

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 5

**Prema-** Love of God

## Text 73

vaikuṅṭha-vāsocitam īhitam na vo  
no martya-loka-sthiti-yogyam apy atah  
aiśvarya-yogyam na hi loka-bandhutā  
yuktaṁ ca tasyāpi bhaved apekṣitam

→ Essence is that  
There is no ↓  
difference between ↓  
world of the material  
world & the world of  
Lord & His perfect  
devotees

You have no great interest (na vah īhitam) in acting as residents of Vaikuntha (vaikuṅṭha-vāsa ucitam) or sojourners in the material world (na martya-loka-sthiti-yogyam apy), and He has (tasyāpi) no great interest (na hi apekṣitam bhaved) in showing His opulence (aiśvarya-yogyam) or getting involved in mundane relationships (loka-bandhutā yuktaṁ ca).

You have no  
interest in acting  
as residents of  
material world. ⊕  
of the Lord ↓  
Showing His opulence  
(or) getting involved  
in mundane  
relationships

Because the Supreme Lord and His pure devotees are interested only in pleasing one another, it makes little difference to them where they happen to be.

↓  
Svarga bhavaga narakasv u ca?i  
tulya eva darśinah

The devotees may be in Vaikuntha, endowed with sac-cid-ānanda spiritual bodies and the corresponding powers and comforts to enjoy, or they may be gr̥hasthas or whatever in the material world, with bodies made of the physical elements, and may worship the Lord in a form of His that also seems material.

But in any case, the Lord and His devotees are never distracted from their pure loving exchanges of rasas, not even when the Lord fully expands His opulences or His complete self-satisfaction or seems to establish worldly affinities by becoming a father, a son, or some other relative of His devotees.

Since the devotees are exclusively devoted to the Lord, their hearts are satisfied simply by relishing His pastimes and transcendental qualities.

Similarly, the Lord is interested only in making His devotees  
happy.

These ambitions of the Lord and His devotees can be fulfilled  
equally well in Vaikunṭha or in the material world, so there is  
no substantial difference between the two realms.

## Text 74

saprema-bhakteḥ paramānukūlam  
dainyaṁ mahā-puṣṭi-karam sadā vaḥ  
tasyāpi tat-prema-vibhāvane 'lam  
bhogākula-grāmya-vihāra-jātam

You always live (sadā vaḥ) in utter humility (dainyaṁ), which most favorably nourishes (paramānukūlam mahā-puṣṭi-karam) devotion in pure love (saprema-bhakteḥ). And the Lord's pastimes of seeming absorbed in worldly pleasure (bhoga-ākula-grāmya-vihāra-jātam) amply evoke such love (tat-prema-vibhāvane).

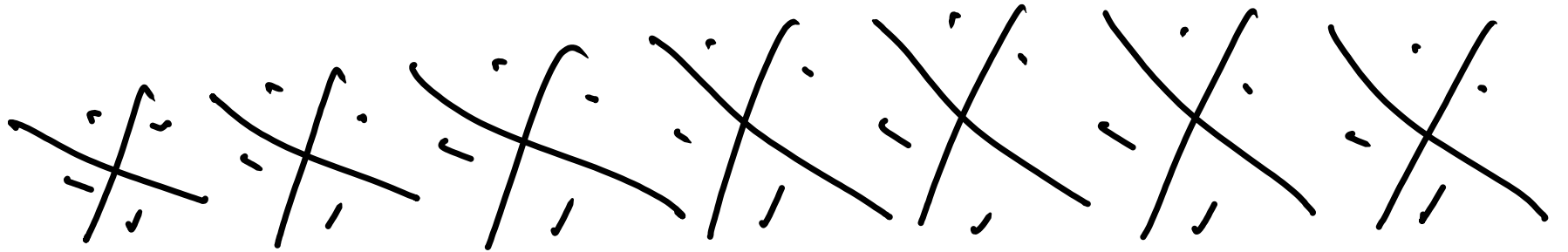
You always  
live in utter  
humility → which  
nourishes ur  
prema-bhakti  
And the Lord's  
pastimes of seeming  
absorbed in worldly  
pleasure →  
amply evoke such love.



In Vaikuntha the Lord and His devotees have purely spiritual bodies with which to enjoy transcendental reciprocations.

But when Krsna descends to the material world He seems to have the body of an ordinary human being, and that is even more conducive to the full blossoming of prema-bhakti.

In Vaikuṅṭha Lord Nārāyaṇa expands unlimited opulence, but on earth Kṛṣṇa acts even more wonderfully by simply being the friend of His devotees and satisfying them in every possible way.



Nārada here congratulates the Lord's devotees for their humility, which more than anything else helps them achieve all success in loving devotional service.

Who can describe  
the greatness of the  
mature perfection of the  
which makes the SPS act as  
an ordinary good friend

## Text 75

premodreka-parīpāka-  
mahimā kena varṇyatām  
yaḥ kuryāt parameśam taṁ  
sad-bandhum iva laukikam

Who can describe (kena varṇyatām) the greatness (mahimā) of the  
mature perfection (parīpāka udreka) of love of God (parameśam  
premā), which makes (yaḥ kuryāt) the Supreme Lord (taṁ) act as if  
an ordinary good friend (laukikam sad-bandhum iva)?

The Supreme Lord's appearance as a cowherd boy in Gokula is no false trick of Māyā.

It is the highest truth, manifest in response to the purest forms of absolute love.

The mature stage of prema shared by Krsna and His devotees in Gokula is beyond the power of words to describe.

It is so exalted that it impels the Lord to forget His supremacy and behave like an ordinary person to fulfill the desires of His devotees.

This marvel cannot be an illusion created by Māyā, because the Māyā of the material world has no power to delude either Kṛṣṇa or His devotees.

Oh! Let me  
praise (P) Him  
being an ordinary friend of  
→ which does away  
respect & reverence  
devotees & expands His  
pure love for Him.

## Text 76

aho laukika-sad-bandhu-  
bhāvaṁ ca staumi yena hi  
gauravāder vilopena  
kṛṣṇe sat-prema tanyate

Oh (aho), let me praise (staumi) Kṛṣṇa's (yena hi) mood (bhāvaṁ) as an ordinary friend (laukika-sad-bandhu), which does away (vilopena) with the respect and reverence of His devotees (gauravādeh) and expands (tanyate) their pure love for Him (kṛṣṇe sat-prema)!

After hearing what Nārada has just said, some Vaiṣṇavas may remain doubtful, thinking that love of God can develop to its full potential only by specific knowledge of the Supreme Lord's greatness, not by conceptions of Him in worldly relationships, such as that of a son.

In fact, such devotees might argue that to view the Personality of Godhead in such relationships is a serious error.

After all, in Śrīmad-Bhāgavatam (10.85.19) Kṛṣṇa's own father Śrī Vasudeva prayed:

tat te gato 'smy arañam adya padāravindam  
āpanna-saṁsṛti-bhayāpaham ārta-bandho  
etāvataālam alam indriya-lālasena  
martyātma-dṛk tvayi pare yad apatya-buddhiḥ

“Therefore (tat), O friend of the distressed (ārta-bandho), I now approach (adya gato 'smy) Your lotus feet (te padāravindam) for shelter (arañam)—the same lotus feet that dispel (āpaham) all fear (bhaya) of worldly existence (saṁsṛti) for those who have surrendered to them (āpanna). Enough! Enough (alam alam) with hankering for sense enjoyment (etāvataā indriya-lālasena), which makes me identify with this mortal body (martya ātma-dṛk) and think of You, the Supreme, as my child (tvayi pare yad apatya-buddhiḥ).”



In this prayer, Vasudeva begs to be relieved of the delusion that compels him to imagine that God is his son.

Vasudeva might be advised, “You are very happy, so why are you complaining?”

But he counters this idea by describing his pitiable confusion, in which out of greed for sense enjoyment he thinks that he is the body and that the Supreme Lord is his son.

Vasudeva also tells Kṛṣṇa in the Viṣṇu Purāṇa (5.20.99):

sāpahnavaṁ mama mano  
yad etat tvayi jāyate  
devakyāś cātmaja-prītyā  
tad atyanta-vidāmbanam

“That both Devakī and I are bewildered into loving You like our own child is so absurd!”

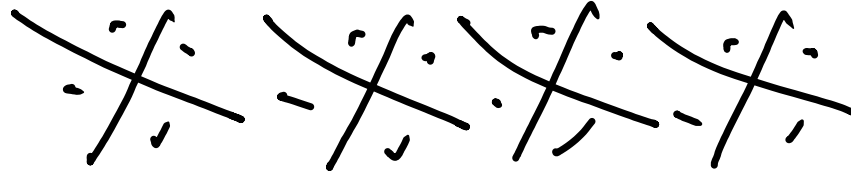
Vasudeva feels he should be the butt of jokes for daring to consider the Supreme Lord his son.

But here Nārada explains that this exceptional attitude and behavior, even though they appear to follow the pattern of mundane human relationships, expand the limits of the most perfect love for Kṛṣṇa.




The key to understanding how this kind of devotional service works is to comprehend that it does away with the restrictions of respect, fear, and reverential faith toward the Supreme Lord.

Awe and reverence may be indispensable in Vaikunṭha, but they only inhibit the expression of prema between Kṛṣṇa and His intimate devotees.



This has already been discussed in Śrī Bṛhad-bhāgavatāmṛta and will be made even clearer later on.

→  → Most beneficial + sensible thing to do is whatever will strengthen one's preme

Gopa-kumāra understands from what Nārada has said that the most beneficial and sensible thing to do is whatever will strengthen one's pure love for the Personality of Godhead.

Śrī Vasudeva was lamenting because he had focused his attention on the idea that the Lord was his son, rather than simply act in affection for Him like Śrī Nanda and Yaśodā.

Or alternatively, Vasudeva, as an extremely humble Vaisnava, suffered from the self-dissatisfaction that naturally arises when bhakti becomes intense.

↓ anubhavaś (or) Sañgīṭa bhavas.  
↓ preme

He is of course a perfect devotee who has all the Lord's blessings.

## Text 77

śrī-gopa-kumāra uvāca

evam vadan prema-bharābhiyantrito

vikāra-jātaṁ vividhaṁ bhajan muniḥ

tūṣṇīm abhūd ārtam athāha mām punaḥ

sāpekṣam ālakṣya nijopadeśane

After saying this  
→ NM was overwhelmed  
by Prāṇi → & remained  
silent for a while  
Then he ↓ to me  
→ perceiving I was troubled & I was  
Keen for his instructions

Śrī Gopa-kumāra continued: After saying this (evam vadan), the sage (muniḥ) was overwhelmed (abhiyantritaḥ) by the weight of love (prema-bhara). Swept up (bhajan) in various (vividhaṁ) ecstatic transformations (vikāra-jātaṁ), he remained silent awhile (tūṣṇīm abhūd). Then (atha) he spoke (āha) to me again (mām punaḥ), perceiving (ālakṣya) that I was troubled (ārtam) and keen (sāpekṣam) for his instructions (nija upadeśane).

When Nārada stopped he felt ecstatic and showed symptoms like trembling, tears, and standing of the bodily hairs.

But soon he noticed that Gopa-kumāra was ill at ease and waiting for further instructions.