

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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

## Part 4

# Vaikuntha- The Spiritual Kingdom

## TEXT 123

evam kadācid udvignaḥ  
kadācid dharsavān aham  
vaikuṅṭhe nivasan dr̥ṣṭo  
nāradenaikadā rahaḥ

In this way  
I resided in (V)  
Sometimes joyful &  
sometimes disturbed.  
one day, N.M found me

Thus (evam) I resided in Vaikuntha (aham vaikuṅṭhe nivasan), sometimes joyful (kadācid dharsavān) and sometimes disturbed (kadācid udvignaḥ ~~kadācid udvignaḥ~~). Then one day (ekadā) Nārada found me in a secluded place (nāradena rahaḥ dr̥ṣṭah).

## TEXT 124

dayālu-cūḍāmaninā prabhor mahā-  
priyeṇa tad-bhakti-rasābdhināmunā  
śubhāśiṣānandya kareṇa bhāṣitaḥ  
saṁsprśya vīṇā-suhrdā śirasy aham

N.M. 11.4  
beg of all  
person, delighted  
me by blessings, touching  
& speaking.

That crest jewel of merciful persons (dayālu-cūḍāmaninā), the Lord's dearliest devotee (prabhor mahā-priyeṇa), is an ocean of the tastes of the Lord's devotional service (tad-bhakti-rasābdhinā). He delighted me (amunā aham ānandya) by blessing me (śubhāśiṣa) and touching my head (śirasy saṁsprśya) with his hand (kareṇa), which held its friend the vīṇā (vīṇā-suhrdā). And then he spoke to me (bhāṣitaḥ).

## TEXT 125

śrī-bhagavan-nārada uvāca  
bho gopa-nandana śrīmad-  
vaikuṅṭheśānukampita  
mukha-mlāny-ādinā kiñcic  
chocan dīna ivekṣyase

You have received the mercy  
of the Lord. But still you  
look depressed

The great master Nārada said: My dear son of a cowherd (bho gopa-  
nandana), you have received the mercy of the divine Lord of Vaikuṅṭha  
(śrīmad-vaikuṅṭheśa anukampita). Yet from signs like the paleness of your  
face (mukha-mlāny-ādinā) you appear depressed (kiñcic śocan ikṣyase), like  
someone suffering misfortune (dīna iva).

Having obtained the favor of Lord Nārāyana, Gopa-kumāra cannot factually be in distress.

Nārada therefore senses something paradoxical.

From Gopa-kumāra's paleness, distracted glances, and deep sighs, he appears a victim of misfortune; but Nārada knows better than merely to read these external signs.

## TEXT 126

śoka-duḥkhāvakaśo 'tra  
katamaḥ syān nigadyatām  
param kautūhalaṁ me 'tra  
yan na dr̥ṣṭaḥ sa kasyacit

Pis tell  
to by U sok  
I have never seen  
any like this in

Please tell me (nigadyatām), what scope could there be (katamaḥ avakāśah syāt) for pain and sorrow (śoka-duḥkha) here (atra)? I am most curious (param kautūhalaṁ me), because here (yad atra) I have never seen anyone in such a state (na dr̥ṣṭaḥ sa kasyacit).

Gopa-kumāra could simply say that he looks as he does because he is unhappy.

But then Nārada would have to ask him to explain, since pain and sorrow have never before shown themselves in Vaikuṇṭha.

## TEXT 127

BeGude I consider  
NM like my Grou,  
I fully disclosed what was  
there in my heart

śrī-gopa-kumāra uvāca  
paramāptaṁ suhṛc-chreṣṭhaṁ  
taṁ prāpya sva-gurūpamam  
hārdam tad-vṛttam ātmīyaṁ  
kārtsnenākathayaṁ tadā

Śrī Gopa-kumāra said: I was most fortunate to have met (prāpya) that greatest authority (taṁ parama āptaṁ), the most reliable of well-wishers (suhṛt-śreṣṭhaṁ), who was equal to my guru (sva-guru upamam). And so I fully disclosed to him (tadā kārtsnena akathayaṁ) what was in my heart (hārdam tad-vṛttam ātmīyaṁ).

For Gopa-kumāra, Nārada was not only parama-āpta, the most authoritative source of knowledge, but also suhṛt-śreṣṭha, the best possible friend.

- ① knowledgeable
- ② friendly / wellwishing.

These two qualifications made him as good as Gopa-kumāra's dīkṣā-guru.

Thus Gopa-kumāra was not at all hesitant to share with Nārada everything he was feeling.

- ① Capacity/knowledge to help
- ② Heart to help
- ③ I feel a sense of like-minded sufficiency.

After hearing  
my story, AM  
looked around, pulled me  
close & spoke compassionately

## TEXT 128

śrutvā tad akhilaṁ kiñcin  
niśvasya parito dr̥ṣau  
sañcāryākṛṣya mām pārśve  
'bravīt sa-karuṇaṁ śanaiḥ

After hearing my whole story (śrutvā tad akhilaṁ), Nārada sighed a little (kiñcit niśvasya), glanced around (parito dr̥ṣau sañcārya), drew me near (mām pārśve ākr̥ṣya), and compassionately spoke to me (sa-karuṇaṁ abravīt), in a soft voice (śanaiḥ).

Nārada could understand Gopa-kumāra's dissatisfaction because Nārada felt the same way. ↘ *Like-mindedness*

Nārada thought himself unfortunate to be unable to achieve the special world above Vaikuṅṭha.

Being reminded of this by Gopa-kumāra made him sad, but to avoid further upsetting Gopa-kumāra he hid his own distress.

After looking all around to make sure they were alone, he pulled Gopakumāra to his side to tell him something confidential.

Nārada felt especially compassionate; in fact, he was fully absorbed in the ecstatic rasa called karuṇa.

N.M → Elder → Vātsalya.  
→ Karuṇā

## TEXT 129

śrī-nārada uvāca

itaḥ parataram prāpyam

kiñcin nāstīti yat tvayā

manyate yukti-santatyā

tat satyam khalu nānyathā

But

Śrī Nārada said: By a chain of logical reasoning (yukti-santatyā) you have concluded (yat tvayā manyate) that nothing is higher to achieve (kiñcin parataram prāpyam nāsti) than this abode (itaḥ), and you are certainly correct (tat satyam). The truth cannot be other than this (khalu na anyathā).

Your conclusion  
that there is nothing  
higher than this abode  
is right → it is the truth

## TEXT 130

yaṁ ca svīyeṣṭa-devasya  
vinodaṁ dhyāna-saṅgataṁ  
sākṣād atrānubhavituṁ  
tathaivecchasi sarvathā

But still, you wish  
to see with your own  
eyes, the pastimes of your  
own lord in (V)

Even so (tathaiiva), you desire (icchasi) to see with your own eyes (sākṣād anubhavituṁ) the same (yaṁ ca) pleasure pastimes of the Lord you worship (svīya iṣṭa-devasya vinodaṁ) that appear to you in meditation (dhyāna-saṅgataṁ). You want to see those pastimes here in Vaikuṅṭha and in full detail (sarvathā).

While practicing meditation on his mantra, Gopa-kumāra would see in his mind Lord Madana-gopāla and His unique pastimes.

Nārada knew that Gopa-kumāra's unfulfilled ambition was to see those same pastimes in Vaikuṅṭha, to see them with his own eyes and experience them fully.

# TEXT 131

tasyāpi so 'tyanta-sukha-pradāyakaś  
ceto-haraḥ prīti-viśeṣa-gocaraḥ  
gopyottamas tad-vraja-loka-van-mahā-  
premaika-labhyo 'su-labho hi mādrśām

These pastimes  
give highest pleasure  
even to the Lord  
but can be perceived  
only by a special type of love  
Such pastimes are  
seen only by me

Those pastimes (sah) give (pradāyakah) even the Lord Himself (tasyāpi) the greatest pleasure (atyanta-sukha). They enchant the heart (ceto-haraḥ), but only by a special kind of love can they be perceived (prīti-viśeṣa-gocaraḥ). They are the most confidential mystery (gopya uttamah). One can approach them only with the highest degree of prema (mahā-prema-eka-labhyah), like that of the residents of Vraja (tad-vraja-loka-vad). Surely those pastimes can never be seen by persons like me (a-su-labho hi mādrśām).

In contrast to the various speculative opinions of the Vaikuntha devotees about the status of the Lord's pastimes in Gokula, Nārada reveals to Gopa-kumāra the conclusive truth about that special abode.

## TEXT 132

Such pastimes are seen  
in a world above all others  
How can you expect to see  
those pastimes here?  
(v)?

sa vai vinodaḥ sakaloparistāl  
loke kvacid bhāti vilobhayan svān  
sampādya bhaktim jagad-īśa-bhaktiyā  
vaikuṅṭham etyātra katham tvayekṣyaḥ

It is in a certain world (kvacid loke), somewhere above all others (sakala uparistād), that those pastimes (sa vai vinodaḥ) are to be seen (bhāti), enchanting the Lord's devotees (vilobhayan svān). But by your bhakti for the Lord of the creation (jagad-īśa-bhaktiyā), you have come to Vaikuṅṭha (vaikuṅṭham etyah). How can you see those pastimes here (atra katham tvayā ikṣyah)?

Gopa-kumāra, his interest aroused, wants to know where he can see the  
supreme pastimes of the Lord.

Nārada answers that those pastimes are going on in a particular place above  
every other material and spiritual world.

Since that unique place is most secret, Nārada cannot show it to Gopa-  
kumāra at once.

Gopa-kumāra will have to earn his entrance.

He should not expect to see those pastimes in Vaikunṭha, because in the world where those pastimes go on, the mood of the Lord's devotees differs from the predominant Vaikunṭha mood of awe and reverence; in that higher world, the most intimate friendship with the Personality of Godhead prevails.

A devotee can attain that world only by knowing the Supreme Lord in loving friendship.

## TEXT 133

bhagavat-paramaiśvarya-  
prānta-sīmā-prakāśane  
vaikuṅṭhe 'smin mahā-gopyaḥ  
prakāṭaḥ sambhavet katham

How can this greatest  
secret be revealed here in  
Vaikuṅṭha where the greatest limit  
of the Lord's opulence is displayed?

How can this greatest secret (katham mahā-gopyaḥ) be revealed (prakāṭaḥ sambhavet) here in Vaikuṅṭha (asmin vaikuṅṭhe), where the extreme limit (prānta-sīmā) of the Lord's all-powerful opulence (bhagavat-paramaiśvarya) is displayed (prakāśane)?

Devotees can realize the most intimate pastimes of the Supreme only in the special place conducive to the rare moods of loving Him in dearest friendship.