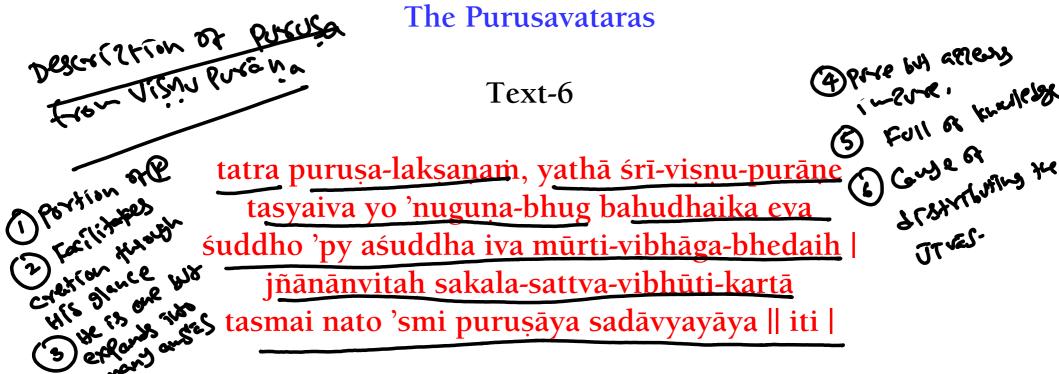
Laghu - Bhāgavatāmṛta

Part-1
The Sweetness of Kṛṣṇa

Chapter-2
Description of the Puruṣāvatāras and
Gunāvatāras

The Purusavataras



The purusa is described in the Visnu Purāna (tatra puruṣa-lakṣaṇaṁ, yathā śrī-viṣṇu-purāṇe):

I offer my respects to the indestructible Lord (tasmai nato 'smi) (adā avyayāya puruṣāya) whose is a portion of Kṛṣṇa (yah tasya eva), who partakes of material creation through his glance (anuguṇa-bhug), who is one but is many (eka eva bahudhā), because of manifesting many amśas (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 6.8.61

- Ś<u>rīdhara Svāmī comments that this verse is continuous with the previous verse concerning the Supreme Lord.</u>
- This verse describes the purusavataras according to the Visnu Purana.

 There is a description of the Supreme Lord previous to this in the Visnu Purana:

 Visnu Purana:

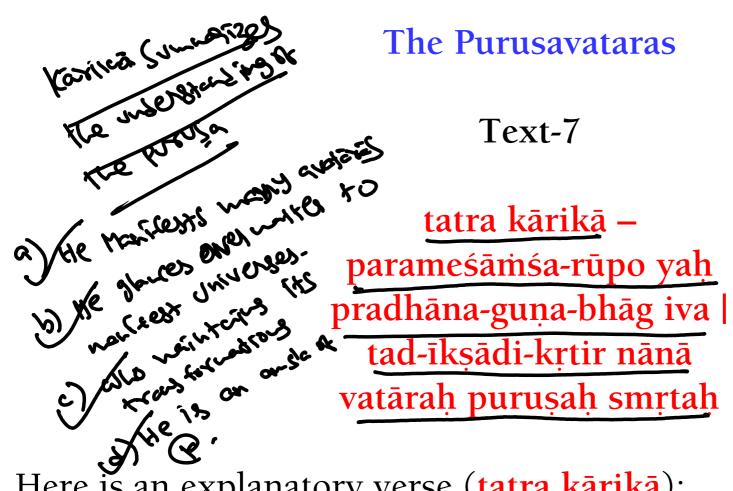
 Planta is the survey of purusautavas

 nanto isti rece

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

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 (nāpakṣayam ca samupaity) and who is without doubt real (avikalpa-vastu).

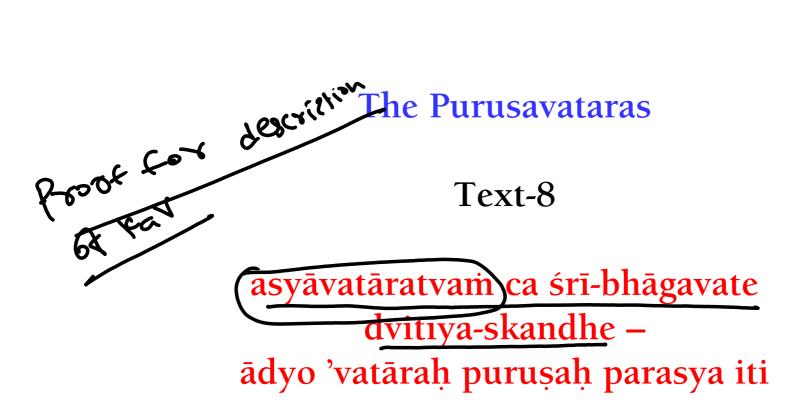
- Yah refers to a portion of the Lord.
- Anuguņa means continuous material gūnas.
- He is responsible for starting the material manifestation made of gunas by his glance and maintaining control over it.
- Though he is one, without giving up that oneness, he becomes many by amsas he shows different forms (mūrti-vibhāga-bhedaih).
- He is the cause of distribution of all life forms (sakala-sattva-vibhūti-kartā).
- <u>But would he not become contaminated because of his contact with</u> 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.



Here is an explanatory verse (tatra kārikā):

He is known as the purusa (purusah smrtah) who manifests many avatāras (yah nānā avatārah), who glances over matter to manifest the universe from prakrti (tad-īksādi-krtir), who maintains its transformations (pradhāna-guṇa-bhāg iva), and who is the amśa of Krsna (parameśa amśa-rūpah).

- This verse clarifies the meaning.
- Kārikā is a commentary.
- Amara-koṣa says kārikā yātan vrttyāh: Kārikā means torture and repetition.
- In this way the characteristics of the three purusas have been shown.



The Second Canto of Bhāgavatam (śrī-bhāgavate dvitīya-skandhe) describes the puruṣas as avatāras (asya avatāratvam): The first puruṣāvatāra of Krsna is Mahā-viṣnu (parasya advotāvatārah). SB 2.6.42

Parasya refers to Kṛṣṇa, the source of the avatāras.

The Purusavataras

existence Br 3 purusianatives Text-9 tasya ca bhedāh, yathā sātvata-tantre -

visnos tu trīni rūpāni purusākhyāny atho viduh | ekam tu mahatah srastr dvitīyam tantu-samsthitam tṛtīyam sarva-bhūtastham tāni jāātvā vimucyate || iti

The types of puruṣāvatāra are described in the Sātvata-tantra (tasya ca bhedāḥ, yathā sātvata-tantre):-) ٢-٧

The wise know (atho viduh) that the purusa consists of three forms of the original Vișnu (Sankarsana (vișnos tu trīni rūpāni puruṣakhyāny). The first is the creator of the mahat-tattva (ekam tu mahatah srastr). The second is situated within the universe (dvitīyam (tantu samsthitam)). The third is situated within each living entity (trtīyam sarva-bhūtastham). Knowing these three, one becomes liberated (tāni jñātvā vimucyate).

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