

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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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  
kṛṣṇa-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.

Pṛjva - 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).”

Similar to this regaining of spiritual identity by the gopīs was the liberation of Śiśupāla and Dantavakra.

When these former gatekeepers of Lord Nārāyaṇa's kingdom were killed by Śrī Kṛṣṇa, the curse against them by Sanaka and his brothers ended, and the souls of the former gatekeepers were seen to merge into Kṛṣṇa's effulgence.

This apparent merging, however, was not actually sāyujya-mukti, because for these two persons, who were devotees of the Supreme Lord, and even residents of Vaikuṅṭha, impersonal liberation would have been the worst misfortune.

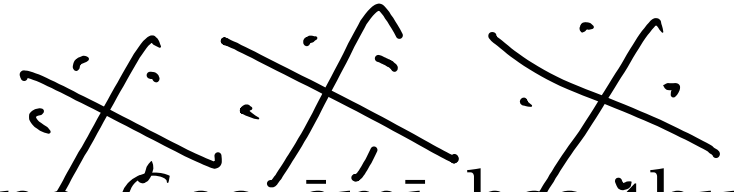
In the Bhāgavatam (7.1.47), Nārada Muni describes what really happened to Śiśupāla and Dantavakra:

vairānubandha-tīvrena  
dhyānenācyuta-sātmatām  
nītau punar hareḥ pārśvam  
jagmatur viṣṇu-pārṣadau

These two associates of Lord Viṣṇu – Jaya and Vijaya (viṣṇu-pārṣadau) – by meditation with intense, continuous hatred of the Lord (tīvrena vairānubandha dhyānena), entered Kṛṣṇa (acyuta-sātmatām nītau), and then went to the side of the Lord as his two associates in Vaikuṅṭha (jagmatuh punar hāreḥ pārśvam).


This fulfilled the word of Lord Viṣṇu. When Jaya and Vijaya, cursed by the four Kumāras, were about to fall from their home in Vaikuṅṭha, Lord Viṣṇu assured them they would return to His abode after only three lifetimes.

And so Jaya and Vijaya gave up their material bodies to resume their posts, in their spiritual bodies, as eternal servants of the Lord.

  
Śrīla Sanātana Gosvāmī has thus entertained the theoretical possibility that devotees who live in the Lord's abode during His appearance sometimes have material bodies.

His own opinion, however, is different.

He firmly holds that just as the Lord's appearance, even as a human being within the world of mortals, is always purely transcendental, so also are the "human" bodies of the devotees who take part in His pastimes.

When those devotees appear or disappear,  (they are either responding to the needs of the pastimes of their beloved Lord) or (expressing the ecstasies of their fully blossomed prema.)

↓  
2 reasons for appearance (or) disappearance of the bodies of nitya-siddhas



This is the way we should understand such phrases as “putting aside their bodies,” which are used in the Purāṇas to describe the disappearance of devotees from this world.

Shri Senatana Goswami's explanation of the gopis  
follow

The three verses cited above about the gopīs who could not join the rāsa dance (Bhāgavatam 10.29.9–11) can thus be elucidated as follows: Those gopīs at once gave up their bodies, although those bodies were guna-maya, full of all excellent spiritual qualities, and this means that as a pastime those gopīs disappeared from the sight of this world.

As stated, those particular gopīs were especially qualified, for they had fully achieved the Supreme Soul, having gained His association in the mood of His paramours.

This, indeed, is in all instances the prime cause of the gopīs' perfection.

~~←~~ → Thought of Śrīmatī Savitāre Gopāni

Therefore, when the Bhāgavatam (10.29.11) uses the word prakṣīṇa-bandhanāḥ, this indicates not that the gopīs confined to their homes were released from karma and freed from material bodies but that they achieved the special mercy of the Personality of Godhead, (thereby gaining release from bondage to the duties and prohibitions of the Vedas.)

In the same line of thought, Śrī Nārada states in the Fourth Canto of Śrīmad-Bhāgavatam (4.29.46):

yadā yasyānugṛhṇāti  
bhagavān ātma-bhāvitaḥ  
sa jahāti matim loke  
vede ca pariniṣṭhitām

When the Lord (yadā bhagavān) shows mercy to the devotee (ātma-bhāvitaḥ yasya anugṛhṇāti), the devotee gives up (sah jahāti) thinking (pariniṣṭhitām matim) of karma-kāṇḍa and material affairs (loke vede ca).