

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 2 :
Description of the Puruṣāvatāras and
Guṇāvatāras

The Guṇāvatāras - Rudra

Text 29

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Brahma-saṁhitā 5.45

Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither same as, nor different from, its cause, viz., milk, so

I adore the primeval Lord Govinda of whom

the state of Śambhu is a transformation for the performance of the work of destruction.



Śiva described here is a svāmī of Garbhodakaśāyī Viṣṇu.

Therefore, he is beyond the guṇās.

Milk gives rise to yogurt, by contact with a particular agent.

But the yogurt is still not different from its cause - the milk.

Govinda becomes Śiva by accepting a relation with tamo-guna by his own will.

But Govinda and Śiva are non-different.

Text 30

Sometimes Rudra arises from the forehead of Brahmā.
And sometimes he is born from the forehead of Viṣṇu.
kālāgni-rudra appears from Saṅkarṣaṇa at the end of the kalpa .

Śatapatha Brāhmaṇa says : Śiva arises from the forehead of Brahmā.

Mahā Upaniṣad and some Purāṇas state: Śiva arises from Viṣṇu's forehead.

These are descriptions from different kalpas.

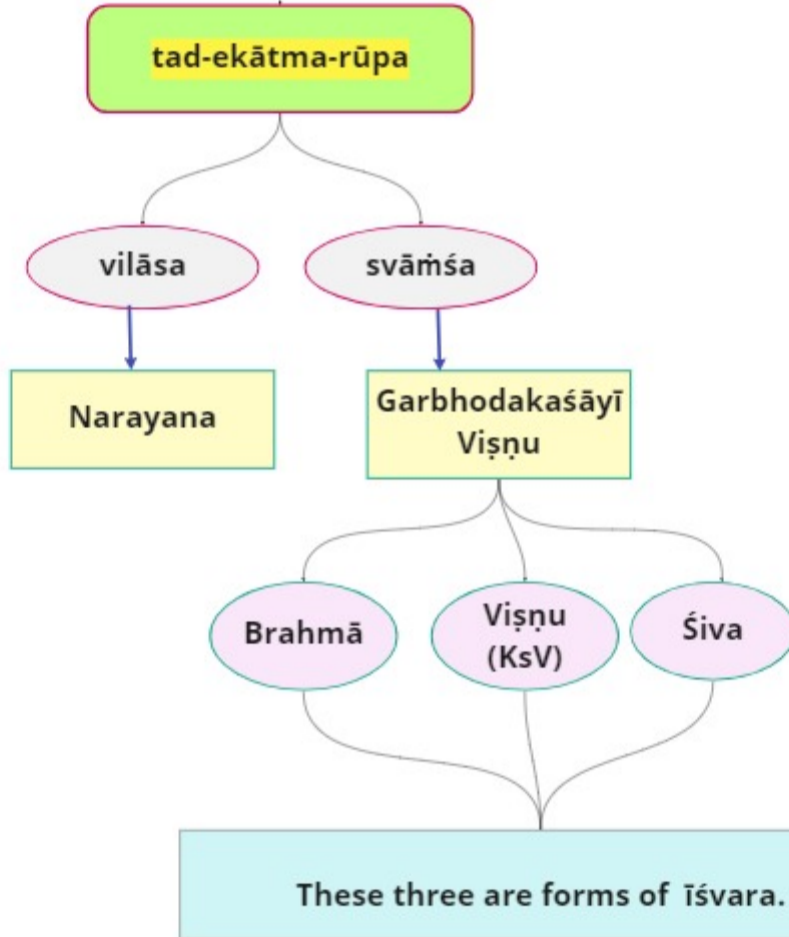
Kālāgni-rudra is described in Bhāgavatam.

SB
11.3.10

Text 31

The form called Sadāśiva is
devoid of any trace of tamas.
He is directly Nārāyaṇa, the vilāsa or svāmśa of svayaṁ-rūpa Kṛṣṇa
and is the cause of all causes.
That form is described as dwelling on Śivaloka (Vaikuṇṭha) in the
Vāyu Purāṇa and other scriptures.

Krishna (svayaṁ-rūpa)



āveśa rūpa (empowered forms)

Sometimes Brahmā and Śiva are jivas (āveśa rūpa).

But someone may object:

“Actually this is not quite accurate. According to the scriptures Sadāśiva is the root form of all others. He expands into the form of Nārāyana and others. Brahmā, Vishnu and Śiva arise from him.

By meditating on the Supreme Lord Śiva with three eyes and blue throat, accompanied by his consort Umā....
the sage attains the original source, beyond the material realm.

(Kaivalya Upanishad)

The form called Sadāśiva is the Nārāyana vilāsa form of svayam-rūpa Krishna.

In the Taittirīya Upanishad, the names Nārāyana, Acyuta and Śiva are used to indicate only one person.

	Words mentioned in Kaivalya upanisad	Meaning of the words considering the context of the verse
1.	Uma	Kirti, a consort of Narayana
2.	Trilocana	one who sees all three divisions of time
3.	Nilakantha	he whose throat is decorated with a sapphire ornament (kaustubha)

Brahma-samhitā speaks of the original Śiva (adi-śiva) who is Nārāyana:

Ramā , under the control of the Lord, is self-manifesting and dear to the Lord.

The Lord's eternal form called Śambhu - whose body is pure consciousness and who is a portion of the Lord - is a representative of Kṛṣṇa or liṅgaṁ , and the inferior energy is called the yoni.

Brahma-samhitā 5.8

Text 32

This verse describes Sadāśiva (adi-śiva)

Sadāśiva is a form of Vishnu whose consort is Lakshmi or Ramā.
He is an expansion of svayam-rūpa Krishna.

niyaṭiḥ sā ramā devi
tat-priyā tad-vaśaṁ tadā
tal-liṅgaṁ bhagavān śambhur
jyotī-rūpaḥ sanātanaḥ
yā yoniḥ sāparā śaktiḥ

Brahma-
samhitā 5.8

niyaṭiḥ sā ramā devi

Vishnu enjoys with Ramā.

She is subservient to Vishnu (niyatā) in that enjoyment.

tat-priyā tad-vaśaṁ tadā

Arising from his svarūpa, she never leaves him. Thus it is said that she is most dear and obedient .

tal-liṅgaṁ bhagavān śambhur

Bhagavān Śambhu is the expansion of svayam-rūpa Krishna.

He is called the linga or representation of Krishna.

bhagavān śambhu

Bhagavān : Lord of Vaikuntha
endowed with the six powers

śambhu : "he who creates good
fortune."

Maha-vishnu creates the bodies for the jivas who were previously merged in prakṛti. Thus he is called Śambhu.

jyotī-rūpaḥ sanātanaḥ

His form is knowledge or consciousness (jyotī-rūpaḥ).

So Śambhu mentioned in this verse is Mahā-Viṣṇu.

Mahā-Viṣṇu has two forms -his 4-handed form
and his linga form (effulgent form when he glances at prakṛiti).

The rest of the verses in this context are:

kāmo bījaṁ mahad-hareḥ
liṅga-yony-ātmikā jātā
imā māheśvarī-prajāḥ
śaktimān puruṣaḥ so 'yaṁ
liṅga-rūpī maheśvaraḥ
tasminn āvirabhūl liṅge
mahā-viṣṇur jagat-patiḥ

Brahma-
samhitā
5.9-10

kāmo bījaṁ mahad-hareḥ

Śambhu (Mahāvisnu) (hareḥ)

develops the desire to see māyā for creating the universes
and mahat-tattva (bījam).

Mahat-tattva is prakṛti endowed
with the unlimited jivas.

liṅga-yony-ātmikā jātā
imā māheśvarī-prajāḥ

The offspring of māyā (bodies of the jivas) arise (imā jātā)
from the combination of the glance of Saṅkarṣaṇa (who is called
liṅga) and māyā/prakṛiti (yoni).

liṅga refers to effulgent form
of Maha-Vishnu at the time of
glancing prakṛiti

The offspring are said to belong to prakṛti (māheśvarī-prajāḥ).

this is a secondary meaning, since she is
dependent on Saṅkarṣaṇa for the
creation of bodies

śaktimān puruṣaḥ so 'yaṁ
liṅga-rūpī maheśvaraḥ

The puruṣa, possessor of śakti or māyā (śaktimān), the expansion of Krishna (liṅga-rūpī) is called maheśvara, the great lord.

Maheśvara here is Mahā-viṣṇu

tasminn āvirabhūl liṅge
mahā-viṣṇur jagat-patiḥ

Being Krishna's amsa (tasminn liṅge), Mahā-viṣṇu then appeared with distinct form (mahā-viṣṇur āvirabhūt) as the master of all living entities in the universe (jagat-patiḥ).

After impregnation is over, Mahā-viṣṇu appears in a distinct form - he appears in his normal 4-handed form which is different from the linga form

3 types of Śiva (as of now)



Sadāśiva - expansion of Narayana
(devoid of any trace of tamas)

Mahā-viṣṇu



Garbhodakaśāyī Viṣṇu's expansion
Śiva (accepts tamoguna for the
purpose of destruction)



Jiva tattva Śiva