

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 5

Prema- Love of God

Text 86

tādrśī sāpy ayodhyeyam
dvāarakāpi tato 'dhikā
ataḥ sa lokah kṛṣṇena
dūrataḥ parikalpitaḥ

Ayodhyā and Dvāarakā (ayodhyā iyam dvāarakā api) resemble Vaikunṭha (tādrśī), but Goloka is even greater (sā apy tato adhikā). Therefore (ataḥ) Kṛṣṇa has arranged (kṛṣṇena parikalpitaḥ) for it (sah lokah) to be far away (dūrataḥ).

① & ② may
be together.
③ has arranged for it to
be far away, but ④

Ayodhyā and Dvārakā are somewhat secret portions of Vaikuṅṭha, but as Gopa-kumāra has already seen, they retain the basic Vaikuṅṭha mood of reverence for the Personality of Godhead's supremacy.

Dvārakā is far superior to Ayodhyā, which is superior to the other Vaikuṅṭha planets, but the superiority of both Ayodhyā and Dvārakā is due to their being even more opulent than the rest of Vaikuṅṭha.

Therefore neither Lord Rāmacandra in Ayodhyā nor Lord Kṛṣṇa in Dvārakā is free to subordinate Himself fully to the control of His devotees' love.

In ⑥
residents share
SPECIAL PLEASURE PASTIMES
WITH THE LORD & REALIZE THE
ULTIMATE LIMIT OF SWEETNESS.

Text 87

sukha-kṛīḍā-viśeṣo 'sau
tatratryānām ca tasya ca
mādhuryāntyāvadhīḥ prāpuḥ
sidhyet tatrocitāspade

In that most delightful abode (tatra ucitāspade), the residents (asau tatratryānām) share special pleasure pastimes (sukha-kṛīḍā-viśeṣah prāpuḥ) with the Lord (tasya ca) and realize (sidhyet) the ultimate limit of sweetness (mādhurya antya avadhīḥ).

Here Nārada does not get specific about what makes the pastimes of Goloka unique.

He refers to them only by mentioning sukha-krīḍā-viśeṣo 'sau
("that special kind of enjoyment").

The pronoun asau (“that”), normally used to point out something visible but distant, indicates that those pastimes are beyond the power of words to delimit and also that they are the fixed goal of all of Gopa-kumāra’s endeavors.

Only in Goloka can the Lord and His devotees enjoy pastimes in which the servants and the served equally dominate one another.

Indeed (a) displays
the complete essence of
Lord Hari's most confidential
Godhood.

Text 88

aho kila tad evāham
manye bhagavato hareḥ
sugopya-bhagavattāyāḥ
sarva-sāra-prakāśanam

Indeed (aho kila) that world (tad eva), I think (aham
manye), displays (prakāśanam) the complete essence (sarva-
sāra) of Lord Hari's (bhagavato hareḥ) most confidential
(sugopya) Godhood (bhagavattāyāḥ).

Goloka is even more splendidly opulent than Vaikuntha.

Someone may doubt, then, how Goloka could appear like an ordinary place of the finite world.

Despite this doubt, Śrī Goloka is factually the one spiritual realm where the Supreme Lord shows the essential perfection of His beauty, personality, and sporting pastimes.

This highest perfection is also the most confidential mystery, which only few fortunate souls are privileged to understand.

Goloka holds the supreme position among all the Lord's abodes, for there the Lord constantly displays perfections never seen anywhere else.

Goloka is greater than all other spiritual abodes, and Kṛṣṇa in Goloka is greater than all other forms of Godhead.

Kṛṣṇa in Goloka is especially known as Hari, the Lord who steals the heart of everyone with His beauty, personality, and pastimes.

Standing above
only (6) Goloka
superlative glories

Text 89

vaikuṅṭhopari-vṛttasya
jagad-eka-śiromaṇeḥ
mahimā sambhaved eva
golokasyādhikādhikāḥ

Standing above Vaikuntha (vaikuṅṭha upari-vṛttasya), only Goloka (golokasya eva), the unique crest jewel of all worlds (jagad-eka-śiromaṇeḥ), can show (sambhaved) such superlative glories (adhika adhikāḥ mahimā).

Why is Goloka so glorious?

Because it is the most perfect of all worlds.

And why is that?

Because Goloka is even higher than Vaikuṅṭha.

Goloka stands above Vaikuṅṭha because its excellences surpass those of Vaikuṅṭha.

Text 90

martya-lokāntara-sthasya
mathurā-gokulasya ca
māhātmyam sarvataḥ śreṣṭham
āścaryam kena varṇyatām

And Bhadra
Vṛndāvana (Gokula) is
Sṛṣṭe very great.
also Gokula describe its astonishing
glories?

Vṛndāvana.

And the Gokula of the Mathurā district (mathurā-gokulasya) within
the material world (martya-loka antara-sthasya) is again so
supremely great (sarvataḥ śreṣṭham) that no one can properly
describe (kena varṇyatām) its astonishing glories (āścaryam
māhātmyam).

Gokula, Goloka's direct expansion on earth, is also greater than
Vaikuṇṭha.

PIS listen
My unsteady tongue is
itching to speak.
I will now uncover a secret
jewel stored in my heart.

Text 91

śṛṇu kaṇḍūyate jihvā
mameyaṁ capalā sakhe
ratnam udghāṭayāmy adya
hr̥n-mañjuṣārpitaṁ cirāt

NM Starts to
glorify
bhadrma
śṛṇu deVasa
91-172

Please listen (śṛṇu), dear friend (sakhe). My unsteady tongue (mama iyaṁ capalā jihvā) is itching to speak (kaṇḍūyate). I shall now uncover (adya udghāṭayāmy) a jewel (ratnam) I have long kept stored (cirāt arpitam) in the treasure chest of my heart (hr̥d-mañjuṣā).

Nārada considers his tongue too bold, but in fact such eagerness to glorify Kṛṣṇa is an admirable quality, in him or anyone else.

Nārada, in any case, cannot check his tongue from disclosing more, and so he is going to describe something he has kept hidden in his heart for a long time.

He has not discussed this with anyone before.

Text 92

tat-tan-mahā-prema-vihāra-kāmaḥ
kasminn api dvāpara-kāla-śeṣe
goloka-nātho bhagavān sa kṛṣṇaḥ
kṛtsnāṁśa-pūrṇo 'vataraty amuṣmin

Why & when
Goloka-nātho
The Supreme
- vishvānātha

When
Wants to
Pastimes of highest
He descends to
Place complete with all
His expansions.

When the Personality of Godhead Kṛṣṇa (bhagavān sa kṛṣṇaḥ), Lord of Goloka (goloka-nāthah), wants to enjoy (kāmaḥ) His various pastimes of the highest pure love (tad-tad-mahā-prema-vihāra), at the end of a certain Dvāpara age (kasminn api dvāpara-kāla-śeṣe) He descends (avataraty) to the material world in that special place (amuṣmin), complete with all His partial expansions (kṛtsna amśa-pūrṇah).

Beginning with this verse and continuing through Text 172,
Nārada now describes the most confidential glories of Bhauma-
vṛndāvana, Goloka's manifestation on earth.

To prepare the grounds for establishing these glories, in texts
92 through 101 he first demonstrates the superexcellence of
the Lord of that abode.

The current verse explains why and when Lord Golokanātha
appears on earth in Mathurā Gokula.

The reason He descends is to satisfy His own desires; He is eager to taste the pleasures of supercharged prema.

~~Why?~~ Why?

And the time He descends is during the final earthly years of Dvāpara-yuga, the age that from its dawn to its dusk lasts 2,400 years of the demigods.

1 year of DG → 360 human years

1 Dvāpara yuga → 2400 DG years.

→ 2400 × 360 human years.
→ 8,64,000

But as we know from authoritative scriptures, Kṛṣṇa comes to earth not at the end of every Dvāpara-yuga but only during the twenty-eighth Dvāpara-yuga of the seventh manvantara in a day of Brahma.

Texts 93-94

nānātvam āptair iva vartamānaih
sarvaiḥ svarūpaiḥ samam advayah san
vaikuṅṭha-lokādikam āśu hitvā
nityāṁś ca tatradya-paricchadādīn

sva-pāramaiśvaryam api prasaktam
dūrād upekṣya śriyam apy ananyām
asmādrśo 'nanya-gatīṁś ca bhṛtyān
sarvān anādrtya sa yāti tatra

Though the Lord's personal expansions (sarvaiḥ svarūpaiḥ) assume many different appearances (nānātvam āptaih), the Lord is one with them all (samam advayah vartamānaih san). And that Lord suddenly abandons (āśu hitvā) Vaikuṅṭha and His other abodes (vaikuṅṭha-lokādikam), He abandons His things and His people of those abodes (nityāṁś ca tatradya-paricchadādīn), and His own supreme power (sva-pāramaiśvaryam api), and He leaves far behind (dūrād upekṣya) His consort (śriyam apy) and servants like us (asmādrśo bhṛtyān), who are exclusively devoted to Him (ananyām prasaktam) and have no other shelter ('nanya-gatīn). Neglecting us all (sarvān anādrtya), He goes to the material world (sah yāti tatra).

The Lord suddenly
abandons
abodes, the people, possessions
etc → to come to this
material world.

All the expansions of Viṣṇu are included within the original Godhead Kṛṣṇa.

Thus when Kṛṣṇa descends to Mathurā Gokula in the material world He takes all His expansions with Him.

They are nondifferent from Him, yet each of them also has His own individual identity.

As indicated by the word -ādīkam (“and so on”) in the phrase
vaikuṅṭha-lokādikam, when Kṛṣṇa comes to earth He leaves aside
all His other abodes, from Indra’s heaven up to Vaikuṅṭha.

He abandons His paraphernalia of those abodes—His ornaments,
palaces, weapons, thrones.

And as indicated by the second “and so on,” in the phrase tatrātya-
paricchadādīn, He also leaves behind His servants and attendants.

He loses interest in His innate powers like self-satisfied renunciation and puts them aside too.

He even neglects the goddess Mahā-lakṣmī and His eternal associates, not inviting them to accompany Him even though they are exclusively devoted to Him.

Text 95

To enjoy &
happiness &
to be with other
→ He sports with
blame (V) freely
w/ who love perfectly
suffering nature -
its residents

anyaiḥ saḥānyatra na labhyate yal
labdhum sukham śrī-mathurā-vraje tat
tatratya-lokair ucita-svabhāvaiḥ
sākaṁ yathecchaṁ nitarāṁ vihr̥tya

To enjoy a happiness (sukham labdhum) unobtainable (yat na labhyate) in any other company (anyaiḥ saḥa anyatra), He sports freely (yathā icchaṁ nitarāṁ vihr̥tya) in the Vraja of Śrī Mathurā (tat śrī-mathurā-vraje) with (sākaṁ) its residents (tatratya-lokaiḥ), who have natures exactly suited to His own (ucita-svabhāvaiḥ).

The purpose of Kṛṣṇa's descent was mentioned in Text 92 as His "wanting to enjoy His various pastimes of the highest pure love" (tat-tan-mahā-prema-vihāra-kāmaḥ).

This is further elaborated upon in the current verse.

The devotees of Vraja-bhūmi are able to satisfy Kṛṣṇa by joining Him in His favorite pastimes.

Thus the earthly Gokula sometimes displays perfections not found even in Goloka in the spiritual sky.

Text 96

tadātanānām dr̥ḍha-bhakti-bhāgya-
viśeṣa-bhājām jagatām hi sākṣāt
dr̥śyo bhaven nūnam ananya-kāla-
prāduṣkṛtenātma-kṛpā-bhareṇa

By an abundance of His mercy (ātma-kṛpā-bhareṇa) never
disclosed before (ananya-kāla-prāduṣkṛtena), He then
becomes directly visible (sākṣāt dr̥śyah bhavet) to the people
of the universe (tadātanānām jagatām) who have the
exceptional good fortune (viśeṣa-bhāgya-bhājām) of firm
devotion for Him (dr̥ḍha-bhakti).

By His great
mercy → never
disclosed before → He
to ppl of this universe → the
love etc. His → the
towards Him.

Text 97

ato vaikuṅṭha-nāthasya
vaikuṅṭhe 'pi kadācana
darśanam naiva labhyeta
bhavatāpy anvabhāvi tat

And so it is that sometimes (atah kadācana) the Lord of Vaikuṅṭha (vaikuṅṭha-nāthasya) is not seen (darśanam naiva labhyeta) in Vaikuṅṭha (vaikuṅṭhe api). You have found this out for yourself (bhavatāpy anvabhāvi tat).

Sometimes Lord Nārāyaṇa sneaks away from His abode to visit the
material world, as Gopa-kumāra discovered when staying in
Vaikuṅṭha