

I] Jīva Gosvāmī cites  
Brahmāji's prayers  
to Lord Śrī Kṛṣṇa  
(10.14.6)

- Brahman realization is **impossible** without Śrī Bhagavān's mercy, which is invoked by engagement in *bhakti-yoga*
- The prayers by themselves raise & resolve certain possible objections

## LESSON 3: THEMES

Further Elaboration of the  
SB "*Vadanti*" Verse 1.2.11

TEXT 6:  
The  
Person  
Eligible for  
Brahman  
Realization

TEXT 7: The  
Manifestation of  
Brahman—The  
1<sup>st</sup> step in  
Bhagavān  
Realization

II] Brahmāji  
explains to Narāda  
Muni some further  
specifics about the  
Brahman feature  
(2.7.47-48)

Characteristics  
of Brahman, the  
intermediate  
state of  
Bhagavān ⇒

⇒ In whom all qualities  
completely and perfectly exist

**PRINCIPLE:** According to specific qualifications & disposition of the SPIRITUAL PRACTITIONER, the ABSOLUTE TRUTH (AT) reveals Himself in three aspects: BRAHMAN, Paramātmā, and Bhagavān

# TEXT 6: The Person Eligible for Brahman Realization



# I] Jīva Gosvāmī cites Brahmāji's prayers to Lord Śrī Kṛṣṇa (10.14.6)

तथापि भूमन् महिमागुणस्य ते विबोधुमर्हति अमलान्तरात्मभिः।  
अविक्रियात् स्वानुभवाद्रूपतो ह्यनन्यबोध्यत्मतया न चान्यथा ॥

“Non-devotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them.” [10.14.6]

- महिमा, or glory
  - Greatness & power of Brahman, and also it makes others  $\Rightarrow$  great and powerful (ब्रह्महति ब्रह्मयति इति ब्रह्मान )
- “तथापि, meaning even though” is significant
  - Even though it is difficult to know the great Brahman aspect of God, it is indeed possible for those whose hearts have been purified
  - Why is it so difficult? Because of the influence of रजो-गुण ( $\Rightarrow$  perturbation due to material hankering, anger, greed, etc.) and तमो-गुण ( $\Rightarrow$  drowsiness, lack of enthusiasm and delusion)
  - The most potent method of purifying the heart  $\Rightarrow$  ds into Śrī Kṛṣṇa
  - “Though my mind & senses are controlled and withdrawn from material affairs, I cannot even estimate the potency of this childlike body of Yours present directly in front of me, what to speak of the happiness You experience within Yourself.” (10.14.2)
  - Moreover, Brahman is without material qualities & form (निर्गुण-निराकार )

- Jīva's emphasis  $\Rightarrow$  Brahman realization is impossible w/out the mercy of God, which comes only as a result of the practitioner's engagement in ds
  - ब्रह्म-ज्ञान + वैराग्य (Vedānta knowledge + austerities recommended by Māyāvādīs) w/out भक्ति (ds) is insufficient, whereas भक्ति already includes both ज्ञान + वैराग्य
- Jīva anticipates certain objections that could possibly be raised, but he shows how Brahmāji's statement already contains their proper response
  - 1) Statement: “The *yogī* first realizes the pure self (स्वानुभवाद्), and then comes to realize Brahman.”
    - Objection: All experiences are mental states (अन्तःकरण-वृत्ति), which are transformations of the gross and subtle bodies. How can the material mind perceive the pure self, or Brahman, which are free from transformation.
    - Brahmāji's response: The word “अविक्रियात् ” means that knowledge of the pure self arises when the mind is free from all *vṛtties*.

- 2) **Objection:** An experience is always related to an object (विषय), but the pure self, being by nature unmanifest (अव्यक्त) and yet pervades the entire body, cannot be an object of experience for the senses, which can only experience those objects that are gross and external.

**Brahmāji's response:** Use of the word “अरूपतः, or formless.” Form means something that can be measured or conceived. Brahman or the self is devoid of any such form. In other words, when the mind is free from *vṛtties* caused by attachments to the gross and subtle bodies, then the pure self manifests itself.

**Analogy:** While we need functional eye sight and light to visualize a table, we do not need a separate source of illumination to see a light bulb. Similarly, the self (Brahman) becomes manifest in the pure mind; Brahman, being supremely conscious, can be realized well beyond the body and mind complex.

- Of course, according to Jīva Gosvāmī, this revelation of the self is completely due to Bhagavān's mercy.



3) **Objection:** Even if one realizes the atomic size, individual consciousness, how could such realization extend into the unlimited and omnipresent Brahman?

**Brahmāji's response:** This glory can be known through awareness of the individual consciousness being non-different from the supremely conscious, all-pervading Brahman (अनन्य-बोद्ध्यात्मतया).

- This experience of oneness with Brahman, however, is not within the individual capacity of the practitioner; rather, it occurs by the strength of *sādhana-bhakti*.
- To substantiate these, Jīva quotes following two verses:
  - A) “The 3 aspect of the AT are attained through bhakti, along with its attendants, such as knowledge and detachment.” (1.2.12)
  - B) Two-fold purport of the verse spoken by Śrī Matsyadeva to King Satyavrata:
    - i. Brahman is realized by the mercy of Bhagavān.
    - ii. A devotee has automatically attained Brahman realization w/out any separate endeavor for the culture of *brahma-jñāna*.

# **TEXT 7: The Manifestation of Brahman—The 1<sup>st</sup> step in Bhagavān Realization**



## II] Brahmāji explains to Narāda Muni some further specifics about the Brahman feature (2.7.47-48)

शश्वत् प्रशान्तमभयं प्रतिबोधमात्रम शुद्धं समं सदसतः परमात्मतत्त्वं ।  
शब्दो न यत्र पुरुकारकवान् क्रियार्थो माया परैत्यभिमुखे च विलज्जमाना ॥  
तद् वै पदं भगवतः परमस्य पुंसो ब्रह्मेति यद् विदुरजस्रसुखम विशोकम् ॥

“What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and is fearless. He is complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the principle primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities, and before which the eternal energy personified (*māyā*) flees out of shame.” [2.7.47-48]

- How do we understand the apparent paradox between the “*vadanti*” verse’s (1.2.11) statement that **Brahman realization is the 1<sup>st</sup> step in Bhagavān realization**, and Jīva’s statement in Text 7 based on these two verses (2.7.47-48) indicating **Brahman as the intermediate state of Bhagavān?**
  - Text 5: Determinate knowledge (*savikalpaka-jñāna*) is preceded by intermediate knowledge (*nirvikalpaka-jñāna*)
  - **Analogy**: “This is a boy” has 3 elements  $\Rightarrow$  Knowledge of an object implies that one must first know its quality
    - i. Boyhood = A quality or adjective
    - ii. The boy himself = The object
    - iii. The relation between the boy (the object) and his boyhood (the quality)
  - There is no possibility of perceiving an object w/out quality  $\therefore$  Intermediate knowledge is beyond sense perception

- Brahman with no manifest qualities is the first step towards Bhagavān realization  $\Rightarrow$  Brahman realization, the first impression = Intermediate state
- शब्द (sound)—quality of the sky, and since Brahman is beyond the sky, sound cannot approach there—not even *māyā*. Vedic sounds, however, are transcendental, self-manifest, and don't depend on material sky. Thus, it is possible to approach Brahman thru' the Vedic sounds dealing with the Absolute, but not thru' ritualistic parts of the Vedas meant for elevations to the heavenly planets.
- One cannot have thorough understanding of Brahman w/out understanding Bhagavān (one cannot understand sunlight w/out the sun).
- Hence, the 2<sup>nd</sup> reason why Jīva did not write *Brahman-Sandarbha* (the 1<sup>st</sup> being Brahman is already included in Bhagavān)
- Brahman, however, is the basis for the realization of Bhagavān, or the ultimate phase (*pada*) of the supreme enjoyer, Bhagavān.

- Characteristics of the intermediate Brahman
  - प्रतिबोध-मात्रम्—unadulterated consciousness
  - अजस्र-सुखं—uninterrupted joy
  - आत्म-तत्त्वम्—the root cause of all-selves
  - सम—unchanging (devoid of any increment or decrement)
  - शश्वत-प्रशान्तम्—eternally tranquil
  - अभयम्—fearless
  - विशोकम्—exempt from grief
  - शुद्धम्—pure
  - सद-असत्-परमम्—situated beyond all cause and effect