

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-2

Description of the Puruṣāvatāras and
Guṇāvatāras

The Purusavataras

The Purusavataras

Description of Puruṣa
from Viṣṇu Purāṇa

Text-6

- 1) Portion of P
- 2) Facilitates creation through His glance
- 3) He is one but expands into many aspects

tatra puruṣa-lakṣaṇam, yathā śrī-viṣṇu-purāṇe
tasyaiva yo 'nuguna-bhug bahudhaika eva
śuddho 'py aśuddha iva mūrti-vibhāga-bhedaiḥ |
jñānānvitah sakala-sattva-vibhūti-kartā
tasmai nato 'smi puruṣāya sadāvyayāya || iti |

- 4) Pure but appears impure.
- 5) Full of knowledge
- 6) Cause of distributing the Jīvas.

The puruṣa is described in the Viṣṇu Purāṇa (tatra puruṣa-lakṣaṇam, yathā śrī-viṣṇu-purāṇe):

I offer my respects to the indestructible Lord (tasmai nato 'smi) (sadāvyayāya puruṣāya) whose is a portion of Kṛṣṇa (yathā tasya eva), who partakes of material creation through his glance (anuguna-bhug), who is one but is many (eka eva bahudhā), because of manifesting many aṁśas (mūrti-vibhāga-bhedaiḥ), who is pure but appears impure (śuddho 'py aśuddha iva), who is full of knowledge (jñānānvitah), and who is the cause of distributing all living entities (sakala-sattva-vibhūti-kartā). Viṣṇu Purāṇa

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- Śrīdhara Svāmī comments that this verse is continuous with the previous verse concerning the Supreme Lord.
- This verse describes the puruṣāvatāras according to the Viṣṇu Purāna. There is a description of the Supreme Lord previous to this in the Viṣṇu Purāna:

Previous verse of Viṣṇu Purāna → ग्लोसतेऽस्मि तस्यै पुरुषोत्तमस्यै

nānto 'sti yasya na ca yasya samuddbhavo 'sti
vṛddhir na yasya pariṇāma-vivarjitasya
nāpaksyaṁ ca samupaity avikalpa-vastu
yas tam nato 'smi puruṣottamādyam idyam.

I offer respects to the worshipable Lord (tam idyam nato 'smi) who is the source of the puruṣāvatāras (yah puruṣottamādyam), who has no destruction (yasya na antah asti), no creation (na ca yasya samuddbhavo asti), no increase (na yasya vṛddhir), no transformation into something else (pariṇāma-vivarjitasya), no decay (nāpaksyaṁ ca samupaity) and who is without doubt real (avikalpa-vastu).

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- Yah refers to a portion of the Lord.
- Anugūṇa means continuous material gūnas.
- He is responsible for starting the material manifestation made of gunas by his glance and maintaining control over it.
- Though he is one, without giving up that oneness, he becomes many by amśas he shows different forms (mūrti-vibhāga-bhedaih).
- He is the cause of distribution of all life forms (sakala-sattva-vibhūti-kartā).
- But would he not become contaminated because of his contact with matter?
- The verses says that he is pure, though appearing impure, because he performs the creation of the universe by his will alone, and though he enters the universe he does not touch it because of his acintya-śakti.

The Purusavataras

Text-7

tatra kārīkā –
parameśāṁśa-rūpo yaḥ
pradhāna-guṇa-bhāg iva |
tad-īkṣādi-kṛtir nānā
vatāraḥ puruṣaḥ smṛtaḥ

Here is an explanatory verse (tatra kārīkā):

He is known as the puruṣa (puruṣaḥ smṛtaḥ) who manifests many avatāras (yaḥ nānā avatāraḥ), who glances over matter to manifest the universe from prakṛti (tad-īkṣādi-kṛtir), who maintains its transformations (pradhāna-guṇa-bhāg iva), and who is the aṁśa of Kṛṣṇa (parameśa aṁśa-rūpaḥ).

Karīkā Summarized
The understanding of
the Puruṣa

- a) He manifests many avatāras
- b) He glances over matter to manifest universes.
- c) who maintaining its transformation
- d) He is an aṁśa of Kṛṣṇa.

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- This verse clarifies the meaning.
- Kārikā is a commentary.
- Amara-kosa says kārikā (yātanāvṛttyāḥ: Kārikā means torture and repetition.
- In this way the characteristics of the three puruṣas have been shown.

Proof for description
of Puruṣa

The Puruṣavataras

Text-8

asyāvatāratvaṃ ca śrī-bhāgavate
dvitīya-skandhe –
ādyo 'vatāraḥ puruṣaḥ parasya iti

The Second Canto of Bhāgavatam (śrī-bhāgavate dvitīya-skandhe) describes the puruṣas as avatāras (asya avatāratvaṃ):
The first puruṣāvatāra of Kṛṣṇa is Mahā-viṣṇu (parasya ādyo
puruṣaḥ avatāraḥ). SB 2.6.42

↓
puruṣa

↓
avatāra

↓
of Kṛ

↓
origin

- Parasya refers to Kṛṣṇa, the source of the avatāras.

The Purusavataras

Text-9

Proof for the
existence of 3 Purusavatara

tasya ca bhedāḥ, yathā sātvata-tantre –
viṣṇos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ |
ekam tu mahataḥ sraṣṭr dvitīyam tantu-samsthitam |
trītyam sarva-bhūtastham tāni jñātvā vimucyate || iti

The types of puruṣāvatāra are described in the Sātvata-tantra (tasya ca bhedāḥ, yathā sātvata-tantre):

The wise know (atho viduḥ) that the puruṣa consists of three forms of the original Viṣṇu - Saṅkarsana (viṣṇos tu trīṇi rūpāṇi puruṣākhyāny). The first is the creator of the mahat-tattva (ekam tu mahataḥ sraṣṭr). The second is situated within the universe (dvitīyam tantu-samsthitam). The third is situated within each living entity (trītyam sarva-bhūtastham). Knowing these three, one becomes liberated (tāni jñātvā vimucyate).

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- The creator of the mahat-tattva is the antaryāmi of prakṛti called Saṅkarṣaṇa (Mahā viṣṇu). → antaryāmi of prakṛti
- The second is the antaryāmi of Brahmā and is called Pradyumna (Garbhodakaśāyī-viṣṇu).
- The third is the antaryāmi of all jīvas and is called Aniruddha (Kṣīrodakaśāyī-viṣṇu).