

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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

Part 4

Vaikuntha- The Spiritual Kingdom

3 adhikāris

Books	Kaviṣṭha	Madhyama	Uttama
NO1	Shabdā to A.N	(A.N) to Niṣṭhā	Niṣṭhā to to to ruchi
SB	Not even a devotee ↓ P.D. Faith X	Bādhakā Shabdā to Āsakti	Blāva & Prema
NO2	Shabdā to AN	Niṣṭhā to Āsakti	
CC → Sarāṅga Sikṣā	Shabdā to AN	AN	Niṣṭhā to ruci
CC → Kṛṣṇānāṁ Jēṣṭh	Shabdā to AN	Niṣṭhā	Blāva & Prema
Commentary to Maṅgla Sikṣā	No P.D. Faith	Vaiṣṇaves & all Sambhāṅgī	Gauḍiye vaiṣṇaves

I was somewhat
discouraged that I could
not see the form, pastimes etc
of Gopāla

TEXT 109

nijeṣṭa-daiivata-śrīmad-
gopāla-caraṇābjayoh
tādṛg-rūpa-vinodāder
anālokāc ca dīna-vat

I felt somewhat discouraged (dīna-vat) that I couldn't see (anālokāt)
the unique form, pastimes, and other features (tādṛg-rūpa-vinoda
ādeh) of the lotus feet (caraṇābjayoh) of my worshipable Lord (nija
iṣṭa-daiivata), Śrī Gopāla (śrīmad-gopāla).

In Vaikunṭha Gopa-kumāra couldn't see Śrī Gopāla's pastimes, His unique entourage and paraphernalia, His special kindness, or the special ways He plays with His devotees.

But as indicated by the suffix -vat (“as if”), Gopa-kumāra's disappointment was only apparent.

There is never any real discouragement in Vaikunṭha.

TEXT 110

tarhy eva sarva-jña-śiromaṇim prabhum
vaikuṅṭha-nātham kila nanda-nandanam
lakṣmīm dharām cākalayāmi rādhikām
candrāvalīm cāsya gaṇān vrajārbhakān

But then I
would see Lord
as Prabhū, Lakṣmī & Bhūlakṣmī
& the associates of
as G.D.T.

But then (tarhy eva) I would see (ākalayāmi) Lord Vaikuntha-nātha (prabhum vaikuṅṭha-nātham), the most exalted knower of everything (sarva-jña-śiromaṇim), as the darling son of Nanda Mahārāja (kila nanda-nandanam), see Lakṣmī and Dharā (lakṣmīm dharām ca) as Rādhikā and Candrāvalī (rādhikām candrāvalīm), and see the Lord's personal attendants (ca asya gaṇān) as the young boys of Vraja (vraja arbhakān).

As soon as Gopa-kumāra's mind would begin to complain, his vision would change.

He would see Lord Nārāyaṇa as Kṛṣṇa, His two consorts as the chief gopīs of Vraja, and His attending servants as cowherd boys.

Not that Gopa-kumāra produced this transformation by his own mental power; rather, it was done by Lord Nārāyaṇa, who is sarva-jña-śiromaṇi ("the best knower of everything") and prabhu ("the supreme master").

↓
omni potace

↓
omniscience

Since Lord Nārāyaṇa is the greatest of all omniscient mystics, He knew that
Gopa-kumāra's mind was disturbed.

And since the Lord has all divine energies at hand, He easily made this
arrangement to relieve Gopa-kumāra's anxiety.

TEXT 111

Yet, my mind
would not be
fully satisfied by
His relations the Lord &
They do for Vraja

tathāpy asyām vraja-kṣmāyām
prabhum sa-parivāarakam
viharantaṁ tathā nekṣe
khidyate smeti man-manah

Yet tathāpy my mind (mad-manah) would still feel sad (khidyate sma) because I couldn't see (tathā na ikṣe) the Lord and His companions (prabhum sa-parivāarakam) play as they do (viharantaṁ) here in the land of Vraja (asyām vraja-kṣmāyām).

kadāpi tatropavanesu līlayā
tathā lasantaṁ niciteṣu go-gaṇaiḥ
paśyāmy amum karhy api pūrva-vat sthitam
nijāsane sva-prabhu-vac ca sarvathā

Something
 in the garden
 Lord ① I would see
 like & perform P-like
 I would see other thing
 V-17a see notata perform

Occasionally (kadāpi) in the gardens of Vaikuṅṭha (tatra upavaneṣu) I would see (paśyāmy) my Lord (amum) appear as in Vraja (tathā lasantaṁ), performing His pastimes (līlayā), and I would see (paśyāmy) the gardens (upavaneṣu) filled with (niciteṣu) herds of cows (go-gaṇaiḥ). At other times (karhy api) I would see Him (paśyāmy amum) sitting as usual (pūrva-vat sthitam) on His throne (nijāsane) in all splendor (sarvathā), but looking just like my Lord Gopāla (sva-prabhu-vat).

Sometimes Gopa-kumāra caught glimpses of Lord Nārāyaṇa playing in the Vaikuṅṭha gardens like a cowherd managing his cows.

Even inside the Lord's grand palace, where the Lord sat on His best of thrones, flanked by devotees like Lakṣmī, Dharaṇī, Śeṣa, and Garuda, Gopa-kumāra sometimes saw Him appearing like Śrī Madana-gopāla in all aspects of His dress, entourage, and other features.

TEXT 113

Still I knew
He was the
I remember being that
way in
rejection of this
my pure love
... feelings of
... this blocked
... feelings of

tathāpi tasmin parameśa-buddher
vaikuṅṭha-lokāgamana-smṛteś ca
sañjāyamānādara-gauraveṇa
tat-prema-hānyā sva-mano na tṛpyet

Even so (tathāpi), because I knew that He was the Supreme Personality of Godhead (tasmin parameśa-buddheh), and because I remembered (smṛteh ca) that I had come to Vaikuṅṭha-loka (vaikuṅṭha-loka āgamana), feelings of respect and reverence (ādara-gauraveṇa) would arise in me (sañjāyamāna), and these would block my pure love (tat-prema-hānyā) and leave my mind dissatisfied (sva-mano na tṛpyet).

Seeing Lord Nārāyaṇa as Madana-gopāla pushed aside Gopa-kumāra's awareness that the Lord was the almighty controller of everything, but then Gopa-kumāra would remember that he was in Vaikuṅṭha, where awe and reverence for the Lord predominate.

Affected by the mood of Vaikuṅṭha, Gopa-kumāra was unable to feel the same free flow of prema as before.

TEXT 114

gopāla-devāt karuṇā-viśeṣam
dhyāne yam āliṅgana-cumbanādim
prāpto 'smi taṁ hanta samakṣam asmād
īpsan vidūye tad-asiddhito 'tra

The Special favors
I received from Gopāla
in my meditation → His
embraces, kisses etc.
could not have it here
∴ I felt afflicted

The special favors (karuṇā-viśeṣam) I had received (prāpto 'smi) from Gopāla-deva (gopāla-devāt) in my meditation (dhyāne)—His embraces, His kisses (yam āliṅgana-cumbana ādim), the mercy I had directly obtained (taṁ samakṣam asmād)—though this is what I desired (īpsan), oh (hanta), here (atra) I couldn't have it (tad-asiddhitah), and so I felt afflicted (vidūye).

Gopa-kumāra expected the object of His devotion to reciprocate with affectionate embraces, kisses, and intimate humorous talks, but these were not forthcoming from Lord Nārāyaṇa.