Laghu - Bhāgavatāmṛta

Part-1 The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

tad-ātma-vaibhavatvam ca tasya tan-mahimonnateḥ

It is called the majestic manifestation of Gokula (tadātma-vaibhavatvam ca) because Gokula is considered superior than Goloka (tasya tad-mahimā unnateḥ).

Why should we consider Goloka to be only the majestic aspect of Gokula? Gokula is greater than Goloka.

• The next quotation gives the proof.

Text:503-505

yathā pātāla-khaṇḍe —
aho madhupurī dhanyā vaikuṇṭhāc ca garīyasī |
dinam ekam nivāsena harau bhaktih prajāyate ||503||
ayodhyā mathurā māyā kāśī kāñcī avantikā |
purī dvāravatī caiva saptaitā mokṣa-dāyikāḥ ||504||
evam sapta-purīṇām tu sarvotkrstam tu māthuram |
śrūyatām mahimā devi vaikuṇṭha-bhuvanottamaḥ ||505|| iti |

For it is said in Pātāla-khanda of Padma Purāņa:

Fortunate Gokula (aho madhupurī dhanyā) is greater than Goloka (vaikunthā) ca garīyasī). By residing there only one day (dinam ekam nivāsena) devotion to the Lord arises (harau bhaktih prajāyate). Ayodhyā, Mathurā, Haridvāra (ayodhyā mathurā māyā), Kāśī, Kāñcipuram, Avantipura (kāśī kāñcī avantikā), Purī, and Dvārakā (purī dvāravatī caiva) are the seven cities which give liberation (saptaitā mokṣa-dāyikāḥ). Among the seven (evam sapta-purīnām tu), the best is Mathurā (Gokula) (sarvotkṛṣṭam tu māthuram). O Devī (devi), hear the glories of this place (śrūyatām mahimā), greater than Vaikuṇṭha (Goloka) (vaikuṇṭha-bhuvanottamah)

- The word Vaikuntha here means Goloka, since Gokula is the superior portion of Goloka.
- "But earthly Gokula cannot be superior to Goloka because it is not situated higher but on earth.
- One can see that those who reside here take rebirth and one sees old age and suffering among its present residents." No, that is not so.
- Just as the Lord, though situated in all beings, is also situated in the topmost position by his inconceivable energy, so Gokula, though situated in the material world, is also situated in the topmost position within the spiritual world by his inconceivable energy.

2) Auguel for the 2nd objection.

- In answer to the second objection those who attain that place through sādhana do not take rebirth.
- In answer to the third objection, there is no inferiority of Gokula just because fools see suffering in the inhabitants of Gokula.
- Instead, (based on the above scriptural statement,) it is superior to Goloka.
- And this has been cited by the author.

nitya-līlāspadatvam ca pūrvam eva pradaršitam | ataevāsya pādme ca śrūyate nitya-rūpatā

Mathurā has already been shown (pūrvam eva pradarśitam) to be the place of the Lord's eternal pastimes (nitya-līlāspadatvam ca). One can hear (ataeva śrūyate) about its eternal nature (asya nitya-rūpatā) in the Padma Purāṇa (pādme).

• "Gokula should be temporary since it situated in the material world." Now this objection is answered.

- Though it is situated in the material world it is not temporary.

 (A) Avsuer to 4th obsertion.
- This is just like the Lord dwelling in everyone's heart but not being material.

The following scriptural quotation is the proof.

n<u>ityām me mathurām viddh</u>i va<u>nam vṛndāvanam tathā</u> yamunām gopa-kanyāś ca tathā gopāla-bālakān

Know that (viddhi) my Mathurā (me mathurām), the forest of Vṛndāvana (vanam vṛndāvanam tathā), the Yamunā (yamunām), and young gopīs (gopa-kanyāś ca) and gopās (tathā gopāla-bālakān) are all eternal (nityām).

sa tu mathurā-bhū-rūpaḥ paricchanno 'py athādbhutaḥ | sphāraḥ saṅkucitaś ca syāt kṛṣṇa-līlānusārataḥ

Though astonishing Gokula (atha sah tu adbhutaḥ), the essence of Mathurā (mathurā-bhū-rūpaḥ), seems like a limited area (paricchannah apy), it expands and contracts (sphāraḥ saṅkucitaś ca syāt) according to the pastimes of Kṛṣṇa (kṛṣṇa-līlā anusārataḥ).

The superiority of Gokula to Goloka is now shown in other ways.

atraivājānda-mālāpi paryāptim upagacchati | vṛndāvana-pratīke 'pi yānubhūtaiva vedhasā

Brahmā (yā vedhasā) realized (anubhūtaiva) that even a multitude of universes (ajāṇḍa-mālāpi) could fit (paryāptim upagacchati) within just one portion of Vṛndāvana (atraiva vṛndāvana-pratīke 'pi).

Vṛṇdāvana-pratīke means in one portion of Vṛndāvana.

• This was realized by four-headed Brahmā.

ity ato rāsa-līlāyām puline tatra yāmune | pramadāśata-koṭyo 'pi mamūr yat tat kim adbhutam

And is it astonishing (yat kim adbhutam) that during the rasa-līlā (ato rāsa-līlāyām) on the bank of the Yamunā (puline tatra yāmune) a billion gopīs (pramadā śata-koṭyo 'pi) fit within that area (mamūh tat)?

It is said in the scriptures abhūd ākulito rāso vanitāśatakoṭibhiḥ: the rāsa dance was filled with a billion women.

svaih svair līlā-parikarair janair dṛśyāni nāparaiḥ | tat-tal-līlādy-avasare prādurbhāvocitāni hi

According to the particular pastimes (tat-tal-līlādy-avasare) there is a suitable appearance of various places (ucitāni prādurbhāva) which can be seen (dṛśyāni) by those participating in the particular pastime (svaiḥ svair līlā-parikarair janair) and not by the unqualified (na aparaiḥ).

Aparaih means "by unqualified persons."

āścaryam ekadaikatra vartamānāny api dhruvam | paramparam asamprkta-svarūpāny eva sarvathā

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It is astonishing (āścaryam) that at one time (ekadā) these forms of the abodes exist (vartamānāny) factually (dhruvam) without mixing with each other (ekatra paramparam asampṛkta-svarūpāṇy) at all (eva sarvathā).
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kṛṣṇa-bālyādi-līlābhir bhūṣitāni samantataḥ | śaila-goṣṭha-vanādīnām santi rūpāṇy anekaśaḥ

All around (samantatah) there are innumerable forms (anekaśah rūpāṇy santi) for the mountains, cow pens and forests (śaila-goṣṭha-vanādīnām) in which Kṛṣṇah (kṛṣṇah) performs (bhūṣitāni) his kaumāra, pauganda and kaiśora pastimes (bālyādi-līlābhir).

The previous two sentences are all grammatically connected with the verb in verse 513.

līlāḍhyo 'pi pradeśo 'sya kadācit kila kaiścana | śūnya evekṣate dṛṣṭi-yogyair apy aparair api

Even the area filled with pastimes (asya līlāḍhyo pradeśah api) is sometimes (kadācit) seen (īkṣate) (to be empty (kaiścana śūnya eva) by the qualified (dṛṣṭi-yogyair apy) and unqualified persons (aparair api).

These are examples of the extraordinary nature of Gokula.

ataḥ prabhoḥ priyāṇāṁ ca dhāmnaś ca samayasya ca | avicintya-prabhāvatvād atra kiṁ ca na durghaṭam

In Gokula (atra), nothing is impossible(kim ca na durghaṭam) for the Lord, the devotees (prabhoḥ priyāṇām ca), the abode and everything in the abode (dhāmnaś ca samayasya ca), by the power of the Lord's inconceivable energy (avicintya-prabhāvatvād).

The cause of this is the acintya-śakti of the Lord.

evam eva dvārakāyām jneyam sarvam vicakṣaṇaiḥ

The same (evam eva) is understood (jñeyam sarvam) by the wise (vicakṣaṇaiḥ) concerning Dvārakā (dvārakāyām).

The situation is the same in Dvārakā.

yathaikādaśānte –

dvārakām hariṇā tyaktām samudro 'plāvayat kṣanāt | varjayitvā mahārāja śrīmad-bhagavad-ālayam || nityam sannihitas tatra bhagavān madhusūdanah | smṛtyāśeṣāśubha-haram sarva-maṅgala-maṅgalam

Thus it is said in the end of the Eleventh Canto:

As soon as Dvārakā was abandoned by the Supreme Personality of Godhead (dvārakām harinā tyaktām), the ocean flooded it on all sides (samudro āplāvayat kṣaṇāt), O King (mahārāja), sparing only His palace (varjayitvā śrīmad-bhagavad-ālayam). Lord Madhusūdana, the Supreme Personality of Godhead (bhagavān madhusūdanah), is eternally present in Dvārakā (nityam sannihitas tatra). It is the most auspicious of all auspicious places (sarva-mangala-mangalam), and merely remembering it (smrtyā) destroys all contamination (asesa asubha-haram). SB 11.31.23-24

• The moment the Lord abandoned Dvārakā the sea flooded Dvārakā, except for the Lord's palace.

 The word śrīmat indicates that as well as the Lord's palace, the sea spared the dwellings of his eternal associates the Yadus.

• That portion of land which had been exposed when the Lord asked the ocean for space to accommodate the extra people was covered again by the ocean.

• The abode of the Lord (bhagavat-ālayam) means the dhāma of the Dvārakā.

athānyad vaibhavam tasya vyaktam śrī-nāradekṣayā | yatraikatraikadā nānā-rūpāvasara-citratā

In Dvārakā, another power of Kṛṣṇa (atha tasya anyad vaibhavam) was revealed (vyaktam) to the sight of Nārada (śrī-nārada īkṣayā) — the amazing situation (avasara-citratā) where (yatra) the Lord in many forms performed simultaneous pastimes at different times of the day (ekatra ekadā nānā-rūpā).

• Simultaneously the Lord revealed many forms functioning during various occasions –forms performing actions during early morning, later morning, and noon.

• This was a cause of astonishment (citratā).

• One can find a detailed description of this in the chapter where Nārada sees the great powers of Kṛṣṇa's yogamāyā (SB 10.69).

prākṛtebhyo grahebhyo 'nye candra-sūryādayas tu te līlā-sthair anubhūyante tathāpi prākṛtā iva iti dhāma-traye kṛṣṇa viharaty eva sarvadā

The moon, sun and other celestial bodies (candra-sūrya ādayah) are different (anyah) from the material planets (prākṛtebhyo grahebhyah), but they appear to be material (tathāpi tu te prākṛtā iva anubhūyante) by the devotees situated in the Lord's manifested pastimes (līlā-sthaih). Kṛṣṇa performs pastimes (kṛṣṇa viharaty eva) eternally (sarvadā) in these three abodes (dhāma-traye).

Another objection.

• "Well, such events can only happen in cooperation with the movements of the sun and moon, and their movements should be fixed.

• How then can it be said that at one time various events of different times occurred?" This verse answers.

• All this is accomplished because the sun and other planets and time as well are non-different from the Lord.

• The various times produced by movements of the spiritual planets seem the same as the time produced by the movement of the material planets, as observed by the participants in the manifested pastimes of the lord.

This means that knowledge of the time experienced during the pastime is covered by the līlā-śakti of the Lord in order to nourish the rasa.

• This was noted in āścaryam ekadaikatra (verse 512) where it was explained that the various places remain separate.

The last line summarizes the topic.

tatrāpī gokule tasya mādhurī sarvato 'dhikā

However (tatrāpī), the sweetness of the Lord in Gokula (gokule tasya mādhurī) is greater than that in the other places (sarvato adhikā).

• Having described svayam bhagavān Kṛṣṇa, his eternal abodes, eternal associates and eternal pastimes, the author now points out the supreme position of Kṛṣṇa in Gokula

• Kṛṣṇa is the sweetest in Gokula.

• This should also mean his associates are also the sweetest in Gokula.

tathā ca sammohana-tantre –
santi tasya mahā-bhāgā avatārāḥ sahasraśaḥ |
teṣāṁ madhye 'vatārāṇāṁ bālatvam ati-durlabham

Thus it says in the Sammohana-tantra:

Here are thousands of avatāras (santi tasya avatārāh sahasraśaḥ) full of remarkable qualities (mahā-bhāgā). Among those avatāras (teṣām avatārāṇām madhye), the form of a kaiśora Kṛṣṇa in Gokula (bālatvam) is most rare (ati-durlabham).

- Here is the scriptural evidence.
- Bālatvam means the human form of a cowherd boy of kaiśora age.

atra kārikā -

tr<u>idhā bhaved vayo bālyam</u> yauvanam vrddhatety api | varṣād ā-ṣoḍaśād bālyam iti loke matāntaram

An explanation:

There are three ages (tridhā bhaved vayah): childhood, youth and old age (bālyam yauvanam vṛddhatā ity). Another current definition (loke matah antaram) of bālyam (bālyam) is that childhood lasts till the age of sixteen (varsād ā-sodaśād iti).

tathā ca brahmāṇḍe – santi bhūrīṇi rūpāṇi mama pūrṇāni ṣaḍ-guṇaiḥ | bhaveyus tāni tulyāni na mayā gopa-rūpiṇā

Brahmāṇḍa Purāṇa says:

I have many forms (santi mama bhūrīṇi rūpāṇi) filled with six special qualities (ṣaḍ-guṇaiḥ pūrṇāni), but they are not equal (na tāni tulyāni bhaveyuh) to my form as a cowherd boy (mayā gopa-rūpiṇā).

ity atraiva mahāmantrāḥ mahā-māhātmya-maṇḍitāḥ | daśārṇāṣṭādaśārṇādyā bahu-tantreṣu kīrtitāḥ

The powerful mantras (mahāmantrāḥ) of ten- and eighteen-syllables (daśārṇa aṣṭādaśārṇa ādyā) describing this cowherd form (ity atraiva mahā-māhātmya-maṇḍitāḥ) are glorified in many scriptures (bahu-tantreṣu kīrtitāh).

sarva-pramāṇataḥ śresthā tathā gopāla-tāpanī | svayam ādau vidhātre yā proktā gopāla-rūpiņā

Gopāla-tāpanī Upanisad (tathā gopāla-tāpanī), the best of all scriptural proofs (sarva-pramāṇatah śresthā) describes through Brahmā (vidhātre proktā) that the supreme form (svayam ādau) is that of the cowherd boy (yā gopāla-rūpiṇā).

• And the śruti passage also confirms the same.

• It is the best because it is the head of all the śrutis.

• There the kaiśora age of Kṛṣṇa is described.

• Tad u hovāca hairaṇyo gopaveśam abhrābham taruṇam kalpa-drumāśritam: Brahmā said, "He is young, with the complexion of a cloud, wearing the dress of a cowherd, and sitting under a desire tree."

• Someone may argue that this kaiśora Kṛṣṇa is the form revealed in manifested pastimes only and is not eternal.

• There the text says he is evayam, which means he is eternal.