

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-2

Description of the Puruṣāvatāras and
Guṇāvatāras

The Purusavataras

The Purusavataras

Text-10

Proof for the
1st Puruṣa (KaV)

tatra prathamam, yathaikādaśe –
bhūtair yadā pañcabhir ātma-sṛṣṭaiḥ
puraṁ virājaṁ viracayya tasmin |
svāṁśena viṣṭaḥ puruṣābhidhānam
avāpa nārāyaṇa ādidevaḥ

KaV

CaV

The first puruṣa is described in the Eleventh Canto of Bhāgavatam (tatra prathamam, yathā ekādaśe):

When the primeval Lord (Nārāyaṇa) (yadā nārāyaṇa ādidevaḥ) created His universal body (virājaṁ puraṁ viracayya) out of the five elements produced from Himself (ātma-sṛṣṭaiḥ pañcabhir bhūtair) and then entered within that universal body (tasmin viṣṭaḥ) by His own plenary portion (svāṁśena), He thus became known as the puruṣa (puruṣa abhidhānam avāpa). **SB 11.4.3**

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- Nārāyaṇa is called ādideva (original god) because he has his own inherent powers.
- When Saṅkārṣaṇa ^{→ keḍ} [ātma] created the abode of the universe out of the five elements generated by (sṛṣṭaiḥ) himself, and entered the universe as Pradyumna, that form became known as the puruṣa.
 ↓
 Geḍ

Further proof for
KaV

brahma-saṁhitāyām ca –
tasminn āvirabhūl liṅge mahā-viṣṇur jagat-patih ||
sahasra-śīrṣā puruṣa ity ārabhya
nārāyaṇah sa bhagavān āpas tasmāt sanātanāt |
āvirāsan kāraṇārṇonidhiḥ saṅkarṣaṇātmakah |
yoga-nidrām gatas tasmin sahasrāmśah svayam mahān ||
tad-roma-bila-jāleṣu bījaṁ saṅkarsanasya ca |
haimāny aṇḍāni jātāni mahā-bhūtāvṛtāni tu || ity etad antam

Brahma-saṁhitā also describes this first puruṣa (brahma-saṁhitāyām ca):

Having previously been in another form (covered by effulgence) (implied), Mahāvisnu, the lord of all living entities (mahā-viṣṇur jagat-patih), appeared in the form of Nārāyaṇa (tasminn liṅge āvirabhūd). This form of Mahāviṣṇu, the soul of the universe, creates countless universes. Because he has countless avatāra forms within the universes, he is said to have countless heads, countless eyes, countless feet and countless arms (sahasra-śīrṣā puruṣa ity ārabhya). The supreme lord is called Nārāyaṇa (sah bhagavān nārāyaṇah) because the waters of the Kāraṇa ocean arise from his eternal form (tasmāt sanātanāt kāraṇārṇonidhiḥ āpah āvirāsan). The waters are non-different from Saṅkarṣaṇa (saṅkarṣaṇātmakah). This Mahāviṣṇu lies in yoga-nidrā in this ocean (svayam mahān tasmin yoga-nidrām gatah). Countless avatāras reside in him (sahasrāmśah). The seed in the form of the mass of jīvas (bījaṁ) lay within the hair holes of Saṅkarṣaṇa (Mahāviṣṇu) since the time of the previous devastation (tad saṅkarsanasya roma-bila-jāleṣu). (When he placed the jīvas into prakṛti by his glance) prakṛti took the form of golden eggs (haimāny aṇḍāni jātāni), the primitive forms of universes, covered with the five great elements before they combine and become functional (mahā-bhūtāvṛtāni tu). Brahma-saṁhitā 5.10-13

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- Mahāviṣṇu or Saṅkarsana appeared visibly, as a form of Nārāyaṇa, expanded from Kṛṣṇa's original form, representing him (tasmin liṅge).
- This form appeared for glancing over prakṛti. But in the Viṣṇu Purāṇa it is said:

āpo nārā iti proktā āpo vai nara-sūnavah
tasya tā ayanam pūrvam tena nārāyaṇaḥ smṛtaḥ

The word āpaḥ and nārā are synonymous for “water” (āpo nārā iti proktā) since the waters are considered the sons of Nara, the primeval male or Mahāviṣṇu (āpo vai nara-sūnavah). Since these waters take shelter (ayana) of Mahāviṣṇu from the ancient past (tasya tā ayanam pūrvam), he is called Nārāyaṇa (tena nārāyaṇaḥ smṛtaḥ). Viṣṇu Purāṇa 1.4.6

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- So what connection has the verse with this definition of Nārāyaṇa?
- Thus Brahma-saṁhitā gives a similar explanation.
- “The supreme lord is called Nārāyaṇa because the waters of the Kāraṇa ocean arise from his eternal form.”
- Because the water arose from Saṅkarṣaṇa it is considered non-different from Saṅkarṣaṇa (sankarsanātmaka).
- He lies sleeping (yoga-nidram) in that ocean (tasmin) on his bed of Seṣa.
- The word Nārāyaṇa is used suitably to denote Saṅkarsana lying on the causal ocean (which takes shelter of him).

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- He has countless amśas such as Pradyumna. → Ga√
- His activity is described. → Ka√
- Lying on his bed of Śeṣa he glanced over prakṛti.
- By that glance he placed the group of small jīvas, who are the seed of the universe (bījam), and who were lying in his hair pores during pralaya, into the womb of prakṛti. (These words are supplied to the verse to complete the meaning.)
- Then the golden globes appeared.
- The rest is clear.

The Purusavataras



Text-12

liṅgam atra svayaṁ-rūpasyāṅga-bheda udīritah

Lingam refers (liṅgam atra) to a form different from the original (svayaṁ-rūpasyāṅga-bheda udīritah).

- Jīva Goswāmī explains in his commentary on Brahma-saṁhitā that Mahāviṣṇu becomes covered with effulgence at the time of placing the jīvas in prakṛti, and thus his form becomes indistinct at that time. This is called liṅga.

Proof for Gov

The Purusavataras

Text-13

dvitīyam, yathā tatraiva tad-anantaram –
pratyekam evam ekāṁśād ekāṁśād viśati svayam

The second form of the puruṣa is also described in Brahma-
samhitā (dvitīyam, yathā tatraiva):

Eternal Mahāviṣṇu, the soul of the universes with countless heads
(tad-anantaram), enters (viśati svayam) into each of these
universal eggs (pratyekam) by means of expanded forms (evam
ekāṁśād ekāṁśād). **Brahma-samhitā 5.14**

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- Another version has pratyandam instead of pratyekam.
- Svayam means svayam prabhuḥ and refers to Mahāviṣṇu.
- Thus (evam) after placing the jīvas in prakṛti by his glance, he enters into each of the universes (pratyekam), appearing in each one as Pradyumna (ekāṁśād).
↓ G-Ṇ
- He enters into each of the universes by these aṁśa forms.

That form of Garb
is called in Mokṣadharmā
as Aniruddha. But, in reality that is form
of Pradyumna.

The Purusavataras

Text-14

garbhodaka-śayaḥ padmanābho 'sāv aniruddhakaḥ |
iti nārāyaṇopākhyāna uktam mokṣa-dharmake |
so 'yaṁ hiraṇyagarbhasya pradyumnatve niyāmakah

In the story of Nārāyaṇa in Mokṣa-dharma (mokṣa-dharmake
nārāyaṇopākhyāna) it is said (iti uktam) that the Visnu lying in
the Garbhodaka with the lotus growing from his navel (asāv
garbhodaka-śayaḥ padmanābhah) is called Aniruddha
(aniruddhakaḥ). But he is actually the form known as Pradyumna
(sah ayam pradyumnatve), and is the producer and antaryāmī of
Brahmā (hiraṇyagarbhasya niyāmakah).

→ Aniruddha → Form of the universe

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- In the Nārāyaṇīya section of the Mahābhārata the second puruṣa is described:

asman mūrṭiś caturthīyā sāsṛjac cheṣam avyayam
sa hi saṅkarṣaṇaḥ proktaḥ pradyumnaṁ so 'py ajījanat
pradyumnāc cāniruddho 'haṁ sargo mama punaḥ punaḥ
aniruddhāt tathā brahmā tan-nābhi-kamalodbhavaḥ

The fourth form created the indestructible Śeṣa (asman caturthīyā mūrṭiḥ sāsṛjat śeṣam avyayam), and is called Saṅkarṣaṇa (sa hi saṅkarṣaṇaḥ). He gave birth to Pradyumna (sah apy pradyumnaṁ ajījanat). From Pradyumna appeared myself, Aniruddha (pradyumnāc cāniruddho ahaṁ). I carry out creation repeatedly (sargo mama punaḥ punaḥ). Brahmā arose from the navel of Aniruddha (aniruddhāt tathā brahmā tan-nābhi-kamalodbhavaḥ). Mahābhārata Śānti-parvā 339.70-72

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aniruddho hi lokānām mahān ātmeti kathyate
yo 'sau vyaktatvam āpanno nirmame ca pitāmaham

Aniruddha (aniruddhaḥ), who, equipped with power of manifestation (yaḥ asau vyaktatvam āpannaḥ), created Brahmā (nirmame ca pitāmaham), is called the great soul of the worlds (lokānām mahān ātmeti kathyate). Mahābhārata Śānti-parvā 340.27-28

- Bhāgavatam also describes the second puruṣa: → proof of Gov from SB

yasyāmbhasi śayānasya yoga-nidrām vitanvataḥ
nābhi-hradāmbujād āsīd brahmā viśva-sṛjām patih

yasyāvayava-saṁsthānaiḥ kalpito loka-vistarāḥ
tad vai bhagavato rūpaṁ viśuddham sattvam ūrjitam

A part of the purusa lies down within the water of the universe (yasyāmbhasi śayānasya yoga-nidrām vitanvataḥ), from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahma, the master of all engineers in the universe, becomes manifest (nābhi-hradāmbujād āsīd brahmā viśva-sṛjām patih). It is believed that all the universal planetary systems are situated on the extensive body of the purusa (yasyāvayava-saṁsthānaiḥ kalpito loka-vistarāḥ), but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence (tad vai bhagavato rūpaṁ viśuddham sattvam ūrjitam). SB 1.3.2-3

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- The various planets such as Pātāla (loka-vistarah) should be thought of as if they were parts of the body of Visnu, such as the feet (avayava-samsthānaiḥ).
- This is a meditation (kalpitaḥ) for strengthening the minds of persons with gross intellect.
- This form is pure or non-material (viśuddham) because it is endowed with self-manifesting conscious form (sattvam).
- But here there is the doubt whether Brahmā arose from Pradyumna or Aniruddha.
- The text says that he who is lying on the Garbhodaka (actually Pradyumna) is Aniruddha.

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- Because they are non-different, in the Mahābhārata Aniruddha is said to be the source of Brahmā.
- Actually however, Pradyumna is the source of Brahmā.
- This is clear from the Bhāgavatam verse quoted, since it is clearly shown that Garbhodakaśāyī produces Brahmā.
- The master (sa ayam), in the form of Pradyumna, is the producer and antaryāmī (niyāmakah) of Brahmā (hiraṇyagarbhasya).

Proof for KSL

The Purusavataras

Text-15

atha yat tu tṛtīyaṃ syād rūpaṃ
tac cāpy adṛśyata |
kecit svadehāntar iti
dvitīya-skandha-padyataḥ

The third puruṣa (atha yat tu tṛtīyaṃ syād rūpaṃ) is described (tac cāpy adṛśyata) in the verse from the Second Canto of Bhāgavatam (dvitīya-skandha-padyataḥ) starting kecit svehantara (kecit svadehāntar iti).

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- This verse describes the third puruṣāvatāra. The proof is the following verse:

kecit sva-dehāntar-hṛdayāvakāṣe
prādeśa-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadā-dharam dhāraṇayā smaranti

Others conceive (kecit dhāraṇayā smaranti) of the Personality
of Godhead (puruṣam) residing within the body in the region of
the heart (sva-dehāntar-hṛdayāvakāṣe vasantam) and
measuring only eight inches (prādeśa-mātram), with four hands
carrying a lotus, a wheel of a chariot, a conch shell and a club
respectively (catur-bhujam kañja-rathāṅga-śaṅkha-gadā-
dharam). SB 2.2.8

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- The lord of the milk ocean, Aniruddha, the third purusa, with a form measuring one pradeśa, residing in the heart of all living entities, is the object of meditation.
- One pradeśa is the length from the tip of thumb to the tip of index finger.