

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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

## Part 4

# Vaikuntha- The Spiritual Kingdom

## TEXT 134

śokaṁ sarvaṁ vihāyemaṁ  
śrīmad-vaikuṅṭha-nāyakam  
nijeṣṭa-deva-buddhyaiva  
vīkṣasva bhaja mā bhidāṁ

Put aside all this lamentation (**vihāya imaṁ śokaṁ sarvaṁ**) and just see (**vīkṣasva**) the divine master of Vaikuṅṭha (**śrīmad-vaikuṅṭha-nāyakam**) as the same Lord you cherish (**nijeṣṭa-deva**). Don't consider Them two different persons (**mā bhidāṁ buddhyā**).

Gopa-kumāra will have his mind pacified if he simply understands that Lord Nārāyaṇa is his own Madana-gopāla.

## TEXT 135

tato 'trāpi sukham tat tad  
anantaṁ paramaṁ mahat  
vardhamānaṁ sadā svīya-  
manaḥ-pūrakam āpsyasi

Then (**tatah**) even here (**atrāpi**) your heart will be flooded (**svīya-  
manaḥ-pūrakam āpsyasi**) with supreme happiness (**paramaṁ  
sukham**), unlimited (**anantaṁ**) and ever increasing (**sadā  
vardhamānaṁ**).

The joy Gopa-kumāra will feel from understanding that Nārāyaṇa and Gopāla are the same person will satisfy the demands of his heart.

That joy will ever increase because new feelings of undiscovered sweetness will dawn at every moment.

But Gopa-kumāra might think that the novelty of that newfound joy will wear out.

“Not at all,” Nārada says. “That joy is absolutely perfect.”

But if it always increases, doesn't it have a limit, even if a changing one?  
“No,” Nārada says. “That joy is unlimited.”

It has no finite measure; its quality grows perpetually.

Even in the beginning, when a devotee starts to realize that joy, it appears almost complete in all its aspects.

## TEXT 136

śrī-gopa-kumāra uvāca  
tataḥ kān api siddhāntān  
sva-prajñā-gocarān api  
aicchaṁ tad-ānanāc chrotuṁ  
śrotreṇa prerito haṭhāt

Śrī Gopa-kumāra said: I then wanted to hear (**tataḥ śrotuṁ aicchann**) Nārada explain from his own mouth (**tad-ānanāt**) certain philosophical conclusions (**kān api siddhāntān**) about which I was already thinking (**sva-prajñā-gocarān**). My ears were forcing me to do this (**śrotreṇa prerito haṭhāt**).

Gopa-kumāra feels relieved by what Nārada has said thus far.

In Text 39 of this chapter, Gopa-kumāra had proposed to explain later to his brāhmaṇa student the reason for the extreme variety of appearances in Vaikuṅṭha.

With the help of Nārada's instructions, Gopa-kumāra has now done this.



Now he wants to free the brāhmaṇa from all doubts and misconceptions by enlightening him about the most priceless essence of Vaiṣṇava philosophy, which Nārada revealed when Gopa-kumāra met him in Vaikuṅṭha.

Texts 136 through 235 narrate these further teachings.

## TEXT 137

śaknomi ca na tān praṣṭum  
amum gaurava-lajjayā  
abhipreyāya sarva-jñā-  
varo bhāgavatottamaḥ

Because of respect and shyness (**gaurava-lajjayā**) I couldn't ask him about these matters (**na tān amum praṣṭum śaknomi**), but that best of omniscient mystics (**sarva-jñā-varah**), the greatest Vaiṣṇava (**bhāgavatottamaḥ**), knew what I was thinking (**abhipreyāya**).

## TEXT 138

maḍīya-karṇayoḥ svīya-  
jihvāyāś ca sukhāya saḥ  
vyañjayām āsa saṅkṣepāt  
sarvāms tān mad-dhṛdi sthitān

To give pleasure (**sukhāya**) to my ears (**maḍīya-karṇayoḥ**), and to his own tongue (**svīya-jihvāyāś ca**), he briefly expounded (**saḥ saṅkṣepāt vyañjayām āsa**) on each of the topics (**sarvāms tān**) I was contemplating (**mad-dhṛdi sthitān**).

## TEXT 139

śrī-nārada uvāca

paśu-pakṣi-gaṇān vṛkṣa-

latā-gulma-trṇādikān

atra dr̥ṣṭān na manyasva

pārthivāms tāmasān iva

PS do not think  
that the Sthāvira-Jangama  
here in ⊕ is made of  
metals.

Śrī Nārada said: Don't think (na manyasva) that the flocks of animals and birds of this place (atra paśu-pakṣi-gaṇān), or the trees, creepers, bushes, grass, and other vegetation (vṛkṣa-latā-gulma-trṇādikān), are made from earth (pārthivān dr̥ṣṭān) like ordinary creatures in the mode of ignorance (tāmasān iva).

In Vaikunṭha Gopa-kumāra saw many animals like cows, horses, and elephants; birds like doves and cuckoos; trees, bushes, and creepers like mandāras and kundas; and seemingly inauspicious creatures like insects and worms.

He would have been wrong to think that these were inferior living beings, born into bodies covered by the mode of ignorance.

They were not degraded like the living beings of the material world that assume bodies made of the element earth.

## TEXT 140

ete hi sac-cid-ānanda-  
rūpāḥ śrī-kṛṣṇa-pārsadāḥ  
vicitra-sevānandāya  
tat-tad-rūpāṇi bibhrati

سواء All they e  
which have body  
They have assumed variety of  
forms to serve the Lord  
in various ways

In fact these are all (ete hi) personal associates of Śrī Kṛṣṇa (śrī-kṛṣṇa-pārsadāḥ), all with spiritual sac-cid-ānanda bodies (sac-cid-ānanda-rūpāḥ). They have assumed such forms (tat-tad-rūpāṇi bibhrati) to taste the ecstasy of serving the Lord in various ways (vicitra-sevā ānandāya).

These Vaikunṭha-vāsīs choose to play such roles as animals and birds to increase the variety of Lord Nārāyaṇa's pleasure.

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And they also want to share in that pleasure.

Thus the birds, bees, trees, and creepers described by Lord Brahmā in the Third Canto of Śrīmad-Bhāgavatam when he tells of his own experience of Vaikunṭha are not ignorant creatures like the corresponding species of life in the material world.

TEXT 141

yad-varṇa-vad yad-ākāram  
rūpaṁ bhagavato 'sya ye  
nija-priyatamatvena  
bhāvayanto 'bhajann imam

They have assumed  
forms with colors &  
shapes → similar to the  
Lord they have worshiped  
most dear

They have assumed forms (ye rūpaṁ bhāvayantah) with colors and shapes (yad-varṇa-vad yad-ākāram) similar to those of the Lord (asya bhagavato) they have worshiped (abhajann) as most dear (nija-priyatamatvena).



This verse indicates that Vaikuntha devotees who appear in nonhuman forms, such as those of some animal or plant, have worshiped similar forms of Lord Nārāyaṇa, who by His expansion appeared in those same species.

These devotees, each in his own way, have realized the perfection of sārūpya, having attained forms that look just like those of the Supreme Lord.

## TEXT 142

tādr̥śam te 'sya sārūpyam  
prāptā nānākṛti-śriyaḥ  
manuṣyā munayo devā  
r̥ṣayo matsya-kacchapāḥ

They have  
attained sameness  
with the sārūpya  
or fall the form  
etc in tortoise  
Lord in which the  
Lord appeared.

Having each attained sameness with a particular form of the Lord (te asya tādr̥śam sārūpyam), they have gained (prāptā) the opulences of various kinds of bodies (nānā ākṛti-śriyaḥ), as sages, demigods (devā r̥ṣayah), fish, tortoises (matsya-kacchapāḥ), human beings, and mystic seers (manuṣyā munayah).