

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Next argument
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Pitru Pakṣa argument

nanu prākṛta-rūpatvān
mṛga-trṣṇopamā-juṣām |
guṇānām gaṇanā na syād
iti kātra vicitratā

“Well, it is not surprising (kā atra vicitratā) that Kṛṣṇa’s
qualities cannot be counted (guṇānām gaṇanā na syād),
because Kṛṣṇa has a material form (nanu prākṛta-
rūpatvād) and thus those qualities are illusory, like a
mirage in a desert (mṛga-trṣṇā-upamā-juṣām)!”

- The impersonalist raises another argument.
- The qualities are illusory, like the blueness of the sky.

Refutation
Starts

Text-209

maivam guṇānām etasya
prākṛtatvam na vidyate |
teṣām svarūpa-bhūtatvāt
sukharūpatvam eva hi

That is not so (mā evam). The Lord's qualities (etasya guṇānām) are not material (prākṛtatvam na vidyate). Because these qualities arise from his spiritual form (teṣām svarūpa-bhūtatvāt), they are all filled only with spiritual bliss (sukha rūpatvam eva hi).

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- This is the response to defeat the argument.
- Illusory qualities apply to material objects but not to those related to the svarūpa of the Lord.
- One cannot project material qualities on an object which is non-material.

Text-210

tathā ca brahma-tarke –

guṇaiḥ svarūpa-bhūtais tu guṇy asau harir īśvaraḥ |
na viṣṇor na ca muktānām kvāpi bhinno guṇo mataḥ

It says in the Brahma-tarka:

The Lord (asau harir īśvaraḥ) is endowed with qualities (guṇy) which arise from his svarūpa (svarūpa-bhūtaiḥ).

The qualities of Viṣṇu (viṣṇor guṇaiḥ) and liberated souls (muktānām ca guṇah) are not different from their svarūpas (na kvāpi bhinno mataḥ).

This is a scriptural proof that the Lord's qualities arise from his svarūpa.

śrī-visnu-purāṇe

sattvādayo na santiśe yatra ca prākṛtā guṇāḥ |

sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu

It says in the Viṣṇu Purāṇa:

The material qualities such (prākṛtā guṇāḥ) as sattva (sattva ādayo) do not exist in the Lord (na santi īśe).

May the preeminent Lord (sah pumān ādyaḥ) who is purer than all pure beings (sarva-śuddhebhyaḥ śuddhaḥ) be pleased with me (prasīdatu)! Viṣṇu Purāṇa 1.9.43

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- This verse proves that there are no material qualities in the Lord.
- Purity should be understood to be a quality arising from his svarūpa.

Text-212

tathā ca tatraiva

jñāna-śakti-balaiśvarya-

vīrya-tejāmsy aśeṣataḥ |

bhagavac-chabda-vācyāni

vinā heyair guṇādibhiḥ

Also there it is said:

The word bhagavān means (bhagavac-śabda-vācyāni) that he is complete (aśeṣataḥ) with power of mind (omniscience) (jñāna), power of senses (śakti), power of body (bala), influence (aiśvarya), control (vīrya), and beauty (tejāmsy), and is devoid of all inferior qualities (vinā heyair guṇādibhiḥ). Viṣṇu Purāṇa 6.5.79

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- In the Viṣṇu Purāṇa there is a discussion of the meaning of bhagavān.
- Viṣṇu is devoid of material qualities such as sin and old age.
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- But does this not mean that the Lord is devoid of all qualities?
- No, because he is the possessor of unlimited spiritual qualities.

Text-213

pādme ca –

yo 'sau nirguṇa ity uktah
śāstreṣu jagad-īśvarah |
prākṛtair heya-samyuktair
guṇair hīnatvam ucyate

In the Padma Purāṇa it is said:

In the scriptures (śāstreṣu), the Lord of the universe (yah asau jagad-īśvarah) is said to be without qualities (nirguṇa ity uktah). This means (ucyate) that he is without (hīnatvam) inferior material qualities (prākṛtair heya-samyuktair guṇair). Padma Purāṇa 6.255.39-40

This verse supports the refutation.

Text-214

prathame ca –

ete cānye ca bhagavan nityā yatra mahā-guṇāḥ |
prārthyā mahattvam icchadbhir na viyanti sma karhicit

And in the First Canto it is said:

The Lord (bhagavan) possesses (yatra) many other transcendental qualities (ete anye ca mahā-guṇāḥ) which are eternally present (nitya) and never separated from Him (na viyanti sma karhicit). SB 1.16.29

- This verse shows that the Lord has spiritual qualities.
- This means they arise from the Lord's svarūpa, not from material guṇas.

Text:215-216

ataḥ kṛṣṇo 'prākṛtānām guṇānām niyutāyutaiḥ |
viśiṣṭo 'yam mahāśaktiḥ pūrṇānanda-ghanākṛtiḥ ||

brahma nirdharmakam vastu nirviśesam amūrtikam |
iti sūryopamasyāsyā kathyate tat prabhopamam ||

Thus Kṛṣṇa (ataḥ kṛṣṇah) is endowed (niyuta) with millions (ayutaiḥ) of spiritual qualities (aprākṛtānām guṇānām). He possesses great powers (ayam viśistah mahāśaktiḥ) and has a form completely filled with bliss (pūrṇa ānanda-ghana ākṛtiḥ). The Brahman without qualities (brahma nirdharmakam vastu), without form (amūrtikam), and without distinction (nirviśeṣam), is said to be like the effulgence of the Lord (kathyate tat prabho upamam), like the rays of the sun (sūryopamasyāsyā iti).

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- Pūrṇānanda-ghanākṛtiḥ means “form of condensed bliss.”
- The svarūpa of Brahman is described as pure awareness (jñāna-mātram).
- And thus Arjuna, in the Hari-varṇa, during the episode where the brāhmaṇa’s children disappear, describes the Brahman as a realization of a shining substance.
- This verse describes that quality.

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- The Brahman is without qualities such as form or taste (nirdharmakam) and without distinction of elements like earth (nirviśeṣa).
- It does not have a substantial form (amūrtikam).
- Brahman with such qualities is compared to the effulgence of the sun.
- This has been given in the example of Nārada seeing the Lord from a distance as a mass of light.

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- Some one may explain this phenomenon as follows.
- “Just as the sun can be perceived by all people as a mass of light, and can been seen as a devatā mounted on a chariot by worshippers who have been given the proper vision, so the Lord becomes visible as Paramātmā, a mass of consciousness, to those with a predominance of knowledge and as a human form to those with a predominance of bhakti.”
- Kṛṣṇa and brahman are not different objects.

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- Though this is so, the realization of Brahman with form is superior to the formless consciousness, because of the endowment of qualities such as sweetness in the form with qualities.

- Thus the manifestation of the absolute as Krsna is superior to that of the Brahman.