

**INTERRELATIONSHIP BETWEEN R K A L L AND NATURE IN THE
RIMAD BH GAVATA MAH PUR A**

A Dissertation

Submitted to the Faculty of Humanities and Social Sciences of
Tribhuvan University in Fulfillment of the Requirements for the Degree of

DOCTOR OF PHILOSOPHY

in

ENGLISH

By

Mohan Kumar Pokhrel

PhD. Registration No. 31/2073

Tribhuvan University

Kathmandu, Nepal

January 2023

**INTERRELATIONSHIP BETWEEN ŚRĪ KṚṢṆA *LĪLĀ* AND NATURE IN THE
*ŚRIMAD BHĀGAVATA MAHĀPURĀṆA***

SYNOPSIS OF PHD DISSERTATION

Submitted to the Faculty of Humanities and Social Sciences of
Tribhuvan University in Fulfillment of the Requirements for the Degrees of

DOCTOR OF PHILOSOPHY

in

ENGLISH

.....

Supervisor

Prof. Dr. Krishna Chandra Sharma

.....

Co-Supervisor

Prof. Dr. Dhruba Badadur Karki

By

Mohan Kumar Pokhrel

PhD. Registration No. 31/2073, Magh Session

Tribhuvan University

Kirtipur , Kathmandu, Nepal

January 25th, 2023

LETTER OF RECOMMENDATION

We certify that this dissertation entitled INTERRELATIONSHIP BETWEEN ŚRĪ KRṢṢNA *LĪLĀ* AND NATURE IN THE *ŚRIMAD BHĀGAVATA MĀHĀPURĀṢA* is prepared by MOHAN KUMAR POKHREL under our supervision and guidance. We, hereby, recommend this dissertation for final examination by the Research Committee of the Faculty of Humanities and Social Sciences, Tribhuvan University, in fulfillment of the requirements for the degree of DOCTOR OF PHILOSOPHY in ENGLISH.

Dissertation Committee

Prof. Dr. Krishna Chandra Sharma
Supervisor

Prof. Dr. Dhruva Bahadur Karki
Co-supervisor

January, 2023

Approval Letter

DECLARATION

I hereby declare that this PhD dissertation entitled INTERRELATIONSHIP BETWEEN ŚRĪ KṚṢṆA LĪLĀ AND NATURE IN THE ŚRĪMAD BHĀGAVATA MĀHĀPURĀṆA submitted to the Office of Dean, Faculty of Humanities and Social Sciences, Tribhuvan University, is my original research work prepared under the supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of writing this dissertation. The findings and results of this dissertation have not been submitted or presented anywhere else for the award of any degree. I shall be responsible to any other evidence found against my declaration.

.....

Mohan Kumar Pokhrel

Tribhuvan University

Date: January, 2023

ACKNOWLEDGEMENTS

"*Tasmai śrī gurave namaḥ*" (Salutation to my teacher) with these words. At first, I would like to express my sincere gratitude to my supervisor Prof. Dr. Krishna Chandra Sharma, Department of English, Thribhuvan University for his guidance and continuous supports. This dissertation has taken its final shape because of his constant supervision and encouragement. His precious comments and suggestions have enriched this dissertation remarkably. I would not have been working in the field of Śrī Kṛṣṇa *līlā* and its literature if I had not met him in appropriate time. So, the mere word of gratitude would not be enough to express my indebtedness to him.

I am more than grateful to my co-supervisor Prof. Dr. Dhruba Karki who provided me with useful sources and guidance in the theory of Nature on Śrī Kṛṣṇa *līlā*. He led me along the complicated path of Śrī Kṛṣṇa *līlā*. I would like to express my thanks to my revered senior Prof. Dr. Jiblal Sapkota, Head of Central Department of English TU, Kirtipur, Kathmandu for valuable suggestions and comments to polish my argument. I am grateful to my honorable *gurus* Prof. Dr. Shreedhar Prasad Lohani, Prof. Dr. Abhi Subedi, Prof. Dr. Anirudra Thapa, Prof. Dr. Amma Raj Joshi, and Prof. Dr. Ananda Sharma, Prof. Dr. Shreedhar Gautam, Dr. Hari Ādhikari, Prof. Dr. Ram Chandra Poudel, and Dr. Shiva Rijal for their encouragement. I appreciate to my brothers Associate Professors of English Dr. Govinda Prasad Pokharel and Mr. Bharata Kumar Upadhyay for kind co-operation and inspiration which enabled me to complete the study. Similarly, Dr. Amrit Kumar Shrestha, Associate Professor of Political Science at the Central Department of TU, Kirtipur helped me to solve the technical problems on computer during the time of writing. Myriad of thanks goes to International Society of Śrī Kṛṣṇa Consciousness of Nepal (ISKCON) Dharan for providing me the supporting materials for my studies.

I am equally indebted to my colleagues in the Department of English, Mahendra Multiple Campus Dharan for necessary encouragement to move ahead in my studies and academic career. I also take this opportunity to extend my gratitude, love, and affection to my beloved wife Srijana Pokhrel and my little angel Surata Pokhrel who have shouldered a lot of pain and suffering for me in different occasions and have poured me with their sincere help and encouragement for successful completion of this research work.

I am highly grateful with the Dean Prof. Dr. Kushum Shakya and the Assistant Deans Prof. Dr. Dubi Nanda Dhakal, Dr. Govinda Prasad Sharma, and Dr. Chiranjibi Acharya of the Faculty of Humanities and Social Sciences. I appreciate Mr. Bijaya Ghimire, Mr. Krishna Karki, and Mr. Samrit Tandukar of this faculty for their technical and administrative supports to me.

I must acknowledge the staff of the Central Library Kirtipur who helped me by providing research materials from the library and online books, journals and PhD dissertations. Encouragement and inspiration, benisons and blessings, devices and advices, suggestions and opinions, help and co-operation received from diverse sources for the progress and perfection of the dissertation are also acknowledged herewith.

Mohan Kumar Pokhrel

pokharelmohankumar@gmail.com

Dharan 16, Sunsari

January, 2023

ABSTRACT

This research examines interrelation between Śrī Kṛṣṇa *līlā* to Nature in the *Śrīmad Bhāgavata Māhāpurāṇa*. The text deals with activities of Śrī Kṛṣṇa as Śrī Kṛṣṇa *līlā*. It contains discussion on the various aspects of Nature which in the *Śrīmad Bhāgavata Māhāpurāṇa* is deeply connected with the playful activities of Śrī Kṛṣṇa. For the purpose of the theoretical and conceptual approach, Nature insights derived from Baruch Spinoza and other supported theory of Nature of the theorists such as Aristotle and John Locke have been used to connect between Śrī Kṛṣṇa *līlā* and Nature in my critical understanding of the *Śrīmad Bhāgavata Māhāpurāṇa*. The text also discusses the transcendental landscapes such as Jambu Dwīpa, Salmali Dwīpa, Kūsha Dwīpa, Krauncha Dwīpa, Plaksha Dwīpa, Śāka Dwīpa and Kṣhīrasāgara- the ocean of milk. The *Śrīmad Bhāgavata Māhāpurāṇa* referred the significance of *Bhumī* (land), *Jala* (water), *Agni* (fire), *Vāyu* (air) and *Ākāśa* (sky) in relation to humans' life. In fact, the concept of *Pancatattva* (five elements) as the earth, water, air, fire, and sky form the basis of all phenomena.

This dissertation is a study of Śrī Kṛṣṇa *līlā* from the perspective of Nature in the *Śrīmad Bhāgavata Māhāpurāṇa* and it presents a more or less realistic scenario of the relationship between human beings and Nature. Śrī Kṛṣṇa is reared in cowshed; Govinda is his name and he gives pleasure to the cows of Vṛndāvana. For him, the Yamūnā River, the pasture of Vṛndāvana, and Govardhan hillock are favorite places. When he is in Vṛndāvana, he treats the Yamūnā River as the basis for creatures because he knows water is life. He plays flute standing under *kadamba* trees and attracts animals and plants. The text reveals how the hero is attached with the Yamūnā River, cows, calves, monkeys, Indian Ocean, Govardhan Hillock, *kadamba*, *peepal*, and *parijat* trees.

Love is the central theme of *Śrīmad Bhāgavata Māhāpurāṇa*. It describes us about the subject of love from the highest to the lowest level. Śrī Kṛṣṇa, the flute bannered hero, plays his flute only in Vṛndāvana in company with Rādhā and other *gopīs*. Without them, he is never seen with flute in other places in the *Śrīmad Bhāgavata Māhāpurāṇa*. The melodious music of the flute is the ground of *Rāsa Līlā*. The sound of the flute attracts *gopīs* in the full moon night and they rush to forest neglecting domestic duties and the fear of wild animals. Those *gopīs* have positive attitude towards Nature. The Vṛndāvana forest is an appropriate venue for *Rāsa Līlā*. It shows the importance of Nature as conducive space for happiness of human beings and other creatures. The *pancadhyāya* (five chapters: from the 29th to 33rd of the tenth *skandha*) notes that Nature is the right place for lovers. Thus, Śrī Kṛṣṇa is a staunch friend and exciting lover to all who loved him. Whatever is found in the material world can also be found in the perfection of Śrī Kṛṣṇa. Association with Śrī Kṛṣṇa is like association with sunshine. Where there is sunshine, there is no contamination. Love for spirituality, and love for Nature can bring a change in a character. We can see Śrī Kṛṣṇa in each and every object of Nature. His role in the form of human being is a role model for other human beings. He never took advantages of the situations but did as per the demand of his duty.

Śrī Kṛṣṇa belongs to the lunar dynasty so that it is difficult to understand him. As the shape of the moon, his some activities are mysterious (stealing of *mākhan* and *bastra haraṇa* of *gopīs*) and other activities are miraculous such as lifting Govardhan Hillock and swallowing conflagration. Being a divine embodiment, he violates the social ethics during the time of his childhood. But he believes that the world is the extended family (*basudaiva kutumbakam*) and loves flora and fauna. He teaches humans how to perform spiritual works in relation to Nature despite the attachment in the material life. Putting the feathers of peacocks in his decoration, Śrī

Kṛṣṇa shows nothing is waste in Nature. It shows that all objects of Nature are useful in different contexts. In conclusion, Śrī Kṛṣṇa *līlā* and its interrelation to Nature motivates readers to love plants and animals.

TABLE OF CONTENTS

LETTER OF RECOMMENDATION	i
APPROVAL LETTER	ii
DECLARATION	ii
ACKNOWLEDGEMENTS	iii
ABSTRACT	v
TABLE OF CONTENTS	vi
CHAPTER ONE: TRACING LĪLĀ WITH NATURE IN THE ŚRIMAD	
<i>BHĀGAVATA MĀHĀPURĀṆA</i>	1-21
<i>Līlā in the Śrimad Bhāgavata Mahāpurāṇa</i>	1
Notions of <i>Līlā</i> and Its Historical Development	10
Statement of Problems	16
Objectives	17
Delimitation	17
Significance of Study	17
Methodology	18
Outline of Chapter Division	19
CHAPTER TWO: BASIC CONCEPTS OF ŚRĪ KṚṢṆA LĪLĀ, ECOTHEORIES,	
AND THE ŚRIMAD BHĀGAVATA MĀHĀPURĀṆA	22-70
Reviews on the Basic Concepts on Śrī Kṛṣṇa <i>Līlā</i>	22
Reviews of Nature in Ecotheories	48
Reviews on the Śrimad Bhāgavata Mahāpurāṇa	55

CHAPTER THREE: CONNECTING HUMAN ACTIVITIES WITH

NATURE 71-109

Evolution of Nature in the <i>Hindu</i> Philosophy	71
Nature Discourse in the <i>Vedas</i>	72
Nature Discourse in the <i>Purāṇas</i>	76
Traditional Discourse on Nature	84
Modern Discourse on Nature	92
Nature and Ecology	101
Nature and Environment	102
Comparative Study of the <i>Hindu</i> Religion and Western Traditional Philosophical	
Approaches to Nature	104
Western Theoretical Frame and Śrī Kṛṣṇa <i>Līlā</i> of the <i>Śrīmad Bhāgavata</i>	
<i>Māhāpurāṇa</i> o Nature	106

CHAPTER FOUR: ŚRĪ KṚṢṆA LĪLĀ AND NATUREIN THE ŚRĪMAD ŚRĪMAD

BHĀGAVATA MAHĀPURĀṆA 110-262

Interrelation between Śrī Kṛṣṇa <i>Līlā</i> and Nature	110
Nature for the Creation of Śrī Kṛṣṇa <i>Līlā</i>	122
Śrī Kṛṣṇa <i>Līlā</i> in Mild Form of Nature	141
Śrī Kṛṣṇa <i>Līlā</i> in Destructive Form of Nature	152
Śrī Kṛṣṇa <i>Līlā</i> in Physical Nature	163
Śrī Kṛṣṇa <i>Līlā</i> in Transcendental Nature	185
Nature in the <i>Virāta</i> Form of Śrī Kṛṣṇa	197
Śrī Kṛṣṇa <i>Līlā</i> in Relation to Nature in <i>Māhātmya</i>	206

Exploration of Nature from <i>Rāsa Līlā</i>	219
Śrī Kṛṣṇa <i>Līlā</i> with Nature in the Union of Characters	231
Śrī Kṛṣṇa <i>Līlā</i> with Nature in the Separation of Characters	241
CHAPTER FIVE: ŚRĪ KṚṢṆA <i>LĪLĀ</i> THRIVES IN NATURE	263-275
Purposed Topics for Future Research	275
APPENDIX	276-352
WORKS CITED	353-382