

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 5

**Prema- Love of God**

## Text 203

Ⓟ The wives of  
bcos they very glorify  
Kṛṣṇa & his lip's.  
But the girls are even more  
glorify by the fact  
even remembering  
that he's that better.

nūnam vrata-snāna-hutādineśvaraḥ  
samarcito hy asya grhīta-pāṇibhiḥ  
pibanti yāḥ sakhy adharāmṛtaṁ muhur  
vraja-striyaḥ sammumuhur yad-āśayāḥ

O friend (sakhy)! The wives of Kṛṣṇa (asya grhīta-pāṇibhiḥ) who drink (pibanti yāḥ) the nectar of his lips (adharāmṛtaṁ) constantly (muhuh) must have certainly worshipped him (samarcito nūnam īśvaraḥ) by austerities, bathing in sacred places (vrata-snāna) and sacrifices in previous lives (huta ādinā) to attain their present status (implied). But the women of Vraja (vraja-striyaḥ) whose minds were completely absorbed in that nectar (yad-āśayāḥ) fainted in bliss simply because of remembering it (sammumuhuh).

This verse appears in the song by the Hastināpura ladies in the First Canto of Śrīmad-Bhāgavatam (1.10.28).

In the opinion of these ladies, Śrī Kṛṣṇa's queens in Dvārakā must in previous lives have disciplined themselves and worshiped Him in many ways to have gained Him as their husband, for those queens can regularly taste the nectar of Kṛṣṇa's lips.

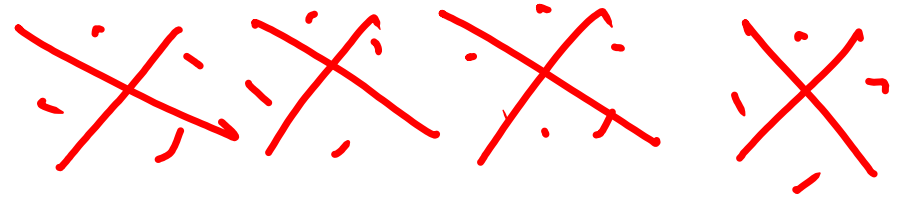
But the gopīs of Vṛndāvana are even greater because they always think about that nectar within their hearts.

The nectar of Kṛṣṇa's lips must be exceedingly pleasant, since the gopīs, those most respectable girls, are enchanted by it.

Thus it is proven once again that Kṛṣṇa is the Supreme Person and that because of the extreme love the divine gopīs of Vraja have for Him they are superior even to Śrī Rukminī and Kṛṣṇa's other wives.

Surely the gopīs also had the privilege of drinking the adharāmṛta, the nectar from Kṛṣṇa's lips; but beyond even that, they would become bewildered just by remembering it.

Although one can also achieve Śrī Goloka by developing love in the mood of Mother Yaśodā, Nanda Mahārāja, and other Vraja-vāsīs, it is mainly by developing love that follows the mood of the gopīs that one can attain the special perfection in which all one's ambitions are fulfilled.



Śrī Uddhava speaks another verse glorifying the gopīs in the Third Canto of Śrīmad-Bhāgavatam (3.2.14):

yasyānurāga-pluta-hāsa-rāsa-  
līlāvaloka-pratīlabdha-mānāḥ  
vraja-striyo dṛgbhir anupravṛtta-  
dhiyo 'vatasthuḥ kila kṛtya-śeṣāḥ

The women of Vraja (vraja-striyah), after pastimes of laughter, rasas and exchanges of glances (anurāga-pluta hāsa-rāsa-līlā avaloka), followed him with their eyes when he left (yasya dṛgbhih anupravṛtta), and thus they sat down with stunned intelligence (dhiyah avatasthuḥ) and could not finish their household duties (kila kṛtya-śeṣāḥ).



Nārada, however, chose to forgo reciting this verse, because  
he wished to avoid making the pure devotees who were  
present remember the pain the gopīs felt after Kṛṣṇa left  
Vṛndāvana.

## Text 204

śrī-gopa-kumāra uvāca

evam vadan sa bhagavān parirabdhavān mām  
premābdhi-kampa-pulakāśru-taraṅga-magnaḥ  
daṣṭvā radais tad-anuvarṇana-lola-jihvām  
nṛtyan vicitram agamad vividhām avasthām

Śrī Gopa-kumāra said: After speaking thus (evam vadan), the great sage Nārada (sa bhagavān) embraced me (parirabdhavān mām). Immersed (magnaḥ) in waves (taraṅga) of an ocean of love of Godhead (premābdhi), he trembled (kampa) and wept (aśru), and his hairs stood on end (pulaka). He bit his tongue (daṣṭvā radaih), a tongue uncontrollably eager to keep speaking (tad-anuvarṇana-lola-jihvām). And he danced wonderfully (nṛtyan vicitram) and showed many symptoms of ecstasy (agamad vividhām avasthām).

Grk says:  
Speaking in this  
way, Nā embraced me  
Exhibiting all ecstatic symptoms  
he danced & bit his tongue to  
control it.

Nārada wanted to hold back from elaborating any further on the many-faceted glories of the gopīs because he was afraid of losing control of himself in ecstasy.

As it was, he was already beginning to lose control; in fact, right in front of Gopa-kumāra and Uddhava he rolled on the ground, jumped about, and shouted and cried like a madman.

## Text 205

A moment later  
he became worried &  
saw that I was discouraged.  
So he spoke sweet words to  
encourage me.

kṣaṇāt svāस्थ्यam ivāśādyā  
dr̥ṣṭvā mām dīna-mānasam  
sāntvayan ślakṣṇayā vācā  
munīndraḥ punar āha saḥ

A moment later (kṣaṇāt), he came back to more or less normal (svāस्थ्यam iva āśādyā). Seeing me (dr̥ṣṭvā mām) feeling discouraged (dīna-mānasam), that best of sages (saḥ munīndraḥ) spoke again (punar āha), consoling me (sāntvayan) with sweet words (ślakṣṇayā vācā).

Seeing Nārada go mad in ecstasy made Gopa-kumāra worry that his own goal might be difficult to achieve.

Nārada wanted to hold back from elaborating any further on the many-faceted glories of the gopīs because he was afraid of losing control of himself in ecstasy.

As it was, he was already beginning to lose control; in fact, right in front of Gopa-kumāra and Uddhava he rolled on the ground, jumped about, and shouted and cried like a madman.

## Text 206

śrī-nārada uvāca

idaṁ tu vṛttam sarvatra  
gopaniyam sadā satām  
viśeṣato mahaiśvarya-  
prākāṭya-bhara-bhūmiṣu

This subject should always be kept private & discussed only among qualified devotees. It should be avoided in places where Lord's aishvarya is displayed.

Śrī Nārada said: This subject (idaṁ tu vṛttam) should always be kept private (sadā gopaniyam), to be spoken only among saintly devotees (sarvatra satām). And it should especially be avoided (viśeṣatah) in places (bhūmiṣu) where the Lord's supreme opulence (mahā aiśvarya) is displayed (prākāṭya-bhara).

Thus Nārada asked Gopa-kumāra never to repeat in an unsuitable place what Nārada had just told him about various topics, beginning with the position of Goloka and ending with the glories of the gopīs.

## Text 207

atas tadānīm vaikuṅṭhe  
na mayā te prakāśitam  
param tvad-bhāva-mādhurya-  
lolito 'trāvadam kiyat

... I did not  
reveal these things to  
U in Vaikuṅṭha.  
Here, I was moved by the  
charm of your ecstatic love & ...  
I spoke a little.

That is why (atas) I didn't reveal (na mayā prakāśitam) these things to you (te) at that time (tadānīm) in Vaikuṅṭha (vaikuṅṭhe). Only here (atra), moved (lolitaḥ) by the charm (mādhurya) of your ecstatic love (tvad-bhāva) for the Lord (param), have I spoken of them a little (avadam kiyat).



Not in Vaikuntha but only here in Dvārakā in Uddhava's  
house had it been appropriate to tell Gopa-kumāra something  
about Goloka and its devotees.

## Text 208

On my own  
behalf & that of  
Uddhava  
I testify to U.  
For here - that abode is  
very difficult to achieve &  
so too is the discipline  
discipline that leads to it.

svasyoddhavyasya te 'py eṣa  
kṛtvāham śapatham bruve  
duḥsādhyam tat padam hy atra  
tat-sādhanam api dhruvam

On my own behalf (svasya) and that of Uddhava  
(uddhavyasya) I testify to you (aham te śapatham kṛtvā  
bruve) that from here (atra) that abode of the Lord (tat  
padam) is in fact (hy dhruvam) most difficult to achieve  
(duḥsādhyam)—and so too is the discipline that leads to it  
(tat-sādhanam api).

By using the words hy atra (“indeed here”), Nārada hints at  
the confidential truth that one can achieve this most difficult  
goal by residing in Mathurā Vraja-bhūmi on earth.

## Text 209

kintūpadeśam hitam ekam etam  
mattah śṛṇu śrī-puruṣottamākhyam  
kṣetram tad atrāpi vibhāty adure  
pūrvam tvayā yad bhuvī drṣṭam asti

But hear  
from me one  
piece of advice.  
Not far from here is  
Puruṣottama-kṣetra which  
I have visited on earth

But (kintu) please hear (śṛṇu) from me (mattah) this one piece of advice (etad hitam upadeśam ekam): Not far from here (atrāpi adure) lies (vibhāty) the Lord's holy abode (tad kṣetram) known as Śrī Puruṣottama-kṣetra (śrī-puruṣottama ākhyam), which you (yad tvayā) visited before (drṣṭam asti) on earth (bhuvī).

The transcendental abode of Lord Jagannātha on earth is also present in  
Vaikuṅṭha.

## Text 210

tasmin subhadrā-balarāma-saṁyutas  
taṁ vai vinodaṁ puruṣottamo bhajet  
cakre sa govardhana-vṛndakāṭavī-  
kalindajā-tīra-bhuvi svayaṁ hi yam

There, in  
the company of  
Subhadra & Balarama,  
He enjoys the  
same sports that He  
enacted  
in Vrindavana.

There (tasmin), in the company of Subhadrā and Balarāma  
(subhadrā-balarāma-saṁyutah), Lord Purusottama (taṁ vai  
puruṣottamah) enjoys (bhajet) the same sports (yam vinodaṁ) He  
enacted (sah svayaṁ hi cakre) at Govardhana (govardhana) and in  
the Vṛndāvana forest (vṛndaka aṭavī) and on the shores of the  
Yamunā (kalindajā-tīra-bhuvi).

Lord Jagannātha is Kṛṣṇa Himself.

By visiting Puruṣottama-kṣetra in Vaikuṇṭha, Gopa-kumāra  
will be able to see the object of his worship, Lord Kṛṣṇa,  
enjoying His favorite pastimes.

## Text 211

sarvāvatāraika-nidhāna-rūpas  
tat-tac-caritrāṇi ca santanoti  
yasmai ca roceta yad asya rūpaṁ  
bhaktāya tasmai khalu darśayet tat

His form  
Source of all the  
expands all of His incarnations,  
Whichever form a devotee finds  
attractive → the Lord shows that  
form.

His transcendental form (rūpah), the one source of all incarnations (sarva avatāra eka-nidhāna), expands (santanoti) all of His various pastimes (tat-tac-caritrāṇi ca). Whichever of His forms (yasmai ca asya rūpaṁ) a devotee finds attractive (yad bhaktāya roceta), that form the Lord shows him (tasmai khalu darśayet tat).

Within Lord Jagannātha, Gopa-kumāra will be able to see all the different forms of the Supreme Lord, for Lord Jagannātha shows Himself as one incarnation of Viṣṇu or another, at suitable times and places, by displaying that incarnation's pastimes.

Gopa-kumāra may doubt whether all his desires can be fulfilled by Lord Jagannātha, whose form differs from that of Madana-gopāla.



After all, Gopa-kumāra's heart belongs only to Madana-gopāla,  
who alone can attract him.

To remove this doubt, Nārada speaks the second half of this  
verse.

Lord Jagannātha will surely respond to Gopa-kumāra's  
particular mood of devotion by appearing as his worshipable  
Lord Gopāla.

## Text 212

śrī-kṛṣṇa-devasya sadā priyam tat  
kṣetram yathā śrī-mathurā tathaiva  
tat-pāramaiśvarya-bhara prakāśa-  
lokānusāri-vyavahāra-ramyam

Just y Mathurā  
is eternally dear to  
P.K is also dear to  
These He displays His  
Supreme opulence, yet  
His devotees, yet charms  
like an ordinary  
person of this  
world.

Eternally (sadā) as dear to Śrī Kṛṣṇadeva (yathā śrī-kṛṣṇa-devasya priyam) as His beautiful Mathurā-dhāma (śrī-mathurā) is that Puruṣottama-kṣetra (tathaiva tat kṣetram). There the Lord displays (prakāśa) His supreme opulence (tat-pāramaiśvarya-bhara) and yet charms His devotees (ramyam) by acting like an ordinary person of the world (loka anusāri-vyavahāra).

Gopa-kumāra may still insist that Kṛṣṇa reveals Himself in full sweetness only in His favorite abode, Vraja-bhūmi.

And Gopa-kumāra may therefore not want to go anywhere else.

But here Nārada explains that in Puruṣottama-kṣetra, nondifferent from Vraja, Kṛṣṇa also manifests all His powers of Godhead and all His sweetness.

Lord Jagannātha's being the complete, omnipotent Personality of Godhead is confirmed in Śrī Śiva Purāṇa:

āste 'nanto 'vyayo viṣṇuḥ  
purāṇa-puruṣottamaḥ  
muktim dadāti yo devaḥ  
saptadhā bhakta-vatsalaḥ

smaraṇād bhakṣaṇād yānāt  
tathā nāmānukīrtanāt  
ksetre vāsād asu-tyāgād  
darśanāc ca yathā tathā

“The unlimited infallible Viṣṇu (ananta avyaya viṣṇuḥ), the primeval Supreme Person (purāṇa-puruṣottamaḥ), abides there [in Purī] (āste). That Lord (yaḥ devaḥ), who is very kind to His devotees (bhakta-vatsalaḥ), bestows liberation (muktim dadāti) in seven ways (saptadhā): His devotees in Purī are liberated (yathā tathā) by remembering Him (smaraṇād), by eating remnants of His food (bhakṣaṇād), by making a pilgrimage (yānāt), by repeatedly chanting His names (tathā nāma anukīrtanāt), by living in that abode (ksetre vāsād), by giving up their life airs (asu-tyāgād), or by seeing Him (darśanāt ca).”

Śrī Skanda Purāṇa confirms:

yasmād arthāj jagad idam  
sambhūtaṁ sa-carācaram  
so 'rtho dāru-svarūpeṇa  
kṣetre jīva iva sthitaḥ

“The same Being who created this universe (yasmād arthāj jagad idam sambhūtaṁ) with all its moving and nonmoving creatures (sa-carācaram) is present in Śrī Kṣetra (sah arthah kṣetre sthitaḥ) in a form of wood (dāru-svarūpeṇa jīva iva).”

Therefore, since Kṛṣṇa enjoys with the same freedom in Purī as in Vraja-bhūmi, Gopa-kumāra should be able to achieve in Purī everything he desires.

If you are still  
not satisfied after going  
there & seeing Him, then  
at least stay there for some  
time. The means to achieve your  
goal.

## Text 213

gatas tatra na santrpyes  
tasya darśanato 'pi cet  
tadā tatrānutiṣṭhes tvam  
nijeṣṭa-prāpti-sādhanam

And if you are still not fully satisfied (cet na santrpyeh) after going there (tatra gatah) and seeing Him (tasya darśanato 'pi), then (tadā) at least stay there some time (tatra anutiṣṭheh tvam) as the means to achieve your desired goal (nija iṣṭa-prāpti-sādhanam).

Of course - U  
Ultimate goal is pure love  
for Govindh & U seek  
no other goal than that.

## Text 214

tac ca śrī-ballavī-prāna-  
nātha-pāda-sarojayoh  
premaiva tad-vraja-prema-  
sajātīyam na cetarat

Of course, your ultimate goal (tac ca) is pure love (prema eva) for the lotus feet (pāda-sarojayoh) of Kṛṣṇa, the divine gopīs' life and soul (śrī-ballavī-prāna-nātha)—love that follows the mood of the Lord's own Vraja-bhūmi (tad-vraja-prema-sajātīyam). You seek no other goal than that (na ca itarat).

Here Nārada defines both Gopa-kumāra's desired goal and the correct means for achieving it.

The only effective means of achieving Kṛṣṇa in Goloka is pure love.

And the only proper objects of that love are the two lotus feet of Śrī Gopīnātha.



## Text 215

nidānaṁ tu paraṁ premnaḥ  
śrī-kṛṣṇa-karuṇā-bharaḥ  
kasyāpy udety akasmād vā  
kasyacit sādhana-kramāt

What is the  
prime cause of that  
love? ↓  
It is (P) full mercy.  
& this mercy may appear in  
someone spontaneously.  
& in others by  
practice of dev.  
service.

But the prime cause (paraṁ nidānaṁ tu) of pure love for Śrī Kṛṣṇa (premaṇaḥ) is Kṛṣṇa's full mercy (śrī-kṛṣṇa-karuṇā-bharaḥ), which in someone (kasyāpy) may arise (udety) spontaneously (akasmād) and in someone else (vā kasyacit) by gradual practice of devotional service (sādhana-kramāt).