

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-2

Description of the Puruṣāvatāras and
Guṇāvatāras

The Gunavataras

The Gunavataras - Brahma

The Gunavataras - Brahma

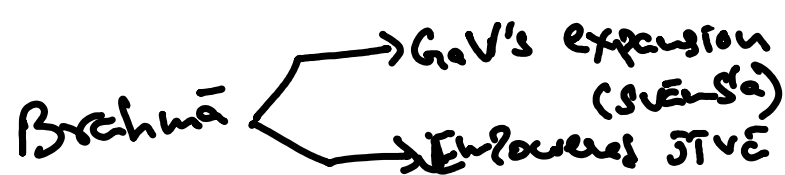
2 form of Brahmā
a) Hiraṇyagarbha → Enjoyment → Subtle
b) Vairāja → Sṛṣṭi → Gross Text-19


tatra brahmā –
hiraṇyagarbhaḥ sūkṣma 'tra
sthūlo vairāja saṁjñakah |
bhogāya sṛṣṭaye cābhūt
padmabhūr iti sa dvidhā

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-
saṁjñakah) 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.


A handwritten diagram with the word "Brahmā" on the left. Two lines branch out from it to the right. The upper line points to "Gov's expansion (Svāṅśa)" and the lower line points to "Empowers JIVE".
- Since the lord as Brahmā has already been described, now the jīva as Brahmā is described.


A handwritten arrow points from the word "Gov" in the text above to the word "Gov" in the text below.
- Hiraṇyagarbha has a subtle body (sūkṣmah) made of mahat-tattva.

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→ Hiraṇyagarbha Brahmā

- 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.
- He has four heads, eight eyes, and eight arms for creation, is visible to the devatās, and gives them benedictions.
- Hiraṇyagarbha's purpose is enjoyment and Vairāja's purpose is creation of the universe.

The Gunavataras - Brahma

Text-20

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

Vairāja generally has four heads (vairāja prāyaḥ 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).

↓
GāV

Sometimes (V) takes
the role of (B) &
creates

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

The Gunavataras - Brahma

Proof for the role
of ③ being taken sometimes
by a jiva & sometimes by ④

Text-21

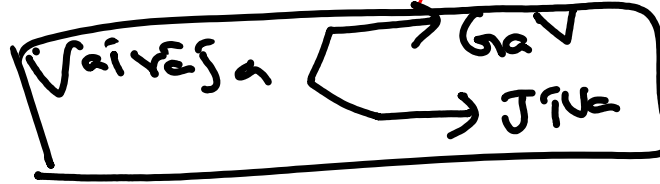
tathā ca pādme –
bhavet kvacin mahākalpe
brahmā jīvo 'py upāsanaiḥ |
kvacid atra mahāviṣṇur
brahmatvaṁ pratipadyate

Padma Purāṇa says (tathā ca pādme):

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

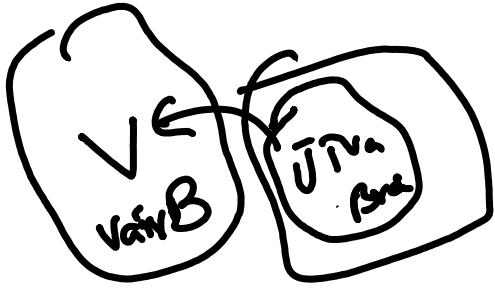
Sometimes Garbhodakaśāyī becomes Brahmā in that planet (kvacid atra mahāviṣṇur brahmatvaṁ pratipadyate).

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- This verse is a proof for the two types of four-headed Brahmā.
- Mahāviṣṇu 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.
- Thus it is said yāvad adhikāram avasthitir ādhikārikāṇam: 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

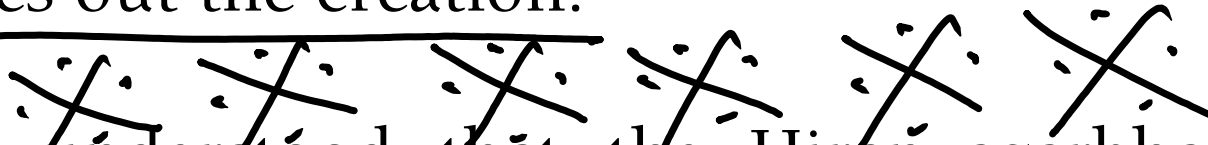


Text-22

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

The vairāja-brahmā remains enjoying (vairājaḥ saukhya-sampadam bhūkte), 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 aiśyam ca brahmaṇaḥ kāla-bhedataḥ).

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- This verse explains.
- The vairāja, four-headed Brahmā, enters into Viṣṇu who carries out the creation.

- It is understood that the Hiraṇyagarbha form would be subject to the same conditions.
- 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 Viṣṇu.
- By taking away Brahmā's work but not his enjoyment, Viṣṇu shows his great generosity.
- The last line sums up the two types.

The Gunavataras - Brahma

3 reasons why
Brahmā is called an
avatāra

- a) Gov himself sometimes
takes that role.
b) Bras of complete
of Lord's power with
for creation. with
c) But he is an āveśā
avatāra.
↓
sāky āveśā.

Text-23
Bhag-vel āveśā

īśatvāpekṣayā tasya
śāstre proktāvatārātā |
samaśtīvena bhagavat-
sannikṛṣṭatayocyate |
asyāvatārātā kaiścid
āveśātvena kaiścana

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

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- This verse describes various opinions on calling Brahmā an avatāra.

① He is called avatāra when Garbhodakaśāyī (īśatvāpekṣayā) takes up the role of creation.

- This is taking the primary meaning of avatāra.

② 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

Example of (B)
as an example avatāra

tathā brahma-saṁhitāyām
bhāsvān yathāśma śakaleṣu nijesu tejaḥ
svīyam kiyat prakāṣayaty api tadvad 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 (asma śakaleṣu nijesu). **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 - Brahma

Text-25

garbhodaśāyino 'syābhūt
janma nābhisaroruhāt
kadācit śrūyate nīrāt
tejovātādikād api

The birth of Brahmā (asya janma) takes place from the lotus growing from the navel of Garbhodakaśāyī (garbhodaśāyino nābhisaroruhāt abhūt). Sometimes it is described that he appears from the Garbhodaka water (kadācit śrūyate nīrāt), from light or from air (tejo vātādikād api).

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- Additional information about Brahmā's birth is given in this verse.
→
- Nīrāt means "from the Garbhodaka."
- According to the will of the Lord, Brahmā may appear from different sources such as water, light or air.
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