

Laghu-Bhāgavatāmṛtā

-Sri Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 2 :
Description of the Puruṣāvatāras and
Guṇāvatāras

The Guṇāvatāras - Viṣṇu

Viṣṇu has been called a guṇāvatāra but he is never covered by
guṇās

Text 48

Thus, it is proved in all scriptures that Viṣṇu is completely beyond
the material guṇās.

Proof for Viṣṇu being completely beyond the 3 modes

Text 49

It says in the Tenth Canto:

Lord Hari, however, has no connection with the material modes. He is the
Supreme Personality of Godhead, the all-seeing eternal witness, who is
transcendental to material nature. One who worships Him becomes
similarly free from the material modes.

harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet

ŚB 10.88.5

Lord Viṣṇu activates sattva by his will alone.

Lord Hari is superior to prakṛti

and

hence he can never be covered by the guṇās.

A person worshipping Viṣṇu becomes free from the 3 modes. Then how
can Viṣṇu be controlled by modes?!

Brahma is covered by gunas.

Shiva has an appearance of being covered by the gunas.

But Viṣṇu does not even have an appearance of being covered by the
gunas.

Therefore by worshipping him, one attains liberation.



śāstras conclude that one should always perform bhakti to Viṣṇu alone

Text 50

Thus, because he is beyond the guṇās, it is said that the best results arise from Viṣṇu who is sattva-tanu.

Text 51

Because of this, according to the scriptures one should always perform bhakti to Viṣṇu alone.

Iti ataù (because of this) indicates

“because of the supremacy of Viṣṇu, who is beyond the guṇās as just described.”

It should always be performed because not doing so is a loss.

Proofs that śāstras always recommend bhakti to Vishnu

Text 52

Thus Padma Purāṇa says:

One should always remember Viṣṇu and never forget him . All rules and prohibitions are the servants of these two principles.

smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ

Text 53

In the Padma Purāṇa it is also said:

For bewildering the living entities of the universe, let the Purāṇas and other scriptures speak, until the end of the kalpa, about their various "supreme" devatās.

However, in conclusion, Lord Viṣṇu alone is discerned in all the scriptures and in all conduct through harmonizing all statements with intelligence.

vyāmohāya carācarasya jagatas te te purāṇāgamās
tām tām eva hi devatām paramikām jalpantu kalpāvadhi
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaraṁ nīteṣu niścīyate

Padma
Purāṇa
4.93.26

vyāmohāya carācarasya jagatas : for
bewildering the moving and non-moving
entities

moving entities : men and devatās

non-moving entities : the presiding deities of
mountains

"But one cannot conclude that Visnu is supreme, because there is a variety of opinions expressed in the various Purāṇas uttered by Vyāsa, where Brahmā and Shiva are also declared to be supreme."

But the supremacy of Viṣṇu is proved by the above mentioned scriptures.

Since there is a conclusion reached 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.

Points from class discussion

Why other scriptures are given? Why should living entities be bewildered?

yo yo yām yām tanuṁ bhaktaḥ
śraddhayārcitum icchati
tasya tasyācalām śraddhām
tām eva vidadhāmy aham

Bg. 7.21

Krishna sees the inclination of the person. He makes the faith of the person unshakable in that demigod by 2 ways:

- 1) Through that demigod, he fulfills their desires.
- 2) through peripheral scriptures

If no peripheral scriptures glorifying devatas are there, then?

1) The living entities will be forced to worship Vishnu. And Lord does not want anyone to worship him by force.

2) Or they will reject the scriptures completely (sour grape mentality).

If they reject the scriptures altogether, they will become completely whimsical and thus get more and more degraded.

Is indirect meaning allowed?

Indirect meaning is allowed sometimes when the direct meaning does not make perfect sense.

But mayavadis uses indirect meaning for almost every shloka.

But we use direct meaning most of the time and indirect meaning only sometimes.

example for allegorical stories like that of Puranjana

But only the acharyas can decide when to use direct meaning and when to use indirect meaning.