

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 2 :
Description of the Puruṣāvatāras and
Guṇāvatāras

The Puruṣāvatāras

Text 10

Proof for description
of Kāraṇodakaśāyī
Viṣṇu

The first puruṣā is described in the Eleventh Canto of Bhāgavatam:

When the primeval Lord Nārāyana created His universal body out of the five elements produced from Himself and then entered within that universal body by His own plenary portion, He thus became known as the puruṣā . (SB 11.4.3)

When Saṅkarṣaṇa

-created the abode of the universe out of the five elements generated by himself,
-and entered the universe as Pradyumna,
that form became known as the puruṣā.

Text 11

Brahma-samhitā also describes this first puruṣā:

Brahma-samhitā 5.10-13

Proof for description
of Kāraṇodakaśāyī
Viṣṇu

1. Having previously been in another form (covered by effulgence) Maha-viṣṇu, the Lord of all living entities, appeared in the form of Nārāyaṇa (here KaV has been addressed as Narayana).

2 forms of KaV:
1) linga form (effulgence form)
2) physical form (the 4-handed form)

2. This form of Maha-viṣṇu (the 4-handed form and not the linga form), the soul of the universe, creates countless universes.

3. Because he has countless avatāra forms within the universes, he is said to have countless heads, countless eyes, countless feet and countless arms.

He has countless amsas such
as Pradyumna.

4. Maha-vishnu is called Nārāyaṇa because the waters of the Kārana ocean arise from his eternal form. The waters are non-different from Saṅkarṣaṇa.

Waters are called nārā since they are sons of Nara, the primeval male,
Maha-vishnu.

Since these waters take shelter (ayana) of Maha-viṣṇu from the ancient
past, he is called Nārāyaṇa.

5. This Maha-viṣṇu lies in yoga-nidrā in this ocean.

6. The seed in the form of the mass of jivas lay within the hair holes of Saṅkarṣaṇa (Maha-viṣṇu) since the time of the previous devastation.

7. When he placed the jivas into prakṛti by his glance, prakṛti took the form of golden eggs.

Text 12

Lingam (in text 11) refers to a form different from the original.

Jiva Goswāmi explains in his commentary on Brahma samhitā that Maha-viṣṇu becomes covered with effulgence at the time of placing the jivas in prakṛti, and thus his form becomes indistinct at that time. This is called linga.

Text 13

The second form of the puruṣā is also described in Brahma-samhitā:

Eternal Mahāvishnu, the soul of the universes with countless heads, enters into each of these universal eggs by means of expanded forms. (Brahma-samhitā 5.14)

Proof for
description of
Garbhodakaśāyī
Viṣṇu

Thus after placing the jivas in prakṛti by his glance, he enters into each of the universes appearing in each one as Pradyumna.

Text 14

In the story of Nārāyaṇa in Mokṣa-dharma it is said that the Viṣṇu lying in the Garbhodaka with the lotus growing from his navel is called Aniruddha. But he is actually the form known as Pradyumna, and is the producer and antaryāmi of Brahmā.

The text says that he who is lying on the Garbhodaka is Aniruddha. But in actuality he is Pradyumna. Then why Mahābhārata says otherwise?

Because Aniruddha and Pradyumna are non-different (one being the agent and other the avatara).

The SB verse quoted below clearly shows that Garbhodakaśāyī Viṣṇu produces Brahmā.

A part of the puruṣa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest.

ŚB 1.3.2

Text 15

The third puruṣa is described in the verse from the Second Canto of Bhāgavatam starting kecit svehantara.

Proof for description of Kṣīrodakaśāyī Viṣṇu

kecit sva-dehāntar-hṛdayāvakāṣe
prādeśa-mātraṁ puruṣaṁ vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadā-dharaṁ dhāraṇayā smaranti

SB 2.2.8

The Lord of the milk ocean, Aniruddha, the third puruṣa, 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 - 8 inches or so.)