

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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

Part 4

Vaikuntha- The Spiritual Kingdom

TEXT 91

yathā-kālam tataḥ sarve
niḥsaranto mahā-śriyaḥ
ājñayā nirgamānicchum
yuktyā mām bahir ānayan

When the time came to stop (yathā-kālam), everyone (tataḥ sarve), on the request of Lakṣmīdevī (mahā-śriyaḥ ājñayā), started to leave (niḥsarantaḥ), but I didn't want to go (nirgama anicchum). The devotees had to persuade me (yuktyā mām) to let them escort me outside (bahir ānayan).

When the time
Came to stop
the order of
Everyone started to leave.
But I didn't want to leave.
Devotees requested me to
Come with them.

Śrī Lakṣmīdevī told the devotees to leave because it was time for Lord Nārāyaṇa's lunch and for other important business.

↓
It was right.

Only she remains with the Lord during His meals.

Like every housewife, Lakṣmī manages the household affairs.

And Lakṣmī displays her supreme opulences to provide the enjoyable comforts of Vaikuṅṭha life for the pleasure of her husband.

TEXT 92

tatrāparasyeva mahā-vibhūtīr
upasthitās tāḥ parihṛtya dūre
svayaṁ satīr ātmani cāprakāśya
gopārbha-rūpo nyavasam pureva

Though in ①
I was approached by
then everyone
I avoided them → I avoided
I resided there in the same
Gopa-form

Though in Vaikunṭha (tatra) I was approached (upasthitāḥ), like everyone else (aparasya iva), by transcendental opulences (mahā-vibhūtīr), I avoided them (tāḥ parihṛtya dūre). I refused to show (aprakāśya) even the splendors that spontaneously appeared within me (svayaṁ ātmani satīh). I resided there (nyavasam) in the same form I had always had (purā iva), that of a cowherd boy (gopārbha-rūpah).

Simply because he was living in Vaikuntha, special powers appeared within him.

But he avoided exploiting them or even letting others see them.

TEXT 93

sac-cid-ānanda-rūpās tāḥ
sarvās tatra vibhūtayah
svādhīnā hi yathā-kāmaṁ
bhaveyuḥ samprakāśitāḥ

All these
opulences in
Sac-cid-ānanda
submit & surrender
to the desiree

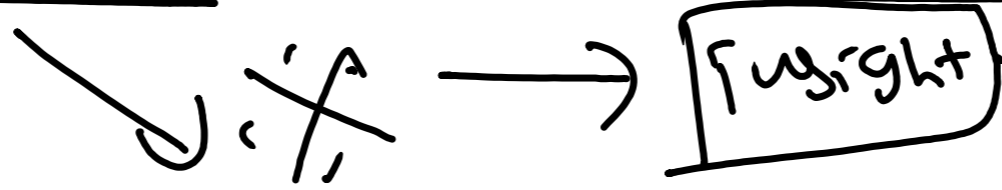
In Vaikunṭha (tatra) all opulences (tāḥ sarvāḥ vibhūtayah) are purely spiritual, full in eternity, knowledge, and bliss (sac-cid-ānanda-rūpāḥ). Appearing (samprakāśitāḥ) whenever one desires (yathā-kāmaṁ), they willingly submit themselves to one's control (svādhīnā hi bhaveyuḥ).

The infinite varieties of the spiritual kingdom all share a common grounding in sac-cid-ānanda existence.

But since the expression of opulence there depends on the desires of the individual residents, one encounters immeasurable variety.

Personal powers there are purely spiritual, so the residents use them faultlessly, without the selfish manipulations employed to enjoy one's senses in the material world.

Although Gopa-kumāra could have felt proud to know himself equal in quality with Lord Nārāyaṇa, he preferred to retain the genuine advantage of remaining humble.



He was convinced that his only real happiness lay in satisfying the Lord.

From the beginning of his devotional practice, he had always been unpretentious.



Now even among the devotees of Vaikuṅṭha he had a special destiny, and so he had to follow his nature.

Every Vaikuṅṭha-vāsī has access to personal control over infinite energies, whether he chooses to display them or not.

Yet even when devotees in Vaikuṅṭha use their ability to manifest wonderful things, they still feel meek and humble because they are just sparks of the Supreme, from whom the sac-cid-ānanda opulences of Vaikuṅṭha all expand.

The devotees in Vaikuṅṭha are free from the tendency to exploit other people and things for their own selfish interests.

This is the nature of Vaikunṭha—it is free from the constraints (kunṭha) of material bondage.

As already stated, in that divine realm the all-pervasive spiritual nature coexists with the infinite variety of ways to serve the Personality of Godhead.

