

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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

Part 4

Vaikuntha- The Spiritual Kingdom

TEXT 230

svabhāvato 'thāpi mahārti-śoka-

santāpa-cihṇāni bahis tanoti

bāhyāpi sā preṣṭha-tamasya sodhum

daśā na śakyeta kadāpi tena

Yet, the
Prudha nature
& mahā-bhava is
that it shows the
signs of : a) Terrible distress
b) Pain
c) Sorrow
But only externally.
But even though, it may be external,
but the Lord
cannot tolerate.

Contrast

And yet (athāpi) the peculiar nature of mahā-bhava (svabhāvatah) is that outwardly it shows (bahih tanoti) the signs (cihṇāni) of terrible distress (mahā ārti), sorrow (śoka), and pain (santāpa). And although these signs are but external (sā bāhyāpi), the Lord can never tolerate (tena na kadāpi sodhum śakyeta) seeing such a state (daśā) in His most beloved devotees (preṣṭha-tamasya).

Kṛṣṇa cannot bear to see His devotees crying out pitifully and shedding torrents of tears in the pain of separation from Him, even though He knows that these are not truly signs of unhappiness.

Real or not, these signs of distress in His devotees force Him to respond.

In this state His title Bhagavān is best understood to mean “the most loving.”

TEXT 231

When materialistic
people see these
symptoms of ecstasy,
→ they ridicule the
devotees.
Bcoz, such persons have no desire
to achieve bhakti @ do not
give them pravāṇ.

lokā bahir-drṣṭi-parās tu bhāvaṁ
taṁ bhrāmakam prema-bhavaṁ vilokya
bhaktāv akāmā vihasanti bhaktāṁs
tat-prema-bhaktim bhagavān na datte

When persons (lokā) addicted to mundane vision (bahir-drṣṭi-parāh) see (vilokya) the bewildering symptoms of ecstasy (taṁ bhrāmakam bhāvaṁ) born from pure love of God (prema-bhavaṁ), they ridicule the devotees (vihasanti bhaktān). Because such mundane persons have no desire to achieve devotional service (bhaktāv akāmā), the Supreme Lord (bhagavān) withholds from them (na datte) His prema-bhakti (tat-prema-bhaktim).

It is for the good of foolish people that the Personality of Godhead doesn't grant them prema-bhakti.

For lack of spiritual vision, materialists cannot begin to appreciate what pure love of God is.

So when Vaiṣṇavas show symptoms of the ecstasies of prema—crying out loud and appearing as if in great pain—the materialists, not at all attracted to share in these feelings, simply laugh at the devotees.

The external appearance of pure love of God is certainly bewildering to ordinary people, so they cannot decide whether they are seeing great suffering or great pleasure.

And because the Supreme Lord has unlimited compassion for every living entity, He refrains from introducing the mysteries of pure devotional service to those who are unprepared.

TEXT 232

sa-premakā bhaktir atīva-durlabhā
svargādi-bhogah su-labho 'bhavaś ca sah
cintāmaṇiḥ sarva-janair na labhyate
labhyeta kācādi kadāpi hāṭakam

DS chhōng
with Aṅgī
very rare like cintāmaṇi
↓
intention - bhukti &
mukti are easy to attain

Devotional service (bhaktih) endowed with prema (sa-premakā) is very rarely achieved (atīva-durlabhā). In contrast, the enjoyments of heaven (svargādi-bhogah) are easy to obtain (su-labhaḥ), and so too is freedom from material existence (abhavaḥ ca). People (sarva-janaiḥ) rarely if ever find a cintāmaṇi gem (na labhyate cintāmaṇiḥ); they usually find (labhyeta kācādi) only glass, or sometimes gold (kadāpi hāṭakam).

Various enjoyments and opportunities for control are available in heaven, on earth, in the subterranean regions, and on the planets of the sages.

And for anyone with the requisite karmic credit these are easily achieved.

In contrast, one rarely achieves liberation from the cycle of birth and death.

And prema-bhakti is much more rare than even liberation.

Thus material success is compared to glass, liberation to gold, and pure devotion to the mystic cintāmaṇi gem.

TEXT 233

kadācid eva kasmaicit
tad-ekārtha-sprhāvate
tām dadyād bhagavān bhaktim
loka-bāhyāya dhimate

only once in a
while does the
SPG give grace to
only a rare intelligent person
who desires that & is indifferent
to the opinions of the world.

Fortune → Rare Faith.

Only once in a while (kadācid eva) does the Supreme Lord (bhagavān) give bhakti (tām bhaktim dadyād), and only to a rare intelligent person (kasmaicit dhimate) who desires only that (tad-ekārtha-sprhāvate), indifferent to the opinions of the world (loka-bāhyāya).

Because a candidate for prema-bhakti has lost all concern for what worldly people think of him, they reciprocate by treating him with contempt.

TEXT 234

We are not able to describe completely this special ecstatic state → not is it proper for us to describe it. And even if the most perfect of scriptures will not describe it.

śakyam na tad-bhāva-viśeṣa-tattvam
nirvaktum asmābhir atho na योग्यम्
bhakti-pravṛtṭy-artha-paraiḥ prabhoḥ sac-
chāstrair ivājñeṣu viruddha-vat syāt

We (asmābhiḥ) are not able to describe completely (na nirvaktum śakyam) this special ecstatic state (tad-bhāva-viśeṣa-tattvam), nor is it proper for us to do so (atha u na योग्यम्). And even if the most perfect of scriptures (sat-śāstrair), those dedicated to promoting devotional service (prabhoḥ bhakti-pravṛtṭy-artha-paraiḥ), were to describe it in detail (implied), the effect on ignorant people would be contrary (ajñeṣu viruddha-vat).

↓
9th of course.

Gopa-kumāra wants to learn more from Nārada about the special kind of ecstasy that comes from mature love of God, but here Nārada asserts that he is unqualified to explain it.

Prema-bhakti is indeed beyond the reach of anyone's mind and words; only devotees who have directly perceived it can understand it.

Before a general audience, then, it is inappropriate to say very much about even the external symptoms of prema.

Thus Śrīmad-Bhāgavatam and other bhakti-śāstras avoid revealing too much.

The devotional scriptures anticipate that after reading that prema is like the fire of universal annihilation multiplied millions of times, people will be afraid to cultivate prema-bhakti.

Śrīla Śrīdhara Svāmī, in his comments on Śrīmad-Bhāgavatam, encourages neophyte readers by portraying the symptoms of prema-bhakti described therein as signs of happiness, not unhappiness.

For example, one verse in the Eleventh Canto (11.2.40) says about the devotee who has achieved prema:

evam-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ

Regulated with such devotion (evam-vrataḥ), chanting the name of
his dear Kṛṣṇa (sva-priya-nāma-kīrtyā), he develops prema
(jātānurāgo). His heart melts (druta-citta) and he laughs loudly
(uccaiḥ hasaty), weeps, wails and sings (atho roditi rauti gāyaty).
He dances like a madman (unmāda-van nṛtyati) without regard for
the public (loka-bāhyaḥ).

Śrīdhara Svāmī tactfully explains that “he laughs very loudly or cries or shouts” means that the devotee jokingly rebukes his Lord: “You have been neglecting me all this time!”

↓
Thought

When the supreme ecstasy of prema in separation appears outwardly like supreme distress, there is nothing wrong with this except that persons lacking spiritual knowledge will misunderstand devotional service to be a miserable experience and will have nothing to do with it.

They will turn instead to impersonal jñāna to achieve liberation or to materialistic karma to fulfill their desires for happiness.

Rather than listen to the perfect authorities on bhakti, they will hear from ordinary ignorant men.