

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of Kṛṣṇa

Chapter 5 :
Para-avasthas and Svayaṁ-bhagavān

Jaya and Vijaya are not born as demons in every kalpa

Text 50

In the Viṣṇu Purāṇa, Parāśara does not mention that the two associates of Viṣṇu took three births as demons.

Associates of Lord can not fall in every kalpa

Text 51

Thus, one should not think that in all kalpas the associates of the Lord fall from Vaikuṅṭha and become Hiraṇyakaśipu.

If they were always associates, it would not be proper to have them fall in every kalpa.

In every kalpa, Jaya and Vijaya don't become demons in the material world.

Being eternal associates of the Lord, they can not fall in every kalpa from Vaikuntha.

If one accepts that the kalpāvatāras appear in every kalpa and fight with Jaya and Vijaya who fall from Vaikuntha 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 Vaikuntha.

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.

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 in this world would be a matter of criticism.

The Lord's will is dependent on the desire of his devotee.

A person does not fall even after attaining the Vaikuntha on Satya-loka.

Srila Rupa Goswami explains why Hiranyakaśipu and Rāvaṇa were not delivered but Śiśupāla was

Text 52

What was explained by Parāśara to Maitreya in prose is now explained in verse briefly.

Explanation for Hiranyakaśipu

Text 53

Hiranyakaśipu could not determine that the Lord appearing as the amazing Nṛsimha was actually Viṣṇu.

Text 54

He thought Nṛsimha was some ordinary person who had attained that form by previous pious acts, because his (Hiranyakaśipu's) mentality was affected by the mode of passion.

Text 55

He then attained a rare wealth of enjoyment as Rāvaṇa, greater than all others, only because of being killed by Nṛsimha.

Text 56

Because he did not think of Nṛsimha as Viṣṇu, he did not have extreme hatred of him. Thus he was not absorbed in the Lord.

Without that absorption in the Lord, the hater of the Lord goes to hell like Vena.

Text 57

His attainment of wealth was thus only because of being killed by the hand of Nṛsimha.

Parāśara uses the word *eva* to indicate that one should rather remember and appreciate the Lord with his six qualities.

Text 58

Because he was not absorbed in the Lord his sins were not destroyed.

And thus he could not see the pure Lord.

He could not attain the embrace of the supreme Lord Nṛsimha, even though the Lord appeared before him.

Explanation for Rāvaṇa

Text 59

Even when born as Rāvaṇa, he was controlled by great lust for Sītā.

Thus he thought of Rāma as a human being in the same way as Hiraṇyakaśipu, even when he was killed by him.

Explanation for Śiśupāla

Text 60

Thus, when he was born again as Śiśupāla, he attained great wealth.

Text 61

In that birth as Śiśupāla, the cause of his uttering all names of Viṣṇu was actually Kṛṣṇa.

Śiśupāla attained liberation when being killed by Kṛṣṇa because of the constant appearance of the śakti of attractiveness - which causes liberation - in Kṛṣṇa.

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, such as "lotus-eyed one," was Kṛṣṇa.

Text 62

Because of uttering those names, he discerned that Viṣṇu was his enemy, who had killed him twice before.

He then constantly uttered all the names of Viṣṇu with great hatred and concentration and with an attitude of criticism and scolding.