

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-2

Description of the Puruṣāvatāras and
Guṇāvatāras

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

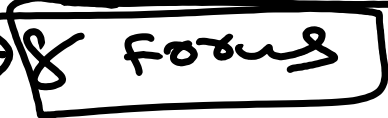
rudra ekādaśa-vyūhas
tathāṣṭa-tanur apy asau |
prāyaḥ pañcānanas tryakṣo
daśa-bāhur udīryate

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 ①
b) Ēveṣa → Des of ②
↳ holding the universe

Text-27

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

Sometimes (ā) 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

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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-amśatvena), 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 tamoguna

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.

The Gunavataras - Rudra

Example of īśvara tattva śivē
↓
Gov transforming into śivē
Text-29

yathā brahma-saṁhitāyām—
kṣīraṁ yathā dadhi vikāra viśeṣa yogāt
sañjāyate na hi tatah prthag asti hetoh |
yaḥ śambhutām api tathā samupaity kāryād
govindam ādi puruṣam tam aham bhajāmi

Just as milk (kṣīraṁ yathā) is transformed into curd (dadhi sañjāyate) by the action of acids (vikāra viśeṣa yogāt), but yet the effect curd is neither same as, nor different from, its cause, viz., milk (na hi tatah prthag asti hetoh), so I adore the primeval Lord Govinda (govindam ādi puruṣam tam aham bhajāmi) of whom the state of Śambhu is a transformation (yaḥ śambhutām api tathā samupaity) for the performance of the work of destruction (kāryād). Brahma-saṁhitā 5.45

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- This verse shows that Śiva, being the Lord, is beyond the guṇas, though he appears to have become transformed by the guṇas.
- Milk gives rise to yogurt, by contact with a particular agent, but the yogurt is still not different from its cause – the milk.
- Similarly Govinda becomes Śiva by accepting a relation with tamo-guna by his own will.
- But Govinda and Śiva are non-different.
- Because the transformation is superficial or apparent, it does not affect Govinda's svarūpa.

The Gunavataras - Rudra

The other ways in which
Lōya śhivē bhavīcētā in the
material realm

Text-30

vidher lalāṭāj janmāsya
kadācit kamalāpateḥ |
kālāgni-rudraḥ kalpānte
bhavet saṅkarṣaṇād api

Sometimes Rudra arises from the forehead of Brahmā (vidher lalātād aśya janma). And sometimes he is born from the forehead of Viṣṇu (kadācit kamalāpateḥ). Kālāgni-rudra appears (kālāgni-rudraḥ bhavet) from Saṅkarṣaṇa (saṅkarṣaṇād) at the end of the kalpa (kalpānte).

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- This verse describes the places of Śiva's appearance.
- Śatapatha-brāhmaṇa says that Śiva arises from the forehead of Brahmā and Mahā Upaniṣad and some Purāṇas state that Śiva arises from Viṣṇu's forehead.
- These are descriptions from different kalpas.
- Kālāgni-rudra is described in Bhāgavatam:

pātāla-talam ārabhya saṅkarṣaṇa-mukhānalaḥ
dahann ūrdhva-śikho viṣvag vardhate vāyuneritaḥ

Beginning from Pātāla-loka (pātāla-talam ārabhya), a fire grows, emanating from the mouth of Lord Saṅkarṣaṇa (saṅkarṣaṇa-mukha analaḥ vardhate). Its flames shooting upward (ūrdhva-śikho), driven by great winds (vāyuneritaḥ), it scorches everything in all directions (dahann viṣvag). SB 11.3.10

The Gunavataras - Rudra

Who is Sadā-S'iva?

Text-31

sadā-śivākhyā tan-mūrtis
tamogandha-vivarjitā |
sarvakāraṇa-bhūtāsāv
aṅga-bhūtā svayaṁ prabhoh |
vāyavyādiṣu saiveyaṁ
śiva-loke pradarśitā

The form called Sadāśiva (sadā-śivākhyā tad-mūrtih) is devoid of any trace of tamas (tamo gandha-vivarjitā). He is directly Nārāyaṇa, the vilāsa or svāmśa of svayaṁ-rūpa Kṛṣṇa (svayaṁ prabhoh aṅga-bhūtā) and is the cause of all causes (asāu sarvakāraṇa-bhūtaḥ). That form is described as dwelling on Śiva-loka (Vaikuntha) (sah eva iyaṁ śiva-loke) in the Vāyu Purāṇa and other scriptures (vāyavyādiṣu pradarśitā).

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- Kṛṣṇa is the svayaṁ-rūpa and Nārāyaṇa and other forms are vilāsa and svāmśa forms.
- Some jīvas are āveśa forms.
- From the svāmśa form of Garbhodakaśāyī come Brahmā, Visnu and Siva. ^{KṢV}
- These three are forms of īśvara and sometimes Brahmā and Śiva are jīvas.
- This is approved by the scriptures.
- But someone may object as follows. ↓ pūrvā - Pakṣa argument
- “Actually this is not quite accurate. According to the scriptures Sadāśiva is the root form of all others. He expands into the form of Nārāyaṇa and others. Brahmā, Viṣṇu and Śiva arise from him.

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- A more authoritative statement, coming from the śruti, the Kaivalya Upaniṣad, is as follows:

By meditating on the supreme lord Śiva with three eyes and blue throat, accompanied by his consort Umā who is inconceivable, invisible, peaceful, with countless forms, eternal, without beginning, middle or end, the one powerful entity, composed of knowledge and bliss, the astonishing person with no form, the sage attains the original source, beyond the material realm. He is Brahma, he is Śiva, he is Indra, he is the indestructible, the supreme independent. He is Viṣṇu, Prāṇa, Kālāgni and the moon. He is all beings who have appeared in the past and who will appear in the future. Knowing him one surpasses death. There is no other path for liberation.”

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- The present verse answers this objection.
- The form called Sadāśiva who is without a trace of tamoguna, who is the cause of all causes, is the Nārāyaṇa vilāsa form (aṅga-bhūtā) of svayaṁ-rūpa Kṛṣṇa (svayaṁ-prabhoḥ).
- In the Taittirīya Upaniṣad, the names Nārāyaṇa, Acyuta and Śiva are used to indicate only one person.
- When the Kaivalya Upaniṣad mentions Umā, that word refers to Kīrti, a consort of Nārāyaṇa.

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- Trilocana means “one who sees all three divisions of time.”
- Nīlakaṇṭha means “he whose throat is decorated with a sapphire ornament.”
- This must be accepted as the meaning since the context of the verse indicates that the words cannot refer to Siva.
- Quoting Vāyu Purāṇa, Jīva Gosvāmī in Bhāgavata-sandarbhā identifies this form and planet in the same way.

The Gunavataras - Rudra

Proc of Sadā-sīva from
B.S

Text-32

Sadā-sīva

tathā ca brahma-saṁhitāyām ādi-śiva-kathane-
niyatih sā ramā devi
tat priyā tad vaśamvadā |
tal līngam bhagavān śambhur
 jyoti rūpah sanātanaḥ |
yā yoniḥ sāparā śaktiḥ

Brahma-saṁhitā speaks of the original Śiva who is Nārāyaṇa (tathā ca brahma-saṁhitāyām ādi-śiva-kathane):

Ramā (sā ramā devi), under the control of the Lord (tad vaśamvadā), is self-manifesting (niyatih) and dear to the Lord (tat priyā). The Lord's eternal form called Śambhu (bhagavān śambhur sanātanaḥ) – whose body is pure consciousness (jyoti rūpah) and who is a portion of the Lord – is a representative of Kṛṣṇa or līngam (tad līngam), and the inferior energy is called the yoni (sah aparā śaktiḥ yā yoniḥ). **Brahma-saṁhitā 5.8**

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- This verse describes Sadāśiva (a Viṣṇu form, whose consort is Laksmī or Ramā) who is expansion of svayaṁ-rūpa Kṛṣṇa. This is understood from saying ādi-śiva.

- The rest of the verses in this context are:

Lord Śiva → ①
Lord Viṣṇu → ②

②
kāma-bījaṁ mahad-hareḥ

① liṅga yony ātmikā jātā imā māheśvarī prajāḥ ||
śaktimān puruṣaḥ so 'yaṁ liṅga rūpī māheśvaraḥ || ①
tasminn āvirabhūḥ liṅge mahāviṣṇur jagat patiḥ ||

① ① ②

Śambhu develops the desire to see māyā for creating the universes and mahat-tattva (the transformation of prakṛti after being injected with the jīvas) then appears as the seed of creation (kāma-bījaṁ mahad-hareḥ). Thus the living entities (bodies) make their appearance (imā jātā) by the portion of Viṣṇu impregnating prakṛti (liṅga yony ātmikā) and are known as her offspring (prajāḥ). This powerful puruṣa (sah śaktimān puruṣaḥ) who is a representative of Kṛṣṇa (ayaṁ liṅga rūpī) is actually the supreme lord (māheśvaraḥ). Being Kṛṣṇa's aṁśa (tasminn liṅge), Mahāviṣṇu then appeared with distinct form (mahāviṣṇur āvirabhūḥ) as the master of all living entities in the universe (jagat patiḥ). **Brahma-saṁhitā 5.9-10**

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- Previously in the Brahma-saṁhitā it was described that Viṣṇu enjoys with Ramā. Who is she?
- She is subservient to Viṣṇu (niyatā) in that enjoyment.
- Arising from his svarūpa, she never leaves him. Thus it is said that she is most dear and obedient (tat-priyā tad-vaśaṁvadā) .
- Hayaśīrṣa-pañcarātra says na viṣṇunā vinā devī na viṣṇuḥ padmajām vinā: Lakṣmī does not exist without Viṣṇu and Viṣṇu does not exist without Lakṣmī.
- Viṣṇu Purāna says nityaiva sā jagannmātā viṣṇoḥ śrīr anapāyinī: Lakṣmī, mother of the universe, is eternal and never leaves Viṣṇu.

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- Bhagavān Śambhu is the expansion of svayaṁ-rūpa Kṛṣṇa.
- He is called the liṅga or representation of Kṛṣṇa.
- Bhagavān refers to the lord of Vaikuṅṭha endowed with the six powers.
- Śambhu means “he who creates good fortune.”
- Appearing as (Saṅkarsana) in the second vyūha he creates the bodies for the jīvas who were previously merged in prakṛti.
- Thus he is called Śambhu.
- His form is knowledge or consciousness (jyoti-rūpaḥ)

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- By Śambhu being under Kṛṣṇa's control (being his liṅga), Kṛṣṇa's position as svayaṁ-rūpa can be understood, just as one can understand a bull by seeing his distinctive dewlap.
- Because Kṛṣṇa is the svayaṁ-rūpa with Śambhu (Mahāviṣṇu) as his vilāsa form, Śambhu is called liṅga or his representative.
- She who is the material cause, upādāna, consisting of mahat-tattva and other elements (yonih) is called the inferior śakti, matter made of three guṇas.
- The mahat-tattva (bījam) is the result of Kṛṣṇa's aṁśa Saṅkarṣaṇa (Mahāvisnu) (hareḥ) desiring (kāma) to glance upon māyā.

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- Mahat-tattva is prakṛti endowed with the unlimited jīvas.
- The offspring of māyā (bodies of the jīvas) arise from the combination of the glance of Saṅkarṣaṇa (who is called līṅga) and (māyā (yoni)).
- Though the offspring are said to belong to prakṛti (māheśvarī), this is a secondary meaning, since she is dependent on Saṅkarṣaṇa for the creation of bodies. The next verse explains this.
- The puruṣa, possessor of śakti or māyā (śaktimān), the expansion of Kṛṣṇa (līṅga-rūpī) is called maheśvara, the great lord.
Saṅkarṣaṇa / kav / mahāvisṇu / śaktimān
- Saṅkarṣaṇa (mahāvisṇu) appeared as the controller of prakṛti, given charge by Kṛṣṇa (līṅge).