

# Laghu - Bhāgavatāmṛta

## Part-1

### The Sweetness of Kṛṣṇa

#### Chapter-1

Defining the forms of the Lord:  
svayaṁ-rūpa, vilāsa, svāmśa, āveśa  
and prakāśa

What is the PROOF of  
What I am going to present?

↓  
Primarily śabda

↓  
& I have received from  
Logic.

Text-7

nirbandham yukti-vistāre  
mayātra parimuñcatā |  
pradhānatvāt pramāṇeṣu  
śabda eva pramāṇyate

Among all the types of proof (pramāṇeṣu), I have accepted the chief one (mayātra pradhānatvāt pramāṇyate), scripture (śabda eva), while vehemently rejecting (nirbandham parimuñcatā) indulgence in logic (yukti-vistāre).

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### Question

- “Without proofs you cannot prove anything. Which proofs have you accepted for proving your thesis?”
- This verse answers.
- Śabda here means śrutis or Vedas and the smrtis which follow after them.
- Scholars have described eight types of proof: pratyaksa, anumāna, upamāna, śabda, arthāpatti, anupalabdhi, sambhava, and aitihya.

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- Pratyakṣa refers to the senses such as the eye which receive information about objects. “I see the jar with my eyes.”
- Anumāna is the cause (instrument, karāṇa) of anumiti or conjecture (result, phala).
- Anumiti is knowledge arising from parāmarśa (vyāpāra, intermediate cause, knowledge of the minor premise). (There is fire on the mountain)
- And parāmarśa means cognition that there is a subject or pakṣa endowed with vyāpti invariable concomitance which is a reason for coming to some conclusion (I see a mountain with smoke which is concomitant with fire).

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- And invariable concomitance (vyāpti) means the non-existence of the hetu where the sādhya (what is to be proved), is absent. (Where there is no fire there is no smoke.)
- Or vyapti means the sādhya, which is never the counter correlative of any negation, coexisting with the hetu.
- Anumāna will prove knowledge of fire, for instance, with the reasoning “because there is smoke, there is fire.”
- Upamāna means assimilative cognition, a conclusion reached by knowledge of similarity (upamiti).
- By this one associates a particular name with an object, because of knowledge of similarity.
- Someone explains that a gavaya is similar to a cow.
- On seeing a cow-like animal in the forest, the person says “this cow-like animal is a gavaya.”

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- Śabda means statements from trustworthy persons. “On the bank of the river there are five tāla trees.” Because of that statement, there will be acquisition of knowledge. That statement or śabda acts as a proof.
- Arthāpatti is presumptive testimony, or presuming something as a cause in order to explain a known condition “He does not eat in the day but still he is fat. Therefore presumably he must eat at night.”
- Anupalabdhi means non-cognition, or awareness of non-existence of an object. One accepts that a pot does not exist at a certain place by not seeing the pot on the ground.
- Sambhava means awareness of inclusion: for instance, where there is a hundred objects, ten is included.

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- Aitihya means well-known traditional sayings. “People say that there is a yakṣa living in that banyan tree.”
- The Lokayatas such as Cārvaka, who proclaim that the body is ātmā, accept only pratyakṣa as the valid means of knowledge.
- The Vaiśeṣikas accept pratyakṣa and anumāna.
- Sāṅkhya and Pātañjali-yoga accept śabda as well.
- The followers of Nyāya accept those three plus upamāna.
- The Mīmāṃsakas accept these four plus arthāpatti and anupalabdhi.
- The Paurāṇikas recognize these six plus sambhava and aitihya.

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- Among these types of proof, upamāna should not be considered as a separate proof since it is included in pratyakṣa and other types of knowledge.
- The fact of knowing a gavaya arises from seeing the animal similar to a cow (pratyakṣa). *Upamāna → Clubbed with Pratyakṣa*
- Connecting the definition “a gavaya is similar to a cow” with the observed animal is anumāna.
- The statement “A gavaya is like a cow” is śabda, trustworthy testimony.

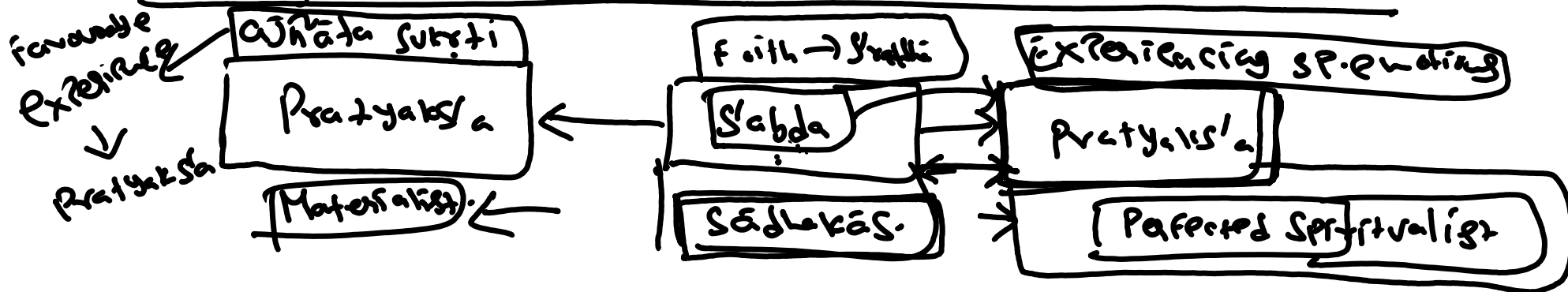


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- Arthāpatii is not a separate proof since it can be included as a form of anumāna with negative concomitance.
- “We must conclude that he eats during the night because he is fat, even though he does not eat during the day. If he does not eat at night and he does not eat in the day, he could not be fat. Since he is fat, it cannot be that he does not eat at night.”
- Sambhava is not a separate proof. “Ten is included in a hundred because that is its natural characteristic.” It falls under anumāna.
- Aitihya is included in pratyakṣa, because it is originally based on seeing.

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- Anupalabdhi is not a separate proof because absence of an object is perceived by seeing (pratyakṣa) through contact with the particular condition of “no pot.”
- Therefore the proofs we and Śrī Madhva accept are three: pratyakṣa, anumāna and śabda.
- These proofs are in relation to knowing objects of this world, not to objects of the spiritual world, because these proofs are also subject to faults in the observer such as bhrama.



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- One may by false pratyakṣa see a bald man through a magician's tricks.
- One may falsely infer by anumāna that there is fire on the mountain because one sees smoke, which is arising from the mountain long after the fire has been extinguished by rain.
- Words from trustworthy persons are also subject to the same errors, because the propositions of a person such as Kapila explaining truth conflict with others' propositions.
- Therefore, statements not uttered by humans are the proof of spiritual truths.

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- Therefore, statements not uttered by humans are the proof of spiritual truths. Such statements are contained in the Vedas, their aṅgas, Purāṇas and itihāsa.

evam vā are (asya mahato bhūtasya niśvasitam) etad yad ṛg, vedo Yajur vedah sāma vedo 'tharvāṅgīrasa itihāsaḥ purāṇam.

The Ṛg, Yajur, Sāma and Atharva Vedas, the itihāsas and Purāṇas emanated from the breathing of the Lord. **Brhad-āraṇyaka Upaniṣad 4.4.10**

- Moreover, the śūdra is qualified for some portions of the Veda, for it is said varṣāsu rathakāro 'gnīn ādadhīte: the carpenter should light the sacrificial fires in the monsoon season. According to this mantra, the carpenter or low class person is qualified for lighting the fire.

## Text-8

I have accepted  
Śabda Pramāṇa because  
the greatest sages have  
accepted it.  
Vedānt Sūtra & other  
Śabda as the ultimate  
Pramāṇa

yatas taiḥ śāstra-yonitvāt  
iti nyāya-pradarśanāt |  
śabdasyaiva pramāṇatvaṁ  
svīkṛtaṁ paramarṣibhiḥ

Reason.

That is because **yataḥ** the greatest sages (paramarṣibhiḥ) have accepted śabda as the ultimate proof (śabdasyaiva pramāṇatvaṁ svīkṛtaṁ), while showing the place of logic (nyāya-pradarśanāt), as shown in the statement śāstra-yonitvāt (śāstra-yonitvāt iti): logic is not the means of knowing the Lord, because knowledge of the Lord is produced from scripture (śāstra-yonitvāt).