

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 5

**Prema-** Love of God

## Text 98

āta evarṣayas tat-tal-  
loka-vṛttānta-tatparāḥ  
vaikuṅṭha-nāyakam kecit  
sahasra-śīrasam pare

• different  
Sages describe  
differently  
↓  
Some say He is Vaikuṅṭha-nāyaka  
& others say that He is Sahasra-śīra

Sages (rṣayah) concerned (tatparāḥ) with the history (vṛttānta) of various worlds (tat-tal-loka) therefore (atah eva) describe Lord Kṛṣṇa in different ways (implied). Some say He is the master of Vaikunṭha (vaikuṅṭha-nāyakam kecit) and others the thousand-headed Puruṣa (sahasra-śīrasam pare).

## Texts 99-100

nārāyaṇaṁ nara-sakhaṁ  
ke 'pi viṣṇuṁ ca kecana  
kṣīroda-śāyinaṁ tv anye  
keśavaṁ mathurā-pure

avatīrṇaṁ vadanty āryāḥ  
sva-sva-maty-anusārataḥ  
nirṇīteśvara-māhātmya-  
mādhuryādy-avalocanāt

Some think that  
the N.N. avatīrṇaṁ  
Others think he is  
different from  
understanding based on what  
they have ascertained about  
His supremacy, sweetness  
& other qualities.

Some sages think (ke 'pi) that the Lord who has descended in Mathurā City (mathurā-pure avatīrṇaṁ) is Lord Nārāyaṇa (nārāyaṇaṁ), the friend of Nara (nara-sakhaṁ), others think Him Lord Viṣṇu (viṣṇuṁ ca kecana), and yet others Lord Keśava (anye tu keśavaṁ), who lies in the Ocean of Milk (kṣīroda-śāyinaṁ). Thus the followers of progressive Vedic culture (āryāḥ) describe (vadanty) Kṛṣṇa's descent (avatīrṇaṁ), each in accord with his own understanding (sva-sva-maty-anusārataḥ), from what they have ascertained (nirṇīta) about the Lord's supremacy (īśvara-māhātmya) and His sweetness and His other qualities (mādhuryādy-avalocanāt).

The great sages of the Vedic culture are all individuals, each with his own spiritual realizations and opinions, which are reflected in the mantras of the Vedas.

In the Vedic hymns we hear the sages' various understandings of who Kṛṣṇa is.

In accordance with such statements as kṛṣṇas tu bhagavān svayam—“Kṛṣṇa is the original Personality of Godhead” (Śrīmad-Bhāgavatam 1.3.38)—some think that it is the Lord of Vaikuṅṭha who incarnates in Mathurā City.

Others quote sahasra-śīrasaṁ brahma-lokādhiṣṭhātāram—“The Lord with thousands of heads rules over the planet of Brahmā”—and identify Kṛṣṇa with the thousand-headed form of Lord Viṣṇu.

Still others, following their reading of a verse from the Fourth Canto of the Bhāgavatam (4.1.59), consider Kṛṣṇa an incarnation of Nara-Nārāyaṇa, the sons of Dharma and Mūrti:

tāv imau vai bhagavato  
harer amśāv ihāgatau  
bhāra-vyayāya ca bhuvah  
kṛṣṇau yadu-kurūdvahau

“These two (tāv imau) partial expansions of Nara and Nārāyaṇa, the Supreme Personality of Godhead (bhagavato harer amśāv), have now appeared (iha āgatau) in the dynasties of Yadu and Kuru (yadu-kurūdvahau) in the forms of Kṛṣṇa and Arjuna (kṛṣṇau) to mitigate the burden (bhāra-vyayāya) of the world (bhuvah).”



Yet other sages say that Kṛṣṇa is the same Lord Keśava who lies on the Ocean of Milk.

They cite as evidence for their understanding the words of the Bhāgavatam (2.7.26) sita-kṛṣṇa-keśaḥ, which some commentators explain to mean that Lord Kṣīrodaka-śāyī Viṣṇu created Balarāma and Kṛṣṇa from two strands of His own hair, one white (sita) and the other black (kṛṣṇa).

Lord Kṣīrodaka-śāyī Viṣṇu is called Keśava because His hair is especially beautiful.

And the Viṣṇu Purāṇa states more explicitly, ujjahārātmanaḥ keśau sita-kṛṣṇau mahā-mune: “O great sage, the Lord pulled out two of His own hairs, one white and one black.”

Śrīla Rūpa Gosvāmī, however, in his Laghu-bhāgavatāmṛta (1.5.155–164), gives the definitive understanding of these passages about the hairs.

He says that Kṛṣṇa has beautiful black hair (kṛṣṇa-keśa), which is always nicely combed (sita).

And since the Lord has an eternally youthful form, He never  
appears old enough to have white hairs.

Each sage, having focused his attention on a particular aspect  
of the Supreme Lord's glories, has realized a particular form of  
the Lord in meditation.

So the sages naturally describe as having descended to earth as  
Kṛṣṇa the particular form of the Lord they have realized.

Since all the expansions of Godhead, with their individual features, are included within Kṛṣṇa, technically there is no fault in saying that one of Kṛṣṇa's expansions has come to earth and become Kṛṣṇa.

In effect, however, what all this indicates is that Kṛṣṇa is the Supreme Personality of Godhead and all other forms of God emanate from Him.

One might ask how these all-knowing sages can have so many differing opinions about Kṛṣṇa's identity.

This is not difficult to explain: the sages speak according to their own realizations, and authorities discuss whichever aspect of the Supreme Lord they understand.

But shouldn't such knowers of the revealed scriptures be able to understand the full reality as it is?

Yes, but they are āryas, <sup>1st understanding</sup> which can be understood to mean “men of simple intelligence”; the subtle logic that analyzes the identity of Kṛṣṇa is too difficult for them to comprehend.

<sup>2nd understanding</sup>  
Or, taking the idea of simplicity a different way: the sages know very well the truth about Kṛṣṇa, but they express their views as they do because they assume, thinking simply, that glorifying any one of the Lord's incarnations glorifies all His incarnations.

## Text 101

kintu svayaṁ sa eva śrī-  
golokeśo nijaṁ padam  
bhūr-loka-stham api krīḍā-  
viśeṣair bhūṣayet sadā

But, in truth  
→ It is the Lord  
of Goloka Himself who  
eternally adorns His  
own abode.

But in truth (kintu) the divine Lord of Goloka (svayaṁ sa eva śrī-  
goloka īśah) eternally (sadā) adorns (bhūṣayet) His own abode  
(nijaṁ padam) upon the earth (bhūr-loka-stham), enjoying His own  
unique pastimes (krīḍā-viśeṣaih).

After mentioning several other opinions about Kṛṣṇa's appearance on  
earth, Nārada now states his own.

## Text 102

nātra ko 'py asti bhinno yat  
tatratya-jana-vallabhah  
uddhavas tvam ca tatratyas  
tad gopyam kiñcid ucyate

No one in this house (na yat atra kah apy) is an outsider (bhinnah asti). Uddhava (uddhavah) is very dear to the residents of Vraja (tatratya-jana-vallabhah), and you are from Vraja yourself (tvam ca tatratyah). Therefore (tad) I can say something confidential (gopyam kiñcid ucyate).

No one in this house is an outsider of Vraja.  
(K) of Holoka. No summary  
& U-urself are from Vraja itself.  
U is very dear to Vraja itself.  
Very confidential



In the previous verse Nārada referred to the glories of the Lord of Goloka, and in the next verse he begins elaborating on the supreme opulence that in Goloka the Lord displays.

In Text 88 Nārada mentioned this topic briefly when he said “Indeed that world, I think, displays the complete essence of Lord Hari’s most confidential Godhood.”

Nārada can speak freely in Uddhava's house because everyone present is fit to hear such topics.

Everyone sitting there has the right kind of special love for the Personality of Godhead.

## Text 103

kāṣṭhām amutraiva parām prabhor gatā  
sphuṭā vibhūtir vividhā kṛpālutā  
su-rūpatāśeṣa-mahattva-mādhurī  
vilāsa-lakṣmīr api bhakta-vaśyatā

In Vraja bhūmi  
→ His  
a) opulence b) mercy  
c) beauty d) sweetness  
e) pastimes f) bhakta-vaśyatā  
have all achieved that  
final perfection.

In that Vraja-bhūmi (amutraiva) the Lord's opulences (prabhor vibhūtiḥ) have visibly (sphuṭā) achieved (gatā) their final perfection (parām kāṣṭhām), and so also, in many various ways (vividhā), have His mercy (kṛpālutā), His beauty (su-rūpatā), the sweetness of all His excellent qualities (aśeṣa-mahattva-mādhurī), the splendor of His pastimes (vilāsa-lakṣmīr), and His subservience to His devotees (api bhakta-vaśyatā).

## Text 104

vrajaḥ sa nandasya guṇaiḥ svakīyair  
vilāsa-bhūr āsa mahā-vibhūteh  
yasyāḥ kaṭākṣeṇa jagad-vibhūtir  
vaikuṅṭha-nāthasya grheśvarī yā

The pastures  
of NM have  
become the land in  
which the Lord sports  
A mere sidelong glance  
creates all  
glories in the  
material world

∴ the opulence of  
Bladme-urudake  
must be greater than  
that of vaikuntha.  
Lakṣmī devī

The pastures of Nanda Mahārāja (saḥ nandasya vrajaḥ), unique in their features (svakīyair guṇaiḥ), have become the land in which the Lord's highest opulence personally sports (mahā-vibhūteh vilāsa-bhūr āsa), the opulence whose mere sidelong glance (yasyāḥ kaṭākṣeṇa) creates all the glories of the material world (jagad-vibhūtir) and who serves as mistress of the household (yā grheśvarī) for the Lord of Vaikunṭha (vaikuṅṭha-nāthasya).

Nārada now begins to explain in detail each feature of Kṛṣṇa's glories in Gokula.

In this verse and the next, Nārada talks about Kṛṣṇa's godly opulence.

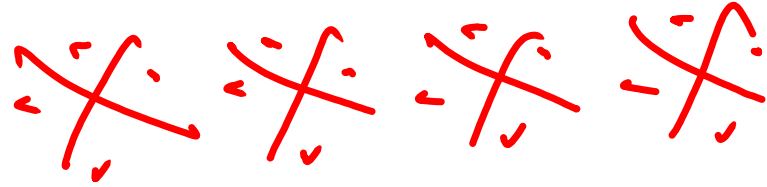
So attractive is the land of Vraja, where the gopas headed by Nanda graze their cows, that the supreme goddess of fortune Mahā-laksmī has chosen it as the place of her pastimes.

Even though her mere sidelong glance empowers the great controllers of the universe, beginning with Brahmā and Rudra, the gentle charms of Vraja attract her.

And if Gokula's opulences enchant Mahā-lakṣmī, who enchants everyone in the material world, then those opulences must be much greater than those of Brahmā, Rudra, and all the demigods.

Moreover, since the same Mahā-lakṣmī who comes to Vraja on earth is also the wife of the Lord of Vaikuntha, the opulences of Vraja must be even greater than those of Vaikuṅṭha.

In Vaikuntha, Lakṣmī has many responsibilities in the household of Lord Nārāyaṇa, but in Vraja she is free to enjoy herself all the time.



So the opulences of Lakṣmī are most fully manifest in Vraja.

As Śukadeva Gosvāmī describes in the Tenth Canto of Śrīmad-Bhāgavatam (10.5.18):

tata ārabhya nandasya  
vrajaḥ sarva-samṛddhimān  
harer nivāsātma-guṇai  
ramākrīḍam abhūn nṛpa

O Mahārāja Parīkṣit (nṛpa), the ~~home of Nanda Mahārāja~~ (nandasya  
vrajaḥ) is eternally the abode of the Supreme Personality of Godhead  
(hareh nivāsa) and His transcendental qualities (ātma-guṇaih) and is  
therefore always naturally endowed with the opulence of all wealth  
(sarva-samṛddhimān). Yet beginning from Lord Kṛṣṇa's appearance  
there (tata ārabhya), it became the place for the pastimes of the  
goddess of fortune (ramākrīḍam abhūt).





As a simple example of how opulent is the land of Vraja, even the trees there can satisfy all desires with a single fruit, a single flower, or any part of their bodies.

In other words, a person who approaches those trees has his life's ambitions fulfilled.

This is described in Śrīmad-Bhāgavatam (10.22.34) by the Personality of Godhead Himself:

patra-puṣpa-phala-cchāyā-  
mūla-valkala-dārubhiḥ  
gandha-niryāsa-bhasmāsthi-  
tokmaiḥ kāmān vitanvate

“These trees fulfill one’s desires (kāmān vitanvate) with their leaves, flowers and fruits, their shade (patra-puṣpa-phala-cchāyā), roots, bark, and wood (mūla-valkala-dārubhiḥ), and also with their fragrance, sap (gandha-niryāsa), ashes, pulp (bhasma asthi), and shoots (tokmaiḥ).”

If even the trees in Vraja display such wonderful powers, how could the opulences of Vraja be kept secret?

And how then could Vraja be a suitable place for the Supreme Lord to enjoy pastimes as an ordinary person?

Vraja is suitable because the Lord reveals those opulences only in select instances, when they are useful for His purposes.

If there is no special need for them He keeps them hidden.

Thus the opulences of Godhead are only occasionally seen in Vraja, though the Lord's charming pastimes as the darling of the cowherds are always visibly expanding.