

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

indra uvāca –

lakṣmaṇottiṣṭha śīghraṃ tvam ārohasva padam svakam |
deva-kāryam kṛtam vīra tvayā ripu-nisūdana |
vaiṣṇavam paramam sthānam prāpnuhi svam sanātanam |
bhavan-mūrṭiḥ samāyātā śeṣo 'pi vilasat-phaṇaḥ

Indra said:

Lakṣmaṇa (**lakṣmaṇa**)! Please rise up (**tvam uttiṣṭha**) and ascend (**ārohasva**) to your own place (**padam svakam**) quickly (**śīghraṃ**). O brave one (**vīra**), killer of enemies (**ripu-nisūdana**)! You have performed (**tvayā kṛtam**) godly tasks (**deva-kāryam**). Attain (**prāpnuhi**) the highest, eternal abode (**paramam sanātanam sthānam**) of Viṣṇu (**vaiṣṇavam**) which belongs to you (**svam**). Your aṁśa (**bhavan-mūrṭiḥ**) (**Seṣa**) (**śeṣaḥ api**) with shining hoods (**vilasat-phaṇaḥ**) has also returned (**samāyātā**)

tataś ca –

ity uktvā sura-rājendro lakṣmaṇam sura-saṅgataḥ |
śeṣam prasthāpya pātāle bhū-bhāra-dharana-kṣamam |
lakṣmaṇam yānam āropya pratasthe divam ādarāt

Then:

Having said this (ity uktvā), Indra, the king of the devatās (sura-raja indrah), surrounded by the devatās (sura-saṅgataḥ), established Śeṣa (śeṣam prasthāpya), who was capable of holding up (dharana-kṣamam) the weight of the earth (bhū-bhāra), in Pātāla (pātāle). He then reverently (ādarāt) had Lakṣmaṇa (lakṣmaṇam) ascend a vehicle (yānam āropya). Indra then returned to Svarga (divam).

Text-494

līlām cāprakaṭām tatra dvāravatyām cikīrṣuṇā |
svayaṁ prakāśyate tena muni-śāpādi-kaitavam

Desiring (cikīrṣuṇā) to make his pastimes (līlām) in Dvārakā (tatra dvāravatyām) unmanifest (aprakaṭām), Kṛṣṇa himself brought about (svayaṁ prakāśyate) the pretext of the curse of the sage (tena muni-śāpādi-kaitavam).

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- Here the author describes the eternal pastimes in Dvārakā.
- When [svayaṁ bhagavān Kṛṣṇa] appeared on earth, Kṣīrodakaśāyī or Aniruddha entered into him, and portions of the devatās entered into the Yadus.
- When Kṛṣṇa disappeared from Dvārakā, Kṣīrodakaśāyī and the devatā amśas returned to their abodes. Kṛṣṇa however stayed in Dvārakā with his close associates (but unmanifest).

Text-495

devādy-amśāvatarane ye tu vṛṣṇiṣv avātaran |
kṣīrābdhi-śāyi-rūpas taiḥ sārdham svapadam āpnuyāt

The amśas of devatās and others (devādy-amśa
avatarane) who appeared in the Vṛṣṇi dynasty (ye tu
vṛṣṇiṣv avātaran) returned to their places (svapadam
āpnuyāt) as did Kṣīrodakaśāyī (kṣīrābdhi-śāyi-rūpah)
who had previously merged into Kṛṣṇa (taiḥ sārdham).

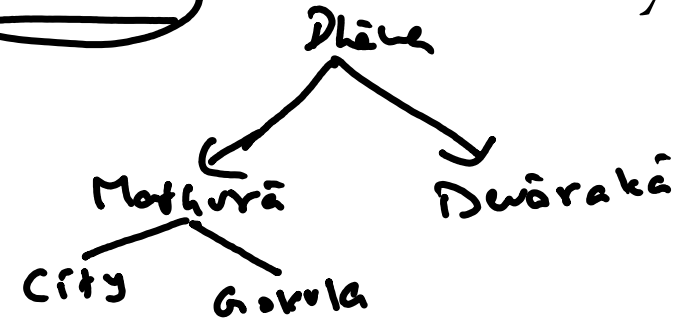
Text-496

nitya-līlā-parikarā ye syur yadu-varādayaḥ |
taiḥ sārdham bhagavān kṛṣṇo dvārvatyām eva dīvyati

Kṛṣṇa (bhagavān kṛṣṇaḥ) performs pastimes eternally in
Dvārakā (dvārvatyām eva dīvyati) with the eternal
associates (nitya-līlā-parikarā taiḥ sārdham) who are
members of the Yadu clan (ye yadu-varādayaḥ syuh).

dhāmāsya dvividham proktaṁ māthuram dvārvatī tathā |
māthuram ca dvidhā prāhur gokulam puram eva ca

Two types of abodes of Kṛṣṇa (tathā dhāmāsya dvividham),
 Mathurā and Dvārakā (māthuram dvārvatī), have been
 described before (proktaṁ). Mathurā has two divisions
 (māthuram ca dvidhā prāhur): Gokula and the city of
 Mathurā (gokulam puram eva ca).



Now the three abodes of Kṛṣṇa previously mentioned are
described.

Text-498

yat tu goloka-nāma syāt tac ca gokula-vaibhavam |
sa goloko yathā brahma-saṁhitāyām iha śrutah

What is called Goloka (yat tu goloka-nāma syāt) is the majestic aspect of Gokula (tac ca gokula-vaibhavam). This Goloka (sa golokah) is described (śrutah) in the Brahma-saṁhitā (yathā brahma-saṁhitāyām) in the following verse (iha).

“But Goloka is also Kṛṣṇa’s abode.”

What type of place is that?

The answer is given here.

Text-499

goloka-nāmni nija-dhāmni tale ca tasya
devi maheśa-hari-dhāmasu teṣu teṣu |
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam aham bhajāmi

I worship (aham bhajāmi) the supreme lord Govinda (tam govindam ādi-puruṣam) by whom (yena) respective powers (te te prabhāva-nicayā) are given (vihitāh) to the abodes of Durgā, Śiva and Viṣṇu (devi maheśa-hari-dhāmasu teṣu teṣu), which are situated below (tale) his own planet of Goloka (tasya goloka-nāmni nija-dhāmni). Brahma-saṁhitā 5.43

Goloka
Hari-dhāma
Maheśa-dhāma
devi-dhāma

The order after Goloka should be reversed: hari-dhāma, maheśa-dhāma and then devī-dhāma.

Text-500-501

tathā cāgre

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam |
kathā gānam nāṭyam gamanam api vaṁśī priya-sakhi
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ |
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye

After this in the same work it is said:

I worship this Goloka (bhaje śvetadvīpaṁ tam aham iha golokam iti), where (yatra) there are unlimited gopīs and their beloved Kṛṣṇa (śriyaḥ kāntāḥ kāntaḥ), the supreme form of God (parama-puruṣaḥ), where the trees and land fulfill all desires (kalpa-taravo drumā bhūmiś cintāmaṇi-gaṇa-mayi), where the water is as sweet as nectar (toyam amṛtam), where the speaking is singing (kathā gānam) and the walking is dancing (nāṭyam gamanam api), where the flute is the best friend by announcing the joyful presence of Kṛṣṇa everywhere (vaṁśī priya-sakhi), where the sun and moon shine with knowledge and bliss eternally in perfect form (cid-ānandaṁ jyotiḥ), revealing all things and where all relishable things are also knowledge and bliss (param api tad āsvādyam api ca). I worship Goloka, pure and uncontaminated (bhaje śvetadvīpaṁ tam aham iha golokam iti), where extensive oceans of milk flow (yatra su-mahān kṣīrābdhiḥ sravati) from the cows (surabhībhyaś ca), where not even a moment of time passes (nimeṣa ardhākhyo vā vrajati na hi yatrāpi samayaḥ), and which (te) only a few rare devotees (katipaye santaḥ) wandering on this earth (kṣiti-virala-cārāḥ) have realized (vidantaḥ).

Brahma-saṁhitā 5.56-57

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- In that place reside the supreme purusa who is one male lover and his many female lovers, who are all the gopīs, called śriyaḥ.
- In that place, the light of the luminaries like the moon is knowledge and bliss, and taste, fragrance, sound and touch are also full of knowledge and bliss, because they are all aṁśas of the Lord.
- What is called a moment of time does not pass here.

Srila Baladeva Vidyabhusana

- This indicates that in other abodes of the Lord the divisions of time are present, but not in Goloka.
- The place is called Śvetadvīpa because it is pure (śveta) without any touch of maya, and is a place situated above all in isolation, like an island (dvīpa).
- It does not refer to the abode of Aniruddha (Kṣīrodakaśāyī).