

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness
of Kṛṣṇa

Chapter 5 :
Para-avasthās and Svayaṁ-
bhagavān

Which contrary qualities
have been spoken of in
verse 99?

1. Performing an action without undergoing transformation.

The Supreme Lord does not get transformed at all.

Whereas the jiva experiences fatigue after performing an action.

2. Jivas need assistance of the devatas whereas the Supreme Lord does not need anyone's assistance.

Jivas are just the desiring doer but the Supreme Lord is performing doer also.

Do all Vaishnavas accept Krishna to be svayam rupa and understand they are worshipping Him only in different forms?

All the vaishnavas understand there is just one Lord who is manifesting in many forms.

But they may not accept Krishna is svayam rupa. They may be accepting Narayan as amsi whereas we, gaudiyas, we accept Vraja Krishna to be amsi.

How can they get result of their worship without having a proper understanding of Krishna's position?

They don't have to consider Krishna to be svayam Bhagavan. If they accept Vishnu tattva to be supreme, that is enough.

We do not know whether you accept results of pious or sinful actions like an ordinary Devadatta fallen in the material ocean,

or

whether you, ātmārāma, tranquil, full in your spiritual powers, remain a neutral witness, not accepting happiness and distress at all.

SB 6.9.35

This is a prayer by the demigods to the Supreme Lord.

Devadatta means : any ordinary person - Tom, Dick and Harry.

It has just been stated that the Lord protects the universe. Even that is hard to understand.

Because we generally protect only that to what we are attached to.

We endeavour to provide for and protect only our children (and not others' children) because there is attachment.

As a result of performing activities, we enjoy pious and impious fruits of those activities.

Do you also similarly enjoy happiness and suffering that comes as a result of your activities?

Our happiness and suffering is given by devatas. Is your happiness and suffering also provided by devatas?

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?

Those two conditions seen in you are not a contradiction.

What is impossible for you, who are Bhagavān, full of six qualities, full of unlimited qualities, the supreme controller, whose glories cannot be understood by the non-devotee, who are beyond the arguments of stubborn philosophers whose hearts are disturbed by deliberating on scriptures without touching the truth, through speculation, conjecture, judgment and false proofs?

You are beyond all material qualities, you are pure spirit, but screen yourself from view by your yoga-māyā. Though you possess only one form, nothing is impossible for you.

SB 6.9.36

This verse reconciles the contrary nature in the Lord, according to the devotees' perspective.

There is no contradiction of your being ātmārāma and experiencing happiness and distress.

It is not proper to speculate about you by comparison with others, since you possess inconceivable powers.

SVCT commentary SB 6.9.36

"Do I have another type of happiness and distress in me?"

You have a host of unlimited qualities such as being controlled by prema and being affectionate to your devotees.

When your devotees such as Prahāda or Vibhisana, your eternal associates such as the Pāndavas or Yādavas, the numerous sādhakas and half-devotees like us devatās are put into difficulty by the demons, you become unhappy, indicated by your various attempts to destroy those demons.

When those devotees, delivered from danger, see you, they become happy, like grains suffering from drought being sprinkled with a shower of nectar. Then you become astonishingly happy.

You have spiritual happiness and distress since you are the essence of affection for devotees and are controlled by prema. However, that happiness and distress are actually spiritual happiness since they are the topmost transformations of the cit-sakti belonging to prema.

The joy and grief of the gopis or Sita arising from meeting and separation are the highest expression of happiness since they have the highest level of prema.

Having a spiritual form, you have spiritual happiness and distress.

This is not a contradiction with your nature as ātmārāma since being ātmārāma and experiencing spiritual happiness and distress are one in you.

SVCT commentary SB 6.9.36