Twitter Thread by Johnny Silverhand



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@SparesofWar

@GunduHuDuGa That's a good qsn, if not a bit nuanced. Avataras are of many varieties and frankly, most of the classification is only for our understanding and not really binding on Paramatma Himself. We can take several approaches to understanding this. If you go by a Vedantic approach,+

@ImPranav_M @GunduHuDuGa Avatara means that which descends from an exalted state (Taara). Going by Upanishadic observaton of Purnam adham purnam idham, every manifestation of Bhagavan is indeed wholesome. In fact, Avataras usually happen when Iswara is propitiated with certain qualities already+

@ImPranav_M @GunduHuDuGa described in the Vedas by other Devatas. So, in order to please them, He assumes the form that best envisages the said Vaidika tatvam. For example, Varaha and Nrusimha avatars, though they have sthoola prayojanas, also exemplify the Tejovanna tatvam propounded by Upanishads.+

@ImPranav_M @GunduHuDuGa All these tatvams ultimately emanate from Him so whatever form He takes is indeed Purna. Now, one may ask then if that's the case, why such a distinction had to be made in the first place. That is because of upasana vidhis and understanding of how Bhagavad tatvam shines+

@ImPranav_M @GunduHuDuGa with each Leela being performed. Let's take Nrusimha avatar. The purpose of the avatar is neither to save Hiranyakasipu nor rescue Prahlada. For that He need not descend down as H's boons are applicable only for Brahman's creation and not Paramatma Himself.+

@ImPranav_M @GunduHuDuGa Real reason was elucidated by Vyasa Himself. Satyam vidhathum nija bruthyu bhashitham vyaptim cha bhutheshu akhileshu cha aatmanah. 1. To prove His devotees' words are true and 2. To establish His all-pervading nature. Since this is a quality of Vishnu, Nrusimha is a Purnavataram

@ImPranav_M @GunduHuDuGa Now, coming to Vamana. Vamana, as Trivikrama, re-established the Vedic rik which says Treeni padaa vichakrame vishnu: gopa adhaa aabhya:. Because He showcased the truth in the Vedas, Vamana is also a Purnaavataram.

@ImPranav_M @GunduHuDuGa Sri Raama is also a Purnaavatar. Though Raavana didn't seek protection from humans and vaanaras, no human could kill him although he did fear Kaartaveeryarjuna and Vaali. it required Bhagavad tatvam distilled in the form of human qualities to prove man is great.+

@ImPranav_M @GunduHuDuGa Even though Raama just says Aatmanaam maanusham manye Raamam Dasarataatmajam, other Devatas, Brahma, Shiva, and even Garuda extol His Paramatma nature. Besides, purpose of Raama avatar wasnt just Raavana vadha but also establishment of Dharma.+

@ImPranav_M @GunduHuDuGa He ruled for 12k years and established Raama Rajya, which is nothing but rule as per Sastras, which is again a quality of Bhagavan, hence Sri Raama is also a Poornaavataram.+

@ImPranav_M @GunduHuDuGa Finally, coming to Sri Krishna.. in fact, on close observation, Krishna avatar is indeed Varaha avatar redux. The names Govinda, Krishna originally apply to Varaha. A beautiful verse by Leelasuka in Krishna Karnamrutam comes to mind +

@ImPranav_M @GunduHuDuGa Yadromandra paripoorthi vidhava daksha
Varaha janmani bhabhuvuramee samudra |
Tam naama naadamaravindha drusham Yasoda
Paanidwayantara jalai snapayaam bhabhoova ||

@ImPranav_M @GunduHuDuGa During Varaha avatar, all the waters of the seas weren't enough to wet His hair follicles. Now, Yashoda is able to completely bathe Him with lotus eyes with just two palms of water.

@ImPranav_M @GunduHuDuGa Each and every Leela of Krishna propounds an Upanishad truth. Narayana Teertha says Brindavanam is actually Bruhadaaranyam. Therefore, Krishna is not merely an Avatar but Bhagavan Swayam. All the individual truths propounded in earlier incarnations come alive in One.+

@ImPranav_M @GunduHuDuGa Hence He is Pari-poorna. He is also an Avatara as He is Brahman in accessible form. Hope this helped. Sorry for the unduly long post :)