

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-2

Description of the Puruṣāvatāras and
Guṇāvatāras

The Gunavataras - Visnu

Further proof for
the possibility of liberation
only through (V) worship

Text-54

śrī-prathama-skandhe –
mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha |
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ

Thus in the First Canto it is said:

Those who are serious about liberation (mumukṣavo) are certainly nonenvious, and they respect all (anasūyavaḥ). Yet they reject the horrible and ghastly forms of the demigods (ghora-rūpān bhūta-patīn atha hitvā) and worship only (bhajanti hy) the all-blissful forms of Lord Visnu and His plenary portions (nārāyaṇa-kalāḥ śāntā). SB 1.2.26

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- Since Viṣṇu is supreme, he alone should be worshipped.
- That is indicated in this verse.
- Because Brahmā, Rudra and others (bhūta-patīn) have forms of rajas and tamas (ghora-rūpān) they should be rejected, and because Viṣṇu's expansions have forms of sattva (śāntā) they should be accepted.
- Those interested in liberation should not hate the devatās (anasūyavaḥ). Thus it is said:

(harir eva sadārādhyah)
(sarva-deveśvareśvarah)
(itare brahma-rudrādyā)
(nāvajñeyah kadācana)

Viṣṇu, the lord of all lords of devatās (harih sarva-deva īsvareśvarah) should always be worshipped (sadā ārādhyah). But one should never disrespect Brahmā, Rudra and others (itare brahma-rudrādyā nāvajñeyah kadācana). **Padma Purāṇa**

The Gunavataras - Visnu

Text-55

atra svāmśā harer eva
kalā-śabdena kīrtitāḥ

In the above verse (atra), the word kalā (kalā-śabdena) indicates the svāmśa forms of Viṣṇu (harer svāmśā eva kīrtitāḥ).

- Svāmśa indicates forms such as Matsya and Kūrma who are equal to the svayaṁ-rūpa Kṛṣṇa because they have forms which are unobstructed knowledge and bliss.

Kalā → Svāmśa

The Gunavataras - Visnu

Text-56

ato vidhi-harādīnām
nikhilānām suparvaṇām |
śrī-viṣṇoḥ svāmśa-vargebhyo
nyūnatābhiprakāśitā

Thus Brahmā, Śiva and other devatās (ato vidhi-hara ādīnām
nikhilānām suparvaṇām) are shown to be less than (nyūnatā
abhiprakāśitā) all the svāmśa forms of Viṣṇu (śrī-viṣṇoḥ svāmśa-
vargebhyo).

∴ Behin śrī & other D.Gs
are shown to be less than
the svāmśa forms of (V)

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- The intention here is to show that Brahmā, Rudra and others should also worship Viṣṇu.
- Because Viṣṇu has a form of knowledge and bliss which is not at all covered, the forms of Brahmā, Śiva and other devatās are clearly shown to be less than the svāmśa forms of Viṣṇu such as Matsya and Kūrma.

The Gunavataras - Visnu

Text-57

Further proof
for Brahma
Gov side elaboration
⑤

yathā tatraiva --
athāpi yat-pāda-nakhāvasṛṣṭam
jagad viriñcopahr̥tārhaṇāmbhaḥ
seśam punāty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ

Thus, in the First Canto it is also said:

Who can be worthy of the name of the Supreme Lord (ko nāma loke bhagavat-padārthaḥ) but the Personality of Godhead Śrī Kṛṣṇa (mukundāt anyatamo)? Brahmā (viriñcaḥ) collected (upahr̥ta) the water emanating from the nails of His feet (yat-pāda-nakhāvasṛṣṭam) in order to award it to Lord Śiva as a worshipful welcome (arhaṇa ambhaḥ). This very water [the Ganges] is purifying the whole universe (jagad punāty), including Lord Śiva (sa īśam). SB 1.18.21

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- Even if Brahmā and Śiva are the actually the supreme lord in some kalpas, they worship the pure sattva form of Viṣṇu in order to teach the devatās, as if they were pure sattva forms which had been covered by (rajas and tamas).
- If they are jīvas, then this goes without saying. That is made clear in this verse.
- The water touching the feet of Mukunda purifies the world, along with Śiva (sa īśam).
- Other than Mukunda, who should be designated as bhagavān? No one else.
- Bhagavān who possesses all six aiśvaryas completely should be served by all others, since he is served even by Brahmā and Śiva.

The Gunavataras - Visnu

Text-58

mahā-varāhe ca –
matsya-kūrma-varahādyāḥ
samā viṣṇor abhedataḥ |
brahmādyām asamāḥ proktāḥ .
prakṛtis tu samāsamā

And in the Mahā-varāha Purāṇa it is said:

Matsya, Kūrma, Varāha and other avatāras (**matsya-kūrma-varahādyāḥ**) are equal to Viṣṇu and non-different from him (**viṣṇoh samāḥ abhedataḥ**). Brahmā and others below him are not equal to Viṣṇu (**brahmādyām asamāḥ proktāḥ**). However, the cit-śakti of the Lord is different and non-different from him (**prakṛtis tu sama asamā**).

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- Brahmādyām asamāh means that by their very natures Brahmā and others are not equal to Viṣṇu. (This refers to the kalpas where jīvas take the role of Brahmā and Śiva.)
- Rāmacandra Kavirāja has said:

“Prahāda, Dhruva, Vibhīṣaṇa, Bali, Vyāsa, Ambarīsa and others, by worshipping Viṣṇu, became dear to Brahmā and Śiva. Others such as Rāvaṇa, Bāṇa, Paundraka, Vṛka and the demon Krauñca, who were devotees of Brahmā and Śiva, are not dear to Brahmā and Śiva, and are not dear to Viṣṇu. They are thus enemies of the world. You may consider that Śiva is a follower of Viṣṇu or Viṣṇu is a follower of Śiva. Or you may consider all the three equal! But by looking at the type of people who become followers of Śiva and Brahmā, we offer our respects with our heads to the servants of Viṣṇu, and take shelter of them.”

The Gunavataras - Visnu

Text-59

atra prakṛti-śabdena
cic-chaktir abhidhīyate |
abhinna-bhinna-rūpatvād
asyaivoktā samāsamā

In the previous verse (atra), prakṛti refers to the Lord's cit-śakti (prakṛti-śabdena cic-chaktir abhidhīyate). Because it is different and non-different from the Lord (abhinna-bhinna-rūpatvād) it is called samāsamā (asya eva sama asamā uktā).

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- In this verse the word prakṛti is defined.
- Prakṛti in the context refers to the cit-śakti, the svarūpa-śakti of the Lord.
- It is described in the śruti with **parāśya śakti vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca**: The lord (asya) has many spiritual energies (parā śakti), such as the energy of jñāna, bala and kriyā. (Śvetāśvatara Upaniṣad)

**viṣṇu-śakti parā proktā kṣetra-jñākhyā tathāparā
avidyā-karma samjñānyā tṛtīyā śaktir iṣyate**

The Lord has a superior energy (**viṣṇu-śakti parā proktā**), another energy called the jīva (**kṣetra-jña ākhyā tathā aparā**) and a third energy (**tṛtīyā śaktir iṣyate**), the material energy, called avidyā-karma (**avidyā-karma samjñānyā**). **Viṣṇu Purāṇa**

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- Because that energy is different and non-different from the Lord it is called samāsama according to the Varāha Purāṇa.
- Because this spiritual śakti is non-different from Viṣṇu as heat is non-different from fire, it is called svābhāvikī in the Śvetāśvatara Upaniṣad.
- According to Amara-koṣa, svarūpa, svabhāva and nisarga have the same meaning.
- When we say Viṣṇu's śakti we make distinction by the power of viśesa, though difference between the Lord and his energy is only apparent.
- For instance the wise say "existence exists" or "time exists at all times" even though there are no real internal distinctions in existence.
- But can we not say simply that this is the nature of things to have no internal distinctions?

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- No, rather we call such nature the power of viśeṣa.
- Viśeṣa is apparent difference, not actual difference.
- Without that viśeṣa there could be no condition of distinguishing an object from its quality.
- And we cannot say that “existence exists” is simply an erroneous statement, because it can never be cancelled by saying, for instance, “a pot exists.”
- Nor is it misidentification, for though we can say “The lion is not Devadatta,” one can never say “Existence does not exist.”

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- The quality is non-different from the object, and self-accomplished.
- Thus, in this explanation there is no infinite regression which requires a third entity to give a relation between the object and its quality .
- This non-difference of object and quality is accomplished by the very capacity of the object to hold quality.
- This is similar to the distinction between the appearance of desire in the Lord to create the universe and his inherent knowledge.
- Because of this viśeṣa which we propound, the condition of object and quality, soul and body, avatāra and avatārī exist as one in Visnu.
- Though they are non-different, viśeṣa is the attribute by which one can apprehend them as different.
- Additional matter on the subject can be taken from other authorized scriptures.