

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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

Part 4

Vaikuntha- The Spiritual Kingdom

TEXT 52

teṣu vai dr̥śyamāneṣu
tad brahmānubhave sukham
gacchat su-tucchatām sadyo
hriyeva viramet svayam

When one sees
the splendors of
the bliss of Brahman,
@ once vanishes

When one sees those splendors of Vaikuntha (teṣu vai dr̥śyamāneṣu), the happiness realized in Brahman (tad brahmānubhave sukham) at once (sadyah) seems empty (su-tucchatām gacchat), and as if from sheer embarrassment (hriyā iva), on its own it disappears (viramet svayam).

After a purified Vaiṣṇava has realized the glories of Vaikuntha and its inhabitants, the prospect of impersonal realization loses all attraction.

It simply disappears, like the stars at dawn.

TEXTS 53–54

svārāmāḥ pūrṇa-kāmā ye sarvāpekṣā-vivarjitāḥ
jñātaṁ prāptaṁ nijam kṛtsnam tyaktvā vaiṣṇava-saṅgataḥ

sārāsāra-vicārāptyā bhakti-mārgam viśanti yat
tad-dhetuḥ tatra yātenā-nubhūto dārḍhyato mayā

Those who (ye) are self-satisfied (svārāmāḥ), fulfilled in all desires (pūrṇa-kāmā), and free from all material concerns (sarvāpekṣā-vivarjitāḥ), who have renounced (tyaktvā) everything they know and possess (jñātaṁ prāptaṁ nijam kṛtsnam), who have associated with Vaiṣṇavas (vaiṣṇava-saṅgataḥ) and have thus acquired the power to discern (vicāra āptyā) between the essential and the nonessential (sāra asāra)—it is they who enter the path of devotional service (bhakti-mārgam viśanti yat). When I went to Vaikuṅṭha (tad-dhetuḥ tatra yātena), that is what I vividly saw (anubhūtaḥ dārḍhyato mayā).

Who is qualified
to be in Vaikuṅṭha?

a) self-satisfied

b) detached
c) who have received
the right perspective
Vaiṣṇava Saṅga.
b) perfect P.D.S.

Even though Gopa-kumāra's student has been told that only direct perception can give him true understanding of the nature of Vaikuntha, he may still be anxious to have some other means to gain the special faith that the discipline of bhakti-yoga demands.

Anticipating this anxiety, Gopa-kumāra here describes the logic by which one can know theoretically the superexcellent happiness of Vaikuṅṭha.

Advanced mystics who have realized the Supreme Truth in its impersonal aspect sometimes abandon the happiness of Brahman for the opportunity to realize Vaikuṅṭha.

They leave aside both their knowledge and their perfectly developed realization to enter the path of devotional service.

Once they experience the bliss of Vaikuntha life, they condemn what they formerly considered happiness in impersonal realization.

This is evidence of the wonder of Vaikuntha.