

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 5

Prema- Love of God

Text 244

① The Statements of
NM of he was best of
& then he spoke

śrī-gopa-kumāra uvāca
mantri-pravara-vākyam tat
sva-hṛdyam nyāya-br̥ṁhitam
niśamya nitarām prīto
bhagavān nārada 'bravīt

Śrī Gopa-kumāra said: The statements (vākyam) of that best of counselors (tat (mantri-pravara)) were all reasonable (nyāya-br̥ṁhitam), and they accorded with Nārada's own heart (sva-hṛdyam). So when the great Nārada (bhagavān nāradaḥ) heard them (niśamya) he was extremely pleased (nitarām prītaḥ). He then spoke in reply (abravīt).

Though Uddhava's statement differed from Nārada's, it reverberated sympathetically in Nārada's heart.

Nārada was happy to hear what he himself had not quite been able to say.

Text 245

śrī-nārada uvāca

satyam uddhava tad-bhūmi-

lokeṣu prītimān asi

yad asyāśv-iṣṭa-siddhy-artham

āttha mantram imaṁ hitam

Śrī Nārada said: O Uddhava (uddhava)! You truly (satyam) must have great affection (prītimān asi) for the residents of that land (tad-bhūmi-lokeṣu), for you have spoken (yad āttha) your good advice (imaṁ hitam mantram) to help this boy quickly achieve what he desires (asya āśu-iṣṭa-siddhy-artham).

N 17 said:
Oh! I have so much love for you
I've always & been trying to
help you. This will certainly help you
quickly attain his goal.

Nārada admits that Vraja-bhūmi is the best place for Gopa-
kumāra to advance further.

In Śrī Puruṣottama-kṣetra the same perfection could be
achieved, (but only gradually).

You know the
Supreme greatness of
Vraja ↓
You left ⊕ & stayed there
for a long time.

Text 246

tasyā vraja-bhuvo vetti
bhavān eva mahiṣṭhatām
nijeṣṭa-daivatam kṛṣṇam
tyaktvā yatrāvasac ciram

You know (bhavan vetti) the supreme greatness (mahiṣṭhatām) of that Vraja-bhūmi (tasyāh vraja-bhuvah). You left (tyaktvā) Lord Kṛṣṇa (kṛṣṇam), your worshipable Deity (nija iṣṭa-daivatam), and resided there a long time (yatra āvasat ciram).

For not first recommending that Gopa-kumāra return to Gokula on earth, Nārada excuses himself on the grounds that he doesn't know the special glories of Gokula as well as Uddhava.

Text 247

śrī-gopa-kumāra uvāca
paritaḥ punar ālokya
lakṣanāni śubhāni saḥ
hr̥ṣṭo mām āha sarva-jñō
nārado vaiṣṇava-priyaḥ

Śrī Gopa-kumāra said: Nārada (nāradaḥ) again looked (punar ālokya) all around (paritaḥ). Beholding auspicious signs (śubhāni lakṣanāni), that all-knowing sage (saḥ sarva-jñāḥ) and dear friend of the Vaiṣṇavas (vaiṣṇava-priyaḥ) addressed me (mām āha) joyfully (hr̥ṣṭaḥ).

My dear
brother,
I am
very
happy
to
hear
of
you.
I
am
very
glad
to
hear
of
you.
I
am
very
glad
to
hear
of
you.
I
am
very
glad
to
hear
of
you.

~~Before taking the liberty to speak again,~~ Nārada looked around him and noticed birds chirping and other auspicious omens.

He wanted only the best for Gopa-kumāra.

Text 248

śrī-nārada uvāca

vraja-vīra-priya śrīman

svārtham viddhy āśu sādhitam

etac cāsti mahā-bhāga

puraivānumitam mayā

Śrī Nārada said: O glorious one (śrīman), beloved of the hero of Vraja (vraja-vīra-priya), please know (viddhy) that soon (āśu) your purpose (svārtham) will be achieved (sādhitam)! Long ago (purā eva), greatly fortunate one (mahā-bhāga), I concluded (anumitam mayā) that this would happen (etat ca asti).

O glorious one!
Long ago I concluded
that this would happen.
Long ago I concluded
that this would happen.
Long ago I concluded
that this would happen.

Text 249

śrī-vaikunthe 'tula-sukha-bhara-prānta-sīmāspade 'syā-
yodhyā-puryām tad-adhika-tare dvārakākhye pure 'smin
āyātasyāpi tava balate durghataṁ citta-duḥkham
svargādau ca prabhu-vara-padābjekṣaṇenāpy abodhaḥ

① Evh 15
② heart distress
③ multiplied
On Svarga &
other material
planets, I remained naive, even though seeing the lotus feet of (P).

Even when you came (āyātasya api) to Śrī Vaikuntha (śrī-vaikunthe), the Lord's abode (āspade) of limitless (prānta-sīmā), incomparable joy (atula-sukha-bhara), and to His transcendental city of Ayodhyā (asya ayodhyā-puryām), and to this city of Dvārakā (asmin dvārakākhye pure), even greater than both (tad-adhika-tare), your heart's distress (tava citta-duḥkham) only multiplied (balate) in a most unlikely way (durghataṁ). On Svarga and the other material planets (svarga ādau ca) you remained naive (abodhaḥ), even though seeing (ikṣaṇenāpy) the lotus feet of your Lord (prabhu-vara-padābja).

It seems contrary that the dissatisfaction Gopa-kumāra felt in Vaikuṅṭha, Ayodhyā, and Dvārakā was in fact a sign of his approaching the highest extreme of spiritual happiness, just as it seems contrary that on each planet in his earlier travels in the material worlds he had the personal association of Lord Viṣṇu in His various expansions and yet was unaware of higher realms.

Text 250

tac cāmuṁ ca sva-dayita-vara-svāmi-pādāravinda-
dvandve dr̥śye praṇaya-paṭalī-vardhanāyaiva manye
āsmiḷ loke katham itarathā sambhaved duḥkha-hetus
tasmiṁs tasminn api mati-pade tatra tatrājñatā vā

Reasons for your distress in these abodes of joy & your ignorance in those abodes of knowledge

I think (manye) all this occurred (tac ca amuṁ ca) just to deepen (vardhanāya eva) your great love (praṇaya-paṭalī) for the supreme object of your sight (dr̥śye), those two lotus feet (pādāravinda-dvandve) of your own dearest Lord (sva-dayita-vara-svāmi). How else could there (katham itarathā sambhaved) be any reason for distress (duḥkha-hetuh) in this realm (asmin loke), or ignorance (tatra tatra ajñatā vā) in any of those abodes of knowledge (tasmiṁs tasminn api mati-pade)?

I think
of all this stuff
love
to deepen your
How else
could you
explain
the

The lotus feet of Śrī Madana-gopāla have long been visible in the core of Gopa-kumāra's heart, and he hopes that he will soon be able to see them with his very eyes.

Other than to deepen his attraction to his Lord's lotus feet, there would be no intelligible purpose for his sorrow in the spiritual world or his ignorance on the planets of the all-knowing sages.

Your naivete
let you feel that
curious enthusiasm in
every word.
↓
You enjoyed the special
ecstasy of discovering Acyuta
on every planet.

Text 251

yayā hṛt-kṣobha-rāhityān
mahā-kautukato 'pi te
vṛttam bhāva-viśeṣeṇa
tat-tal-loke 'cyutekṣaṇam

naivete

Your naivete (yayā) let you feel the piqued curiosity (te mahā-kautukatah api) of a simple heart free from agitation (hṛt-kṣobha-rāhityāt). Thus you enjoyed (vṛttam) the special ecstasy (bhāva-viśeṣeṇa) of discovering Lord Acyuta (acyuta īkṣaṇam) on every planet (tat-tal-loke).

Misery may sometimes intensify affection, but what is the use of ignorance?

Nārada answers that on Mahar-loka and other planets Gopakumāra's simplicity allowed him to see in a very pure loving mood the Personality of Godhead.

A mind filled with all kinds of knowledge becomes easily agitated by critical thoughts and is not free to enjoy enthusiasm like the mind of a simple person.

Had Gopa-kumāra been more sophisticated, he would not have been able to discover the Supreme Lord in His various aspects with as much sincere affection and would not have derived as much joy from the Lord's darśana.

Go quickly
to Vraja & get
your desires fulfilled.

Text 252

tad gacchatu bhavān śīghram
sva-dīrghābhīṣṭa-siddhaye
mādhurīm vraja-bhūmim tām
dharā-śrī-kīrti-varḍhinīm

So now go quickly (**tad gacchatu bhavān śīghram**) to that most sweet
Vraja-bhūmi (**tām mādhurīm vraja-bhūmim**), which enhances
(**varḍhinīm**) the fame and splendor (**śrī-kīrti**) of the earth (**dharā**). Go
fulfill (**siddhaye**) the desire you have held (**sva-abhīṣṭa**) for so long
(**dīrgha**).

In Vṛndāvana on earth Gopa-kumāra will finally see the lotus feet of Śrī Madana-gopāla.

How Vṛndāvana increases the earth's beauty and reputation is described by the gopīs of Vṛndāvana:

vṛndāvanam sakhi bhuvo vitanoti kīrtim
yad devakī-suta-padāmbuja-labdha-lakṣmi
govinda-veṇum anu matta-mayūra-nṛtyam
prekṣyādri-sānv-avaratānya-samasta-sattvam

“O friend (**sakhi**), Vṛndāvana (**vṛndāvanam**) is spreading (**vitanoti**)
the glory (**kīrtim**) of the earth (**bhuvah**), having obtained the
treasure (**yad labdha-lakṣmi**) of the lotus feet of Kṛṣṇa, the son of
Devakī (**devakī-suta-padāmbuja**). The peacocks dance madly (**matta-**
mayūra-nṛtyam) when they hear Govinda’s flute (**govinda-veṇum**
anu), and upon seeing them (**prekṣya**) from the hilltops (**adri-sānu**)
other creatures all (**anya-samasta-sattvam**) become stunned
(**avarata**).” (Bhāgavatam 10.21.10)

In vañg
you SP-Practice
will quickly bring
you to Goloka vañg

Text 253

tatraiva sādhanam satyam
sādhu sampadyate 'cirāt
vaikuṇṭhopari vibhrājac
chrīmad-goloka-yāpakam

There (tatraiva), without delay (acirāt), you will surely succeed (sādhu sampadyate) in the spiritual practice (satyam sādhanam) that will bring you (yāpakam) to the brilliant (vibhrājat) world above Vaikuṇṭha (vaikuṇṭha upari)—Śrī Goloka (śrīmad-goloka).

Text 254

śrī-gopa-kumāra uvāca
tasya vāk-sudhayā prītas
tatrāhaṁ gantum utsukah
antar bhagavad-ājñārthī
samlakṣyokto mahātmanā

Śrī Gopa-kumāra said: Pleased (prītaḥ) by Nārada's nectarean words (tasya vāk-sudhayā), I was eager (ahaṁ utsukah) to go to Vraja-bhūmi (tatra gantum). But Uddhava perceived (samlakṣya) that within my heart (antah) I was anxious first to take permission from the Lord (bhagavad-ājñā arthī), and so the magnanimous Uddhava (mahātmanā) said something to me (uktah).

Please ↓ with
NM's words
Vraja ↓ to go →
By ↓ see that I had desire
to take permission from (P).
∴ He ↓ spoke to me.

Uddhava could tell by looking at Gopa-kumāra that he was
anxious to ask permission from Śrī Dvārakānātha before
going anywhere.

© Srī
If you were going
anywhere else, it is
from ②. ~~to the~~ permission
But that is His dear land.
∴ no need to take
permission.

Text 255

śrīmad-uddhava uvāca
tadaiva yādavendrājñā-
pekṣyā syād yadi gamyate
kuṭrāpi bhavatānyatra
sā bhūr hy asya mahā-priyā

Śrīmān Uddhava said: If you were going (yadi bhavatā gamyate)
anywhere else (anyatra kuṭrāpi), the proper thing would be to take
permission from the Lord of the Yādavas (yādavendra). But that land
of His (sā bhūr hy) is most dear to Him (asya mahā-priyā).

As implied here by the word mahā-priyā (“most dear”),
earthly Vṛndāvana is Kṛṣṇa’s favorite abode.

He favors it even more than His Dvārakā in Vaikuṅṭha.

Just by living
in the land of
you develop a love
much more & love
that you can develop than
direct service in (D)

Text 256

na sāksāt sevayā tasya
yā prītir iha jāyate
tad-vraja-sthāna-vāsenā
sā hi sampadyate dr̥dhā

Not even by direct service (na sāksāt sevayā) to the Lord (tasya) here in Dvārakā (iha) does the love arise (yā prītir jāyate) that firmly develops (sā hi sampadyate dr̥dhā) if one merely lives in the land of Vraja (tad-vraja-sthāna-vāsenā).

... I stayed
there a long time
on the pretext of
consoling the exalted devotees

Text 257

ata evaṣitaṁ tasyām
vraja-bhūmau ciraṁ mayā
tatratya-tat-priya-prāṇi-
vargasyāśvāsana-cchalāt

Therefore (atah) I spent (mayā uṣitaṁ) a long time (ciraṁ) in Vraja-
bhūmi (tasyām vraja-bhūmau), on the pretext of consoling
(āśvāsana-cchalāt) the Lord's dear devotees (tat-priya), who lived
there (tatratya) with nothing left but their lives (prāṇi-vargasya).

In spending so much time in Vraja-bhūmi, wasn't Uddhava's purpose to console the Vraja-vāsīs in their plight of having been abandoned by Kṛṣṇa?

Externally it may have appeared so, but comforting the cowherd men and women was in fact only a pretext for Uddhava's visit.

From his point of view there was no question of consoling the Vraja-vāsīs. He went to Vṛndāvana to learn from them how to love Kṛṣṇa.

Text 258

manye mad-īśvaro 'vetya
kāmam etaṁ tavotkaṭam
tām neṣyaty eṣa bhūmim tvām
svayaṁ svasya priyām priyaṁ

My I am sure that
your Lord already knows
powerful desire.
He will personally bring you
to His dearest abode.

I am sure (**manye**) my Lord (**mad-īśvarah**) already knows (**avetya**) of your powerful desire (**etaṁ tava utkaṭam kāmam**). So He will personally (**tām svayaṁ**) bring you (**tvām neṣyaty**), His dear friend (**priyaṁ**), to His dearest abode (**svasya priyām eṣa bhūmim**).

Gopa-kumāra might concede that to travel he need not ask the Lord's permission; but still, before leaving, he might simply want to have the Lord's auspicious darśana.

Uddhava therefore tells Gopa-kumāra that Kṛṣṇa will go with him on his journey.

Vṛndāvana is very dear to Kṛṣṇa, and so is Gopa-kumāra.

Therefore Kṛṣṇa Himself will surely take Gopa-kumāra to Vṛndāvana.

Grk Script:
in 908 ecstasy from
I seem to lose
& for a moment I closed my
eyes.

Text 259

śrī-gopa-kumāra uvāca
tad-vāg-amṛta-pānena
paramānanda-pūritaḥ
gato moham ivāmutra
kṣaṇam dr̥ṣṭī nyamīlayam

Śrī Gopa-kumāra said: Filled with the highest ecstasy (paramānanda-pūritaḥ) from drinking (pānena) the immortal nectar of Uddhava's words (tad-vāg-amṛta), I seemed to lose consciousness (gato moham iva). There in Dvārakā (amutra), for a moment (kṣaṇam) I closed my eyes (dr̥ṣṭī nyamīlayam).

Here the word (iva) implies that Gopa-kumāra did not actually faint; he only lost his external vision for a moment because of closing his eyes.

I immediately
sensed that someone
was taking me
elsewhere.
I had been opened my eyes & saw
I had been brought to this grove.

Text 260

kenacin nīyamāno 'smi
kuṭrāpīti vitarkayan
drśāv unmīlya paśyāmi
kuñje 'sminn asmi saṅgataḥ

Sensing that (vitarkayan) someone (kenacit) had taken me (nīyamānaḥ asmi) elsewhere (kuṭrāpi iti), I then opened my eyes (drśāv unmīlya) and saw (paśyāmi) that I had been brought (saṅgataḥ asmi) to this grove (asminn kuñje).

With his eyes closed, Gopa-kumāra couldn't see who was carrying him.

Had he seen that it was Krsna taking him to earth to leave him in Gokula, he would never have been able to give up the company of his Lord in Dvārakā to attain Goloka, the ultimate destination.

Uddhava had also discouraged Gopa-kumāra from seeing Kṛṣṇa before leaving Dvārakā because if Gopa-kumāra had met Kṛṣṇa, to leave for Gokula Vṛndāvana would have been impossible. Kṛṣṇa and His devotees were conspiring to assure Gopa-kumāra's ultimate success.

Thus ends the fifth chapter of Part Two of Śrīla Sanātana Gosvāmī's Bṛhad-bhāgavatāmṛta, entitled "Prema: Love of God."