

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

nanu te yādavasyāsyā bhajanād brahmatā katham |  
ity āha brahmaṇo hīti hi yato 'ham puras tava ||  
sthito 'yaṁ vividhānanda-pūrṇa-cid-ghana-vigrahaḥ |  
brahmaṇaś cit-svarūpasya pratiṣṭhā paramāśrayaḥ |  
ravis tejo-ghanākāraḥ karaughasya yathā bhavet

↓ 1st line karfiķe → brahmaṇo hi pratiṣṭhā aha.

“But how can one attain Brahman (nanu brahmatā katham) by worshipping (bhajanād) a human prince of the Yadu dynasty (te yādavasyāsyā)?” The Lord answers (ity āha). I am the basis of that Brahman (brahmaṇo hi iti). I, standing before you (yato aham tava puras sthitah), am the form possessing full varieties of bliss and knowledge (vividhānanda-pūrṇa-cid-ghana-vigrahaḥ). I am the basis (pratiṣṭhā), the supreme shelter (paramāśrayaḥ) of the brahman, pure knowledge (brahmaṇaś cit-svarūpasya), just as the sun (yathā raviḥ), being the form of plentiful powers (tejo-ghana akārah), is the shelter of many rays (kara oghasya).

# Srila Baladeva Vidyabhusana

- Arjuna expresses a doubt to Kṛṣṇa.
- From worshipping a human born to Devakī as a prince in the Yadu dynasty by actions of sattva-guṇa, how can one attain Brahman?
- The answer has been explained already.
- I am the supreme lord endowed with my infallible spiritual energies.

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- My birth is simply making an appearance in Devakī who is also spiritual energy.
- Viṣṇu Purāṇa describes Devakī as follows.
- Tvam parā prakṛtiḥ sūkṣmā: you are the subtle spiritual energy.
- My birth is like the sun rising in the east.

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- I have said previously in the Gītā ajo 'pi sann  
avyayātmā: I am unborn and indestructible. (BG 4.6)
- I am not born as a human like other princes,  
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.

Kārikā bhūti-veg

EXPLANATION of  
avyayasya G, śāśvatasya G

Text-222

avyayenāmṛteneha  
nitya-muktir udīryate |  
śāśvatena tu dharmena  
bhagavad-dharma ucyate

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).”

kaṅkṣā ca śāntiḥ

EXAMPLE of  
Sukhasya Ekāntikā

aikāntika-sukhenātra  
prema-bhakti-rasotsavaḥ |  
yena mokṣa-sukhasyāpi  
tiraskāro vidhīyate

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).

Next Roof  
From Brahma - 5.40

Text-224

kim ca brahma-saṁhitāyām –  
yasya prabhā prabhavato jagad-āṇḍa-koṭi-  
koṭisv aśeṣa-vasudhādi vibhūti-bhinnam |  
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Brahma-saṁhitā thus says:

I worship (ahaṁ bhajāmi) the effulgent supreme lord Govinda (tam ādi-puruṣaṁ govindam), whose effulgence (yasya prabhā) is the undifferentiated, unlimited (niṣkalam anantam), all-encompassing (aśeṣa-bhūtaṁ) brahman (brahma), which is completely distinct (tad bhinnam) from its display (prabhavato) of unlimited planets (aśeṣa-vasudhādi vibhūti) throughout billions of universes (jagad-āṇḍa-koi-koṭisv). Brahma-saṁhitā



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- 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 (prabhavataḥ), whose effulgence is brahman.
- How is the brahman described?
- It is distinct from its vibhūtis such as the earth situated in millions of universes.

# Srila Baladeva Vidyabhusana

- 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-saṁhitā says that the effulgence of the Lord is the cause of the effects.

# Srila Baladeva Vidyabhusana

- By the effulgence of the Lord, prakṛti 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.

# Srila Baladeva Vidyabhusana

- 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.

# Srila Baladeva Vidyabhusana

- 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 (lakṣaṇā) since it is impossible to make figurative expressions when the object is beyond all words.

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- 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.”

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- That cannot be accepted (since realization cannot arise from illusion)
- And where does the illusion lie, in the Brahman or in the jīva?
- It cannot exist in the brahman because it is impossible for illusion to exist in what is full of knowledge.

# Srila Baladeva Vidyabhusana

- 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.