

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 2 :
Description of the Puruṣāvatāras and
Guṇāvatāras

The Guṇāvatāras

Text 16

The guṇāvatāras, arising from Garbhodakaśāyī Viṣṇu, are now described.
Viṣṇu, Brahmā and Śiva are involved in maintenance, creation and
destruction.

Text 17

In the First Canto it is said:

The one supreme puruṣā (paraḥ puruṣa), accepting the guṇās of prakṛti
known as sattva, rajas and tamas, for creation, maintenance and
destruction, is called Viṣṇu (KṣV), Brahmā and Śiva.

The best results for the devotees will come from Viṣṇu with śuddha-sattva
body. SB 1.2.23

paraḥ puruṣa ---> Garbhodakaśāyī Viṣṇu

The benefits of dharma, artha, kāma and moksā for
humanity arise from the Viṣṇu among the three.

GaV

An explanatory verse :

The relationship of the **puruṣā** with the guṇās is that of being their controller.

Among the three, he who is the svāmī of svayaṁ-rūpa Kṛṣṇa, is not bound by the guṇās.

KsV

Text 18

	Touched by guṇās	Controlled by guṇās
Kṣīrodakaśāyī Viṣṇu	✗	✗
Śiva- īśvara (sambhu tattva)	✓	✗
Śiva- jīva	✓	✓
Brahma- īśvara (vishnu tattva)	✗	✗
Brahma- jīva (pure devotee)	✓	✗
Brahma- jīva (not pure devotee)	✓	✓

How can there be a relation between the material gunas and the supreme lord for it is said- māyā cannot stand in front of the Lord (SB 2.7.47)?

Kṣīrodakaśāyī Viṣṇu is the controller of the gunas and is not bound by the gunas.

The Lord by his will becomes :

1. Brahmā and Śiva by association with rajas and tamas.
2. Buddha by association with pāṣaṇḍa-dharma.
3. Ṛṣabha 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.

Smoke is superior to dull wood, and fire, sacred to the Vedas, is superior to smoke. Similarly rajas is superior to tamas, and sattva is superior to rajas, since it is favorable for realizing the Lord.

SB
1.2.24

dull wood - tamas - ignorance
smoke - rajas - action
fire- sattva - 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.

Therefore, worship of the form representing sattva is considered the best.