

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-50

noktaṃ parāśareṇātra
sthitau tau pārṣadāv iti |
kintūbhayos taylor āsīj
janma-trayam itīritam

In the Viṣṇu Purāṇa (atra), Parāśara does not mention (na uktam parāśareṇa) that Jaya and Vijaya were associates of the Lord from Vaikunṭha (sthitau tau pārṣadāv iti), but (kintu) simply took three births to attain the Lord (ubhayoh taylor janma-trayam āsīt iti īritam)

Text-51

ataḥ sarveṣu kalpesu
na tau pārśada-jau matau |
anyathā na tayoh pātaḥ
prati-kalpam samañjasaḥ

Thus (ataḥ), one should not think (na matau) that in all kalpas (sarveṣu kalpeṣu) the associates of the Lord fall from Vaikuṅṭha and become Hiraṇyakaśipu (tau pārśada-jau). If they were always associates (anyathā), it would not be proper (na samañjasaḥ) to have them fall (tayoh pātaḥ) in every kalpa (prati-kalpam).

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- In the Third Canto it is explained that Jaya and Vijaya fell from Vaikuṅṭha by the curse of the Kumāras, and being killed by the hand of Kṛṣṇa, they returned to Vaikuṅṭha, with the termination of the curse, after three births.
- How then can the explanation of Parāśara be used to explain the topmost position of Kṛṣṇa?

- This verse explains.
- In the Viṣṇu Purāṇa (ātra) Parāśara says that the two took three births without mentioning that they were previously associates of the Lord in Vaikuṅṭha.

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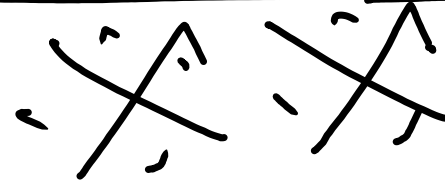
- Thus he does not consider that in every kalpa (day of Brahmā) Jaya and Vijaya become demons in the material world.
- It would not be proper to say that being eternal associates of the Lord, they fall in every kalpa from Vaikuṅṭha.
- The meaning is this.
- If one accepts that the kalpāvatāras appear in every kalpa and fight with Jaya and Vijaya who fall from Vaikuṅṭha to perform fighting pastimes with the Lord, this would contradict the Lord's statements of affection for his devotee, and statements concerning never returning from Vaikuṅṭha.

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- Thus in every kalpa the Lord performs fighting pastimes with real demons.



- Their falling into the material world from Vaikuntha by the Lord's will alone is an occasional occurrence.



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bhagavān anugāv āha
yātam mā bhaiṣtam astu śam
brahma-tejaḥ samartho 'pi
hantum necche matam tu me

The Lord spoke to his two associates (bhagavān anugāv āha). “Go to the material world (yātam). Do not be afraid (mā bhaiṣtam). You will have good fortune (astu śam). But also, do not go that world (mā yātam). Though I can nullify the curse of the brāhmaṇa (brahma-tejaḥ hantum samartho 'pi), I do not desire (tu na icche) to do go against my own rules (me matam).” SB 3.16.29

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- But it should also be explained that the Lord acted only according to their desire of wanting to see the prowess of their Lord which was sung by the bards.
- The Lord's will is dependent on the desire of his devotee.

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aṣyāpi deva vapuṣo mad-anugrahasya
svecchā-mayasya na tu bhūta-mayasya ko 'pi
neśe mahi tv avasitum manasāntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteḥ

My dear Lord (deva), neither I nor anyone else can estimate
(kaḥ api na tv avasitum īśe) the potency (mahī) of this
transcendental body of Yours (aṣyāpi vapuṣah), which has
shown such mercy to me (mad-anugrahasya) and which
appears just to fulfill the desires of Your pure devotees (sva
icchā-mayasya). Although my mind (manasā antareṇa) is
completely withdrawn from material affairs (na tu bhūta-
mayasya), I cannot understand Your personal form (na īśe
sākṣāt tavaiva). How, then, could I possibly understand the
happiness You experience within Yourself (kim uta ātma-sukha
anubhūteḥ)? SB 10.14.2

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bhūmir uvāca
namas te deva-deveśa
śaṅkha-cakra-gadā-dhara
bhaktecchopātta-rūpāya
paramātmānamo 'stu te

Goddess Bhūmi said: Obeisances unto You (**namas te**), O Lord of the chief demigods (**deva-deveśa**), O holder of the conchshell, disc and club (**śaṅkha-cakra-gadā-dhara**). O Supreme Soul within the heart (**paramātmānamo**), You assume Your various forms (**upātta-rūpāya**) to fulfill Your devotees' desires (**bhakta icchā**). Obeisances unto You (**namo 'stu te**). SB 10.59.25

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- But is this contrary to the statement that the devotee does not return to the material world?
- No, because returning to the material world by one's sinful actions is a fault, but coming to the material world by the Lord's will is not a fault.
- If that were the case then even the Lord appearing this world would be a matter of criticism.

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- But could one not say that the statement of “no return” applies only to the spiritual world and not to the Vaikunṭha present on Satya-loka.
- This argument is defeated by the statement in the Tenth Canto saying that a person does not fall even after attaining the Vaikunṭha on Satya-loka.

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ajānantaḥ prati-vidhim tūṣṇīm āsan sureśvarāḥ
tato vaikunṭham agamad bhāsvaram tamasah param
yatra nārāyaṇaḥ sāksān nyāsinām paramo gatiḥ
śāntānām nyasta-daṇḍānām yato nāvartate gataḥ

The great demigods (**sureśvarāḥ**) could only remain silent (**tūṣṇīm āsan**), not knowing how to counteract the benediction (**ajānantaḥ prati-vidhim**). Then (**tataḥ**) Lord Śiva reached (**agamad**) the luminous realm of Vaikuntha (on Satya-loka) (**bhāsvaram vaikunṭham**), beyond all darkness (**tamasah param**), where the Supreme Lord Nārāyaṇa is manifest (**yatra nārāyaṇaḥ sāksāt**). That realm is the destination (**paramo gatiḥ**) of renunciants (**nyāsinām**) who have attained peace (**śāntānām**) and given up all violence against other creatures (**nyasta-daṇḍānām**). Going there, one never returns (**yato nāvartate gataḥ**). SB 10.88.25-26

Text-52

parāśarena yad gadyam
maitreyāyottarīkṛtam |
ślokīkṛtya tad evedam
saṅkṣepeṇa vilikhyate

What was explained by Parāśara (parāśareṇa yad
uttarīkṛtam) to Maitreya (maitreyāya) in prose (gadyam)
is now explained (tad eva idam vilikhyate) in verse
(ślokīkṛtya) briefly (saṅkṣepeṇa).

Verses now explain the prose of Parāśara's answer. The meaning is clear.

Text-53

nṛsimha-rūpaṁ harinā yad
āviṣkṛtam adbhutam |
hiraṇyakaśipuḥ asmin
viṣṇu-buddhir na niścita

Hiraṇyakaśipu (hiraṇyakaśipuḥ) could not determine
(na niścita) that the Lord (harinā) appearing
(āviṣkṛtam) as the amazing Nṛsimha (yad asmin
adbhutam nṛsimha-rūpaṁ) was actually Visnu (viṣṇu-
buddhiḥ).

Text-54

kintv eṣa punya-sampannah
ko 'pīti kr̥ta-niścayah |
raja-udriktatā-nunna-
matis tad-bhāva-yogataḥ

He thought (kintu kr̥ta-niścayah) Nṛsimha (eṣa) was
some ordinary person (nunna-matih) who had attained
that form (tad-bhāva-yogataḥ) by previous pious acts
(kah api punya-sampannah), because his
(Hiraṇyakaśipu's) mentality was affected by the mode of
passion (raja-udriktatā).

Text-55

tato 'vāpta-vināśaika-
hetukām akhilottamām |
avāpa bhoga-sampattim
rāvaṇatve sudurlabhām

He then attained (tato avāpa) a rare (sudurlabhām)
wealth of enjoyment (bhoga-sampattim) as Rāvaṇa
(rāvaṇatve), greater than all others (akhilottamām), only
because of being killed by Nṛsimha (avāpta-vināśa eka-
hetukām).

Only because of being killed by Nṛsimha (tataḥ avāpta-
vināśaika-hetukām) he attained (avāpa) a very rare
wealth of enjoyment as Rāvaṇa.

Text-56

viṣṇutvāniścayān nāti
dveṣān nāveśa-santatiḥ |
tām vinā ca bhavet dveṣo
narakāyaiva veṇavat

Because he did not think of Nṛsimha as Viṣṇu (viṣṇutva
aniścayāt), he did not have extreme hatred of him (na ati
dveṣān). Thus he was not absorbed in the Lord (na
āveśa-santatiḥ). Without that absorption in the Lord
(tām vinā), the hater of the Lord (dveṣo) goes to hell
(narakāyaiva bhavet) like Veṇa (veṇavat).

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- Without being absorbed in the Lord (tām vinā), one who is filled with hate like king Veṅa goes to hell.
- It is said katamo 'pi na venah syāt pañcānām puruṣam prati: atheists like King Vena, however, being unable to think of Kṛṣṇa's form in any of these five ways, cannot attain salvation. (SB 7.1.32)
- Others like Kaṁśa who meditated constantly on the Lord in hatred however attained a different goal.

Text-57

kintv asya sampat-samprāptis
tat-kareṇa mṛteḥ param |
evam āhaiva-śabdena
tat-sādguṇyam anusmaran

His attainment of wealth (kintu asya sampat-
samprāptih) was thus only because of being killed by the
hand of Nṛsimha (tat-kareṇa mṛteḥ param). Parāśara
uses the word eva to indicate (evam āha eva śabdena)
that one should rather remember and appreciate the Lord
with his six qualities (tat-sādguṇyam anusmaran).

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- Tat-karena means “by the hand of Nṛsimha.”
- Eva comes in the phrase niratiśayām eva akhilaṁ from verse 5.43: only because being killed by Nṛsimha he attained wealth in his next life.

Text-58

āveśābhāvato doṣā
nāśāc chuddham apaśyataḥ |
prakāṭa 'pi para-brahma-
rūpe tatrāśya no layaḥ

Because he was not absorbed in the Lord (āveśā abhāvato) his sins were not destroyed (doṣā nāśāt). And thus he could not see the pure Lord (śuddham apaśyataḥ). He could not attain the embrace (na layaḥ) of the supreme Lord Nṛsimha (para-brahma-rūpe), even though the Lord appeared before him (tatra aśya prakāṭaḥ api).

Hiraṇyakaśipu (aśya) did not attain the embrace (layaḥ) of Nṛsimhadeva (para-brahma-rūpe).

Text-59

rāvaṇatve mahākāma-
parādhīnīkṛtātmanah |
tadvan manuṣya-dhīr asya
śrī-rāme 'bhūn mṛtāv api

Even when born as Rāvaṇa (rāvaṇatve), he was controlled (parādhīnī kṛta ātmanah) by great lust for Sītā (mahākāma). Thus he thought of Rāma as a human being (śrī-rāme manuṣya-dhīh) in the same way as Hiraṇyakaśipu (tadvat), even when he was killed by him (asya mṛtāv abhūt api).

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- This verse shows that during the appearance of Rāma the demon attained the same result.
- Tadvan means in a similar way that Hiraṇyakaśipu thought Nṛsimha was a living entity with pious acts.
- Thus Rāvaṇa (asya) thought of Rāma as a human being, even when killed by the hand of Rāma (mṛtāv api).

Text-60

ato 'sau cedirājatve
punar āpottamām śriyam

Thus (atah), when he was born again as Śiśupāla (asau
punar cedirājatve), he attained great wealth (āpah
uttamām śriyam).

Text-61

tatra kṛṣṇe samastānām
eva nāmnām ramāpateḥ |
kāraṇāni pravṛttes tu
nimittāny abhavaṁs tadā

In that birth as Śiśupāla (tatra tadā abhavaṁs), the cause
(kāraṇāni) of his uttering (pravṛtteh) all names
(samastānām eva nāmnām) of Viṣṇu (ramāpateḥ) was
actually Kṛṣṇa (kṛṣṇe).

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- Now it is explained that Śiśupāla attained liberation when being killed by Kṛṣṇa because of the constant appearance of the śakti of attractiveness – which causes liberation – in Kṛṣṇa. ~~XXXXXXXXXXXX~~
- This verse speaks of the attractiveness which arises because of the power of the name and the form of Kṛṣṇa.
|
- The cause of Śiśupāla's uttering all the names of Viṣṇu (ramāpateḥ), such as "lotus-eyed one," was Kṛṣṇa.

Text-62

tena niścitya tam viṣṇum svasya dvir-maraṇam yataḥ |
atidveśān mahāveśāt tāni nāmāni sarvaśaḥ |
jajalpa satataṁ śaśvan nindā-santarjanādiṣu

By calling those names (tena), he discerned that Viṣṇu
was his enemy (tam viṣṇum svasya niścitya), who had
killed him twice before (dvir-maraṇam yataḥ). He
constantly uttered (jajalpa satataṁ śaśvat) all the names
of Viṣṇu (tāni nāmāni sarvaśaḥ) with great hatred
(atidveśāt) and concentration (mahāveśāt) and with an
attitude of criticism and scolding (nindā-santarjanādiṣu).

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- Because he determined that Viṣṇu who had killed him twice before was present, through uttering those names (tena), he then constantly uttered those names with hatred and concentration and with an attitude of criticism and scolding.