau
nara-nārāyaṇāv iha
dvāparānte karma-bhūtāv
āyātau kṛṣṇa-phālgunau

kartarau-the two subjects; tau-they; hareḥ-of Lord Hari; amsau-the plenary prtions; nara-Nara; narayanau-and Narayana Rsis; iha-here; dvapara-of the Dvapara-yuga; ante-at the end; karma-bhutau-the two objects; ayatau-attained; krsna-Krsna; phalgunau-and Arjuna.

In Śrīmad-Bhāgavatam 4.1.59 (quoted in Text 3) Nara and Nārāyaṇa Ṛṣis, who are amśa-avatāras of Lord Hari, should be taken as the subjeṭ of the sentence, and Kṛṣṇa and Arjuna, who appeared at the end of Dvāpara-yuga, should be taken as the object.

Note: In this way the verse is interpreted to mean:

"Nara and Nārāyaṇa Ṛṣis, who are amśa-avatāras of Lord Hari, entered the transcendental bodies of Kṛṣṇa and Arjuna, and came with Them as They appeared in the dynasties of Yadu and Kuru in order to mitigate the burden of the world."

Text 14

sarvādāv upadeṣṭṛtvād
yaḥ purāṇarṣir ucyate
narāṇām puruṣāṇām yas
trayāṇām āśrayaḥ sa tu

nareṣu mṛtyu-lokeṣu
saha-cārī bhavān svayam
tad-dharmam anukṛtyātra
pūjayām āsa taṁ munim

nārāyaṇākhyenāmśena
kṛṣṇo yadyapi tad-guruḥ
nāradaṁ pūjayām āsa
tathāpi kṣatra-līlayā

sarva-adau-in the beginning of the day of Brhma; upadestrtrvat-because of being the instructor; yaḥ-who; purana-rsiḥ-Purana Rsi; ucyate-is called; naranam-known as "nara"; purusamnam-of the three purusa-avatāras; asrayaḥ-the shelter; saḥ-He; tu-certainly; natesu-among human beings; martya-lokesu-in the middle planetary systems; saha-cari-companion; bhavan-being; svayam-personally; tat-dharmam-human nature; anukrtya-following; atra-here; pujayam asa-worshipped; tam-him; munim-Narada Muni; narayana-Narayana; akhyena-named; amsena-by His plenary portion; krsnaḥ-Krsna; yadyapi-although; tat-of Narada; guruḥ-the spiritual master; naradam-Narada; pujayam asa-worshipped; tathapi-nevertheless; ksatra-as a ksatriya; lilaya-because of performing pastimes.

The quote from the Tenth Canto of Śrīmad-Bhāgavatam (10.69.16, quoted in Text 4) should be understood in this way:

Lord Kṛṣṇa, who because He taught (the Vedic knowledge to Brahmā) at the beginning of the universe is called { .sy 168}purāṇa-ṛṣi (the eldest sage)", is the shelter of the three puruṣa-avatāras. When He associated with the human beings in Martyaloka, He imitated their nature, and in that context He worshiped (Nārada) Muni. Even though His amśa-avatāra, Nārāyaṇa Ṛṣi, is Nārada's guru, in His kṣatriya-pastimes Lord Kṛṣṇa worshiped Nārada Muni.

Text 15

aindram ity ādau kārikā

indras tu nāti-kauvidyān
matsarāc cuktavān idam
tasmāt kṛṣṇasya no tat-tad-
rūpatvaṁ ghatate kvacit

aindram-the brother of Indra; iti-thus; adau-in the pasage beginning; karika-explanation; indraḥ-Indra; tu-but; na-not; ati-kauvidyat-because of knowledge; matsarat-and envy; ca-also; uktavan-said; idam-this; tasmāt-therefore; krsnasya-of Krsna; na-not; u-certainly; tat-tat-various; rupertvam-in forms; ghatate-is manifest; kvacit-at a certain time.

The quote from Hari-vamā (Text 5, describing Lord Kṛṣṇa as an incarnation of Vāmana), is explained in this way:

Indra spoke these words out of envy and ignorance. In no corcumstance is Lord Kṛṣṇa the avatāra of any other form of the Lord.

Text 16

atha parāvasthāḥ. yathā pādme

ñṅṛsimha-rāma-kṛṣṇeṣu
śad-guṇyaṁ paripūritam

parāvasthās tu te tasya
dīpād utpanna-dīpa-vat" iti

atha-now; para-avasthaḥ-the most important forms of the Lord; yatha- just as; padme-in the Padma Purana; nrsimha-within Nrsimha; rama- Ramacandra; krsnesu-and Krsna; sat-six; gunyam-transcendent; opulences; paripuritam-fulness; para-acasthaḥ-most important forms of the Lord; tu- also; te-they; tasya-of Him; dipat-from a lamp; utpanna-manifest; dipa- lamp; vat-just like; iti-thus.

Now the most important forms of the Lord (parāvastha-avatāra) will be described. Padma Purāṇa explains:

"In Lord Nṛsimha, Rāmacandra, and Kṛṣṇa the the six transcendental opulences are perfect and complete. They are the parāvasthas (most important forms of the Lord). From Him (Kṛṣṇa) they are manifested as lamps are lighted from an (original) lamp.

Text 17

tatra śrī-nṛsimhaḥ

ñprahlāda-hṛdayāhlādam
bhaktāvidyā-vidāraṇam
śarad-indu-rucim vande
pārīndra-vadanam harim

tatra-in that connection; sri-nrsimhaḥ-Lord Nrsimha; prahlada-of Prahlada; hrdaya-of the heart; ahladam-delight; bhakta-of the devotee; avidya-ignorance; vidaranam-removing; sarat-autumn; ind-moon; rucim- splendor; vande-I offer obeisances; parindra-of a lion; vadanam-face; harim-Hari.

Lord Nṛsimha is described in Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam (1.1.1., and 10.87.1):

"Let me offer my obeisances unto Lord Nṛsimhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again."*

Text 18

ñvāg-īśā yasya vadane
lakṣmīr yasya ca vakṣasi

yasyāste hṛdaye samvit
tam nṛsimham aham bhaje"

vak-isa-Sarasvati; yasya-of whom; vandane-at the ; laksmiḥ-Laksmi; yasya-of whom; ca-also;l vaksasi-on the chest; yasya-of whom; hṛdaye-in the heart; samvit-knowledge; tam-Him; nrsimham-Nrsimha; aham- I; bhaje-worship.

"Lord Nṛsimhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsimhadeva."*

Text 19

ṅgambhīra-garjitārambha-
stambhitāmbhoja-sambhavaḥ
samrambhaḥ stambha-putrasya
muninojjṛmbhito nrpe"

gambhira-deep; garjita-arambha-roar; stambhita-stunned; ambhoja-sambhavaḥ-Brahma; samrambhaḥ-anger; stambha-putrasya-of Lord Nrsimha, who appeared from a column; munina-by Narada Muni; ujjrmbhitaḥ-revealed; nrpe- to Maharaja Yudisthira.

"(Nārada) Muni described to King (Yudhiṣṭhira) the anger of the pillar's son (Lord Nṛsimha), which with its deep roar stunned lotus-born Brahmā."

Text 20

yathā śrī-saptame

saṭāvadhūtā jaladāḥ parāpatan
grahās ca tad-dṛṣṭi-vimustā-rocīṣaḥ
ambhodhayaḥ śvāsa-hatā vicukṣubhur
nirhrāda-bhītā digibhā vicukruṣuḥ

yatha-just as; sri-saptame-in the Seventh Canto of Srimad-Bhagavatam; satā-by the hair on Lord Nṛsimhadeva's head; avadhūtāḥ-shaken; aladāḥ-the clouds; parāoatan- scattered; grahāḥ-the luminous planets; ca-and; tat-dṛṣṭi-by His glaring glance; vimuṣṭa-taken away; rocīṣaḥ- whose effulgence; ambhodhayaḥ-the water of the oceans and seas; śvāsa-hatāḥ-being struck by Lord Nṛsimhadeva's breathing; vicukṣubhuḥ-became turbulent; nirhrāda-bhītāḥ-frightened by Nṛsimhadeva's roaring; digibhāḥ-all the elephants guarding the quarters; vicukruṣuḥ-cried out.

In Śrīmad-Bhāgavatam 7.8.32-33:

"The hair on Nṛsimhadeva's head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear.*

Text 21

dyaus tat-satotksipta-vimāna-saṅkulā
protsarpata ksmā ca padābhipīditā
śailāḥ samutpetur amusya raṁhasā
tat-tejasā khaṅ kakubho na rejire

dyauḥ-outer space; tat-satā-by His hair; utksipta-thrown up; vimāna-saṅkulā-filled with airplanes; protsarpata- slipped out of place; ksmā-the planet earth; ca-also; pada-abhipīditā-distressed due to the heavy weight of the lotus feet of the Lord; śailāḥ-the hills and mountains; samutpetuḥ-sprang up; amusya-of that one (the Lord); raṁhasā-due to the intolerable force; tat-tejasā-by His effulgence; kham-the sky; kakubhaḥ-the ten directions; na rejire-did not shine.

"Airplanes were thrown into outer space and the upper planetary system by the hair on Nṛsimhadeva's head. Because of the pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to His intolerable force. Because of the Lord's bodily effulgence, both the sky and all directions diminished in their natural illumination."*

Text 22

ñugro py anugra evāyaṁ
sva-bhaktānāṁ nṛ-keśarī
keśarīva sva-potānām
anyeṣāṁ ugra-vikramaḥ

ugraḥ-ferocious; api-although; anugraḥ-not ferocious; eva-certainly; ayam-this; sva-bhaktanam-to His pure devotees; nr-kesari-having the body of a human being and a lion; kesari iva-like a lioness; sva-potanam-to her young cubs; anyesam-to others; ugra-ferocious; vikramaḥ-whose strength.

(Bṛīdhara Svāmī also explains in His commentary on Śrīmad-Bhāgavatam 7.9.1:)

"Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiranyakaṣipu, Lord Nṛsimhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja."*

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Texts 23 and 24

asya śrī-divya-simhasya
paramānanda-tuṅḍilāḥ
śrīman-nṛsimha-tāpanyām
mahimā prakāṭi-kṛtā

nṛsimhasya bhaved vāso
janaloke mahātmanāḥ
sarvopariṣṭāc ca tathā
viṣṇuloke prakīrtitaḥ

asya-of Him; sri-divya-simhasya-the transcendental lion; parama- transcendental; ananda-bliss; tundilāḥ-full; srimat-nrsimha-tapanyam-in the Nrsimha-tapani Upanisad; mahima-the glories; prakati-krta-revealed; nrsimhasya-of Lord Nrsimha; bhavet-there is; vasaḥ-residence; janaloke-on the Janalokaplanet; maha-atmanāḥ-of the Personality of Godhead; sarva-all other planets; uparistat-above; ca-also; tatha-in the same way; visnuloke-in the spiritual sky; prakirtitaḥ-is described.

The blissful glories of Lord Nṛsimha are described in the Nṛsimha-tāpanī Upaniṣad. It is said that Lord Nṛsimha resides both in Janaloka and in the world of Viṣṇuloka, which is above all.

Text 25

śrī-rāghavendraḥ

pūrvato 'pyeśa niḥśeṣa-
mādhuryāmṛta-candramāḥ
bhāti ṣaḍ-guṇa-saṅghena
tuṅgaḥ śrī-raghu-puṅgavaḥ

sri-raghava-of the Raghu dynasty; indraḥ-the king (Ramacandra); purvataḥ-than previously described (in Lord Nrsimhadeva); api-even; nihsesa-complete; madhurya-sweetnessw; amrta-nectar; candramāḥ-moon; bhāti-shines; sat-six; guna-transcendental qualities; sanghena-with the complete abundance; tungaḥ-exalted; sri-raghu-of the dynasty of Maharaja Raghu; pungavaḥ-the foremost.

Śri Rāmacandra

Greater even than the one (Lord Nṛsiṃha) before, exalted with the six transcendental qualities and a nectar moon of all sweetness, Lord Rāmacandra, the best of the Raghus, shines with great splendor.

Text 26

pādme

ñvandāmahe maheśānam
hara-kodaṇḍa-khaṇḍanam
jānakī-hṛdayānanda-
candanam raghu-nandanam"

padme-in the Padma Purana; vandamahe-we offer our respectful obeisances; maha-isanam-to the Personality of Godhead; hara-of Siva; kodanda-the bow; khandanam= breaking; janaki-of Sita-devi; hrdaya-the heart; ananda-bliss; candanam-sandalwood; raghu-of Maharaja RAghu; nandanam-the descendant.

In Padma Purāṇa:

"Let us offer our respectful obeisances to Lord Rāmacandra, the Personality of Godhead, who is the delight of King Raghu, who broke Śiva's bow, and who is the sandal paste that delights Sītā-devī's heart.

Text 27

asya janmotsavam brūte
śrī-rāmārcana-dīpikā

asya-janma-of the birth; utsavam-festival; brute-describes; sri-rama-arcana-dipika-the Ramacandra-dipika.

The Śrī Rāmārcana-dīpikā describes Lord Rāmacandra's birth-festival:

Text 28

ñuccasthe graha-pañcake sura-gurau sendau navamyām tithau
lagne karkatake punarvasu-yute meṣam gate pūṣaṇi

nirdagdum nikhilaḥ palāśa-samidho medhyād ayodhyāraṇer
āvīrbhūtam abhūd apūrva-vibhavaṃ yat kiñcid ekam mahaḥ"

ucca-s-the-in the highest exaltation; graha-planets; pancake-five; sura-gurau-Brhaspati; sa-with; indau-Candra; navamyam tithau-on ninth day of the moon; lagna-on the lagna; karkatake-in Karkataka; punarvasu-yute-in conjunction with Punarvasu; mesam-to Mesa; gate-gone; pusani-in Surya; nirdagdum-to burn (destroy); nikhilaḥ-all; palasa-of palasa wood (or demons); samidhaḥ-fuel; medhyat-from the sacrificial arena; ayodhya-araneḥ-from the arani-wood of Ayodhya; avīrbhūtam-manifest; aghut-= became; apurva-with unprecedented; vibhavam-power and opulence; yet-what; kincit-indescribable; ekam-one; mahaḥ-sacrifice.

"During the ninth tithi, when five planets were exalted, when Jupiter was conjoined with the Moon in the constellation Punarvasu in Cancer on the ascendant, and when the Sun was in Aries, from the arani-wood of Ayodhyā was kindled a sacrificial fire of unprecedented power manifested to burn the palāśa-wood fuel (of a great host of demons)."

Text 29

ekādaśe

ñityaktvā su-dustyaja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vacasā yad agād aranyam
māyā-mṛgam dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam"

ekadase-in the Eleventh Canto of Srimad-Bhagavatam; tyaktva-abandoning; su-dustyaja-most difficult to give up; sura-ipsita-anxiously desired by the demigods; rajya-laksmim-the goddess of fortune and her opulence; dharmisthaḥ-most perfectly fixed in religiousness; arya-vacasa-according to the words of your father; yat-He who; agat-went; aranyam-to the forest; maya-mṛgam-the illusory deer; dayitaya-by Sita-devi; ipsitam- desired; anvadhavat-running after; vande-I offer my homage; maha-purusa-O Lord Mahaprabhu; te-to Your; carana-aravindam-lotus feet.

In Śrīmad-Bhāgavatam 11.5.34:

"O Maha-puruṣa, I worship Your lotus feet. You gave up great regal opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to Your father's words. You chased after the mystic deer Marīca, which Your dear Sītā desired to get."

Text 30

śrī-navame

nedam yaśo raghupateḥ sura-yācñayāta-
līlātanor adhika-sāmya-vimukta-dhāmnaḥ
rakṣo-vadho jaladhi-bandhanam astra-pūgaiḥ
kim tasya śatru-hanane kapayaḥ sahāyāḥ

sri-navame-in the Ninth Canto of Srimad-Bhagavatam; na-not; idam-all these; yaśaḥ-fame; raghu-pateḥ-of Lord Rāmacandra; sura-yācñayā-by the prayers of the demigods; āta-līlā-tanoḥ-whose spiritual hody is always engaged in various pastimes; adhika-sāmya-vimukta-dhāmnaḥ-no one is greater than or equal to Him; rakṣaḥ-vadhaḥ-killing the Rākṣasa (Rāvaṇa); jaladhi-bandhanam-bridging the ocean; astra-pūgaiḥ-with bow and arrows; kim-whether; tasya- His; śatru-hanane-in killing the enemies; kapayaḥ-the monkeys; sahāyāḥ-assistants.

In Śrīmad-Bhāgavatam 9.11.20-21:

"Lord Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Rāmacandra, whose spiritual body is always engaged in various pastimes. Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.*

Text 31

yasyāmalam nṛpa-sadaḥsu yaśo 'dhunāpi
gāyanty agha-ghnam ṛṣayo dig-ibhendra-paṭṭam
tam nākapāla-vasupāla-kirīṭa-juṣṭa-
pādāmbujam raghupatiṁ śaraṇam prapadye

yasya-whose (Lord Rāmacandra's); amalam-spotless, free from material qualities; nṛpa-sadaḥsu-in the assembly of great emperors like Mahārāja Yudhiṣṭhira; yaśaḥ-famous glories; adhunā api-even today; gāyanti-glorify; agha-ghnam-which vanquish all sinful reac-tions; ṛṣayaḥ-great saintly persons like Mārkaṇḍeya; dik-ibha-indra-paṭṭam-as the ornamental cloth covering the elephant that conquers the directions; tam- that; nāka-pāla-of heavenly demigods; vasu-pāla-of earthly kings; kirīṭa-by the helmets; juṣṭa-are worshiped; pādā-ambujam-whose lotus feet; raghu-patim-unto Lord Rāmacandra; śaraṇam-surrender; prapadye-I offer.

"Lord Rāmacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Mārkaṇḍeya Ṛṣi still glorify His characteristics in the assemblies of great emperors like Mahārāja Yudhiṣṭhira. Similarly, all the saintly kings and all the demigods, including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet."*

Texts 32-33

atra kārīkā

atta prakāṣita-līlā-
tanur līlā-mayī tanuḥ
yena tasyeti samyeti
svārtheśyan-pratyayo mataḥ

dhāma-svarūpa-vijñeyam
adhikena samena ca
vimuktam dhāma yasyeti
māhātmyam sarvato 'dhikam
yasyādhikaḥ samaś cātra
kvāpi nāstīti niścayaḥ

naka-pālā mahendrādya
vasupā vasudhādhipaḥ

atra-in this; karika-the explanation; atta-the word "atta"; prakatita-means "manifested"; lila-tanuḥ-the word "lila-tanu"; lila-mayī tanuḥ-means "He whose spiritual body is always engaged in various pastimes; yena-by whom; tasya-of Him; iti-thus; samya-equality; iti-thus; svarthesyan-pratyayaḥ-svarthesyan-pratyaya; mataḥ-considered; dhama-the word "dhama"; svarupa-as "original form"; vijneyam-should be understood; adhikena-of those who are greater; samena-of those who are equal; ca-also; vimuktam-devoid; dhama-form; yasya-of whom; iti-thus; mahatmyam-glory; sarvataḥ-everywhere; adhikam-greater; yasya-of whom; adhikaḥ-superior; samaḥ-equal; ca-also; atra-here; kvapi-at any place; na-not; asti-is; iti-thus; niścayaḥ-conclusively determined; naka-palaḥ-the heavenly demigods; maha-indra-Maharaja Indra; adyaḥ-headed by; vasupaḥ-the word "vasu-pala"; vasudha-adhipaḥ-means "earthly kings".

In the verse from Śrīmad-Bhāgavatam quoted in Text 30, the word "atta" means "manifested, and the word { .sy 168 }līlā-tanu" means "whose spiritual body is always engaged in various pastimes". The compound word "adhika-samya-vimukta-dhāma" means "He who has no equal or superior". The word "samya" means "equality" and it is grammatically analyzed as a svartheśyah-pratyaya. { .sy 168 }vimukta" means "without", and "adhika" and "sama" mean "superior" and "equal". In the verse quoted in Text 31, the word "naka-pālāḥ" means "the heavenly demigods, headed by Maharaja Indra, and the word "vasu-pālāḥ" means "the earthly kings".

Texts 34-36

vāsudevādi-rūpāṇām
avatārāḥ prakīrtitāḥ
viṣṇu-dharmottare rāma-
lakṣmaṇādyāḥ kramād amī

pādme tu rāmo bhagavān
nārāyaṇa itīritāḥ
śeṣaś cakram ca śaṅkhaś ca
kramāt syūr lakṣmaṇādayaḥ

madhya-deśa-sthitāyodhyā-
pure 'sya vasatiḥ smṛtā
mahā-vaikuṅṭha-loke ca
rāgghavendrasya kīrtitā

vasudeva-Vasudeva; adi-beginning with; rupanam-of the forms; avatārah-incarnations; prakirtitaḥ-celebrated; visnu-dharma-uttare-in the Visnu-dharmottara Purana; rama-Rama; laksmana-and Laksmana; adyaḥ-beginning with; kramat-in that sequence; ami-they; padme-in the Padma Purana; tu-but; ramaḥ-Ramacandra; bhagavan-the Personality of Godhead; narayanaḥ-Narayana; iti-thus; iritaḥ-named; sesaḥ-Ananta Sesa; cakram-Sudarsana cakra; ca-and; sankhaḥ-conch-shell; ca= and; kramat-in succession; syuḥ-are; laksmana-Laksmana; adayaḥ-beginning with; madhya-desā-in Madhya-desā; sthita-situated; ayodhya-of Ayodhya; pure-in the city; asya-His; vasatiḥ-residence; smṛta-is described in the Vedic literatures; maha-vaikuntha-loke-in the spiritual world of Vaikuntha; ca-also; raghava-indrasya-of Lord Ramacandra; kirtita-described.

In the Viṣṇu-dharmottara Purāṇa it is said that Lord Rāmacandra, Lakṣmaṇa, and the others are incarnations of the forms of the Lord that begin with Lord Vāsudeva. In the Padma Purāṇa, however, it is said that Lord Rāmacandra is Lord Nārāyaṇa, and Lakṣmaṇa and the others are Ananta Śeṣa, and the Lord's cakra and conch respectively. In the Smṛti-śāstra it is said that Lord Rāmacandra resides in Madhya-deśa in the city of Ayodhyā-pura. It is also said that He resides in Mahā-Vaikunṭhaloka.

Text 37

śrī-kṛṣṇaḥ. bilvamaṅgale

ñsantv avatārā bahavaḥ
puṣkara-nābhasya sarvato-bhadraḥ
kṛṣṇād anyaḥ ko vā latāsv
api premado bhavati"

sri-krsnaḥ-Lord Kṛṣṇa; bilvamangale-in the statement of Bilvamangala Thakura; santu-let there be; avatārah-incarnations; bahavaḥ-many; pusikara-nabhasya-of the Lord, from whose navel grows a lotus flower; sarvatah-bhadraḥ-completely auspicious; krsnat-that Lord Kṛṣṇa; anyaḥ- other; kahva-who possibly; latasu-on the surrendered souls; api-also; prema-daḥ-the bestower of love; bhavati-is.

Lord Kṛṣṇa is described by Bilvamangala Ṭhākura:

"There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?"*

Texts 38-39

paramaiśvarya-mādhurya-
pīyusāpūrva-vāridhiḥ
devakī-nandanas tv eśa
puraḥ paricariṣyate

yasya vāsaḥ purāṇādau
khyātaḥ sthāna-catuṣṭaye
vraje madhu-pure dvāra-
vatyām gokula eva ca

parama-supreme; ausvarya-opulence; madhurya-and sweetness; piyusa-nectrar; apurva-unprecedented; varidhiḥ-ocean; devaki-of Devaki; nandanah-the son; tu-also; esaḥ-He; puraḥ-formerly; paricarisyate-was worshipped; yasya-of whom; vasaḥ-residence; purana-in the Puranas; adau-and other Vedic literatures; khyataḥ-celebrated; sthana-places; catustaye-four; vraje-in Vraja; madhu-pure-Mathura; dvaravatyam-Dvaraka; gokule-Gokula; eva-certainly; ca-and.

Devakī's son Kṛṣṇa, who is an unprecedented ocean of the nectar of sweetness and opulence, has been served and worshiped from time immemorial. In the Purāṇas and other scriptures it is said that He resides in four abodes: Vraja, Mathurā, Dvārakā, and Gokula.

Text 40

nanu simhasya-rāmābhyām
samyam asyāgataṁ sphuṭam
iti viṣṇu-purāṇīya-
prakriyātra vilokyate

nanu-is it not so?; simyasya-with Nrsimha; ramabhayam-and Ramacandra; samyam-equality; asya-of Kṛṣṇa; agatam-attained; sphutam-clearly; iti-thus; visnu-puraniya-in the Visnu-Purana; prakriya-chapter; atra-here; vilokyate-is seen.

Here someone may object: "But it is clearly said that Lord Nṛsimha and Lord Rāmacandra are equal to Lord Kṛṣṇa." The answer to this objection is seen in the Viṣṇu Purāṇa:

Texts 41 and 42

tatra maitreya-praśnaḥ caturthe 'mṣe

ñhiraṇyakaśiputve ca
rāvaṇatve ca viṣṇunā
avāpa nihato bhogān
aprāpyān amarair api

ñnālabhata tatra caiveha
sāyujyam sa katham punaḥ
samprāptaḥ śisupālatve
sāyujyam śāśvate harau"

tatra-in the Visnu Purana; maitreya-of Maitreya Muni; prasnah-the question; caturthe-in the Fourth; amse-Canto; hiranyakasiputve-as Hiranyakasipu; ca-and; ravanatve-as Ravana; ca-also; visnuna-by Visnu; avapa-attained; nihatah-killed; bhogan-material enjoyment; aprapyan-unattainable; amaraiḥ-by the demigods; api-even; na-did not; alabhata-attain; tatra-there; ca-and; eva-certainly; iha-here; sayujyam-sayujya liberation; saḥ-he; katham-why is it?; punaḥ-again; sampraptaḥ-attained; sisupalatve-in the birth as Sisupala; sayujyam-merging; sasvate-in the eternal; harau-Personality of Godhead Hari.

Maitreya's question In the fourth Canto of Viṣṇu Purāṇa:

"As Hiranyakaṣipu and Rāvaṇa (this demon) enjoyed sensual pleasures unavailable for even the great demigods, and then was personally killed by Lord Viṣṇu Himself. Why did (this demon) not attain sāyujya-mukti then? Only as Śiśupāla did he attain sāyujya-mukti, the liberation of merging into eternal Lord Hari?"

Text 43

śrī-parāśarottaram

daityeśvarasya vadhayākhila-lokotpatti-sthiti-vināśa-kāriṇā apūrva-tanu-grahaṇam kūrvatā nṛsimha-rūpam āviśkr̥tam. tatra Hiranyakaṣipor viṣṇur ayam ity etan na manasy abhūt. niratīśaya-puṇya-jāta-samudbhūtam etat sattvam iti rājodreka-preritaikāgra-matis tad-bhāvanāyodāt tato 'vāpta-vadha-haitukīm niratīśayam evākhila-trailokyādhikya-dhāriṇīm daśānanatve bhoga-sampadam avāpa.

sri-parasara-of Parasara Muni; uttaram-the reply; daitya-of the demons; isvarasya-of the king; vadhaya-for the killing; akhila-all; loka-of planetary systems; utpatti-creation; sthiti-maintenance; vinasa-and destruction; karina-the cause; apurva-unprecedented; tanu-form; grajanam-manifesting; kurvata-by manifesting; nrsimha-of Nrsimha; rupam-the form; aviskrtam-manifested; tatra-there; Hiranyakaṣipoḥ-of Hiranyakaṣipu; visnuḥ-Visnu; ayam-He; iti-thus; etat-this; na-not; manasi-in the mind; abhut-was manifested; niratisaya-unparalleled; punya-piety; jata-samudbhutam-manifest; etat-that; sattvam-goodness; iti-thus; rajodreka-excessive passion; prerita-impelled; eka-agra-single-pointed; matiḥ-attention; tat-bhavana-yoga-from that meditation; tath-then; avapta-attained; vadha-killing; haitukim-cause; niratisayam-great; eva-certainly; akhila-all; trailokya-three planetary systems; adhikya-exceeding; dharinim-manifesting; dasananatve-in the lifetime of Ravana; bhoga-of sense-gratification; sampadamp-opulence; avapa-attained.

Śrī Parāśara's answer:

"The Supreme Personality of Godhead, who maintains, creates, and destroys the entire cosmic manifestation, manifested the unprecedented form of Lord Nṛsimha in order to kill Hiranyakaśipu, the king of the demons. The thought that Lord Nṛsimha was actually the Supreme Lord Viṣṇu was not manifest in Hiranyakaśipu's mind. Because Hiranyakaśipu was overwhelmed by the mode of passion, at the time of his death he was not able to meditate on the transcendental Personality who was killing him. For these reasons Hiranyakaśipu did not attain liberation, but instead took birth as the demon Rāvaṇa, whose sense gratification was greater than than all the pleasures in the three worlds.

Texts 44 and 45

nātas tasminn anādi-nidhane para-brahma-bhūte bhagavaty analambanī-krte manasas tal layam. daśānanatve 'py anaṅga-parādhīnatayā jānakī-samāsakta-cetaso dāsarathi-rūpa-dhāriṇas tad-rūpa-darśanam evāsīt. nāyam acyuta ity āsaktir vipady ato 'ntaḥ karaṇe mānuṣa-buddhir eva kevalam asyābhūt. punar apy acyuta-vinipātana-mātra-phalam akhila-bhūmaṇḍala-ślāghyam cedi-rāja-kule janmāvyahataṁ caśvaryaṁ śisupālatve cāvāpa.

na-not; ataḥ-then; tasmin-in Him; anado-without beginning; nidhane- or end; para-brahma-bhute-in the Supreme Personality of Godhead; bhagavati- full of all powers and opulences; analambani-krte-independant and without any origin; manasaḥ-of the mind; tat-layam; meditation; dasananatve-in the birth as Ravana; api-also; angana-by cupid; para-adhinataya-because of being the servant; janaki-to Sita-devi; samasakta-attached; cetasaḥ- because of the mind; dasaratha-of Ramacandra, the son of Dasaratha; rupa- the form; dharinaḥ-manifesting; tat-His; rupa-form; darsanam-seeing; eva-certainly; asit-was; na-not; ayam-He; acyutaḥ-the infalliable Supreme Personality of Godhead; iti-thus; asaktiḥ-attachment; vipadyatah-vipadi-in the calamity; ataḥ-then; antahkarane-in the mind; manusa-as a human being; buddhiḥ-conception; eva-certainly; kevalam-exclusively; asya-of him; abhut-was; punaḥ-again; api-also; acyuta-by the Supreme Personality of Godhead; vinipatana-because of being killed; matra-only; phalam-result; akhila-all; bhū-mandala-of the earth; slaghyam-glorified; cedi-raja-of the kings of the Cedi province; kule-in the dynasty; janma- birth; avyahatam-indestructible; ca-also; aśvaryaṁ-opulence and power; śisupalatve-in the birth as Sisupala; ca-also; avapa-attained.

"For these reasons Hiranyakaśipu was not able to fix his mind in meditation on the supremely opulent and independent Personality of Godhead, who has neither beginning nor end.

"When Hiranyakaśipu was born again as the demon Rāvaṇa, he became a slave to lust. His mind was completely attached to Sītā-devī, and he was therefore not able to fix his mind in meditation on the Supreme Personality of Godhead in His form as Rāmacandra, the son of Daśaratha. As Rāvaṇa was being killed by Rāmacandra, the demon thought Rāma to be an ordinary human being, and for this reason Rāvaṇa did not attain liberation because of being killed by the Lord, but in his next birth as Śiśupāla, merely attained seemingly imperishable opulence and power, which was celebrated throughout the entire earth.

Text 46

tatra tv akhilānām eva bhagavan-nāmnām kāraṇāny abhavān. tataś ca tat-kāraṇa-kṛtānām teṣām aśeṣānām evācyuta-nāmnām anāvaratāneka-janma-sambandhi-tad-vidveśānubandhi-citto vinindana-santarjanādiśūccāraṇam akarot. tac ca rūpam utphulla-padma-dalāmalākṣam aty-ujjvala-pīta-vastra-dhāry-amala-kirīṭa-keyūra-kaṭakopaśobhitam udāra-pīvara-catur-bāhu-śaṅkha-cakra-gadā-padma-dhāram ati-prarūḍha-vairānubhāvād aṭana-bhojana-snānāśana-śayanādiṣv aśeṣāvasthāntareṣu naivāpayayāv asyātma-cetasah.

tatra-in that birth; tu-but; akhilanam-of all; eva-certainly; bhagavat-of the Supreme Personality of Godhead; namnam-of the names; karanani-causes; abhavan-were; tataḥ-therefore; ca-also; tat-karana-krtanam-of those causes; tesam-of them; asanam-all; eva-certainly; acyuta-of the infallible Supreme Personality of Godhead; namnam-of the names; Śanavarata-without cessation; eka-one; janma-birth; sambandhi-in relation to; tat-for the Supreme Lord; vidvesa-hatred; anubandhi-in relation to; cittaḥ-consciousness; vinindana-criticism; santarjana-and vilification; adisu-beginning with; uccaranam-addressing; akarot-did; tat-that; ca-also; rupam-form; utphulla-blossoming; padma-lotus; dala- petals; amala-splendid; aksam-eyes; ati-very; ujjvala-splendid; pita- yellow; vastra-garments; dhari-wearing; amala-splendid; kirita-crown; keyura-peacock; kataka-golden bracelets; upasobhitam-decorated; udara- large; pivara-expanded; ctuḥ-four; bahu-arms; sankha-conch-shell; cakra-Sudarsana cakra; gada-club; padma-and lotus flower; dharma-holding; ati- very; prarudha-great; vaira-enmity; anubhavat-because of the sentiment; atana-walking; bhojana-eating; snana-bathing; asana-sitting; sayana- sleeping; adisu-beginning with; asesa-all; avastha-situation; antaresu- other; na-not; eva-certainly; apayayau-deviated from meditation; asya-his; atma-own; cetasaḥ-mind.

"In this birth as Śiśupāla he was able to completely hate the Supreme Lord Kṛṣṇa. He constantly criticized Lord Kṛṣṇa with words, and in this way constantly called out the Lord's holy names. With great animosity he constantly meditated on Kṛṣṇa's form, decorated with splendid yellow garments, golden bracelets, and a glittering crown adorned with a peacock feather. He meditated on Kṛṣṇa's eyes handsome as blossoming lotus petals, and Kṛṣṇa's four broad arms, holding the conch, cakra, club, and lotus. While walking, eating, bathing, sitting, sleeping, and performing all other activities, Śiśupāla remembered Kṛṣṇa with hatred. His mind never deviated from Kṛṣṇa for even a moment.

Text 47

tatas tam evākrośeṣūccārayan tam eva hṛdayenāvadhārayann ātma-vināśāya bhagavad-astacakrāṁśu-mālojjvalam akṣaya-tejaḥ-svarūpaṁ parama-brahma-bhūtam apagata-dveṣādi-doṣa-bhagavantam adrakṣīt.

tataḥ-then; tam-Him; eva-certainly; akrosesu-n blaspheming; uccarayan-calling; tam-Him; eva-certainly; hridayena-with his heart; avadharayan-known; atma-of himself; vinasaya-for the destruction; bhagavat-by the Personality; asta-thrown; cakra-of the Sudarsana-cakra; amsu-mala-ujjvalam-effulgence; aksaya-imperishable; tejaḥ-effulgence; svarupam-form; parama-brahma-bhutam-the Supreme; apagata-devoid; dvesa- of hatred adi-and other; dosa-faults; bhagavantam-the Supreme Lord; adrakṣit-saw.

"Determined to die at Kṛṣṇa's hand, Śiśupāla repeatedly insulted the Lord, and when Lord Kṛṣṇa finally dispatched the Sudarśana cakra to kill him, Śiśupāla could understand that the glittering effulgence of the cakra was actually the imperishable Supreme Brahman.

Texts 48 and 49

tāvaca bhagavac-cakreṅśu vyapāditaḥ tat-smaraṇa-dagdhākhilagha-saṅcayo bhagavatā tenāntam upanītaḥ tasminn eva layam upayayau.

etac ca tavākhilam mayābhihitam. ayam hi bhagavān kīrtitaḥ saṁsmṛtaś ca dveṣānubandhenāpy akhila-surāsurādi-durlabham phalam prayacchati kim uta samyagbhaktimatām." iti

tavat-in that way; ca-also; bhagavat-of the Supreme Personality of Godhead; cakrena-by the cakra; asu-quickly; vyapaditaḥ-killed; tat-of Him; smarana-by the remembrance; dagdha-burned away; akhila-all; agha- of sins; sancayaḥ-abundance; bhagavata-by the Supreme Lord; tena-by Him; antam-to his end; upanitaḥ-brought; tasmin-in Him; eva-certainly; layam-merging; upayayau-attained; etat-this; ca-also; tava-of you; akhila- everything; maya-by me; abhihitam-described; ayam-He; hi-certainly; bhagavan-the Supreme Personality of Godhead; kirtitaḥ-glorified; saṁsmṛtaḥ-remembered; ca-also; dvesa-hatred; anubandhena-in relation to; api-even; akhila-for all; sura-demigods; asura-and demons; adi- beginning with; durlabham-difficult to attain; phalam-result; prayacchati- grants; kim uta-what to speak?; samyak-bhaktimatam-of those who are directly devotees of the Lord; iti-thus.

"In this way, when Śiśupāla was killed by the Lord's Sudarśana cakra, all his sins were burned away, and he attained sāyujya-mukti, entering the Lord's own transcendental form.

"O Maitreya, I have thus explained the entire situation to you. He is certainly the Supreme Personality of Godhead. (If) when He is spoken of and remembered in a spirit of hatred, He gives a result difficult for the demigods, demons and all others to attain, then what kind of result does He give to they who love Him and serve Him with devotion?"

Texts 50 and 51

noktaṁ parāśareṇātra
sthitaṁ tau parśadāv iti
kintūbhayoḥ tayoḥ āsīj
janma trayam itiritam

ataḥ sarveṣu kalpeṣu
na tau parśadajau matau
anyathā na tayoḥ pātaḥ
pratikalpaṁ samañjasaḥ

na-not; uktam-said; parasarena-by Parasara Muni; atra-here; sthitaṁ- sited; tau-the two; parsadau-associates; iti-thus; kintu-however; ubhayoḥ-of the two; tayoḥ-of them; asit-was; janma-births; trayam- three; iti-thus; iritam-said; ataḥ-therefore; sarvesu-in all; kalpesu- days of Brahma; na-not; tau-they; parsadajau-associates of the Lord; matau-considered; anyatha-otherwise; na-not; tayoḥ-of them; pataḥ- descent into the material world; pratikalpaṁ-in each day of Brahma; samanjasah-considered to be true.

In this passage Parāśara did not mention the Lord's two associates that took birth three times in the world. These two associates are not thought to take birth in every kalpa for then they would fall down in every kalpa. That is not an acceptable idea.

Texts 52-55

parāśareṇa yad gadyaṁ
maitreyāyottarī-kṛtam
ślokī-kṛtya tad evedaṁ
saṅkṣepena vilikhyate

nṛsimha-rūpaṁ hariṇā
yad āviśkṛtam adbhutam
hiraṇyakaśīpor asmin
viṣṇu-buddhir na niścītā

kintv eśa puṇya-sampannaḥ
ko 'pīti kṛta-niścayaḥ
raja-udriktatā-nunna-
matis tad-bhāva-yogsataḥ

tato 'vāpta-vināśaika-
hetukam akhilottamam
avāpa bhoga-sampattim
rāvaṇatve sudurlabham

parasarena-by Parasara Muni; yat-what; gadyam-prose explanation; maitreyaya-to Maitreya; uttari-krtam-given in answer; sloki-kṛtya-turning into verse; tat-that; eva-certainly; idam-this; sanksepena-supparily; vilkhyate-is written; nṛsimha-of Nṛsimha; rupam; the form; harina-by Lord Hari; yat-which; aviskrtam-manifested; adbhutam-wonderful; Hiranyakaśipuḥ-of Hiranyakaśipu; asmin-to Him; visnu-of Lord Visnu; buddhiḥ-conception; na-not; niscita-determined; kintu-however; eśaḥ-he; puṇya-of piety; sampannaḥ-wiht an enrichment; kaḥ api-some indescribable Personality; iti-thus; kṛta-niścayaḥ-with the conception; rajaḥ-of the mode of passion; udriktata-with the increase; nunna-diminished; matiḥ-intelligence; tat-bhava-yogataḥ-because of contact with the mode of passion; tataḥ-then; avapta-attained; vinasa-destruction; eka-sole; hetukam-cause; akhila-everything else; uttamam-superior; avapa-attain; bhoga-of sense-gratification; sampattim-opulence; ravanatve-in the birth as Ravana; su-durlabham-difficult to achieve.

Parāśara Muni's prose answer to Maitreya is now summarized in verse:

Hiranyakaśipu could not understand that the wonderful form of Lord Nṛsimha displayed by Lord Hari was actually Lord Viṣṇu. Hiranyakaśipu was pious. He was sure that Lord Nṛsimha was very extraordinary, but because He was overcome with passion he could not fix his mind on Him. Because he was personally killed by the Lord, Hiranyakaśipu attained extraordinary and rarely achieved sense-gratification and opulence in his next birth as Rāvaṇa.

Texts 56 and 57

viṣṇutvāniścayān nāti-
dveṣān nāveśa-santatiḥ
tām vinā ca bhaved dveṣo
nārakāyaiva venavat

kintv asya sampat-samprāptis
tat-kareṇa mṛtaḥ param
evam āhaiva-śabdena
tat-sādguṇyam anusmaran

visnutva-status as Lord Viṣṇu; aniscayat-because of not recognizing; na-not; ati-great; dvesat-hatred; na-not; avesa-santatiḥ-sayujya-mukti tam-this; vina-without; ca-also; bhavet-is; dosaḥ-fault; narakaya-for residence in hell; eva-certainly; vena-vat-like Maharaja Vena; kintu-however; asya-his; sampat-of opulence; sampraptiḥ-attainment; tat-of Lord Nrsimha; karena-by the hand; mrtāḥ-killed; param-greatly; evam-in this way; aha-he said; eva-sabdena-with the word { .sy 168 }eva (certainly"; tat-sadgunyam-the Lord's transcendental qualities; anusmaran-remembering.

Because he could not recognize Lord Nṛsimha as Lord Viṣṇu, and because he was not filled with hatred for Him, Hiraṇyakaśipu was not fixed in meditation on the Lord. If without meditating on the Lord he had hated Him, he would have gone to hell as King Veṇa had gone. Because he was killed by the Lord's own hand, he attained great good fortune. Thinking of them, (Parāśara) refers to the Lord's transcendental virtues here by speaking the word "eva" (certainly).

Texts 58 and 59

āveśābhavato doṣa-
nāśac chuddham apaśyataḥ
prakato 'pi para-brahma-
rūpe tatrāsya no layaḥ

rāvaṇatve mahā-kāma-
parādhīnī-kṛtātmanaḥ
tādvad manuḥya-dhīrasya
śrī-rāme 'bhūn mṛtāv api

avesa-abhavataḥ-because of not entering; dosa-nasat-because of fault; suddham-pure; apasyataḥ-not seeing; prakataḥ-manifest; api-although; para-brahma-of the Supreme Brahman; rupe-in the form; tatra-there; asya-of the demon; na-not; u-certainly; layaḥ-merging; ravanatve-in his birth as Ravana; maha-kama-to great lust; para-adhini-krta-a slave; atmanaḥ-the mind; tadvat-in that way; manusya-dhīrasya-considering to be a human being; sri-rame-in Lord Ramacandra; abhut-became; mrtau-in death; api-even.

Because he was not absorbed in meditation on the Lord and because his sins were not yet destroyed, he could not see the Lord's pure nature. Even though he thought the Lord was manifest before him, he could not merge into the form of His Supreme Brahman. In his birth as Rāvaṇa, he became a slave to lust. At the time of his death He thought Lord Rāma a mere human being.

Texts 60-62

tato 'sau cedirājatve
punar apottamām śriyam

tatra kṛṣṇe samāstānām
eva nāmnām ramā-pateḥ
kāraṇāṇi pravṛttes tu
nimittāny abhavāms tadā

tena niścitya tam viṣṇum
svasya dvīr maraṇam yataḥ
ati-dveṣān mahāveśāt
tāni nāmāni sarvaśaḥ
jajalpa satatam śasvan
nindā-santarjanādiṣu

tataḥ-then; asau-he; cedirajatve-in his birth as Śiśupāla; punaḥ-again; apa-attained;
uttamam-supreme; śriyam-opulence; tatra-there; kṛsne-in relation to Lord Kṛṣṇa;
samastanam-of all; eva-certainly; namnam-of the name; rama-pateḥ-of Lord Narayana, the
husband of the goddess of fortune; karanani-causes; pravṛtteḥ-of the original cause; tu-also;
nimittani-secondary cause; abhavan-were; tada-then; tena-for this reason; niscitya-having
considered; tam-Him; visnum-to be Lord Viṣṇu; svasya-of whom; dvīḥ-on two occasions;
maranam-death; yataḥ-from whom; ati-dvesat-because of great hatred; maha-avesat-from
intense meditation; tani-these; namani-names; sarvasaḥ-all; jajalpa-said; satatam-without
cessation; sasvat-constantly; ninda-santarjana-adisu-criticizing the Lord in various ways.

Then he took birth as Śiśupāla, and again he attained great opulence. Because in that birth he chanted all the names of the goddess of fortune's husband, Lord Nārāyaṇa, he could understand that Lord Viṣṇu had killed him twice. For this reason, out of great hatred he always chanted the Lord's names and criticized Him in many ways.

Texts 63 and 64

rūpaṁ ca tādrśam dṛṣṭvā
viṣṇur eveti niścayāt
nāmavat tc ca sarvātra
sarvadā caiva saṁsmaran

dagdha-tad-dveṣajāghaughāḥ
kṣipte cakre ca tad-rucā
apeta-daitya-bhāvo 'nte

tathā saṁskṛta-dṛṣṭikāḥ

tadā tūjvalam adrakṣīt
param brahma narākṛti

tadaiva cakra-ghātena
daitya-dehe vināṣite
tad eva brahma-paramam
anu-līnatvam āyayau

rupam-form; ca-also; tadrsam-like this; drstve-seeing; visnuḥ-Visnu; eva-certainly; iti-thus; niscayat-because of the conviction; nama-His names; vat-just like; tat-Him; ca-also; sarvatra-everywhere; sarvada-alsways; ca-also; eva-certainly; samsmaran-remembering; dagdha-burned up; tat-for the Lord; dvesa-hatred; ja-proceded; agha-of sins; oghaḥ-multitude; ksipte-was thrown; cakre-when the Sudarsana cakra; ca-also; tat-of the Lord; ruca-by the splendor; apeta-lost; daitya-of a demon; bhavaḥ-nature; ante-at the end; tatha-in the same way; samskrta-perfect; drstikāḥ-vision; tada-then; tu-also; ujjvalam-splendor; adraksit-saw; param brahma-the Supreme Brahman; nara-of a human being; akṛti-in the form; tada-then; eva-certainly; cakra-of the cakra; ghatena-by the blow; daitya-of the demon; dehe-when the body; vinasite= was destroyed; tat-then; eva-certainly; brahma-paramam-in the Supreme Brahman; anulinatvam-sayujya-mukti; ayayau-attained.

Gazing at the Lord's form, he became convinced that this was Lord Viṣṇu. Always and everywhere he remembered the Lord as he always chanted His names. In this way the great flood of sins born from his hatred of the Lord became burned up. When the Lord threw His cakra at the end, its splendor destroyed his demonic nature and purified his vision. Then he saw that the splendid Supreme Brahman had a humanlike form. Then the cakra destroyed his demon's body and he merged into the Supreme Brahman.

Text 65

ity uktvāpy atra vākyāder
mokṣam apy arbha-līlayā
amokṣam kālanemy-āder
anyatrāpīśa-ceṣṭayā
muniḥ smṛtvā punaḥ prākhyād
"ayaṁ hi bhagavān" iti

iti-thus; uktva-having said; api-also; atra-here; vakya-of the statement; adeḥ-from the beginning; mokṣam-liberation; api-also; arbha-as a child; lilaya-by the pastimes; amokṣam-the absence of liberation; kalanemi-adeḥ-Kalanemi and other demons; anyatra-otherwise; api-also; isa-of the Supreme Lord; cestaya-by the activities; muniḥ-the sage; smrtva-remembering; punaḥ-again; prakhyat-said; ayam-He; hi-certainly; bhagavan-is the Supreme Personality of Godhead; iti-thus.

Considering his explanation that (this demon) attained liberation from the pastimes of child (Kṛṣṇa), but when he was in the form of Kālanemi or other forms did not attain liberation from the Lord's activities in other circumstances, (Parāśara) said (Text 49), "ayam hi bhagavān" (Kṛṣṇa is certainly the Supreme Personality of Godhead).

Texts 66 and 67

hi prasiddham ayam kṛṣṇo
bhagavān svayam eva yat
prīnatām dviṣatām cātāś
cetāmsy ākarṣati drutam
tasmāt kīrtita ity ādi
māhātmyam citram atra na

iti vijñāya gadyānām
hārdam sauhardataḥ sphuṭam
tasmāt sa eva kaimutyād
bhajānīyatayeśyate

hi-certainly; prasiddham-celebrated; yam-this; kṛṣṇaḥ-Kṛṣṇa; bhagavan svayam-th Original Personality of Godhead; eva-certainly; yat-because; prīnatām-of those who love; dviṣatām-of those who hate; ca-also; ataḥ-then; cetāmsi-minds; ākarṣati-attracts; drutam-instantly; tasmāt-therefore; kīrtitaḥ-glorified; iti-thusl adi-in the passage beginning; māhātmyam-glorification; citram-astonishing ; atra-here; na-not; iti-thus; vijñāya-having understood; gadyānam-of the prose explanation; hārdam-meaning; sauhardataḥ-from love; sphuṭam-clearly manifested; tasmāt-therefore; saḥ-He; eva-certainly; kaimutyat-what to speak of?; bhajānīyata-state of being worthy of worship; isyate-is desired.

In this way it is established that Lord Kṛṣṇa is the Supreme Personality of Godhead. He at once attracts the hearts of both they who love Him and they who hate Him. Therefore the glorification of Him in Text 49 is not surprising. Considering this prose explanation, (it is said) how much greater (than the destination of they who hate the Lord is the destination attained by they who) serve Him with love?

Brief Biography of this book's author, Srila Rupa Gosvami

Rupa Gosvami was one of the Six Gosvamis associated with Sri Gauranga-lila. According to Gaura-gannodesa-dipika he was Sri Rupa manjari in Krsna lila. He occupied a responsible post in the service of the Badshah Hussain Shah of Gauda. He later renounced everything and surrendered himself at the feet of Lord Gauranga. His fascinating biography is described in the Caitanya Caritamrta, Bhaktamala, etc. Narottama Thakura has rightly praised him as "Sri Caitanyamanohabhistastapaka" (the implementor of Lord Caitanya's desires).

Rupa Gosvami was specifically commanded by Lord Caitanya to carry out two tasks: (1) to re-locate and preserve the lost pilgrimage places of Vrndavana, and (2) to write and preach Vaisnava theology.

From Prayaga Rupa Gosvami went to Vrndavana. He then visited his native home where he settled his property concerns. Thereafter he traveled on to Nilacala to meet Lord Caitanya. While staying at Gauda, Rupa Gosvami developed the desire to write the Vidagdhamadhava and Lalitamadhava nataka. Initially he planned to present the Vraja-lila and the PuraA lila together in one drama with the view of calming the intensity of the Vrajaviraha by including the Dwaraka-lila. However, while in Satyabhamapura he was commanded by Satyabhamadevi to write two separate dramas. In Nilacala Lord Caitanya also gave him the same instruction. Only those who appreciate the true Vaisnava spirit will understand the immense pleasure which Lord Caitanya and His associates derived from listening to this drama. After surcharging and empowering Rupa Gosvami with divine energy, Lord Caitanya sent him back to Vrndavana.

The following is a list of the most well-known books of Rupa Gosvami:
Bhaktirasamrtasindhu; Ujvalanilamani; Laghubhagavatamrta; Vidagdhamadhava;
Lalitamadhava; Nikunjarahasyastava; Stavamala; Sri Radhakrsna ganoddesadipika; Mathura-
mahatmya; Uddhava Sandesa; Hamsadutam; Danakelikaumudi; Sri Krsnajanmatithividhi;
Prayuktakhyatamanjari, Natakacandrika.

His Divine Grace A.C Bhaktivedanta Swami Prabhupada

*Founder/Acarya of the International Society for Krsna Consciousness
disciplic follower of Srila Rupa Gosvami*

Srila Prabhupada appeared in Calcutta, India in 1896. Meeting his own spiritual master His Divine Grace Srila Bhaktisiddhanta Sarasvati Prabhupada in 1922 he took formal initiation in 1933. At the very first meeting, Srila Bhaktisiddhanta Sarasvati Prabhupadsa requested Srila Prabhupada to broadcast Vedic knowledge in the English language.

In the years that followed Srila Prabhupada took up that desire, writing a commentary on Bhagavad-gita and founding a fortnightly magazine, "Back to Godhead", in 1944. Actively

endeavoring to teach Krsna Consciousness while in household life, Srila Prabhupada retired in 1954 to devote more time to his studies and spiritual master's service. Residing in the holy city of Vrndavana for some 11 years, he formally took to the renounced order of life, sannyasa, in 1959. Constantly pursuing his spiritual masters request to broadcast the Vedic knowledge, Srila Prabhupada began planning a world-wide movement, and started the translation work of his life's opus, Srimad Bhagavatam, revered in the Vedas as the essence of all Vedic knowledge.

Srila Prabhupada struggled against many obstacles, and in 1965 left India for America, carrying very little money, the first three volumes of Srimad-Bhagavatam he had published, and the order of his spiritual master in his heart. The rest is history. Within eleven years, up to 1977, a world-wide movement dedicated to exemplifying and broadcasting the Vedic spiritual knowledge sprouted up, comprising over 200 temples in fifty countries, a dozen farming communities, and several publishing houses and schools.

Srila Prabhupada initiated some 5,000 disciples, circled the globe fourteen times, and spoke with countless world leaders, all the while continuing to translate the Vedic texts into English just exactly in pursuance of his spiritual master's original instruction way back in 1926.

The spiritual society Srila Prabhupada founded goes on to this day having distributed over 500 million literatures in 50 languages, blooming into a world-wide movement known for its purity, dedication, and international welfare activities of food distribution.

These writings comprise a veritable library of Vedic philosophy, religion, and culture and the reader is heartily encouraged to please examine these literatures, they are a meant to offer a clue for the re-spiritualization of the entire human society, which although having made rapid material progress, seems to be so much disturbed with unwanted quarrels and discord.

Readers are heartily encouraged to explore these writings at: <http://krishna.com>

About the Translator

Kusakratha dasa, an accomplished Sanskrit and Bengali scholar, is an initiated disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Founder/Acharya of the International Society for Krishna Consciousness. Peter took the spiritual name "Kusakratha dasa" in 1971 spending many years thereafter constantly studying the ancient Vedic scriptures of India, learning the Sanskrit and Bengali languages the literatures are written in. Even before coming to Krsna Consciousness, Kusakratha had been voracious reader of philosophy, studying the Bhagavad-gita and other spiritual literatures even as a young boy.

His spiritual master, Srila Prabhupada, had translated and published between the years of 1965 and 1977, the most important Vedic texts, namely Bhagavad-gita, Bhagavata-Purana,

Bhakti-rasamrta-sindhu, Chaitanya-Caritamrta, and many others establishing the “Bhaktivedanta Book Trust” for their distribution.

Srila Prabhupada on several occasions expressed his intention to translate all the Vaisnava writings for the benefit of mankind, and it is to the credit of Kusakratha dasa, in service to his spiritual master, that he has so far translated dozens of these ancient spiritual texts set down by the chief Vedic scholars and spiritual leaders of India’s past. We are most indebted to Kusakratha das for his prodigious output, he has rendered a great service to all devotees of God through his sublime Krsna Bhakti.

Readers are heartily encouraged to explore these writings at: <http://krishna.com>