

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-46

tatra tv akhilānām eva sa bhagavan-nāmnām kāraṇāny abhavan | tataś ca tat-kāla-kṛtānām teṣām aśeṣānām evācyuta-nāmnām anavaratam aneka-janmasu vardhita-vidveśānubandhi-citto vinindana-santarjanādiṣūccāraṇam akarot | tac ca rūpam utphulla-padma-dalāmalākṣam aty-ujjala-pīta-vastra-dhāry amala-kirīṭa-keyūra-hāra-katakādi-śobhitam udāra-catur-bāhu-śaṅkha-cakra-gadā-padma-dharam atiprarūḍha-vairānubhāvād aṭana-bhojana-snānāsana-śayanādiṣv aśeṣāvasthāntareṣu naivāpayayāv asyātma-cetasah ||46||

The essential cause of all names of the Lord (tatra tv akhilānām bhagavan-nāmnām kāraṇāny) lies in Kṛṣṇa (saḥ eva abhavat). Śiśupāla, having a mind absorbed in enmity to the Lord (vardhita-vidveśānubandhi-cittah) for continuous, countless births (anavaratam aneka-janmasu), uttered (uccāraṇam akarot) the unlimited names of the Lord (teṣām aśeṣānām evācyuta-nāmnām) produced through his pastimes at that time (tataś ca tat-kāla-kṛtānām). Moreover Kṛṣṇa's form (tat ca rūpam), with eyes like unfurled lotus petals (utphulla-padma-dala amala akṣam), wearing (śobhitam) pure crown (amala-kirīṭa), armlets, necklaces and bracelets (keyūra-hāra-katakādi), clothed in bright yellow cloth (aty-ujjala-pīta-vastra-dhāry) and holding in his four broad arms the conch, cakra, club and lotus (udāra-catur-bāhu-śaṅkha-cakra-gadā-padma-dharam), did not leave the mind of Śiśupāla at all (asya ātma-cetasah na eva āpayayāv), because of his deep enmity (atiprarūḍha-vairānubhāvād), while he walked, ate, bathed, sat and slept (aṭana-bhojana-snāna-āsana-śayana-ādiṣu).

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- This section explains that because Śiśupāla's mind was absorbed in the form of Kṛṣṇa which constantly revealed his energy (śakti) of attractiveness, which brings about liberation, he attained liberation when killed by Kṛṣṇa.

①

- Attractiveness is of two types: sweetness of the name and sweetness of the form. Both are manifest in Kṛṣṇa.

②

- The causes of all the names of the husband of Lakṣmī, such as being the killer of demons, having lotus eyes, holding a bow and riding Garuḍa, were all present in Kṛṣṇa (tatra).

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- Being born of Vasudeva is a cause, and the resulting name is Vāsudeva.
- By such sweet names, Kṛṣṇa displayed attractiveness.
- By these names Śiśupāla understood that the person before him was Viṣṇu.
- However, with heart absorbed in hatred for many continuous births in the past, Śiśupāla criticized Kṛṣṇa using those attractive names arising from the performance of his pastimes at that time.

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- Thus, his mind became absorbed in Kṛṣṇa out of hatred. As well, his mind became attracted by the sweetness of Kṛṣṇa's form.
- That form did not leave Śiśupāla's mind (asya cetasaḥ), which was fixed in Kṛṣṇa (ātmā).
- Under what conditions?
- He was absorbed while he was walking, eating, bathing, sitting and sleeping, because of hatred.
- The rest is clear.

Text-47

tatas tam evākrośeṣūccārayaṁs tam eva hrdayena
dhārayann ātma-vadhāya yāvad-bhagavad-dhastā-
cakrāṁśu-mālojjvalam akṣaya-tejaḥ-svarūpaṁ brahma-
bhūtam apagata-dveṣādi-doṣaṁ bhagavantam adrāksīt

Abusing Kṛṣṇa by his names (tataḥ tam eva ākrośesu
uccārayan) and holding his form in his heart (tam eva
hrdayena dhārayann), Śiśupāla, freed from the fault of
hatred (apagata-dveṣādi-doṣaṁ), finally saw the Lord
(yāvad bhagavantam adrāksīt) with a brilliant
indestructible form (akṣaya-tejaḥ-svarūpaṁ), glowing
with rays of his cakra (cakrāṁśu-mālojjvalam) held in
his hand (yāvad-bhagavad-dhastā) and meant for killing
him (ātma-vadhāya).

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- Though his utterance of Kṛṣṇa's name and meditation on his form was done with hatred, he became free of fault – just as if being touched by the Lord – when he was killed.
- Then by the touch of the cakṛa he saw the real form of the Lord and attained prema.
- Thus, he realized Kṛṣṇa

Text-48

tāvaca ca bhagavac-cakreṇāśu vyāpāditaś tat-smaraṇa-dagdhākhilāgha-sañcayo bhagavatāntam upanītaś
tasminn eva layam upayayau

Killed quickly by the cakra of the Lord (bhagavat-cakreṇāśu vyāpāditaś), and having his piles of sin (akhila-agma-sañcayah) burned by remembrance of the Lord (tat-smaraṇa-dagdha), he was brought to the Lord (bhagavata-antam upanītaś) and enjoyed the embrace of the Lord (tasminn eva layam upayayau).

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- Endowed with such qualification and freed from his material body by Kṛṣṇa, he attained association of the Lord. According to Haima-kośa, anta means svarūpa, near, edge, certainty and destruction.
- Thus bhagavatāntam means “brought near the Lord.” Laya means embrace.
- Thus, though Nrsimha, Rāma and Kṛṣṇa are non-different in svarūpa, Kṛṣṇa is svayaṁ-rūpa, endowed with all qualities which are fully manifested all the time.

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- This gives liberation.
- Śiśupāla was liberated by the attractiveness of Kṛṣṇa, because of his fully manifested qualities.
- Because Nṛsimha and Rāma did not manifest all those qualities, they did not liberate him even though they killed him.

Text-49

etat tavākhilam mayābhihitam | ayam hi bhagavān
kīrtitaś ca saṁsmṛtaś ca dveṣānubandhenāpi akhila-
surāsurādi-durlabham phalam prayacchati kim uta
samyag-bhaktimatām iti ||49|| Viṣṇu Purāṇa 4.15.17

I have explained all this to you (etat tava akhilaṁ mayā
abhihitam). Kṛṣṇa, bhagavān (ayam hi bhagavān),
glorified and remembered (kīrtitaś ca saṁsmṛtaś ca)
even with hatred (dveṣānubandhenāpi) bestows a result
(mokṣa) (phalam prayacchati) unattained by the devatās
or demons (akhila-surāsurādi-durlabham). What then
can be said (kim uta) of the results attained by the
devotee (samyag-bhaktimatām iti)?

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- Whatever you have asked, I have explained.
- The meaning is clear.
- Bhagavān is a compound meaning “possessing all wonderful qualities.”
- Because of the statement kṛṣṇas tu bhagavān svayam, bhagavān here means svayaṁ-rūpa Kṛṣṇa.
- The result attained by the demons is liberation.

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- The devotees, however, in their state of liberation attain the Lord who comes under their control completely.
- Thus the sage is saying that bhakti to the Lord is necessary and hatred is despicable.
- Thus it is said in Padma Purāṇa:
yogibhir drśyate bhaktyā nābhaktyā drśyate kvacit
draṣṭum na śakyo roṣāc ca matsarāc ca janārdanaḥ

The Lord (janārdanaḥ) is seen by the devotees (yogibhir drśyate) by devotion (bhaktyā) and is never seen without devotion (nābhaktyā drśyate kvacit). He cannot be seen (draṣṭum na śakyaḥ) by anger or hatred (roṣāc ca matsarāc ca).

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- Thus the result of hatred was only absorption in the Lord (not that all types of absorption yield the same result).
- That is meaning of the following verse spoken by Nārada:

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katamo 'pi na venah syāt
pañcānām puruṣam prati
tasmāt kenāpy upāyena
manah kṛṣṇe niveśayet

Any of the five types of persons (**katamah api**
pañcānām), but not King Vena (**na venah**), will attain
their objectives in relation to the Lord (**syāt puruṣam**
prati). Therefore (**tasmāt**), one should somehow think
of Kṛṣṇa (**manah kṛṣṇe niveśayet**), by one of the
favorable methods (**kenāpy upāyena**). SB 7.1.32