

Bhakti Sangha Bhagavatam Class

5.4.2-3

5.4.2

**Verse, Translation
and Purport**

|| 5.4.2 ||

**tasya ha vā ittham varṣmaṇā variyasā bṛhac-chlokena
caujasā balena śriyā yaśasā vīrya-śauryābhyām ca pitā
ṛṣabha itīdam nāma cakāra.**

When the son of Mahārāja Nābhi became visible, He evinced all good qualities described by the great poets—namely, a well-built body with all the symptoms of the Godhead, prowess, strength, beauty, name, fame, influence and enthusiasm. When the father, Mahārāja Nābhi, saw all these qualities, he thought his son to be the best of human beings or the supreme being. Therefore he gave Him the name Ṛṣabha.

To accept someone as God or an incarnation of God, one must observe the symptoms of God in his body.

All the symptoms were found in the body of Mahārāja Nābhi's extraordinarily powerful son.

His body was well structured, and He displayed all the transcendental qualities.

He showed great influence, and He could control His mind and senses. Consequently He was named Ṛṣabha, which indicates that He was the supreme living being.

Theme-I

Attributes of the
Supreme Personality
of Godhead

Part-IV Attributes of Lord Caitanya and Predictions of His Appearance (Adi 3.30-91)

The Lord's bodily features and qualities (41-49)

|| Adi 3.42 ||

dairghya-vistāre yei āpanāra hāta
cāri hasta haya 'mahā-puruṣa' vikhyāta

One who measures four cubits (**cāri hasta haya yei**) in height and in breadth (**dairghya-vistāre**) by his own hand (**āpanāra hāta**) is celebrated as a great personality (**'mahā-puruṣa' vikhyāta**).

Verse Summary:

- One who measures 4 cubits in height and breadth is celebrated as a Mahapurusa.

Part-IV Attributes of Lord Caitanya and Predictions of His Appearance (Adi 3.30-91)

The Lord's bodily features and qualities (41-49)

|| Adi 3.43 ||

**'nyagrodha-parimaṇḍala' haya tānra nāma
nyagrodha-parimaṇḍala-tanu caitanya guṇa-dhāma**

Such a person is called nyagrodha-parimaṇḍala (**'nyagrodha-parimaṇḍala' haya tānra nāma**). Śrī Caitanya Mahāprabhu, who personifies all good qualities (**caitanya guṇa-dhāma**), has the body of a nyagrodha-parimaṇḍala (**nyagrodha-parimaṇḍala-tanu**).

Verse Summary:

- Such a person is called nyagrodha-parimaṇḍala, and CM is a nyagrodha-parimaṇḍala because of His qualities.

- No one other than the Supreme Lord Himself, who has engaged the conditioned souls by His own illusory energy, can possess these bodily features.
- These features certainly indicate an incarnation of Viṣṇu and no one else.

Part-IV Attributes of Lord Caitanya and Predictions of His Appearance (Adi 3.30-91)

The Lord's bodily features and qualities (41-49)

|| Adi 3.44 ||

**ājānulambita-bhuja kamala-locana
tilaphula-jini-nāsā, sudhāmśu-vadana**

His arms are long enough to reach His knees (**ājānulambita-bhuja**), His eyes are just like lotus flowers (**kamala-locana**), His nose is like a sesame flower (**tilaphula-jini-nāsā**), and His face is as beautiful as the moon (**sudhāmśu-vadana**).

Verse Summary:

- He has long arms, lotus eyes, nose like a sesame flower and face like a moon.

Part-IV Attributes of Lord Caitanya and Predictions of His Appearance (Adi 3.30-91)

The Lord's bodily features and qualities (41-49)

|| Adi 3.45 ||

śānta, dānta, kṛṣṇa-bhakti-niṣṭhā-parāyaṇa
bhakta-vatsala, suśīla, sarva-bhūte sama

He is peaceful, self-controlled (**śānta, dānta**) and fully devoted to the transcendental service of Lord Śrī Kṛṣṇa (**kṛṣṇa-bhakti-niṣṭhā-parāyaṇa**). He is affectionate toward His devotees (**bhakta-vatsala**), He is gentle (**suśīla**), and He is equally disposed toward all living beings (**sarva-bhūte sama**).

Verse Summary:

- Further qualities of CM

Part-IV Attributes of Lord Caitanya and Predictions of His Appearance (Adi 3.30-91)

The Lord's bodily features and qualities (41-49)

|| Adi 3.46 ||

candanera aṅgada-bālā, candana-bhūṣaṇa
nṛtya-kāle pari' kareṇa kṛṣṇa-saṅkīrtana

He is decorated with sandalwood bangles and armlets (**candanera aṅgada-bālā**) and anointed with the pulp of sandalwood (**candana-bhūṣaṇa**). He especially wears these decorations (**pari' kareṇa**) to dance in śrī-kṛṣṇa-saṅkīrtana (**kṛṣṇa-saṅkīrtana nṛtya-kāle**).

Verse Summary:

- He is ornamented with Sandal-wood, and He especially wears them during Sankirtana.

Part-IV Attributes of Lord Caitanya and Predictions of His Appearance (Adi 3.30-91)

The Lord's bodily features and qualities (41-49)

|| Adi 3.47 ||

**ei saba guṇa lañā muni vaiśampāyana
sahasra-nāme kaila tānra nāma-gaṇana**

Recording all these qualities of Lord Caitanya (**ei saba guṇa lañā**), the sage Vaiśampāyana (**muni vaiśampāyana**) included His name (**tānra nāma-gaṇana kaila**) in the Viṣṇu-sahasra-nāma (**sahasra-nāme**).

Verse Summary:

- Because of these qualities, His name is included in Viṣṇu-sahasra-nāma

Part-IV Attributes of Lord Caitanya and Predictions of His Appearance (Adi 3.30-91)

The Lord's bodily features and qualities (41-49)

|| Adi 3.49 ||

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

“In His early pastimes He appears as a householder with a golden complexion (suvarṇa-varṇo). His limbs are beautiful (varāṅgaḥ), and His body, smeared with the pulp of sandalwood (candanāṅgadī), seems like molten gold (hemāṅgo). In His later pastimes He accepts the sannyāsa order (sannyasa-kṛt), and He is equipoised and peaceful (śamaḥ śānto). He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees (niṣṭhā-śānti-parāyaṇaḥ).”

Verse Summary:

- CM's prediction in Visnu-Sahasranama.

- This is a verse from the Mahābhārata (Dāna-dharma, Viṣṇu-sahasra-nāma-stotra).
- In his commentary on the Viṣṇu-sahasra-nāma, called the Nāmārtha-sudhā, Śrīla Baladeva Vidyābhūṣaṇa, commenting upon this verse, asserts that Lord Caitanya is the Supreme Personality of Godhead according to the evidence of the Upaniṣads.
- He explains that suvarṇa-varṇaḥ means a golden complexion.
- He also quotes the Vedic injunction yadā paśyaḥ paśyate rukma-varṇam kartāram īśam puruṣam brahma-yonim (Muṇḍaka Up. 3.1.3).

- Rukma-varṇam kartāram īśam refers to the Supreme Personality of Godhead as having a complexion the color of molten gold.
- Puruṣam means the Supreme Lord, and brahma-yonim indicates that He is also the Supreme Brahman.
- This evidence, too, proves that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa.
- Another meaning of the description of the Lord as having a golden hue is that Lord Caitanya's personality is as fascinating as gold is attractive.
- Śrīla Baladeva Vidyābhūṣaṇa has explained that the word varāṅga means "exquisitely beautiful."

• Lord Caitanya accepted sannyāsa, leaving aside His householder life, to preach His mission.
 ↓ sannyāsa-kṛt

• He has equanimity in different senses.

• First, He describes the confidential truth of the Personality of Godhead, and second, He satisfies everyone by knowledge and attachment to Kṛṣṇa.

• He is peaceful because He renounces all topics not related to the service of Kṛṣṇa.

kṛṣṇa bhakta niṣkāma ata eva śānta

• Śrīla Baladeva Vidyābhūṣaṇa has explained that the word niṣṭhā indicates His being rigidly fixed in chanting the holy name of Śrī Kṛṣṇa.

niṣṭhā ← fixed yuga-dharma

• Lord Caitanya subdued all disturbing opponents of devotional service, especially the monists, who are actually averse to the personal feature of the Supreme Lord. → śānti paratīkṛtā → Silence

Part-II Name giving ceremony of the Lord (Adi 14.6-20)

|| Adi 14.12 ||

dekhiyā miśrera ha-ila ānandita mati
gupte bolāila nīlāmbara cakravartī

When Jagannātha Miśra saw the wonderful marks on the sole of his son, he became very joyful and privately called for Nīlāmbara Cakravartī.

Part-II Name giving ceremony of the Lord (Adi 14.6-20)

|| Adi 14.13 ||

cihna dekhi' cakravartī balena hāsiyā
lagna gaṇi' pūrve āmi rākhiyāchi likhiyā

When Nīlāmbara Cakravartī saw those marks, he smilingly said, "Formerly I ascertained all this by astrological calculation and noted it in writing."

Part-II Name giving ceremony of the Lord (Adi 14.6-20)

|| Adi 14.14 ||

**batriśa lakṣaṇa—mahāpuruṣa-bhūṣaṇa
ei śiśu aṅge dekhi se saba lakṣaṇa**

“There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

32 features

Part-II Name giving ceremony of the Lord (Adi 14.6-20)

|| Adi 14.15 ||

pañca-dīrghaḥ pañca-sūkṣmaḥ
sapta-raktaḥ ṣad-unnataḥ
tri-hrasva-prṭhu-gambhīro
dvātrimśal-lakṣaṇo mahān

32 symptoms great person

“There are thirty-two bodily symptoms of a great personality: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave.’

The five large parts are the nose, arms, chin, eyes and knees.

The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head.

The seven reddish parts are the eyes, soles, palms, palate, nails and upper and lower lips.

The six raised parts are the chest, shoulders, nails, nose, waist and mouth.

The three small parts are the neck, thighs and male organ.

The three broad parts are the waist, forehead and chest.

The three grave parts are the navel, voice and existence.

Altogether these are the thirty-two symptoms of a great personality.

This is a quotation from the Sāmudrika.

Part-II Name giving ceremony of the Lord (Adi 14.6-20)

|| Adi 14.16 ||

nārāyaṇera cihna-yukta śrī-hasta caraṇa
ei śiśu sarva loke karibe tāraṇa

“This baby has all the symptoms of Lord Nārāyaṇa on His palms and soles. He will be able to deliver all the three worlds.

5.4.3

Verse, Translation and Purport

|| 5.4.3 ||

śrī-śuka uvāca

ajanābha varṣa
ṛṣabhadeva

atha ha tam utpattyaivābhivyajyamāna-bhagaval-lakṣaṇam
sāmyopaśama-vairāgyaiśvarya-mahā-vibhūtibhir anudinam
edhamānānubhāvaṁ prakṛtayaḥ prajā brāhmaṇā devatāś cāvani-
tala-samavanāyātitarām jagṛdhuḥ.

Indra, the King of heaven, who is very materially opulent, became
envious of King Ṛsabhadeva. Consequently he stopped pouring
water on the planet known as Bhārata-varṣa. At that time the
Supreme Lord, Ṛṣabhadeva, the master of all mystic power,
understood King Indra's purpose and smiled a little. Then, by His
own prowess, through yogamāyā [His internal potency], He
profusely poured water upon His own place, which was known as
Ajanābha.

Purport – Part-I

We find the word bhagavān used twice in this verse.

Both King Indra and Rṣabhadeva, the incarnation of the Supreme Lord, are described as bhagavān. Sometimes Nārada and Lord Brahmā are also addressed as bhagavān.

The word bhagavān means that one is a very opulent and powerful person like Lord Brahmā, Lord Śiva, Nārada or Indra.

They are all addressed as bhagavān due to their extraordinary opulence.

King Rṣabhadeva is an incarnation of the Supreme Lord, and therefore He was the original Bhagavān.

Theme-II

Definitions of Bhagavan

We find the word bhagavān used twice in this verse.

Both King Indra and Ṛṣabhadeva, the incarnation of the Supreme Lord, are described as bhagavān. Sometimes Nārada and Lord Brahmā are also addressed as bhagavān.

The word bhagavān means that one is a very opulent and powerful person like Lord Brahmā, Lord Śiva, Nārada or Indra.

They are all addressed as bhagavān due to their extraordinary opulence.

King Ṛṣabhadeva is an incarnation of the Supreme Lord, and therefore He was the original Bhagavān.

Popular definition of Bhagavān

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayos cāpi
ṣaṅṅām bhaga itīṅganā

Bhaga of six parts is defined as: complete control,
complete influence, complete excellent qualities of body,
mind and words, complete beauty or wealth, complete
knowledge and complete detachment from worldly
affairs. Viṣṇu Purāṇa

jñāna-śakti-balaiśvarya-
vīrya-tejāmsy aśeṣataḥ |
bhagavac-chabda-vācyāni
vinā heyair guṇādibhiḥ ||

The word Bhagavān means to be endowed with unlimited knowledge, sense power, bodily strength, power of control, influence and beauty without inferior guṇas. Viṣṇu Purāṇa

Section-II – Brahma and the Demigods approach Ksirodakasayi
Visnu for seeking protection for mother earth (14-20)

|| 10.1.14 ||

sūta uvāca

*evam niśamya bhṛgu-nandana sādhu-vādam
vaiyāsakiḥ sa bhagavān atha viṣṇu-rātam
pratyarcya kṛṣṇa-caritaṁ kali-kalmaṣa-ghnam
vyāhartum ārabhata bhāgavata-pradhānaḥ*

सुकदेव

Sūta Gosvāmī said: O son of Bhṛgu [Śaunaka Ṛṣi] (*bhṛgu-nandana*), after Śukadeva Gosvāmī, the most respectable devotee, the son of Vyāsadeva (*vaiyāsakiḥ sa bhagavān bhāgavata-pradhānaḥ*), heard the pious questions of Mahārāja Parīkṣit (*evam niśamya viṣṇu-rātam sādhu-vādam*), he thanked the King with great respect (*pratyarcya*). Then he began to discourse (*atha vyāhartum ārabhata*) on topics concerning Kṛṣṇa (*kṛṣṇa-caritaṁ*), which are the remedy for all sufferings in this age of Kali (*kali-kalmaṣa-ghnam*).

Jiva Goswami

- He is known as bhagavān since bhagavān is defined as follows:

utpattim pralayaṁ caiva
bhūtānām āgatiṁ gatiṁ
vetti vidyām avidyām ca
sa vācyaḥ bhagavān iti

Bhagavān refers to a person (who knows about the creation and destruction of the universe), (the appearance and disappearance of the living entities), (knowledge and ignorance). ^{utpattim pralayaṁ caiva} **Viṣṇu Purāṇa**

Theme-III

Laghu Bhāgavatāmṛtā → KRṢṂAS tu
bhagavān
Svayam

Position of Brahma,
Siva and other
Demigods

↓
2nd Chapter
guṇavatārās.
↓
Brahmā, viṣṇu & Siva

Guṇāvatāra viṣṭu → KsV

The Gunavataras



Brahmā & S'iva can be either Jīva (or)
Lord (GaV).



Some verses indicate the Lord as Brahmā & Siva
& some verses indicate the Jīva.

The Gunavataras

Text-16

This is description of the Lord descending as Brahmā
& Śivā

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

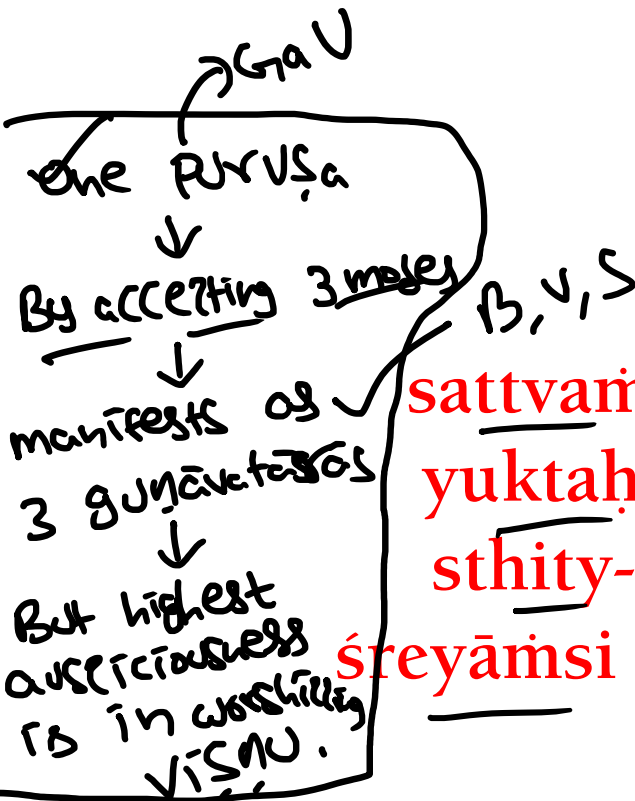
→ Viṣṇu tattva
a Vatares

KSV

The guṇāvatārās (guṇāvatārāh), arising from Garbhodakaśāyī
(tatrātha puruṣād), are now described (iha kathyante). Viṣṇu,
Brahmā and Śiva (viṣṇur brahmā ca rudraś ca) are involved in
maintenance, creation and destruction (sthiti-sargādi-karmaṇe).

- Puruṣāt means from Pradyumna – Garbhodakaśāyī, who is a svāmīśa form arising from Mahāviṣṇu.

The Gunavataras



Text-17

Explanation of guṇāvatāras from SB

yathā prathame –

sattvaṁ rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsyā dhatte |
sthity-ādaye hari-viriñci-hareti samjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuh

↓
These are
GAU exp. with
as (B) & (S)

In the First Canto it is said (**yathā prathame**):

The one supreme puruṣa (**paraḥ puruṣa ekaḥ**), accepting (**dhatte**) the guṇas of prakṛti known as sattva, rajas and tamas (**sattvaṁ rajas tama iti prakṛter guṇāḥ**), for creation, maintenance and destruction (**sthity-ādaye**), is called Viṣṇu, Brahmā and Śiva (**hari-viriñci-hareti samjñāḥ**). The best results for the devotees will come (**nṛṇāṁ śreyāṁsi syuh**) from Viṣṇu with śuddha-sattva body (**tatra khalu sattva-tanor**). **SB 1.2.23**

Srila Baladeva Vidyabhusana

- Parah-purusah here refers to Garbhodakaśāyī, who is one alone within the universe.
- For maintenance, creation and destruction (sthity-ādaye) of the universe (asya), he associates with the three guṇas as the controller of each guṇa by accepting the forms of Viṣṇu, Brahmā and Siva.
- The benefits of dharma, artha, kāma and moksā (śreyāṁsi) for humanity arise from the Viṣṇu (sattva-tanoh) among the three.

The Gunavataras

Text-18

Gov is not bound by Guṇāḥ → He is the controller
of the guṇāḥ

atra kārīkā –

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

An explanatory verse (**atra kārīkā**):

The relationship of the puruṣa with the guṇas (**guṇaiḥ ^{relation} yogah**) is that of being their controller (**niyāmakatayā sambandha ucyate**).

Among the three (**tatra**), he who is the svāmśa of svayaṁ-rūpa Kṛṣṇa (**parasya svāmśaḥ yaḥ**), is not bound by the guṇas (**sah tair na yujyate**).

Srila Baladeva Vidyabhusana

- How can there be a relation between the material guṇas and the supreme lord, for it is said māyā paraity abhimukhe ca vilajjamānā: māyā cannot stand in front of the Lord. (SB 2.7.47)
- This verse answers.
- The guṇas are controlled and the puruṣa, among the three forms, is the controller of the guṇas. That is called yoga.
- He is not bound by the guṇas.
- Among the three forms (tatra) he who is the svāmī of Kṛṣṇa (parasya), Viṣṇu, is not in contact with the guṇas.

Kṛṣṇa controls the guṇas & is not bound by them.

Srila Baladeva Vidyabhusana

- Drumila explains:

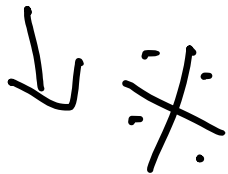
Explanation of functions of guṇāvatāras from SB

ādāv abhūc chata-dhṛtī rajasāsya sarge
viṣṇuḥ sthitau kratu-patir dvija-dharma-setuḥ
rudro 'pyayāya tamasā puruṣaḥ sa ādya
ity udbhava-sthiti-layāḥ satatam prajāsu

In the beginning (ādāv), the puruṣa (sah ādyah puruṣaḥ) appeared as Brahmā (śata-dhṛtī abhūt) through rajoguna (rajasā) for creation (asya sarge), as Viṣṇu, the lord of sacrifice (viṣṇuḥ kratu-patir), and protector of dharma of the brāhmaṇas (dvija-dharma-setuḥ), for maintenance (sthitau), and as Śiva through tamo-guna (tamasā rudrah) for destruction (apyayāya). In this way creation, maintenance and destruction of the living entities takes place at all times (ity prajāsu udbhava-sthiti-layāḥ satatam). SB 11.4.5

Srila Baladeva Vidyabhusana

- The lord ^{Free will} by his will becomes Brahmā and Śiva by association with rajas and tamas.
- He becomes ^{will} Buddha by association with ^{heretical religion} pāṣaṇḍa-dharma
- He becomes Rṣabha by association with extreme renunciation. → m/r
- However, because he is the supreme lord, he does not become contaminated by this association.



Srila Baladeva Vidyabhusana

- By worship of such forms, dharma cannot be perfected and liberation cannot be achieved. ✘.
 → Even though Gov expands as them.
- In Hari-vamśa, Śiva himself says mukti-pradātā sarveṣāṃ viṣṇur eva na saṁśayah: Viṣṇu is without doubt the giver of liberation to all beings.
- Viṣṇu is not even in contact with sattva-guṇa, but rather he simply controls it by his will. ✘.
- Thus it has been said that all benefits arise from him.

Sattva → Viṣṇu → not in contact & not controlled
Rajās → Brahma^(Jīva) → in contact & Can be controlled if not pure devotee.
Tamas → Śiva (lord) → in contact & not controlled

Srila Baladeva Vidyabhusana

- Vāmana Purāṇa says:

Brahmā, Viṣṇu & Śiva → are actually forms of Viṣṇu only

This is the 1st case where (B) & (S) are the Lord

brahma-viṣṇu-īśa-rūpāṇi
trīṇi viṣṇor mahatmanah
brahmaṇi brahma-rūpaḥ sa
śiva-rūpaḥ śive sthitaḥ
prthag eva sthito devo
viṣṇu-rūpi janārdanaḥ

→ 1st Gal Expanding as B, V, S

The three forms of Brahma, Viṣṇu and Śiva (brahma-viṣṇu-īśa-rūpāṇi trīṇi) are actually forms of Viṣṇu, the great soul of all beings (viṣṇor mahatmanah). He is situated as the form of Brahmā in Brahmā (brahmaṇi brahma-rūpaḥ sa) and the form of Śiva in Śiva (śiva-rūpaḥ śive sthitaḥ). Janārdana takes a separate form as Viṣṇu (prthag eva sthito devo viṣṇu-rūpi janārdanaḥ).

- Though the controller of the guṇas is only one person, for action in relation to the guṇas, he takes these forms with various degrees of covering.

Srila Baladeva Vidyabhusana

How worship of VISHNU IS SUPERIOR

pārthivād dāruṇo dhūmah
tasmād agnis trayīmayah
tamasas tu rajas tasmāt
sattvaṁ yad brahma-darśanam

Smoke is superior to dull wood (^{wood} pārthivād ^{dull} dāruṇo ^{Smoke} dhūmah), and fire, ^{sacred to vedas} sacred to the Vedas, is superior to smoke (tasmād agnis trayīmayah). Similarly rajas is superior to tamas (tamasas tu rajas tasmāt), and sattva is superior to rajas, since it is favorable for realizing the Lord (sattvaṁ yad brahma- darśanam). SB 1.2.24

Srila Baladeva Vidyabhusana

- Wood, smoke and ^{fire} have natures of ^{Wood} inactivity, ^{Smoke} slight action and manifest action, with no expectation of (performing) sacrifice in wood, slight expectation in smoke, and full expectation in fire.
- So ^{tamas} tamas, rajas and ^{sattva} sattva, have natures of ^{Pravrtti} ignorance, action and knowledge.
- Tamas yields no spiritual insight, rajas yields slight spiritual insight and sattva yields spiritual insight directly.
- Because tamas and rajas do not encourage spiritual vision of the Lord but sattva does, it is considered the best.

The Gunavataras - Brahma

↓
The description of Lord as the Gunavataras has been discussed.

↓
Now, description of the Jīva as Ḑ & Ḑ will follow.

The Gunavataras - Brahma

2 types of Brahmā

① Hiraṇyagarbha → Sūkṣma
→ appears for his own enjoyment

② Vairāja → Sthūla
→ (Sṛṣṭi) karta

Text-19

tatra brahmā –
hiraṇyagarbhaḥ sūkṣmo 'tra
sthūlo vairāja-samjñakah |
bhogāya sṛṣṭaye cābhūt
padmabhūr iti sa dvidhā

SVCT

a) Hiraṇyagarbha

b) Vairāja

c) Four headed Brahmā

Brahmā appearing from the lotus is of two types (padmabhūr iti sa dvidhā): Hiraṇyagarbha who is subtle (hiraṇyagarbhaḥ sūkṣmah) and appears for his own enjoyment (bhogāya abhūt), and Vairāja who is gross (sthūlo vairāja-samjñakah) and appears for creating the universe (sṛṣṭaye cābhūt).

- These are apparently different jīvas who exist simultaneously. Viśvanātha Cakravartī in his commentary on Canto 3 of Bhāgavatam explains there are three forms of Brahmā: Hiraṇyagarbha, Vairāja, who is the total of the elements as they exist in the stem of the lotus, and four-headed Brahmā.

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- The Brahmā, Viṣṇu and Śiva just described are actually forms of Viṣṇu.

- Now they will each be described in detail with precise explanation.

In describing the guṇāvatāras → the Lord as Brahmā was described.

Now, → the jīva as Brahmā is described.

- Since the lord as Brahmā has already been described, now the jīva as Brahmā is described.

- Hiraṇyagarbha has a subtle body (sūksmah) made of mahat-tattva.

Pradhāna → (Manah).



MT ← → (buddhi) → Citta



Alaṅkāra



Sattva

Rajās

Tamo (bhūmir āpo)

① mīnd.

① Intelligence

① 5 elements

② Devatās

* ② (Prāṇa) = sūtra

② 5 tan matrās

③ 5 kalendriyās

④ 5 jānendriyās

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Hiranyagarbha.

Bcos he has a body made of MT

- The Supreme Lord can see him but the devatās and others cannot.

- Vairāja has a body which is gross, made of the aggregate of all elements.

vairāja Brahma = 4 headed \Rightarrow visible.

- He has four heads, eight eyes, and eight arms for creation, is visible to the devatās, and gives them benedictions.

Purpose

- Hiranyagarbha's purpose is enjoyment and Vairāja's purpose is creation of the universe.

The Gunavataras - Brahma

Text-20

Vairāja has 4 heads & carries out creation

vairāja eva prāyah syāt
sargādy-artham caturmukhaḥ |
kadācid bhagavān viṣṇur
brahmā san sṛjati svayam

↓
Sometimes Jivat
Sometimes Gov
become Brahmā.

Vairāja generally has four heads (**vairāja prāyah caturmukhaḥ syāt**) and carries out creation and other works (**sargādy-artham**). Sometimes Viṣṇu becomes Brahmā (**kadācid bhagavān viṣṇur brahmā san**) and carries out creation himself (**sṛjati svayam**).

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a) creation

b) preaching the Vedas → Sargādi

- Sargādi indicates that besides creation, Vairāja is involved in preaching the Vedas. ✕
- veda-pracāranārthāya brahmā jātaś caturmukhah: four-headed Brahmā is born for preaching the Vedas. (Kūrma Purāṇa)
✕

The Gunavataras - Brahma

Text-21

2 types of 4headed Brahmā

tathā ca pādme –

bhavet kvacin mahākalpe

brahmā jīvo 'py upāsanaiḥ |

kvacid atra mahāviṣṇur

brahmatvam pratipadyate



a) jīva

b) GeV

Padma Purāṇa says (**tathā ca pādme**):

Sometimes a jīva becomes Brahmā (**jīvaḥ brahma bhavet**) in a mahā-kalpa (**kvacin mahākalpe**) by intense worship (**upāsanaiḥ**).

Sometimes Garbhodakaśāyī becomes Brahmā in that planet (**kvacid atra mahāviṣṇur brahmatvam pratipadyate**).

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→ 2 types of 4 headed Brahmā

- This verse is a proof for the two types of four-headed Brahmā.
- Mahāvisnu here refers to Garbhodakaśayī.
- The jīva who is supposed to become Brahmā also sometimes resides in the same planet when the Lord becomes Brahmā during a mahā-kalpa, since he is not liberated yet, but only after a hundred years.
↓ Not all Brahmās are pure devotees & thus eligible for liberation.
- Thus it is said yāvad adhikāram avasthitir ādhikārikānam: those who hold powers in this world as controllers remain in this world until their tenure has expired. (Brahma-sūtra 3.3.33)

The Gunavataras - Brahma

Text-22

~~During the mahākalpa when the Lord is Brahmā, the vairāja
- Brahmā resides in the body of Viṣṇu~~

viṣṇur yatra mahā-kalpe
sraṣṭṛtvam ca prapadyate |
tatra bhunkte tam praviśya
vairājaḥ saukhya-sampadam |
ato jīvatvam aiśyaṁ ca
brahmaṇaḥ kāla-bhedataḥ

The vairāja-brahmā remains enjoying (**vairājaḥ saukhya-sampadam bhunkte**), merged into Viṣṇu (**tam praviśya**) when Viṣṇu becomes the creator Brahmā (**viṣṇur sraṣṭṛtvam ca prapadyate**) during that mahā-kalpa (**yatra mahā-kalpe**). In different kalpas Brahmā (of either type) is sometimes a jīva and sometimes the Lord (**ato jīvatvam aiśyaṁ ca brahmaṇaḥ kāla-bhedataḥ**).

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- This verse explains.
- The vairāja, four-headed Brahmā, enters into Visnu who carries out the creation.
- It is understood that the Hiranyagarbha form would be subject to the same conditions. → Same with Hiranyagarbha ✕
- Because of being checked from carrying out the creation by Viṣṇu, he experiences the wealth of enjoyment offered by the devatās when he is merged in Visnu. → He enjoys while getting merged.
- By taking away Brahmā's work but not his enjoyment, Visnu shows his great generosity. → ⊖ takes away Brahmā's work but not enjoyment.
- The last line sums up the two types.

The Gunavataras - Brahma

Brahmā is called as avatāra bec

- ① Brahmā is called avatāra bec the Lord takes that role sometimes.
- ② Complete Bhagavat-āveśa by the Lord to create.
- ③ āveśāvatāra.
↳ śakti āveśa

Text-23

Why Brahmā is called avatāra?

↓
3 reasons

īśatvāpekṣayā tasya
śāstre proktāvatāratā |
samaṣṭitvena bhagavat-
sannikṛstatayocyate |
asyāvatāratā kaiścid
āveśatvena kaiścana

Brahmā is called an avatāra in the scriptures (śāstre prokta avatāratā) because the Lord himself takes the role of Brahmā (sometimes) (tasya īśatva apeksayā). Other ācāryas explain (kaiścid ucyate) that Brahmā is called an avatāra (asya avatāratā) because of the complete merging of the Lord's power with Brahmā so that he can create the universe (samaṣṭitvena bhagavat- sannikṛstatayā). Other ācāryas explain that Brahmā is avatāra because he is an āveśāvatāra (āveśatvena kaiścana).

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- This verse describes various opinions on calling Brahmā an avatāra.
- He is called avatāra when Garbhodakaśāyī (īśatvāpeksayā) takes up the role of creation.
- This is taking the primary meaning of avatāra.
- Some ācāryas (kaiścit) say that Brahmā is called an avatāra because he is mixed with the Lord, being completely pervaded by the Lord (samaṣṭitvena).
- The root of samaṣṭi is aś meaning “to pervade.”

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- Thus it means that Brahmā is fully pervaded by the Lord who has the intelligence to carry out creation.
- It is like the merging of milk and water.
- Thus Brahmā is called an avatāra because of such intimate mixing with the Lord.
- Some say that he is avatāra because he is an āveśāvatāra.
- The Lord carries out the creation by entering into Brahmā, like the sun's rays, but not present to the same extent as in the previous explanation. (The first explanation can be termed bhagavad-aveśa and the second explanation can be termed śakty-aveśa.)
- Since Brahmā is actually a jīva (in these two cases), this is a secondary use of the word avatāra.

The Gunavataras - Brahma

Text-24

Brahmā as śakty aveśā

tathā brahma-saṁhitāyām
bhāsvān yathāśma śakaleṣu nījeṣu tejaḥ
svīyam kiyat prakāṣayaty api tadyad atra |
brahmā ya eṣa jagad aṇḍa vidhāna kartā
govindam ādi puruṣam tam aham bhajāmi

Thus Brahma-saṁhitā says (**tathā brahma-saṁhitāyām**):

I worship the supreme lord Govinda (**govindam ādi puruṣam tam aham bhajāmi**) who becomes Brahmā, the creator of the universe (by bestowing his powers to that jīva) (**brahmā ya eṣa jagad aṇḍa vidhāna kartā**), just as the sun displays (**yathā bhāsvān prakāṣayaty**) a small portion of its powers of heat and light (**svīyam kiyat tejaḥ**) in all the sun stones which represent it (**aśma śakaleṣu nījeṣu**). **Brahma-saṁhitā 5.49**

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- This is an example of Brahmā as an āveśāvatāra.
- Just as the sun (bhāsvān) reveals its power to some degree in a group of sunstones—producing in them some light and burning power—in the universe (atra) Govinda sometimes bestowing his own powers to some very pure jīva, who becomes Brahmā (āveśāvatāra).
- That Brahmā performs the secondary creation (vidhāna) within the universe.
- One should see the explanation of Rudra for more elaborate explanation.

The Gunavataras - Rudra



Rudra also can be Gaṇ (or) ṪṪa.

First, Gaṇ as Rudra is described.

The Gunavataras - Rudra

Grav as Rudra
Text-26

description of his
form

rudra ekādaśa-vyūhas
tathāṣṭa-tanur apy asau |
prāyaḥ pañcānanas tryakṣo
daśa-bāhur udīryate

Rudra has

- a) 11 expansions
 - b) 8 forms
 - c) 5 heads
 - d) 3 eyes
 - e) 10 arms each
- each form

Rudra has eleven expansions (rudra ekādaśa-vyūhas) and eight types of forms (tathā aṣṭa-tanuh). Generally these have five heads, three eyes (prāyaḥ pañcānanas tryakṣo) and ten arms each (daśa-bāhur udīryate).

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- From detailed statements, it is also known that there are two types of Śiva or Rudra.
- It has already been stated in that the Lord himself takes the form of Rudra.
- The present verse describes his form.
- According to Mahābhārata the eleven forms are: Aja, Ahirbudhnya, Virupākṣa, Raiyata, Hara, Bahurūpa, Tryambaka, Sāvitra, Jayanta, Pinākī and Aparājita. (Mahābhārata 12.201.18) (These are different from the eleven names given in Bhāgavatam 3.12.12: Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata.)

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- Śiva are earth, water, fire, air, ether, the sun, the moon and the performer of sacrifice. (This means that Śiva is the presiding deity of these items) → 8 forms
- The word “generally” is used because it is seen that there is also a one-headed Rudra in the water.

↓
Generally Rudras are 10 headed
→ but in water he is one headed.

The Gunavataras - Rudra

Text-27

Sometimes a jīva takes the role of Śiva

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

↓

śeṣa → Svāmśa & jīva
|||rl|y

śivā → Svāmśa & jīva
(GcV)

Sometimes a special jīva takes the role of Śiva (**kvacij jīva-viśeṣatvam harasya uktam**), in a manner similar to Brahmā (**vidher iva**). Śiva should be considered like Śeṣa, with two forms (**tat tu śeṣavad evāstām**), since Śiva is also glorified as an amśa of Viṣṇu (**tad-amśatvena kīrtanāt**).

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- This verse describes a jīva taking the role of Śiva.
- The Vedas say yaṁ kāmāye taṁ ugraṁ kṛṇomi taṁ brāhmaṇa taṁ ṛṣiṁ taṁ sumedhām: I make whomever I desire into Śiva I make whomever I desire into Brahmā or a sage. [Ṛg Veda 10.125.05.2](#)

Jīva can become Śiva

atha puruṣo ha vai nārāyaṇo kāmāyata prajā sṛjeya...
nārāyaṇād brahma jāyate nārāyaṇād rudro jāyate nārāyaṇāt prajāpatir
jāyate nārāyaṇād indro jāyate nārāyaṇād aṣṭa-vasavo jāyante nārāyaṇād
ekādaśa-rudrā jayante nārāyaṇād dvādaśādityāḥ

Nārāyaṇa desired to create progeny (**atha puruṣo ha vai nārāyaṇo prajā sṛjeya kāmāyata**). From Nārāyaṇa Brahmā was born (**nārāyaṇād brahma jāyate**). From Nārāyaṇa Rudra was born (**nārāyaṇād rudro jāyate**). From Nārāyaṇa Prajāpati was born (**nārāyaṇāt prajāpatir jāyate**). From Nārāyaṇa Indra was born (**nārāyaṇād indro jāyate**). From Nārāyaṇa the eight Vasus were born (**nārāyaṇād aṣṭa-vasavo jāyante**). From Nārāyaṇa the eleven Rudras were born (**nārāyaṇād ekādaśa-rudrā jayante**). From Nārāyaṇa the twelve Ādityas were born (**nārāyaṇād dvādaśādityāḥ**).

[Nārāyaṇa Upaniṣad](#)

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eko ha vai nārāyaṇa āsīn na brahma na īśānaḥ
tasya dhyānāntasthasya lalātāt tryakṣaḥ śula-pāṇih puruṣojāyata vibhrac-
chriyaṁ satyam brahmacaryaṁ tapo vairagyam

In the beginning only ^{KaV} Nārāyaṇa existed (**eko ha vai nārāyaṇa āsīn**) and not Brahmā or Śiva (**na brahma na īśānaḥ**). From his forehead arose Śiva with three eyes, holding a trident (**tasya dhyānāntasthasya lalātāt tryakṣaḥ śula-pāṇih puruṣojāyata**). He was endowed with beauty, truth, celibacy, austerity and renunciation (**vibhrac-chriyaṁ satyam brahmacaryaṁ tapo vairagyam**). **Mahā Upaniṣad**

^{с/Радху јтџе аз Brahmā & Śiva}
(**prajāpatim ca rudraṁ cāpy aham eva sṛjāmi vai**)
tau hi mām na vijānīto mama māyā-vimohitau

I create Brahmā and Śiva also (**prajāpatim ca rudraṁ cāpy aham eva sṛjāmi vai**). They (**tau hi**), being bewildered by my māyā (**mama māyā-vimohitau**), do not know me (**mām na vijānīto**). **Mokṣa-dharma**

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- These quotations illustrate that a jīva takes birth as Śiva. Their death is also described.

→ Jīvo as śiva dies also.

brahma śambhus tathai[~]vārkaś candramāc ca śatakra[~]tuh
evam ādyās tathai[~]vānye yuktā (vaiṣṇava-tejasā) → power of Viṣṇu
jagat kāryāvasāne tu viyuyante ca tejasā
vitejasaś ca te sarve pañcatvaṃ upayānti vai

Proof for Jīva as śiva & Brahmā also die

Brahmā, Śiva, the sun, the moon, Indra (**brahma śambhus tathai[~]vārkaś candramāc ca śatakra[~]tuh**), and other devatās (**evam ādyās tathai[~]vānye**) accept the power of Viṣṇu (**yuktā vaiṣṇava-tejasā**). However when work in the universe is finished (**jagat kāryāvasāne tu**), they become bereft of powers (**viyuyante ca tejasā**) and in that state they all die (**vitejasaś ca te sarve pañcatvaṃ upayānti vai**). **Viṣṇu-dharma**

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- Similarly, when śruti says only Nārāyaṇa existed, it indicates that previous Śivas have disappeared. → This also indicate Jīva as Śiva
- Thus it is true that Śiva is also a jīva, otherwise the scriptures would be contradicted.
- The example of Brahmā is also given to illustrate a jīva taking the role of Śiva.
- But Śiva is like Śeṣa who has two forms. → Jīva (āveśa)
→ Svāmīśa (GaV)
- The Śeṣa who acts as the bed of Viṣṇu is the Supreme Lord.
- The form of Śeṣa who holds up the universe on his hoods is a jīva. This will be made clear elsewhere.
- Thus one form of Śiva is a jīva and another is a svāmīśa form (tad-amśatvena), because the scriptures declare it so.

The Gunavataras - Rudra

Text-28

beyond 3 modes ← ^{Siva} (harah) (puruṣa-dhāmatvān) since he is Lord
(nirguṇah) (prāya) eva sah |
(vikāravān) iha tamo-
yogāt sarvaiḥ pratiyate ||
ignorant perceive

Rudra is not contaminated
by tamoguna → bcs he
is Lord.
↓
only ignorant perceive
him in that way

Śiva is without a touch of the material guṇas (**harah nirguṇah prāya eva**) since he is the Lord (**puruṣa-dhāmatvād**). However, the ignorant perceive him (**sarvaiḥ pratiyate**), among the guṇāvatāras, to be contaminated by tamo-guṇa (**iha tamo-yogāt vikāravān**).

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śivaḥ śakti-yutaḥ śaśvat
trilingo guṇa-samvṛtaḥ

Lord Śiva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion and ignorance. [SB 10.88.3](#)

- Verse 17 described the Lord taking the roles of Śiva and Brahmā.
- Because that Śiva is a form of the puruṣa (puruṣa-dhāmatvāt) he is certainly without material guṇas.

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→ indicates own will to come in touch with tamoguna

- The word (prāya) (generally) is used to indicate that by his own will he is covered by tamo-guṇa (and he appears to be contaminated).

ONLY ignorant perceive him to be transformed by tamoguna

- Among the gunāvatāras (iha) he thus appears to be transformed, by those who are ignorant (sarvaiḥ). But actually he is not transformed or contaminated at all.

- This verse gives proof of his appearing to be covered by tamo-guṇa.

→ śiva is always endowed with 3 guṇas in equilibrium. He accepts them by his own will.

- Śiva is always endowed with the guṇas in equilibrium which are accepted by his will (śakti-yutaḥ), and when the guṇas become agitated, he becomes connected with the three guṇas (trilingaḥ) and becomes covered from far off by the guṇas of prakṛti (samvṛtaḥ).

→ when the get agitated → he becomes covered by them → from [EAR OFF] → perception

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→ Since tamoguna is mixed with sattva & rajas → he is said to be associated with 3 gunas.

- It is well known that Śiva is related to tamoguna, but why does it say that he associates with all three guṇas?
- This is because the three guṇas are mixed together.
- Thus sattva and rajas are present along with tamoguna.
- It should be understood that this verse describes the perceptions of common people only.



Perception of

Common people only.

The Gunavataras - Rudra

Text-29

Proof from BS about Gov transforming into Śiva for destruction

Sambhu tattva

Vikāra → transformation
na hi tathā prthag
non-difference

yathā brahma-saṁhitāyām—

kṣīram yathā dadhi vikāra viśeṣa yogāt
sañjāyate na hi tathā prthag asti hetoḥ |
yaḥ śambhutām api tathā samupaiti (kāryād) → destruction.
govindam ādi puruṣam tam aham bhajāmi

Just as milk (kṣīram yathā) is transformed into curd (dadhi sañjāyate) by the action of acids (vikāra viśeṣa yogāt), but yet the effect curd is neither same as, nor different from, its cause, viz., milk (na hi tathā prthag asti hetoḥ), so I adore the primeval Lord Govinda (govindam ādi puruṣam tam aham bhajāmi) of whom the state of Śambhu is a transformation (yaḥ śambhutām api tathā samupaiti) for the performance of the work of destruction (kāryād). Brahma-saṁhitā 5.45

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- This verse shows that Śiva, being the Lord, is beyond the guṇas, though he appears to have become transformed by the guṇas. → His transformation by guṇas is only a perception.
- Milk gives rise to yogurt, by contact with a particular agent, but the yogurt is still not different from its cause – the milk.
- Similarly Govinda becomes Śiva by accepting a relation with tamo-guṇa by his own will.
→ ✕
- But Govinda and Śiva are non-different.
- Because the transformation is superficial or apparent, it does not affect Govinda's svarūpa.
↳ Bcos the transformation is superficial
→ the Lord's svarūpa is not affected.

3 sources of appearance of Rudra (Reason is kalpa-bleda)

a) Brahmā

The Gunavataras - Rudra

b) Viṣṇu

c) Saṅkarṣaṇa (Kālāgni-rudra) Text-30

from Brahmā → vidher lalāṭāj janmāsyā → take birth
Sometimes → kadācit kamalāpateḥ → Viṣṇu
→ from forehead
kālāgni-rudrah kalpānte → @ the end of kalpa.
appears → bhavet saṅkarṣaṇād api
↳ From Saṅkarṣaṇa

Sometimes Rudra arises from the forehead of Brahmā (**vidher lalāṭād asya janma**). And sometimes he is born from the forehead of Viṣṇu (**kadācit kamalāpateḥ**). Kālāgni-rudra appears (**kālāgni-rudrah bhavet**) from Saṅkarṣaṇa (**saṅkarṣaṇād**) at the end of the kalpa (**kalpānte**).

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- This verse describes the places of Śiva's appearance.
- Śatapatha-brāhmaṇa says that Śiva arises from the forehead of Brahmā and Mahā Upaniṣad and some Purāṇas state that Śiva arises from Viṣṇu's forehead.
- These are descriptions from different kalpas.
- Kālāgni-rudra is described in Bhāgavatam:

**pātāla-talam ārabhya saṅkarṣaṇa-mukhānalaḥ
dahann ūrdhva-śikho viṣvag vardhate vāyuneritaḥ**

Beginning from Pātāla-loka (**pātāla-talam ārabhya**), a fire grows, emanating from the mouth of Lord Saṅkarṣaṇa (**saṅkarṣaṇa-mukha analaḥ vardhate**). Its flames shooting upward (**ūrdhva-śikho**), driven by great winds (**vāyuneritaḥ**), it scorches everything in all directions (**dahann viṣvag**). **SB 11.3.10**

The Gunavataras - Rudra

His abode is
Vaikuṇṭha

The form of Text-31 is actually a Svāmī or vilāsa
form of P

(sadā-śivākhyā tan-mūrtis) → The form called of
Sadāśiva

Free from any trace
of tamas → (tamogandha-vivarjitā) |

(sarvakāraṇa-bhūtāsāv) → Cause of all causes

(aṅga-bhūtā svayaṁ prabhoh) → vilāsa (or) Svāmī of
P.

vāyavyādiṣu saiveyaṁ
śiva-loke pradarśitā

The form called Sadāśiva (sadā-śivākhyā tad-mūrtih) is devoid of any trace of tamas (tamo gandha-vivarjitā). He is directly Nārāyaṇa, the vilāsa or svāmī of svayaṁ-rūpa Kṛṣṇa (svayaṁ prabhoh aṅga-bhūtā) and is the cause of all causes (asāu sarvakāraṇa-bhūtaḥ). That form is described as dwelling on Śiva-loka (Vaikuṇṭha) (sah eva iyaṁ śiva-loke) in the Vāyu Purāṇa and other scriptures (vāyavyādiṣu pradarśitā).

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- Kṛṣṇa is the svayaṁ-rūpa and Nārāyaṇa and other forms are vilāsa and svāmśa forms.
- Some jīvas are āveśa forms.
- From the svāmśa form of Garbhodakaśāyī come Brahmā, Viṣṇu and Śiva.
- These three are forms of īśvara and sometimes Brahmā and Śiva are jīvas.
- This is approved by the scriptures.
- But someone may objects as follows.
- “Actually this is not quite accurate. According to the scriptures Sadāśiva is the root form of all others. He expands into the form of Nārāyaṇa and others. Brahmā, Viṣṇu and Śiva arise from him.

↓ (B), (V) & (S) → are all
īśvara if they are avatāra
of GRV.
↓
Not if they are
jīvas.

Pūrva - Akṣa

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Pūrva-Pakṣa → śābāsīva is the source of (B), (V) & (C)

- A more authoritative statement, coming from the śruti, the Kaivalya Upaniṣad, is as follows:

↓ Answer & refutation → Nārāyaṇa is only śābāsīva

By meditating on the supreme lord Śiva with three eyes and blue throat, accompanied by his consort Umā, who is inconceivable, invisible, peaceful, with countless forms, eternal, without beginning, middle or end, the one powerful entity, composed of knowledge and bliss, the astonishing person with no form, the sage attains the original source, beyond the material realm. He is Brahma, he is Śiva, he is Indra, he is the indestructible, the supreme independent. He is Viṣṇu, Prāṇa, Kālāgni and the moon. He is all beings who have appeared in the past and who will appear in the future. Knowing him one surpasses death. There is no other path for liberation."

UMĀ is Kṛtī (a consort of Nārāyaṇa)

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- The present verse answers this objection.
- The form called Sadaśiva who is without a trace of tamogūṇa, who is the cause of all causes, is the Nārāyaṇa vilāsa form (aṅga-bhūtā) of svayaṁ-rūpa Kṛṣṇa (svayaṁ-prabhoḥ).
→ Sadaśiva is actually Nārāyaṇa
- In the Taittirīya Upaniṣad, the names Nārāyaṇa, Acyuta and Śiva are used to indicate only one person.
- When the Kaivalya Upaniṣad mentions Umā, that word refers to Kīrti, a consort of Nārāyaṇa.

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- Trilocana means “one who sees all three divisions of time.”
- Nīlakantha means “he whose throat is decorated with a sapphire ornament.”
- This must be accepted as the meaning since the context of the verse indicates that the words cannot refer to Śiva.
- Quoting Vāyu Purāṇa, Jīva Gosvāmī in Bhāgavata-sandarbhā identifies this form and planet in the same way.

Nīlakantha → kaustubha
~~Trilocana~~ → trikāśīṇa

The Gunavataras - Rudra

Text-32

PROOF FROM BS THAT ŚCĀŚIVA IS NĀRĀYAṆA

tathā ca brahma-saṁhitāyām ādi-śiva-kathane-
niyatih sā ramā devi
tat priyā tad vaśamvadā |
tal liṅgam bhagavān śambhur
jyoti rūpaḥ sanātanaḥ |
yā yoniḥ sāparā śaktih

Brahma-saṁhitā speaks of the original Śiva who is Nārāyaṇa (**tathā ca brahma-saṁhitāyām ādi-śiva-kathane**):

Ramā (sā ramā devi), under the control of the Lord (tad vaśamvadā), is self-manifesting (niyatih) and dear to the Lord (tat priyā). The Lord's eternal form called Śambhu (bhagavān śambhur sanātanaḥ) – whose body is pure consciousness (jyoti rūpaḥ) and who is a portion of the Lord – is a representative of Kṛṣṇa or liṅgam (tad liṅgam), and the inferior energy is called the yoni (sah aparā śaktih yā yoniḥ). **Brahma-saṁhitā 5.8**

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- This verse describes Sadāśiva (a Viṣṇu form, whose consort is Lakṣmī or Ramā) who is expansion of svayaṁ-rūpa Kṛṣṇa. This is understood from saying ādi-śiva.
- The rest of the verses in this context are:

kāma-bījaṁ mahad-hareḥ
liṅga yony ātmikā jātā imā māheśvarī prajāḥ ||
śaktimān puruṣaḥ so 'yaṁ liṅga rūpī maheśvaraḥ |
tasminn āvirabhūl liṅge mahāviṣṇur jagat patiḥ ||

(liṅga-rūpi kaḥ)

(prajāḥ)

Sambhu develops the desire to see māyā for creating the universes and mahat-tattva (the transformation of prakṛti after being injected with the jīvas) then appears as the seed of creation (kāma-bījaṁ mahad-hareḥ). Thus the living entities (bodies) make their appearance (imā jātā) by the portion of Viṣṇu impregnating prakṛti (liṅga yony ātmikā) and are known as her offspring (prajāḥ). This powerful puruṣa (sah śaktimān puruṣaḥ) who is a representative of Kṛṣṇa (ayaṁ liṅga rūpī) is actually the supreme lord (maheśvaraḥ). Being Kṛṣṇa's aṁśa (tasminn liṅge), Mahāviṣṇu then appeared with distinct form (mahāviṣṇur āvirabhūt) as the master of all living entities in the universe (jagat patiḥ). **Brahma-saṁhitā 5.9-10**

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- Previously in the Brahma-saṁhitā it was described that Visṇu enjoys with Ramā. Who is she?
- She is subservient to Visṇu (niyatā) in that enjoyment.
- Arising from his svarūpa, she never leaves him. Thus it is said that she is most dear and obedient (tat-priyā tad-vaśaṁvadā) .
- Hayaśīrṣa-pañcarātra says na viṣṇunā vinā devī na viṣṇuḥ padmajām vinā: Lakṣmī does not exist without Viṣṇu and Viṣṇu does not exist without Lakṣmī.
- Viṣṇu Purāṇa says nityaiva sā jaganmātā viṣṇoḥ śrīr anapāyinī: Lakṣmī, mother of the universe, is eternal and never leaves Visṇu.

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- Bhagavān Śambhu is the expansion of svayaṁ-rūpa Kṛṣṇa.
- He is called the liṅga or representation of Kṛṣṇa.
- Bhagavān refers to the lord of Vaikuntha endowed with the six powers.
- Śambhu means “he who creates good fortune.”
- Appearing as (Saṅkarsana) in the second vyūha he creates the bodies for the jīvas who were previously merged in prakṛti.
- Thus he is called (Śambhu) → why is ^{KaV} called Śambhu?
BCOS he creates bodies for the jīvas
- His form is knowledge or consciousness (jyoti-rūpaḥ).

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- By Śambhu being under Kṛṣṇa's control (being his liṅga), Kṛṣṇa's position as svayaṁ-rūpa can be understood, just as one can understand a bull by seeing his distinctive dewlap.
- Because Kṛṣṇa is the svayaṁ-rūpa with Śambhu (Mahāviṣṇu) as his vilāsa form, Śambhu is called liṅga or his representative.
- She who is the material cause, upādāna, consisting of mahat-tattva and other elements (yonih) is called the inferior śakti, matter made of three guṇas.
- The mahat-tattva (bījam) is the result of Kṛṣṇa's amśa Saṅkarṣaṇa (Mahāvisnu) (hareḥ) desiring (kāma) to glance upon māyā.

↓ M.T is the result of Kṛṣṇa's desire to glance upon māyā

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- Mahat-tattva is prakṛti endowed with the unlimited jīvas.
↓ MT = Pradhāna + Kāla śakti + Jīva śakti
- The offspring of māyā (bodies of the jīvas) arise from the combination of the glance of Saṅkarsana (who is called liṅga) and māyā (yoni). → Eventually, after 2^o creation.
- Though the offspring are said to belong to prakṛti (māheśvarī), this is a secondary meaning, since she is dependent on Saṅkarṣaṇa for the creation of bodies. The next verse explains this.
- The puruṣa, possessor of śakti or māyā (śaktimān), the expansion of Kṛṣṇa (liṅga-rūpī) is called maheśvara, the great lord.
- Saṅkarṣaṇa (mahāvisnu) appeared as the controller of prakṛti, given charge by Kṛṣṇa (liṅge).

Purport – Part-II

Consequently He is described herein as *yogeśvara*, which indicates that He has the most powerful spiritual potency. He is not dependent on King Indra for water.

He can supply water Himself, and He did so in this case. In *Bhagavad-gītā* it is stated: *yajñād bhavati parjanyaḥ* [Bg. 3.14].

Due to the performance of *yajña*, clouds of water are manifest in the sky.

Clouds and rainfall are under the management of Indra, the heavenly King, but when Indra is neglectful, the Supreme Lord Himself, who is also known as *yajña* or *yajña-pati*, takes the task upon Himself.

Consequently there was sufficient rainfall in the place named *Ajanābha*.

When yajña-pati wants to, He can do anything without the help of any subordinate.

Therefore the Supreme Lord is known as almighty.

In the present age of Kali there will eventually be a great scarcity of water (anāvṛṣṭi), for the general populace, due to ignorance and the scarcity of yajñic ingredients, will neglect to perform yajñas.

Śrīmad-Bhāgavatam therefore advises: yajñaiḥ saṅkīrtana-prāyaiḥ yajanti hi sumedhasaḥ.

After all, yajña is meant to satisfy the Supreme Personality of Godhead.

In this age of Kali, there is great scarcity and ignorance; nonetheless, everyone can perform saṅkīrtana-yajña.

Every family in every society can conduct saṅkīrtana-yajña at least every evening.

In this way there will be no disturbance or scarcity of rain.

It is essential for the people in this age to perform the saṅkīrtana-yajña in order to be materially happy and to advance spiritually.

Theme-IV

Do Devotees not perform
Sacrifices only because pure
Brahmanas and ingredients are
not available?

Description of Bharata Maharaja's Sacrifices

|| 5.7.5 ||

īje ca bhagavantam yajña-kratu-rūpam kratubhir uccāvacaīḥ śraddhayāhr̥tāgnihotra-darśa-pūrṇamāsa-cāturmāsya-paśu-somānām prakṛti-vikṛtibhir anusavanam cāturhotra-vidhinā

Bharata constantly worshipped the Lord (**īje ca bhagavantam anusavanam**), who is the form of sacrifice with and without offerings of animals (**yajña-kratu-rūpam**), through large and small sacrifices (**kratubhir uccāvacaīḥ**) named agni-hotra, darśa, pūrṇamāsa, cāturmāsya, animal sacrifices and soma sacrifices (**āgnihotra-darśa-pūrṇamāsa-cāturmāsya-paśu-somānām**), complete or partial (**prakṛti-vikṛtibhir**), according to the rules involving four priests (**cāturhotra-vidhinā**) which are accepted with faith by the karmīs (**śraddhayā āhr̥ta**).

The Lord has said:

one should perform varṇaśraṇa duties (sacrifices)

tāvat karmāṇi kurvīta

na nirvidyeta yāvatā →

one has not developed complete detachment

← mat-kathā-śravaṇādau vā

↓
Qualification for Jñāna

śraddhā yāvan na jāyate

Faith in Bhakti
↓
Bhakti

One should continue to perform the Vedic ritualistic activities (**tāvat karmāṇi kurvīta**) until one actually becomes detached from material sense gratification (**na nirvidyeta yāvatā**) and develops faith for hearing and chanting about Me (**mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate**). SB 11.20.9

How is it that Bharata, a person qualified for pure devotion, with deep faith in topics of the Lord and without material desire, performed karma-yoga and enjoyed its results?

The next verse explains this.

॥ 5.7.6 ॥

sampracaratsu nānā-yāgeṣu viracitāṅga-kriyeṣv
apūrvaṁ yat tat kriyā-phalaṁ dharmākhyaṁ pare
brahmaṇi yajña-puruṣe sarva-devatā-liṅgānām
mantrāṅām artha-niyāmakatayā sāksāt-kartari para-
devatāyām bhagavati vāsudeva eva bhāvayamāna ātma-
naipuṇya-mṛdita-kaṣāyo haviḥṣv adhvaryubhir
gr̥hyamāṇeṣu sa yajamāno yajña-bhājo devāms tān
puruṣāvayaveṣv abhyadhyāyat.

In performance of various sacrifices (sampracaratsu nānā-yāgeṣu) with execution of all parts (viracita aṅga-kriyeṣv),

① → perfectly performs all sacrifices

Bharata thought of the astonishing result of the sacrifices (bhāvayamāna apūrvam yat tat kriyā-phalam)—dharma (dharma ākhyam)-- as an offering to the supreme Brahman (pare brahmaṇi), the supreme object of worship (para-devatāyām), Vāsudeva (bhagavati vāsudeva),

② result offered it as a worship to ①.

the ultimate performer of all actions (sāksāt-kartari),

③ ① as the doer

the recipient of all sacrifices (yajña-puruṣe),

④ ① is the recipient of sacrifice

since Vāsudeva alone is the controller of all the devatās (artha-niyāma-katayā) who are the subject of the mantras (mantrāṅām) which have power to reveal those devatās (sarva-devatā-lingānām).

Having destroyed all impressions of karma by his skilful actions (**ātma-naipunya-mṛdita-kaṣāyah**)

Ⓟ Blatti → Heart has become purified

when having the adhvaryu priests perform rites (**haviḥṣv adhvaryubhir gr̥hyamāṇeṣu**),
→ Ⓟ Appointed proxy (adhvaryu priest)

Bharata, the sponsor of the sacrifices (**sah yajamānah**),

Ⓡ Indrāya Svēhā → I am offering to the hand of Ⓡ.

meditated (**abhyadhyāyat**) on the devatās, the recipients of the sacrifices (**yajña-bhājo devān**), as limbs of the Lord (**puruṣa avayaveṣu**).

When he performed various sacrifices in which all the elements were executed, there was an astonishing result called dharma.

He thought of these results as an offering to the supreme Brahman, Vāsudeva, his deity.

He thought, “I do not have any desire for the results of this sacrifice. It is for the pleasure of Vāsudeva. It is offered to Vāsudeva. It is not mine. ”

The Mīmāṃsakas believe, however, that the results are for the performer if the desires for results of the performer are prominent or for the devatās where the actions were directed predominately to the devatās.

Since Bharata was without material desires, the results should go to the devatās.

Why then did Bharata think of offering the results only to Vāsudeva, when there are many devatās like Candra and Sūrya?

He thought of Vāsudeva, the enjoyer of results of the sacrifice (yajña-puruṣe), as the controller of all devatās who are the goals of the mantras which reveal the devatās (sarva-devatā-liṅgānām).

“Bharata may not be the enjoyer, but he cannot avoid being the performer of the sacrifice.”

No, Vāsudeva is also the performer since he is the independent doer, inspiring all others to action as the antaryāmī of all beings.

The sponsor of the sacrifice, who is not independent, is not the performer.

This is understood from the Viṣṇu-sahasra-nāma-stotra.
yajñabhug yajña-kṛd yajña: Viṣṇu is the enjoyer of
sacrifice, the performer of sacrifice and sacrifice itself.

Though the Lord is independent, the jīva thinks that he is
the performer out of ignorance and becomes bound up.

By his skilful thinking (ātma-naipuṇya) Bhārata
destroyed the contamination of impressions arising from
action (mṛdita-kaṣāyaḥ).

It should be understood that though the devotee who is free of identity as the doer and has renounced all results of actions performs action through his representative such as the adhvaryu priest, he is not the doer since he does not have faith in those actions.

**aśraddhayā hutam dattam tapas taptam kṛtam ca yat
asad ity ucyate pārtha na ca tat pretya no iha ||**

O son of Pṛthā (**pārtha**), whatever is offered in the fire (**hutam**), whatever is given in charity (**dattam**), whatever else is undertaken (**kṛtam ca yat**), but which is done without faith (**aśraddhayā**), is called asat (**asad ity ucyate**) since it bears no result now or in the next life (**na ca tat pretya no iha**). BG 17.28

It is said that devotees such as Ambarīṣa, absorbed in performing pure bhakti all day long, conducted sacrifices handed down by tradition from father and grandfather, through representatives.

It is seen at the present time as well that householder devotees well established in the western states, perform the karmas such as marriage or receiving the sacred thread through a representative, since they fear contamination with local customs, and with the total lack of varṇa and dharma.

The śuddha-sattva devotee certainly has no fault in doing actions through a representative.

In the definition of pure bhakti (anyābhlāśitā-śunyam) indicating that bhakti should be devoid of karma and jñāna, it is stated jñāna-karmādy-ānavṛtam.

Some people explain that this means that bhakti remains pure, even though one engages in karma by employing an agent to perform sacrifice, because bhakti is not covered by karma if one remains constantly engaged in hearing and other acts of bhakti.

“We cannot attribute fault of doing karmas to Bharata if he acts thus. But how can one say that his bhakti is pure if there is worship of many devatās in the sacrifices?”

Bharata, the sponsor of the sacrifices, mediated on the devatās, the receivers of the offerings, as the limbs of the Lord.

When the priest said “indraya svāhā” he thought, “This is worship of the arm of my Lord.”

When the priest said “sūryāya svāha” he thought “This is worship of the eye my Lord.”

Worshipping each devatā independently would destroy the ananya or exclusive aspect of bhakti, but worshipping them as limbs of the Lord does not destroy it.

Duties Expected of a Qualified Practitioner

ananusthānato doṣo
bhakti-āṅgānām prajāyate
na karmaṇām akaraṇād
eṣa bhakti-adhikāriṇām

niṣiddhācārato daivāt
prāyaścittam tu nocitam
iti vaiṣṇava-śāstrāṇām
rahasyam tad-vidām matam

Duties Expected of a Qualified Practitioner

→ śraddhā → faith

The person qualified for bhakti (**eṣa bhakty-adhikāriṇām**) is at fault (**doṣah prajāyate**) for failing to perform all of the important aṅgas of bhakti (**bhakty-aṅgānām akaraṇād**). But he is not at fault for failing to perform the duties of varṇa and āśrama (**na karmaṇām akaraṇād**).

If he, by chance (**daivāt**), happens to commit some sin (**niṣiddha ācārato**), there is no atonement prescribed for him (**prāyaścittam tu na ucitam**). This is the opinion (**iti matam**) of those who know the secret of Vaiṣṇava scriptures (**vaiṣṇava-śāstrāṇām rahasyam tad-vidām**).

Duties Expected of a Qualified Practitioner

- It is a fault if those qualified for bhakti fail to perform the required aṅgas of bhakti such as observance of Ekādaśī or Janmāṣṭamī.
- It is not a fault if they do not perform varṇāśrama activities.

Duties Expected of a Qualified Practitioner

- If they commit forbidden acts because of influence of previous vaiṣṇava-aparādha, atonement is not required, since these pure devotees do not have a natural tendency for sinful actions.
- Bhakti alone acts as atonement. This is the conclusion of the Vaiṣṇava scriptures.

Duties Expected of a Qualified Practitioner

- There is no fault if a person does not perform all the sixty-four aṅgas of bhakti.
- The essential aṅgas are the first twenty and the last five are: chanting, hearing Bhāgavatam, association with devotees, living in a holy place and deity worship.

Summary of the Duties Expected of a Sadhaka

1. ✓ He is at fault for failing to perform the essential angas of Bhakti.
2. ✓ He is not at fault for failing to perform the duties of Varna and Asrama

Summary of the Duties Expected of a Sadhaka

3. If he commits a forbidden activity, he need not perform the Karma-Kandiya Prayascitta.
4. For such a person, Bhakti alone acts as his atonement.