

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 5

Prema- Love of God

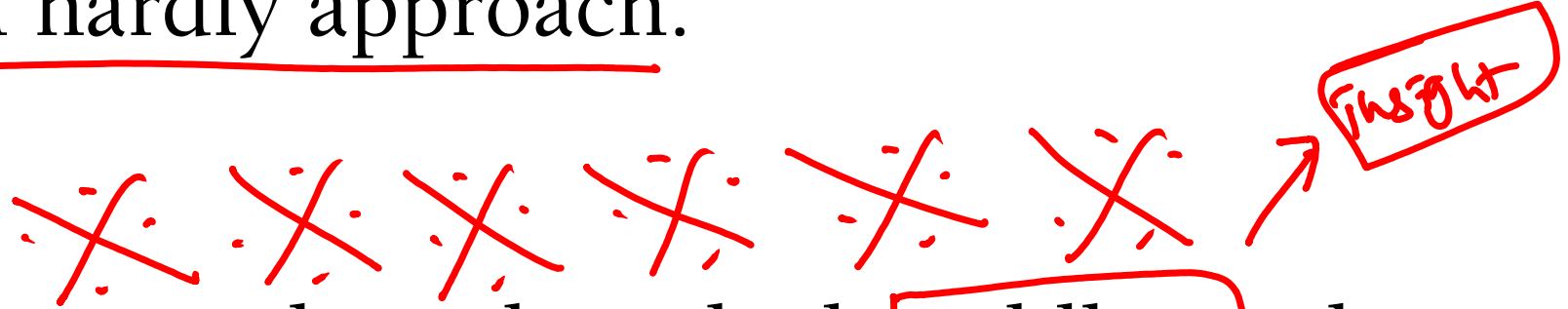
He was born in
Vraja as a cowherd.
He is firmly fixed in
worship of Gopāla.
He is much greater than
U & I.

Text 62

śrīmad-uddhava uvāca
vraja-bhūmāv ayam jātaḥ
tasyām gopatvam ācarat
gopālopāsanā-niṣṭha
viśiṣṭo 'sman mahāśayam

Śrīmān Uddhava said: He was born (ayam jātaḥ) in Vraja-bhūmi (vraja-bhūmāv), and there (tasyām) he was engaged as a cowherd (gopatvam ācarat). And he is firmly established in the worship of Lord Gopāla (gopāla upāsanā-niṣṭha). He is surely a much greater soul (viśiṣṭa mahāśayam) than you and I (asmat).

Nārada has just told Uddhava that Śrī Goloka is a place that he and Uddhava can hardly approach.



This statement somewhat disturbed Uddhava because he disliked the implication that he himself was better than everyone else in Vaikuṅṭha.

Still, he wanted to please Nārada by enlightening Gopakumāra as requested.

So he first gave his opinion that Gopa-kumāra was the most
spiritually advanced person present, not himself or even
Nārada.

After all, Gopa-kumāra was a native of Govardhana, a lifelong
tender of the cows in the holy dhāma, and a worshiper of Śrī
Madana-gopāla and His ten-syllable mantra.

Moreover, wherever Gopa-kumāra went he remained
dissatisfied because he couldn't find his worshipable Lord.

NM was delighted
to hear this
He embraced U & told him
PLS hurry & instruct him
so that he may fulfill
his desires.

Text 63

sotsāham āha tam harsāt
tac chrutvāślisya nāradaḥ
yathāyaṁ labhate 'bhīṣtam
tathopādiśa satvaram

Nārada (nāradaḥ) was delighted (harsāt) to hear this (tac chrutvā). He embraced Uddhava (āślisya) and enthusiastically told him (sa utsāham āha), “Please hurry and instruct him (tathā upādiśa satvaram) so that he may fulfill his desires (yathā yaṁ labhate abhīṣtam).”

① replied.
Since I am a ksatriya
→ I have no right to
instruct him in your presence

Text 64

abravīd uddhavo jātyā
kṣatriyo 'ham mahā-mune
upadeśa-pradāne tan
nādhikārī tvayi sthite

Uddhava replied (uddhavaḥ abravīd), “O great sage (mahā-mune), since I am a ksatriya (kṣatriyaḥ aham) by birth (jātyā), in your presence (tvayi sthite) I have no right (na adhikārī) to instruct him (tad upadeśa-pradāne).”

Uddhava considers himself second class by birth and character.

Nonetheless, he might be reminded that ksatriyas are also allowed to teach.

According to the dharma-śāstras, kṣatriyas may engage in the same duties prescribed for brāhmanas, except for receiving charity.

This is confirmed in the Seventh Canto of Śrīmad-Bhāgavatam (7.11.14):

viprasyādhyayanādīni ṣaḍ-anyasyāpratigrahaḥ

“For a brāhmaṇa there are six occupational duties. A kṣatriya should not accept charity, but he may perform the other five.”

Though not denying this authoritative statement, Uddhava is still reluctant to speak in the presence of Nārada, the ādi-guru for the process of devotional service.

NY laughs out
loud & said to
→ Uddhava here in
Get Stop thinking
of kṣatriya?
→ U
उत्सेह्य

Text 65

nārado nitarām uccair
vihasyāvadaḍ uddhavam
na vaikunṭhe 'py apetaṣmin
kṣatriyatva-matis tava

Nārada (nāradaḥ) laughed very loudly (nitarām uccair vihasya) and said to Uddhava (avadaḍ uddhavam), “Even here in Vaikunṭha (asmin vaikunṭhe 'py) you can't stop (na apeta) thinking yourself a kṣatriya (asmin kṣatriyatva-matih tava)!”

In the material world, particularly within Bharata-varsa, the distinctions of caste and occupation are prevalent, but in Vaikuṅṭha these distinctions should not be considered, because everyone there has a purely spiritual body.

The positions of brāhmaṇa, kṣatriya, and so on are designations of bodies that are limited and temporary, but Vaikuṅṭha bodies are never subject to the limits imposed by material nature.

Smiling, (U)
How can I say that?
How can I say that?
How can I say that?
How can I say that?

Text 66

uddhavah sa-smitam prāha
kim brūyām sā na mādrśām
apeteti kilāsmākam
prabhor apy apayāti na

Smiling (sa-smitam), Uddhava told him (uddhavah prāha), “What can I say (kim brūyām)? How can someone like me (na mādrśām) stop thinking himself a kṣatriya (sā apētā iti) when even our Lord (asmākam prabhor apy) does not (na apayāti)?”

Here in
Just like on earth,
(A) follows dharma,
& performs dharma

Text 67

yathā tatra tathātrāpi
sad-dharma-paripālanam
gārhashtyāri-jaya-jyeṣṭha-
vipra-sammānanādikam

“Here in Vaikunṭha (tathā atrāpi) the Lord maintains the religious principles of civilized people (sad-dharma-paripālanam), just as He does on earth (yathā tatra). He behaves like a proper family man (gārhashtya), conquers His enemies (ari-jaya), shows respect to elders and brāhmanas, and so on (jyeṣṭha-vipra-sammānana adikam).”

In Dvārakā, both on earth and in Vaikuntha, Śrī Kṛṣṇadeva thinks and acts like a proper householder and kṣatriya.

He dutifully does everything expected of a responsible householder, goes forth with relish into battle to subdue opposing kings, and sincerely honors the brāhmaṇas and His spiritual masters and His elders like Balarāma.

The word ādi (“and so on”) implies other daily duties He performs as a gṛhastha-kṣatriya, such as rising during the early hours of the brāhma-muhūrta.

These words
filled Nārada's
mind with
pleasure & he
& jumped up &
shouted in joy
& spoke as follows

Text 68

tad-uktyā nārado harṣa-
bharākrānta-manā hasan
utplutyotplutya cākrośann
idam āha su-vismitah

These words (tad-uktyā) filled Nārada's mind with pleasure (nārado harṣa-bhara ākrānta-manā), and he laughed (hasan), jumped up and down (utplutya utplutya), and shouted in joy (ca ākrośann). Astonished (su-vismitah), he spoke as follows (idam āha).

See the quality
of his lila & glory &
see in those pastimes how
committed His devotees are
to serving Him & Him alone.

Text 69

śrī-nārada uvāca
aho bhagavato līlā-
mādhurya-mahimādbhutaḥ
tad-eka-niṣṭhā-gāmbhīryam
sevakānām ca tādrśam

Śrī Nārada said: Indeed, just see (aho) the amazing charm (adbhutaḥ mādhurya) and glory (mahimā) of the Personality of Godhead's pastimes (bhagavato līlā)! And see in those pastimes how seriously committed (gāmbhīryam) His devotees are (sevakānām ca tādrśam) to serving Him, and Him alone (tad-eka-niṣṭhā)!

Text 70

aho alam kautukam etad ikṣyate
yathaiṣa vikrīḍati martya-loka-gaḥ
tathaiva vaikuṅṭha-padopari sthito
nija-priyāṇām paritoṣa-hetave

Ho w curious that the Lord plays the world of mortals the same way as He does. → just

Oh (aho), how very curious (alam kautukam etad ikṣyate) that this Lord plays (tathaiva eṣaḥ vikrīḍati) in the highest abode above Vaikuṅṭha (vaikuṅṭha-pada upari sthitaḥ) the same way as in the world of mortals (yathā martya-loka-gaḥ), just to satisfy (paritoṣa-hetave) His dear devotees (nija-priyāṇām)!

Text 71

yal-līlānubhavenāyam
bhramah syān mādrśām api
vaikuṅṭha-dvāarakāyām kim
martye vartāmahe 'tha vā

Even experienced devotees like me
are bewildered to see such pastimes
which make us wonder if we are
in Dvāarakā (or) blame-Dvāarakā

Even experienced devotees like me (mādrśām api) are bewildered (bhramah syāt) to see such pastimes (yad ayam līlā anubhavana), which make us wonder whether we are (kim vartāmahe) in the Dvāarakā of Vaikuṅṭha (vaikuṅṭha-dvāarakāyām) or (atha vā) the Dvāarakā of the material world (martye).

Text 72

It is quite fitting that you devotees give only for Prema-Bhakti to your Lord. Such preme bhakti fulfills all our ambitions & is the final goal.

yuktaṁ tad ekā prabhu-pāda-padmayoḥ
saprema-bhaktir bhavatām apekṣitā
bhakta-priyasyāsyā ca bhakta-kāmita-
prapūraṇaṁ kevalam iṣṭam uttamam

It is quite fitting (yuktaṁ tad) that you devotees (bhavatām) care (apekṣitā) only for prema-bhakti, pure loving devotional service (saprema-bhaktir ekā) to the Lord's lotus feet (prabhu-pāda-padmayoḥ). Such prema-bhakti for the Lord, who is very affectionate to His devotees (asya bhakta-priyasyā), fulfills all their ambitions (bhakta-kāmita-prapūraṇam) and is alone their final goal (kevalam iṣṭam uttamam).

If Kṛṣṇa deals virtually the same way with His devotees in both the spiritual and material worlds, what is special then about Vaikuṅṭha?

Nārada's answer is that in the quality of the relationships between the Lord and His devotees there is no practical difference between the material and spiritual worlds.

In either realm the Lord and the devotees achieve the fulfillment of all their desires, so whatever they do is just apt for the time and place in which they happen to be.

For devotees, nothing is as important as the opportunity to always serve His lotus feet in pure love.

And likewise for the Personality of Godhead nothing is as important as satisfying His devotees.

Since nouns in Sanskrit may be either singular, dual, or plural and since the word bhavatām (“by you”) is plural, here the word indicates that Nārada is speaking not only to Uddhava and Gopakumāra but to all the fully devoted servants of the Lord.