

Kṛṣṇa's

Nitya Siddha Devotees

and their Expansions

Brihad Bhagavatamrita

3.6.202 – 208

Gopa Kumara (Sarūpa) with a desire to show the superiority of Goloka speaks these verses

Relationship between Goloka,
Vaikuntha and Demigod
Counterparts

Relationship between Goloka, Vaikuntha and Demigod Counterparts

BB 3.6.202-203

eṣām evāvatārās te
nityā vaikunṭha-pārṣadāḥ
prapañcāntar-gatās teṣām
pratirūpāḥ surā yathā

yathā ca teṣām devānām
avatārā dharā-tale
krīḍām cikīrṣato viṣṇor
bhavanti prītaye muhuḥ

SYNONYMS

eṣām—of them (the Goloka devotees); eva—indeed; avatārāḥ—incarnations; te—they; nityāḥ—eternal; vaikunṭha—of the Lord of Vaikunṭha; pārṣadāḥ—the associates; prapañca—the material creation; antaḥ-gatāḥ—who have entered within; teṣām—their; pratirūpāḥ—counterparts; surāḥ—the demigods; yathā—as; yathā—as; ca—and; teṣām—of them; devānām—the demigods; avatārāḥ—incarnations; dharā-tale—on the earth; krīḍām—pastimes; cikīrṣataḥ—who desires; viṣṇoḥ—of Lord Viṣṇu; bhavanti—they (the incarnations) are present; prītaye—for the pleasure; muhuḥ—from time to time.

TRANSLATION

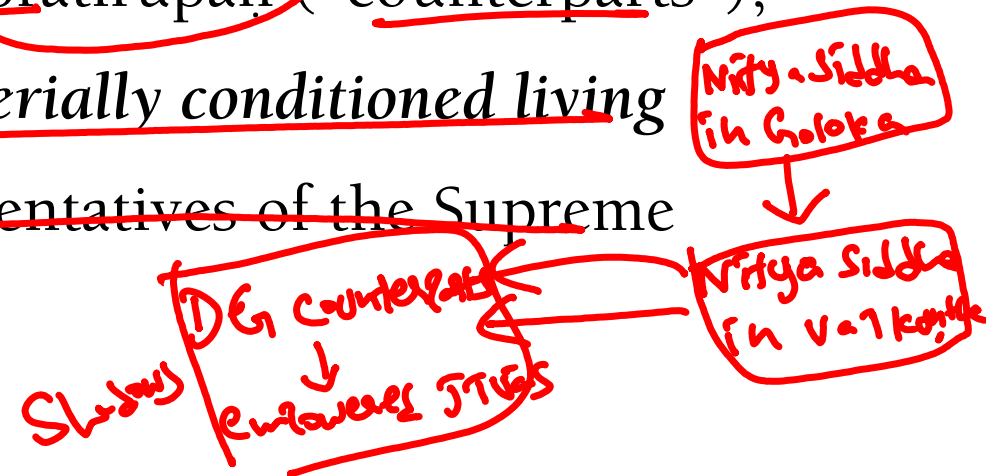
Just as the demigods who have entered the material creation are counterparts of the Lord's Vaikuṅṭha associates, those eternal associates from Vaikuṅṭha are incarnations of the Goloka devotees. Yet like the demigods themselves, those very devotees appear on earth now and again for the pleasure of Lord Viṣṇu when He wants to enjoy various pastimes.

COMMENTARY

Some say that many of the Vraja-vāsīs who appeared on earth during Kṛṣṇa's pastimes five thousand years ago were incarnations of demigods. Nanda Mahārāja, for example, is said to be an avatāra of the Vasu named Droṇa. If taken literally, this idea would rule out the possibility that the earthly Vraja-vāsīs are eternal associates of the Supreme Lord. But the truth is just the opposite: *As confirmed in scriptures such as the Padma Purāṇa (Uttara-khaṇḍa), demigods like Droṇa are partial expansions of the original Vraja-vāsīs, and those original Vraja-vāsīs accompany Kṛṣṇa when He descends to earth.*

Goparāja Nanda and other devotees in Goloka expand as avatāras in Vaikuntha to become Śrī Nanda and other associates of Lord Nārāyaṇa. The same devotees thus enjoy pastimes in two worlds simultaneously, Goloka and Vaikuntha. And so it would be incorrect to assert that because the Vaikuntha associates of Nārāyaṇa are avatāras they are not eternal.

The same associates of Lord Nārāyaṇa expand again into the material world to become demigods. This verse calls those demigods pratirūpāḥ (“counterparts”), rather than avatāras, because the demigods are materially conditioned living beings. Still, those demigods are empowered representatives of the Supreme Lord’s personal associates.



In the next few verses, Śrī Sarūpa will describe the incarnations of the Goloka-vāsīs as parallel to Kṛṣṇa's incarnations; that is, just as Kṛṣṇa's avatāras are nondifferent from Him, the earthly associates of Kṛṣṇa are nondifferent from the original Goloka-vāsīs.

Alternatively, the word pratirūpa (“counterpart” or “representative”) can be taken as synonymous with the word avatāra. Then the idea implied is that the associates of the Lord in Vaikuntha who expand from the original Goloka-vāsīs are like direct reflections (pratibimba) of those Goloka-vāsīs, and the further expansions as demigods are like shadows (praticāyā). Both a reflection and a shadow follow a person as expansions, but the shadow represents him less fully than does his mirror image.

Thus if Nanda Mahārāja on earth is called an avatāra of Droṇa, it is
only because both of them are avatāras of Nanda Mahārāja in
Goloka. In fact, Nanda on earth is identical with Nanda in Goloka,
and Droṇa is only a partial expansion; but by worldly calculations
demigods are considered relatively superior to humans, so Nanda
on earth is considered Droṇa's incarnation. Thus it is said that
demigods like Vasu Droṇa descend to earth to assist Lord Viṣṇu,
the younger brother of Indra, in His enjoyment.

Just as Lord Viṣṇu's incarnations appear only briefly in the material world but periodically reappear, the Lord's associates who manifest themselves as demigods also incarnate as earthly avatāras whenever there is a need. For example, Śrī Nanda Goparāja, the eternal beloved father of Kṛṣṇa in Goloka, appears in Vaikunṭha as the eternal associate of Nārāyaṇa called Nanda, and he also occasionally descends to earth in his original identity. So too, Śrī Balarāma, who originally resides in Goloka, manifests Himself in Vaikunṭha as the eternal associate named Śeṣa. Yet He appears among the demigods as the bearer of the earth in the seventh Pātāla region, and He sometimes comes to earth as the selfsame Balarāma.

Kṛṣṇa's friend Śrīdāmā in Goloka appears as Garuḍa in two different forms, one an eternal associate of the Lord in Vaikuṅṭha and the other a son of Vinatā among the demigods; and occasionally he appears on earth as the original Śrīdāmā. Kṛṣṇa's parents in Goloka, Śrī Vasudeva and Devakī, appear as Sutapā and Prṣṇi in Vaikuṅṭha, Kaśyapa and Aditi in Svarga, and sometimes in their original forms as Vasudeva and Devakī on earth. The avatāras of other devotees follow the same pattern.

Goloka

original form

Vasudeva
Devakī

Vaikuṅṭha

original reflection

Prṣṇi
Sutapā

Material

~~original~~ form

Svarga

Kaśyapa
Aditi

The incarnations of the
Goloka-vāsīs are nondifferent

BB 3.6.204

yathāvatārāḥ kṛṣṇasyā-

bhinnās tenāvatāriṇā

tathaiṣām avatārās te

na syur etaiḥ samam pṛthak

SYNONYMS

yathā—as; avatārāḥ—the incarnations; kṛṣṇasya—of Kṛṣṇa; abhinnāḥ—nondifferent; tena—from Him; avatāriṇā—the source of all incarnations; tathā—so; eṣām—of them (the residents of Goloka); avatārāḥ—the incarnations; te—these; na syuḥ—are not; etaiḥ samam—from them; pṛthak—different.

TRANSLATION

And just as the incarnations of Kṛṣṇa, the source of all incarnations, are nondifferent from Him, the incarnations of the Goloka-vāsīs, the residents of Goloka, are nondifferent from them.

COMMENTARY

The devotees from Goloka may change their names and appearance when they descend, but still they are the same persons. As the expanded forms of Godhead are all nondifferent from the original Kṛṣṇa, the single fountainhead of existence, so when devotees like Nanda and Yaśodā appear in expanded forms in Vaikuṅṭha, those forms are in essence nondifferent from the original forms in Goloka. *Kaśyapa and Aditi in heaven, however, being incomplete portions of Vasudeva and his wife Devakī, are partially different from the Vasudeva and Devakī on earth and partially the same.*

In what ways do the Goloka-
vāsīs (original personalities)
appear ?

BB 3.6.205

kadāpy amśena jāyante
pūrṇatvena kadācana
yathā-kālām yathā-kāryam
yathā-sthānam ca kṛṣṇa-vat

SYNONYMS

kaḍā api—sometimes; amśena—in partial expansions; jāyante—are born; pūrṇatvena—in their full selves; kaḍācana—sometimes; yathā-kālam—according to time; yathā-kāryam—according to necessity; yathā-sthānam—according to place; ca—and; kṛṣṇa-vat—like Kṛṣṇa.

TRANSLATION

The Goloka-vāsīs are born sometimes as partial expansions and sometimes as their full selves. Like Kṛṣṇa, they vary their appearance for the time, place, and need.

COMMENTARY

In this verse the verb jāyante (“they are born”) is equivalent to prādurbhavanti (“they become visible”) and avataranti (“they descend”). Whenever and wherever there is a need for a full or partial incarnation of a particular devotee, that same devotee reveals either his whole self or a partial expansion of himself. The example of Kṛṣṇa and His expansions is cited to clarify this point. In previous ages Kṛṣṇa manifested various partial forms of Himself in this world. In Satya-yuga, for example, Lord Varāha descended from the Śaukara-purī of Vaikunṭha for such purposes as lifting the earth from the lower regions. And at the end of Dvāpara-yuga the same Kṛṣṇa descended to Śrī Mathurā-maṇḍala in His full form to display special blissful pastimes that would broadcast His loving devotional service all over the universe.

BB 3.6.206

evam kadācit kenāpi
samākr̥ṣṭā rasena te
nija-nāthena sahitāḥ
kutrāpy atitir̥ṣavaḥ

SYNONYMS

evam—thus; kadācit—at times; kena api—by some; samākr̥ṣṭāḥ—attracted; rasena—mood; te—they; nija—their own; nāthena—with the Lord; sahitāḥ—together; kutra api—somewhere; atitir̥ṣavaḥ—desiring to descend.

TRANSLATION

Thus Kṛṣṇa's companions, impelled by their own moods of loving exchange, from time to
time want to descend somewhere with their Lord

When do the eternal associates
and the expansions (amsas)
merge?

BB 3.6.207-208

avatārair nijaiḥ sarvaiḥ
parameśvara-vad yadā
aikyam vyājena kenāpi
gatāḥ prādurbhavanti hi

tadaiṣām avatārās te
gacchanty eteṣu vai layam
ato 'bhavaṁs ta evaita
iti te munayo 'vadan

SYNONYMS

avatāraiḥ—with the incarnations; nijaiḥ—their own; sarvaiḥ—all; parama-īśvara-vat—like the Supreme Lord; yadā—when; aikyam—oneness; vyājena—on a pretext; kena api—some; gatāḥ—gone; prādurbhavanti—they incarnate; hi—indeed; tadā—then; eṣām—of them; avatārāḥ—the incarnations; te—these; gacchanti—go; eteṣu—into them; vai—indeed; layam—the merging; ataḥ—thus; abhavan—become; te—these; eva—just; ete—they; iti—thus; te—they; munayaḥ—the sages; avadan—have said.

TRANSLATION

When devotees who live with Kṛṣṇa in Goloka appear to merge, on some pretext, into their own expanded incarnations, this is just like the merging of Kṛṣṇa's expansions with Him. When sages tell us, therefore, that expansions of Kṛṣṇa's associates descend to become the original associates, what they mean is that the expansions merge into the originals.

COMMENTARY

In Goloka, Nanda Mahārāja eternally serves Kṛṣṇa in the role of father. So when Kṛṣṇa plans to descend to earth to display childhood pastimes, Nanda is naturally attracted to come with Him. By Kṛṣṇa's arrangement Lord Brahmā then blesses Nanda's partial expansion Vasu Droṇa to attain perfect devotion for Viṣṇu. Of course, this blessing is only a pretext because Droṇa is already an expansion of Kṛṣṇa's eternal associate. Yet on the strength of that blessing, Droṇa merges into the original Nanda Mahārāja and joins the entourage of Kṛṣṇa's avatāra. It is in this sense that the Purānas tell us "Droṇa became Nanda." This explanation also reconciles the account in the Padma Purāṇa (Kārtika-māhātmya) of Śrī Rādhā's previous lives. Attracted to descend from Goloka for the service of Her worshipable Lord, who is more attractive than millions of Cupids, She incarnated in those various births, in various forms and places.

Example from Srimad Bhagavatam

Uddhava merging with the Vasu

In SB 3.4.11 Srila Vishvanath Chakravarti Thakur states

"I will give you what is difficult for others to attain (duravāpam anyaiḥ), because you were previously Vasu at a sacrifice in which Brahmā and the Vasus participated.

I was worshipped by you with a desire to attain me.

Actually this Vasu entered into the nitya-siddha Uddhava. Even though Uddhava is a nitya-siddha, here he is revealed as a sādhana-siddha along with Maitreya to protect the secret of his eternal pastimes.

Some say that the eternal Uddhava stayed in Dvārakā and the Uddhava who was Vasu came to the Sarasvatī River."

SP says in this purport

Uddhava is one of the eternal associates of the Lord, and a plenary portion of Uddhava was one of the eight Vasus in the days of yore...

Vasu expansion of Uddhava (who is revealed as Sadhana siddha) and Nitya siddha Uddhava are two different souls in one body during the pastimes or same soul?

Answer by HH BSM : he is nitya siddha but acts like a sadhana
siddha

*[This clarifies that the expansions are not different souls but same personalities
who expand as the lord expands as same personality]*

For Narada and Prahlada also is it the same?

Answer by HH BSM : yes

Example from Laghu

Bhagavatamrita

LBA 1.3.93

Vasudeva previously became Manu and Dasaratha. In the future he will become Viṣṇu-yaśā.
This is explained in the Padma Purana.

COMMENTARY

The same Vasudeva previously became Manu and then Dasaratha. The same Vasudeva will
become Viṣṇu-yaśā. *The intention here is to show that Vasudeva is the original father of the*
Lord, and other fathers of the Lord are his expansions.

LBA 1.3.94

The powers of Kalki are described graphically in the Brahmaṇḍa Purāṇa. Some say that Buddha and Kalki appear in every Kali-yuga.

COMMENTARY

Some say that Buddha and Kalki appear in every Kali-yuga, while others say that they appear only in the Kali-yuga of the twenty-eighth cycle of Vaivasvata Manvantara.

(BBA 202-203 P : Just as Lord Viṣṇu's incarnations appear only briefly in the material world but periodically reappear, the Lord's associates who manifest themselves as demigods also incarnate as earthly avatāras whenever there is a need)

[Hence, this seems to be the example of the demigod expansion(not the Vaikuntha expansion or Goloka form) coming in every Kaliyuga which is around 71 times in every Manvantara and 1000 times every kalpa]

Till now we saw examples of

Jiva tattva(Nitya Siddha) merging into his Jiva tattva expansion

Or

Visnu tattva merging into his Visnu tattva expansion

Is it possible for Jiva tattva to
merge with Visnu tattva?

LBA 1.3.82

Thus it is said: Know that Kṛṣṇa-dvaipāyana-vyāsa is Nārāyaṇa himself. Who else
except the Lord could produce the Mahābhārata? (Viṣṇu Purāṇa 3.4.5, Mahābhārata
12.346.11)

LBA 1.3.83

It is said in Mahabharata that a sage named Apantarātama, who had extinguished
internal ignorance, became Dvaipayana Vyasa. This means that the sage merged into
the īśvara form of Dvaipayana, or that he was an amsa of Viṣṇu.

COMMENTARY

This is related in the Nārāyaṇīya of Mahābhārata. Apāntaratama was an austere brāhmaṇa who had extinguished ignorance. He (sah) merged into the Lord Dvaipayana (atra) or can be regarded as an amsa of Viṣṇu (in the manner that Drona and Dhārā were amsas of Nanda and Yasoda and merged into them when they appeared on earth with Kṛṣṇa.) Because of this, some say that Vyasa is an āveśāvatāra, like the Kumāras. [35]

[35] HH BSM Footnote:

The author takes Vyasa as directly the Lord. He may appear to be an āveśāvatāra because a jīva takes up those functions. However, in this case a jīva merges with the Lord and performs the functions of Vyasa, of an amsa of the Lord acting like a jīva performs the functions. In the case of the Kumāras and Nārada, the Lord simply bestows some special powers on a jīva

Relating Lord's Energies,

Lord's form, His

manifestations and respective

Devotees

Jaiva Dharma: Chapter 15

“In the form of Kṛṣṇa in Vraja he manifests all spiritual actions completely. In the form of Baladeva, śeṣa-tattva (acting as a servant), he manifests many eternally liberated (nitya-mukta) associate jīvas for the purpose of eight types of service to Kṛṣṇa, who is the śeṣī-svarūpa (master). Becoming Saṅkarṣaṇa, the śeṣa-rūpa in Vaikuṅṭha, he manifests eight types of eternal servants for performing eight types of service to Nārāyaṇa. Becoming Mahāviṣṇu, an avatāra of Saṅkarṣaṇa, and the shelter of jīva-śakti, as Paramātmā he manifests all jīvas in the material world.

Kṛṣṇa situated in	Svarupa of Kṛṣṇa manifests as	Manifestion	Example 1	Example 2
<u>Cit śakti</u>	Kṛṣṇa in <u>Vraja</u> or <u>Narayana</u> in <u>Vaikuntha</u>	All spiritual actions, <u>Rādhā's</u> <u>four types of sakhīs</u> (kāya-vyuha of Rādhā, the svarūpa of the cit-śakti)		
<u>Jiva śakti</u>	<u>Baladev</u> in <u>Vraja</u>	<u>eternally liberated</u> (nitya-mukta) <u>associate jīvas</u> in <u>Vraja</u>	a) <u>Devaki and Vasudev</u> in <u>Gokula & Bhuma Vrindavan</u> in their original forms b) <u>Śrī Nanda Goparāja</u> , the eternal beloved father of Kṛṣṇa in Goloka & Bhuma Vrindavan in his original form	<u>Sridama</u> in <u>Gokula & Bhuma Vrindavan</u> in their original forms
	<u>Saṅkarṣaṇa</u> in <u>Vaikuntha</u>	<u>eternally liberated</u> (nitya-mukta) <u>associate jīvas</u> in <u>Vaikuntha</u>	a) <u>Prsni and Sutapa</u> in <u>Vaikuntha</u> b) <u>Nanda</u> , eternal associate of <u>Narāyaṇa</u>	<u>Garuda</u> in <u>Vaikuntha</u>
<u>Māyā-śakti</u>	<u>Kāraṇodakaśāyī</u> , <u>Kṣīrodakaśāyī</u> and <u>Garbhodakaśāyī</u> <u>Visnu</u>	<u>Mahāviṣṇu</u> , an <u>avatāra</u> of <u>Saṅkarṣaṇa</u> , as <u>Paramātmā</u> he manifests all <u>jīvas</u> in the material world.	a) <u>Kāśyapa</u> and <u>Aditi</u> in <u>Svarga</u> b) <u>Vasu Droṇa</u> in <u>Svarga</u>	son of <u>Vinatā</u> among the demigods

Example of Lord appearing as
partial expansion among the
Demigods

BBA 202-203P : ...the incarnations of the Goloka-vāsīs as parallel to Kṛṣṇa's incarnations; that is, just as Kṛṣṇa's avatāras are nondifferent from Him, the earthly associates of Kṛṣṇa are nondifferent from the original Goloka-vāsīs

Srimad Bhagavatam 10.1.23

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him.

SVCT Commentary

Sura striya, the wives of the devas, refers to expansions of Kṛṣṇa's eternal female companions, who were present in the heavenly planets. Examples are the wives of the manyavata avatars such as Upendra or Vamana. They performed worship to attain friendship and intimacy with Kṛṣṇa's most dear lovers. Because of this worship they should take birth in different forms as priya sakhis of Kṛṣṇa. In the Ujjvala nilamani it is said: nitya priyanam amsas tu -When Kṛṣṇa appears in the family of the devas in partial form, his beloveds also appear as the forms of devis to please him. When Kṛṣṇa appeared on earth, they took the form of young unmarried gopis, as priya sakhis of the nitya priya sakhis

How do we understand that the eternally
perfected amsas, Prsni and Sutapa
underwent purification of mind and
increased their intensity of love?

SB 10.3.34-35

mentions two specific words

vinirdhūta—the dirty things accumulated in the mind were completely washed away;
manaḥ-malau—the mind became clean, free from material contamination;

Translation : My dear father and mother, you endured rain, wind, strong sun, scorching heat and severe cold, suffering all sorts of inconvenience according to different seasons. By practicing prāṇāyāma to control the air within the body through yoga, and by eating only air and dry leaves fallen from the trees, you cleansed from your minds all dirty things. In this way, desiring a benediction from Me, you worshiped Me with peaceful minds.

Jiva Goswami Commentary

First, impurities of the mind were generally washed away. Whatever impurities remained they were completely (ni) washed away so that they were not aware of any of them. Then they were most completely purified (vi) by destruction of the most subtle desires. By this increasingly effective purification, one can understand their extreme determination.

SB 10.3.43 (Srila Prabhupada Purport)

Śrīla Jīva Gosvāmī says that the other forms were partial expansions of the Lord's original form, but because of the intense love developed by Pṛśni and Sutapā, the Lord appeared from Devakī and Vasudeva in His full opulence as Śrī Kṛṣṇa.

In this verse the Lord confirms, "I am the same Supreme Personality of Godhead, but I appear in full opulence as Śrī Kṛṣṇa."

This is the purport of the words tenaiva vapuṣā.

When the Lord mentioned the birth of Pṛśnigarbha, He did not say tenaiva vapuṣā, but He assured Devakī that in the third birth the Supreme Personality of Godhead Kṛṣṇa had appeared, not His partial expansion.

Pṛśnigarbha and Vāmana were partial expansions of Kṛṣṇa, but in this third birth Kṛṣṇa Himself appeared. This is the explanation given in Śrī Kṛṣṇa-sandarbha by Śrīla Jīva Gosvāmī.

1. How do we understand that the eternally perfected amsas Prsni and Sutapa underwent purification of mind and increased their intensity of love?

Answer by HHBSM : it is a pastime only so such statements are relative

2. Can we also say that the demigod counterparts(pratirupa) who were not completely pure underwent the purification as mentioned in Srimad Bhagavatam?

Answer by HHBSM : yes

**Why Prsni and Sutapa didn't attain
liberation till they received Lord Krishna
as their son?**

Jiva Goswami Commentary to 10.3.39

You had conduct suitable for liberation. Verse 34 mentioned that they were completely purified of contamination.

This indicates that liberation was possible for them since only the Lord gives liberation.

The Lord was called “king of benedictors” in verse 38.

You, though qualified for liberation, did not ask me, who am qualified to give liberation. The cause is explained.

You were bewildered by my mercy (māyayā), which suddenly produced affection in you for having me as your child.

Or you were bewildered by my mercy which made me desire to be pampered as your son.

Do the eternal associates of
Lord like Uddhava, Pandavas
etc have their counterparts in
Goloka?

**Answer by HH BSM : No. not mentioned
anywhere, accept there is arjuna sakhi.
and arjuna cowherd boy.**

Summary

- *Original Forms in Goloka and their expansions in Vaikuntha are Nitya Siddha Jivas not Sadhakas/Sadhana Siddha Jivas.*
- *Demigods like Droṇa are partial expansions of the original Vraja-vāsīs, and those original Vraja-vāsīs accompany Kṛṣṇa when He descends to earth.*
- *Demigods are called pratirūpāḥ (“counterparts”), rather than avatāras, because the demigods are materially conditioned living beings though being empowered representatives of the Supreme Lord’s personal associates.*
- *The incarnations of the Goloka-vāsīs as parallel to Kṛṣṇa’s incarnations; that is, just as Kṛṣṇa’s avatāras are nondifferent from Him, the earthly associates of Kṛṣṇa are nondifferent from the original Goloka-vāsīs.*
- *Earthly incarnations are identical with original personalities in Goloka, and Demigod counterparts are only partial expansions(amsas)*

- *Just as Lord Viṣṇu's incarnations appear only briefly in the material world but periodically reappear, the Lord's associates who manifest themselves as demigods also incarnate as earthly avatāras whenever there is a need*
- *The Goloka-vāsīs are born sometimes as partial expansions and sometimes as their full selves as per the time, place and need*
- *When devotees who live with Kṛṣṇa in Goloka appear to merge, on some pretext, into their own expanded incarnations, this is just like the merging of Kṛṣṇa's expansions with Him.*
- *When sages tell us, therefore, that expansions of Kṛṣṇa's associates descend to become the original associates, what they mean is that the expansions merge into the originals.*