

Multiple expansions of jivas who are intimately assisting Kṛṣṇa

1. BB 3.5.51-54 ~ Narada speaks to Gopa Kumar in Dwaraka

BB 3.5.51

Śrī Nārada said: My dear young cowherd, surely you have always been a curious boy, and so you are even now. Haven't I explained all this to you before?

COMMENTARY

Like Nārada, Gopa-kumāra has his own peculiar ways; he dresses and acts like a cowherd boy regardless of where he is. Moreover, it seems curious to Nārada that Gopa-kumāra still doubts **the ability of powerful devotees of the Lord to expand themselves into multiple forms**, especially since Nārada has explained this truth scientifically and Gopa-kumāra has seen tangible evidence of it with his own eyes. Gopa-kumāra may insist that he is honestly confused and not simply trying to make some game of expressing doubt, but Nārada reasserts that Gopa-kumāra, however briefly, has already heard him elucidate the subject.

BB 3.5.52

Just as the one Personality of Godhead Śrī Kṛṣṇa exists in many forms and many places, so also do we, His servants.

BB 3.5.53

So it is with all of us—Śrī Garuḍa and other attendants, devotees like Śrīmān Hanumān, and our friend Uddhava, and others too, like these Yādavas.

COMMENTARY

Devotees like Garuḍa and Śeṣa are associates of the Lord of Vaikuṅṭha, whereas Hanumān, Jāmbavān, and others are servants of Lord Rāmacandra. Hanumān sings the glories of Lord Rāma in the Kimpuruṣa-loka of the Bhūloka region and simultaneously in the Ayodhyā of Vaikuṅṭha. And Uddhava, whom Gopa-kumāra can see right before him, is simultaneously one of the principal companions of Kṛṣṇa in Dvārakā on earth, along with the Yādavas, the Pāṇḍavas, and others. Considering the topic too confidential to bring up just now, Nārada chooses not to mention Kṛṣṇa's devotees in Śrī Goloka.

BB 3.5.54

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

As Śrī Kṛṣṇacandra, the original Supreme Person, expands Himself into innumerable forms of Godhead, **when required for service to the Lord His eternal associates can also expand themselves into many forms**. Perpetually dedicated to worshiping Him, they are willing instruments in the enactment of His pleasure pastimes. Whatever gives the Lord happiness is also their satisfaction. So when He expands Himself and His abode into all sorts of forms, **they accompany Him in suitably corresponding forms**. Gopa-kumāra should therefore not be amazed that Nārada appears in more than one place at once for the service of the Lord.

2.

Morning Walk — April 10, 1974, Bombay

Prabhupāda: ...the universe, Kṛṣṇa may have another devotee like them. If there is another universe, why not another couple? There is everything another. Because we are limited, we want to make Kṛṣṇa always limited. How it can be? We should always remember Kṛṣṇa's inconceivable omnipotency. [break] ...know how many thousands of couple are there because Kṛṣṇa's, that birth is going on every moment. Therefore, it is called *nitya-līlā*, in this universe immediately born, that that birth, that pastime, is again immediately manifested in another universe. He has grown old two days; so the same form again in another universe. The same example. Just like 6:30 AM on the sun, solar calculation, immediately in another country, 6:30 AM. Is it not?

Mahāmsa: Yes.

Girirāja: [break] ...the position of being Kṛṣṇa's parents or hearing Bhagavad-gītā or being a cowherd boyfriend, can be filled by different living entities qualified in the different universes.

Prabhupāda: Yes.

Satsvarūpa: But that makes them sound like they are posts instead of individuals. I thought you once said that Arjuna, he always stays in the material universes. He's a person and he always travels with Kṛṣṇa, not that it's a post.

Prabhupāda: Everyone, all the associates of Kṛṣṇa, like Kṛṣṇa. [break]

Girirāja: Right now Kṛṣṇa is in so many different universes.

Prabhupāda: Yes.

Girirāja: And He is having the same pastimes.

Prabhupāda: Yes.

Girirāja: And in each universe there is an Arjuna.

Prabhupāda: Everything.

Girirāja: Everything. So is it the same living soul, Arjuna, in each universe, or a different living being may be taking that position?

Prabhupāda: Take it for granted, different. What is the wrong there? After all, everyone is Kṛṣṇa's expansion. *Ānanda cinmāyā-rasa-pratibhāvitābhiḥ* [Bs. 5.37]. We are also expansion. (aside:) Hare Kṛṣṇa. But still, we have got individuality. Kṛṣṇa proved it—I explained that in Vṛndāvana when everything was stolen by Brahmā. Again another batch of cows and calves and cowherd boys. (aside:) Hare Kṛṣṇa. Immediately. What is the difficulty for Kṛṣṇa? Is it clear or not? You wanted to clarify. Is it clear or not?

Satsvarūpa: Yes, you said the answer is that it's different persons, not just one Arjuna, not just one Yaśodā.

Prabhupāda: Just like I have got hundred branches. Each branch I have got a set of my sitting room, of my books and everything. And wherever I go I see the same place. If it is possible for an ordinary man to have a hundred sets of the same thing, why not for Kṛṣṇa?

Girirāja: So in each branch you have a different cook, different president, different treasurer...

Prabhupāda: But the set is there, what I want. The set is there.

Girirāja: Yes. Now in the case of Jaya and Vijaya, who fell down and took the role of demons, after three births as demons, they were supposed to go back to the spiritual world. So after the three births in this universe, were the same pastimes going on in other universes?

Prabhupāda: Yes, why not? Whenever Kṛṣṇa desires that He is to fight with somebody, another must prepare himself for fighting, becomes His enemy. Because in the Vaikuṅṭha world there is no chance of fighting, therefore He sends His devotees to become His enemy and there He fights.

Girirāja: So other living entities would play the part of Rāvaṇa in other universes?

Prabhupāda: Why not? Or any other way.

Mahāmsa: We cannot actually conceive of all these things.

Prabhupāda: Yes. The conclusion is that Kṛṣṇa being the reservoir of all pleasure, so the pleasure of fighting is there. So He can exhibit anywhere. [break] That is the understanding of Kṛṣṇa. As soon as we limit Kṛṣṇa like one of us, or little bigger than me, then I become doctor frog. (aside:) Don't come near. Why don't you tell them? [break]

Girirāja: "...Vasudeva attempted to take His son from the delivery room, and exactly at that time, a daughter was born of Nanda and Yaśodā. She was Yogamāyā, the internal potency of the Lord. By the influence of His internal potency, Yogamāyā, all the residents of Kamsa's palace, especially the doorkeepers, were overwhelmed with deep sleep and all the palace doors opened although they were barred and shackled with iron chains. The night was very

dark, but as soon as Vasudeva took Kṛṣṇa on His lap and went out, he could see everything just as in the sunlight." [break]