

**Q & A with HH Bhanu Swami  
Maharaj**

**Topic: Krsna in Dwaraka and  
Vrndavan**

1. In the Bhauma Vrindavan, Rupa Goswami explains in Laghu Bhagavatamrita, same Leela purushottam Krishna is son of Devaki and Yasoda but is it also true in the eternal pastimes of Gokula and Dvārakā of Spiritual world?

**Answer:** Yes

2. Does Krishna of Dvārakā also remember the Vrajavasis and Vraja lila in spiritual world or it a pastime only in Bhauma Vrindavan as mentioned in Brihad Bhagavatamrita?

**Answer:** not explained in detail by gosvamis.

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**Topic: Scope of Yoga Maya and Maha  
Maya**

1. Are those souls who have attained Sayujya mukti under the influence of yoga maya?

**Answer:** sayujya is attained by jnana

2. Does yoga maya act only on those who have attained perfection of pure devotional service or on those who attain perfection of mixed devotional practices also?

**Answer:** yogamaya acts on devotees in spiritual world

3. But, don't the jnana yogis attain brahman after jnana sannyasa? So, after they give up the limbs of jnana and become a jivan mukta and subsequently a mukta (attaining sayujya) are they under the influence of yoga maya?

**Answer:** no

4. does yoga maya act on those who are in Vaikuntha but experiencing Santa Rati or Salokya only and not prema (the perfected misra Bhaktas)?

**Answer:** could under certain circumstances

5. Are sadhakas practicing pure devotional service under the  
influence of yoga maya?

**Answer:** only for those in bhava or prema

6. Is it necessary that all the jivatmas be under the control of  
either yoga maya or maha maya?

**Answer:** if in brahman under neither.

7. The sadhakas, before they reach Bhava, are they under the influence of maha maya?

**Answer:** Sadhakas are influenced by maha-maya

8. Are their actions of hearing and chanting under yoga maya or maha maya?

**Answer:** bhakti is cit sakti even in sadhana

9. Is it that their actions impelled by their pure devotional faith is under yoga maya and their actions impelled by their anarthas are under maha maya?

**Answer:** same

10. Srila Visvanath Cakravarti Thakura says that the jnana yogis get relieved of the influence of even the vidya potency of maha maya once they become jivan mukta... After that, is it that they are neither under the influence of yoga maya nor under maha maya?

**Answer:** under brahman

11. I had asked "Is it that their actions impelled by their pure devotional faith is under yoga maya and their actions impelled by their anarthas are under maha maya?"

You had responded "Same".

The answer is not clear maharaj... Can you please clarify?  
Did you mean that till they reach bhava all their actions are under the influence of maha maya even though the actions of bhakti are cit sakti?

**Answer:** *Awaiting Answer*

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 5

**Prema-** Love of God

You also amaze  
me always as you are  
This is most astonishing & distressing  
to me.

## Text 56

āścaryam etat tvam apīdṛg eva san  
pūrva-svabhāvaṁ tanuse 'tra līlayā  
param mahāścaryam ihāpi lakṣyase  
'tr̥ptārta-cetā iva sarvadā mayā

What amazes me is that (āścaryam etat) you still appear like this (tvam api īdṛg eva san), playfully (līlayā) showing (atra tanuse) your same character as before (pūrva-svabhāvaṁ). And even here (ihāpi) you seem (lakṣyase) always (sarvadā) discontent and distressed at heart (atr̥pta ārta-cetā iva). That is most astonishing to me (param mahāścaryam mayā).

Gopa-kumāra too is spiritually potent, so he also should be able to assume different forms in different places.

Instead, however, he always remains the same innocent cowherd boy, even in Vaikuṅṭha and Dvārakā.

Nārada thinks that Gopa-kumāra is simply playing a game, pretending to be ignorant even though he knows the reality.

This is very surprising to Nārada.

And even more surprising is that everywhere they have met, Nārada has seen in Gopa-kumāra a persistent dissatisfaction, shown by his downturned face and distracted glance.

Insight.

## Text 57

śrī-gopa-kumāra uvāca

mayā sa-pāda-graham eṣa natvā

sa-dainyam ukto bhagavaṁs tvam eva

jānāsi tat sarvam itīdam āha

smitvā nirīkṣyānanam uddhavasya

Śrī Gopa-kumāra said: Taking hold of Nārada's feet (eṣah sa-pāda-graham), I bowed down (mayā natvā) and humbly told him (sa-dainyam uktaḥ), "My lord (bhagavan), you know (tvam eva jānāsi) everything about this (tat sarvam iti)." Then Nārada smiled (smitvā) and spoke (idam āha), looking at (nirīkṣya) Uddhava's face (uddhavasya ānanam).

Then I caught hold  
of N.M's feet & told  
him.  
"My Lord, you know everything about  
this."  
Then, N.M. smiled & looked @ U & spoke

Gopa-kumāra was most grateful that Nārada fully understood the cause and scope of his mind's discontent.

Since Gopa-kumāra honestly recognized his own inferior, dependent position, he bowed down and touched Nārada's feet.

Nārada was happy to see this because it meant that Gopa-  
kumāra was approaching perfection.

So he smiled at Gopa-kumāra's eagerness to receive the most  
confidential truth and turned to Uddhava, who would properly  
reveal it.

## Texts 58-59

śrī-nārada uvāca

uddhavāyam aho gopa-putro govardhanodbhavaḥ  
mādrśāṁ tvādrśānāṁ ca mṛgyan vastu nu durlabham

itas tato bhraman vyagraḥ kadācid api kutracit  
nātikrāmati cittāntar-lagnaṁ taṁ śokam ārti-dam

Just see (U)  
Gopa-putra is seeking  
something which is unachievable  
aims to you & me!  
Greatly agitated,  
he wanders here &  
there, always  
feeling distressed.

Śrī Nārada said: Just see, Uddhava (aho uddhava). This cowherd's son (ayam aho gopa-putraḥ), born at Govardhana (govardhana udbhavaḥ), is seeking (mṛgyan) something (vastu) unachievable (durlabham) for persons like you and me (mādrśāṁ tvādrśānāṁ ca). Greatly agitated (vyagraḥ), he wanders here and there (itas tato bhraman), never anywhere transcending (kadācid api kutracit na atikrāmati) the painful distress (taṁ ārti-dam śokam) that is fixed in his heart (citta antar-lagnaṁ).

This seeker, the son of a cowherd, has wandered all over the material and spiritual worlds, his heart full of indescribable pain, and now he has taken shelter in Uddhava's house.

He has not been able to find peace, because his desired goal is beyond the reach of even great Vaiṣṇavas like Nārada and Uddhava.

Why Gopa-kumāra has such an unlikely ambition Nārada explains with the phrase govardhanodbhavaḥ (“born at Govardhana”).

Oh! You  
are always  
to favor the  
Why not take a moment to  
favor this boy?

## Text 60

tad enam bata tatradya-  
lokānugraha-kātarah  
bhavān api na pārśva-stham  
pratibodhayate kṣaṇam

Indeed, Uddhava (bata), you are ~~always~~ anxious (bhavān kātarah) to favor the residents of Vraja (tatradya-loka anugraha). Then why not (tad api na) spend a moment (kṣaṇam) to enlighten (pratibodhayate) this boy (enam) who is present right beside you (pārśva-stham)?

The abode of  
Goloka is very far  
away & the happiness of  
is very inaccessible to us  
Even the means to us  
is very rare. (6)

## Text 61

padam dūra-taram tad vai  
tat-sukhānubhavas tathā  
tat-sādhanam api prārthyam  
asmākam api durghaṭam

The abode of Goloka (tad padam) is very far away (vai dūra-taram), and the happiness relished there (tat-sukhānubhavas) is inaccessible to us (asmākam api durghaṭam). And even the means to achieve that abode (tat-sādhanam api) is so rarely obtained that we can only pray for it (prārthyam).

Although time and space do not exist in the spiritual realm,  
Goloka is still considered far away in the sense that the  
common residents of Vaikuṅṭha cannot approach it.

Nor can they enjoy the pleasure of seeing Śrī Nanda-nandana  
and taking part in His childhood play.

Even the intimate companions of Lord Nārāyana worship the  
good fortune of the devotees in Goloka, a place they can  
approach only in prayer.