Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī



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

Part 4

Vaikuntha- The Spiritual Kingdom

Stand of This of Stand of This of Stand of This of Stand of This of Stand o

TEXT 21

atrādṛṣṭāśrutāścaryasamudrormi-paramparām bhagavad-bhakti-dīptābhyām netrābhyām gaṇaya sthiraḥ

Stay calm (sthirah), and with your eyes illumined (netrābhyām dīptābhyām) by devotion for the Lord (bhagavad-bhakti) count (gaṇaya) the waves (ūrmi) of the vast ocean of wonders (āścarya-samudra) that flow here (atra), each after the next (paramparām), wonders you have never seen or heard of before (adṛṣṭa aśruta āścarya).

Gopa-kumāra's escorts could see he was feeling distress from being kept apart from his Lord.

So they gave him this lighthearted advice to console him and keep his mind calm and his eyes busy with the work of counting the wonders that would pass before him.

From the many amazing things he would see during his short wait in the gopura of Vaikuntha, he would learn something about the unique glories of Lord Vaikuntha-nātha, and that would strengthen his eagerness to have the Lord's darśana.

He would learn about the methods of worshiping the Supreme Lord in awe and reverence.

And moreover the experience he would gain while waiting would teach him something about the many benefits of becoming a servant of Lord Nārāyaṇa.

Thus his short time in the gateway would be productive.

Gopa-kumāra's hosts were joking when they told him to count the wonderful things he would see, a task no easier than counting the waves in the ocean.

"How will my eyes have the power to do this?"

Gopa-kumāra might ask.

Anticipating this question, the Vaikuntha messengers told him that his eyes would be illumined by bhagavad-bhakti.

Challed Try Stay Charles Charl

TEXT 22

śrī-gopa-kumāra uvāca
teṣu cāntaḥ praviṣṭeṣu
dvāra-prānte bahiḥ sthitaḥ
apaśyam ekam āyāntaṁ
praviśantaṁ ca tāṁ purīm

Śrī Gopa-kumāra said: They went in (teşu ca antah praviṣṭeṣu), and I stood outside (bahiḥ sthitah) in the pavilion of the entrance gate (dvāra-prānte). I then beheld (apaśyam) someone coming (ekam āyāntam) and entering that great city (praviśantam ca tām purīm).

His Long of the Mrs 2001)

TEXT 23

brahmānda-śata-bhūty-ādhyasad-yānārūḍham adbhutaih gītādibhir mudāviṣṭaṁ kāntādyaiḥ sadṛśaṁ prabhoḥ

He rode on a transcendental vehicle (sad-yānārūḍham adbhutaih) endowed with the opulence of hundreds of universes (brahmāṇḍa-śata-bhūty-āḍhya). Music and other entertainment (gītādibhir) filled him with delight (mudāviṣṭam). He resembled the Supreme Lord (sadṛśam prabhoḥ) in luster and beauty (kāntādyaih).

The person Gopa-kumāra saw entering on a Vaikuntha airplane was absorbed in ecstasy.

He was surrounded by his own entourage like the Supreme Lord and by riches greater than hundreds of material universes, he was dressed and ornamented just like the Lord, and his companions were chanting his praises as if he were the Lord.

BY Le Confes En L'AS STORY

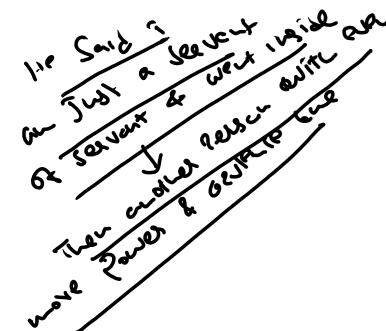
TEXT 24

tam matvā śrī-harim nātha pāhīti muhur ālapan naman karņau pidhāyāham samjñayānena vāritah

I thought (matvā) he was Śrī Hari (tam śrī-harim), and I cried out again and again (muhur ālapan), "O Lord (nātha), protect me (pāhi iti)!" and bowed down to him (naman). But he covered both his ears (karṇau pidhāya anena) and gestured for me to stop (aham samjñaya vāritaḥ).

This returning resident of Vaikuntha was shocked to hear himself addressed as the Lord of Vaikuntha.

Covering his ears with his hands and sticking out his tongue, he waved another hand at Gopa-kumāra to stop him.



dāso 'smi dāsa-dāso 'smīty uktvā tasmin gate 'ntaram anyaḥ ko 'py āgato 'muṣmān mahīyān vaibhavādibhiḥ

TEXT 25

"I am a servant (dāso 'smi)," he told me (uktvā), "a servant of the servants (dāsa-dāso 'smi ity)," and he moved on into the city (tasmin antaram gate). A short while later another person came by (anyah kah apy āgatah), splendid with even more power and opulence (amuṣmān mahīyān vaibhava ādibhiḥ).

TEXT 26 s<u>tvā sarvathāmams</u>i

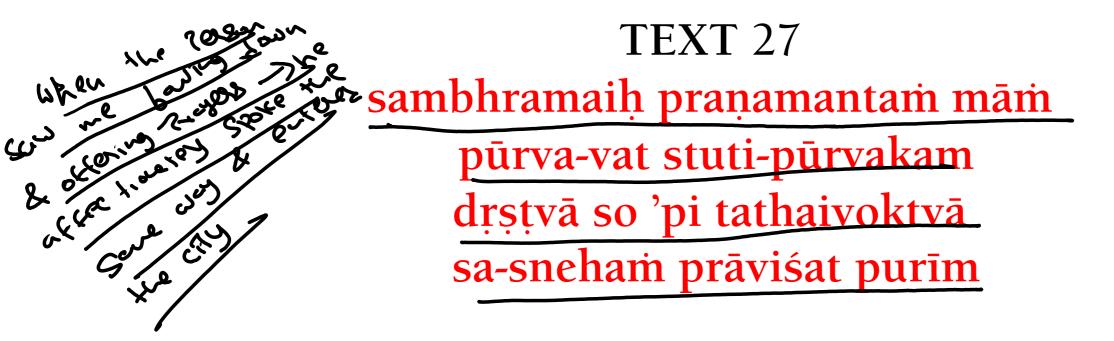
tam dṛṣṭvā sarvathāmamsi jagad-īśam aham purīm praviśantam nijām etya gatvā kutrāpi līlayā

I looked at him (aham tam dṛṣtvā) and thought (amamsi), "Surely this must be the Lord of the universe (sarvathā jagad-īśam). He must have gone somewhere (gatvā kutrāpi) as a pastime (līlayā), and now He is entering His own abode (etya nijām purīm praviśantam)."

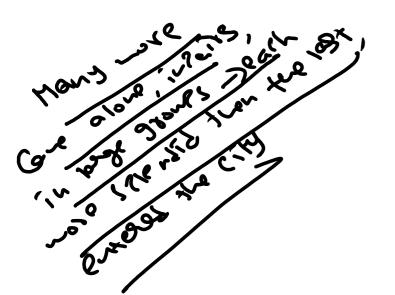
Gopa-kumāra was awestruck and not thinking clearly.

He should have known that because his escorts had gone inside to inform Lord Nārāyaṇa of his arrival, the Lord must be in Vaikuṇṭha, not returning from elsewhere.

But perhaps Gopa-kumāra's escorts were simply unaware that the Lord had gone out on a short excursion.



When the person saw me (dṛṣṭvā mām) bowing down with gestures of reverence (sambhramaiḥ praṇamantam) and offering him prayers (stuti-pūrvakam), as I had honored the one before (pūrva-vat), he affectionately spoke to me the same way (sah api tathā eva sa-sneham uktvā), and entered the city (prāviśat purīm).



TEXT 28

ke 'py ekaśo dvandvaśo 'nye yugapad bahuśo 'pare pūrva-pūrvādhika-śrīkāh praviśanti purīm prabhoḥ

Many others came—some alone (ke apy ekaśo), others in pairs (dvandvaśo anye), and yet others together in larger groups (yugapad bahuśo apare)—and all of them, each more splendid than the last (pūrva-pūrvādhika-śrīkāḥ), entered the city of the Lord (praviśanti purīm prabhoḥ).

May cock the treatment of the charter of the charte

TEXT 29

tāmś ca paśyan purevāham majjan sambhrama-sāgare naman stuvan nivārye taih snigdha-vāg-amṛtais tathā

Seeing them as they passed by (tāmś ca paśyan), I was immersed (aham majjan), as before (purā iva), in an ocean of awe (sambhrama-sāgare). Again and again I bowed down and offered prayers (naman stuvan), and each time again they stopped me (nivārye taiḥ) with nectarean affectionate words (snigdha-vāgamrtaih).

These Vaikuntha residents whom Gopa-kumāra saw entering the gateway last were army commanders and other important authorities, returning late because they had been busy with various responsibilities outside.

The residents who had first passed Gopa-kumāra had been in a hurry, so intent on their business that their opulence had little chance to show.

So the residents he now saw going by seemed more and more opulent, one after another.

Gopa-kumāra, submerged in an ocean of reverence, failed to reason that these different persons could not all be Lord Nārāyaṇa.

Each of them was in fact supremely attractive, so even when Gopa-kumāra finally realized that these were servants of God, not God Himself, they still impressed him as such great personages that he spontaneously wanted to worship them.

Confee History Charles Land 18 (2007) Confee Confee

TEXT 30

teṣu sva-sevā-sāmagrīm
gṛhītvā ke 'pi kām api
dhāvanti puratah kecin
mattā bhakti-sudhā-rasaih

Some of them (ke api) carried (grhītvā) various items for performing their service (teṣu sva-sevā-sāmagrīm), and others simply hurried forward (dhāvanti puratah kecid), intoxicated (mattā) by the tastes of the nectar of devotion (bhakti-sudhā-rasaih).

Some of these servants of Lord Nārāyaṇa were carrying paraphernalia for His worship—cāmara fans and other objects—apparently for their individual services.

Others weren't carrying anything, but were simply running in a frenzy of devotion, as if their only service was to be mad in love of God.

In the following verses, Gopa-kumāra elaborates on how these Vaikunthavāsīs were engaged in various kinds of service. Mary Joseph Children Control of the Control of the

TEXT 31

evam ātmātma-sevāsu vyagrāntaḥ-karaṇendriyāḥ vicitra-bhajanānandavinoda-bhara-bhūṣitāḥ

All had their minds and senses (antaḥ-karaṇa indriyāh) busily absorbed (vyagrāntaḥ), each in his own service (evam ātma ātma-sevāsu), and all were decorated (bhūsitāḥ) with a myriad of pleasures from ecstatic worship of the Lord (vicitra-bhajana-ānanda-vinoda-bhara).

The registry survey of the control o

TEXT 32

bhūṣa-bhūsaṇa-sarvāṅgā nija-prabhu-varocitāḥ praṇamantaḥ stuvantaś ca kurvāṇāś citram īhitam

Offering obeisances (praṇamantaḥ), reciting prayers (stuvantaś ca), and doing all sorts of wonderful things (kurvāṇāś citram īhitam), those devotees, their every limb lending grace to their ornaments (bhūṣa-bhūṣaṇa-sarvāṅgā), looked fit (ucitāḥ) to appear before their worshipable Lord (nija-prabhu-vara).

They have species or rive)

They have being or rive)

(and have species or rive)

TEXT 33
vitanvato mahā-līlākautukam cakravarti-vat
lakṣmī-pater bhagavatas
caraṇābja-didṛkṣavaḥ

They extolled (vitanvatah) the wonder (kautukam) of the great pastimes (mahā-līlā) of the Lord, the husband of Lakṣmī (lakṣmī-pateh), as if His pastimes were those of some all-victorious king (lakṣmī-pateh). And they were eager to see (didṛkṣavaḥ) the Lord's lotus feet (bhagavatah caraṇābja).

Gopa-kumāra was amazed at how these persons conducted themselves.

They sang and danced without inhibition, expressing the glories of their victorious Lord.

They told one another how their Lord favored His responsible servants by providing suitable homes and line food and drink.

Indeed, because Lord Nārāyaṇa is the husband of the goddess Lakṣmī, it is only fitting that He display His sovereignty with such opulence, and that His servants share in it.

Some work families with the six being a strong to the strong of the strong to the stro

TEXT 34

kecit sa-parivārās te kecic ca sa-paricchadāḥ kecid bahir-dhṛta-svīyaparivāra-paricchadāḥ

Some were with their families (kecit sa-parivārāh te), some with an array of things (kecic ca sa-paricchadāḥ), and others (kecid) had left their families and things outside (bahir-dhṛta-svīya-parivāra-paricchadāḥ).

Some Vaikuntha-vāsīs were entering the Lord's kingdom with their children, wives, and servants.

Some rode in their own vehicles and carried their own umbrellas, cāmaras, and weapons.

Others chose to keep their families and baggage outside the gate of Vaikuntha.

Choir live The The The devotion of the live of the liv

TEXT 35
svasminn eva vilāpyaike
kṛtsnam parikaram nijam
akiñcanā ivaikākitayā dhyāna-rasāplutāḥ

Some (eke) had absorbed (vilāpya) all that they had (kṛṭṣṇam nijam parikaram) into themselves (svasminn eya), and like beggars without possessions (akiñcanā iva) they came alone (ekāki ṭayā), immersed in the moods of devotional meditation (dhyāna-rasaāplutāḥ).

The Vaikuntha devotees who preferred a more meditative mood of service hid, within their own transcendental bodies, the families and property Lord Nārāyaṇa had awarded them.

So the devotees arriving in Vaikuntha were full in all powers and showed the full range of devotional variegatedness in their pastimes of worshiping the Supreme Lord in perfect ecstasy.

Sond agriculture ground to remark the ground to the ground

TEXT 36
kecid vicitra-rūpāṇi

dhṛtvā dhṛtvā muhur muhuḥ vicitra-bhūsanākāra-

vihārāḍhyā mano-harāḥ

Some (kecid) assumed (dhṛtvā dhṛtvā) different forms at different times (vicitra-rūpāṇi muhur muhuḥ), with (āḍhyāh) all kinds of ornaments (vicitra-bhūṣaṇa), bodily features (ākāra), and ways of acting (vihāra), all exceedingly attractive (mano-harāḥ).

The Vaikuntha devotees not only acted in many different ways but also assumed many differing forms, including even those of animals, birds, and trees.

Some devotees would show one form for some time and then change into another.

Sold School Stranger of School Stranger of School Stranger of Stranger of School School Stranger of School Stranger of School Stranger of School School Stranger of School School Stranger of School School

TEXT 37

kecin narā vānarās ca devā daityās tatharṣayaḥ pare varnāsramācāradīkṣā-lakṣaṇa-dhāriṇaḥ

Some appeared as humans, some as monkeys (kecid narā vānarāś ca), demigods, (lemons, or sages) (devā daityās tathā rṣayaḥ). And some (pare) bore the signs (lakṣana-dhāriṇaḥ) of persons initiated into the behavior of the varṇāśrama system (varṇāśrama ācāra-dīksā).

The residents of Vaikuntha are in fact purely transcendental persons.

The substance of their bodies is unalloyed sac-cid-ānanda, so these residents never belong to the human or any other material species, nor to the limited designations of varṇas and āśramas.

Still) fo<u>r the Supreme Lord's pleasure they may assume or relinquish any</u> form at any time.

Some of them, therefore, appeared before Gopa-kumāra like members of Vedic society, wearing the signs of particular āśramas and varṇas.

Some wore sacred threads like initiated brāhmanas, indicating that they chanted mantras for worshiping the Lord, and they carried kuśa grass and kamandalus in their hands, wore tulasī-mālās on their necks, and had tilaka on their foreheads.