

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-2

Description of the Puruṣāvatāras and
Guṇāvatāras

The Gunavataras

The Gunavataras - Visnu

The Gunavataras - Visnu

Text-48

∴ It is clearly established
that (V) is completely
beyond 3 modes.

ato nirguṇatā samyak
sarva-śāstre prasidhyati

Thus, it is proved in all scriptures (atah sarva-śāstre prasidhyati)
that Viṣṇu is completely beyond the material guṇas (samyak
nirguṇatā).

The Gunavataras - Visnu

Text-49

Further Proof

tathā hi śrī-daśame –
(harir hi nirguṇaḥ sāksāt)
(puruṣaḥ) (prakṛteḥ paraḥ)
(sa sarva-dṛg) (upadraṣṭā)
(taṁ bhajan) (nirguṇo bhavet)

It says in the Tenth Canto:

Lord Hari, however, has no connection with the material modes (harir hi nirguṇaḥ sāksāt). He is the Supreme Personality of Godhead (puruṣaḥ), the all-seeing eternal witness (sarva-dṛg upadraṣṭā), who is transcendental to material nature (prakṛteḥ paraḥ). One who worships Him becomes similarly free from the material modes (taṁ bhajan nirguṇo bhavet). [SB 10.88.5](#)

Srila Baladeva Vidyabhusana



- Visnu is beyond the guṇas because he activates sattva by his will alone.
- It is clearly evident (sāksāt) because he is not covered at all by the guṇas, whereas others like Brahmā are covered by the guṇas.
- This is because he is superior to prakṛti.
- By his own will, he accepts dealing with the guṇas (Śiva has an appearance of being covered by the guṇas).
- But this is not the case with others.
- He sees everyone (sarva-drk), having knowledge by which to award liberation.

Srila Baladeva Vidyabhusana

- He is the witness (upadraṣṭā), seeing all the liberated souls at close range – he is attained by the liberated souls.
- Others such as Brahmā are rejected by the liberated souls as their goal.
- Therefore by worshipping him, one also becomes free of the guṇas.
- The śruti says **nirañjanah paramaṁ sāmyaṁ upaiti**: the pure person attains a nature similar to the supreme Lord's. (Munḍaka Upaniṣad 3.1.3)

The Gunavataras - Visnu

Text-50

tena sattva-tanor asmāt
śreyāmsi syur itīritam

Thus, because he is beyond the gunas (tena), it is said (iti īritam) that the best results arise from Viṣṇu (tena śreyāmsi syur) who is sattva-tanu (sattva-tanoh) (Verse 47).

The Gunavataras - Visnu

Text-51

∴ The śāstres (scriptures)
that one should always
perform bhakti to (V)

ity ato vihitā śāstre
tad-bhakter eva nityatā

Because of this (ity atah), according to the scriptures (śāstre vihitā), one should always perform bhakti to Viṣṇu alone (tad-bhakter eva nityatā).

- Iti atah indicates “because of the supremacy of Viṣṇu, who is beyond the guṇas as just described.”
- It should always be performed because not doing so is a loss.

The Gunavataras - Visnu

Proof that the Vedas
always remember
to ①

Text-52

tathā hi pādme –
smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit |
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ

Thus Padma Purāṇa says:

One should always remember Viṣṇu (smartavyaḥ satataṁ viṣṇur) and never forget him (vismartavyo na jātucit). All rules and prohibitions (sarve vidhi-niṣedhāḥ) are the servants of these two principles (etayor eva kiṅkarāḥ syuh).

Srila Baladeva Vidyabhusana

- This is the proof of the previous statement.
- Etayoḥ means “remembering Viṣṇu and not forgetting him.”
- Just as performing sandhyā rites daily takes one to Pitr-loka, performing bhakti takes one to Viṣṇu-loka.

The Gunavataras - Visnu

Further proof that
① alone should be worshipped

Text-53

ataeva tatraiva –
vyāmohāya carācarasya jagatas te te purānāgamās
tām tām eva hi devatām paramikām jalpantu kalpāvadhi |
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaram nīteṣu niścīyate

In the Padma Purāna it is also said:

For bewildering the living entities of the universe (^{universe} jagatah carācarasya ^{bewilder} vyāmohaya), let the Purānas and other scriptures speak (^{morning/noon} te te purāṇa āgamāh jalpantu), until the end of the kalpa (kalpāvadhi), about their various “supreme” devatās (tām tām eva hi paramikām devatām). However, in conclusion (siddhānte), Lord Viṣṇu alone (bhagavān viṣṇuḥ eka eva) is discerned (niścīyate) in all the scriptures and in all conduct (samasta āgama-vyāpāreṣu) through harmonizing all statements with intelligence (vivecana-vyatikaram nīteṣu). Padma Purāṇa 4.93.26

Srila Baladeva Vidyabhusana

Pūrva-Pakṣa

- “But one cannot conclude that Viṣṇu is supreme, because there is a variety of opinions expressed in the various Purāṇas uttered by Vyāsa, where Brahmā and Śiva are also declared to be supreme.”

Answer

- But the supremacy of Viṣṇu is proved by the above mentioned scriptures (ataeva tatraiva).
- For bewilderment of the universe composed of moving entities such as men and devatās and non-moving entities such as the presiding deities of mountains, let the Purāṇas and other scriptures proclaim devatās such as Brahmā and Śiva to be supreme till the end of the kalpa.
- However, since there is a conclusion reached (siddhānte) by the Brahma-sūtras and its commentary in the form of the Bhāgavatam, in which all scriptures are considered, and finally harmonized through discrimination by use of direct and indirect meaning of the words, the form of Viṣṇu composed of unobstructed knowledge and bliss is determined to be supreme.