

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Proof for
Kṛṣṇa being superior
to Brahmā.

① tathā ca śrī-daśame
tathāpi bhūman mahimā guṇasya te
viboddhum arhaty amalāntar-ātmabhih
avikriyā svānubhavād arūpato
hy ananya-bodhyātmatayā na cānyathā

Thus the Tenth Canto says:

Nondevotees, however (tathāpi), cannot realize (na viboddhum arhaty). You in Your full personal feature (mahimā guṇasya te). Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the self within the heart. But they can do this only by a mind devoid of change and capable of focusing on the formless. Only in this way will Your impersonal feature manifest itself to them. SB 10.14.6

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- Two verses are now given to clarify the meaning of the previous quotation from Bhāgavatam (3.32.33 in verse 199).
- O powerful lord (bhūman)! (Though you are endowed with qualities—implied but not directly stated) still (tathāpi) it is possible to understand your glories as the form of Brahman which does not manifest your qualities.
- Just as a reflexive verb such as “rice cooks itself” indicates self-action, in this verse the mind is said to realize the Lord on its own.

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- What is the cause?
- Pure internal functioning is the cause, produced by itself (amalāntar-ātmabhiḥ).
- ?
- But how is it possible to concentrate on the brahman which is devoid of change, by using the internal functions which are subject to change, in order to attain realization?
- This realization does not have the quality of change (avikriyāt).

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- By association with the changeless Brahman, the internal organ also loses all change, like the dissolution of salt in water.

Argument

- “But the mind fixes itself on objects with form.
- How can it concentrate on Brahman which has no form?”
- The mind is capable of concentrating on objects without form.

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- The eye can perceive objects with form, but also can perceive objects without form.
- This is explained in another way.
- He who possess the ātmā, which is self-conscious, is able to perceive that formless Brahman.
- It cannot be otherwise.

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- There is no other way of perceiving it.
- The Brahman can be perceived by the internal organ endowed with these properties.
- It is realized as the substance of knowledge which has no form and no change.
- It is like understanding the sun through the effulgence of the sun.
- It is not difficult.

Text-207

guṇātmanas te 'pi guṇān vimātuṁ

hitāvatīrṇasya ka īsire 'sya |

kālena yair vā vimitāḥ sukalpair

bhū-pāṁśavaḥ khe mihikā dyubhāsaḥ

In time, learned philosophers or scientists might be able to count
all the atoms of the earth, the particles of snow, or perhaps even
the shining molecules radiating from the sun, the stars and other
luminaries. But among these learned men, who could possibly
count the unlimited transcendental qualities possessed by You,
the Supreme Personality of Godhead, who have descended onto
the surface of the earth for the benefit of all living entities? SB
10.14.7

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- It is difficult however to perceive you with your form.
- Api in this verse means “but.”
- It is described in Viṣṇu Purāṇa that you are full of unlimited, auspicious qualities: ananta-kalyāṇa-guṇātmako 'sau.
- Who is able to count (vimātum) the unlimited qualities of you who are the embodiment of all good qualities?

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- You have qualities such as omniscience, omnipotence, friendliness, compassion, beauty, sweetness, youthfulness and wondrous, infinite powers.
- No one, not even Brahmā, can count those qualities.
- The Lord is further described.
- He has appeared on earth for benefiting all.

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- Perhaps the most skilful of men after some time could count the many particles of earth, or the snowflakes in the sky, or the photons in the rays of the sun, but even they can never count all your qualities.