

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-109

nanu ekasya svarūpasya
dvairūpyam katham ekadā |
tatrāha arvācīneti
tādṛśānām hi vādinām |
vivādasyānavasare
tasya tāvad agocare

Further
Explanation of
6-9-36

How the Lord
is beyond (tasya
tāvad agocare)
logic & logic (tasya)

How can there be two simultaneous forms (katham ekadā dvairūpyam) for one form (nanu ekasya svarūpasya)? The Lord is beyond (tasya tāvad agocare) the arguments (anavasare vivādasya) of the arguers described (tādṛśānām hi vādinām).

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- Will Brahman become something else because of transformation of that unique oneness?
- This is expressed here.
- The answer is also given.

Further
Explanation of
69-36

Text-110

ato 'cintyātmā-śaktim tām
madhye kṛtyātra durghaṭaḥ |
ko nv arthaḥ syād viruddho 'pi
tathaivāsyā hy acintyatā |
sā ca nānaviruddhānām
kāryāṇām āśrayān matā

The acintya śakti
is the cause
of existence
of various
contradictory
qualities

With his (inconceivable energy (ato acintya ātma-śaktim tām)) in the center (madhye kṛtya), what contradictory natures (ko nv arthaḥ viruddhaḥ api) will be difficult to coexist in the Lord (atra durghaṭaḥ syād)? The inconceivable nature of his energy (asyā acintyatā) is intrinsic to that energy (tathaiva hy). That inconceivability (sā ca) should be inferred as the cause (āśrayān matā) of various contradictory effects (nānā viruddhānām kāryāṇām).

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- The conclusion about the supreme being is now given. Because of his inconceivable energy, it is not impossible for the Lord's qualities of being the doer of all things and being indifferent to all things – though contrary to each other – to co-exist in him.
- The inconceivability of his energy (asyāḥ) is its very nature (tathaiva).
- That inconceivability (sā) should be inferred (matā) as the cause of various contrary effects.

Proofs for
 (B) (to be) for
 conceivable qualities

śrutes tu śabda-mūlatvād iti ca brahma-sūtra-kṛt |
acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet |
iti skānda-vacas tac ca manyādiṣv api drśyate

As well the author of Brahma-sutras (brahma-sūtra-kṛt) says śrutes tu śabda-mūlatvāt : the statements of śruti-śāstra are the root of real knowledge (śrutes tu śabda-mūlatvād iti). Skanda Purāṇa says (skānda-vacah) acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet: logic cannot be used to explain conditions which are inconceivable (acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet iti). Inconceivable power is even seen in jewels and other objects (tat ca many ādiṣv api drśyate).

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- Not only can inconceivable power be inferred, but it is proven through scriptures.
- The faults of transformation and misery found in a maker such as an aged potter are not found in the Lord.
- Why? The scriptures say the Lord, though doing everything, is not touched by transformation or other faults.
- Sa viśva-krd viśva-vid ātma-yoniḥ: the Lord is the maker of the universe, the knower of the universe and the source of all souls. (Śvetāśvatara Upaniṣad 6.16)

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- niṣkalam niṣkriyam śāntam niravadyam nirañjanam: he is
without parts, (without action) peaceful, without fault,
without blemish. (Śvetāśvatara Upaniṣad 6.19)
- How can the scriptures say two contrary things?
- This is because the scriptures describe the inconceivable
nature of the Lord.
- Then an example from the smṛtis is given.
- And if this power exists in material objects like gems, how
much more it will be evident in the Lord!

Further
Explanation of
6-9-31

anavagāhye mahātmye

tādṛśīm ca vinā śaktim na sidhyet parameśatā |
yataś cānavagāhyatvenāsyā māhātmyam ucyate

The supremacy of the Lord (**parameśatā**) could not be
considered complete (**na sidhyet**) without this
inconceivable energy (**tādṛśīm śaktim vinā**). Because of
this inconceivable energy (**yataś ca**), the power of the
Lord (**asya māhātmyam**) is said to be unfathomable
(anavagāhyatvena ucyate).

Yataḥ means “because of the inconceivable energy.”

The rest of the verse is clear.