

Śrī Brhad-bhāgavatāmṛta

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-3

## Bhajana: Worship

For example, the  
Dvārakā vāsi vipreṇa  
wanted to taste the rasa of  
k-bhakti, brought his sons  
from here to Dvārakā.

2.3.112

dvārakā-vāsi-vipreṇa  
kṛṣṇa-bhakti-rasārthinā  
ito nītāḥ sutās tatra  
sa-cātura-viśeṣataḥ

Very cleverly (sa-cātura-viśeṣataḥ), the brāhmaṇa ~~residing in~~  
Dvārakā (dvārakā-vāsi-vipreṇa) who wanted to taste the ~~rasa of~~  
kṛṣṇa-bhakti (kṛṣṇa-bhakti-rasa arthinā) brought his sons (sutāḥ  
nītāḥ) from here (itah) to Dvārakā (tatra).

Besides scripture, the behavior of respectable persons also proves that sāyujya-  
mukti is undesirable for Vaiṣṇavas.



The motive of the Dvārakā brāhmaṇa who came to Kṛṣṇa complaining about  
the untimely death of his newborn sons was actually to bring his sons back  
from the abode of liberation. → संयुजा.

The residents of Dvārakā during Kṛṣṇa's appearance all had spiritual sac-cid-  
ānanda bodies, and on the strength of their loving service to the lotus feet of  
Śrī Devakī-nandana they felt contempt for the happiness of impersonal  
liberation.

Some persons, in their attempt to explain the Purāṇic histories, say that the residents of Dvārakā were only human beings with bodies made of the five material elements, because the historical accounts describe their births and deaths.

Even in material bodies, these Purāṇic scholars say, the residents of Dvārakā obtained intimate relationships with Kṛṣṇa because of their unique devotion to Him in pure love.

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- ① Materialists → Jada maye vishṇu
- ② Sādhakās → Mano maye vishṇu
- ③ Siddhās/perfectly devoted → Cit maye vishṇu.

These commentators, however, have to concede that the Dvārakā-vāsīs only pretended to act like ordinary materially embodied human beings.

If that is what they actually were they would have been unfit to join in the various pleasure pastimes of the Personality of Godhead, whose bodily form is pure sac-cid-ānanda.

Moreover, it is an established fact that by the power of bhagavad-bhakti one's body becomes completely spiritual, and this principle should certainly apply to the pure devotees of Dvārakā.

Pṛkṣa - Pakṣa

The scholars may retort that if the devotees of Dvārakā only pretended to have material bodies, then the Lord's having assumed a human form and behaved like a human being must also have been only a pretense.

But this, they say, cannot be so, because after the narration of the brāhmaṇa's complaint the Śrīmad-Bhāgavatam says that every one of the Supreme Lord's personal forms is eternally real and all-pervading.



Now, what the scholars say should on its surface be granted true.

Certainly the Personality of Godhead's appearances are never false imitations of material life, since all of them are eternal and He reveals Himself perpetually in those very forms to His various worshipers.

Furthermore, again supporting the scholars' view, authoritative scriptures describe that the residents of the Lord's abodes like Dvārakā sometimes abandon their imitation human appearance and assume their purely spiritual sac-cid-ānanda forms.

Śrīmad-Bhāgavatam (10.29.9–11) describes, for example, that some of the gopīs who could not join the rāsa dance gave up their human bodies and at once obtained their sac-cid-ānanda bodies:

antar-gr̥ha-gatāḥ kāścīd gopyo 'labdha-vinirgamāḥ  
kṛṣṇam tad-bhāvanā-yuktā dadhyur mīlita-locanāḥ

duḥsaha-preṣṭha-viraha-tīvra-tāpa-dhutāśubhāḥ  
dhyāna-prāptācyutāśleṣa-nirvṛtyā kṣīṇa-maṅgalāḥ

tam eva paramātmānam jāra-buddhyāpi saṅgatāḥ  
jahur guṇa-mayaṁ deham sadyaḥ prakṣīṇa-bandhanāḥ

“Some of the gopīs (kāścīd gopyah), unable to get out of their houses (alabdha-vinirgamāḥ), instead remained home (antar-gr̥ha-gatāḥ) with eyes closed (mīlita-locanāḥ), meditating upon Lord Kṛṣṇa (kṛṣṇam dadhyuh) in pure love (tad-bhāvanā-yuktā). For those gopīs, intolerable separation from their beloved (duḥsaha-preṣṭha-viraha) caused an intense agony (tīvra-tāpa) that burned away all impious karma (dhuta aśubhāḥ). By meditating upon Him (acyuta dhyāna) they realized His embrace (prāptā acyuta aśleṣa), and their ecstasy (nirvṛtyā) exhausted their material piety (kṣīṇa-maṅgalāḥ). Although Lord Kṛṣṇa is the Supreme Soul (tam eva paramātmānam), these girls simply thought of Him as their male lover (jāra-buddhyāpi) and associated with Him in that intimate mood (saṅgatāḥ). Thus their karmic bondage was nullified (sadyaḥ prakṣīṇa-bandhanāḥ) and they abandoned their gross material bodies (jahur guṇa-mayaṁ deham).”

By giving up their human bodies, these gopīs were able to join the Personality of Godhead in their original forms and enjoy with Him the pleasure pastimes that most attracted them.

Here it seems that that the gopīs regained their spiritual bodies, bodies eternal, blissful, and full of knowledge, bodies just like that of the Lord.

It was in this way that the gopīs were able to be saṅgatāḥ—more intimately associated with Kṛṣṇa.

In Śrīmad-Bhāgavatam (10.47.37), in the message Uddhava carried to Vṛndāvana, the Lord told of the same incident in a similar way:

yā mayā krīḍatā rātryām  
vane 'smin vraja āsthitāḥ  
alabdha-rāsāḥ kalyaṇyo  
māpur mad-vīrya-cintayā

“Although some gopīs had to stay in the cowherd village (yā vraja āsthitāḥ) and were unable to join the rāsa dance (alabdha-rāsāḥ) to sport with Me at night (mayā krīḍatā rātryām) in the forest (asmin vane), they were fortunate nonetheless (kalyāṇyah), for they attained Me (mām āpuh) by thinking of My potent pastimes (mad-vīrya-cintayā).”