

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

## Text-44

na tu sa tasminn anādi-nidhane para-brahma-bhūte bhagavaty  
anālabhinī kṛte manasas tal-layam avāpa

Since he did not accept Nṛsimha as supreme Brahman (na tu sa  
tasminn bhagavaty para-brahma-bhūte), without beginning or  
end (anādi-nidhane), he did not absorb his mind in him  
(manasas anālabhinī kṛte tal-layam avāpa).

# Srila Baladeva Vidyabhusana

- One can absorb one's mind in an object either by accepting it as the most wonderful object or as the most detested object.
- Because Hiranyakaśipu did not see Nṛsimha either way, he did not absorb his mind in Nṛsimha.
- By this absorption alone one attains liberation.
- He did not make Nṛsimha (tasmin) the object of absorption (anā lambinī kṛte), and thus his mind could not be absorbed in Nṛsimha.

## Text-45

evam daśānanatve 'py anaṅga-parādhīnatayā jānakī-samāsakta-cetaso  
bhagavatā dāśarathi-rūpa-dhāriṇa hatasya tad-rūpa-darśanam evāsīt nāyam  
acyuta ity āsaktir vipadyato 'ntaḥ-karane mānuṣa-buddhir eva kevalam  
asyābhūt | punar apy acyuta-vinipāta-mātra-phalam akhilabhūmandala-  
ślāghya-cedi-rāja-kule janma avyāhataiśvaryaṃ śiśupālatve 'py avāpa

When he was born as Rāvaṇa (evam daśānanatve 'py), and was killed by the Lord (bhagavata hatasya) in the form of Rāma (dāśarathi-rūpa-dhārinā), he saw the form of the Lord (tad-rūpa-darśanam eva), but did not recognize him as the Lord (na ayam acyuta ity āsaktih), because he was absorbed in lust (anaṅga-parādhīnatayā) for Sītā (jānakī-samāsakta-cetaso). Instead of having attraction for the Lord (asya vipadyato antaḥ-karane abhūt), he unfortunately thought of Rāma as a mere human being (mānuṣa-buddhir eva kevalam). As a result of being killed by Rāma (acyuta-vinipāta-mātra-phalam), he again attained birth (punar janma avāpa) with unimpeded wealth (avyāhata aiśvaryaṃ) by being born as Śiśupāla (śiśupālatve 'py), in the family of Cedirāja (cedi-rāja-kule), praised by the whole earth (akhila bhūmandala-ślāghya).

## Srila Baladeva Vidyabhusana

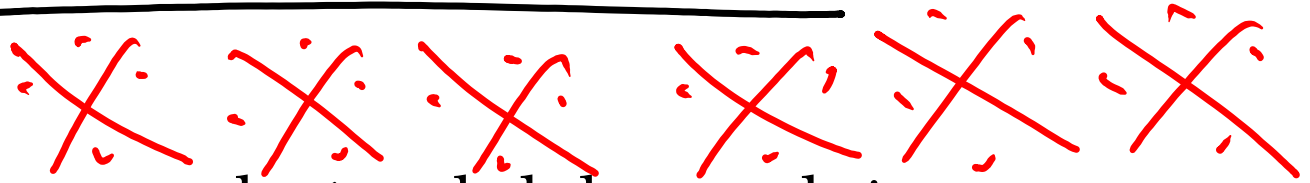
- When Rāvana was killed by Rāma who is Kṛṣṇa himself, why did he not get liberation? Even the form of Rāma there did not display the attractive power for generating liberation.
- Rāvana thought of Sītā as an attractive young girl, not as Lakṣmī.
- He also saw Kṛṣṇa who had taken the form of Rāma, but saw him as the son of Daśaratha – a person who, because of previous pious acts, was born in royal family.
- Unfortunately (vipadyataḥ) there did not arise in his heart an attraction for the supreme Lord Viṣṇu with eternal form, qualities and powers, by who liberation is attained. He thought of Rāma only as a human being.

## Srila Baladeva Vidyabhusana

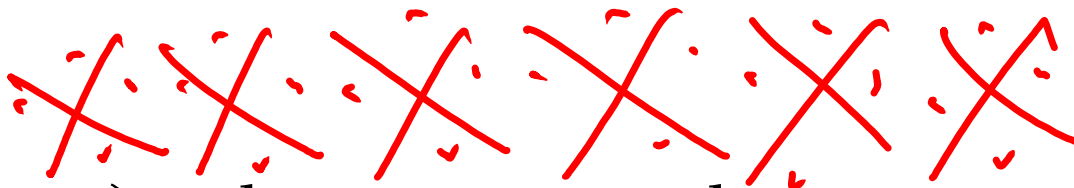
- Thus even when the Lord took the form of Rāma, the śakti of attractiveness which causes liberation was not evident.
- Though his wife Mandodharī told him that Rāma was the Lord, and therefore he had that knowledge, that was only a shadow of knowledge and, hence, he did not become absorbed in Rāma.
- But as a result of death (vinipāta) by Rāma (acyuta), in his next birth he attained great wealth and birth in a great family.
- The author of Vedānta-sūtra says that one attains greater wealth than that of the heavenly planets by seeing and being killed by the Lord while not being aware that he is the Lord.

# Srila Baladeva Vidyabhusana

- Na sāmānyād apy upalabdher mṛtyuvan na hi lokāpattiḥ:  
those persons who see the Lord as a king or great person do  
not take birth again like ordinary people, but attain great  
wealth in the next birth. (Vedānta-sūtra 3.3.53)



- The smṛti says sāmānya-darśanāl lokā muktir योग्यात्मा-  
darśanāt: if one sees the Lord as a human, one gains heavenly  
planets, but if one sees him as the Lord, one attains  
liberation.



- (Nārāyana-tantra) When a person does not see the Lord as  
the Lord, it is said that his (the Lord's) form is covered.