

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

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).

|| 6.9.37 ||

sama-viṣama-matīnām matam anusarasi yathā rajju-
khaṇḍaḥ sarpādi-dhiyām.

You accept the opinions of those who are peaceful because of contact with things related to Brahman (**sama-matīnām matam anusarasi**) and are disturbed by contact with things opposed to Brahman (**viṣama-matīnām matam anusarasi**). However, this opinion is like thinking a rope is a snake (**yathā rajju-khaṇḍaḥ sarpādi-dhiyām**).

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- It is impossible to be simply a witness in protecting the universe, for you protect the universe by killing so many evil persons.
- This seems to be like the foolish man maintaining half-a-chicken which is dead.
- By materialistic vision there seems to be contradiction, but by recognizing the inconceivable power of the Lord, there is no contradiction.
- There is nothing contrary within you because in the actions of the creator to kill the evil and protect the good there is always neutrality and self-enjoyment (ubhayam).

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- Thus it is not correct that the materialists criticize these seeming contradictions, because you possess inconceivable powers.
- Many adjectives are then used to support this lack of contradiction in the Lord.
- The Lord is endowed eternally with the six qualities (bhagavati), has unlimited qualities such as being affectionate to the devotees and having desires which are always fulfilled.
- He controls all (īśvare), and is hard to understand for those having no devotion (anavagāhya-māhātmye).

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- Because his desires are easily fulfilled, he does not have fatigue in creating the universe.
- Because he is affectionate to the devotees, he kills those who hate the devotees.
- Because he has absolute control, he punishes the disobedient.
- Because he is bhagavān, he is eternally engaged in pastimes and completely detached from all material objects.
- Thus he cannot have any bad quality.

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- Do some learned scholars not tolerate such a Lord? In answer to this it is said: the Lord is beyond (anavasare) the arguments of those who argue.
- In their hearts, gripped by false scriptures similar to the persons who propound them — person who cannot see the truth (arvācīna) and are inundated with speculation (vikalpa) — resides great stubbornness (duravagraha).
- Vikalpa or speculation takes the form of “It may be like this, or it may be like that.”
- Vitarka or conjecture takes the form “Is that correct in this case?”

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- Vicāra or determination takes the form “it is certainly like that.”
- In this, there is an appearance of truth (pramāṇābhāsa) but this is actually despicable speculation (kutarka).
- “But you have your external energy which deludes us like a magician’s show.
- Perhaps your actions of creation are of the same sort, apparent but not real.”
- This doubt is answered in the next statement.

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- No, your śakti is real, because the effects produced in manifesting this world are real according the scriptures.
- Yāthāthyato ‘rthān vyadadhāt: You create real objects.
(Īsopaniṣad 8)
- The appearance of the material world is not like a magician’s illusory trick (uparata-samasta-māyā-maye—your actions are completely devoid of illusion).
- “But does this not contradict the statement that the Lord is self satisfied, ātmārāma?”

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- No, because the Lord is pure knowledge, without accepting the distinction of quality and possessor of quality (kevala eva).
- “But is this not contradicted by the statement saying that the Lord has pastimes (vihāra-yogaḥ)?”
- Since the Lord has placed within himself (antardhāya) inconceivable energy (atma-māyām) in the form of the icchā-śakti, what is impossible? Everything becomes easily done.
- Śabda-mahodadhi says “ātmamāyā means the desire of the Lord.”

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- “O devatās! Do you desire my two forms?”
- One is with qualities manifested temporarily (śāntodita) and the other is without qualities manifested eternally.
- One form called bhagavān has qualities, and the other form called kevala has no qualities.
- Though there is actually one form because of non-difference, there is an appearance of two by different conceptions.

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- Thus the author of Vedānta says gati-sāmānyāt: in all the Vedas, there is only one form of Brahman. (Brahma-sūtra 1.1.10) It is said:

cayas tviṣām ity avadhāritam purā tataḥ śarīriti vibhavitākr̥tim
vibhūr vibhaktāvayaṁ pumān iti kramād amuṁ nārada ity
abodhi saḥ

Nārada (nārada) realized (purā avadhāritam) Kṛṣṇa (amuṁ vibhūr) as a mass of light (cayas tviṣām ity) and then (tataḥ) realized (vibhāvita) that it was a form with a body (ākr̥tim śarīra iti). Then he recognized various limbs (vibhakta avayaṁ) and understood (abodhi) that this was a man (saḥ pumān iti).

Śiśupāla-vadhā 1.3

↓ Bhagavān.

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- Thus Nārada had different realizations of one form from far and near.
- Similarly, the one form of the Lord is perceived as impersonal by jñāna and as bhagavān by bhakti.
- In the one substance there are no different forms at all.
- But if that is so, why do we have so many opinions?

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- These arise from the Lord alone, for you, the Lord, create the various opinions according to the high or low intelligence of the different people who do not know you in truth.
- This is just like the perception of a rope, which can be mistaken for a snake, a rod, a stream or a garland.
- This is understood from the Gītā:

bhavanti bhāvā bhūtānām matta eva pṛthag-vidhāḥ

All these various states of the living beings (**bhūtānām pṛthag-vidhāḥ bhāvā**) arise only from Me (**matta eva bhavanti**). BG 10.5

Text-102

vinā śarīra-ceṣṭatvaṃ vinā bhūmyādi-saṁśrayam |
vinā sahāyāṁs te karmāvikriyasya sudurgamam

Without activities of a material body (vinā śarīra-ceṣṭatvaṃ), without the support of material earth (vinā bhūmyādi-saṁśrayam), without assistance of others (vinā sahāyāṁs), without undergoing transformation (avikriyasya), your actions are hard to understand (te karma sudurgamam).

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- Now the author explains the prose in verses.
- Aśaraṇa (without shelter) in the prose is related to “without the support of material earth” in this verse.
- Amara-koṣa says that śaraṇa means a house and protector.
- Anaveksita in the prose is explained by “without assistance” in this verse.

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- Vihāra-yoga in the prose is explained as “actions” in this verse.
- Duravabodham is explained as “hard to understand” in this verse.

Text-103

ukto guṇa-visargeṇa devāsura-raṇādikaḥ |
tasmin patita āsaktaḥ pāratantryas tu tad bhavet |
yadāśriteṣu deveṣu pāravaśyam kṛpākṛtam

Guṇa-visarga refers (ukto guṇa-visargeṇa) to the battles between the devas and demons (deva asura-raṇādikaḥ). Attached (patita) to these battles (tasmin patita āsaktaḥ), you become dependent on them (pāratantryas tu tad bhavet). This means that when the devatās take shelter of you (yadā deveṣu āśriteṣu), being merciful to them (kṛpākṛtam), you come under their control (pāravaśyam).

The next prose selection is explained.

Text-104

tena svakṛtam ātmīya-
kṛtam śubha-śubhetarat |
sukha-duḥkhādi-rūpaṃ kim
phalaṃ svīkurute bhavān

By being merciful (tena), do you accept (kim
bhavan svīkurute) as your own the reactions
(svakṛtam ātmīya-kṛtam) – in the form of
happiness and distress (sukha-duḥkhādi-rūpaṃ) –
accrued by the devatās as a result of their actions
(ātmīya-kṛtam śubha-aśubhetarat)?

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- The word svakṛta is explained.
- It means the results accrued by the devatās actions in the form of happiness and distress.
- Do you consider the results as your own?.

Text-105

ātmārāmatayā kimvā
tatrodāstetarām iti |
na vidmaḥ kintu naivedam
viruddham ubhayaṁ tvayi

Or because you are ātmārāma (**ātmārāmatayā**), are you completely indifferent to all this (**kimvā tatra udāste itarām iti**)? We do not know (**na vidmaḥ**). But (**kintu**) there is no contradiction (**na eva idam viruddham**) because both can exist in you (**ubhayaṁ tvayi**).

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- This is not possible.
- Then the conclusion comes.
- It is possible that contrary qualities can exist in you,
because of your inconceivable powers. .

Text-106

tatra hetur bhagavatīty ādi proktaṁ pada-dvayam |
tathaiveśvara ity ādi-padānāṁ pañcakam matam

The cause (**tatra hetuh**) is explained (**proktaṁ**) in the next two sentences (**pada-dvayam**) where five phrases (**pañcakam padānām**) describe (**matam**) the Lord (bhagavati) (**bhagavatīty ādi**): aparigaṇita-guṇa-gaṇa, īśvare, anavagāhya-māhātmye, anavasare, and uparata-samasta-māyā-maye (**tathaiva īśvara ity ādi**).

Text-107

bhagavattvena sārvajñam sad-guṇatvam tathānyataḥ |
brahmatvam kevalatvena labhyate tatra ca sphuṭam

The word bhagavati indicates (bhagavattvena labhyate sphuṭam) the Lord's omniscience (sārvajñam) and the next phrase indicates other good qualities (sad-guṇatvam tathānyataḥ). Kevalam indicates impersonal Brahman (brahmatvam kevalatvena)

What is to be understood about the Lord from the seven words used to describe him (bhagavati, the five phrases, and kevale)?

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- Anyataḥ indicates qualities expressed by the phrase aparigaṇita-guṇa-gaṇe, which states that he has innumerable good qualities, or can indicate all the qualities expressed by the five phrases.
- Sad-guṇattvam means qualities such as affection for the devotee, removing the suffering of the devotee, and destroying the demons.
- The seventh word kevale indicates impersonal Brahman devoid of those qualities.

Text-108

yady api brahmatā-hetoḥ sarvatra syāt taṭasthatā |
tathāpy ādi-guṇa-dvayyā bhaved bhaktānukūlatā

Though the Lord (yady api) should be indifferent
to all beings (sarvatra taṭasthatā syāt) since he is
impersonal Brahman (brahmatā-hetoḥ), he is
affectionate to the devotees (tathāpy bhakta
anukūlatā bhaved) because he also has the first
two qualities mentioned (ādi-guṇa-dvayyā).

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- If the Lord is impersonal then his essential nature would be to show indifference to the devatās and devotees.
- That is not so, because the first two terms (ādi-guṇa-dvayyā) – bhagavati and aparimita-guṇa-gaṇa – indicate affection for the devotee.
- These two are the essential nature of the Lord as much as kevala or brahman.