

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness
of Kṛṣṇa

Chapter 5 :
Para-avasthas and Svayaṁ-
bhagavān

LBA 1.5.43 says,

In order to kill the king of the demons, the Lord who is the cause of creation, maintenance and destruction of all the worlds, taking a body, showed the form of Nṛsimha.

When he did so, Hiraṇyakaśipu did not think that this was Viṣṇu, but rather thought that he was a special living entity, caused by extremely pious acts, because his mind was overcome with rajo-guṇa .

But SB 7.8.23 says,

Hiraṇyakaśipu murmured to himself, "Lord Viṣṇu, who possesses great mystic power, has made this plan to kill me, but what is the use of such an attempt? Who can fight with me?" Thinking like this and taking up his club, Hiraṇyakaśipu attacked the Lord like an elephant.

How to understand?

In the commentary to LBA 1.5.45, SBV says

Though his wife Mandodhari told him that Rāma was the Lord, and therefore he had that knowledge, that was only a shadow of knowledge and, hence, he did not become absorbed in Rāma.

Similarly Hiraṇyakaśipu also possessed only a shadow of knowledge.

If he would have really known the tattva of Narsimha or Vishnu, he would know Lord is unconquerable.

Explanation of Śiśupāla's deliverance

Text 46

The essential cause of all names of the Lord lies in Kṛṣṇa.

Śiśupāla, having a mind absorbed in enmity to the Lord for continuous, countless births, uttered the unlimited names of the Lord produced through his pastimes at that time.

Moreover Kṛṣṇa's form, with eyes like unfurled lotus petals, wearing pure crown, armlets, necklaces and bracelets, clothed in bright yellow cloth and holding in his four broad arms the conch, cakra, club and lotus, did not leave the mind of Śiśupāla at all, because of his deep enmity, while he walked, ate, bathed, sat and slept.

Because Śiśupāla's mind was absorbed in the form of Kṛṣṇa which constantly revealed his śakti of attractiveness, which brings about liberation, he attained liberation when killed by Kṛṣṇa.

Attractiveness is of two types:

sweetness of the name

sweetness of the form

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.

His mind became attracted by the sweetness of Kṛṣṇa's form.

That form did not leave Śiśupāla's mind while he was walking, eating, bathing, sitting and sleeping, because of hatred.

Text 47

Abusing Kṛṣṇa by his names and holding his form in his heart, Śiśupāla, freed from the fault of hatred, finally saw the Lord with a brilliant indestructible form, glowing with rays of his cakra held in his hand and meant for killing him.

Though his utterance of Kṛṣṇa's name and meditation on his form was done with hatred, he became free of fault.

Then by the touch of the cakra he saw the real form of the Lord and attained prema. Thus, he realized Kṛṣṇa.

Text 48

Killed quickly by the cakra of the Lord, and having his piles of sin burned by remembrance of the Lord, he was brought to the Lord and enjoyed the embrace of the Lord.

Though Nṛsimha, Rāma and Kṛṣṇa are non-different in svarūpa, Kṛṣṇa is svayaṁ-rūpa, endowed with all qualities which are fully manifested all the time. 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.

I have explained all this to you.

Kṛṣṇa, bhagavān, glorified and remembered even with hatred bestows a result (mokṣa) unattained by the devatās or demons.

What then can be said of the results attained by the devotee?

In this verse, sage Parāśara, recommends devotion to the Supreme Lord rather than hatred for Him.

Hatred is an undesirable devotion that demons express towards the Lord.

Padma Purana says:

Yogis are able to see Lord Janardana with devotion, but never without devotion. One can not see him when anger or envy remains.

Sisupala attained liberation only because he absorbed his mind fully in Kṛṣṇa.

Narada muni says,

My dear King Yudhiṣṭhira, the gopīs by their lusty desires, Kāmsa by his fear, Śiśupāla and other kings by envy, the Yadus by their familial relationship with Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees, by our devotional service, have obtained the mercy of Kṛṣṇa.

Somehow or other, one must consider the form of Kṛṣṇa very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Kṛṣṇa's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Kṛṣṇa, whether in a friendly way or inimically.

SB 7.1.31-32

Any of the five types of persons, but not King Vena, will attain their objectives in relation to the Lord. Therefore, one should somehow think of Kṛṣṇa, by one of the favorable methods.

“But persons like Vena, who hated the Lord and criticized him like Śiśupāla went to hell.” This verse explains.

Some persons will not be counted among the five moods previously mentioned in relation to the Lord, because of not being suitable receptacles for those moods.

Some persons are not like the gopīs with affectionate conjugal feelings; they are not like Kāmsa with fear; they are not like Śiśupāla, filled with hatred, and absorbed in the Lord, thinking that the Lord would kill him; not like Vṛṣṇis with some family relationship; and not like Nārada with vaidhi-bhakti.

Persons not like Śiśupāla, for instance Vena, who simply nourish an unfavorable mood, go to hell. Therefore one should concentrate on Kṛṣṇa with a favorable method.

SVCT translation and commentary SB 7.1.32