

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

Another argument  
Is the 21371ay or  
Lord's contradictory  
Qualities  
a magic trick  
Text-113  
No

EXPLANATION OF  
उपलब्धा संशुद्धा  
नये  
नये  
(6936)

ajñānam indra-jālam vā vīkṣyate yatra-kutrācit |  
ato na pāramaiśvaryaṃ tena tasya prasidhyati

Amazing events (indra-jālam) are sometimes perceived (yatra-kutrācit vīkṣyate) due to ignorance or trickery (ajñānam). However (atah), the powers of the Lord (tasya pāramaiśvaryaṃ) are not established (na prasidhyati) by taking advantage of people's ignorance or by illusory tricks (tena).

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- One cannot say that the Lord's contrary acts are caused by ignorance or trickery.
- If a person has ignorance of a rope, that state of ignorance gives rise to the thinking that the object (the rope) is a snake.
- The tricks of a magician make people believe in various objects.

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- The position of the Lord is not established through people's ignorance of a rope or by the tricks of a magician.
- The Lord does not resort to ignorance or trickery when he displays inconceivable powers.

Further explanation  
of 6.9.36

Text-114

EXPLANATION of  
Uparata-samasta-māyā-maye

tac ca tasya na hīty āha sphuṭam coparatety adaḥ |  
tathā bhagavatīty ādi-padānām ṣaṭ-tayasya ca |  
bhaves prayoga-tātparyam atra niṣphalam eva hi

The words such as uparata-samasta-māyā-maye (he is free of all illusion) (tac ca tasya na hy ity) clearly indicate (sphuṭam āha) that his show of powers are not a deception (ity adaḥ uparata). Also (tathā) the meaning of the six phrases starting with bhagavati to describe the Lord previously (bhagavata ity ādi-padānām ṣaṭ-tayasya ca) would become meaningless (niṣphalam eva hi) if the Lord used illusion to perform his actions (atra prayoga-tātparyam bhaves).

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- This verse gives the reason why one should not accept the Lord's extraordinary acts as illusion.
- If one accepts ignorance or trickery as the cause of the Lord's astonishing actions, the meaning conveyed by the six phrases starting with bhagavati would be meaningless.
- What would the words convey?

Ex Mahatma  
of 6.9.37

## Text-115

tasmān na śāstra-yuktibhyām ubhayam tad virudhyate |  
tathāpy uccāvaca-dhiyām anevam-tattva-vedinām |  
matānusārato bhāsi rajjūvat tvam tathā tathā

Thus (tasmād), the Lord's capacity to protect the world and remain indifferent (tad ubhayam) are not contrary (na virudhyate), by both scripture and logic (śāstra-yuktibhyām), which establish the inconceivable powers of the Lord. The Lord appears (tathāpy bhāsi) according to the views held by persons who have various opinions (uccāvaca-dhiyām mata anusārato) and do not know the truth about him (anevam-tattva-vedinām), just as a rope appears to be a snake to persons in ignorance (tathā tathā rajjūvat).

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- If both (ubhayam)–protecting the world and remaining different–are not contradictory, if that is the true nature of the Lord, why are there so many differing opinions?
- The answer is given.
- This has already been explained.



nanu bhoḥ kevalam jñānam brahma syād bhagavān punaḥ |  
nānādharmeti tatrāpi svarūpa-dvayam iksyate ||  
iti prāha naiva hi |  
kadāpi dvaitam ekasya dharma-dvayam idaṁ dhruvam

A doubt arises. It is said that the Lord is impersonal Brahman without qualities (nanu bhoḥ kevalam jñānam brahma syād) and also bhagavān with qualities (bhagavān punaḥ). It appears that there are two different svarūpas of the Lord (tatrāpi svarūpa-dvayam iksyate) because there are different descriptions for these two (nānā dharmeti). This doubt is answered (iti prāha) by the words svarūpadvayābhavāt (because the Lord does not have two forms) (svarūpeti tat-svarūpasya). There are never two forms (kadāpi dvaitam naiva hi), but rather one form with two aspects – personal and impersonal (ekasya dharma-dvayam). This is certain (idaṁ dhruvam).

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- Another doubt is resolved. Iti prāha indicates the beginning of the answer to the doubt.
- The two qualities (being bhagavān and brahman) are certainly (dhruvam) only one entity.
- Thus the philosophy of exclusive impersonal brahman is not accepted by the writers of scripture.
- The two aspects are different perceptions of the Lord according to different practices just as Nārada perceived the Lord first as a mass of light and later as a person.

## Text-117

tato virodhas tac-chakti-vilāsānām yad īkṣyate |  
tad evācintyam aiśvaryam bhūṣaṇam na tu dūṣaṇam

The contrary qualities (tato virodhah) seen (yad īkṣyate)  
in the operation of the Lord's energies (tac-chakti-  
vilāsānām) are caused by the inconceivable powers of the  
Lord (tad eva acintyam aiśvaryam), which are his  
ornament, not a fault (bhūṣaṇam na tu dūṣaṇam).

the contrary qualities coexist  
the acintya shakti of the Lord. due to  
↓  
This acintya shakti is a bhūṣaṇam  
& not dūṣaṇam

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- The contrary nature of the operations of the Lord's energies which are observed – such as creating the universe, maintaining it and remaining indifferent to matter – are produced by the inconceivable energy of the Lord (acintyam aiśvaryam).
- This is an ornament of the Lord.
- Thus there is no trace of impersonalism in the Lord, and no trace of contradiction to the previous ācāryas.