

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 5

**Prema-** Love of God

## Text 231

sāmānyatah kiñcid idaṁ mayoktaṁ  
vaktuṁ viśeṣena na śakyate tat  
premā tu kṛṣṇe vraja-yoṣitām yas  
tat tattvam ākhyātum alaṁ katham syām

I am saying (mayā uktam) something general (kiñcid sāmānyatah) about this love (idaṁ), but it cannot be described (na tat vaktum śakyate) in full detail (viśeṣeṇa). How can I adequately tell (katham alaṁ ākhyātum syāt) of ~~the nature of the pure~~ love (tat premā tattvam) the women of Vraja (yah vraja-yoṣitām) have for Kṛṣṇa (kṛṣṇe)?

I am saying  
Something general abt  
this love.  
↓  
How can I fully describe the  
love of the girls towards Kṛ?

The general characteristics of prema can be seen in devotees of some of Kṛṣṇa's avatāras and in the servants of Śrī Vaikuṇṭhanātha.

But the love that Śrī Rādhikā and Her followers offer to Śrī Nanda-nandana is so exceptional that Nārada feels he has no authority to speak about it.

## Text 232

kṛṣṇe gate madhu-purīm bata ballavīnām  
bhāvo 'bhavat sapadi yo laya-vahni-tīvrah  
premāsyā hetur uta tattvam idaṁ hi tasya  
mā tad-viśeṣam aparaṁ bata boddhum iccha

When Kṛṣṇa went to  
Mathurā - the city  
Plunged them into the fire of  
intense heat the fire of  
the love of this state  
is present. → PIS do not ask any deeper.

When Kṛṣṇa (kṛṣṇe) went to Mathurā City (gate madhu-purīm), the cowherd women (bata ballavīnām) were plunged (abhavat) at once (sapadi) into a state (yah bhāvah) more intense (tīvrah) than the fire of universal annihilation (laya-vahni). The simple truth is that (idaṁ hi tattvam) the cause of this state (uta asyā hetuh) was prema (premā). Please, I beg you (bata), do not try to delve (mā boddhum iccha) into this (tasya tad-viśeṣam) any deeper (aparaṁ).

Feeling himself unqualified to explain the essence of the gopīs' prema, Nārada here again says only a little about this prema in terms of its secondary characteristics.

He is fearful of proceeding further because a further description might make both Gopa-kumāra and himself lose control of their ecstasy.

## Text 233

sā rādhikā bhagavatī kvacid ikṣyate cet  
premā tadānubhavam rcchati mūrtimān saḥ  
śakyeta ced gaditum eṣa tayā tadaiva  
śrūyeta tattvam iha ced bhavati sva-śaktiḥ

If ever you meet (kvacid ikṣyate cet) the divine goddess (sā bhagavatī) Rādhikā (rādhikā), then you will (tadā anubhavam rcchati) see prema (premā) in person (mūrtimān). And if ever She speaks (ced eṣa gaditum śakyeta) about prema (tayā), only then (tadaiva) can you hear the truth about it (śrūyeta tattvam iha), if you are able to understand it (ced sva-śaktiḥ bhavati).

if you meet someone  
will see prema in person.  
If she speaks about the prema, only then you can hear the truth about it.



Nārada can hardly describe the nature of the gopīs' pure love,  
and even if with great endeavor he could, that love is  
something Gopa-kumāra's heart is not yet prepared to realize.

But if Gopa-kumāra were to meet a person who in truth  
possesses that love, then he would be able to perceive it  
directly.

Of all the Lord's gopīs, Śrīmatī Rādhārāṇī is famous as the  
most dear to the Lord.

If Gopa-kumāra could meet Her, She could explain the truth about Her love for Kṛṣṇa—how supremely ecstatic it is, how supremely painful and distressing, and so on.

Even if Nārada could receive such instructions from Śrīmatī Rādhārāṇī, he would not be able to repeat them to Gopa- kumāra, because those instructions would render Nārada completely bewildered, like a madman.

Thus Gopa-kumāra will only be able to learn the mysteries of  
this most exalted science by seeing them for himself in the  
person of its original teacher, Śrīmatī Rādhārāṇī.

## Text 234

cet kṛṣṇa-candrasya mahāvatāras  
tādṛg nija-prema-vitāna-kārī  
syād vā kadācid yadi rādhikāyāḥ  
premānubhūtim tad upaity athāpi

Or if there  
ever be a full  
incarnation of  
Kṛṣṇa that love  
of Kṛṣṇa Himself  
able - then you might be  
to understand it.

Or should there ever be a full incarnation of Śrī Kṛṣṇacandra (cet kṛṣṇa-candrasya mahā avatārah) to distribute (vitāna-kārī) pure kṛṣṇa-prema (tādṛg nija-prema), or to experience the kṛṣṇa-prema (yadi kadācid prema anubhūtim syād) of Śrīmatī Rādhikā (rādhikāyāḥ), you might be able to understand it (athāpi tad upaity).

Since Śrīmatī Rādhārāṇī is rarely seen by ordinary souls in this world, Gopa-kumāra might doubt whether a modern person like himself could ever get Her favor and understand Her glories.

But if She were not the only source of prema in this world, the conditioned souls would not need to be hopeless.

To protect the hope of Gopa-kumāra and other devotees to obtain love at the lotus feet of Śrī Rādhikā and the Lord of Her heart, here Nārada hints at the future appearance of Śrī Caitanya Mahāprabhu, the combined form of Śrī Śrī Rādhā and Kṛṣṇa.

For even subtly alluding to the merciful descent of Lord Caitanya, Nārada is all-glorious.

## Text 235

tad gaccha śīghram tat kṣetram  
māthuram vraja-bhū-bhava  
nijārtha-siddhaye tvam hi  
na mādrk tad-dayālayaḥ

∴ AS So to  
P.S. ↓  
Unlike me - you are surely a  
person in whom the Lord has  
reposed His mercy.

So (tad), dear son of Vraja-bhūmi (vraja-bhū-bhava), to fulfill your desires (nija artha-siddhaye) go quickly (gaccha śīghram) to Lord Jagannātha's abode (tat kṣetram), the holy place that is an image of Mathurā (māthuram). Unlike me (na mādrk), you are surely a person (tvam hi) in whom the Lord has reposed His mercy (tad-dayālayaḥ).

Gopa-kumāra should not be discouraged that Nārada has declared the prema of Vraja extremely difficult to achieve.

Nārada himself may not expect to attain such prema, but Gopa-kumāra, born in Vraja and blessed with so much of Kṛṣṇa's mercy, is more fortunate.



## Text 236

śrīmad-uddhava uvāca

kṣetram yathā tat puruṣottamaṁ prabhoh

priyaṁ tathaitat puram apy ado yathā

pareśatā-laukikatocitehitair

vibhūṣitaṁ tasya yathedam apy ṛtam

Śrīmān Uddhava said: Certainly as dear to our Lord (yathā prabhoh priyaṁ) as that Puruṣottama-kṣetra (tat puruṣottamaṁ kṣetram) is this Dvārakā-purī (tathā etat puram apy). Dvārakā is (yathā idam apy) as fully beautified (ṛtam vibhūṣitaṁ) by the deeds the Lord performs (tasya ucita ihitair), both as the supreme controller (para īśatā) and as an ordinary person of the world (laukikatā).

① To our Lord, as dear  
→ Similarly, Dvārakā is purī  
as dear, fully & beautified by  
the deeds & ṛtam, both as  
person, Supreme Controller

As a loyal devotee of Kṛṣṇa in His form of Śrī Dvārakānātha,  
Uddhava cannot agree with Nārada's depiction of Dvārakā as  
inferior to Puruṣottama-kṣetra, Jagannātha Purī.

That the glories of Dvārakā are real (ṛta) has been verified by  
the personal experience of countless reputable Vaiṣṇavas.

## Text 237

It is our own  
Devaki-Nandan who  
stands as (J) in (P) &  
sports with its residents  
whose hearts melt in Prati

śrī-daiivakī-nandana eṣa naḥ prabhus  
tad-rūpa-dhārī puruṣottame svayam  
sthairyaṁ bhajan krīḍati tan-nivāsinām  
tat-prema-pūrārdra-hṛdām sadā mude

It is our own master (eṣa naḥ svayam prabhuḥ), Śrī Devakī-nandana (śrī-daiivakī-nandanah), who in Puruṣottama-kṣetra (puruṣottame) assumes the form of Lord Jagannātha (tad-rūpa-dhārī). Standing motionless (sthairyaṁ bhajan), He sports (krīḍati) eternally (sadā) for the pleasure (mude) of its residents (tad-nivāsinām), whose hearts melt (ārdra-hṛdām) in a flood of love for Him (tat-prema-pūra).

The same son of Devakī whom the Yadus consider their master appears as dāru-brahma, the Absolute Truth in wood, in His abode of Puruṣottama-kṣetra.

Why does He do this?

One reason is to give joy to the residents of that abode.

## Text 238

yat tatra saṁsidhyati vastv ihāpi  
sampadyate tat kila nāsti bhedaḥ  
kintv asya tatra vraja-bhū-caritra-  
dr̥ṣṭi-śrutibhyām bhavitā sa śokah

The same reality shown there is also found here. But there, by seeing & hearing about His pastimes in Vraja-bhūmi, you will feel a certain kind of sorrow.

The same reality (yat vastu) shown there (tatra saṁsidhyati) is also found here (tat kila iha api sampadyate), without any difference (na asti bhedaḥ). But there (kintv tatra), by seeing and hearing (dr̥ṣṭi-śrutibhyām) about His pastimes in Vraja-bhūmi (asya vraja-bhū-caritra), you will feel a certain kind of sorrow (sah śokah bhavitā).

Since both in Purī and in Dvārakā the same Kṛṣṇa rules,  
Uddhava says, there is no reason to make the effort to travel  
from one place to the other.

And being in Purī will have one disadvantage: There Gopa-  
kumāra will see plays of Kṛṣṇa's Gokula pastimes and hear  
those pastimes depicted in songs and recitations.

Being reminded about his worshipable Lord yet being unable  
to see Him directly will cause Gopa-kumāra pain.

## Text 239

And by seeing  
His face by getting  
His festivals, enjoying  
@ His expenses get your  
→ but not humility

tasmin jagannātha-mukhābja-darśanān  
mahā-prasādāvali-lābhataḥ sadā  
yātrotsavaughānubhavād api sphuraty  
ullāsa evātmani naiva dīnatā

And by seeing (darśanāt) there (tasmin) Lord Jagannātha's lotus face (jagannātha-mukhābja), by getting plenty (lābhataḥ) of His mahā-prasādam (mahā-prasādāvali), and by enjoying (anubhavād) His frequent festivals (utsava ogha) and processions (yātrā), you will certainly (eva) feel delight (ullāsa sphuraty) in your heart as well (ātmani)—but not humility (na eva dīnatā).

In Uddhava's opinion, the environment of Purī will be at  
once so disturbing and so enjoyable that Gopa-kumāra will  
neither realize the happiness of kṛṣṇa-prema nor obtain his  
objective, Goloka.



## Text 240

tām vinodeti na prema  
goloka-prāpakam hi yat  
na ca tal-loka-lābhena  
vināsyā svāस्थ्यam udbhavet

Without utter humility  
the desire that will lead  
to attainment of (6) will never  
arise.  
And, until you attain (6), you will  
never be at peace.

Without utter humility (tām vinā), the pure love (prema) that leads to entrance into Goloka (yat goloka-prāpakam) will never arise (na hi udeti). And until you attain that world (vinā tal-loka-lābhena), you will never be at peace (na ca svāस्थ्यam udbhavet).

Moreover, (P)  
Gaji anyukya send you  
to Gokule from (P)  
why not directly go there?

## Text 241

punas tato 'sau para-duḥkha-kātarah  
praheṣyati śrī-puruṣottamas tv imam  
sva-gokule śrī-mathurā-vibhūṣaṇe  
tad eṣa tatraiva katham na cālyate

What's more (punah tatah), Lord Puruṣottama (asau śrī-purusottamah), who feels sympathy for the distress of others (para-duḥkha-kātarah), will surely send you (praheṣyati) from Jagannātha Purī (imam) to His own Gokula (sva-gokule), the ornament of Śrī Mathurā (śrī-mathurā-vibhūṣaṇe). Then why not just go (katham na cālyate) there directly (tad eṣah tatra eva)?

Lord Jagannātha cannot tolerate seeing anyone suffer,  
especially not His very dear devotees.

So just as before, He will again send Gopa-kumāra to  
Vṛndāvana.

## Texts 242-243

atraivotpadyate dainyam tat-premāpi sadā satām  
tat tac chūnyam ivāraṇya-sarid-giry-ādi paśyatām

sadā hāhā-ravākrānta-vadanānām tathā hr̥di  
mahā-santāpa-dagdhānām sva-priyam parimrgyatām

→ In distress they are always searching for @.

There in Gokula (atra eva) the pure devotees (satām) always (sadā) feel (utpadyate) humility (dainyam) and pure love for the Lord (tat-premā api). In that mood, they see (paśyatām) the forests, rivers, and hills (tat tat aranya-sarid-giry-ādi) as if an empty wilderness (śūnyam iva). Those devotees, their mouths filled with cries of lamentation (hāhā-ravākrānta-vadanānām), their hearts (tathā hr̥di) burning (dagdhānām) in absolute grief (mahā-santāpa), are always (sadā) searching (parimrgyatām) for their beloved (sva-priyam).

There is  
the devotees always feel  
that Devotee & Pure  
In that mood they feel  
Gokula in everything in feelings of  
Separation.

The mood of Gokula will assist Gopa-kumāra in quickly achieving his desired goal.

After all, humility and pure love are abundant in Gokula, where the forests like Śrī Vrndāvana, the rivers like Śrī Yamunā, the mountains like Śrī Govardhana, and the lakes and meadows are all decorated with the sports of Nandanandana.

The devotees who live in Gokula are always in agony,  
searching for Śrī Nanda-nandana and the nectar of seeing  
Him.

All the ingredients of humility, therefore, are readily at hand,  
and this means that pure love can quickly grow to maturity.

By achieving that pure love in Gokula, Gopa-kumāra will  
very soon reach Goloka. Therefore he should depart for  
Gokula at once.