

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-1

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

Text-8

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

yataḥ śāstra-yonitvāt
iti nyāya-pradarśanāt |
śabdasyaiva pramānatvaṁ
svīkṛtaṁ paramarṣibhiḥ

That is because yataḥ ^{Reason.} the greatest sages (paramarṣibhiḥ) ^{→ God → Godliness.} have accepted śabda as the ultimate proof (śabdasyaiva pramānatvaṁ 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).

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- The Vaiśeṣikas reason as follows.
- “Men’s desires are not fulfilled, and rather, they receive undesired results.”
- Different from the desirers, there is a doer with great power, the Supreme Lord, who makes the sprouts in the earth grow. We cannot do.
- He can prevent what is not desired and bestow what is desired. We should worship this Lord and he will remove all our miseries.”
- Therefore, should we give up anumāna because of the Vaiśeṣikas’ speculation about the Lord and accept only śabda.
- But will we get our desires fulfilled by doing this? Two verses respond to this doubt.

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- We are followers of Vyāsa, and accept his opinion on the matter.
- We have no fear of rejecting what is contrary to his opinion.
- He says śāstra-yonitvāt. (Brahma-sūtra 1.1.3)
- The meaning is this. The word na should be added in response to the previous pūrvapakṣa: “Is the object of worship the Supreme Lord known and then worshipped by anumāna or by the Upaniṣads?”
- The Vaiśeṣikas will say that he is known by anumāna, because of the scriptural reference mantavyaḥ: he is to be known by reasoning. (Bṛhad-āraṇyaka Upaniṣad 4.4.5)

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- In response, we say, “No, he is not known and worshipped by anumāna.” Why?
- Śāstra-yonitvāt: the source of knowledge is scripture, or śabda.
- Scripture refers to the Upaniṣads, its portion called Bhagavad-gītā and what has been spoken by Śukadeva. Yoni means “producing knowledge.”
- The Lord will be understood by scriptural statements.
- This is confirmed in [aupaniṣadam puruṣam prcchāmah]: I ask the person who knows the Vedas; nāvedavin manute taṁ brhantam: One who does not know the Vedas cannot know the Lord. (Sātyāyana Upaniṣad 4)

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Logic / अनुसंधान

- By dry conjecture, the Vaiśeṣikas speculate that the Lord is a material entity, endowed with action, desire and eternal knowledge, who accepts a material body like a person haunted by a ghost, for creating the world, and who later gives up that body.
- The Upaniṣads say that the Lord is condensed bliss and knowledge, has qualities such as having knowledge of himself, is unchanging, possesses unlimited variegated energies, is of medium size, but pervades everywhere, has eternal spiritual abodes and is accompanied by eternal associates in pastimes.
- How can the supreme sage Vyāsa who accepts these conclusions of scripture accept such anumāna?
- Thus it is concluded that for describing the highest tattva the source of knowledge is the Upaniṣad or scripture.

Moreover based on
statements such as
"tarka - pratishthanat"
It is proven that logic is
insubstantial

Text-9

kim ca tarkapratishthanat
iti nyaya-vidhanatah |
amibhir eva suvyaktam
tarkasyanadarah krtah

Moreover (kim ca) from the statement tarkapratishthanat: logic is
insubstantial (tarkapratishthanat iti nyaya-vidhanatah), the sages
(amibhir) have clearly shown disregard for tarka (suvyaktam
tarkasya anadarah krtah).

anuvāhe
↓
Logic based on
Pratyakṣa

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Pūrva-pakṣa argument

- “If he accepts the śruti statement mantavyaḥ, then Vyāsa must also accept anumāna.”
- This verse responds to that doubt.
- Because there are contradictory conclusions reached by the logicians following Sāṅkhya concerning the Supreme Lord, Vyāsa recites this sūtra: tarkāpratiṣṭhānāt. (Brahma-sūtra 2.1.11)
- The word na should be added in front of the statement.
- There is no stability in logic because of the great variety of men’s intelligence.
- This means that by logic it is not possible to discern the highest truth or God.

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Further reason for logic being insubstantial to understand the Absolute Truth

- Thus the śruti says: naiṣā tarkeṇa matir āpaneyā proktānyenaiva sujñānāya preṣṭa: O dear Naciketa, do not destroy your intelligence suitable for worshipping the Lord by logic. (Kāṭha Upaniṣad 2.9)

↓ anumāna

→ smoke

- Tarka technically means reductio ad absurdum, indirect argument: to conclude an invariable attribute (vyāpaka) by supposing the invariable concomitance cause (vyāpya).

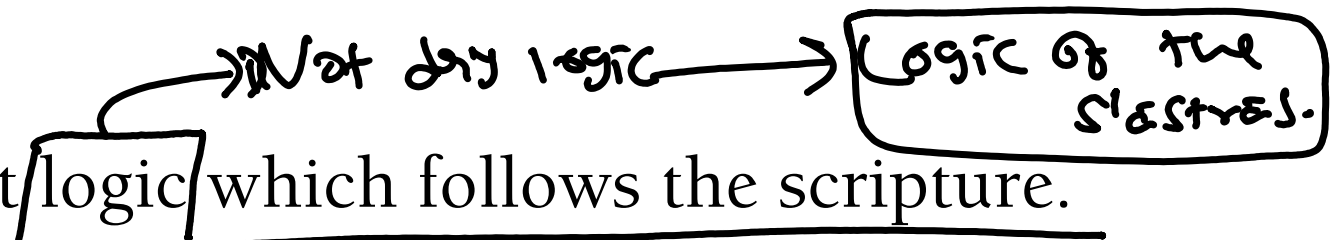
→ fire.

- “If there is no fire (cause), there would be no smoke (attribute).”

- Removing the supposition aspect of the invariable concomitance, it becomes a type of anumāna.

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- Therefore tarka is synonymous with anumāna.

- Then what is the function of saying mantavyah (one should use logic)?


→ Not dry logic → Logic of the śāstras.
- One can accept that logic which follows the scripture.

- Giving up dry logic one should take shelter of śruti and smṛti.

- Thus the Vedas are the source of knowledge for Vyāsa.

- Logic following the conclusion of the Vedas is not rejected, but dry logic should be avoided.

- We follow Vyāsa.

All the forms of the
Lord will be sequentially
described to establish
the supremacy of His form.
→ bcos of its attractiveness

Text-10 → What is the nature
of subject matter of this
book?

athopāsyēṣu mukhyatvaṁ
vaktum utkarṣa-bhūmataḥ |
kṛṣṇasya tat-svarūpāṇi
nirūpyante kramād iha

One by one (atha kramād), the various forms (upāsyēṣu) will be
described (vaktum) in order to declare the supreme form of Kṛṣṇa
among all the forms (kṛṣṇasya tat-svarūpāṇi mukhyatvaṁ
nirūpyante), because of its attractiveness in various aspects
(utkarṣa-bhūmataḥ).

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Means of knowledge → śabda.

- Having defined the means of gaining knowledge, now the author begins to define the object of worship revealed by that means (scripture).
↓
object of knowledge } → ⊕ & his expanding & incarnation.
revealed by śabda }
- The various forms of the Lord will be delineated one by one in this work in order to declare the chief or supreme form of Kṛṣṇa, who sucks the breast of Yaśodā.
- He is the chief among all the avatāra forms and empowered forms (upāsyēṣu), because of his attractiveness which is manifest through his śaktis, qualities, vibhūtis and pastimes.