

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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

Part 4

Vaikuntha- The Spiritual Kingdom

TEXT 74

Sometimes the Lord laughed out loudly hearing & seeing the N.R.'s singing, dancing & vīṇā playing

śrī-nāradasyādbhuta-nṛtya-vīṇā-
gītādi-bhaṅgī-maya-cāturībhiḥ
tābhyām priyābhyām kamalā-dharābhyām
sārdham kadācid vihasantam uccaiḥ

Śrī Nārada's dancing and his expert singing and vīṇā playing (śrī-nāradasyādbhuta-nṛtya-vīṇā-gītādi) created such clever entertainment (bhaṅgī-maya-cāturībhiḥ) that the Lord (tābhyām) and His two consorts, Ramā and Dharāṇī (priyābhyām kamalā-dharābhyām sārdham), sometimes laughed out loud (kadācid vihasantam uccaiḥ).

Lakṣmī, or Ramā, is also called Kamalā, and Dharāṇī is also called Dharā.

TEXT 75

So offering
to add to the special ecstasy
of His devotees, the Lord
would extend His lotus feet
as a way of offering Himself

sva-bhakta-vargasya tad-eka-cetasah
kadācid ānanda-viśeṣa-vṛddhaye
prasārya pādāmbuja-yugmam ātmanah
samarpaṇenaiva lasantam adbhutam

To add to the special ecstasy (ānanda-viśeṣa-vṛddhaye) of His devotees (sva-bhakta-vargasya), whose hearts are fixed only on Him (tad-eka-cetasah), from time to time (kadācid) the Lord extended both His lotus feet (prasārya pādāmbuja-yugmam) as a way of offering Himself (ātmanah samarpaṇena eva). In this way He exhibited His splendor (lasantam adbhutam).

In this verse the word ātmanah (“of Himself”) can indicate either that He offered His devotees His feet or that He offered Himself.

Of course, the Lord cannot literally give His feet away, but His feet are the property of the Vaiṣṇavas.

This is described by Lord Brahmā in the Third Canto of Śrīmad-Bhāgavatam (3.8.26):

puṁsām sva-kāmāya vivikta-mārgair
abhyarcatām kāma-dughāṅhri-padmam
pradarśayantām kṛpayā nakhendu-
mayūkha-bhinnāṅguli-cāru-patram

He saw the Lord mercifully showing (kṛpayā pradarśayantām) one lotus foot which fulfills the desire for service (kāma-dughā aṅhri-padmam) for persons who worship (abhyarcatām puṁsām) to attain the Lord (sva-kāmāya) by pure methods of bhakti (vivikta-mārgaih), whose toes were like beautiful petals (bhinna aṅguli-cāru-patram) blossoming in the moon rays of his toe nails (nakha indu mayūkha).

For those who worship the Lord's lotus feet with the desire to obtain them as their own possession, and who follow the methods of pure devotional service, beginning with hearing and chanting, the Lord kindly reveals His feet by raising them slightly.

He takes the trouble to do this because He cannot help but think of how to benefit His devotees.

TEXT 76

tad-darśanānanda-bhareṇa teṣāṃ
vismṛtya śikṣāṃ bata pārśadānām
gopāla he jīvitam ity abhīkṣṇam
krośann adhāvaṃ parirambhaṇāya

In the intense
ecstasy of darśan
I forgot about the
instructions of the V.P.
Lord → I ran to embrace the
Lord → (crying) → "O Gopāla!"

The fullness of the ecstasy this sight brought on (tad-darśanānanda-bhareṇa) made me forget (bata vismṛtya) what the attendants of the Lord had instructed me (teṣāṃ pārśadānām śikṣāṃ). I cried out again and again (abhīkṣṇam krośann), “O Gopāla (gopāla), my life and soul (he jīvitam ity)!” and I ran forward to embrace the Lord (adhāvaṃ parirambhaṇāya).

Having chanted the ten-syllable mantra of Lord Gopāla for so long,
Gopa-kumāra was used to worshiping the Lord with natural
spontaneity, and now he impulsively expressed his love in a way
unusual for Vaikuṅṭha.

Forgetful of all ideas of awe and reverence, he ran forward with open
arms to embrace his Lord.

TEXT 77

Some of His servants
held me back & I cried
out in distress & fell unconscious

pr̥ṣṭhe sthitair vijñā-varair dhṛtas tair
dīno mahā-kāku-kulam prakurvan
premātirekeṇa vinirjito 'ham
samprāpya moham nyapataṁ tad-agre

Some discerning attendants (taih vijñā-varaih) who were standing at the
Lord's side (pr̥ṣṭhe sthitaih) held me back (dhṛtah), and I was heartbroken
(dīnah). I cried out in helpless distress again and again (mahā-kāku-kulam
prakurvan), overcome (vinirjito 'ham) by my own excessive love (prema
atirekeṇa), and fell unconscious (samprāpya moham nyapataṁ) in front of
the Lord (tad-agre).

TEXT 78

With some effort
the attendants lifted
me up, I came to my senses
with great effort wiped away
tears & finally opened my eyes

utthāpya tair eva balāc cireṇa
saṁjñāṁ praṇīto 'śru-nipāta-vighnam
sammārjanenābhibhavan karābhyāṁ
netre prayatnād udamīlayaṁ dve

With some effort (balāt), those attendants (tair eva) lifted me up (utthāpya), and after some time (cireṇa) I regained my consciousness (saṁjñāṁ praṇītaḥ). I wiped away with my hands (karābhyāṁ sammārjanena abhibhavan) the flood of tears that blocked my sight (aśru-nipāta-vighnam), and with difficulty (prayatnād) I finally opened my eyes (udamīlayaṁ dve netre).

TEXT 79

Then the Lord said
"Come to me:
my son! & come here quickly!"

tāvad dayālu-pravareṇa tena
snehena gambhīra-mṛdu-svareṇa
svastho bhavāgaccha javena vatsety-
ādy ucyamānaṁ śrutavān vaco 'ham

Then (tāvad) I heard (śrutavān vaco) the Lord, that best of merciful persons (tena dayālu-pravareṇa), tell me (aham ucyamānaṁ) in a deep, gentle voice (snehena gambhīra-mṛdu-svareṇa), "Please come back to your senses (svastho bhava). Dear boy (vatsa), come here quickly (āgaccha javena ity ādy)!"

From the moment Gopa-kumāra fell unconscious Lord Nārāyaṇa had been calling to him, but Gopa-kumāra was able to hear Him only after regaining consciousness.

Līlā Spṛṣṭi → access to the Līlā

The Lord also told him, "Please give up this reverence for Me. Let's talk together as friends."