

Part 2

Kṛṣṇa's Eternal Associates and their expansions

[Text in this format and color is my own understanding, comment or quotation]

*Are the Sura striyas
Like the Demigod Counterparts
of Nitya Siddha Jivas?*

Q. Is it that the demigod counterparts are aspiring for being a gopi (as in case of perfected Raganuga Sadhakas) and receiving a different body than merging in the original Goloka forms?

Answer by HHBSM : no they are expansions of eternal consorts

[SVCT commentary mentions: Sura striya, the wives of the devas, refers to expansions of Krsna's eternal female companions, who were present in the heavenly planets. Hence they belong to cit sakti expansions not jiva sakti] ❌

[Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has glorified Śrīmatī Rādhārāṇī as the source of Krsna's wives in Dvārakā, describing the queens as reflections of her image. [Caitanya-caritāmṛta, Ādi-līlā 4.75–78]

Reference for

Demigod expansions being non different
from the original Goloka - vasis but
appearing to be influenced by Maya

[Please note that there are multiple ways of translating a text and each one may be perfect in itself. However, few details
may be known and few not known from a particular translation. Following discussion is NOT an attempt to compare the
translations.]

Brihad Bhagavatamrita 3.6.202

eṣām evāvatārās te nityā vaikuṅṭha-pārṣadāḥ |

prāpañcāntar-gatās teṣām prati-rūpāḥ surāḥ yathā ||202||

Translation (HH Bhanu Swami Maharaja)

Just as the devatās who have entered the material creation are counterparts of the Lord's Vaikuntha associates, those eternal associates from Vaikuntha are incarnations of the Goloka devotees.

COMMENTARY (Translation by HH Bhanu Swami Maharaja)

dig-darṣanī : śrī-golokasya sarvotkr̥ṣṭatva eva hetuṁ darśayan śrī-nandādīnām droṇa-dharādy-
avatāratvena prāptam nitya-priyatvādi-bādham vārayan śrī-padma-purāṇīyottara-khaṇḍādy-anusāreṇa
teṣām eva tad-avatāritvam āha—eṣām eveti saptabhiḥ |

The cause of the supreme position of Goloka was shown. To refute the absurdity that Nanda and others
were incarnations of Drona, Dharā, etc. which would cancel their positions as eternal associates, in seven
verses (202-208) he explains how they manifest, according to the description in Padma Purana, Uttara-
khanda.

Brihad Bhagavatamrita 3.6.202 continued

te pūrvokta-māhātmyāḥ vaikuṅṭhasya śrī-nārāyaṇasya | yad vā, śrī-vaikuṅṭha-
lokasya tad-vartinaḥ pāṛśadāḥ śrī-nandādayaḥ eṣāṃ śrī-goloka-vāsinām nitya-
priya-gopa-rāja-śrīman-nandādīnām evāvatārāḥ |

The associates of the lord of Vaikuntha, or the associates of those who live in
Vaikuntha, who were previously described (te), are avatars of the Goloka
associates.

nanu tarhy avatāratvena nityatva-hāniḥ syāt ? tatrāha—nityā iti | loka-
dvaye'smimś ta eva rūpa-dvayena nityaṃ viharantīty arthah |

"But if they are avatars then they could not be eternal." They are eternal (nitya).
They eternally play with two forms in the two worlds (Goloka and Vaikuntha).

Brihad Bhagavatamrita 3.6.202 continued

tat prāmāṇyāya tatra dr̥ṣṭāntāḥ | prapañcāntar-gatāḥ svargādaḥ vartamānā devā
yathā tesām vaikuṅṭha-pārṣadānām pratirūpāḥ pratibimba-rūpa-mūrtayas tatheti |

An example is given to illustrate this. The devatas on Svarga who are within the
material world are counterparts of the associates in Vaikuntha.

pratirūpatvaṁ ca teṣām prapañcāntargataḥ vena māyikavat pratīteḥ | ata eva avatārā
ity anuktiḥ | vastutas tu pratirūpatve'pi tat-sādr̥śyam evohyam |

They are called counterparts (pratirupa) because they are understood to be influenced
by maya, being within the material world. Thus, they are not called avataras. As
counterparts they have similarity.*

[*HHBSM doesn't mention those demigods as empowered representatives of the Supreme Lord's personal associates]

Reference for pratīta meaning “to appear”

Chaitanya Charitamrita Madhya 14.224

*sahaja lokera kathā-yāhān divya-gīta
sahaja gamana kare,-yaiche nṛtya-pratīta*

SYNONYMS

sahaja lokera kathā—the talks of all the plain people; yāhān—where; divya-gīta—transcendental music; sahaja gamana—natural walking; kare—they do; yaiche—like; nṛtya-pratīta—appearing like dancing.

TRANSLATION

"In Vṛndāvana, the natural speech of the people sounds like music, and their natural motion resembles a dance.

Brihad Bhagavatamrita 3.6.202 continued

agre śrī-kṛṣṇāvatāraiḥ saha dṛṣṭāntitatvena teṣām eteṣām etaiḥ sahābhinnatāpatteḥ |

In contrast, in the next verse it is said that just as the avataras are nondifferent from Kṛṣṇa, the associates in the material world are non-different from those in the spiritual world.

yad vā, pratirūpā avatārā evety arthaḥ | tathā sati cāvatāra-śabda-prayogo vaikunṭha-
vartīndra-candrādi-pratibimba-svarūpāṇām svargādi-vartīndra-candrādīnām
prapañcāntar-gatānām praticchāyā-tulyānām māyikānām sāhacaryād ity ūhyam |

Or pratirupa can mean avatara in the following sense: Candra and others on Svarga who
live in the material worlds, are reflections (pratibimba) of Candra and Indra living in
Vaikuntha. But they are like shadows, being influenced by the material world.*

*[*HHBSM doesn't mention the concept of mirror image and shadow]*

agre avatāra-śabda-prayogaś ca ubhayeṣām eva teṣām prapañcāntar-
gatatvenaika-rūpatayā doṣābhāvād iti dik ||202||

Later, the word avatara is used for the Lord and his associates since they
both appear in the material world, with non-difference from their forms in
the spiritual world. This is without fault.

Brihad Bhagavatamrita 3.6.204

yathāvatārāḥ kṛṣṇasyā- bhinnās tenāvatāriṇā |

tathaiṣam avatārās te na syur etaiḥ samam pṛthak ||204||

TRANSLATION (by HH Bhanu Swami Maharaja)

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

COMMENTARY (Translation by HH Bhanu Swami Maharaja)

dig-darṣanī : evam rūpādi-bhede'py abhedam āha—yatheti | tena kṛṣṇena sahābhinnāḥ | kutaḥ? avatāriṇā tat-tad-avatāranidhānenety arthaḥ aṁśasyāṁśino'pṛthaktvād iti bhāvaḥ |

Though the forms are separate, they are non-different. The avatars are non-different from Kṛṣṇa.

"Why?" Because he is the avatari, the source of all the avatars (avatarina). The aṁsi and the aṁsa are nondifferent.

Brihad Bhagavatamrita 3.6.204

eṣām nitya-priyagoparāja-śrī-nandādīnām te pūrvoktā nitya-pārṣada-śrī-
nandādayo'vatārā etaiḥ śrī-nandādibhir avatāribhiḥ samaṁ pṛthak bhinnā na syuḥ
| evam eva svargādau vartamānānām api śrī-kaśyapādity-ādīnām bhūmau pṛthak
śrī-vasudeva-devakyādijanmāpi saṅgacchate taiḥ sahaiṣām bhinnābhinnatvāt
||204||

The avatars of Nanda and others are not different from their sources (avatari),
Nanda and others of Goloka. In the same way, Kasyapa and Aditi dwelling on
Svarga, though they took birth as Vasudeva and Devaki on earth with separate
forms, are non-different from them*.

[*HHBSM doesn't mention partially same and partially different concept]

Conclusion

Someone may say that it is not yet conclusive if the pratirupa forms are non different from original Golok-
vasis and hence only appear to be affected by maya.

Consider the two statements which appear contradictory -

First statement (202p) - They are called counterparts (pratirupa) because they are understood to be
influenced by maya, being within the material world. Thus, they are not called avatars. As
counterparts they have similarity.

Second statement (204p) - In the same way, Kasyapa and Aditi dwelling on Svarga, though they took
birth as Vasudeva and Devaki on earth with separate forms, are non-different from them.

Śrīla Jīva Gosvāmī refers to a rule of interpretation mentioned in the Vedānta-sūtra (2.1.17). This rule
states: "If there are two contradictory statements in scripture, the first statement should be interpreted so
that it does not contradict the later statement."

[First statement should be interpreted so that second is not contradicted. Hence, non difference is proved]

This non difference was
established earlier also in

BBA 3.5.52-54

BBA 3.5.52

Just as the one Bhagavan Śrī Kṛṣṇa exists in many forms and many places, so also do we, his servants.

COMMENTARY

He explains in three verses which are joined together grammatically (52-54). Just like the Lord, *we also exist with many forms in many places since we are his servants.*

BBA 3.5.53

So it is with all of us-Sri Garuda and other attendants, devotees like Sriman Hanuman, and our friend Uddhava, and others too, like these Yadavas.

COMMENTARY

He enumerates the devotees. Garuda and Śeṣa, associates of the Lord of Vaikuntha, and Hanuman and Jāmbavān, etc., the associates of Rama, have many forms. Hanuman exists constantly in Kimpuruṣa-varṣa, in the places where people perform kirtana to Rama, and in Ayodhya of Vaikuntha. Uddhava, an associate of the lord of Dvaraka, who is present now (ayam), or who is seen generally, exists in many forms. The Yadavas have forms like the Lord (tadrsah), and the Pandavas (adayah) have many forms...

All the Lord's personal associates are at his hand like playthings. They are always fully dedicated to his service. Each assumes a variety of forms yet stays essentially one, just like the Lord himself.

COMMENTARY

All of us associates of the Lord, though having many forms each, have one form only. An example is given. It is just like the Lord himself. The logic was explained previously. The cause of having many forms is explained. They are fully dedicated to worshipping him (seva-parah), and are suitable for accomplishing the Lord's pastimes (kridanaka anurapah). Or they are suitable for the happiness (ka) of pastimes (kridana). Because the Lord has many forms it is suitable that we have many forms. I am one but to serve the Lord I have many forms. Do not be astonished by this.

How to understand the apparent
influence of Maya over the Demigods
who are non different expansions of
the Goloka–vasis?

Translation

Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamāyā, transcendental love, you wanted to have Me as your son.

Visvanatha Cakravarti Thakura Commentary

Maya here refers to affection for their son, for Bhagavatam 10.8.43 says: Vaisnavi vyatanon mayam putra sneha mayim vibhur (Krsna spread out his maya in the form of affection for a son). Mohitau here means that they were overcome with bliss.

Sanatana Goswami Commentary

The cause of all this was that you were not bewildered (amohitau) by māyā. Liberation is accepted by persons under illusion.

SB 10.3.40

Translation

After you received that benediction and I disappeared, you engaged yourselves in sex to have a son like Me, and I fulfilled your desire.

Jiva Goswami Commentary

I arranged that you became slack in renunciation in order to fulfill my purpose. With joyful minds, you then collected material objects with a desire to be qualified for a wealthy son like me.

Q. Maharaja, should we understand that the Demigod counterparts (pratirupa) are non different but influenced by Maya by Lord's will? → ہاں

Answer by HHBSM : yes

Q. 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

Q. 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*

*[*this should be understood in the sense that they underwent purification as a pastime only in order to reconcile with the previous answer and previously seen commentary. The pratirupa forms don't have material contamination in reality but appear to be so]*

What happens to the expansions
of Kṛṣṇa's Eternal associates
when the pastime, for which they
are manifest, finishes?

They attain their respective abodes. This is understood from the following quotations -

LBA TEXT 491

There it is said: Then while everyone was looking, Indra spoke in a sweet voice to Lakṣmaṇa, who is always true to his promise, and within whom Seṣa had merged.

COMMENTARY

Lakṣmaṇa had undergone a merging with Seṣa (seṣātmatām yatam). Seṣa who holds up the bhu-mandala below Patala-loka remained merged into Lakṣmaṇa*, who is Sankarṣaṇa in the catur-vyuha, and who had appeared when Rāma advented on earth. When the work of helping the devatas was completed Seṣa emerged from Lakṣmaṇa and went to Pātāla again, and Lakṣmaṇa went to the spiritual world.

It is not unprecedented that the amsa merges into the amsi and then emerges later. Rather, it is confirmed by the scriptures.

[*This is another example of Jiva tattva(Sesa) merging in Visnu tattva(Lakshmana)]

LBA TEXT 492

Indra said: Lakṣmaṇa! Please rise up and ascend to your own place quickly. O brave
one, killer of enemies! You have performed godly tasks. Attain the highest, eternal
abode of Viṣṇu which belongs to you. Your amsa Seṣa with shining hoods has also
returned.

LBA TEXT 493

Then: Having said this, Indra, the king of the devatās, surrounded by the devatās,
established Seṣa, who was capable of holding up the weight of the earth, in Pātāla.
He then reverently had Lakṣmaṇa ascend a vehicle. Indra then returned to Svarga.

LBA TEXT 494

Desiring to make his pastimes in Dvārakā unmanifest, Kṛṣṇa himself brought about the pretext of the curse of the sage.

COMMENTARY

Here the author describes the eternal pastimes in Dvārakā. When svayaṁ bhagavan Kṛṣṇa appeared on earth, Kṣīrodakaśāyī or Aniruddha entered into him, and portions of the devatas entered into the Yadus. When Kṛṣṇa disappeared from Dvārakā, Kṣīrodakaśāyī and the devata amsas returned to their abodes. Kṛṣṇa however stayed in *Dvaraka with his close associates (but unmanifest)*. *The amsas of devatās and others who appeared in the Vṛṣṇi dynasty returned to their places** as did Kṣīrodakaśāyī who had previously merged into Kṛṣṇa.

[*Nitya siddha associates remain in Aprakata Dvaraka and demigod portions attained respective abodes]

प्रतिवृत्ता रूपाः

LBA TEXT 487

It is said in the Padma Purana: All persons present in Vraja headed by Nanda, along with their wives and sons, cows, animals and birds, attained spiritual forms by the mercy of Vasudeva. They mounted an airplane and went to the supreme Vaikuntha planet. Padma Purāṇa 6.279.27

COMMENTARY

Vāsudeva here refers to the Kṛṣṇa who appeared through Vasudeva, and later merged with Nanda's son. By his mercy, the inhabitants attained spiritual forms suitable for Vaikuntha.

LBA TEXT 488

atra kārīke-

vrajeśāder aṁśa-bhūtā ye droṇādyā avataran |
kr̥ṣṇas tān eva vaikunthe prahinod iti sampratam ||488||

TRANSLATION

Kṛṣṇa sent the amsa of Nanda named Drona (who had prayed to have Kṛṣṇa as his son in his previous birth) as well as the other amsas who had descended for pastimes on earth to Vaikuntha*. This was the proper action.

COMMENTARY

The author explains the prose text. Dronādyā means Drona and his associates

[*It seems that Drona is not sent to Svarga because he prayed for Krsna to be his son and Drona will not appear on earth when Krsna's expansions appear]

SB 10.8.49p - When Droṇa and Dharā were requested to beget children, they chose to come to this world to have the Supreme Personality of Godhead as their son, Kṛṣṇa.

Then, what is the conclusive
destination of all the Demigods who
participate in Lord's pastime?
(Ordinary Jivas and Pratirupa forms)

Do the Demigod expansions (pratirupa forms) again merge into the original personality when they go back to Vaikuntha (not Svarga)?

They generally do not merge. This is understood from the following quote -

Srimad Bhagavatam 10.78.16 SVCT Commentary

Padma Purana says that the cowherds went with their wives and children. The children refers to Kṛṣṇa, Subala, Sridama and other young boys. Wives refers to Yaśodā, Kīrtidā and others. All those who were situated in Vrajamandala went to Goloka, which is the supreme Vaikuntha planet. They attained deva forms (divyarupa) which were suitable for Goloka where stately pastimes take place. But this is different form Gokula where they have forms like humans* In other words, the expansions of Kṛṣṇa's associates generally attain positions consistent with the desires or moods of service they have at the end of their pastimes.

[*HH Sivaram Maharaja comments on this in Kṛṣṇa Sangati - because these demigod expansions had desired to serve Kṛṣṇa as demigods, in Goloka they did not appear in the forms of Vraja-vāsīs, but in forms appropriate to their desires....continued]

Continued Quote from Introduction to Krishna Sangati by HH Sivaram Swami Maharaja

Following the general rule established by Kṛṣṇa, those demigod expansions# who were not free from material desires at the conclusion of their pastimes with Kṛṣṇa, followed the path compassed by their respective desires*. The Brahma-vaivarta Purāna (4.6.256–258) confirms this point. In a discussion with Śrīmatī Rādhārāṇī, Kṛṣṇa says:

“O Rādhā! In my form as eternal Lord Nārāyaṇa, I will return to Vaikuṅṭha with Lakṣmī and Sarasvatī. My various incarnations will return to Śvetadvīpa, the home of religion, and the partial incarnations of the demigods and demigoddesses will return to their respective abodes**. Then you and I will again live in Goloka.” [#Ordinary demigods also can expand while continuing their service in Svarga]

[* Since not all the demigods who participate in Lord’s pastime are pratirupa(eternal expansions) of Nitya Siddha associates of Lord]

[**this should refer to pratirupa forms who return to respective abode including svarga or demigods still having material desire. Pratirupa form like Drona was already said to have returned to Vaikuntha earlier.]

Continued Quote from Introduction to Krishna Sangati by HH Sivaram Swami Maharaja

In this case, the demigod expansions did not attain Vaikunṭha. They returned to Svarga and continued their administrative functions, only to merge again into Kṛṣṇa's associates upon his next descent into this universe.

Because Kṛṣṇa reciprocates according to the surrender of his devotee,
[Bhagavad-gītā 4.11] the partially surrendered cannot attain perfection. Yet Kṛṣṇa awards them services in the prakāṣa realms to elevate them to the stage
of full self-surrender. And when they desire nothing but Kṛṣṇa, they become
eligible for Goloka.

Q. Maharaja the demigods like Indra and Brahma in the pastimes of Krishna like Govardhan lila and Brahma vimohana lila are spiritual personalities and eternal associates of Lord Krishna?

Answer by HHBSM : could be either in any case they are devotees*

Q. Maharaja are they influenced by yoga maya or mahamaya to act in that way?

Answer by HHBSM : yogamaya.

Q. Should we understand that Indra becoming envious of Krishna and Brahma getting illusioned are orchestration of Krsna's yogamaya only?

Answer by HHBSM : can**

[*It seems that the demigods can be eternal associates when the ~~pratirupa~~ forms appear like that of Indra, Candra mentioned in BBA 3.6.202p and when ordinary jivas take the role of demigod they are not counted as eternal associates]

[**It seems that the pratirupa form of Indra is said to act under Yogamaya]

Conclusive points from this section –

- Amsa merges into the amsi and then emerges later to generally return to their respective abodes. Some, associates like Drona are not ^{always} sent to Svarga (respective abodes)
- Nitya siddha associates remain ^{also} in the Bhauma Aprakata Lila
- Demigod expansions (pratirupa forms) (generally) do not merge in original personalities
- Ordinary Demigods who are not free from material desires follow the path compassed by their respective desires.
- In conclusion, the ordinary demigods/expansions of Kṛṣṇa's associates generally attain positions consistent with the desires or moods of service they have at the end of their pastimes.

Goloka-vasis can have avataras
in Vaikuntha.

Is vice versa also possible?

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

Answer by HHBSM : No. not mentioned anywhere, except there is arjuna sakhi and arjuna cowherd boy.

[*This is not possible since the highest position of Goloka-vasis was already established by Gopa kumar]

Can one Nitya Siddha have two or
more amsas?

& Can they simultaneously be
present in same pastime?

Yes it is possible. This is understood from the following -

Gaura Ganoddesa Dipika

54. The same person who was formerly known as Maharaja Vrsabhanu in the district of Vraja, appeared in Lord Caitanya's pastimes as the great personality Pundarika Vidyanidhi.

56-57. Maharaja Vrsabhanu also appeared as Sri Madhava Misra.

163. Tungavidya-gopi, who lived in Vrajabhumi and was learned in all the scriptures, appeared later as Prabodhananda Sarasvati.

170. The charming vraja-gopi named Tungavidya appeared as Vidyavacaspati.

The two gopis Vira-devi and Duti-devi, who acted as messengers arranging the gopis' meetings with Lord Krsna, combined to appear as my father (Sivananda Sena)

Q. The pratirupa forms like Aditi and Kashyapa of
Nitya siddha Vasudev and Devaki again attain
demigod positions after the earthly pastime? Are
they not occupied by other jivas ever?

Answer by HH BSM: not mentioned anywhere*

*[*It seems that the answers to these questions are not relevant for a sadhaka hence not mentioned]*