

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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

Part 4

Vaikuntha- The Spiritual Kingdom

TEXT 80

↓ felt great
all around & ↓ dance
With state ↓
V.P. Ghat he down & the
↓ came back to extreme confusion

harṣasya kāsthām paramām tato gato
nr̥tyan mahonmāda-gr̥hīta-van muhuḥ
bhraśyann amībhiḥ parama-prayāsataḥ
samprāpitaḥ sthairyam atha prabodhitaḥ

I then felt (tato gataḥ) the highest limit of joy (harṣasya paramām kāsthām). I danced all around (muḥuḥ nr̥tyan) as if seized by madness (mahonmāda-gr̥hīta-vat), and stumbled about (bhraśyann). But with great endeavor (parama-prayāsataḥ) the Lord's servants (amībhiḥ) calmed me down (sthairyam samprāpitaḥ), and at last I awakened from that trance (atha prabodhitaḥ).

Hearing those words from Lord Nārāyaṇa drove Gopa-kumāra
apparently insane.

In truth, however, this “insanity” was the perfection of clear
consciousness, in which the one who suffers feels the ultimate
extreme of happiness.

my dear / welcome
been waiting for help
to help you help

TEXT 81

śrī-bhagavān uvāca

svāgataṁ svāgataṁ vatsa

diṣṭyā diṣṭyā bhavān mayā

saṅgato 'tra tvad-īkṣāyām

ciram utkaṅṭhitena hi

The Supreme Lord said: Welcome, welcome, my dear boy (svāgataṁ svāgataṁ vatsa)! I am fortunate—most fortunate (diṣṭyā diṣṭyā)—to meet you here (bhavān mayā saṅgato atra). For so long (ciram) I have been eager (utkaṅṭhitena hi) to see you (tvad-īkṣāyām)!

Hoping to calm Gopa-kumāra, the most compassionate Lord greeted him as a welcome guest.

The Lord stated honestly that He had been waiting a long time for Gopa-kumāra to come to Vaikuṅṭha.

You have spent
so many lifetimes
without paying any attention
to me at all

TEXT 82

bahūni gamitāny aṅga
janmāni bhavatā sakhe
kathañcid api mayy ābhi-
mukhyaṁ kiñcid akāri na

My dear friend (aṅga sakhe), you have passed (bhavatā gamitāny) many lifetimes (bahūni janmāni) without paying any attention to Me at all (kathañcid api mayy ābhi-mukhyaṁ kiñcid na akāri).

TEXT 83

asminn asminn ihehaiva
bhave bhāvī mad-unmukhaḥ
ity āśayā tavātyantaṁ
nartito 'smi sadājña-vat

For so long, I was
dancing like a fool
in the hope that
"this lifetime you will
turn your face
towards me".

For so long (sadā), hope (atyantaṁ āśayā) had me dancing (nartito 'smi) like a fool (ājña-vat), thinking, "Perhaps in this lifetime (asminn asminn bhave), or this, or this, or this (iha iha eva), he will finally turn his face towards Me (mad-unmukhaḥ bhāvī)."

Even though Gopa-kumāra had forgotten his Lord for many lifetimes, the Lord had never forgotten him.

The Lord wanted Gopa-kumāra to know this, and also to know how eager the Lord had always been to regain the association of His devotee.

TEXT 84

chalam ca na labhe kiñcid
yenādyam paripālayan
nibandham sva-kṛtam bhrātar
ānayaṁy ātmanah padam

I could not
find any pretext
to bring you to my
abode → while not
breaking my self-created laws

But I could find no pretext (chalam ca na labhe kiñcid) on which to
bring you (yena ānayaṁy) to My abode (ātmanah padam), dear
brother (bhrātar), and still follow (paripālayan) the timeless laws
(ādyam nibandham) that I Myself have created (sva-kṛtam).

Since the Supreme Lord is all-powerful, why didn't He simply find a way to bring Gopa-kumāra to Him sooner?

The Lord establishes the laws of the universe, which are enunciated in the Vedas and other scriptures, and He chooses to adhere to His own restrictions.

As long as living entities want to control and enjoy their own world, He does not interfere.

Only when they show, by calling out His names, that they want to return to Him does He again reveal Himself.

In previous lives, Gopa-kumāra had never chanted the names of Lord Nārāyaṇa, even unintentionally or in jest.

Had he at least vibrated a shadow of the Lord's name, he could have been delivered, like Ajāmila. In any case, now Gopa-kumāra is finally returning home.

TEXT 85

tat te mayy akṛpām vīkṣya
vyagro 'nugraha-kātarah
anādim setum ullāṅghya
tvaj-janmedam akārayam

You showed me
no mercy & I grew
impatient & eager
to receive your favor
I transgressed my eternal
law & arranged for you
current birth

You showed Me no mercy (te mayy akṛpām), and as I considered
this (tat vīkṣya) I grew impatient (vyagrah), full of anxiety to
receive your favor (anugraha-kātarah). So I transgressed My eternal
code of conduct (anādim setum ullāṅghya) and arranged for you to
take your current birth (tvad idam janma akārayam).

TEXT 86

śrīmad-govardhane tasmin
nija-priyatamāspade
svayam evābhavaṁ tāta
jayantākhyah sa te guru

In that divine
Abode of Govardhana
I myself became your
guru by the name Jayanta

Dear boy (tāta), in that divine district of Govardhana (tasmin śrīmad-govardhane), My most beloved abode (nija-priyatama āspade), I Myself became (svayam eva abhavaṁ) your guru (te guru), known by the name Jayanta (jayanta ākhyah).

The Lord does not interfere with the independence of the rebellious jīvas.



He mostly leaves the responsibility for reforming them to the Vedas and Vaiṣṇavas.

But ultimately it is His mercy that saves the conditioned souls.

The Supreme Lord interfered with Gopa-kumāra's karma by making Gopa-kumāra take birth at Govardhana Hill.

In the words of Lord Brahmā,

yeṣām sa eṣa bhagavān dayayed anantah
sarvātmanāśrita-pado yadi nirvyalīkam
te dustarām atitaranti ca deva-māyām
naiṣām mamāham iti dhīḥ śva-śṛgāla-bhakṣye

Those to whom (sah yeṣām) the infinite Lord shows mercy (dayayed bhagavān anantah) -- when they attain (devotees) who are surrendered completely to the lotus feet of the Lord (yadi sarvātmanā āśrita-pado) and who have no material desires (nirvyalīkam) – cross (atitaranti) the insurmountable ocean of māyā (dustarām deva-māyām) and understand the Lord (ca). They (eṣām) are devoid of the intelligence (na dhīḥ) which thinks in terms of “my body” and the “bodies of my family members” (mama aham iti) which are worthy food for dogs and jackals (śva-śṛgāla-bhakṣye).

(Śrīmad-Bhāgavatam 2.7.42)

Only when the Personality of Godhead Śrī Kṛṣṇa grants His unconditional kindness can one take wholehearted refuge of the Lord's lotus feet and cross beyond the ocean of illusion, otherwise impossible to cross.

In this verse from the Second Canto, the verb atitaranti (“they cross beyond”) is followed by the word cha (“and”), which implies that besides liberation the surrendered devotees of the Lord also achieve Śrī Vaikunṭha, an attainment that makes liberation seem unimportant.

Thus, Vaikunṭha can be attained by those whose self-identification resides not in the material body, fated to be eaten by dogs and jackals, but in the company of the Supreme Lord's dedicated servants.