

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 3 : Description of the Līlāvātaras

Avatāras discussed till now:

1. 4 Kumāras
2. Nārada
3. Varāha
4. Matsya
5. Yajña
6. Nara-Nārāyaṇa
7. Kapila

8. Dattātreya

Text 45

Dattātreya is described in the second canto:

1. The Lord, satisfied, said to Atri who desired a son, "I have given myself to you."
2. Thus he was called Datta.
3. Those purified by the dust of Dattātreya's feet, such as Yadu and Haihaya, attained perfection of yoga for enjoyment and liberation.

SB 2.7.4

The Lord said, "I have given myself to you."

Therefore he was called Datta.

Dattātreya : Datta+ Atreya (the son of Atri)

Text 46

Dattātreya is also described in the first canto:

1. The sixth incarnation of the puruṣa was the son of the sage Atri.
2. He was born from the womb of Anasūyā, who prayed for an incarnation.
3. He spoke on the subject of transcendence to Alarka, Prahāda and others [Yadu, Haihaya, etc.].

SB 1.3.11

Text 47

In the Brahmāṇḍa Purāṇa it is described :

The Lord being requested by Atri's wife Anasūyā, accepted to become the son of Atri.

Text 48

Thus it is said :

Viṣṇu, giving a boon to Anasūyā, taking the form of a human by his own will, appeared as the son of Atri. Thus decorated with the dress of a renunciate, he was called Dattātreya.

According to the Fourth Canto, Atri prayed for a son like the Lord.

However, the statement from the First Canto says that Anasūyā directly prayed for a son.

9. Hayagrīva

Text 49

Hayagrīva is described in the Second Canto :

1. The Lord appeared as the Hayagrīva incarnation in a sacrifice performed by me [Brahmā].
2. He is the personified sacrifices (yajña-puruṣa), and the hue of His body is golden.
3. He is the personified Vedas as well, and the Supersoul of all demigods.
4. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils.

SB 2.7.11

At Brahma's sacrifice, the Lord became Hayagrīva.

From his nostrils appeared the pleasant Vedas.

From the breathing of his nostrils the charming Vedas, complete with meters, sacrifices and prayers to the devatās, appeared.

From the exhaling of Hayagrīva through his nostrils the pleasant words of the Vedas appeared.

SVCT SB 2.7.11

Text 50

Appearing from the sacrificial fire, Hayagrīva killed the demons Madhu and Kaitabha and again produced the Vedas.

Points from class discussion

Q 1 : Sridhara swami says that there is no pralaya after every manvantara. But Srila Jiva Goswami proves that there is a pralaya after every manvantara. How do we reconcile this?

Srila Baladeva Vidyabhusana, in one of his books,
answers:

How do you deal when two acharyas mention something which is completely contradictory?

Accept one and move on.

Q 2 : Is Kapila a saktyavesa avatara- an empowered jiva.
Or is he a prābhava avatara - a personal form of Lord, visnu tattva?

As of now, according to LBA chapter 4, He is a prābhava avatara - a personal form of Lord, visnu tattva.

But after completing chapter 4 of LBA, we may be able to give a clear answer.

But ultimately whether Kapila is an empowered jiva or visnu tattva - He is definitely very worshipable for us in all respects.

By worshipping him and by studying his sankhya, we will definitely progress on the path of devotional service.

There is no debate on whether he is worshipable or not and whether his sankhya is devotional or not.

Q 3: What if there are contradictions in philosophical conclusions given by acharyas of same sampradaya?

First we must understand, Acharyas do not contradict when it comes to philosophical conclusions.

So if I am seeing contradiction, that indicates my devotional immaturity.

Because the subsequent acharyas who came, after these two acharyas who seemingly contradicted, they never got caught up by those contradictions. It means they were able to resolve it.

So as we progress with time, and we become more devotionally mature, we would also be able to resolve it.

Because if are able to resolve all the contradictions at our level - then what is the difference between the exalted acharyas and us?!

With time, we will become mature and then we will be able to understand certain things. So we should give time a chance.

We should not take our intelligence too seriously. We should accept my intelligence is small and my devotional maturity is poor.

So we should be patient and continue practicing bhakti nicely.

When it comes to choosing between our acharyas and our intelligence - we must always choose our acharyas - always give them benefit of doubt.

Our acharyas could resolve it so I would also be able to resolve when I become devotionally mature.

Move on. Don't get stuck up there.

Q 4: For Dattatreya, it is mentioned in canto one that Anasuya prayed. Brahmanda Purana also supports that.

But in canto four, it is said that Atri prayed. Is that a contradiction?

1. May be both of them prayed - at different times.

2. May be the difference is because of Kalpa bheda. In one kalpa, Atri prayed and in another kalpa Anasuya prayed.

3. Or may be it is not important at all who prayed. The point is Lord answers his devotee's prayers.

If acharyas choose not to explain something or resolve some contradiction, may be it is not so important. We should not get stuck up there.

4. But if it is a serious philosophical difference, we must try our best to understand it.

But also understand that my intelligence is not so evolved, my heart is not purified, my devotional maturity is poor...

Other Important point:

Don't fall trap to your own assumptions. Accept something only when it is explicitly stated by our acharyas.

Example: it is not explicitly stated that saktyavesa avataras don't have their own abodes so we can not assume that saktyavesa avatars can not have their own abodes just because they are jiva tattva and not visnu tattva.