

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 5

Prema- Love of God

Text 25

tābhyām amūbhiś ca sa-lajjam āvṛtaḥ
kumāra-vargair api śobhito 'viśat
prāsādam ātmīyam athāsanottame
nihnutyā bhāvaṃ niśasāda hr̥ṣṭa-vat

With His mothers
Queens, sons etc
entered, shyness etc
These, He concealed His emotions
& with apparent pleasure He sat down

With His two mothers (amūbhiḥ) and all these queens (tābhyām ca) surrounding Him shyly (sa-lajjam āvṛtaḥ), the Lord entered (aviśat) His own palace (ātmīyam prāsādam), followed also by several groups of young sons (kumāra-vargair api), who added to the splendor of that procession (śobhitaḥ). Within His palace, He concealed the emotions He was feeling (atha nihnutyā bhāvaṃ), and with apparent pleasure (hr̥ṣṭa-vat) He sat down (niśasāda) on the best of thrones (āsana uttame).

Last in the procession that entered the Lord's quarters were
His sons, led by Śrī Pradyumna and Sāmba.

Upon entering, Kṛṣṇa hid the agitation He felt, brought on by
vividly remembering Gokula, and sat down on His throne.

To satisfy His Mother Devakī and the queens, but especially to
put Gopa-kumāra in a good mood, He outwardly appeared
happy (hr̥ṣṭa-vat).

In any case, having Gopa-kumāra with Him was almost as
good as being back in Gokula, and so He had reason to be
happy.

Text 26

taṁ śrī-yaśodākhila-gopa-sundarī-
gopārbha-vargair iva bhūṣitaṁ tv aham
paśyan samakṣaṁ dhṛta-veṇuṁ ātmano
dhyeyaṁ punar harṣa-bhareṇa mohitaḥ

But I saw (aham tu paśyan) the Lord appearing before me (samakṣam) as if adorned (bhūṣitaṁ iva) by the company of Śrī Yaśodā (taṁ śrī-yaśodā) and all the beautiful young gopīs (akhila-gopa-sundarī) and many young cowherd boys (gopa arbha-vargaih). Seeing the object of my own meditation (ātmanah dhyeyaṁ), holding His flute in His hand (dhṛta-veṇum), I again fainted (punar mohitaḥ), overwhelmed by delight (harṣa-bhareṇa).

↓ Saw (B)
before me in the
company of akhila-gopīs &
gopīs -
seeing this I fainted in delight.

In his meditation, Gopa-kumāra had always worshiped Śrī Madana-gopāladeva, who unlike Lord Kṛṣṇa in Dvārakā always carries His flute.

But now Kṛṣṇa had just taken Gopa-kumāra's flute in His hand and was still holding it.

That peculiar circumstance set off a special ecstasy in Gopa-kumāra, a mood in which he saw Devakī as Mother Yaśodā, Kṛṣṇa's queens as gopīs, and the Lord's sons like Pradyumna and Sāmba as young cowherd boys.

In Gopa-kumāra's rapture, (Kṛṣṇa's own beauty remained unchanged), and so did that of Śrī Balarāma's mother, (Rohiṇī), who has the same personality in both Vṛndāvana and Dvārakā.

The only feature of Kṛṣṇa's that differed here in Dvārakā was the sacred (yajñopavīta) thread given to Him by Sāṅdīpani Muni at the time of His initiation, but this thread was concealed by Kṛṣṇa's upper cloth.

① Himself then
Quickly got up from
His seat & by His
touch brought me back
to consciousness & carefully
cleaned my body &

Text 27

kṛpā-bhara-vyagra-manāḥ sa-sambhramam
svayaṁ samutthāya sa nanda-nandanah
karāmbuja-sparśa-balena me 'karot
prabodham aṅgāni muhur vimārjayan

Then Nanda-nandana Himself (sah nanda-nandanah svayaṁ), His
mind moved (vyagra-manāḥ) by abundant compassion (kṛpā-bhara),
quickly got up (sa-sambhramam samutthāya). And by the powerful
touch of His lotus hand (karāmbuja-sparśa-balena) He brought me
back to consciousness (me prabodham akarot) and carefully cleaned
(muhur vimārjayan) the limbs of my body (aṅgāni).

Though He be a powerful prince in Dvārakā, Kṛṣṇa is always the same Nanda-nandana, the darling son of Nanda Mahārāja and all the cowherds of Vraja.

His prime concern is always to keep the devotees of Vraja happy.

Therefore He could not help but feel anxious for Gopa-kumāra.

Although He could have brought Gopa-kumāra back to consciousness simply by His omnipotent desire, Kṛṣṇa wanted to take personal care of him.

The time for
lunch had come, but
the Lord had no desire
only at the insistence of His
mothers did He perform His
mādhyaḥṇika duty.

Text 28

vr̥tte bhojana-kāle 'pi
bhoktum icchām akurvata
mātṛṇām āgrahaṇaiva
kṛtyam mādhyaḥṇikam kṛtam

The time had come for lunch (vr̥tte bhojana-kāle 'pi), but the Lord
didn't feel like eating (bhoktum icchām akurvata). Only at the
insistence of His mothers (mātṛṇām āgrahaṇa eva) did He perform His
noontime duties (kṛtyam mādhyaḥṇikam kṛtam).

The pain of separation Kṛṣṇa felt from remembering Gokula spoiled His appetite.

But His mothers, not only Devakī but also Vasudeva's several other wives, wouldn't let Him go without eating.

First, however, He took His noontime bath and performed His other normal duties.

Ⓟ Personally fed up
for then took himself
my satisfaction.

Text 29

daivakī-nandanenātha
tena kiñcit sva-pāṇinā
bhojito 'haṁ svayaṁ paścād
bhuktaṁ santosaṇāya me

That darling son of Devakī (tena daivakī-nandanena) fed me (atha bhojitaḥ ahaṁ) something (kiñcit) with His own hand (sva-pāṇinā) and only then took something Himself (svayaṁ paścād bhuktaṁ), for my satisfaction (santosaṇāya me).

Devakī's dear son agreed to eat because He wanted to please
His mother.

But He also wanted His friends to eat, which they would do
only in His presence.

Ⓟ
within a circle of boys
Ⓟ
पुत्रैश्च
Ⓟ
पुत्रैश्च

Text 30

kumāra-maṇḍalī-madhye
niveśya nijam agrajam
pariveśayatā svena
pūrva-vad bālya-līlayā

The Lord sat (niveśya) His elder brother down (nijam agrajam) within a circle of boys (kumāra-maṇḍalī-madhye) and fed them (pariveśayatā), just as He had before (pūrva-vad) in His childhood pastimes (svena bālya-līlayā).

In the middle of the circle of young Yadus sat Lord Balarāma,
like the whorl of a lotus in bloom.

Previously Kṛṣṇa and Balarāma had enjoyed noon meals like
this in Vrndāvana in the company of the cowherd boys, amid
clever conversation and laughter.

The Tenth Canto of Śrīmad-Bhāgavatam (10.13.11) describes
those pastimes:

bibhrad veṇuṁ jaṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe
vāme pāṇau masṛṇa-kavalam tat-phalāny aṅgulīsu
tiṣṭhan madhye sva-parisuhrdo hāsayan narmabhiḥ svaiḥ
svarge loke miṣati bubhuje yajña-bhug bāla-keliḥ

Kṛṣṇa is yajña-bhuk—that is, He eats only offerings of yajña (yajña-bhug)—but to exhibit His childhood pastimes (bubhuje bāla-keliḥ), He now sat (tiṣṭhan) with His flute tucked between His waist and His tight cloth on His right side (bibhrad veṇuṁ jaṭhara-paṭayoḥ) and with His horn bugle and cow-driving stick on His left (śṛṅga-vetre ca vāme kakṣe). Holding in His hand a very nice preparation of yogurt and rice (pāṇau masṛṇa-kavalam), with pieces of suitable fruit between His fingers (tat-phalāny aṅgulīsu), He sat like the whorl of a lotus flower, looking forward toward all His friends (tiṣṭhan madhye sva-parisuhrdo), personally joking with them and creating jubilant laughter among them as He ate (hāsayan narmabhiḥ svaiḥ). At that time, the denizens of heaven were watching (svarge loke miṣati), struck with wonder at how the Personality of Godhead, who eats only in yajña, was now eating with His friends in the forest (bubhuje yajña-bhug bāla-keliḥ).

In this portrait from the Tenth Canto, Krsna eats with His friends
instead of serving the meal, because on this day His elder brother,
Balarāma, is not present.

① knew who ecstasy
forcibly took me to
his house.

Text 31

mahā-prasādam ucchiṣṭam
bhuktvā sva-grham ānayat
bhagavad-bhāva-vijño 'sāv
uddhavo mām balād iva

Uddhava (asau uddhavah) knew the Lord's ecstasies very well
(bhagavad-bhāva-vijñah). So he ate (bhuktvā) some of Kṛṣṇa's mahā-
prasāda remnants (mahā-prasādam ucchiṣṭam) and then took me
(mām ānayat) somewhat by force (balād iva) to his own house (sva-
grham).

Kṛṣṇa was thinking that Gopa-kumāra would not feel completely at ease in a palace filled with royal opulence.

Therefore He decided that it would be better for Gopa-kumāra to stay with Uddhava at Uddhava's house, since Uddhava had a unique affinity with the residents of Vraja.

Uddhava knew what the Lord was thinking without the Lord's having to say anything, so as soon as Uddhava ate some of Kṛṣṇa's remnants, he took Gopa-kumāra with him, without so much as a word.

Since Gopa-kumāra was still dazed, Uddhava had to drag him away.

Only then I returned
back to normal consciousness
Reflecting on what had happened,
I danced for a long time &
then began to think.

Text 32

tadānīm eva yāto 'ham
samyak samjñām tato 'khilam
tatrānubhūtaṁ vimrśan
muhur nr̥tyann amaṁsy adaḥ

Only then (tadānīm eva) did I (aham) completely return to normal
consciousness (samyak samjñām yātaḥ). Reflecting (vimrśan) on
what I had seen happen (tatra anubhūtaṁ), I danced for a long time
(muhur nr̥tyann) and then began to think (tataḥ amaṁsy adaḥ).

In the more normal situation of Uddhava's house, Gopakumāra was able to gather his thoughts.

He was delighted to have the opportunity to be with Krsna and His devotees there in Dvārakā.

Today, I have
achieved the ultimate
perfection
For I have seen directly + Le
hero of Vraja.

Text 33

mano-rathānām paramam kilāntam
aho gato 'dyaiva yad iṣṭa-devam
prāpto 'parokṣa-vraja-nāgaram tam
hrd-dhyāyamānākḥila-mādhurībhiḥ

I said to myself, “Indeed (kila), today (adyaiva) I have achieved the
ultimate perfection (paramam antam gatah) of all my desires (mano-
rathānām), for with my very eyes (yad aparokṣa) I have seen
(prāptah) with all His attractive charms (akḥila-mādhurībhiḥ) the
hero of Vraja (vraja-nāgaram tam), upon whom I have always
meditated in my heart (hrd-dhyāyamānā).”

This is the form of the Absolute Truth that for so long had filled Gopa-
kumāra's heart in his meditations—the audacious enjoyer of Vraja-
bhūmi who attracts His devotees in countless ways.

The next day
I went with
the assembly of
delightfully
to Lord. → I
could not do
anything else.

Text 34

prasthāyoddhava-saṅgatyā
sva-prabhum taṁ vilokayan
nāśakam harṣa-vaivaśyāt
kiñcit kartum param tatah

The next day I went (prasthāya) with Uddhava (uddhava-saṅgatyā) and saw my Lord (sva-prabhum taṁ vilokayan), but I was so beside myself with delight (harṣa-vaivaśyāt) that I was unable to do (kiñcit kartum nāśakam) more than (that) (param tatah).

On this second day, Gopa-kumāra was still so disoriented by the
ecstasy of the new state of affairs that he was unable to render any
service other than taking darśana of Kṛṣṇa.

Texts 35-36

vicitraṁ tasya kārūṇya- bharaṁ santatam āpnuvan
vasaṁs tatra mahānanda-pūrān anubhavāmi yān

teṣāṁ nirūpaṇaṁ kartuṁ vācā cittena vā janaḥ
brahmāyusāpi kaḥ śakto bhagavad-bhaktimān api

While residing there in Dvārakā (vasan tatra) I constantly (santatam), received (āpnuvan) Lord Kṛṣṇa's (tasya) wonderful (vicitraṁ) abundant mercy (kārūṇya- bharam). I tasted (anubhavāmi) such a flood of supreme ecstasy (mahānanda- pūrān) that (yān) no one (kaḥ vā janaḥ) could tell of it (teṣāṁ nirūpaṇaṁ kartuṁ śaktaḥ) in words (vācā), or even think of it within the mind (cittena vā), not even a pure devotee of the Lord (bhagavad-bhaktimān api) with a lifetime of Brahmā (brahma āyusā api).

While residing there in Dvārakā constantly receiving (āpnuvan) abundant mercy (kārūṇya- bharam) I tasted (anubhavāmi) such a flood of supreme ecstasy (mahānanda- pūrān) that (yān) no one (kaḥ vā janaḥ) could tell of it (teṣāṁ nirūpaṇaṁ kartuṁ śaktaḥ) in words (vācā) or even think of it within the mind (cittena vā) not even a pure devotee of the Lord (bhagavad-bhaktimān api) with a lifetime of Brahmā (brahma āyusā api).

The glories of Kṛṣṇa in Dvārakā are surely beyond the comprehension of the greatest scholars and mystic yogīs.

Only rarely can even surrendered devotees approach those glories with the mind or words.

Text 37

Joy of liberation
is infinite and the
Joy of liberation
is higher.
Joy of liberation
is infinite
to describe.

mokṣe sukhaṁ nanu mahat-tamam ucyate yat
tat koṭi-koṭi-guṇitam gaditam vikunṭhe
yuktyā kayācid adhikaṁ kila kośalāyām
yad dvārakā-bhavam idaṁ tu kathaṁ nirūpyam

The happiness found in liberation (mokṣe sukhaṁ) is said (nanu ucyate) to be supreme (mahat-tamam). Multiplied many millions of times (yat tat koṭi-koṭi-guṇitam), it might be said to equal the joy in Vaikunṭha (gaditam vikunṭhe). And if any joy still greater can be conceived (yuktyā kayācid adhikaṁ), it is that which is found in Ayodhyā (kila kośalāyām). But the joy born in Dvārakā (yad dvārakā-bhavam)—how can anyone even begin to describe it (idaṁ tu kathaṁ nirūpyam)?

The devotees of impersonal liberation consider the nullifying of material existence the highest possible perfection, its happiness greater than any other.

They are unaware of the existence of a transcendental world in which there is a happiness much greater, although the Vaiṣṇavas openly proclaim that happiness to anyone willing to hear.

Among the Vaiṣṇavas, those with especially fine powers of discrimination know and describe an even greater happiness, which is found in Lord Rāmacandra's kingdom of Ayodhyā.

But no one's power of logic can surmise the superexcellent degree of happiness relished by Kṛṣṇa and His companions in Dvārakā.

Powerful thinkers have studied the Vedas and pondered the supreme happiness of liberation.

But thinkers with still finer intelligence recognize that the happiness of impersonal liberation is nothing but the absence of material misery and so there must be something greater, namely the happiness of Vaikunṭha.

They presume, moreover, that the ultimate limit of happiness lies in Vaikuṅṭha, because otherwise they would face the logical flaw of an endless regress of different degrees of happiness.

Be that as it may, in the spiritual abode of Ayodhyā the Supreme Lord's servants have such exclusive devotion for Him and such determination to satisfy Him with their service that the happiness there is palpably greater than that of Vaikuṅṭha.

Even better, however, is the happiness of Dvārakā.

No speculator can find a methodology to analyze it, but it exists nonetheless.

It is not a mere creation of devotees' sentiments, for many reliable authorities have perceived it for themselves.

Text 38

tatrāpi tac-cira-didr̥kṣita-jīviteśa-
prāptyā tad-eka-dayitasya janasya yat syāt
vṛtṭyā kayāstu vacaso manaso 'pi vāttam
tad vai vidus tad-ucitātmani tad-vidas te

Indeed, the joy a resident of Dvārakā feels (tatrāpi) from having gained (prāptyā) the only Lord of his life (tad-eka-dayitasya janasya jīvita īśah) after a long time yearning to see Him (tac-cira-didr̥kṣita), no faculty of mind or speech (kayā vacaso manaso 'pi vṛtṭyā) can grasp (āttam astu). Only those whose minds are fit (te tad-ucitā ātmani) can know it (tad-vidas).

The joy of a resident of Dvārakā after a long time yearning to see his Lord is understood by anyone - must be understood.

Persons with strong intelligence but weak faith in devotional service to Kṛṣṇa may doubt whether happiness greater than found in Ayodhyā can exist.

But although such doubters may be unable to know the happiness of Dvārakā, what right do they have to declare it nonexistent?

There are other, more qualified persons who know the taste of it.

Even though words and the mind can hardly comprehend the transcendental bliss known by the Dvārakā-vāsīs, it has been described with logical supporting arguments for the benefit of Kṛṣṇa's aspiring worshipers to fortify their enthusiasm for unalloyed devotional service.

Just as the devotees of Ayodhyā taste greater happiness in their intimate moods of service than the nārāyaṇa-bhaktas of Vaikuntha, the devotees of Dvārakā enjoy happiness still greater because they are personally connected to Kṛṣṇa in the mood of friendship.

And when we extend this thinking a step further, we can understand that the happiness of Goloka, resting as it does on the topmost prema known only there, is greater still—and no happiness is greater.