

Laghu Bhagavatamrta

-Srila Rupa Goswami

Part 1: The sweetness of Krishna

Chapter 1:

Defining the forms of the Lord  
Svayam-rupa, Vilasa, Svamsa, Avesa  
and Prakasa Forms of the Lord

Text 7

Among all the types of proof , I have accepted the chief one, scripture (śabda), while vehemently rejecting indulgence in logic.

Commentary of Srila Baladeva  
Vidyabhusana

Which proofs have you accepted  
for proving your thesis?

śabda pramana

I have refrained from logic or  
pratyaksa based anumana.

śabda here means śrutis or Vedas and the smṛtis which  
follow after them

Scholars have described eight types of proof :

1. pratyakṣa
2. anumāna
3. upamāna
4. śabda
5. arthāpatti
6. anupalabdhi
7. sambhava
8. aitihya

elaborately  
described in Tattva  
sandarbha by Srila  
Jiva Goswami

Pratyakṣa

information received from the senses

"I see the jar with my eyes."

And so the jar exists.

Anumāna

conclusion based on poorva pratyaksha

I see some smoke there. I have always seen  
smoke connected with fire. So there must  
be fire in the mountain.

"because there is smoke, there is fire"

**upamāna**

a conclusion reached by knowledge of similarity

Someone explains that a gavaya is similar to a cow. On seeing a cow-like animal in the forest, the person says "this cowlike animal is a gavaya."

**śabda**

statements from trustworthy persons

"On the bank of the river there are five tāla trees." Because of that statement, there will be acquisition of knowledge.

For us, trustworthy persons mean shastras only

**arthāpatti**

presuming something as a cause in order to explain a known condition  
(presumptive testimony)

"He does not eat in the day but still he is fat. Therefore presumably he must eat at night."

**anupalabdhi**

awareness of non- existence of an object based on non-cognition

One accepts that a pot does not exist at a certain place by not seeing the pot on the ground

similar to pratyaksha - I don't see the pot so it doesn't exist.

**sambhava**

awareness of inclusion

where there is a hundred objects, ten is included

**aitihya**

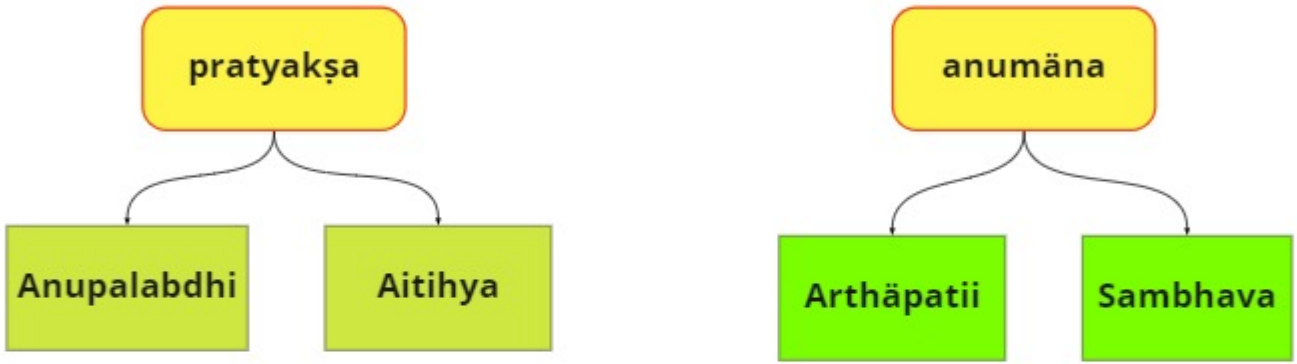
well-known traditional sayings

People say that there is a yakṣa living in that banyan tree





These 8 pramanas can be condensed into 3 :  
pratyakṣa, anumāna and śabda



upamāna is based on all 3 :pratyakṣa, anumāna and śabda  
(hearing from a trustworthy person)

- The fact of knowing a gavaya arises from seeing the animal similar to a cow (pratyakṣa).
- Connecting the definition "a gavaya is similar to a cow" with the observed animal is anumāna.
- The statement "A gavaya is like a cow" is śabda, trustworthy testimony.



We accept three proofs : pratyakṣa, anumāna and śabda.

At the stage of sadhana, we give most importance to śabda pramana.

But we also accept pratyaksha and anumana.

pratyakṣhāvagamaṁ (Bg. 9.2)

We don't reject the experience of our spiritual practices.

The most powerful pramana is pratyaksha

śabda pramana needs support of pratyaksha pramana

How does one develop faith in śabda pramana?

Case one:  
When one is a materialist and does not have faith in śabda pramana (faith in bhakti shastras)

By accumulation of ajnata sukriti - which one develops by favourable experience. And favourable experience is experienced through senses (pratyaksha).

Therefore, for faith in śabda, to develop, it needs pratyaksha.

How does that faith (in śabda) sustain?

Case two:  
A vaidhi sadhaka

We experience result (pratyaksha) when we carefully follow the sastric injunctions.

If śabda never translates into pratyaksha, faith in śabda will become weak.

Case three:  
When one attains perfection by attaining bhava or raganuga bhakti

vaidha-bhakty-adhikārī tu bhāvāvirbhavanāvadhī atra śāstraṁ tathā tarkam anukūlam apekṣate (BRS 1.2.293)

For a vaidhi-bhakta, he should consider śabda or shastra yukti to be very anukula till he attains bhava.

Why? Because at the stage of bhava, one is driven by pratyaksha. He has started experiencing spiritual emotions.

Sabda is needed only till we gain pratyaksha - the divine experience.

A materialist and a perfected spiritualist :

Both are totally dependent on pratyaksha.

Only sadhakas need help of śabda pramana.

pratyakṣa, anumāna and śabda (when śabda refers to statement from trustworthy humans and not shastras)

These are accepted as proofs in relation to knowing objects of this world.

These proofs are not to know objects of the spiritual world.

Because these proofs are subject to faults in the observer such as:

bhrama, pramāda, vipralipsā and karaṇāpātava

★ Therefore, statements not uttered by humans (śāstra) are the proof of spiritual truths.

★ Such statements are contained in the Vedas, their angas, Purānas and itihāsa.

The Rg, Yajur, Sāma and Atharva Vedas, the itihāsas and Purānas emanated from the breathing of the Lord. (Bṛhadāranyaka Upanishad 4.4.10)



Text 8

That is because the greatest sages have accepted śabda as the ultimate proof, while showing the place of logic , as shown in the statement śāstra-yonitvāt : logic is not the means of knowing the Lord, because knowledge of the Lord is produced from scripture.

Why have I accepted the śabda pramana?

Because great rishis have accepted śabda pramana as the topmost proof.

Even vedanta sutras establish śabda as the ultimate pramana

Vedanta sutras are a logical presentation (nyaya-darshan) but even in that superiority of śabda pramana is established.

One of the sutras is

śāstra-yonitvāt : knowledge of the Lord is produced from scripture