

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 2 :  
Description of the Puruṣāvatāras and  
Guṇāvatāras

The Guṇāvatāras - Viṣṇu

Liberation is possible only  
through Viṣṇu worship

Text 54

Thus in the First Canto it is said:

Those who are serious about liberation are certainly non-  
envious, and they respect all. Yet they reject the horrible and  
ghastly forms of the demigods and worship only the all-blissful  
forms of Lord Viṣṇu and His plenary portions.

mumukṣavo ghora-rūpān  
hitvā bhūta-patīn atha  
nārāyaṇa-kalāḥ śāntā  
bhajanti hy anasūyavaḥ

ŚB  
1.2.26

bhūta-patīn : forms of Śiva, also  
indicates pitrās, Brahmā and others.

ghora-rūpān : have forms of rajas and  
tamas

ghastly forms : Kāla-bhairava and  
Mahākālī (SP purport)

Text 55

In the above verse, the word kalā indicates the svāmśa forms of  
Viṣṇu.

Svāmśa indicates forms such as Matsya and  
Kūrma.

Brahmā, Śiva and other devatas should worship Viṣṇu and the svāmśa forms of Viṣṇu

Text 56

Thus Brahmā, Śiva and other devatās are shown to be less than all the svāmśa forms of Viṣṇu.

The intention here is to show that Brahmā, Rudra and others should also worship Viṣṇu.

Text 57

Thus, in the First Canto it is also said:

Who can be worthy of the name of the Supreme Lord but the Personality of Godhead, Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Śiva.

ŚB 1.18.21

Even if Brahmā and Śiva are the actually the supreme lord in some kalpas, they worship the pure sattva form of Vishnu in order to teach the devatās.

## Text 58

And in the Mahā-Varāha Purāṇa it is said:

Matsya, Kūrma, Varāha and other avatāras are equal to Viṣṇu and non-different from him . Brahmā and others below him are not equal to Viṣṇu. However, the citśakti of the Lord (prakṛti) is different and non-different from him.

Matsya, Kurma, Varaha and other avataras : equal and non- different from Viṣṇu (samā)

Brahma and others : not equal and different from Viṣṇu (asamā)

prakṛti/ citśakti : different and non different from Viṣṇu (sama asamā)  
( acintya bheda-abheda tattva)

Rāmacandra Kavirāja has said:

“Prahāda, Dhruva, Vibhishana, Bali, Vyāsa, Ambarisha and others, by worshipping Viṣṇu, became dear to Brahmā and Shiva.

Others such as Rāvana, Bāna, Paundraka, Vrka and the demon Kraunca, who were devotees of Brahmā and Siva, are not dear to Brahmā and Siva, and are not dear to Viṣṇu.

They are thus enemies of the world.

You may consider that Siva is a follower of Viṣṇu or Viṣṇu is a follower of Siva.

Or you may consider all the three equal!

**But by looking at the type of people who become followers of Siva and Brahmā, we offer our respects with our heads to the servants of Viṣṇu, and take shelter of them.”**

Text 59

In the previous verse, prakṛti refers to the Lord's cit-śakti. Because it is different and non-different from the Lord it is called samāsamā.

Prakṛti in the context refers to the cit-śakti, the svarūpa-śakti of the Lord.

Svarupa sakti (spiritual energy)

Acc. to Sri Caitanya Siksamrita by Srila Bhaktivinoda Thakura

Vibhavas (objective component)

Prabhavas (influence)

Anubhavas (emotional component)



Because this spiritual śakti is non-different from Viṣṇu as heat is nondifferent from fire, it is called svābhāvikī in the Śvetāśvatara Upaniṣad.

When we say Viṣṇu's śakti we make distinction by the power of viśeṣa, though difference between the Lord and his energy is only apparent.

viśeṣa is apparent difference, not actual difference.

Without that viśeṣa there could be no condition of distinguishing an object from its quality.

Milk is white.

Whiteness is viśeṣa, sweetness is viśeṣa, smell is viśeṣa.  
We can not separate these things from milk.

Carrot is orange in colour.

Orange colour of carrot is viśeṣa - it can not be separated from carrot.

This non-difference of object and quality is accomplished by the very capacity of the object to hold quality.

Object - Viṣṇu  
Quality - śakti

Even if the carrot becomes dry, it will still hold the orange colour.

★ Because of this viśeṣa which we propound, the condition of object and quality, soul and body, avatāra and avatāri exist as one in Viṣṇu.

★ Though they are non-different, viśeṣa is the attribute by which one can apprehend them as different.