

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 6

## Abhīṣṭa-lābha

**The Attainment of All Desires**

## Text 194

tato 'tanod yān sa tu gopa-vibhramān  
ato 'bhajan yādṛśatām carācarāḥ  
hrdā na tad-vṛttam upāsitaṁ bhavet  
katham parasmin rasanā nirūpayet

His (sah) wanderings (vibhramān) then (tataḥ) with the cowherd boys (gopa), and (tu) the state of ecstasy (yādṛśatām) all creatures thereby achieved (yān ataḥ abhajan), the moving and the nonmoving (cara-acarāḥ) — one cannot conceive (na bhavet) of this (tat vṛttam) even by meditation in the heart (hrdā upāsitaṁ). How then can (katham) the tongue (rasanā) describe this (nirūpayet) to anyone else (parasmin)?

with wandering  
the state of  
exceeded by the moving &  
non-moving things  
conceived in the heart  
How to describe  
it through the tongue

## Text 195

In the place  
around Govardhan → the  
enjoyer tending the cows → the  
& as evening approached → the  
returned back & later  
played with  
the girls

govardhanādri-nikāṣeṣu sa cārayan gā  
reme kalinda-tanayāmbu nipāyayaṁs tāḥ  
sāyam tathaiva punar etya nijam vrajam taṁ  
vikrīḍati vraja-vadhūbhir asau vrajeśaḥ

In the places around Govardhana Hill (govardhana-adri nikāṣeṣu), He (saḥ) enjoyed (reme) tending the cows (gāḥ cārayan) and making them drink (tāḥ nipāyayan) water from the Yamunā (kalinda-tanayāmbu). And as evening approached (tathā eva sāyam), the Lord of Vraja (asau vraja-īśaḥ) returned to His cowherd village (nijam vrajam etya) and later played (punaḥ vikrīḍati) with Vraja's young girls (vraja-vadhūbhiḥ).

This verse gives a short summary of Kṛṣṇa's activities throughout the day and night.

The gopīs and everyone and everything else in Vraja exist only for Kṛṣṇa's enjoyment.

## Text 196

śrī-gopa-rājasya yad apy asau purī  
nandīśvarākhye viṣaye virājate  
te tasya kṛṣṇasya matānuvartinah  
kuñjādi-rāsam bahu manyate sadā

Though (yat api) the capital (purī) of the opulent king of the cowherds (asau śrī gopa-rājasya) shines forth (virājate) in the region (viṣaye) called Nandīśvara (nandīśvara-ākhye), the Vraja-vāsīs (te), in tune (anuvartinah) with Kṛṣṇa's liking (tasya kṛṣṇasya mata), always think more highly (sadā bahu manyate) of His pleasure pastimes (rāsam) in the groves and other places in the forests (kuñja-ādi).

Though the  
Capital of Nity  
Nandīśvara shines forth in  
the V.V.s always think more  
highly of His  
pleasure pastimes  
in the  
groves.

For all its sweetness, Nanda Mahārāja's town is more magnificent than Vaikuṅṭha.

Even so, the residents of Vraja think mostly about Kṛṣṇa playing among the trees and creepers of the forests, because that is where He enjoys the most.



## Text 197

tatraiva vasatā brahmann  
ānando yo 'nubhūyate  
sukham yac ca sa vā tad vā  
kīdṛg ity ucyatām katham

O brāhmaṇa (brahman), the satisfaction (yat sukham) and ecstasy (ānandaḥ ca) one tastes (yaḥ anubhūyate) from living in Goloka Vṛndāvana (tatra eva vasatā) are beyond describing (iti ucyatām katham). To what can (kīdṛk vā) they be compared (saḥ vā tat)?

The ecstasy of  
living in Goloka is  
impossible to describe.  
کمال کا تصور کیسے  
توصیف کر سکتے ہیں؟

According to the laws of spiritual nature, sukha (“satisfaction”) is the cause of ānanda (“bliss”).

In other words, sukha can be said to be the external aspect of spiritual happiness and ānanda the internal.

And both are beyond the scope of material understanding.

## Text 198

So wonderful is  
said that the  
-vedis experience a  
pleasure that the  
muktas.

muktānām sukhatō 'tyantam  
mahad vaikuṅṭha-vāsinām  
bhagavad-bhakti-māhātmyād  
uktam tad-vedibhiḥ sukham

Because devotional service to the Supreme Lord (bhagavat-  
bhakti) is so wondrous (māhātmyāt), those who truly know  
(vedibhiḥ) say that (uktam (tad)) the residents of Vaikuṅṭha  
(vaikuṅṭha-vāsinām) taste a happiness (sukham) much greater  
than (atyantam mahat) that of mere liberated souls  
(muktānām sukhatāḥ).

And the happiness  
of those in Ayodhya  
& Dvārakā is said to  
be even greater due to  
various special tastes.

## Text 199

ayodhyā-dvāravaty-ādi-  
vāsinām ca tato 'pi tat  
uktam rasa-viśeṣeṇa  
kenacit kenacin mahat

And (ca) the happiness (tat) of souls who reside (vāsinām) in places like Ayodhyā and Dvārakā (ayodhyā dvāravatī ādi) is said (uktam) to be even (api) greater (tataḥ mahat) because of certain various (kenacit kenacit) special tastes (rasa-viśeṣeṇa).

We have already heard that in Ayodhyā and Dvārakā the Supreme Lord's devotees serve Him with special intimacy.

The eternal servants of Śrī Raghunātha's lotus feet are happier than the associates of Śrī Nārāyaṇa in Vaikuṅṭha; and happier still are the eternal relatives of Śrī Yādavendra in Dvārakā.

The devotees of Ayodhyā enjoy the privilege of eternal personal service to the Lord, but the devotees of Dvārakā, being entitled to taste the rasa of friendship with Kṛṣṇa, are even more privileged.

## Text 200

goloka-vāsinām yat tat  
sarvato 'py adhikādhikam  
sukham tad yukty-atikrāntam  
dadhyād vāci katham padam

But the happiness  
of Goloka-residents far  
exceeds any other  
It transcends logic & reason  
∴ how can it give words?  
∴ how can it give words?

But the happiness (tat sukham) of the residents of Goloka (yat goloka-vāsinām) far exceeds (adhika-adhikam) any other (sarvataḥ api). It (tat) transcends (atikrāntam) reason (yukti), so how can it give (katham dadhyāt) room (padam) for words (vāci)?

live only those who  
live in Goloka  
its true nature.  
Bcoz, the Lord has such  
feelings towards them.

## Text 201

tasyānubhavino nityam  
tatratyā eva te viduh  
tattvam ye hi prabhos tasya  
tādr̥k-sauhārda-gocarāḥ

Only those (te eva) who live in Goloka (ye tatratiyāḥ) and always (nityam) perceive that happiness (tasya anubhāvinah) know (viduh) its true nature (tattvam), because the Lord (prabhoh hi) has such (tādr̥k) friendly feelings toward them (tasya sauhārda-gocarāḥ).

## Texts 202-203

eṣām evāvatārās te

nityā vaikuntha-pārsadāḥ

prapañcāntar-gatās teṣām

pratirūpāḥ surā yathā

yathā ca teṣām devānām

avatārā dharā-tale

krīḍām cikīrṣato viṣṇor

bhavanti prītaye muhuḥ

Just as the Dgs who have entered the material creation are counterparts of the Lord's Vaikuntha associates, all the Dgs who have entered the material creation are counterparts of the Lord's Vaikuntha associates. Just as the Dgs who have entered the material creation are counterparts of the Lord's Vaikuntha associates, they also appear on earth, now & again for the pleasure of Lord.

Just as (yathā) the demigods (surāḥ) who have entered (antaḥ-gatāḥ) the material creation (prapañca) are counterparts of the Lord's Vaikuntha associates (pratirūpāḥ), those eternal associates from Vaikuntha (te nityā vaikuntha-pārsadāḥ) are incarnations (avatārāḥ eva) of the Goloka devotees (eṣām). Yet like (yathā ca) the demigods themselves (devānām), those very devotees appear (teṣām avatārāḥ) on earth (dharā-tale) now and again (muhuḥ) for the pleasure of Lord Viṣṇu (viṣṇoḥ prītaye) when He wants (cikīrṣataḥ) to enjoy various pastimes (krīḍam).



Some say that many of the Vraja-vāsīs who appeared on earth during Kṛṣṇa's pastimes five thousand years ago were incarnations of demigods.

Nanda Mahārāja, for example, is said to be an avatāra of the Vasu named Droṇa.

If taken literally, this idea would rule out the possibility that the earthly Vraja-vāsīs are eternal associates of the Supreme Lord.

But the truth is just the opposite: As confirmed in scriptures such as the Padma Purāṇa (Uttara-khaṇḍa), demigods like Drona are partial expansions of the original Vraja-vāsīs, and those original Vraja-vāsīs accompany Kṛṣṇa when He descends to earth.

Goparāja Nanda and other devotees in Goloka expand as avatāras in Vaikuntha to become Śrī Nanda and other associates of Lord Nārāyaṇa.

The same devotees thus enjoy pastimes in two worlds simultaneously, Goloka and Vaikuṅṭha.

And so it would be incorrect to assert that because the Vaikuṅṭha associates of Nārāyaṇa are avatāras they are not eternal.

The same associates of Lord Nārāyaṇa expand again into the material world to become demigods.

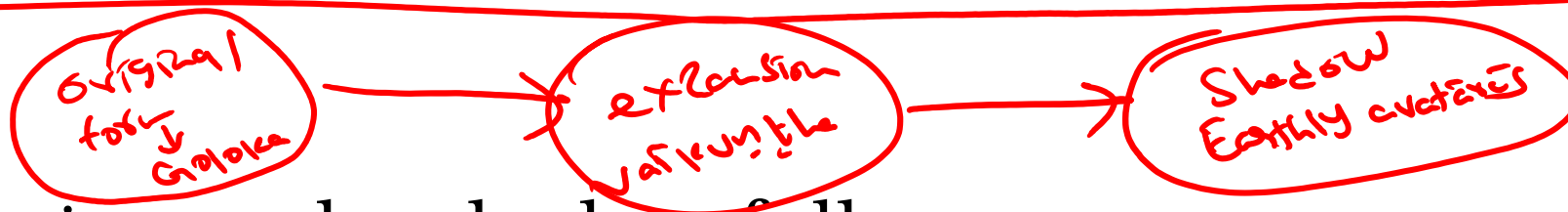
This verse calls those demigods pratirūpāḥ (“counterparts”),  
rather than avatāras, because the demigods are materially  
conditioned living beings.

Still, those demigods are empowered representatives of the  
Supreme Lord’s personal associates.

In the next few verses, Śrī Sarūpa will describe the incarnations of the Goloka-vāsīs as parallel to Kṛṣṇa's incarnations; that is, just as Kṛṣṇa's avatāras are nondifferent from Him, the earthly associates of Kṛṣṇa are nondifferent from the original Goloka-vāsīs.

Alternatively, the word ~~pratirūpa~~ (“counterpart” or “representative”) can be taken as synonymous with the word avatāra.

Then the idea implied is that the associates of the Lord in Vaikuṅṭha who expand from the original Goloka-vāsīs are like direct reflections (pratibimba) of those Goloka-vāsīs, and the further expansions as demigods are like shadows (praticāyā).



Both a reflection and a shadow follow a person as expansions, but the shadow represents him less fully than does his mirror image.

Thus if Nanda Mahārāja on earth is called an avatāra of Drona, it is only because both of them are avatāras of Nanda Mahārāja in Goloka.

In fact, Nanda on earth is identical with Nanda in Goloka, and Drona is only a partial expansion; but by worldly calculations demigods are considered relatively superior to humans, so Nanda on earth is considered Drona's incarnation.

Thus it is said that demigods like Vasu Drona descend to earth to assist Lord Viṣṇu, the younger brother of Indra, in His enjoyment.

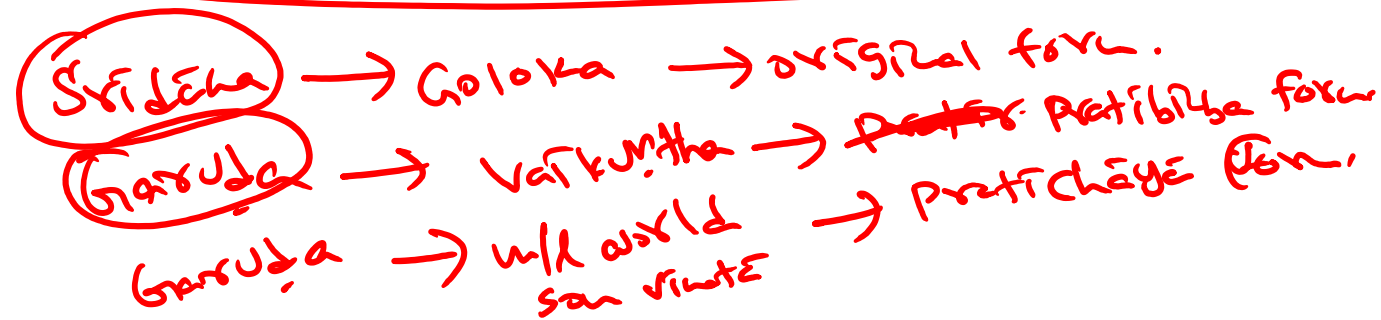
Just as Lord Viṣṇu's incarnations appear only briefly in the material world but periodically reappear, the Lord's associates who manifest themselves as demigods also incarnate as earthly avatāras whenever there is a need.

For example, Śrī Nanda Goparāja, the eternal beloved father of Kṛṣṇa in Goloka, appears in Vaikuṅṭha as the eternal associate of Nārāyaṇa called Nanda, and he also occasionally descends to earth in his original identity.



So too, Śrī Balarāma, who originally resides in Goloka, manifests Himself in Vaikuṅṭha as the eternal associate named Śeṣa.

Yet He appears among the demigods as the bearer of the earth in the seventh Pātāla region, and He sometimes comes to earth as the selfsame Balarāma.



Kṛṣṇa's friend Śrīdāmā in Goloka appears as Garuḍa in two different forms, one an eternal associate of the Lord in Vaikuṅṭha and the other a son of Vinatā among the demigods; and occasionally he appears on earth as the original Śrīdāmā.

Kṛṣṇa's parents in Goloka, Śrī Vasudeva and Devakī, appear as  
Sutapā and Prṣni in Vaikunṭha, Kaśyapa and Aditi in Svarga, and  
sometimes in their original forms as Vasudeva and Devakī on  
earth.

Golokā → Vasudeva & Devakī → original form.  
Vaikunṭha → Sutapā & Prṣni → pratibimba form.  
Svarga → Kaśyapa & Aditi → pratilōya rūpe.

The avatāras of other devotees follow the same pattern.