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SUPREME LORD PACIFIES FOUR KUMARAS

Sri Maitreya Ṛṣi

The Personality of Godhead said to four Kumaras: These attendants of Mine, Jaya and Vijaya by name, have committed a great offense against you because of ignoring Me. O great sages, I approve of the punishment that you who are devoted to Me have meted out to them. To Me, the *brāhmaṇa* is the highest and most beloved personality. The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors. I take this to be an offense by Myself; therefore I seek your forgiveness for the incident that has arisen. A wrong act committed by a servant leads people in general to blame his master, just as a spot of white leprosy on any part of the body pollutes all of the skin. Anyone in the entire world, even down to the *caṇḍāla*, who lives by cooking and eating the flesh of the dog, is immediately purified if he takes bath in hearing through the ear the glorification of My name, fame, etc. Now you have realized Me without doubt; therefore I will not hesitate to lop off My own arm if its conduct is found hostile to

you.

Because I am the servitor of My devotees, My lotus feet have become so sacred that they immediately wipe out all sin, and I have acquired such a disposition that the goddess of fortune does not leave Me, even though I have no attachment for her and others praise her beauty and observe sacred vows to secure from her even a slight favor. I do not enjoy the oblations offered by the sacrificers in the sacrificial fire, which is one of My own mouths, with the same relish as I do the delicacies overflowing with ghee which are offered to the mouths of the *brāhmaṇas* who have dedicated to Me the results of their activities and who are ever satisfied with My *prasāda*. I am the master of My unobstructed internal energy, and the water of the Ganges is the remnant left after My feet are washed. That water sanctifies the three worlds, along with Lord Shiva, who bears it on his head. If I can take the dust of the feet of the Vaishnava on My head, who will refuse to do the same?

The *brāhmaṇas*, the cows and the defenseless creatures are My own body. Those whose faculty of judgment has been impaired by their own sin look

upon these as distinct from Me. They are just like furious serpents, and they are angrily torn apart by the bills of the vulture like messengers of Yamaraja, the superintendent of sinful persons. On the other hand, they captivate My heart who are gladdened in heart and who, their lotus faces enlightened by nectarean smiles, respect the *brāhmaṇas*, even though the *brāhmaṇas* utter harsh words. They look upon the *brāhmaṇas* as My own Self and pacify them by praising them in loving words, even as a son would appease an angry father or as I am pacifying you. These servants of Mine have transgressed against you, not knowing the mind of their master. I shall therefore deem it a favor done to Me if you order that, although reaping the fruit of their transgression, they may return to My presence soon and the time of their exile from My abode may expire before long.

Brahma continued: Even though the sages had been bitten by the serpent of anger, their souls were not satiated with hearing the Lord's lovely and illuminating speech, which was like a series of Vedic hymns. The Lord's excellent speech was difficult to comprehend because of its momentous import and its most profound significance. The sages heard it with wide-open ears and pondered on it as well. But although hearing, they could not understand what He intended to do. The four *brāhmaṇa* sages were nevertheless extremely delighted to behold Him, and they experienced a thrill throughout their bodies. They then spoke as follows to the Lord, who had revealed the multiglories of the Supreme Personality through His internal potency, yogamaya.

The sages said: O Supreme Personality of Godhead, we are unable to know what You intend for us to do, for even though You are the supreme ruler of all, You speak in our favor as if we had done something good for You. O Lord, You are the supreme director of the brahminical culture. Your considering the *brāhmaṇas* to be in the highest position is Your example for teaching others. Actually You are the supreme worshipable Deity, not only for the gods but for the *brāhmaṇas* also. You are the source of the eternal occupation of all living entities, and by Your multimanifestations of Personalities of Godhead, You have always protected religion. You are the supreme objective of religious principles, and in our opinion You are inexhaustible and unchangeable eternally. Mystics and transcendentalists, by the mercy of the Lord, cross beyond nescience by ceasing all material desires. It is not possible, therefore, that the Supreme Lord can be favored by others. The goddess of fortune, Lakshmi, the dust of whose feet is worn on

the head by others, waits upon You, as appointed, for she is anxious to secure a place in the abode of the king of bees, who hovers on the fresh wreath of tulasi leaves offered at Your feet by some blessed devotee. O Lord, You are exceedingly attached to the activities of Your pure devotees, yet You are never attached to the goddesses of fortune who constantly engage in Your transcendental loving service. How can You be purified, therefore, by the dust of the path traversed by the *brāhmaṇas*, and how can You be glorified or made fortunate by the marks of Srivatsa on Your chest?

O Lord, You are the personification of all religion. Therefore You manifest Yourself in three millenniums, and thus You protect this universe, which consists of animate and inanimate beings. By Your grace, which is of pure goodness and is the bestower of all blessings, kindly drive away the elements of rajas and tamas for the sake of the demigods and twice-born. O Lord, You are the protector of the highest of the twice-born. If You do not protect them by offering worship and mild words, then certainly the auspicious path of worship will be rejected by people in general, who act on the strength and authority of Your Lordship. Dear Lord, You never want the auspicious path to be destroyed, for You are the reservoir of all goodness. Just to benefit people in general, You destroy the evil element by Your mighty potency. You are the proprietor of the three creations and the maintainer of the entire universe. Therefore Your potency is not reduced by Your submissive behavior. Rather, by submission You exhibit Your transcendental pastimes. O Lord, whatever punishment You wish to award to these two innocent persons or also to us we shall accept without duplicity. We understand that we have cursed two faultless persons.

The Lord replied: O *brāhmaṇas*, know that the punishment you inflicted on them was originally ordained by Me, and therefore they will fall to a birth in a demoniac family. But they will be firmly united with Me in thought through mental concentration intensified by anger, and they will return to My presence shortly.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 16. The Two Doorkeepers of Vaikuṇṭha, Jaya and Vijaya, Cursed by the Sages » Verses: 1-26* ❀





Yudhisthira Maharaja questions Narada Muni: How associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons?

JAYA VIJAYA INCIDENT: A FALLDOWN OR AN ACCIDENT ?

His Divine Grace

A .C. Bhaktivedanta Swami Prabhupada

*dehendriyāsu-hīnānām
vaikuṇṭha-pura-vāsinām
deha-sambandha-sambaddham
etad ākhyātum arhasi*

TRANSLATION

"The bodies of the inhabitants of Vaikuntha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons."

PURPORT

This very significant question would be difficult for an ordinary person to answer, but Narada Muni, being an authority, could answer it. Therefore Maharaja Yudhisthira inquired from him, saying, *etad ākhyātum arhasi*: "only you can explain the reason." From authoritative sources it can be discerned that associates of Lord Vishnu who descend from Vaikuntha do not actually fall. They come with the purpose of fulfilling the desire of the Lord, and their descent to this material world is comparable to that of the Lord. The Lord comes to this material world through the agency of

His internal potency, and similarly, when a devotee or associate of the Lord descends to this material world, he does so through the action of the spiritual energy. Any pastime conducted by the Supreme Personality of Godhead is an arrangement by *yogamaya*, not *mahamaya*. Therefore it is to be understood that when Jaya and Vijaya descended to this material world, they came because there was something to be done for the Supreme Personality of Godhead. Otherwise it is a fact that no one falls from Vaikuntha.

Of course, a living entity who desires *sāyujya-mukti* remains in Krishna's Brahman effulgence, which is dependent on Krishna's body (*brahmaṇo hi pratiṣṭhāham Bhagavad-gītā*. (14.27). Such an impersonalist who takes shelter of the Brahman effulgence must surely fall down.

This is stated in the *Śrīmad-Bhāgavatam* (10.2.32):

*ye 'nye 'ravindākṣa vimukta-māminas
twayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa parami padam tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." The impersonalists cannot reach the Vaikuntha planets to become

associates of the Lord, and therefore, according to their desires, Krishna gives them *sāyujya-mukti*. However, since *sāyujya-mukti* is partial mukti, they must fall again to this material world. When it is said that the individual soul falls from Brahmaloaka, this applies to the impersonalist.

From authoritative sources it is learned that Jaya and Vijaya were sent to this material world to fulfill the Lord's desire to fight. The Lord also sometimes wants to fight, but who can fight with the Lord but a very confidential devotee of the Lord? Jaya and Vijaya descended to this world to fulfill the Lord's desire. Therefore in each of their three births—first as Hiranyaksha and Hiranyakashipu, second as Ravana and Kumbhakarna, and third as Shishupala and Dantavakra—the Lord personally killed them. In other words, these associates of the Lord, Jaya and Vijaya, descended to the material world to serve the Lord by fulfilling His desire to fight. Otherwise, as Maharaja Yudhisthira says, *asraddheya ivābhāti*: the statement that a servant of the Lord could fall from Vaikuntha seems unbelievable.

We can understand how anxious the Lord is to get his servitor back into Vaikuntha. This incident, therefore, proves that those who have once entered a Vaikuntha planet can never fall down. The case of Jaya and Vijaya is not a falldown; it is just an accident. The Lord is always anxious to get such devotees back again to the Vaikuntha planets as soon as possible. It is to be assumed that there is no possibility of a misunderstanding between the Lord and the devotees, but when there are discrepancies or disruptions between one devotee and another, one has to suffer the consequences, although that suffering is temporary. The Lord is so kind to His devotees that He took all the responsibility for the doormen's offense and requested the sages to give them facilities to return to Vaikuntha as soon as possible.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāna) » Canto 3: The Status Quo » Chapter 16. The Two Doorkeepers of Vaikuntha, Jaya and Vijaya, Cursed by the Sages » Verse: 12 and Canto 7: The Science of God » Chapter 1. The Supreme Lord Is Equal to Everyone » Verse: 35* ❀

NO ONE FALLS FROM VAIKUNTHA

SRILA JIVA GOSWAMI

Sri Kapiladeva said in *Śrīmad-Bhāgavatam* (3.25.37-38):

*atho vibhūtiṁ mama māyāvīnas tām
aiśvaryaṁ aṣṭāṅgam anupravṛttam
śrīyaṁ bhāgavatīm vāspṛhayanti bhadraṁ
paraśya me te śnuvate tu loke*

*na karhicin mat-parāḥ śānta-rūpe
nankṣyanti no me 'nimīṣo leḍhi hetih
yeṣāṁ ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣtam*

Although My devotees, who are free from ignorance, by My mercy, may be offered the eight types of mystic perfections, the opulence of the heavenly planets or even the opulence of Vaikuntha, they do not desire it. They automatically attain these when they reach My abode. My dear mother, devotees who receive such transcendental opulences are never bereft of them. Neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor, and Supreme Deity, they cannot be deprived of their possessions at any time.

The word *atho Śrīmad-Bhāgavatam* (3.25.37) indicates "after the removal of ignorance." *Mama māyayā* means "by the Lord's mercy on the devotee." *Vibhūti* means "the opulence of enjoyment". *Ācitām* means "manifest for the devotees purpose, and the eight mystic opulences such as *aṇimā* also naturally become present for the devotees." The devotees do not even desire the Lord's opulence, called *sārṣṭi*. This means that because the devotees yearn only for the bliss of devotional service, they have no desire for any of the above stated opulences; but they certainly achieve them in the Lord's planet called Vaikuntha. This shows the Lord's special affection for His devotees. This is also exemplified in the benediction given to Sudama, the florist *Śrīmad-Bhāgavatam* (10.41.51-52):

*so 'pi vavre 'calāṁ bhaktiṁ
tasmīn evākhilātmani
tad-bhakteṣu ca sauhārdaṁ
bhūteṣu ca dayāṁ parāṁ
iti tasmai varaṁ dattvā
śrīyaṁ cānvaya-varahinīm
balam āyur yaśaḥ kāntiṁ
nirjagāma sahāgrajaḥ*

"Sudama chose unshakable devotion for Krishna, the Supreme Soul of all existence; friendship with His devotees; and transcendental compassion for all living beings. Not only did Lord Krishna grant Sudama these benedictions, He also awarded him strength, long life, fame, beauty, and ever-increasing prosperity for his family. Then Krishna and His elder brother took Their leave."

The devotee is not interested in using these opulences for his enjoyment. The phrases “after ignorance is dispelled” and “given by My mercy” also indicate that these opulences do not produce undesirable effects. *Māyayācitām* includes all opulence up to that found in Brahmāloka, and it shows that the devotees have control over everything. But they do not make use of such opulence, considering it very insignificant and unfit to be enjoyed. The *Śruti* states *Chāndogya Upaniṣad* (8.1.6), “Just as the enjoyment earned by *karma* in this world perishes in due course, so does the heavenly pleasure attained by pious deeds.” And, Those who leave their body in full knowledge of the Lord and the real desirable objects, can freely travel in all the planets.”

A doubt may be raised that if Vaikuntha is another planet like heaven, with no special distinction, then sooner or later the enjoyer and the enjoyment will be vanquished. Lord Kapila answers this objection in *Śrīmad-Bhāgavatam* (3.25.38) by use of the word *śāntarūpe*. “The nature of Vaikuntha is *śāntam*, or unchanging, and its residents, who are My devotees, are never destroyed. In other words, they are never bereft of enjoyment. My time cycle does not devour them, no *leḍhi*.” Thus the *Śruti* states *Chāndogya Upaniṣad* (8.15.1), “He does not return.” The *Gitopaniṣad* declares *Bhagavad-gītā*. (8.16),

*ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate*

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place, but one who attains to My abode, O son of Kunti, never takes birth again.

While commenting on the name *Parāyaṇa* in the *Sahasranāma-bhāṣya* (75), Shankaracarya writes, That place in which there is no fear of return is the Supreme Abode. Therefore it is called *parāyaṇa*. Because the term appears in the masculine gender, it is a *bahuvrīhi samāsa*, which means "the Lord to whom this place belongs.

This is not the end of the glories of those who attain Vaikuntha. Lord Kapila states this with the words beginning with *yeṣām aham*. This means that for them there is no object of love other than the Lord. Alternatively, the statement can be taken as a reference to Goloka, because the gopas who eternally reside there have such a mood. The line beginning with *yeṣām* may also be taken as an answer to the question,

nityaṁ bhāgavata-sevayā

“What type of people attain that abode after getting free from ignorance?” The answer is indicated by the Lord: “Only those people who desire Me as their beloved (*priyaḥ*) or husband (*patiḥ*), like the sages described in the *Uttara-khaṇḍa* of the *Padma Purāna*; or those who meditate on Me as Brahman personified like the four Kumaras; or those who meditate on Me as their son, friend, worshipable master, and so on, can attain Vaikuntha. The word *suhṛda*, bosom friend, is in the plural, because they are of various kinds.

Sri Narada spoke in a similar fashion in *Śrīmad-Bhāgavatam* (4.12.37): “Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord, they alone can very easily achieve the perfection of going to that abode from where no one falls down, *acyuta pādām*.”

— From *Anuccheda 63, Bhāgavata-sandarbha* of *Srila Jiva Goswami*.
Translation by *Satya Narayan Das*. ❀

MAYA STAYS FAR AWAY FROM SPIRITUAL WORLD

Srila Bhakti Vinod Thakur

There are unlimited jivas who are eternal associates of the Lord. In Goloka Vrindavana they are manifested by Lord Baladeva for the service of Lord Krishna. In Vaikuntha they are manifested by Sri Sankarshana for the service of Lord Narayana, the Lord of Vaikuntha. They are eternally and blissfully engaged in the service of their worshipable Lord, always situated in their *svarūpa*, always striving to make the Lord happy, always favorable to the service of the Lord, and always powerful with the energy of the *cit-śakti*. They have absolutely no relation or contact with the inert maya. Indeed they do not even know that there is an energy called maya. Because they live in the spiritual region, maya remains very far from them. They are always absorbed in the bliss of service to their worshipable Lord. They are transcendental to mundane misery and happiness and are always liberated. Their very life is love, and they have no conception of lamentation, fear, and death.

The atomic conscious jivas, who come out like rays from Maha-Vishnu's glance at maya, are also uncountable. Being in proximity to maya, these jivas see the variegatedness of maya. They have all the characteristics of the ordinary jivas, yet because of their atomic nature they sometimes glance marginally towards the spiritual creation and sometimes towards the material creation. In this marginal state the jiva is weak, because he has not yet attained spiritual power by the mercy of the worshipable Lord. Out of these unlimited jivas, the ones who desire to enjoy maya

remain eternally bound by maya, because of being attached to sense enjoyment. Those who engage in devotional service to the Lord go to the spiritual world getting the strength of the *cit-śakti* by the mercy of the Lord.

— Conversation between Vrajanātha and Raghunātha dāsa Bābāji
An Excerpt From Jaiva dharma, Chapter Sixteen: Nitya-dharma:
Sambandha, Abhidheya and Prayojana ❀

THE FREE WILL OF THE SOUL

Srila Bhakti Siddhanta Saraswati Thakur

Tatasthā has both the power of associating with temporal as well as eternal planes. Souls who have got their stations at *tatasthā* have got free will. Each of the individual souls by exercising his free will can abuse or properly use his independence. He has got two different fields in two different directions. He may choose one of these for his stage. When he is in an enjoying mood and considers himself identical with the predominating object or the absolute, he is said to be fallen and when he shows an aptitude for serving the transcendental predominating object, he is freed from the clutches of limitation and is eternally associated in serving the predominating object. The souls in the *tatasthā* position are not one, but many in number. They are not to associate themselves with unalloyed *cit-śakti* or unalloyed *acit* or *mayā-śakti*. In the *tatasthā* position, souls do not show any activity but they are found to be in an indolent stage.

Vishnu has three energies, one of them is meant for manifestation of His eternal Abode, another potency is for creating all human souls who are emanations from His *tatastha-śakti*, found between the temporal and eternal worlds. By this potency He creates human souls. The human soul has two different predilections. If he desires to serve Godhead he is allowed into the eternal region. If he desires to lord it over this world he comes down for enjoying in different capacities the products of the deluding potency.

This position, which is like a geometrical line, is designated *tatastha-śakti*, the fountain-head of all human souls. *Tatastha-śakti* is located between the two potencies of Vishnu one of which maintains this transforming world and the other is the source of the manifestation of the eternal world that does not change like this world. These potencies belong to the Personality of Godhead Vishnu.

—Śrī Caitanya's Teachings—Part II, Chapter One, (Immanent and Transcendent) p. 391-2, 365-6 and p. 390-1 Third Edition by Srila Bhakti Siddhanta Saraswati Thakur ❀

JAYA VIJAYA NEVER LEFT VAIKUNTHA

Srila Vishwanatha Chakravarti Thakur

The sages said to the Supreme Lord: Bowing to you with body, mind and words we make a request to you whose intentions are hard to understand. We accept whatever punishment you award to the gate keepers if you favor us *brāhmaṇas*, or whatever promotion in life you award them, if you are affectionate to your devotee door keepers. Do that as you wish, O Lord! May the curse we gave to them go to Rasatala! They then spoke fearfully with tears and shaking bodies. Award fitting punishment to us, which we gave to the two sinless door keepers by our curse!

Pacifying the Kumaras the Lord said: “Do not fear.” They will be united with me by continuous practice of meditation touched with anger (*sainrambha*). O *brāhmaṇas*! Your curse was produced by me. In order to have my two servants, the greatest devotees, take on the nature of demons, though they have bodies of pure *sattva* and are the best devotees and *brāhmaṇas*, they acted unfavorably towards you, and made you, the best of *ātmārāmas*, angry. And then you cursed them. All this has been done by Me only. It is not an offense of My door keepers or an offense committed by you. “But what is the cause of giving such suffering to these two devotees, since you are affectionate to your devotees?” O *brāhmaṇas*! Know the cause. Reflecting carefully, understand, since you are omniscient. What more can I reveal?

Jaya and Vijaya had a desire arising from prema spoke: “O best Lord! O Lord of lords! Lord of Vaikuntha! If your fighting instinct is not satisfied because everyone else is so weak, and because we are not your enemies, then make us two guards unfriendly towards you, and you can have pleasure in fighting us. Since we servants cannot tolerate even a small degree of decrease in your full happiness, we pray that this should be done, by necessarily ignoring your quality of affection for your devotee.” This is how they thought.

It should be understood that there are secondary emotions (such as the desire to fight or to please his devotees in unconventional ways) within this broad category of bliss when considering the perfection of *rasas* of the Lord such as *madhura-rasa*. The Lord performs various actions for the pleasure of his devotees according to the following statement in *Śrīmad-Bhāgavatam* (10.14.2):

*asyāpi deva vapuṣo mad-amugrahasya
svecchā-mayasya na tu bhūta-mayasya ko 'pi*



Sri Sri Vishvanātha Chakravartī Thakur

*neṣe mahi tv avasituṁ manasāntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteh*

My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand your personal form. How, then, could I possibly understand the happiness You experience within Yourself?

In fulfilling the desires of His devotees, the Lord developed another desire, and thus He did not directly reveal the secret to the Kumaras. They then thought, “Even the greatest devotees can fall from Vaikuntha because of great offense! What then to speak of where we, who are just dull reflections of *sādhakas*, can fall from this earth planet!” Thus, it is should be understood that the Lord desired to warn the *sādhakas* to be careful of committing great offenses.

After the sages left, the Lord spoke to Jaya and Vijaya “Go to the material world!” But seeing them weeping and wailing, the Lord again spoke to them, His heart softened by compassion. “Do not fear. May you two have good fortune! Do not go there. Always remain serving me in Vaikuntha.” Seeing that they were now happy, he said “Though I can nullify the curse of the *brāhmaṇas*, I do not desire to destroy my own promise.” I have made a rule to accept the inevitability of a *brāhmaṇa*’s curse. Just as Garuda sacrificed an expansion of his wing in order to maintain the

inevitability of the thunderbolt’s power, you should take on the role of demons in one of your expansions, and at the same time remain in Vaikuntha in your *svarūpas*. Later this passage is found in *Śrīmad-Bhāgavatam* (8.21.15-17) :

*ān abhidravato dṛṣtvā ditijānīkapān nṛpa
prahasyānucarā viṣṇoḥ pratyāsedhamn udāyudhāḥ
nandaḥ sunando 'tha jayo vijayaḥ prabalo balaḥ
kumudaḥ kumudākṣaś ca viṣvaksenaḥ patatrīrat
jayantaḥ śrutadevaś ca puṣpadanto 'tha sāvataḥ
sarve nāgāyuta-prāṇāś camūṁ te jaghnuḥ āsurīm*

O King, when the associates of Lord Vishnu saw the soldiers of the demons coming forward in violence, they smiled. Taking up their weapons, they forbade the demons to continue their attempt. Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudaksa, Vishvaksena, Patatrirat [Garuda], Jayanta, Shrutadeva, Puspadanta and Satvata were all associates of Lord Vishnu. They were as powerful as ten thousand elephants, and now they began killing the soldiers of the demons.

In the narration of Vamana and Bali, Jaya and Vijaya are mentioned among the associates of the Lord fighting. But after being born as Hiranyaksa and Hiranyakashipu, they would later be born as Ravana and Kumbakarna. The explanation of their expansions must be given in order to resolve the contradiction of being simultaneously in the form of demons and associates of the Lord.

— From *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam* by Sri Sri Vishvanātha Chakravartī Thakura » Canto 3: The Status Quo » Chapter 16. The Two Doorkeepers of Vaikuntha, Jaya and Vijaya, Cursed by the Sages » Verses: 29



!! Sri Sri Nitai Gaurchandra Jayati !!

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