

Laghu-Bhāgavatāmṛtā
-Srila Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

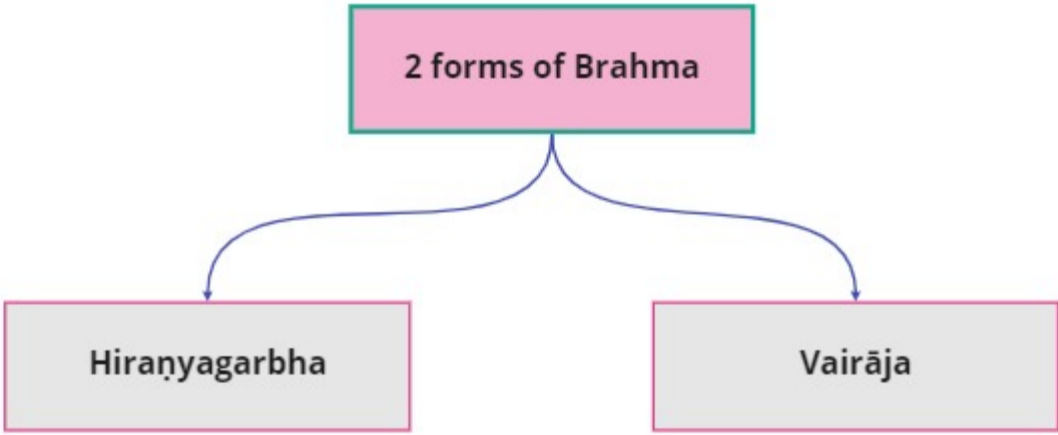
Chapter 2 :
Description of the Puruṣāvatāras and
Guṇāvatāras

The Guṇāvatāras - Brahma

Brahmā appearing from the lotus is of two types:
Hiraṇyagarbha who is subtle and appears for his own enjoyment ,
and Vairāja who is gross and appears for creating the universe.

Text
19

Now the jiva as Brahmā is described



	Hiraṇyagarbha	Vairāja
1.	has a subtle body made of mahattattva	has a body which is gross, made of the aggregate of all elements
2.	The Supreme Lord can see him but the devatās and others cannot.	He has four heads, eight eyes, and eight arms for creation, is visible to the devatās, and gives them benedictions.
3.	His purpose is enjoyment.	His purpose is creation of the universe.

Text 20

Vairāja generally has four heads and carries out Sargādi (creation and other works.)

Sometimes Viṣṇu becomes Brahmā and carries out creation himself.

Sargādi indicates that besides creation, Vairāja is involved in preaching the Vedas.

Text 21

Padma Purāṇa says :

Sometimes a jiva becomes Brahmā in a mahā-kalpa by intense worship. Sometimes Garbhodakaśāyī becomes Brahmā in that planet.

a maha-kalpa = a day of Brahma

Text 22

The vairāja-brahmā remains enjoying, merged into Viṣṇu when Viṣṇu becomes the creator Brahmā during that mahā-kalpa.

In different kalpas Brahmā (of either type) is sometimes a jiva and sometimes the Lord.

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

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.

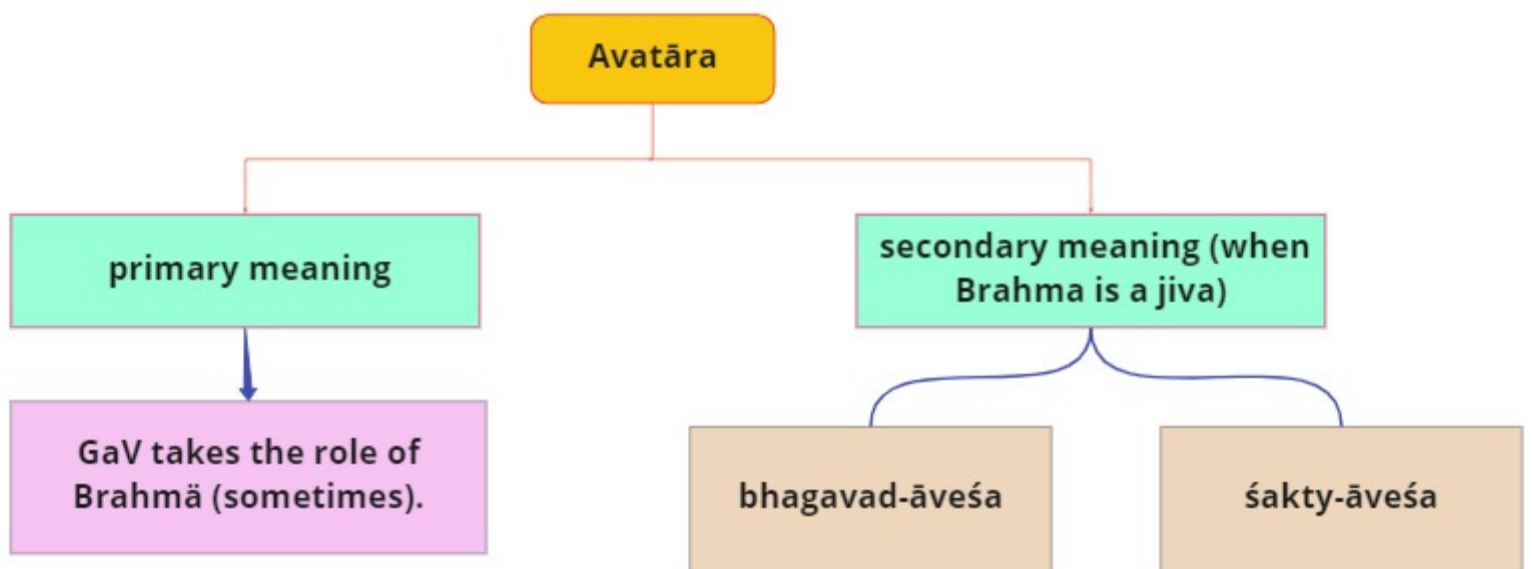
Brahmā is called an avatāra in the scriptures because the Lord himself takes the role of Brahmā (sometimes).

Other ācāryas explain that Brahmā is called an avatāra because of the complete merging of the Lord's power with Brahmā so that he can create the universe.

Other ācāryas explain that Brahmā is avatāra because he is an āveśāvatāra.

Text 23

Why is Brahmā called an avatāra ?



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.

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 bhagavad-āveśa.

bhagavad-āveśa

śakty-āveśa

Text 24

Thus Brahma-samhitā says:

I worship the supreme lord Govinda who becomes Brahmā, the creator of the universe (by bestowing his powers to that jiva), just as the sun displays a small portion of its powers of heat and light in all the sun stones which represent it .

Brahma-samhitā 5.49

This is an example of Brahmā as an āveśāvatāra.
(śakty-āveśa)

Just as the sun reveals its power to some degree in a group of sunstones—producing in them some light and burning power,

Govinda sometimes bestows his own powers to some very pure jiva, who becomes Brahmā.

Text 25

The birth of Brahmā takes place from the lotus growing from the navel of Garbhodakaśāyī. Sometimes it is described that he appears from the Garbhodaka water, from light or from air.

According to the will of the Lord, Brahmā may appear from different sources such as water, light or air.