

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 5

Prema- Love of God

Text 161

teṣām tad-āsaktir api kva vācyā
ye nanda-gopasya kumāram enam
preṁṇā vidanto bahu sevamānāḥ
sadā mahārtyaiva nayanti kālam

Who can describe
the Vraja attachment
to (K)?
In their pure
love, they know
only to be the son of Nanda.
Even though fully blessed by that love,
they spend all their
time in distress.

Who can describe (kva vācyā) the Vraja-vāsīs' attachment to Kṛṣṇa (teṣām tad-āsaktih)? In their pure love (ye preṁṇā) they know Him (enam vidantah) only as the young son of Nanda Gopa (nanda-gopasya kumāram). And though fully blessed with that love (bahu sevamānāḥ), they spend all their time (sadā nayanti kālam) in great distress (mahā ārtyā iva).

The previous verses have described Kṛṣṇa's affection for the Vraja-
vāsīs, and now we hear about their attachment to Him.

The residents of Vraja are the greatest Vaiṣṇavas because they are
motivated only by absolutely pure love, undiluted by reverence.



Such intense love shows unique symptoms that to untrained eyes
appear to be signs of unhappiness.

This has already been discussed in previous chapters of Bṛhad-
bhāgavatāmṛta, and later it will be analyzed even more explicitly.

Text 162

kālātītā jñāna-sampatti-bhājām
asmākaṁ ye pūjya-pādāḥ samantāt
vaikuṅṭhasyānuttamānanda-pūra-
bhājām eṣāṁ yādavānām apījyāḥ

The V-Vs have
transcended time.
Even ppl who take
& the Yādus take
their feet. worship

The residents of Vraja have transcended time (kāla atītā). For those of us (asmākaṁ ye) blessed with the opulence of wisdom (jñāna-sampatti-bhājām) their feet are deserving of worship in every way (pūjya-pādāḥ samantāt). Even the Yādavas here (yādavānām api), who know the unexcelled flood of the ecstasy (anuttama-ānanda-pūra-bhājām) of Vaikuṅṭha (vaikuṅṭhasya), worship those residents of Vraja (eṣāṁ ijjyāḥ).

It would be wrong to think that the Vraja-vāsīs consider Kṛṣṇa one of their own because they are ignorant of His absolute position as God.

The devotees of Vraja are not ignorant, nor do they ever suffer or waste time.

They act as they do only because of their pure prema, for which the exalted Vaiṣṇavas of Dvārakā, including Uddhava, hold them in the highest regard.

Text 163

kṛṣṇena na vraja-janāḥ kila mohitās te
taiḥ sa vyamohi bhagavān iti satyam eva
gatvā mayaiva sa hi vismrta-deva-kārya
'nusmāritaḥ kim api kṛtyam aho kathañcit

V.V are not bewildered by Kṛṣṇa
But, Kṛṣṇa is bewildered by them
When He forgot what He had to do for the demigods
He went to Him & remind Him!

The people of Vraja (te vraja-janāḥ) are not bewildered by Kṛṣṇa (na kila kṛṣṇena mohitāḥ)—the truth is that (satyam eva) He is bewildered by them (taiḥ sa vyamohi). When He forgot what He had to do for the demigods (sa hi vismrta-deva-kārya), I had to go to Him myself (mayaiva gatvā) and somehow remind Him (kathañcit anusmāritaḥ), “Oh (aho), You have some unfinished business (kim api kṛtyam)!”

After Kṛṣṇa killed the demon Keśī, Nārada Muni went to Vr̥ndāvana and convinced Kṛṣṇa that Kṛṣṇa had to leave for Mathurā to slay Kāṁsa and other enemies of His devotees.

With clever praise and arguments, Nārada reminded Kṛṣṇa that Kṛṣṇa had promised the demigods led by Brahmā to rid the earth of its burden of demonic kings:

sa tvam bhūdhara-bhūtānām
daitya-pramatha-rakṣasām
avatīrṇo vināśāya
sādhūnām rakṣaṇāya ca

“You, the creator(sah tvam), have now descended on earth (avatīrṇah) to annihilate (vināśāya) the Daitya, Pramatha, and Rākṣasa demons (daitya-pramatha-rakṣasām) who are posing as kings (bhūdhara-bhūtānām), and also to protect the godly (sādhūnām rakṣaṇāya ca).”

cāṇūram muṣṭikam caiva
mallān anyāṁś ca hastinam
kaṁsam ca nihataṁ drakṣye
paraśvo 'hani te vibho

“In just two days (para śvah ahani), O almighty Lord (vibho), I will see (drakṣye) the deaths (niyataṁ) of Cānūra, Muṣṭika (cāṇūram muṣṭikam caiva), and other wrestlers (anyāṁ mallān ca), and of the elephant Kuvalayāpīḍa (ca hastinam) and King Kaṁsa (kaṁsam ca)—all by Your hand.” (Bhāgavatam 10.37.13, 15)

Text 164

katham katham api prājñena
akrūreṇa balād iva
vrajān madhu-purīm nīto
yadūnām hitam icchatā

Some how (or)
Other
Akrūra, the wife
promote the welfare of
Yadus → took Him from
V → M as if by force.

Somehow or other (katham katham api) the wise Akrūra (prājñena akrūreṇa), desiring to promote the welfare of the Yadus (yadūnām hitam icchatā), took Him from Vraja to Madhupurī (vrajān madhu-purīm nīto) as if by force (balād iva).

By telling Kṛṣṇa about the suffering of His parents, Vasudeva and Devakī, Akrūra convinced Him to come to Mathurā:

vṛddhau tavādya pitarau
para-bhṛtyatvam āgatau
bhartsyete tvat-kṛte tena
kāmsenāśubha-buddhinā

“Your elderly parents (tava vṛddhau pitarau) have now (adya) become dependent servants (para-bhṛtyatvam āgatau), and because of You (tvat-kṛte) they are being harassed (tena bhartsyete) by evil-minded Kāmsa (kāmsena aśubha-buddhinā).” (Hari-varṇa 2.26.16)

Ⓜ Can never
abandon V.V.
He surely returns there
again & again to reside
& enjoy His pastimes

Text 165

sa tān vraja-janān hātum
śaknuyān na kadācana
abhikṣṇam yāti tatraiva
vasati krīḍati dhruvam

Kṛṣṇa (sa) can never abandon (na kadācana hātum śaknuyāt)
the people of Vraja (vraja-janān). He surely returns there
(dhruvam yāti tatraiva) again and again (abhikṣṇam) to
reside (vasati) and enjoy His pastimes (krīḍati).

In His eternal pastimes, Kṛṣṇa again and again goes to Mathurā to help the Yadus, and again and again returns home to Vṛndāvana.

And when He comes back to Vṛndāvana He resumes His Vṛndāvana pastimes.

With the word dhruvam (“certainly”), Nārada assures Gopakumāra that there is no reason to doubt these words.

Text 166

Ⓟ To see
curious to see the
ecstatic response of the
VVS to separation.
↓
Sometimes He
hides Himself in
a cave, sometimes He goes away from Vraja on some pretext.

param parama-kautukī viraha-jāta-bhāvormito
vrajasya vividhehitam nija-manoramam vīkṣitum
nikuñja-kuhare yathā bhavati nāma so 'ntarhitas
tathā vividha-līlayāpasarati chalāt karhicit

But (param) Kṛṣṇa is most curious (parama-kautukī) to see (vīkṣitum) how the devotees of Vraja (vrajasya) respond to the waves of ecstasy (bhava ūrmitah) born of separation (viraha-jāta). Indeed, seeing this (vīkṣitum vividha ihitam) gives Him great pleasure (nija-manoramam). So just as He sometimes hides (yathā sah antarhitah bhavati) in a cave in the forest groves (nikuñja-kuhare), on some pretext (chalāt) He sometimes (karhicit) goes away from Vraja (nāma apasarati) while playing in His various pastimes (vividha-līlayā).

If Kṛṣṇa never abandons the Vraja-vāsīs, how is it they
experience separation from Him?

The answer is that although Kṛṣṇa is always with them He
sometimes hides from them for a while just to see the
extreme ecstasies found only in separation.

He does this to increase both their pleasure and His own.

Text 167

manye 'ham evam parama-priyebhyas
tebhyah pradeyasya su-durlabhasya
dravyasya kasyāpi samarpaṇārho
vadānya-mauler vyavahāra eṣah

This way of
acting itself too
the great
as the greatest
most desirable &
most rarely
obtained treasure
→ eṣah or separation

This way of acting (eṣah vyavahāra), I think (manye aham), just
benefits (arhah) the most generous, the most magnanimous
person (vadānya-mauleh), for He presents (samarpaṇa) to His
dearliest friends (tebhyah parama-priyebhyah) the most desirable
object (kasyāpi pradeyasya dravyasya), the most rarely obtained (su-
durlabhasya).

No one should criticize Kṛṣṇa for His behavior with the devotees of Vṛndāvana, who cannot tolerate His absence even for a fraction of a second.

Here Nārada says he has no such complaint against Kṛṣṇa, although some persons may.

Nārada understands that Kṛṣṇa's leaving is actually His way of giving the Vraja-vāsīs the most rare treasure of vipralambha-bhāva.

No one else in creation is worthy of that gift, so the Vraja-
vāsīs are greatly distinguished to be its recipients.

Thus in Śrīmad-Bhāgavatam (10.47.27) Uddhava told Kṛṣṇa's
girlfriends:

sarvātma-bhāvo 'dhikrto
bhavatīnām adhokṣaje
virahena mahā-bhāgā
mahān me 'nugrahaḥ kṛtaḥ

“You have rightfully claimed the privilege (bhavatīnām adhikṛtaḥ) of unalloyed love (sarvātma-bhāvah) for the transcendental Lord (adhokṣaje), O most glorious gopīs (mahā-bhāgā). Indeed, by exhibiting your love for Kṛṣṇa in separation from Him (virahena), you have shown me (me kṛtaḥ) great mercy (mahān anugrahaḥ).”

Although Kṛṣṇa is the transcendental Godhead, Adhoksaja,
imperceptible to the material senses, the gopīs of Vraja have
conquered Him by their exclusive devotion.

Thus in no way can He ever abandon them.

Uddhava recognized the gopīs to be the most fortunate and
generous souls, who felt the pangs of separation from Kṛṣṇa
even while enjoying with Him face to face.

Just as Kṛṣṇa plays in bhūmi - Vrindavana, similarly plays in Goloka. The 2 realms are only imagined to be different → one above the other.

Text 168

yathā krīḍati tad-bhūmau
goloke 'pi tathaiva saḥ
adha-ūrdhvatayā bhedo
'nayoḥ kalpyeta kevalam

Just as Kṛṣṇa plays (yathā saḥ krīḍati) in this Vraja-bhūmi on earth (tad-bhūmau), so also does He play (tathaiva) on Goloka (goloke api). The two realms are only imagined to be different (anayoḥ kalpyeta kevalam), one above the other (adha-ūrdhvatayā bhedah).

The whole purpose of this discourse has been to enlighten Gopakumāra about the glories of Śrī Goloka, the topmost spiritual world.

What Nārada has said about Gokula on earth is also true of the original Goloka.

The difference between the two is slight: Although one is located on a planet in the middle of the material universe and the other is above Vaikuṅṭha, there is no substantial difference between them.

Text 169

kintu tad-vraja-bhūmau sa
na sarvair drśyate sadā
taiḥ śrī-nandādibhiḥ sārdham
aśrāntam vilasann api

But in bhūmau →
See Him → not everyone can
even though all the time
in the company of Nanda & others

But (kintu) in this earthly Vraja-bhūmi (tad-vraja-bhūmau)
not everyone (na sarvair) can see Him (sah drśyate) all the
time (sadā), even though He forever enjoys (aśrāntam
vilasann api) in the company of (sārdham) Śrī Nanda and
others (taiḥ śrī-nandādibhiḥ).

Only once in a day of Brahmā, at the end of a certain Dvāpara-yuga, can everyone see Kṛṣṇa in Gokula.

At other times He is visible only occasionally, and only to a few.

In Goloka, however, everyone can see Him all the time.

Text 170

śrī-suparnādayo yadvad
vaikunṭhe nitya-pārṣadāḥ
goloke tu tathā te 'pi
nitya-priyatamā matāḥ

Just as Garuḍa &
Others are Lord's eternal
associates in (V)
In Goloka the V.V.s are His
nitya-pārṣadāḥ.

Just as (yadvad) devotees like Śrī Garuḍa (śrī-suparṇa ādayaḥ) are the Lord's eternal associates (nitya-pārṣadāḥ) in Vaikunṭha (vaikunṭhe), in Goloka (tathā goloke tu) the devotees of Vraja (te api), we understand (matāḥ), are His eternal dear companions (nitya-priyatamā).

Nanda Mahārāja and the other Vraja-vāsīs live with Kṛṣṇa not only on earth but also in the eternal kingdom of Goloka.

Text 171

te hi sva-prāṇa-nāthena
samaṁ bhagavatā sadā
lokayor eka-rūpena
viharanti yadṛcchayā

They enjoy
pastimes with
in the same way in
both Goloka & Gokula Blakua

They (te hi eka-rūpena) enjoy pastimes (sadā viharanti) with the Lord of their lives (sva-prāṇa-nāthena), the Personality of Godhead (bhagavatā), in the same way (samaṁ) in both worlds—Vraja-bhūmi on earth and Goloka in the spiritual realm (lokayor)—according to their pleasure (yadṛcchayā).

To search out the Lord in Gokula, Gopa-kumāra need not go down to the earth, but he does need to learn the sādhana, the special practices, for attaining Kṛṣṇa's personal abode.

For intimate associates like Nanda Mahārāja no spiritual practice is needed, because they are eternal Vraja-vāsīs.

But for everyone else, careful endeavor is required.

On this path, not everyone attains the same level of success.

प्रेम-
प्रेम-
प्रेम-

A devotee may develop Kṛṣṇa consciousness to the point of being able to see Kṛṣṇa but may not be able to see Him busily enjoying the special pastimes of Vṛndāvana (tādr̥k-kṛīḍam) with His intimate devotees.

→ preliminary stages of preme.

When more advanced, a Vaiṣṇava may occasionally see Kṛṣṇa engaging in His Vṛndāvana pastimes but not displaying the full scope of His blissful enjoyment (su-prasannam).

And even such a Vaiṣṇava may not be fortunate enough to enter Kṛṣṇa's eternal pastimes and play with Kṛṣṇa in absolute freedom.

*→ itar e mādhurya
anubhava*

The highest perfection of Kṛṣṇa consciousness is rarely achieved.