

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-100

atha tatra bhavān kim deva-dattavad iha guṇa-visarga-patitaḥ
pāratantryena svakṛta-kuśalākuśalam phalam upādadāti | aho
svid ātmārāma upaśama-śīlaḥ samañjasa-darśana upāste iti ha
vāva na vidāmaḥ

We do not know (na vidāmaḥ) whether you accept results (kim bhavān phalam upādadāti) of pious or sinful actions (sva-kṛta-kuśalākuśalam) like an ordinary (Devadatta) (devadattavad) fallen in the material ocean (guṇa-visarga-patitaḥ), or (āhosvid) whether you (kim bhavān), ātmārāma, tranquil (ātmārāma upaśama-śīlaḥ), full in your spiritual powers (samañjasa-darśana), remain a neutral witness, not accepting happiness and distress at all (udāsta iti). SB 6.9.35

Srila Baladeva Vidyabhusana

- It has just been stated that the Lord' protects the universe. Even that is hard to understand.
- That is expressed in this verse.
- Are you like Devadatta, an ordinary man who becomes absorbed in ideas of friends, neutrals and enemies for building a house or acquiring land, and who consequently experiences suffering and happiness as results of his sinful or pious actions?

Srila Baladeva Vidyabhusana

- In protecting the universe do you accept as your own (upādadāti) the results in the form of happiness and distress (kuśalākuśalam) actually created by the devatās, being controlled by them after showing mercy to them (pāratantryeṇa), after falling into a transformation of guṇas—becoming involved in the form of battles between the devas and demons?
- Or do you, of tranquil nature, enjoying in the self, remain without accepting that happiness and distress, being merely the witness, without deviating from your spiritual energy?
- We do not know.

na hi virodha ubhayam bhagavaty aparimita-guṇa-gaṇa īśvare 'navagāhya-
māhātmye 'rvācīna-vikalpa-vitarka-vicāra-pramāṇābhāsa-kutarka-śāstra-
kalilāntaḥkaraṇasraya-duravagraha-vādinām vivādānavasara uparata-samasta-
māyāmaye kevala evātma-māyām antardhāya ko nv artho durghaṭa iva bhavati
svarūpa-dvayābhāvāt.

Those two conditions seen in you (ubhayam) are not a contradiction (na hi virodha). What is impossible for you (kaḥ nv artho durghaṭa bhavati), who are Bhagavān, full of six qualities (bhagavaty), full of unlimited qualities (aparimita-guṇa-gaṇa), the supreme controller (īśvare), whose glories cannot be understood by the non-devotee (anavagāhya-māhātmye), who are beyond (anavasara) the arguments of stubborn philosophers (duravagraha-vādinām vivāda) whose hearts are disturbed (kalila antaḥkaraṇa) by deliberating on scriptures (śāstra kutarka) without touching the truth (arvācīna), through speculation (vikalpa), conjecture (vitarka), judgment (vicāra) and false proofs (pramāṇābhāsa)? You are beyond all material qualities (uparata-samasta-māyāmaye), you are pure spirit (kevala), but screen yourself from view by your yoga-māyā (ātma-māyām antardhāya). Though you possess only one form (svarūpa-dvaya abhāvāt), nothing is impossible for you (kaḥ nv artho durghaṭa bhavati).