Laghu - Bhāgavatāmṛta

Part-1 The Sweetness of Kṛṣṇa

Chapter-5 Discussion of the Parāvasthā forms

Text-221

KENTIFE CONTINES

nanu te yādavasyāsya bhajanād brahmatā katham | ity āha brahmaņo hīti hi yato 'ham puras tava || st<u>hito 'yam vividhānanda-pūrņa-cid-ghana-vigraha</u>h | brahmaņaś cit-svarūpasya pratisthā paramāśraya ravis tejo-ghanākāraḥ karaughasya yathā bhavet

VISTIGNA KErike -> Lichnayo hy Pretilita chen. "But how can one attain Brahman (nanu brahmatā katham) by worshipping (bhajanād) a human prince of the Yadu dynasty (te yādavasyāsya)?" The Lord answers (ity āha). I am the basis of that Brahman (brahmano hi iti). I, standing before you (yato aham tava purah sthitah), am the form possessing full varieties of bliss and knowledge (vividhānanda-pūrņa-cid-ghana-vigrahah). I am the basis (pratistha), the supreme shelter (paramaśrayah) of the brahman, pure knowledge (brahmanaś cit-svarūpasya), just as the sun (yathā ravih), being the form of plentiful powers (tejoghana ākārah), is the shelter of many rays (kara oghasya).

• Arjuna expresses a doubt to Kṛṣṇa.

• From worshipping a human born to Devakī as a prince in the Yadu dynasty by actions of sattva-guņa, how can one attain Brahman?

• The answer has been explained already.

• I am the supreme lord endowed with my infallible spiritual energies.

• My birth is simply making an appearance in Devakī who is also spiritual energy.

• Viṣṇu Purāṇa describes Devakī as follows.

• Tvam parā prakrtih sūksmā: you are the subtle spiritual energy.

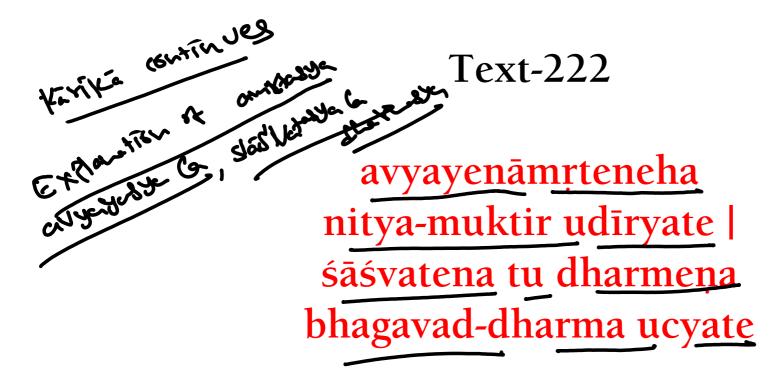
• My birth is like the sun rising in the east.

• I have said previously in the Gītā ajo 'pi sann avyayātmā: I am unborn and indestructible. (BG 4.6)

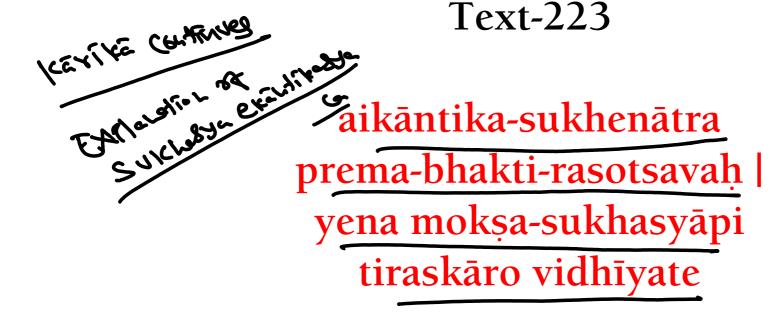
• <u>I am not born as a human like other princes</u>, attaining a human body after previously earned knowledge and piety have been destroyed.

• Thus it is not astonishing that by worshipping me, you can attain the Brahman.

• For one who has attained the sun, it is not difficult to enter the rays of the sun.



The words amṛtasya avyayasya (avyayena amṛtena) mean "of the eternal liberation (iha nitya-muktir udīryate)." Śāśvatasya dharmasya (śāśvatena tu dharmena) means "possessing bhagavad-dharma (bhagavad-dharma ucyate)."



Aikāntikasya sukhasya means (aikāntika-sukhena atra) "of one filled with prema-bhakti-rasa (prema-bhakti-rasa utsavaḥ)." By this yena, the bliss of impersonal Brahman (mokṣa-sukhasyāpi) is condemned (tiraskāro vidhīyate). Nextre hook service Text-224 Kim ca brahma-samhitāyām – yasya prabhā prabhavato jagad-anda-koțikoțisv aśesa-vasudhādi vibhūți-bhinnam | tad brahma nişkalam anantam aśesa-bhūtam govindam ādi-puruṣam tam aham bhajāmi

Brahma-samhitā thus says:

I worship (aham bhajāmi) the effulgent supreme lord Govinda (tam ādi-puruṣam govindam), whose effulgence (yasya prabhā) is the undfferentiated, unlimited (niṣkalam anantam), allencompassing (aśeṣa-bhūtam) brahman (brahma), which is completely distinct (tad bhinnam) from its display (prabhavato) of unlimited planets (aśesa-vasudhādi vibhūti) throughout billions of universes (jagad-aṇḍa-koi- koțiṣv). Brahma-samhitā 5.40

• This verse is a proof for the statement that the formless conscious brahman is the effulgence of Kṛṣṇa, who is condensed consciousness with a human form.

• I worship Govinda, possessor of great effulgence (prabhavatah), whose effulgence is brahman.

• How is the brahman described?

• It is distinct from its vibhūtis such as the earth situated in millions of universes.

• As cause, brahman is one and as effect, brahman is unlimited forms within this universe.

• "But the effects come from the supreme Lord, not from his effulgence, according to statements such as so 'kāmayata bahu syām: the Lord desired to become many."

• The Brahma-samhitā says that the effulgence of the Lord is the cause of the effects.

• By the effulgence of the Lord, prakrti becomes agitated and produces the universes.

• This is different from the Advaitins' concept of Brahman, which is without qualities, beyond description and which is the lone existing entity.

• The Brahman described here, however, is endowed with qualities such as purity.

• It is describable and exists along with other real entities, since it is the cause of the universe which is also real.

• According to the Advaitin, one cannot have faith in the Brahman because it is without proof.

• It is not subject to perception (pratyakṣa), since it has no form or other qualities.

• It is not subject to inference (anumāna), since it does not have a middle term for producing inference.

• It cannot be proved by testimony (śabda), since it lacks classification and other elements which are the basis of words.

• Nor can it be expressed figuratively (laksanā) since it is impossible to make figurative expressions when the object is beyond all words.

• According to this philosophy, such a Brahman cannot be the cause of creation, since it is devoid of power to decide to create.

• This brahman cannot be taught, since there is no teacher and student, only one brahman.

• "But perhaps one can attain brahman by using false conceptions of teacher and student."

• That cannot be accepted (since realization cannot arise from illusion)

• And where does the illusion lie, in the Brahman or in the jīva?

• <u>It cannot exist in the brahman because it is</u> impossible for illusion to exist in what is full of knowledge.

• It cannot exist in the jīva because the jīva did not exist before illusion influenced brahman.

• If the jīva did not exist, how could illusion exist?

• Thus this conception of brahman is useless.