

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 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.

Reasoning of Vaiśeṣikas:

'All desires of men are not fulfilled. This implies there is a Supreme Lord and we must worship him for he can bestow what we desire and remove our miseries.'

This argument is valid but the problem is this is the only reason they give why we should worship Lord which is purely based on pratyaksha based anumana.

If someone worships the Lord for getting their desires fulfilled but if their desires are not fulfilled then will they reject the worship of the Lord??

How can anumana help to know the form of the Lord?! That can just be known through sabda...

Therefore, should we give up anumāna because of the Vaisesikas' speculation about the Lord and accept only sabda?

Yes. We are followers of Vyasa and we accept his opinion. We have no fear of rejecting what is contrary to his opinion.

He writes vedanta sutras which say śāstra-yonitvāt.

śāstra-yonitvāt: the source of knowledge is śāstra

śāstras : Upanishads, Bhagavad-gita, Srimad Bhagavatam

Yoni : "producing knowledge"

vāt : causality - '**Because**' shastras say...

Also confirmed in Satyayana upanishad:

I ask the person who knows the Vedas. One who does not know the Vedas cannot know the Lord.

Text 9

Moreover from the statement tarkāpratiṣṭhānādapi : logic is insubstantial , the sages have clearly shown disregard for tarka.

tarka - anuman or logic based on pratyaksha

There is a scriptural reference to mantavyah: the Lord is to be known by mantavyah. And mantavyah means logic or anuman.

“If he accepts the śruti statement mantavyah, then Vyāsa must also accept anumāna.”

Aatmavare drashtvyah shrotvyah
mantvyah nidhiadhyasitavyah
(Brhadāranyaka Upanishad 4.4.5)

There is no stability in logic because of the great variety of men’s intelligence. Therefore it is not possible to discern the highest truth or God by logic.

O dear Naciketa, do not destroy your intelligence suitable for worshipping the Lord by logic (Katha Upanishad 2.9)

Then what is the function of saying mantavyah (one should use logic)?

Logic following the conclusion of the scriptures can be accepted but dry logic should be avoided.

purvapara-virodhena
ko 'rtho 'trabhimato bhavet
ity adyam uhanam tarkah
sushka-tarkam vivarjayet

(Srila Jiva Goswami quotes this in his commentary to Bhakti Rasamrita Sindhu)

What does logic of the scriptures mean?

One should understand:

1. What was spoken before?
2. What was spoken later?
3. What was the context?
4. Who spoke to whom?
5. What is the mood in which particular statement was made :
whether it was spoken as an instruction or it was spoken jokingly or in sarcasm?

Based on all these, one should do manthan and come to an understanding.

Text 10

One by one, the various forms will be described in order to declare the supreme form of Krishna among all the forms because of its attractiveness in various aspects.

means of gaining knowledge : sabda

object of worship revealed by that means: Krishna and other forms of Him

What is the nature and subject matter of this book?

Subject matter: To declare the supremacy of the form of Vraja Krishna.

Nature: By gradually speaking about the nature of forms of other expansions and incarnations of Krishna.

siddhāntatas tv abhede'pi śrīśa-kṛṣṇa-svarūpayoḥ |
rasenotkṛṣyate kṛṣṇa-rūpam eṣā rasa-sthitiḥ || BRS 1.2.59 ||

Although in principle there is no difference between Lord Krishna and Lord Narayana, yet from the view of rasa the nature and form of Sri Krishna is unparalleled.