

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-2

Description of the Puruṣāvatāras and  
Guṇāvatāras

**What are *Avataras*?**

# The Gunavataras - Rudra

## The Gunavataras - Rudra

Rudra has

- ① 11 expansions
- ② 8 types of forms
- ③ Most of them have 5 heads, 3 eyes & 10 arms

Text-26

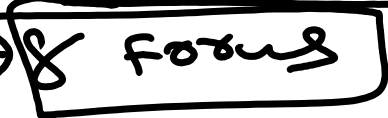
rudra ekādaśa-vyūhas  
tathāṣṭa-tanur apy asau |  
prāyaḥ pañcānanas tryakṣo  
daśa-bāhur udīryate

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, Ahribudhnya, Virupākṣa, Raivata, 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.*)  
→ 11 extensions

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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*) → 
- The word “generally” is used because it is seen that there is also a one-headed Rudra in the water.

## The Gunavataras - Rudra

Some times a jīva also takes the role of Śiva

↓  
Just like Śeṣa had 2 forms

Sub-  
a) Śeṣa → Des of Śiva  
b) Ēveṣa → Des of Śiva  
↳ holding the universe

Text-27

kvacij jīva-viśeṣatvaṃ  
harasyoktaṃ vidher iva |  
tat tu śeṣavad evāstām  
tad-amśatvena kīrtanāt

Sometimes a special jīva takes the role of Śiva (kvacij jīva-viśeṣatvaṃ 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 tam ugraṁ kṛṇomi tam brāhmaṇa tam ṛṣim tam sumedhām: I make whomever I desire into Śiva, I make whomever I desire into Brahmā or a sage. [Ṛg Veda 10.125.05.2](#)

Proof for  
JIVA becoming  
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

→ इतिवत्

In the beginning only Nārāyaṇa existed (eko ha vai nārāyaṇa āsīn) and not Brahmā or Siva (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

prajāpatiṁ ca rudraṁ cāpy aham eva sṛjāmi vai  
tau hi mām na vijānīto mama māyā-vimohitau

I create Brahmā and Siva also (prajāpatiṁ 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

→ इतिवत् → इतिवत्

→ इतिवत् इतिवत्

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

Death of jīva is indicated (proof of a jīva accepting the role of śiva)

brahma śambhus tathaivārkaś candramāc ca śatakratuḥ  
evam ādyās tathaivānye yuktā vaiṣṇava-tejasā  
jagat kāryāvasāne tu viyuyante ca tejasā  
vitejasaś ca te sarve pañcatvaṁ upayānti vai

Brahmā, Śiva, the sun, the moon, Indra (brahma śambhus tathaivārkaś candramāc ca śatakratuḥ), and other devatās (evam ādyās tathaivānye) accept the power of Viṣṇu (yuktā vaiṣṇava-tejasā). However when work in the universe is finished (jagat kāryāvasāne tu), they become bereft of powers (vitejasaś ca te sarve pañcatvaṁ upayānti vai). Viṣṇu-dharma

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- Similarly, when śruti says only Nārāyaṇa existed, it indicates that previous Śivas have disappeared. 
- 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.
- 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-amīśatvena), because the scriptures declare it so.

## The Gunavataras - Rudra

Śiva (viṣṇu)  
is without a touch of  
of 3 guṇas. But ignorant ppl  
perceive him to be contaminated  
by tamogūṇa

Text-28

haraḥ puruṣa-dhamatvān  
nirguṇaḥ prāya eva saḥ |  
vikāravān iha tamo-  
yogāt sarvaiḥ pratiyate ||

Śiva is without a touch of the material guṇas (haraḥ nirguṇaḥ  
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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śivah 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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- 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).
- Among the guṇāvatāras (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 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).

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- It is well known that Śiva is related to tamo-guṇa, 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 tamo-guṇa.
- It should be understood that this verse describes the perceptions of common people only.