

Bhakti Sangha
Bhagavatam Class

5.18.31

Verse, Translation and Purport

|| 5.18.31 ||

yad-rūpam etan nija-māyayārpitam
artha-svarūpaṁ bahu-rūpa-rūpitaṁ
saṅkhyā na yasyāsty ayathopalambhanāt
tasmai namas te 'vyapadeśa-rūpiṇe

My dear Lord, this visible cosmic manifestation is a demonstration of Your own creative energy. Since the countless varieties of forms within this cosmic manifestation are simply a display of Your external energy, this virāt-rūpa [universal body] is not Your real form. Except for a devotee in transcendental consciousness, no one can perceive Your actual form. Therefore I offer my respectful obeisances unto You.

Māyāvādī philosophers think the universal form of the Lord to be real and His personal form illusory.

We can understand their mistake by a simple example.

A fire consists of three elements: heat and light, which are the energy of the fire, and the fire itself.

Anyone can understand that the original fire is the reality and that the heat and light are simply the fire's energy.

Heat and light are the formless energies of fire, and in that sense they are unreal.

Only the fire has form, and therefore it is the real form of the heat and light.

As Kṛṣṇa states in Bhagavad-gītā (9.4), mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: "By Me, in My unmanifested form, this entire universe is pervaded."

Thus the impersonal conception of the Lord is like the expansion of heat and light from a fire.

In Bhagavad-gītā the Lord also says, mat-sthāni sarva-bhūtāni na cāham teṣv avasthitaḥ: the entire material creation is resting on Kṛṣṇa's energy, either material, spiritual or marginal, but because His form is absent from the expansion of His energy, He is not personally present.

This inconceivable expansion of the Supreme Lord's energy is called acintya-śakti.

Therefore no one can understand the real form of the Lord without becoming His devotee.

Section-I

**Various Descriptions of the
Universal Form and the
Purpose of their Description**

The First Description

Understanding the
Dharanasraya of an Attached
Yogi

|| 2.1.22 ||

rājovāca—

yathā sandhāryate brahman
dhāraṇā yatra sammatā |
yādṛśī vā hared āśu
puruṣasya mano-malam ||

The King said: O brāhmaṇa (**brahman**)! How is dhāraṇā accomplished (**yathā sandhāryate**)? What is the approved object of concentration (**dhāraṇā yatra sammatā**)? How can one quickly remove (**yādṛśī vā hared āśu**) the contaminations in the mind (**puruṣasya mano-malam**)?

|| 2.1.23 ||

śrī-śuka uvāca—

jitāsanajita-śvāso

jita-saṅgo jitendriyaḥ |

sthūle bhagavato rūpe

manaḥ sandhārayed dhiyā ||

Śukadeva said: Having perfected āsanās (**jita āsano**) and breathing (**jita-śvāso**), having given up bad association (**jita-saṅgo**) and conquered the senses (**jita indriyaḥ**), one should concentrate the mind (**manaḥ sandhārayed**) on the gross form of the Lord (**sthūle bhagavato rūpe**) with the intelligence (**dhiyā**).
 ↓ universal form.

|| 2.1.25 ||

aṇḍa-kośe śarīre 'smin
saptāvaraṇa-saṁyute |
vairājaḥ puruṣo yo 'sau
bhagavān dhāraṇāśrayaḥ ||

Within the universal shell (**asmin aṇḍa-kośe śarīre**) made of
seven layers (**sapta āvaraṇa-saṁyute**) exists the universal form
(**vairājaḥ puruṣaḥ**), the Lord (**yah asau bhagavān**), who is the
object of dhāraṇā (**dhāraṇa āśrayaḥ**).

|| 2.1.26 ||

pātālam etasya hi pāda-mūlam
paṭhanti pārṣṇi-prapade rasātaalam |
mahātaalam viśva-srjo 'tha gulphau
talātaalam vai puruṣasya jaṅghe ||

Pātala are his soles (**pātālam etasya hi pāda-mūlam**), Rasātala is his heels (**pārṣṇi-prapade rasātaalam**), Mahātala is his ankles (**mahātaalam viśva-srjo 'tha gulphau**) and Talātala is his calves (**talātaalam vai puruṣasya jaṅghe**).

|| 2.1.27 ||

dve jānuni sotalam viśva-mūrter
ūru-dvayam vitalam cātalam ca
mahītalam taj-jaghanam mahīpate
nabhastalam nābhi-saro gṛṇanti

Sutala is the two knees (**viśva-mūrter dve jānuni sotalam**).
Vitala is lower part of the two thighs, and Atala is the upper
part of the thighs (**ūru-dvayam vitalam ca atalam**). Mahītala,
the earth, is the hips (**mahītalam taj-jaghanam mahīpate**).
Bhuvar is the navel (**nabhastalam nābhi-saro gṛṇanti**).

|| 2.1.28 ||

uraḥ-sthalaṁ jyotir-anīkam asya
grīvā mahar vadanam vai jano'sya |
tapo rarāṭim vidur ādi-puṁsah
satyam tu śirṣāṇi sahasra-śirṣṇah ||

His chest is Svarga (**uraḥ-sthalaṁ jyotir-anīkam asya**), his neck is Maharloka (**grīvā mahar**). His face is Janaloka (**madanam vai jano asya**). The forehead of the universal form is known as Tapoloka (**tapo rarāṭim vidur ādi-puṁsah**). The tops of the heads of the thousand-headed form is Satyaloka (**satyam tu śirṣāṇi sahasra-śirṣṇah**).

|| 2.1.29 ||

indrādayo bāhava āhur usrāḥ
karnaṁ diśaḥ śrotram amuṣya śabdaḥ |
nāsatya-dasrau paramasya nāse
ghrāṇo 'sya gandho mukham agnir iddhaḥ ||

The devatās such as Indra are his arms (indrādayo usrāḥ bāhava āhur). The devatās of the directions (diśaḥ) and the organ for hearing (implied) arise from his ears (amuṣya karnaṁ). Sound arises from his organ of hearing (śabdaḥ amuṣya śrotram). The Aśvinis (nāsatya-dasrau) and the organ for smelling (implied) arise from his nostrils (paramasya nāse). Fragrance arises from his organ of smelling (gandhaḥ asya ghrāṇo). Flaming fire is his mouth (iddhaḥ agnir asya mukham).

**Is the Universal Form
Imaginary?**

If yes, then How?

|| 2.5.36 ||

yasyehāvayavair lokān
kalpayanti manīṣiṇaḥ |
kaṭy-ādibhir adhaḥ sapta
saptordhvaṃ jaghanādibhiḥ ||

Within the universe (**iha**), the wise imagine (**kalpayanti**) **manīṣiṇaḥ** the planets (**lokān**) as his limbs (**yasya avayavaiḥ**). The hips and below are the lower seven planets starting with Atala (**kaṭy-ādibhir adhaḥ sapta**), and hips and above are the seven upper planets starting with earth (**sapta ūrdhvaṃ jaghanādibhiḥ**).

|| 2.5.38 ||

bhūr-lokaḥ kalpitaḥ padbhyām
bhuvar-loko 'sya nābhitaḥ |
hrdā svarloka urasā
maharloko mahātmanaḥ ||

From the feet to the hips the planets from Pātala to earth are imagined (bhūr-lokaḥ kalpitaḥ padbhyām). Bhuvarloka extends from the navel (bhuvar-loko asya nābhitaḥ). Svarga is situated at the heart (hrdā svarloka), and Maharloka is at the chest (urasā maharloko mahātmanaḥ).

|| 2.5.42 ||

bhūrlokaḥ kalpitaḥ padbhyām
bhuvarloko 'sya nābhitaḥ
svarlokaḥ kalpito mūrdhnā
iti vā loka-kalpanā

Earth and the lower planets are imagined to extend from the feet (**bhūrlokaḥ kalpitaḥ padbhyām**). Bhuvarloka is at the navel (**bhuvarloko asya nābhitaḥ**). Svarga-loka is imaged to be the head (**svarlokaḥ kalpito mūrdhnā**). This is how others imagine the planets on the universal form (**iti vā loka-kalpanā**).

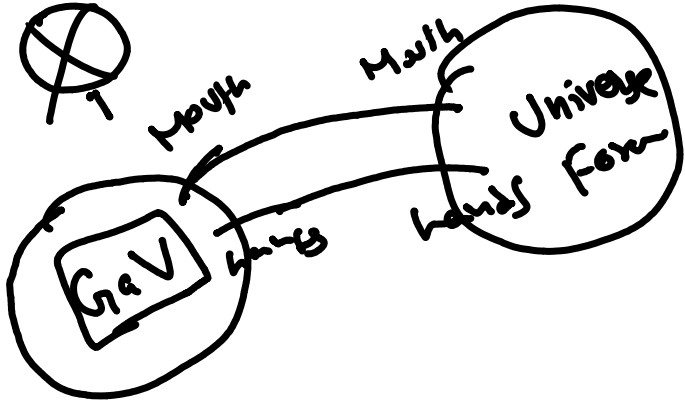
The Second Description

Establishing the Supreme Lord
to be the Material and Effective
Cause of this Universe

|| 2.6.1 ||

brahmovāca—

vācām vahner mukham kṣetram
chandasām sapta dhātavaḥ |
havya-kavyāmṛtānnānām
jihvā sarva-rasasya ca ||



GrāV → S/S of individual universes

Brahmā said: From the mouth of the Lord arose (mukham) speech organ, and Agni in the universal form (vācām vahner kṣetram). From his seven dhātus arose the seven Vedic meters (chandasām sapta dhātavaḥ). From the Lord's tongue arose (implied) the remnants of offerings to devatās (havya) and Pitṛs (kavya), the six tastes (amṛta annānām), and from the Lord's place of tasting (implied) arose the tongue (jihvā sarva-rasasya) and Varuṇa (ca).

| S.no | Gross organ (Adhibhuta) | Subtle organ (Adhyatma) | Sense devata (Adhidaiva) | Sense object (Adhibhuta) |
|------|-------------------------|-------------------------|--------------------------|--------------------------|
| 1 | Karna | Srotra | Dig devatas | Sabda |
| 2 | Nasika | Ghrana | Asvini Kumaras | Gandha sweil |
| 3 | Aksini | Caksuh | Surya | Rupa form. |
| 4 | Talu | Jihva | Varuna | Rasa |
| 5 | Carma | Tvaca | Trees | Sparsa |

From the Lord's Subtle Sense organ arises: a) Elements b) Tan matra

From the Lord's place of organ arises: a) Sense Devata b) Subtle sense organ in Virata Rupa

॥ 2.6.2 ॥

sarvāsūnām ca vāyoś ca
tan-nāse paramāyaṇe |
aśvinor oṣadhīnām ca
ghrāṇo moda-pramodayoḥ ॥

From the Lord's place of smelling (**tan-nāse**), the best location (**paramāyaṇe**), arose all life airs, Vāyu (**sarvāsūnām ca vāyoś ca**), the Aśvini-kumāras, and fragrant herbs (**aśvinor oṣadhīnām ca**). From his organ of smell arose (**ghrāṇo**) the sense object called fragrance in the form smells and perfumes (**moda-pramodayoḥ**).

|| 2.6.3 ||

rūpāṇām tejasām cakṣur
divaḥ sūryasya cākṣiṇī |
karṇau diśām ca tīrthānām
śrotram ākāśa-śabdayoḥ ||

From the Lord's seeing organ (**cakṣuh**) arose form and fire (**rūpāṇām tejasām**). From his place of seeing, the eye-balls (**asya ca akṣiṇī**), arose the divine sun deity (**divaḥ sūryah**) (and the sense organ of seeing in the universal form). From his place of hearing (**karṇau**) arose the direction devatās (and the sense organ of hearing in the universal form) (**diśām ca tīrthānām**) and from his organ of hearing arose ether and sound (**śrotram ākāśa-śabdayoḥ**).

The Third Description

Desire is the Root Cause of
Material Body

|| 2.10.19-20 ||

Gross organ
Subtle organ
Sense devatā

vivakṣor mukhato bhūmno vahnir vāg vyāhṛtaṁ tayoh |
jale vai tasya suciraṁ nirodhaḥ samajāyata ||

nāsike nirabhidyetaṁ dodhūyati nabhasvati |
tatra vāyur gandha-vaho ghrāṇo nasi jighṛkṣataḥ ||

Metaphorical presentation.

(When the universal form desired to speak) (**bhūmnaḥ vivakṣoh**), from his mouth (**mukhataḥ**), the devatā of fire (**vahnih**), the voice sense organ (**vāg**) and speech (**vyāhṛtaṁ**), which is dependent on the devatā and the sense organ (**tayoh**), appeared (**samajāyata**). When the form resided in the water for a long time (**jale vai tasya suciraṁ**), obstruction appeared for the universal form (**nirodhaḥ samajāyata**). When the life air became active (**dodhūyati nabhasvati**), the two nostrils became differentiated (**nāsike nirabhidyetaṁ**). When the universal form desired to smell (**jighṛkṣataḥ**), Vāyu, who carries fragrance (**vāyuh gandha-vahaḥ**), fragrance (**ghrāṇo**), and the nose (**nasi**) appeared (**tatra**).

|| 2.10.21 ||

yadātmani nirālokaṃ
ātmanāṃ ca didṛkṣataḥ |
nirbhinne hy akṣiṇī tasya
jyotiś cakṣur guṇa-grahaḥ ||

When there was no vision in the universal form (yadā ātmani nirālokaṃ), and he desired to see (ātmanāṃ ca didṛkṣataḥ), the two eyes (akṣiṇī), the presiding deity known as the sun (jyotiḥ), the sense organ called the eye (cakṣuh), which experiences form (guṇa-grahaḥ) (sense object) appeared (nirbhinne).

|| 2.10.22 ||

**bodhyamānasya ṛṣibhir
ātmanas taj jighṛkṣataḥ |
karṇau ca nirabhidyetām
diśaḥ śrotram guṇa-grahaḥ ||**

When the universal form desired to understand himself (**ātmanah bodhyamānasya jighṛkṣataḥ**), which is revealed by Vedic sound (**tad ṛṣibhih**), the two gross ears (**karṇau**), the direction devatās (**diśaḥ**), and subtle ear organ (**śrotram**), which receives sound (**guṇa-grahaḥ**), appeared (**nirabhidyetām**).

Section-II

The Right Mood to Approach
these Technical Sections of
Srimad Bhagavatam

We did discuss this topic
while discussing the last
verse of 4th canto

Why is there so much discussion
about the Universal Form and other
topics like Liberation in Śrīmad-
Bhāgavatam – *The Amala Purana?*

śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam
yasmin pāramahamsyam ekam amalam jñānam param gīyate
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviṣkṛtam
tac chṛṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyen narah

This glorious Bhāgavatam (śrīmad-bhāgavatam) is the spotless Purāṇa (purāṇam amalam), and therefore dear to the Vaiṣṇavas (yad vaiṣṇavānām priyam). It as well describes (yasmin gīyate) pure jñāna (amalam jñānam) beneficial even for paramahamsas (pāramahamsyam ekam). This Bhāgavatam (tatra) rejects the process of karma (naiṣkarmyam) and is endowed with the processes of jñāna, vairāgya and bhakti (jñāna-virāga-bhakti-sahitam). Anyone (narah) who contemplates (vicāraṇa-paro) Śrīmad-Bhāgavatam (tad) and who properly hears and chants it (śṛṇvan su-paṭhan) with devotion (bhaktyā) becomes completely liberated (vimucyēt).

dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvarah
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūsubhis tat-kṣaṇāt

The Supreme Lord (**īśvarah**) becomes immediately captured in the heart (**sadyo hr̥dy avarudhyate**) of the accomplished devotees (**kṛtibhiḥ**) by hearing Bhāgavatam (**atra**) and even by those who have suddenly developed a desire to hear it (**śuśrūsubhis tat-kṣaṇāt**). This does not happened with other works (**atra**). In the Bhāgavatam alone, created by the Lord himself (**śrīmad-bhāgavate mahā-muni-kṛte**), is presented the real, permanent object (**vedyam vāstavam vastu**) which can be understood by those without selfish intentions (**paramo nirmatsarāṇām satām**), and which bestows auspiciousness (**śivadam**) and release from the material world of miseries (**tāpa-trayonmūlanam**). In the Bhāgavatam alone (**atra**) is presented the process for attaining that highest object, devoid of all material goals and liberation (**projjhita-kaitava dharmah**).

Reason-1

Srimad Bhagavatam is not just for

Paramahamsas

Reason - 2

Understanding of these topics is a prerequisite to understand the higher topics

Reason - 3

**Bhagavatam accomplishes multiple
purposes through multiple topics**

Reason - 4

Proper understanding of these topics leads
to Purification

Reason - 5

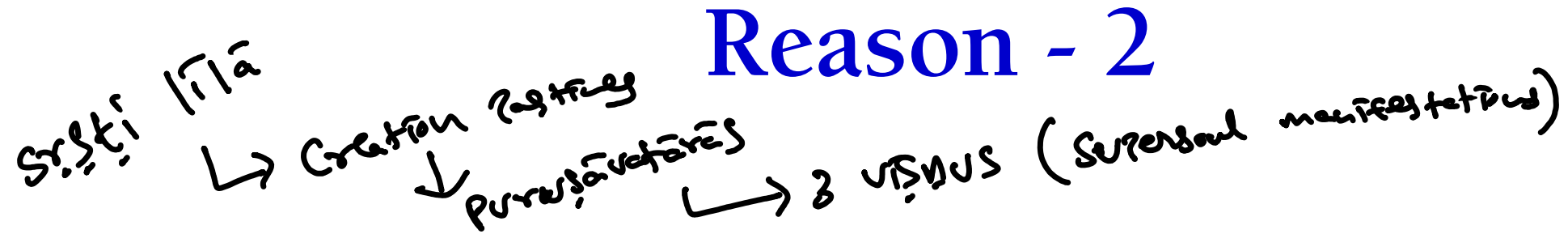
Different People have different qualifications. Not everyone is qualified for Pure Devotional Service

Reason - 5

Different People have different
qualifications. Not everyone is qualified for
Pure Devotional Service

Reason - 6

*Any Maha-Purana has to discuss the 10
topics and the Specialty of Srimad
Bhagavatam*



Understanding of these topics is a pre-requisite to understand the higher topics

|| 5.26.38 ||

nivṛtti-lakṣaṇa-mārga ādāv eva vyākhyātaḥ; etāvān evāṇḍa-kośo yaś caturdaśadhā purāṇeṣu vikalpita upagīyate yat tad bhagavato nārāyaṇasya sāksān mahā-puruṣasya sthaviṣṭham rūpam ātmamāyā-guṇamayam anuvarṇitam ādr̥taḥ paṭhati śṛṇoti śrāvayati sa upageyam bhagavataḥ paramātmano 'grāhyam api śraddhā-bhakti-viśuddha-buddhir veda.

In the beginning [the Second and Third Cantos of Śrīmad-Bhāgavatam] I have already described (ādāv eva vyākhyātaḥ) how one can progress on the path of liberation (nivṛtti-lakṣaṇa-mārga). In the Purāṇas (purāṇeṣu) the universe divided into fourteen parts (aṇḍa-kośo yah caturdaśadhā vikalpita) is described (upagīyate) as the gross body of the Supreme Lord Nārāyaṇa (yat tad bhagavato nārāyaṇasya sāksād mahā-puruṣasya sthaviṣṭham rūpam), made of his material māyā (ātmamāyā-guṇamayam). If one reads the description of this external form of the Lord with great faith (anuvarṇitam ādr̥taḥ paṭhati), or if one hears about it or explains it to others (śṛṇoti śrāvayati), and develops faith, bhakti, and pure intelligence (śraddhā-bhakti-viśuddha-buddhiḥ), he will understand the topic of the Supreme Lord (sah veda bhagavataḥ paramātmano upageyam), which is like an Upaniṣad, difficult to understand (agrāhyam).

Srila Prabhupada about this verse

The Kṛṣṇa consciousness movement is pushing forward the publication of Śrīmad-Bhāgavatam, as explained especially for the understanding of the modern civilized man, to awaken him to his original consciousness.

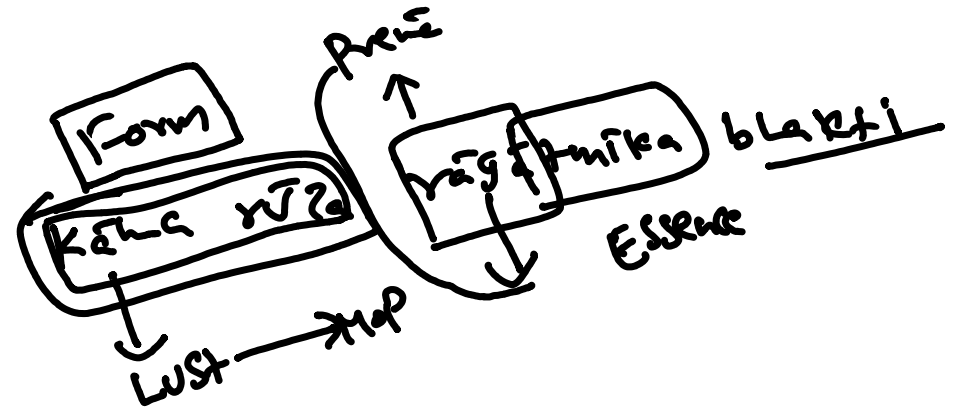
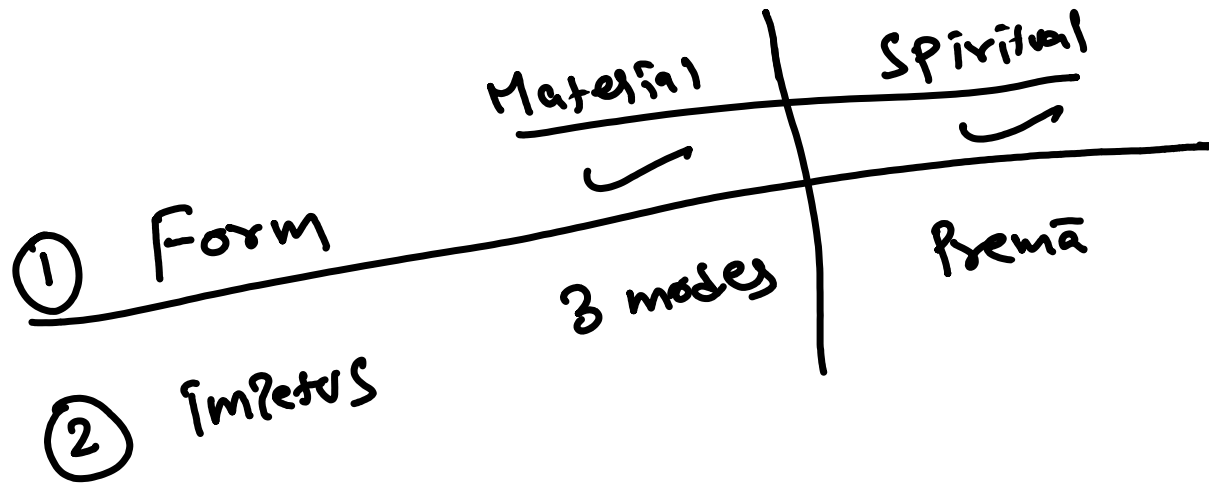
Without this consciousness, one melts into complete darkness.

Whether one goes to the upper planetary systems or the hellish planetary systems, he simply wastes his time.

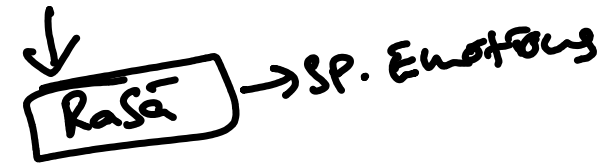
Srila Prabhupada about this verse

Therefore one should hear of the universal position of the virāt form of the Lord as described in Śrīmad-Bhāgavatam.

That will help one save himself from material conditional life and gradually elevate him to the path of liberation so that he can go back home, back to Godhead.



Why are Pastimes of the Lilavataras difficult



to Understand?

**bhaktiḥ pūrvaiḥ śritā tām tu
rasam paśyed yad-āta-dhīḥ |
tam naumi satatam rūpa-
nāma-priya-janam hareḥ**

Though there are others who in the past have taken up the path of devotional service to the Lord (**pūrvaiḥ tām bhaktiḥ śritā tu**), I pay my continual obeisances (**tam satatam naumi**) to Srila Rupa Goswami, who is dearmost to the Lord (**rūpa-nāma hareḥ priya-janam**). By his mercy, humanity has received the intelligence (**yad-āta-dhīḥ**) to see all rasas (relationships with the Lord) revealed by bhakti (devotion to the Lord) (**rasam paśyed**).

Why are Pastimes of the Lilavataras difficult to Understand?

① Uddhava's Jealousy of the Vrajavasis
↓
passion

1.6.19-21

śrī-parīkṣid uvāca

uddhavo 'tyanta-sambhrānto drutam utthāya tat-padau
nidhāyānke samāliṅgya tasyābhipretya hṛd-gatam

hṛt-prāpta-bhagavat-tat-tat-prasāda-bhara-bhāg-janaḥ
tadīya-prema-sampatti-vibhava-smṛti-yantritah

rodanair vivaśo dīno yatnād dhairyaṁ śrito munim
avadhāpyāha mātsaryāt sāttvikāt pramudaṁ gataḥ

Śrī Parīkṣit said: Impelled by great respect for Nārada (**atyanta-sambhrāntah**), Uddhava (**uddhavaḥ**) suddenly stood up (**drutam utthāya**), held Nārada's feet, and embraced them (**tat-padau nidhāyānke samāliṅgya**). Aware of what Nārada was thinking (**tasya hr̥d-gatam abhipretya**), Uddhava remembered (**hr̥t-prāpta**) many devotees who had received the Lord's special favor (**bhagavat-tat-tat-prasāda-bhara-bhāg-janaḥ**). As Uddhava meditated on those devotees (**smṛti-yantritah**), their love for the Lord (**tadīya-prema**), and the wealth of their loving ecstasies (**sampatti-vibhava**), he felt distress, thinking himself fallen (**dīnah**), and cried helplessly (**rodanair vivaśo**). Only with some effort was he able to regain his composure (**yatnād dhairyaṁ śritah**). Then he became joyful (**pramudaṁ gataḥ**) and spoke to the sage (**munim āha**), moved by the sāttvika emotion of jealousy (**sāttvikāt mātsaryāt avadhāpya**).

Uddhava knew that Nārada was thinking about how to find the best recipient of the Supreme Lord's favor; he intelligently deduced this from the way Nārada was acting.

This logical conclusion led Uddhava to remember many famous Vaiṣṇavas of the past who had enjoyed the Lord's favor.

The ecstasies of pure Vaiṣṇavas, which appear on their bodies as perspiration, trembling, horripilation, and so on, are the priceless treasure of those Vaiṣṇavas, a treasure whose value can be estimated only by Vaiṣṇavas following in their footsteps.

As Uddhava meditated on the great fortune of Kṛṣṇa's devotees, he felt undeserving.

He experienced the essential devotional prerequisite of dainya, utter humility.

For Uddhava to regain his composure required great effort, plus the help of Nārada, Balarāma, and the others.

Uddhava was next confronted by the bhāva of jealousy, intolerance of others' good fortune.

This transcendental jealousy, however, was sāttvika, born from pure goodness, untouched by the influence of passion and ignorance.

Therefore, it was a cause of joy.

Having no trace of hatred, this ecstatic jealousy gave no distress to Uddhava or anyone else.

Rather, in this jealousy he entered even deeper into the trance of his attraction to Kṛṣṇa, just as devotees in the conjugal mood become even more blissfully attached to Kṛṣṇa when jealous of His other lovers.

**Why are Pastimes of the Lilavataras difficult
to Understand?**

**Prthu's Maharaj's Competition with
Lakshmi Devi**

|| 4.20.27 ||

athābhaje tvākhila-pūruṣottamaṁ
guṇālayaṁ padma-kareva lālasaḥ
apy āvayor eka-pati-spr̥dhoh kalir
na syāt kṛta-tvac-caraṇaika-tānayoḥ

Having great desire like Lakṣmī (padma-karā iva lālasaḥ), with complete purity I will worship the feet (atha ābhaje) of you, the Supreme Lord (tva akhila-pūruṣottamaṁ), the abode of all qualities (guṇālayaṁ). Perhaps there will be a competition between us for one master (apy āvayor eka-pati-spr̥dhoh kalih)? No (na syāt), we will both be fully concentrating on serving your lotus feet (kṛta-tvat-caraṇa-eka-tānayoḥ).

He compares himself to Lakṣmī with the word iva (like), suggesting he can take a portion of such service, for Lakṣmī is most famous for her service to the Lord's feet.

As the foremost devotee he expresses vīra-bhakti (desire for competition) in relation to Lakṣmī.

He wonders if he will quarrel with Lakṣmī while performing bhakti, just as he quarreled with Indra while doing karma.

He asks, “Will there be some competition between us for serving one master?”

By proper method, there will be no conflict.

We will both be constantly engaged in one object, serving his feet.

|| 4.20.28 ||

jagaj-jananyām jagad-īśa vaiśasaṁ
syād eva yat-karmani naḥ samīhitam
karoṣi phalgv apy uru dīna-vatsalaḥ
sva eva dhiṣṇye 'bhiratasya kim tayā

O Lord of the universe (jagad-īśa)! The mother of the universe (jagaj-jananyām) may become angry (vaiśasaṁ syād) that I desire her service (yat-karmani naḥ samīhitam). Affectionate to the miserable (dīna-vatsalaḥ), you make great those who are small (phalgv apy uru karoṣi). What use do I have for her (kim tayā), since I have your power behind me (sva eva dhiṣṇye abhiratasya)?

This verse describes Prthu's vīra-bhakti, which is defined in Bhakti-rasāmṛta-sindhu:

**krpām tasya samāśritya
~~prauḍhām nānyam apeksate~~ |
atulām yo vahana kṛṣṇe
prītim vīraḥ sa ucyate ||**

The devotee who takes shelter of Kṛṣṇa (**krpām tasya prauḍhām samāśritya**) and has incomparable attraction for Kṛṣṇa (**atulām prītim vahana**), though he does not notice others (na anyam apeksate), is called a vīra pāriṣada or vīra anuga (**vīraḥ sa ucyate**).

BRS 3.2.53

There may be some conflict with Lakṣmī, who is also my mother,
since I reside within the universe.

Why?

I have a desire for her service (yat karmaṇi).

Let her sit on your chest! I am the son. I will do all service to your
feet!

Is she so stubborn that she cannot live without that service?

“But you are a novice, she is experienced. You are low and she is exalted. Why do you compete with her?”

True, but just as you took my side in the quarrel with Indra, you should favor me in this case as well.

You make an insignificant person very great because you are affectionate to low creatures.

“Are you not afraid of her anger?”

I do not fear her anger.

Since I possess your power, why should I worry about her?

My strength is your great mercy.

This attitude is described in the following verse:

pralamba-ripur īśvaro bhavatu kā kṛtis tena me
kumāra-makara-dhvajād api na kiñcid āste phalam |
kim anyad aham uddhataḥ prabhu-kṛpā-katākṣa-śriyā
priyā pariṣad-agrimām na gaṇayāmi bhāmām api ||

Balarāma, enemy of Pralamba (**pralamba-ripuh**), may be the Supreme Lord (īśvaro bhavatu), but what use do I have for him (kā kṛtis tena me)? What can I gain from the prince Pradyumna (kumāra-makara-dhvajād api na kiñcid āste phalam)? Since I have been elevated (aham uddhataḥ) by the wealth of Kṛṣṇa's glance of mercy (prabhu-kṛpā-katākṣa-śriyā), I do not give regard even to Satyabhāmā (na gaṇayāmi bhāmām api), the head of all Kṛṣṇa's followers (priyā pariṣad-agrimām). BRS 3.2.54

**Why are Pastimes of the Lilavataras difficult
to Understand?**

Mother Yashoda's Anxiety and Anger

|| 10.8.25 ||

śṛṅgy-agni-damṣṭry-asi-jala-dvija-kaṅtakebhyaḥ
krīḍā-parāv aticalau sva-sutau niṣeddhum
gr̥hyāṇi kartum api yatra na taj-jananyau
śekāta āpatur alam manaso 'navasthām

When mother Yaśodā and Rohiṇī (**yatra taj-jananyau**) were unable to protect (**na śekāta āpatur alam**) the babies (**krīḍā-parāv aticalau sva-sutau**) from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats (**śṛṅgy-agni-damṣṭry**), and by thorns, swords and other weapons on the ground (**asi-jala-dvija-kaṅtakebhyaḥ**), they were always in anxiety (**manaso 'navasthām**), and their household engagements were disturbed (**na gr̥hyāṇi api kartum**). At that time, they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds.

Jiva Goswami

They could prevent their sons from touching these things, but others could not, since they could not beat them.

Since it was necessary for the mothers to prevent them, as they were overwhelmed with affection, they did this by keeping the boys by their sides and using words.

But then they were not able to do duties in the house to which they were attached from the birth of Kṛṣṇa, since they took that house as Kṛṣṇa's. Thus their minds became very unsettled.

Jiva Goswami

When the people of Vraja became unsettled, that unsettled state as the sañcāri-bhava called cāpala, nourished the sthāyi-bhāva called vātsalya and became superior to samādhi.

**Why are Pastimes of the Lilavataras difficult
to Understand?**

Kunti's Lamentation

1.5.82

śrī-parīkṣid uvāca
śokārteva tataḥ kuntī
kṛṣṇa-darśana-jīvanā
sāsrām sa-karuṇam prāha
smarantī tat-kṛpākṛpe

Śrī Parīkṣit said: Mother Kuntī (**kuntī**), for whom the sight of Kṛṣṇa was life (**kṛṣṇa-darśana-jīvanā**), seemed tormented with sorrow (**śoka ārtā iva**), remembering how Kṛṣṇa had at times shown His mercy (**smarantī tat-kṛpā**) and at other times not (**akṛpe**). She then (**tataḥ**) spoke (**prāha**), pitifully (**sa-karuṇam**), with tears in her eyes (**sāsrām**).

Like her sons and their wife, Kuntī is a transcendental soul, blessed with the full mercy of Kṛṣṇa.

This is the truth, no matter what she says.

The ecstasy of separation, vipralambha-bhāva, impelled her to complain sorrowfully as if an ordinary woman.

Parīkṣit Mahārāja qualifies his description here by saying śokārtā iva, “as if lamenting,” to help clarify the real situation.

1.5.83

śrī-pr̥thovāca
anāthāyāḥ sa-putrāyā
mamāpad-gaṇato 'sakṛt
tvarayā mocanāt samyag
devakī-mātr̥to 'pi yaḥ
kṛpā-viśeṣaḥ kṛṣṇasya
svasyām anumito mayā

Śrī Pr̥thā [Kuntī] said: I had no husband to protect me (**anāthāyāḥ**), but Kṛṣṇa always interceded just in time (**asakṛt tvarayā**) to save (**samyag mocanāt**) me and my sons (**mama sa-putrāyā**) from calamity (**āpad-gaṇato**). From this I understood (**anumito mayā**) that Kṛṣṇa's mercy on me was special (**kṛṣṇasya svasyām kṛpā-viśeṣaḥ**), greater even than His mercy on His mother, Devakī (**devakī-mātr̥to 'pi**).

Queen Kuntī, in her famous prayers to Kṛṣṇa, compares her relation with Kṛṣṇa to Devakī's:

yathā hr̥ṣīkeśa khalena devakī
kaṁsena ruddhāti-ciraṁ śucārpitā
vimocitāhaṁ ca sahātmajā vibho
tvayaiva nāthena muhur vipad-gaṇāt

“O master of the senses (**hr̥ṣīkeśa**)! O Lord (**vibho**)! Just as you protected Devakī (**yathā devakī vimocitā**) imprisoned for a long time (**aticiraṁ ruddhā**) by evil Kaṁsa (**khalena kaṁsena**) one time, you, my master (**tvayaiva nāthena**), released me (**vimocitā ahaṁ**) along with my sons (**sahā ātmajā**) repeatedly (**muhuh**) from even greater dangers (**vipad-gaṇāt**), since I was afflicted with great suffering (**śuca arpitā**).

viṣān mahāgneḥ puruṣāda-darśanād
asat-sabhāyā vana-vāsa-kṛcchrataḥ
mṛdhe mṛdhe 'neka-mahā-rathāstrato
drauṇy-astrataś cāśma hare 'bhirakṣitāḥ

“You saved us (**hare abhirakṣitāḥ āśma**) from Bhīma getting poisoned (**viṣān**), from the burning house of lac (**mahāgneḥ**), from the sight of rākṣasas like Hidimbā (**puruṣāda-darśanād**), from the gambling den (**asat-sabhāyā**), from the hardships of living in the forest (**vana-vāsa-kṛcchrataḥ**), from unlimited weapons thrown by great warriors in countless battlefields (**mṛdhe mṛdhe aneka-mahāratha astrato**), and from the brahmāstra of Aśvatthāmā (**drauṇy-astrataḥ**). (Bhāgavatam 1.8.23–24)

Śrīmatī Kuntī here implies that Kṛṣṇa's mercy on her differs from His mercy on Devakī.

Kṛṣṇa saved Devakī from Kaṁsa's persecution, but only after Devakī had been imprisoned for a long time.

Moreover, He released Devakī only once, and even when freed she was still unhappy because Kṛṣṇa had not rescued the first six of her sons from murder by Kaṁsa.

But Kṛṣṇa saved Kuntī repeatedly, together with her sons.

1.5.84

sa cādhunātmano 'nyeṣām
api geheṣu sarvataḥ
strīṇām nihata-bandhūnām
mahā-rodana-saṁśruteḥ
manasy api padaṁ jātu
na prāpnoti kiyān mama

But now (**adhunā**) the thought that Kṛṣṇa is merciful to me (**sah**) never enters (**na jātu kiyat prāpnoti**) my mind (**mama manasy api**), for everywhere (**sarvataḥ**), in our home and the homes of our neighbors (**ātmano anyeṣām api geheṣu**), I hear the loud mourning (**mahā-rodana-saṁśruteḥ**) of the women whose relatives have been slain (**strīṇām nihata-bandhūnām**).

In the aftermath of the devastating battle at Kurukṣetra, Kuntī cannot even think to herself that Kṛṣṇa has special affection for her family.

Certainly while speaking to others she is reluctant to say anything about Kṛṣṇa's mercy.

1.5.85

atas tad-darśana-tyaktāḥ
sampadaḥ parihṛtya vai
āpadaḥ prārthitās tasmin
mayā tad-darśanāpikāḥ

Therefore (**ataḥ**), deprived of seeing Him (**tad-darśana-tyaktāḥ**), I begged Kṛṣṇa (**prārthitās tasmin**) to take away our wealth (**sampadaḥ parihṛtya**) and give us more calamities (**āpadaḥ**) to bring Him again within our sight (**mayā tad-darśana āpikāḥ**).

Though her family has won back their kingdom, Kuntī still sees no happiness, because they no longer can see Kṛṣṇa.

They were happier when struggling against one danger after another. Thus Kuntī prayed to Kṛṣṇa:

vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanam yat syād
apunar-bhava-darśanam

O guru of the universe (**jagad-guro**)! May we have dangers (**tāḥ vipadaḥ santu**) in such situations (**tatra tatra**) continually (**śaśvat**), because in those dangers (**yat**) we will see you (**bhavato darśanam syād**), and by that we will gain release from this material world (**apunar bhava-darśanam**). (Bhāgavatam 1.8.25)

A devotee who has seen the lotus feet of Kṛṣṇa is guaranteed liberation from the cycle of birth and death.

But the Kṛṣṇa conscious devotee sees also that this liberation (apunar-bhava-darśanam) is nothing compared with the pleasure of serving Kṛṣṇa in one's own relationship with Him.

1.5.86

dattvā niṣkaṅṭakam rājyam
pāṇḍavāḥ sukhitā iti
matvādhunā vihāyāsmān
dvāarakāyām avasthitam

Kṛṣṇa gave the Pāṇḍavas (**dattvā pāṇḍavāḥ**) their kingdom (**rājyam**), freed from thorny opponents (**niṣkaṅṭakam**). Now (**adhunā**), thinking the brothers satisfied (**matvā sukhitā iti**), He has abandoned us (**asmān vihāya**) and resides in Dvāarakā (**dvāarakāyām avasthitam**).

1.5.87

ato 'tra tasyāgamane
'py āśā me 'pagatā bata
manye 'dhunātmanah śīghra-
maraṇam tad-anugraham

So (**atah**) I have given up hope (**āśā me apagatā bata**) that He will ever come back (**atra tasya āgamane**). Now (**adhunā**) I think (**manye**) His real mercy (**tad-anugraham**) would be my quick death (**ātmanah śīghra-maraṇam**).

**Why are Pastimes of the Lilavataras difficult
to Understand?**

Arjuna's Pain at Remembering the Gita

1.5.66-67

**bhīṣma-droṇādi-hananān nivṛttaṁ mām pravartayan
mahā-jñāni-varaḥ kṛṣṇo yat kiñcid upadiṣṭavān**

**yathā-śrutārtha-śravaṇāc chuṣka-jñāni-sukha-pradam
mahā-duḥkha-kṛd asmākaṁ bhakti-māhātmya-jīvinām**

When I refused (**nivṛttaṁ mām**) to kill Bhīṣma, Droṇa, and others (**bhīṣma-droṇādi-hananāt**), Kṛṣṇa (**kṛṣṇah**), the best of wise scholars (**mahā-jñāni-varaḥ**), taught me something (**yat kiñcid upadiṣṭavān**) to induce me to go ahead and kill them (**pravartayan**). Hearing only the literal meaning of what Kṛṣṇa taught (**yathā-śrutārtha-śravaṇāt**) may please dry scholars (**śuṣka-jñāni-sukha-pradam**), but to us (**asmākaṁ**) whose life and soul lies in glorifying pure devotional service (**bhakti-māhātmya-jīvinām**), those instructions by the Lord give great pain (**mahā-duḥkha-kṛd**).

The Upaniṣads convey the essence of Vedic knowledge, and Śrīmad Bhagavad-gītā conveys the essence of the Upaniṣads.

Various exalted sages became the receivers, or ṛṣis, of each of the Upaniṣads, but Bhagavān Śrī Kṛṣṇa chose to speak His own Gītā directly to His friend and devotee Arjuna.

Because Arjuna is too humble to think himself great and is disappointed by Kṛṣṇa's having left the Pāṇḍavas, he does not consider himself a favored devotee of Kṛṣṇa's.

Therefore he tries to deny the transcendental value of the Gītā.

This is only a ploy, however, to distract Nārada; Arjuna's argument here is not valid.

In the Bhagavad-gītā Kṛṣṇa teaches pure devotional service, and He chose to speak it to Arjuna because Arjuna is one of His purest devotees:

sarvopaniṣado gāvo
dogdhā gopāla-nandanah
pārtho vatsah su-dhīr bhoktā
dugdham gītāmṛtaṁ mahat

“This Gītupaniṣad, Bhagavad-gītā, the essence of all the Upaniṣads, is just like a cow (**sarvopaniṣado gāvo**), and Lord Kṛṣṇa, who is famous as a cowherd boy, is milking this cow (**dogdhā gopāla-nandanah**). Arjuna is just like a calf (**pārtho vatsah**), and learned scholars and pure devotees are to drink (**su-dhīr bhoktā**) the nectarean milk of Bhagavad-gītā (**dugdham gītāmṛtaṁ mahat**).” (Gītā-māhātmya 6)

1.5.68

tātparyasya vicāreṇa
kṛtenāpi na tat sukham
kiñcit karoty utāmuṣya
vañcanām kila bodhanāt

Even carefully studying (**vicāreṇa**) the purport of those instructions (**tātparyasya**) has not made me any happier (**na tat sukham kṛtenāpi**). Rather (**uta**), His words (**amuṣya**) only make me remember (**kila bodhanāt kiñcit karoty**) how He deceived me (**vañcanām**).

According to all the Vaiṣṇava commentators—including Śrīdhara Svāmī, Rāmānujācārya, Madhvācārya, Jīva Gosvāmī, Viśvanātha Cakravartī, and Baladeva Vidyābhūṣaṇa—the purport of Bhagavad-gītā is that Kṛṣṇa is the Supreme Truth and that the perfection of life is to serve Him with devotion.

But in the ecstasy of separation, Arjuna reads the purport otherwise: He thinks Kṛṣṇa spoke these instructions just to trick him into agreeing to kill his teachers Bhīṣma and Droṇa.

1.5.69-70

yat sadā sarvathā śuddha-nirupādhi-kṛpākare
tasmin satya-pratijñe san-mitra-varye mahā-prabhau

viśvastasya dr̥ḍham sāksāt prāptāt tasmān mama priyam
mahā-manoharākārān na para-brahmaṇaḥ param

No one is dearer to me than (**na tasmāt param mama priyam**) the Supreme Brahman, Kṛṣṇa (**para-brahmaṇaḥ**), with His all-enchanting beautiful form (**yat sadā sarvathā mahā-manohara ākārān**). He has given Himself to me (**sāksāt prāptāt**), who have complete faith in Him (**viśvastasya dr̥ḍham**). He is the reservoir of pure unconditional mercy (**śuddha-nirupādhi-kṛpākare**), the upholder of His word (**tasmin satya-pratijñe**), the best of well-wishing friends (**san-mitra-varye**), the omnipotent Lord of all (**mahā-prabhau**).

Here Arjuna admits His firm trust in Kṛṣṇa.

This solid faith is the reality underlying Arjuna's ecstatic consciousness.

His contrary expressions of apparent distrust are countercurrents of secondary ecstasies, which increase his pleasure, the pleasure of his beloved Lord, and the pleasure of the rasika devotees like Nārada to whom he divulges these feelings.

**Why are Pastimes of the Lilavataras difficult
to Understand?**

Gopi's Envyng the Flute

|| 10.21.9 ||

**gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
hr̥ṣyat-tvaco 'śru mumucus taravo yathāryaḥ**

My dear gopīs (**gopyaḥ**), what auspicious activities must the flute have performed (**kim kuśalaṁ ācarad sma ayaṁ veṇur**) to enjoy (**bhuṅkte**) the nectar of Kṛṣṇa's lips (**dāmodarādhara-sudhām**) independently (**svayaṁ**) and leave only a taste for us gopīs (**gopikānām yad avaśiṣṭa-rasaṁ**), for whom that nectar is actually meant (**implied**)! The forefathers of the flute ((**yathā āryaḥ**)), the bamboo trees (**taravaḥ**), shed tears of pleasure (**aśru mumucuh**). His mother, the river on whose bank the bamboo was born (**hradinyah**), feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body (**hr̥ṣyat-tvaco**).

"This flute has created a problem for us, causing us an ocean of disgrace." That is expressed in this verse.

"What piety (kusalam) did this flute perform to be Krsna's wife?"

None, because it took birth as a non moving creature, a low birth from performing no pious acts.

But yet the flute drinks the nectar from Damodara's lips.

Can that be tolerated?

No, because it should be the gopis right to taste that nectar (gopikanam) .

Krsna was born as a gopa and we were born as gopis.

Therefore we have a right to taste those lips, not the flute."

"Furthermore the flute has the audacity to manifest a male in form and still enjoy (bhunkte).

Furthermore this enjoyment is done in unmarried state, utterly alone, and by thievery.

The flute announces it to the real owners of the treasure, ourselves, by blowing air.

But this is not just regular blowing air, it is the sound of enjoyment the flute gets by association with Krsna.

And we must keep hearing that sound!

So much the flute enjoys that it leaves nothing left, not even a morsel.

Though we are the rightful claimants of that lip nectar, the flute leaves nothing for us, not even his remnants.

Such is his audacity!"

"Those who have not performed pious acts act in the same way.

Because (yat) the rivers see the flute enjoying the nectar of his lips, became happy, blooming with lotuses, like standing of hair on end (hrsyat tvacah).

All the trees, pouring out their honey, seem to weep in joy.

Just as devotees on hearing the glories of the Lord shed tears of joy and have their hair stand on end, hearing the sound of the flute, the rivers and trees become decorated with the symptoms of bhava.

The rivers are female friends of the flute and the trees are male friends or messengers.

The flute, rivers and trees are all our enemies.

Therefore where should we hide the flute, so that it does not get the nectar of Kṛṇṣa's lips?

This sancari bhava of envy manifested in the gopis.

**Why are Pastimes of the Lilavataras difficult
to Understand?**

Srila Visvanath Cakravarti Thakura's

Verdict (2.10.10 Commentary)

“Why do you always speak about the universal form and the self? Why is there so little sweet discussion about the qualities and forms of the līlāvatāras?”

What you observe is true.

To whom should topics about the līlāvatāras be taught with relish?

Those how have perfected bhakti or the nitya-siddhas constantly play spontaneously in the sweet ocean of Lord’s beauty and pastimes.

But those who are sleeping on the bed of bliss of sense pleasure, and those who have fainted in the waves of suffering arising from karma, cannot be woken up.

How can pastimes of the Lord be taught to them?

This crest jewel of Purāṇas, being most merciful, thinking of how to give instruction to make them into sādḥaka-bhaktas, constantly attempts by some trick or other, to wake them up.

Just as a limb burned by fire is given relief by fire and a person haunted by a ghost is revived by a ghost mantra, so jīvas' absorption in the sleep of māyā can be broken by topics concerning māyā.

But even though by the shower of nectar of pastimes of the Lord obtained by the mercy of the devotee, the person sleeping in the happiness of māyā or fainting in the suffering of karmas wakes up, becomes drenched, revitalized, dances and rejoices blissfully, only those who obtain that great mercy become successful, and not others.

The low jīvas, desiring to cross the material world and have developed determination to take shelter of the lotus feet of guru, can be delivered by constantly hearing about the self.

For this reasons there is repeated discussion of the self.

Those who are faithful devotees of the Lord will relish the nectar of the whole Bhāgavatam.

This scripture does not only speak about Bhagavān, though he is the main topic.

It also speaks about the impersonal aspect of the Lord – brahman -- and his portion, Paramātmā.

It has been said at the beginning of this work brahmeti paramātmēti bhagavān iti śabdyate (SB 1.2.11)

Thus, repeated discussion of the self is suitable for worshippers of brahman and Paramātmā.

By this means, being most generous, Bhāgavatam produces bhakti in even the worshippers of brahman and Paramātmā.

Bhakti even appears in those who have reached perfection in brahman and Paramātmā.

This is shown in the verse ātmārāmāś ca munayaḥ. (SB 1.7.10)

Those persons, their sādhana, and the result they achieve are not rejected by the pure devotees, but looked upon with sympathy.

Kṛṣṇa who is completely full of sweetness in his form, qualities and pastimes, and possesses dharma, jñāna, bala and aiśvarya, since he contains all avatāras such as Matsya and Kūrma and the aspects of brahman and paramātmā as well, is worshipped by all types of devotees.

This scripture, being non-different from Kṛṣṇa's svarūpa, thus reveals Kṛṣṇa as the source of all avatāras, brahman and Paramātmā.

It reveals his qualities, pastimes, sweetness and powers, the method to attain him, sādhana-bhakti, the goal prema-bhakti, as well as all principles such as dharma, jñāna, yoga and vairāgya.

Thus everything is consistent.