

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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

Part 4

Vaikuntha- The Spiritual Kingdom

TEXT 251

dūrād eva gato 'drākṣam
vānarāms tān itas tataḥ
plavamānān mahā-lolān
rāma rāmeti vādinaḥ

After traveling a
long way, I saw
some forest monkey jumping
here & there shouting "Rāma
Rāma".

After traveling a long way (dūrād eva gataḥ), I saw (adrākṣam) some forest
monkeys (tān vānarān) restlessly (mahā-lolān) jumping (plavamānān) here
and there (itas tataḥ) and shouting, "Rāma, Rāma (rāma rāma iti vādinaḥ)!"

TEXT 252

As I moved forward they gathered around me & tried to snatch my flute. Then I saw some humans who were even more beautiful than the associates of the Lord of Vaikuṅṭha.

taiḥ saḥāgre gato vaṁśīm
ākaraṣadbhiḥ karān mama
narān apaśyam vaikuṅṭha-
pāraṣadebhyo 'pi sundarān

As I moved forward (agre gataḥ) they gathered around me (taiḥ saha) and tried to grab (ākaraṣadbhiḥ) my flute (vaṁśīm) from my hand (mama karān). Then I saw some humans (narān apaśyam) who were even more beautiful (sundarān) than the associates of the Lord of Vaikuṅṭha (vaikuṅṭha-pāraṣadebhyah api).

Those monkeys were grabbing at Gopa-kumāra's flute either because they could not bear someone's being a devotee of any other Lord than Śrī Raghunātha or because they were extremely attracted to the flute.

After Gopa-kumāra walked a short distance with the monkeys, he saw some human associates of Lord Rāmacandra.

They appeared more beautiful than any other servants of the Lord he had ever seen, including the four-handed residents of Vaikuṅṭha who were blessed with the perfection of sārūpya, having bodily forms like that of Śrī Nārāyaṇa.

TEXT 253

tair evārya-varācārair
man-naty-ādy-asahiṣṇubhiḥ
purīm praveśito bāhyam
prāk-prakoṣṭham agām aham

They could not
tolerate my showing
respect to them.
They brought me to the
outer boundary of
Ayodhya.

Those men (tair eva), in behavior (ācāraih) like the best of civilized persons (ārya-vara), could not tolerate (asahiṣṇubhiḥ) my bowing down to them (madn-naty) and showing other signs of respect (ādy). They brought me (aham praveśitah) to the outer boundary (bāhyam) of their city (purīm) and through an entrance gate (prāk-prakoṣṭham agām).

Both the humans and the monkeys escorted Gopa-kumāra into Lord Rāmacandra's city.

When they reached the gateway, Gopa-kumāra was so overwhelmed with ecstasy from seeing these associates of the Lord that he could not enter on his own strength but only with their help.

→ flight

Lord Rāmacandra must have sent these devotees out of the city to meet Gopa-kumāra, because without their Lord's order such devotees, exclusively dedicated to the rasa found at His lotus feet, would never have ventured so far away.

Gopa-kumāra could not behave with the men he saw the same way as with the residents of Vaikuṅṭha, because these devotees of Lord Rāmacandra did not allow him to show any respect.

They were just like the best of Āryans in their behavior, very modest and considerate to everyone; indeed, the civilized Aryans have learned many of their standards of conduct from the devotees of Lord Rama.

TEXT 254

There I
Saw Bharata,
Śatrughna along with
other residents

Thinking
Bharata to be
Rāma, I started

sugrīvāṅgada-jāmbavat-prabhṛtibhis tatropaviṣṭam sukham

śrīmantaṁ madhurair naraiś ca bharataṁ śatrughna-yuktaṁ puraḥ

dr̥ṣṭvāham raghunātham eva nitarāṁ matvā stuvams tat-stavaiḥ

karnaṁ tena pidhāya dāsya-parayā vācā niṣiddho muhuḥ

offering prayers. But, he closed his ears & forbade me → telling → "I am a servant!!"

There (tatra) before me I saw (puraḥ dr̥ṣṭvā aham) Bharata (bharataṁ)—
with Śatrughna (śatrughna-yuktaṁ)—seated comfortably (upaviṣṭam
sukham) with monkeys like Sugrīva, Aṅgada, and Jāmbavān (sugrīva-
aṅgada-jāmbavat-prabhṛtibhiḥ) and surrounded by many handsome men
(śrīmantaṁ madhurair naraiś ca). Thinking Bharata to be Rāmacandra, Lord
of the Raghus (raghunātham eva nitarāṁ matvā), I recited prayers addressed
to that Lord (stuvams tat-stavaiḥ). But Bharata covered His ears (karnaṁ
tena pidhāya) and repeatedly forbade me to continue (niṣiddhaḥ muhuḥ),
saying (vācā) “I am only a servant (dāsya-parayā).”

Gopa-kumāra greeted Bharata with prayers suitable for Lord Rāmacandra:
“All glories to You, great king, emperor of all emperors! Śrī Rāghavendra,
darling of Jānakī!”

Bharata was shocked to hear such praise.

He covered both ears with His hands and exclaimed, “I am just His servant!”

Because Lord Bharata was sitting in a fabulous royal palace on a divine lion throne, attended by many principal servants of Lord Rāmacandra and by other residents of Ayodhyā, it was easy for Gopa-kumāra to mistake Lord Bharata for Lord Rāma.

Moreover, Bharata's beauty and dress were just like Rāma's.

And because Bharata is a plenary portion of the Personality of Godhead, His wife is a plenary portion of the goddess Lakṣmī, so she appeared just like Mother Sītā.

And Śatrughna, who stood by Bharata's throne, looked not much different from Lakṣmaṇa.

TEXT 255

Seeing my embarrassment,
Hanumān → took me
to the inner precincts
of the city & there I saw
the most wonderful form of
Lord Rama

bhītas tad-agre 'ñjalimān avasthito
niḥsr̥tya vegena hanūmatā balāt
praveśito 'ntaḥ-puram adbhutādbhutam
vyalokayaṃ taṃ nṛ-varākṛtiṃ prabhum

Afraid (bhītaḥ), I stood motionless (avasthitaḥ) before Lord Bharata (tad-agre) with joined palms (añjalimān). Hanumān then (hanūmatā) quickly made me leave that place (balāt vegena niḥsr̥tya) and enter (praveśitaḥ) the inner precincts of the city (antaḥ-puram), where I saw (vyalokayaṃ) the most amazing sight (adbhuta adbhutam)—the Supreme Lord (prabhum) in His form as the best of human beings (nṛ-vara ākṛtiṃ).

TEXT 256

⑫ Sat on a royal throne in the best of the palaces.
He was happy, marked with all the signs of a marks-puruṣa.
He seemed somewhat like

prāsāda-mukhye 'khila-mādhurī-maye
sāmrajya-simhāsanam āsthitaṁ sukham
hr̥ṣṭaṁ mahā-pūruṣa-lakṣaṇānvitaṁ
nārāyaṇenopamitaṁ kathañcana

He sat comfortably (sukham āsthitaṁ) on a royal throne (sāmrajya-simhāsanam) in the best of palaces (prāsāda-mukhye), a palace full in all charming attractions (akhila-mādhurī-maye). Happy (hr̥ṣṭaṁ) and marked with all the signs (lakṣaṇa anvitaṁ) of a great personage (mahā-pūruṣa), He seemed somewhat like (kathañcana upamitaṁ) Lord Nārāyaṇa (nārāyaṇena).

Lord Rāmacandra's face beamed with satisfaction, and His body showed all the marks of a perfect person that are set forth in scripture, such as an expansive chest, a neck like a bull's, and mighty arms as broad as the trunk of a śāla tree (vyūḍhorasko vṛṣa-skandhaḥ śāla-prāṁśur mahā-bhujah).

His youthfulness, His ornaments, and the exquisite shape of His limbs made Him look much like the Lord of Vaikuṅṭha.

TEXT 257

But certain attractive features distinguished Him from (A)
↓
a) He had bow
b) His glances were modest & humble
c) Playing the role of a king
→ He followed all the religious behavior.

tato 'pi kaiścin madhurair viśesair
mano-ramam cāpa-vilāsi-pāṇim
sa-praśraya-hrī-ramitāvalokam
rājendra-līlam śrita-dharma-vārtam

But certain (kaiścid) especially attractive features (madhurair viśesaih) distinguished Him from that Lord (tato 'pi mano-ramam). His hand was adorned with a bow (cāpa-vilāsi-pāṇim). His glances (avalokam) were delightfully (ramita) modest and humble (sa-praśraya-hrī). Playing the role of a perfect king (rājendra-līlam), He followed all the prescribed rules of religious behavior (śrita-dharma-vārtam).

Lord Rāmacandra is even more beautifully attractive than Lord Nārāyaṇa.

He has two arms, He is the best of bowmen, and in His own unique way He is the best protector of the citizens of His kingdom.

He strictly adheres to the Vedic principles of civilized conduct.

TEXT 258

I was bewildered
by the ecstasy of His
darśana & offered obeisances.
In a confused state, I could not
see Him. → But He allowed me to see Him.
mercifully

tad-darśanānanda-bhareṇa mohito
daṇḍa-praṇāmārtham ivāpatam purah
tataś ca tenārtha-vareṇa vañcito
vyutthāpitas tat-kṛpayā vyalokayam

I was bewildered (**mohitaḥ**) by the overflowing ecstasy of His darśana (**tad-darśana ānanda-bhareṇa**), and I fell down before Him (**āpatam purah**) as if offering prostrate obeisances (**daṇḍa-praṇāma artham iva**). My confusion thus robbed me (**tataś ca vañcitaḥ**) of the supreme benefit of seeing Him (**tena artha-vareṇa**). But then, by His mercy (**tat-kṛpayā**), I was able to stand up again (**vyutthāpitaḥ**) and see Him clearly (**vyalokayam**).

The Personality of Godhead is the supreme goal in all endeavors of human existence, since even in the most sublime endeavor of pure devotion He is the goal.

He awards such devotion to His surrendered devotees.

TEXT 259

Hanuman left
me here & went
to perform his service.
On the left side
of the Lord's left side was
mother Sita & right side was L

mām tatra hitvā nija-sevayāhṛtaḥ
plutyaikayā śrī-hanumān gato 'ntikam
sītānurūpā ramate priyā prabhoḥ
savye 'sya pārśve 'nuja-lakṣmaṇo 'nyataḥ

Śrī Hanumān (śrī-hanumān) left me (mām tatra hitvā), pulled back by his own regular service (nija-sevayā āhṛtaḥ), and in a single jump (ekayā plutyā) went to join his Lord (prabhoḥ antikam gataḥ). On the left of the Lord (asya savye pārśve), pleasing Him with her service (ramate priyā), stood His dear counterpart Sītā (sītā anurūpā), and on His other side (anyataḥ) His younger brother Lakṣmaṇa (anuja-lakṣmaṇaḥ).

Leaving Gopa-kumāra at the very spot where he had fallen to the ground,
Hanumān went to the side of Lord Rāmacandra by jumping as monkeys
generally do.

Hanumān was drawn back to his Lord's side by the ecstatic attraction of
eternal service.

His desire, above all, was to do whatever would give his Lord the most
pleasure.

Although the sight of Lord Rāmacandra is naturally blissful, when He is with His beloved Jānakī, with Lakṣmaṇa, and with His best servant Hanumān, His beauty increases manifold, and whoever sees Him becomes immersed in the most exceptional ecstasy.

This picture of Lord Rāmacandra together with Sītā, Lakṣmaṇa, and Hanumān depicts the Supreme Lord in His especially compassionate mood of reciprocating with His intimate servants.

Sītādevī in particular is the perfectly compatible consort for Lord Rāmacandra, and her beauty and other qualities excel even those of the goddess Lakṣmī in Vaikuṅṭha.

Standing on the left side of the Lord, she displays such pastimes as offering Him betel nut to chew.

TEXT 260

Sometimes (क) is offering flowers & sometimes he is offering prayers.

kadāpi śubhraiḥ vara-cāmaraiḥ prabhum
gāyan guṇān vījayate sthito 'grataḥ
kadāpy upaślokayati sva-nirmitaiś
citraiḥ stavaiḥ śrī-hanumān kṛtāñjaliḥ

Śrī Hanumān (śrī-hanumān) sometimes (kadāpi) stood in front of the Lord (prabhum agrataḥ sthitaḥ), fanning Him (vījayate) with excellent white cāmaras (śubhraiḥ vara-cāmaraiḥ) and singing His glories (gāyan guṇān). And sometimes (kadāpi), palms joined (kṛtāñjaliḥ), he praised the Lord (upaślokayati) with wonderful prayers (citraiḥ stavaiḥ) of His own composition (sva-nirmitaiḥ).

TEXT 261

śvetāpatram ca bibharty asau kṣaṇam
saṁvāhayet tasya pādāmbuje kṣaṇam
sevā-prakārān yugapad bahūn kṣaṇam
tasminn avaiyagryam aho tanoti ca

He was rendering
various other types
of services without getting
fatigued.

At one moment (kṣaṇam) he carried (asau bibharty) a white umbrella (śvetāpatram), at another (kṣaṇam) he massaged (saṁvāhayet) the Lord's lotus feet (tasya pādāmbuje), and at yet another (kṣaṇam) he did several (bahūn) kinds of service (sevā-prakārān) all at once (yugapad). Amazingly (aho), he was not in the least fatigued (avaiyagryam tanoti) by all this (tasminn).

Gopa-kumāra saw Hanumān render several services at once—singing Lord Rāmacandra's glories, fanning the Lord, reciting famous prayers, massaging His feet, and more.

And even such simultaneous expenditures of energy didn't seem to tire Hanumān at all.

TEXT 262

OH oh great
joy I bowed
down again & again
Chanting Jaya! Jaya!
The soft-hearted Lord
soothed me with nectar
words.

parama-harṣa-bharāt kramito hy aham
jaya jayeti vadan praṇaman muhuḥ
mṛdula-vāg-amṛtaiḥ paramādbhutair
bhagavatārdra-hṛdā paritarpitah

Overwhelmed by the greatest joy (parama-harṣa-bharāt kramitah), I (aham) bowed down again and again (praṇaman muhuḥ), saying “All glories! All glories! (jaya jaya iti vadan)” Then that soft-hearted Lord (ārdra-hṛdā bhagavatā) soothed me fully (paritarpitah) with the gentle (mṛdula) nectar (amṛtaiḥ) of His supremely impressive (parama adbhutaiḥ) words (vāg).

Lord Rāmacandra is extremely kindhearted.

His affectionate speech impressed Gopa-kumāra more than anything he had ever heard before.

TEXT 263

śrī-bhagavān uvāca

bho gopa-nandana suhṛt-tama sādhu sādhu

snehaṁ vidhāya bhavatā vijayaḥ kṛto 'tra

viśramyatām alam alam bahubhiḥ prayāsair

etaiḥ na duḥkhaya ciraṁ nija-bāndhavaṁ mām

The Supreme Lord said: My dear son of a cowherd (bho gopa-nandana), my best friend (suhṛt-tama), well done! Well done (sādhu sādhu)! By showing such affection (snehaṁ vidhāya) you have conquered Me (bhavatā vijayaḥ kṛtaḥ). Enough (alam alam) with all this exertion (etaiḥ bahubhiḥ prayāsaiḥ). Now just relax (viśramyatām). You have made Me (mām), your dear friend (nija-bāndhavaṁ), unhappy (duḥkhaya) for long enough (ciraṁ).

My dear gopa-nandana!
→ well done! → you have
conquered Me by showing such
love.
Now, enough with exertion.
Just relax. → I have
been your servant for long.

With these words Lord Rāmacandra congratulates Gopa-kumāra for his victorious entrance into Ayodhyā.

The Lord repeats Himself (sādhu sādhu) to tell the extent of His joy.

He assumes that the long journey must have been strenuous, so He asks Gopa-kumāra simply to rest awhile.

And perhaps Gopa-kumāra can remain in Ayodhyā for an extended time.

In any case, at least he should take a break from offering so many needless
daṇḍavats and prayers.

These displays of reverence cause pain to the Lord, who considers Gopa-
kumāra a close friend.

TEXT 264

uttisthottistha bhadram te
gauravāt sambhramam tyaja
tvadiya-prema-rūpeṇa
yantrito 'smi sadā sakhe

Pls get up &
give up this formal respect.
I am always controlled by
such pure love.

Please get up, get up (uttistha uttistha)! All good fortune to you (bhadram te). Give up (tyaja) this formal respect (gauravāt sambhramam). Dear friend (sakhe), I am always controlled (sadā yantrito asmi) by such pure love as yours (tvadiya-prema-rūpeṇa).

When the Lord saw Gopa-kumāra still standing respectfully, the Lord tried to put him at ease him by offering blessings.

And when Gopa-kumāra still offered obeisances, the Lord told him outright to stop being so formal: “I am actually under your control, so how can I be an object of your reverence?”

TEXT 265

śrī-gopa-kumāra uvāca
atha tasyājñayāgatyot-
thāpito 'ham hanūmatā
śrīmat-pādābja-pīṭhasya
nītaś ca nikaṭam haṭhāt

On the Lord's order, (H) I forcefully lifted me up
& brought me to the Lord's feet

Śrī Gopa-kumāra said: On the Lord's order (tasya ājñayā), Hanumān (hanūmatā) then (atha āgatyā) raised me from the ground (aham utthāpitaḥ) and brought me by force (haṭhāt nītaḥ) to where the Lord was resting His sacred lotus feet (śrīmat-pādābja-pīṭhasya nikaṭam).

After all the Lord's entreaties, Gopa-kumāra, helplessly moved by transcendental joy, continued to bow down and pray to the Lord.

Śrī Raghunātha thus had to order Hanumān to stop him physically.

TEXT 266

Then I understood
that my long cherished
desires had borne fruit.

tadākārṣaṁ manasy etad
dīrghāśā phalitādhunā
vāñchātītaṁ ca sampannaṁ
phalaṁ tat kutra yānyataḥ

It then came to my mind (tadā akārṣaṁ manasy) that all my long-cherished
desires (etad dīrgha āśā) had borne fruit (adhunā phalitā), beyond what I
had ever hoped (vāñchā atītaṁ). And where else (kutra yā anyataḥ) could I
have achieved (sampannaṁ) such perfection (tat phalaṁ)?

Being treated so kindly by Lord Raghunātha was the fulfillment of all the desires Gopa-kumāra had ever had, and more even than he had ever dreamed of.

He had traveled throughout the material and spiritual universes, but he had never been so fully satisfied.

TEXT 267

I stayed there
for sometime in my
gopa-vedic & the bliss
melted my heart.

gopa-bālaka-veśena
svakīyenaiva pūrva-vat
kiyantam nyavasam kālam
tatrānanda-bharārditah

I stayed there (tatra nyavasam) for some time (kiyantam kālam), as before (pūrva-vat) in my own dress (svakīyena eva veśena) as a cowherd boy (gopa-bālaka). And the fullness of bliss that I tasted (tatra ānanda-bhara) melted my heart (arditah).

Just as he had served Lord Nārāyaṇa for some time in Vaikuṅṭha, fanning Him and pushing His swing, Gopa-kumāra now served Lord Rāmacandra for some time in Ayodhyā.

But if Gopa-kumāra's intention was to go to Dvārakā, why did he stay in Ayodhyā?

It was because he was enchanted and forgot everything, intoxicated by natural ecstasy at the feet of Lord Rāmacandra.

TEXT 268

atha śrī-raghu-simhasya
mahā-rājādhirājatām
līlām tad-anurūpām ca
vīkṣe dharmānusāriṇīm

Then I saw
the unique
pastimes of (2)

I saw (atha vīkṣe) the unique pastimes (tad-anurūpām līlām) of the divine lion of the Raghus (śrī-raghu-simhasya), who was playing the role of a king of kings (mahā-raja adhirājatām), acting in strict accord with religious principles (dharmānusāriṇīm).

In a subtle way, Gopa-kumāra now begins to express the dissatisfaction that will eventually compel him to find an even better abode of the Supreme Lord than Ayodhyā.

Lord Rāmacandra acted just like a pious king of the world, obeying the rules and regulations of the Dharma-śāstras.

Gopa-kumāra never saw Him violate any religious principles.

This implies that the Lord was not free to display the highest extreme of compassion for His devotees.

TEXT 269

na ceṣṭa-deva-pādānām
tat-tat-kṛīḍānusāriṇīm
vihāra-mādhurīm kāñcin
nāpi tām tām kṛpām labhe

Could not see
Sweet pastimes
in
A
But I did not see
Sweet pastimes
in
A

But I did not see (na) the unique sweetness (kāñcid mādhurīm) I had found within the varied playful pastimes (tat-tat-kṛīḍā anusāriṇīm vihāra) of my worshipable Deity's lotus feet (iṣṭa-deva-pādānām). Nor did I find His special mercy (na api labhe tām tām kṛpām).

Because of great respect for Srī Gopāladeva, Gopa-kumāra refers to Him here by using the plural phrase iṣṭa-deva-pādānām, referring to His feet rather than speaking His name.

Lord Gopāla has certain pastimes that Lord Rāmacandra doesn't, like attracting the universe with the music of His flute and enchanting the gopīs in various ways.

Moreover, Gopa-kumāra in his private meditations would have very friendly dealings with Madana-gopāla, including exchanges of embraces and kisses.

In contrast, Gopa-kumāra's relationship with Lord Rāmacandra was more formal.

TEXTS 270–271

... I was
unhappy
Ayodhyā
even in
But by hearing
from Hanumān
before
Then, I imagined
to have all the
qualities of
⑤

tataḥ śokam ivāmutrāpy āpnuvan śrī-hanūmataḥ
śrī-rāmacandra-pādābja- mahimnām śravaṇena hi

sākṣād-anubhavenāpi mano-duḥkham nivāraye
tasmin nijeṣṭa-devasya sarvam āropayāmi ca

Thus (tataḥ) even there in Ayodhyā (amutra apy) I seemed unhappy (śokam iva āpnuvan). But by hearing (śravaṇena) from Śrī Hanumān (śrī-hanūmataḥ) the glories (mahimnām) of Śrī Rāmacandra's lotus feet (śrī-rāmacandra-pādābja) and by directly seeing Lord Rāma myself (sākṣād-anubhavena api), I dispelled (nivāraye) that mental distress (mano-duḥkham). I imagined (āropayāmi) Lord Rāmacandra (tasmin) to have all the qualities of my own worshipable Deity (nija iṣṭa-devasya sarvam).

In Ayodhyā Gopa-kumāra only seemed unhappy (sokam iva...āpnuvan).

Because that apparent sorrow was a product of pure love for the Supreme Lord, it was in fact unalloyed transcendental ecstasy.

By hearing Hanumān glorify Lord Rāma's humility, simplicity, respectfulness, and other sublime qualities, Gopa-kumāra would be struck with wonder.

He would look upon Lord Rāmacandra with great love, seeing in Him the features and qualities of his own Madana-gopāla.

TEXTS 272–273

pūrvābhyāsa-vaśeneyam vraja-bhūmir yadā balāt
sā tal-līlānukampāśāpy ākramed dhṛdayam mama

tadā mantri-vareṇāham ālakṣya śrī-hanūmatā
vicitra-yukti-cāturyai rakṣeyāśvāsya tatra hi

By the force
of my previous
practices
to Vraja
I would be attracted
(H) would try to
rescue me with
clever words.

By the force of my previous spiritual practices (pūrvā abhyāsa-vaśena), the land of Vraja (iyam vraja-bhūmir) would impose itself (balāt ākramed) upon my heart (dhṛdayam mama), along with a yearning (āśā) for its special pastimes (tal-līlā) and mercy (anukampā). When Śrī Hanumān (yadā śrī-hanūmatā), the best of counsellors (mantri-vareṇa), would notice this (ālakṣya), he would save me (tadā aham rakṣeyā) by encouraging me (āśvāsya tatra hi) with diverse clever arguments (vicitra-yukti-cāturyai).

Gopa-kumāra's visions of Lord Rāmacandra as Lord Gopāla would be short-lived, and he would hanker again for the sweet life of Vraja-bhūmi.

He would then feel disturbed and think about leaving Ayodhyā.

Hanumān detected these changes in Gopa-kumāra's mood by the signs of disappointment on his face and would make all endeavors to "save" Gopa-kumāra by keeping him in Ayodhyā.

Hanumān, an expert diplomat, knew how to advise Gopa-kumāra in ways he was inclined to accept, so Gopa-kumāra stayed for a long time without deciding to leave.

Only Lord Rāma could stop this cycle of discontent and appeasement.

TEXT 274

aṭha śrī-rāmeṇa prakhara-karuṇā-komala-hrdā
jagac-citta-jñena praṇaya-mṛdunāśvāsya vacasā
vraja dvārāvatyām sukham iti samādiśya gamitaḥ
samaṁ tām bhallūkāvali-parivrḍhenāham acirāt

↳ he sent me off with Jambavan.

Finally Śrī Rāma (aṭha śrī-rāmeṇa), whose heart is tender (komala-hrdā) with unlimited compassion (prakhara-karuṇā) and who knows the mind of everyone in the world (jagat-citta-jñena), consoled me (āśvāsya) with words (vacasā) of gentle affection (praṇaya-mṛdunā). “Go to Dvārakā (vraja dvārāvatyām) and be happy (sukham),” He ordered (iti samādiśya). And He sent me off at once (aham acirāt gamitaḥ), together (samaṁ) with the chief of the bears (tām bhallūkāvali-parivrḍhena).

Finally,
kind & tender
with words & affection
Go to Dvārakā
& be happy

Had the Lord not personally asked him to go to Dvārakā, Gopa-kumāra would never have been able to leave Ayodhyā.

Lord Rāma knew perfectly well that Gopa-kumāra was a worshiper of Śrī Madana-gopāla, exclusively devoted to that Lord and uniquely qualified to attain Him.

Furthermore, Lord Rāma understood that this was why Gopa-kumāra was never completely satisfied in Ayodhyā, even after tasting supreme ecstasy and even after being mercifully counseled by Hanumān.

It was apparent that only going to Dvārakā would make Gopa-kumāra happy.

The Supreme Lord rarely sends someone out of His abode, but this time He did so, for the happiness of His devotee.

He deputed Śrī Jāmbavān, king of the bears, to accompany Gopa-kumāra on the way to Dvārakā.

Jāmbavān, being the grandfather of Samba, Lord Kṛṣṇa's son, was an appropriate escort.

Thus ends the Fourth Chapter of Part Two of Śrīla Sanātana Gosvāmī's Brhad-bhāgavatāmṛta, entitled "Vaikuṅṭha: The Spiritual Kingdom."