Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

- 1) Vairagge 2) Jirána 3) bhajana. A) Jarrante.

Part 4

Vaikuntha- The Spiritual Kingdom

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TEXT 109

nijeṣṭa-daivata-śrīmadgopāla-caraṇābjayoḥ 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 (caraṇābjayoḥ) of my worshipable Lord (nija iṣṭa-daivata), Śrī Gopāla (śrīmad-gopāla).

In Vaikuntha 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 ("as if"), Gopa-kumāra's disappointment was only apparent.

There is never any real discouragement in Vaikuntha.

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TEXT 110

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

But then (tarhy eva) I would see (ākalayāmi) Lord Vaikuntha-nātha (prabhum vaikuntha-nātham), the most exalted knower of everything (sarva-jña-śiromanim), 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").

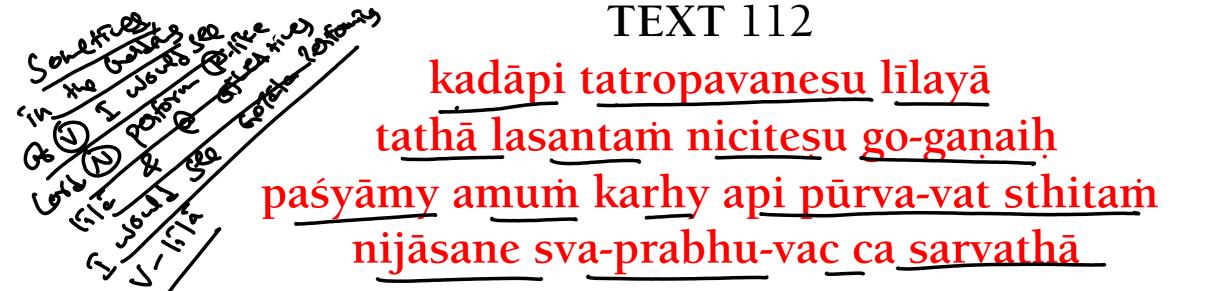
Since Lord Nārāyaṇa is the greatest of all omniscient mystics, He knew that Gopa-kumāra's mind was disturbed.

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

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prabhum sa-parivārakam viharantam tathā nekṣe khidyate smeti man-manaḥ

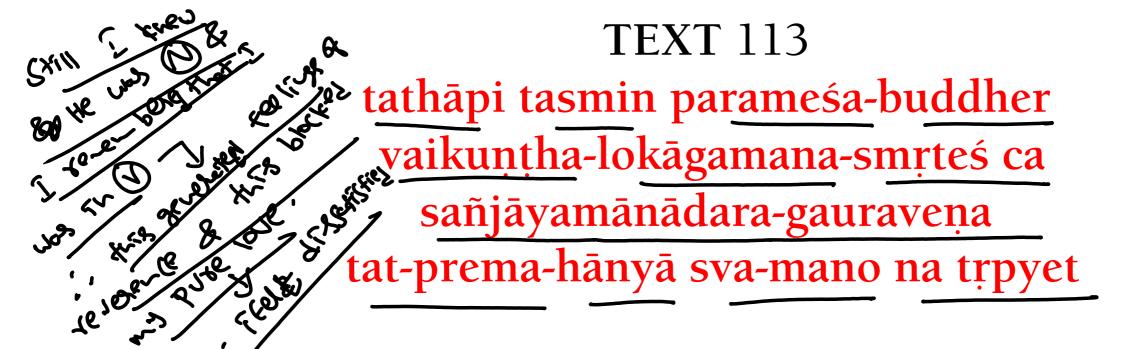
Yet (tathāpy) my mind (mad-manaḥ) would still feel sad (khidyate sma) because I couldn't see (tathā na īkṣe) the Lord and His companions (prabhum sa-parivārakam) play as they do (viharantam) here in the land of Vraja (asyām vraja-kṣmāyām).



Occasionally (kadāpi) in the gardens of Vaikuntha (tatra upavaneșu) I would see (paśyāmy) my Lord (amum) appear as in Vraja (tathā lasantam), performing His pastimes (līlayā), and I would see (paśyāmy) the gardens (upavaneșu) filled with (niciteșu) 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 Vaikuṇṭha 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 Garuḍa, Gopa-kumāra sometimes saw Him appearing like Śrī Madana-gopāla in all aspects of His dress, entourage, and other features.



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 Vaikuṇṭha-loka (vaikuṇṭha-loka āgamana), feelings of respect and reverence (ādara-gauravena) 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 Vaikuṇṭha, where awe and reverence for the Lord predominate.

Aff<u>ected</u> by the mood of Vaikuntha, Gopa-kumāra was unable to feel the same free flow of prema as before.

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TEXT 114

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

The special favors (karuṇā-viśesaṃ) I had received (prāpto 'smi) from Gopāla-deva (gopāla-devāt) in my meditation (dhyāne)—His embraces, His kisses (yam ālingana-cumbana ādim), the mercy I had directly obtained (taṃ 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.