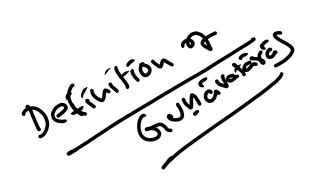
Laghu - Bhāgavatāmṛta

Part-1 The Sweetness of Kṛṣṇa

Chapter-2 Description of the Puruṣāvatāras and Guṇāvatāras

The Gunavataras

The Gunavataras



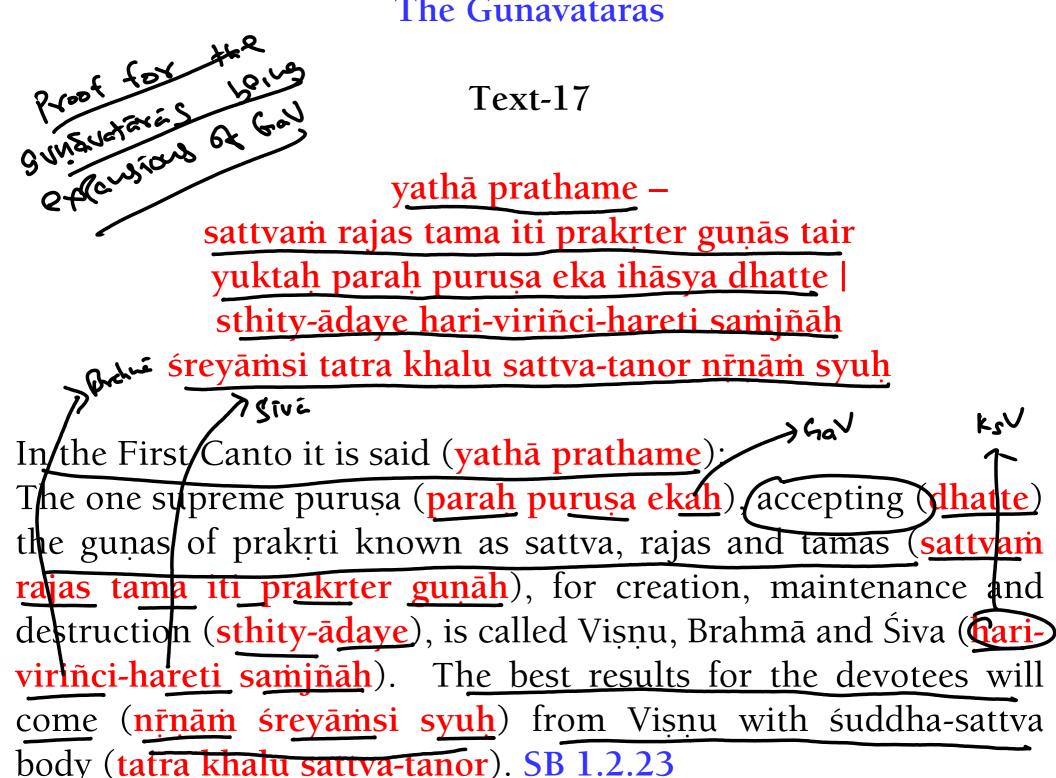
Text-16

<u>guņāvatārās tatrātha</u> kathyante puruṣād iha | viṣṇur brahmā ca rudraś ca sthiti-sargādi-karmaņe

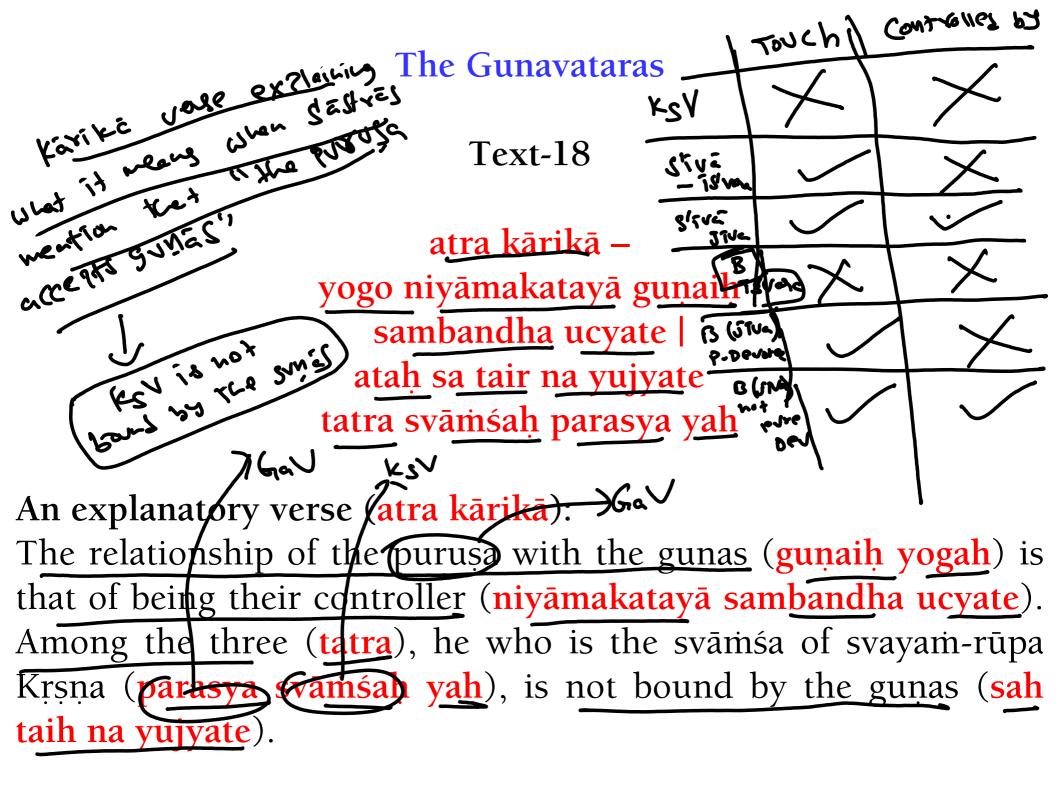
The gunāvatāras (guņāvatārāh), arising from Garbhodakaśāyī (tatrātha puruṣād), are now described (iha kathyante). Viṣṇu, Brahmā and Śiva (viṣṇur brahmā ca rudraś ca) are involved in maintenance, creation and destruction (sthiti-sargādi-karmane).

 P<u>uruşāt means from Pradyumna</u> – Garbhodakaśāyī, who is a svāmśa form arising from Mahāvişnu.

The Gunavataras



- <u>Parah-puruşah here refers to Garbhodakaśāyī</u>, who is one alone within the universe.
- For maintenance, creation and destruction (sthity-ādaye) of the universe (asya), he associates with the three gunas as the controller of each guna by accepting the forms of Viṣṇu, Brahmā and Śiva.
- The benefits of dharma, artha, kāma and moksā (śreyāmsi) for humanity arise from the Visnu (sattva-tanoh) among the three.



- How can there be a relation between the material gunas and the supreme lord, for it is said māyā paraity abhimukhe ca vilajjamānā: māyā cannot stand in front of the Lord. (SB 2.7.47)
- This verse answers.
- The gunas are controlled and the purusa, among the three forms, is the controller of the gunas. That is called yoga.
- He is not bound by the gunas.
- Among the three forms (tatra) he who is the svāmśa of Kṛṣṇa (parasya), Viṣṇu, is not in contact with the guṇas.

 π Drumila explains: Prost for control ādāv abhūc chata-dhrtī rajasāsya sarge vișnuh sthitau kratu-patir dvija-dharma-setuh rudro 'pyayāya tamasā purusah sa ādya ity udbhava-sthiti-layāh satatam prajāsu Jhar In the beginning $(\bar{a}d\bar{a}v)$, the purusa $(\bar{a}d\bar{a}h purusah)$ appeared as Brahma (sata-dhrtī abhūt) through rajoguņa (rajasā) for creation (asya sarge), as Visnu, the lord of sacrifice (visnuh kratu-patir), and protector of dharma of the brahmanas (dvija-dharma-setuh), for maintenance (sthitau), and as Siva through tamo-guna (tamasā rudrah) for destruction (apyayāya). In this way creation, maintenance and destruction of the living entities takes place at all times (ity) prajāsu udbhava-sthiti-layāh satatam). SB 11.4.5

- The lord by his will becomes Brahmā and Śiva by association with rajas and tamas.
- He becomes Buddha by association with pāṣaṇḍa-dharma.
- He becomes Rsabha by association with extreme renunciation.
- However, because he is the supreme lord, he does not become contaminated by this association.

- By worship of such forms, dharma cannot be perfected and liberation cannot be achieved.
- In Hari-vamsa, Siva himself says mukti-pradātā sarveşām viṣṇur eva na samsayah: Viṣṇu is without doubt the giver of liberation to all beings.
- Viṣṇu is not even in <u>contact with sattva-guṇa</u>, <u>but rather h</u>e simply controls it by his will.
- Thus it has been said that all benefits arise from him.

• Vāmana Purāņa says:

b<u>rahma</u>-viṣṇvīśa-rūpāṇi t<u>rīṇi viṣṇor mahatmanah</u> b<u>rahmani brahma-rūpaḥ sa</u> śiva-rūpaḥ śi<u>ve sthitaḥ</u> p<u>rthag eva sthito devo</u> viṣṇu-rūpi janārdanaḥ

The three forms of Brahma, Viṣṇu and Śiva (brahma-visnu-īśarūpāṇi trīṇi) are actually forms of Viṣṇu, the great soul of all beings (viṣṇor mahatmanaḥ). He is situated as the form of Brahmā in Brahmā (brahmaṇi brahma-rūpaḥ sah) and the form of Śiva in Śiva (śiva-rūpaḥ śive sthitaḥ). Janārdana takes a separate form as Viṣṇu (prthag eva sthito devo viṣṇu-rūpi janārdanaḥ).

• Though the controller of the gunas is only one person, for action in relation to the gunas, he takes these forms with various degrees of covering.

Lull 4001-) Tanes Swoke ? Rodes (Five) Settys) pārthivād dāruņo dhūmas tasmād agnis travīmayah. tamasas tu rajas tasmāt sattvam yad brahma-darsanam

Smoke is superior to dull wood (parthivad daruno dhumah), and fire, sacred to the Vedas, is superior to smoke (tasmād agnis trayīmayah). Similarly rajas is superior to tamas (tamasas tu rajas tasmāt), and sattva is superior to rajas, since it is favorable for realizing the Lord (sattvam yad brahmadarśanam). SB 1.2.24

- Wood, moke and fire have natures of inactivity, slight action and manifest action, with no expectation of (performing) sacrifice in wood, slight expectation in smoke, and full expectation in fire.
- So tamas, rajas and sattva, have natures of ignorance, action and knowledge.
- Tamas yields no spiritual insight, rajas yields slight spiritual insight and sattva yields spiritual insight directly.
- Because tamas and rajas do not encourage spiritual vision of the Lord but sattva does, it is considered the best.