

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

- ① Vairāgye
- ② Jñāna
- ③ bhajane.
- ④ Vaikunthe.

## Part 4

# Vaikuntha- The Spiritual Kingdom

## TEXT 105

teṣv eva kecid avadan  
durbodhācaritasya hi  
līlaikā sāpi tat tasyā  
na doṣaḥ kīrtane mataḥ

But some other  
Yes, Lord's said  
Lord that these were also  
OK TD (chant them). It was

But some of those residents of Vaikuṅṭha (teṣv eva kecid) said (avadan), “Among the Lord’s inconceivable activities (durbodhācaritasya) those playful pastimes are also His (sā api līlā ekā), so (tat) there is no fault (na doṣaḥ mataḥ) in chanting about them (tasyāḥ kīrtane).”

One group of Vaikunṭha-vāsīs maintained that the Lord's pastimes as a cowherd are His eternal līlās rather than temporary shows of Māyā like the creation of the material world.

①

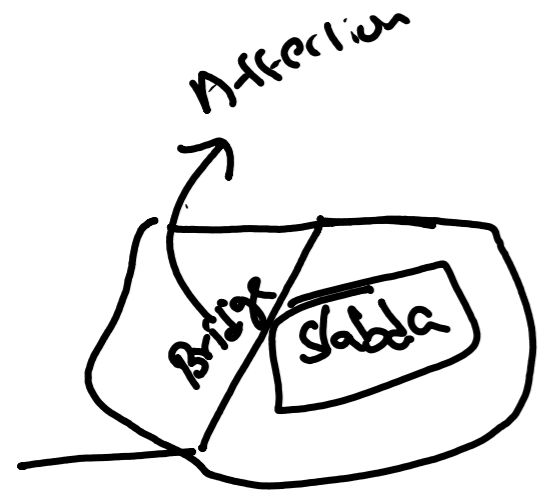
②

The other group might have questioned what pleasure there could be in "pastimes" where the Lord has to run in fear from His mother, cry for her breast milk, labor at tending cows, and wander in forests that are strewn with thorns.

③

The answer is simply that the Lord's activities are durbodha, beyond logical analysis.

## TEXT 106



kaiścin mahadbhis tān sarvān  
nivāryoktam idaṁ ruṣā  
āḥ kim evaṁ nigadyeta  
bhavadbhir abudhair iva

④ Some say that  
V.V.s stopped everyone  
& angrily said  
"Why are you talking like  
this as if you have no  
intelligence?"

Then a few extremely exalted devotees (kaiścin mahadbhis) stopped all the others (tān sarvān nivārya) and angrily said (idaṁ ruṣā uktam), "Really (āḥ)! Why are you talking like this (bhavadbhir kim evaṁ nigadyeta), as if you had no intelligence (abudhair iva)?"

## TEXT 107

kṛṣṇasya bhakta-vātsalyād  
yasya kasyāpi karmanah  
saṅkīrtanam mahān eva  
guṇah śrī-prabhu-toṣaṇah

He is so kind  
to His devotees that  
satisfaction of any of His  
& activities is glorious, beneficial  
& satisfying to our Lord

“Kṛṣṇa is so kind to His devotees (kṛṣṇasya bhakta-vātsalyād) that saṅkīrtana (saṅkīrtanam) of any of His activities (yasya kasyāpi karmanah) is glorious (mahān eva) and beneficial (guṇah), and satisfying to our divine master (śrī-prabhu-toṣaṇah).”

Now the Vaikuṅṭha-vāsīs who best understand the Supreme Lord's glories are speaking. ↘

All the Lord's pastimes are transcendental, and to glorify any of them is auspicious because the Lord enacts them for the benefit of His devotees.

As He has said in His own words:

muhūrtenāpi samhartum śakto yady api dānavān  
mad-bhaktānām vinodārtham karomi vividhāḥ kriyāḥ

darśana-dhyāna-samsparśair matsya-kūrma-vihaṅgamāḥ  
svāny apatyāni puṣṅanti tathāham api padmaja

“Although (yady api) I can annihilate (samhartum śakto) all the Dānavas (dānavān) within a few minutes (muhūrtenāpi), I perform various pastimes (karomi vividhāḥ kriyāḥ) just to entertain My devotees (mad-bhaktānām vinodārtham). Just as the fish, the tortoise, and the bird (matsya-kūrma-vihaṅgamāḥ) nourish their offspring (svāny apatyāni puṣṅanti) by respectively watching them (darśana), meditating on them (dhyāna), and keeping them in physical contact (samsparśaih), so do I maintain My devotees (tathā aham api), O lotus-born Brahmā (padmaja).” (Padma Purāṇa)



None of the Supreme Lord's activities, therefore, are creations of Māyā, material illusion, nor are they purposeless like the games of children.

Different devotees, however, understand the Lord's pastimes in different ways.

Among the residents of Vaikuṅṭha now speaking with Gopa-kumāra, we can discern three different groups with three different mentalities.

The first group consider the (informal pastimes of Vraja incompatible with the mood of Vaikuṅṭha) (the second are more liberal,) and the (third ardently refuse to discriminate against any of the Lord's pastimes.)

The devotees in Vaikuṅṭha have these different attitudes for two reasons: <sup>→ why we have these different attitudes?</sup>

① First, bhakti takes on different qualities in accordance with the various disciplines performed to achieve it, such as the cultivation of knowledge.

② Second, the Personality of Godhead, for His various pastimes, requires different moods in His devotees.

In any case, none of the Vaikuṅṭha devotees have said anything wrong.

Without a doubt, pure devotional service in any form can earn one  
the highest benefit, even entrance into Śrī Vaikuṅṭha-dhāma.

This has already been logically established, and it will be further  
discussed in later chapters of Bṛhad-bhāgavatāmṛta.

## TEXT 108

At first, hearing  
those words of the U.V.s  
embarrassed me.  
↓  
But later I felt satisfied.  
↓  
But in truth, for the core of my  
heart → I was not fully appeased.

śrī-gopa-kumāra uvāca  
teṣām etādṛśair vākyaair  
ādau lajjā mamājani  
paścāt toṣas tathāpy antar  
mano 'trṇyan na sarvataḥ

Śrī Gopa-kumāra said: At first (ādau) the words of the Vaikunṭha-  
vāsīs (teṣām etādṛśair vākyaair) had made me feel embarrassed  
(mama lajjā ajani). Then I felt satisfied (paścāt toṣah), although  
(tathāpy) in truth the inner core of my heart (antar manah) was not  
fully appeased (na sarvataḥ atrṇyan).

The opinion of the first group of devotees embarrassed Gopa-kumāra.

That of the last group made him feel much more satisfied.

To hear the Vaikuṅṭha-vāsīs disagree over the importance of glorifying the Lord's pastimes in Gokula had pained him like a thorn in his heart.

He had even heard some of them belittle Kṛṣṇa's vraja-līlā.

But he had not heard a single word describing the pastimes he  
cherished most.

Later his mind will be pacified when he hears philosophical  
conclusions from Śrī Nārada that vibrate the sympathetic strings of  
his heart.