## Śrī Brhad-bhāgavatāmrta

# by Śrīla Sanātana Gosvāmī

### Volume - 2

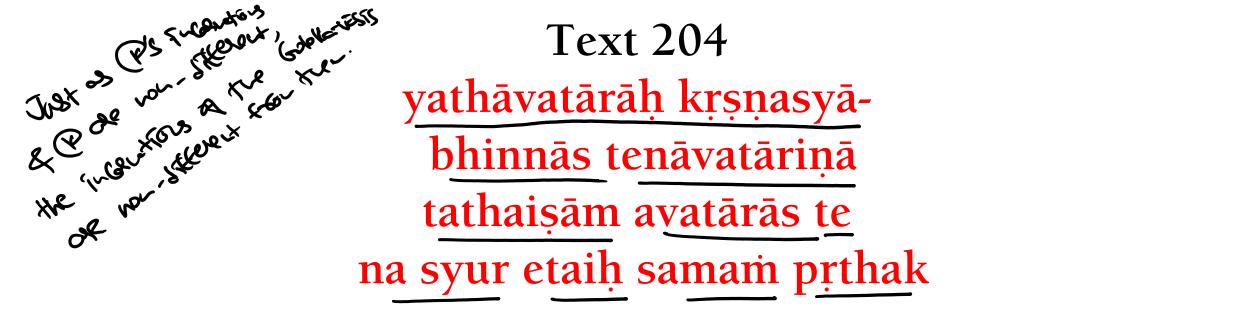
## Śrī-goloka-māhātmya

### The Glories of Goloka

Part 6

## Abhīsta-lābha

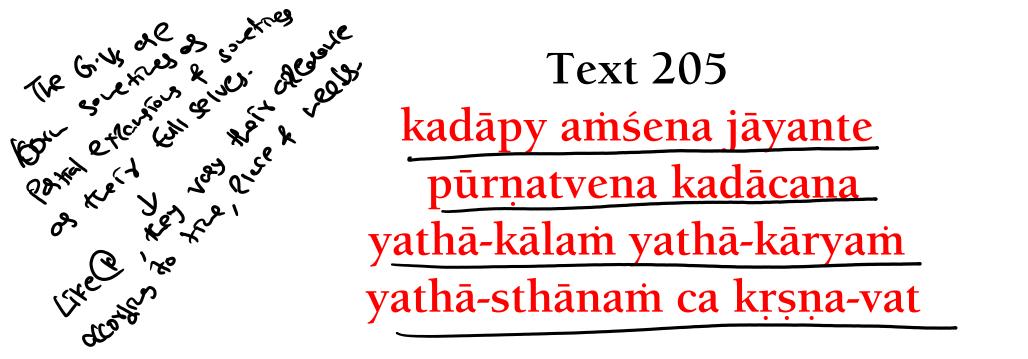
### The Attainment of All Desires



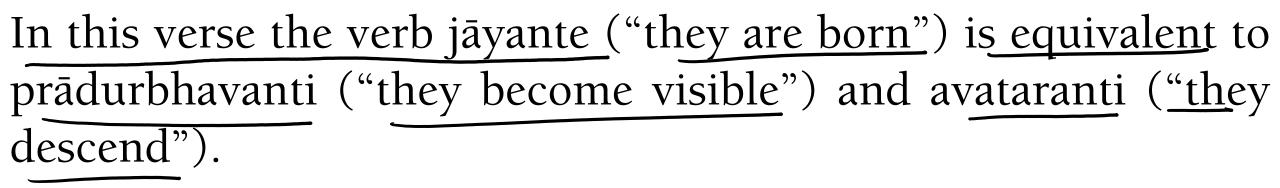
And just as (yathā) the incarnations of Kṛṣṇa (kṛṣṇasya avatārāḥ), the source of all incarnations (avatāriṇā), are nondifferent from Him (tena abhinnāḥ), the incarnations (tāthā) te avatārāḥ) of the Goloka-vāsīs, the residents of Goloka (eṣām), are nondifferent (na pṛthak syuḥ) from them (etaiḥ samam). The devotees from Goloka may change their names and appearance when they descend, but still they are the same persons.

As the expanded forms of Godhead are all nondifferent from the original Krsna, the single fountainhead of existence, so when devotees like Nanda and Yaśodā appear in expanded forms in Vaikuntha, those forms are in essence nondifferent from the original forms in Goloka.

K<u>aśyapa and Aditi in heaven</u>, ho<u>wever</u>, be<u>ing incomplete portions of</u> Vasudeva and his wife Devakī, ar<u>e</u> partially different from the Vasudeva and Devakī on earth and partially the same.



The Goloka-vāsīs are born (jāyante) sometimes (kadā api) as partial expansions (amśena) and sometimes (kadācana) as their full selves (pūrņatvena). Like Kṛṣṇa (kṛṣṇa-vat), they vary their appearance for the time (yathā-kālam), place (yathāsthānam), and need (ca yathā-kāryam).



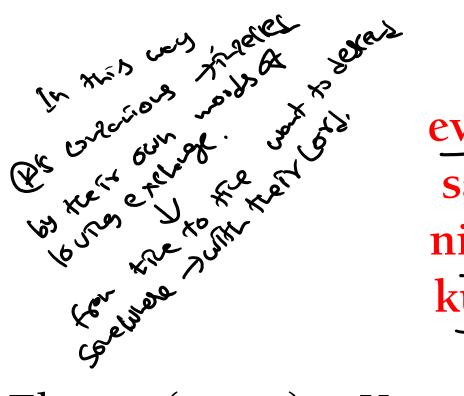
Whenever and wherever there is a need for a full or partial incarnation of a particular devotee, that same devotee reveals either his whole self or a partial expansion of himself.

The example of Krsna and His expansions is cited to clarify this point.

In previous ages Krsna manifested various partial forms of Himself in this world.

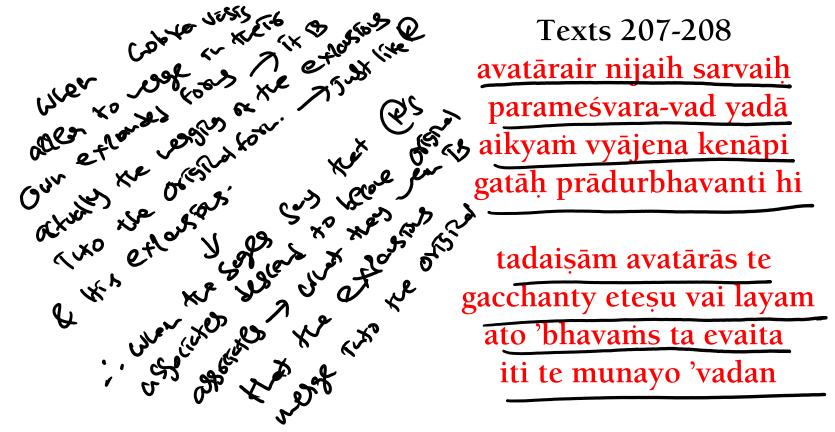
In Satya-yuga, for example, Lord Varāha descended from the Śaukara-purī of Vaikuntha for such purposes as lifting the earth from the lower regions.

And at the end of Dvāpara-yuga the same Krsna descended to Śrī Mathurā-maṇḍala in His full form to display special blissful pastimes that would broadcast His loving devotional service all over the universe.



### Text 206 evam kadācit kenāpi samākrstā rasena te nija-nāthena sahitāh kutrāpy atititīrsavah

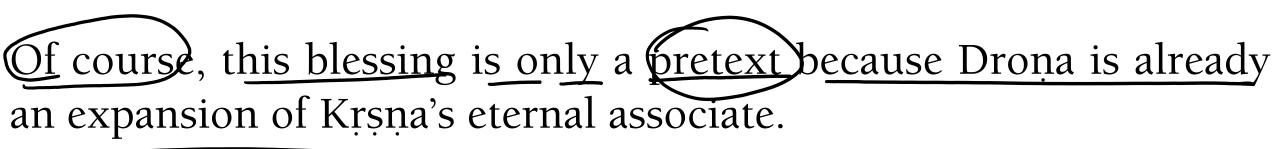
Thus (evam) Kṛṣṇa's companions (te), impelled by (samākṛṣṭāḥ) their own (nija) moods of loving exchange (kena api rasena), from time to time (kadācit) want to descend (atititīrṣavaḥ) somewhere (kurta api) with their Lord (nāthena sahitāḥ).



When (yadā) devotees who live with Krsna in Goloka (sarvaih) appear (prādurbhavanti) to merge (aikyam gatāḥ), on some pretext (kena api vyājena), into their own (nijaiḥ) expanded incarnations (avatāraiḥ), this is just like the merging of Krsna's expansions with Him (parameśvara-vad). When sages (te munayaḥ) tell us (avadan), therefore (ataḥ), that expansions (te avatārāḥ) of Kṛṣṇa's associates (eṣām) descend to become the original associates (te abhavan iti) what they mean is (tadā) that the expansions (ete) merge (vai layam gacchanti) into the originals (eteṣu). In Goloka, Nanda Mahārāja eternally serves Kṛṣṇa in the role of father.

So when Krsna plans to descend to earth to display childhood pastimes, Nanda is naturally attracted to come with Him.

By Kṛṣṇa's arrangement Lord Brahmā then blesses Nanda's partial expansion Vasu Droṇa to attain perfect devotion for Viṣṇu.

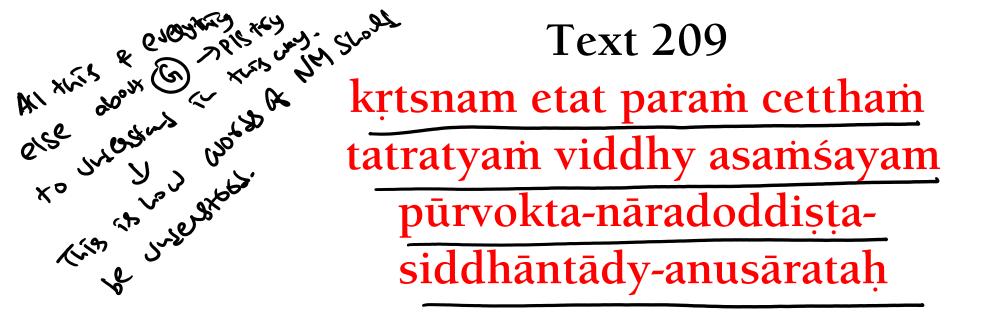


Yet on the strength of that blessing, Drona merges into the original Nanda Mahārāja and joins the entourage of Kṛṣṇa's avatāra.

It is in this sense that the Purāņas tell us "Dr<u>oņa became Nanda.</u>"

This explanation also reconciles the account in the Padma Purāņa (Kārtika-māhātmya) of Śrī Rādhā's previous lives.

Attracted to descend from Goloka for the service of Her worshipable Lord, who is more attractive than millions of Cupids, She incarnated in those various births, in various forms and places.



All this (etat krtsnam) and everything else (param ca) about Goloka (tatratyam) please try to understand (viddhi) in this way (ittham), without doubt or confusion (asamśayam). Comprehend it according to (anusāratah) the philosophical conclusions (siddhānta ādi) taught by Nārada (nārada uddiṣța), as spoken of before (pūrva ukta). Śrī Sarūpa's disciple may still have doubts about Goloka.

He may question, for example, how demons can be present in a place superior to Vaikuntha or how the Goloka-vāsīs could even have an impression of having seen demons there before.

Moreover, if <u>Goloka is purely spiritual</u>, sac-cid-ānanda, how can inanimate things like logs, stones, carts, and dust from cow's hooves exist there?

And Goloka is not generally accepted to be greater and higher than Vaikuntha.

S<u>o how can the dear associates of Kṛṣṇa descend from Golo</u>ka to become Vaikuṇṭha pārṣadas?

Sarūpa already answered these doubts in his description of the glories of Goloka.

He briefly recounted the teachings Nārada had given him earlier, in Vaikuņțha, about Goloka's unique stature and elucidated those teachings with his own comments.

If the Mathurā brāhmaņa wants more scriptural support, he can refer to various statements of the Padma Purāņa (Uttara-khaņḍa) and the Pañcarātras.

In upcoming verses of Śrī Bṛhad-bhāgavatāmṛta, Śrī Sarūpa will tell more about the pastimes the transcendental Personality of Godhead enjoys with His personal associates and paraphernalia in Goloka.

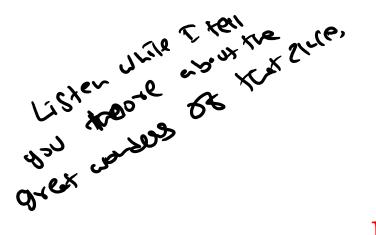
The brāhmaņa will then be informed how it is that Kamsa and other demons reside in Kṛṣṇa's abode.

In brief, Kamsa and the other enemies of Kṛṣṇa join Kṛṣṇa's eternal pastimes for the same reason Krsna's Vaikuntha associates join Him in their spiritual identities, namely to enhance Kṛṣṇa's enjoyment.

The carts and other apparently lifeless objects in Kṛṣṇa's abode are all in fact alive and completely spiritual sac-cid-ānanda beings.

According to the descriptions of Śrī Bṛhad-bhāgavatāmṛta, everything in Kṛṣṇa's abode Goloka is transcendental the same way as in Vaikuṇṭha.

Scriptural evidence to support this conclusion will be cited later on.



#### Text 210

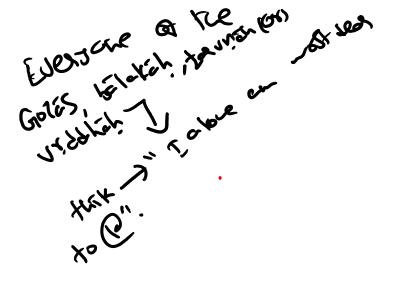
māthurottama tatratyam mahāścaryam idam śrņu kathyamānam mayā kiñcit śrī-kṛṣṇasya prabhāvataḥ

O best (uttama) of Mathurā brāhmaņas (<u>māthura</u>), listen (śr<u>ņu idam</u>) and by the powerful influence (prabhāvatah) of K<u>rsna</u> (śr<u>ī-krsnasya</u>) I will tell you (<u>mayā kathyamānam</u>) more (<u>kiñcit</u>) about the great wonders (<u>mahā-aścaryam</u>) of that place (tatratyam).

Strycygorye problevetan

The glories of Goloka and the ecstasies of its devotees are beyond the power of words and thought, but a devotee empowered by Kṛṣṇa's special grace can describe them to some extent.

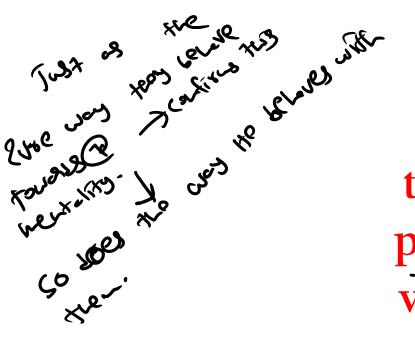
To encourage the disciple to listen with careful attention, Sarūpa calls him "best of the brāhmaņas from Mathurā."



Text 211 bālakās taruņā vrddhā gopās te koți-koțiśaḥ sarve vidur mahā-preyān aham kṛṣṇasya netaraḥ

Everyone (sarve) of the millions and millions (koți-koțiśaḥ) of cowherds (te gopās)—the children (bālakāḥ), young people (taruṇāḥ), and elders (vṛddhāḥ)—thinks (viduḥ), "I alone am (aham na itaraḥ) most dear (mahā-preyān) to Kṛṣṇa (kṛṣṇasya)."

Texts 211 through 213 reveal the ecstatic attitude of the cowherd boys and men of Goloka.



### Text 212 tathaiva vyavahāro 'pi teṣāṁ kṛṣṇe sadekṣyate praty-ekaṁ teṣu tasyāpi viśuddhas tādṛg eva saḥ

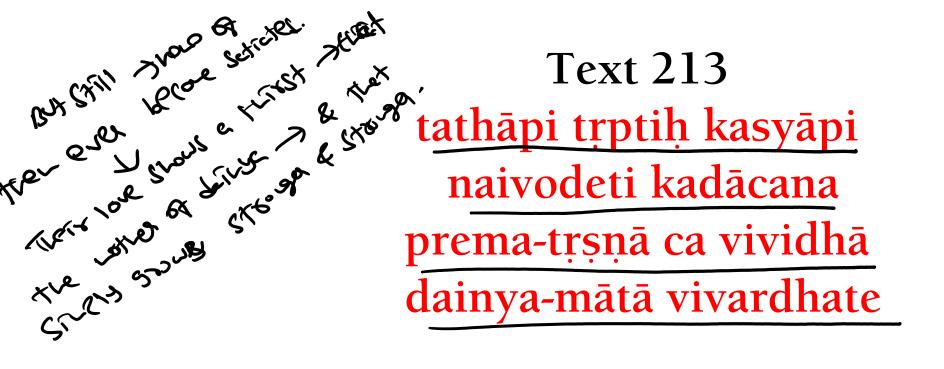
Just as (tathā eva) the pure way (viśuddhaḥ) they behave (teṣām vyavahāraḥ) toward Kṛṣṇa (kṛṣṇe) always (sadā) confirms this ecstatic mentality (īkṣyate), so does the way (tādṛk eva api) He behaves (tasya saḥ) toward every one of them (teṣu prati-ekam). It manifests itself actively in the way the devotees deal with Kṛṣṇa.

The cowherds express their intimate love for Him in everything they do, including their eating and ordinary household chores.

And Krsna also shows by His behavior that He considers Himself their property.

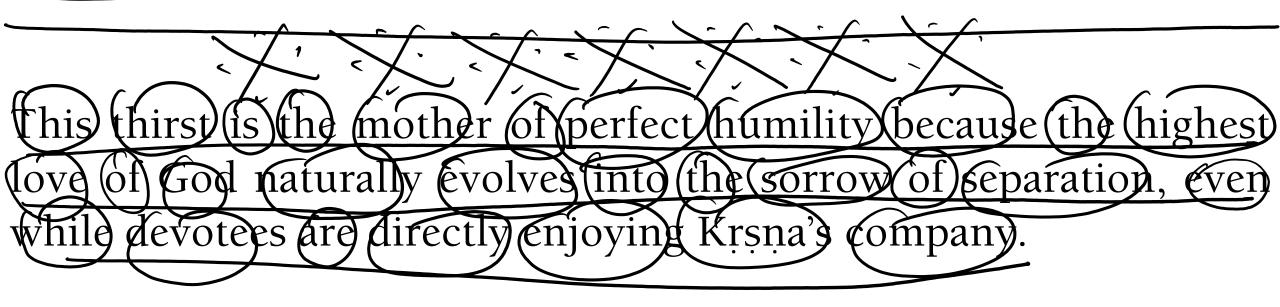
<u>There is never even a trace of duplicity in the loving exchanges</u> be<u>tween Krsna and His devotees in Goloka; their dealings are</u> viśuddha, absolutely pure.

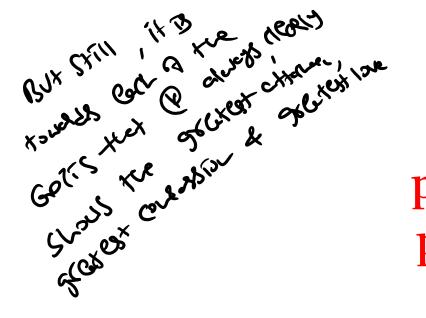
It is not that Krsna truly loves only one of His devotees and with everyone else only pretends.



Yet (tathā api) none of them (na eva kasya api) ever (kadācana) become satiated (udeti trptih). Their love (vividhā prema) shows a thirst (tṛṣṇā) that is the mother (mātā) of sheer humility (dainya) and that simply grows stronger and stronger (ca vivardhate). <u>The devotees' thirst for having more and more of Kṛṣṇa</u> is unquenchable and ever increasing, without limit.

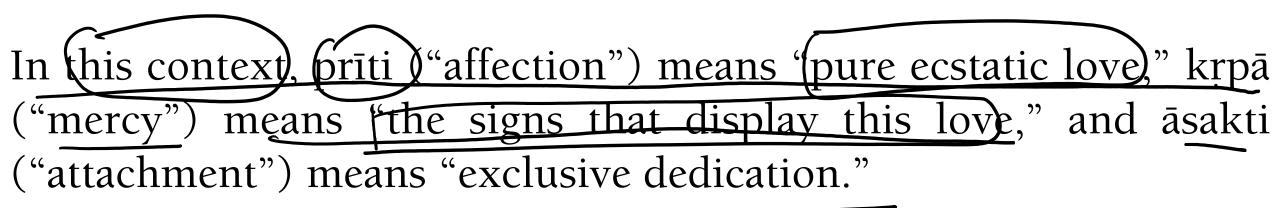
The phrase prema-tṛṣṇā, the "thirst of pure love," means lobha ("greed").

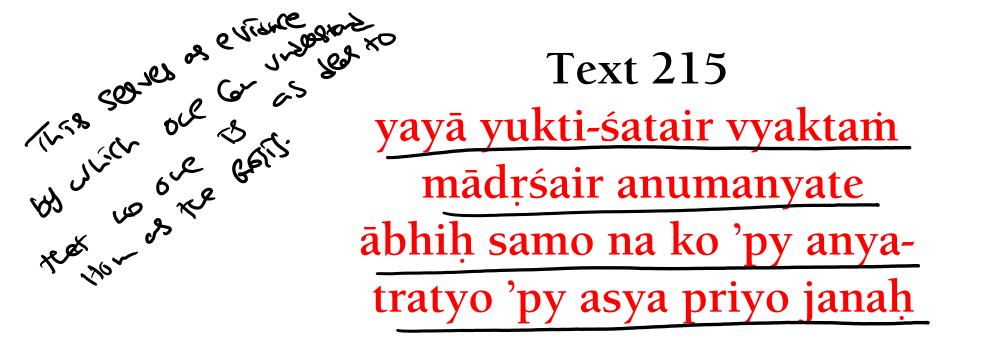




### Text 214 gopīșu ca sadā tāsu praty-ekam koți-koțișu parā prītih kṛpāsaktir api sā tasya vīkṣyate

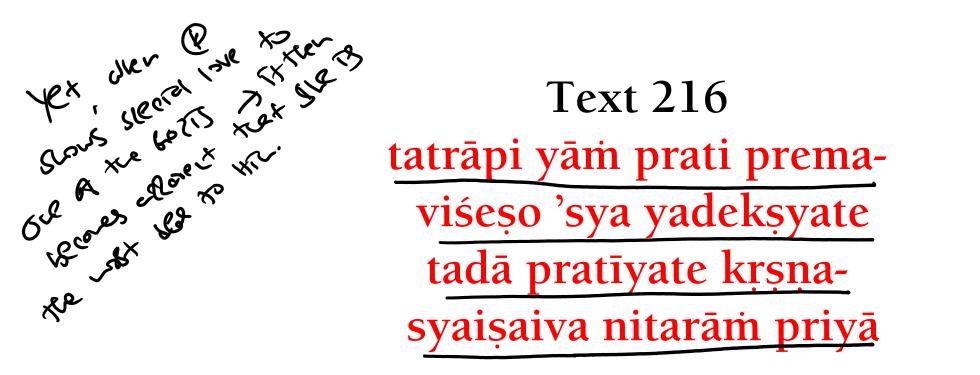
Still, it <u>is towards each of the gopīs</u> (tāsu prati-ekam gopīșu)—in the millions and millions (koți-koțișu) —that Krsna (tasya) always (sadā) clearly shows (vīkṣyate) the greatest attachment (sā parā āsaktih), compassion (kṛpā), and love (api prītiḥ).



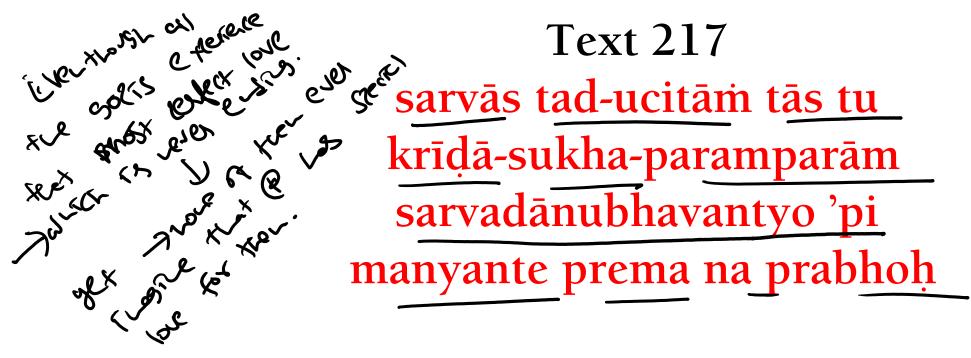


This serves as evidence (vyaktam) for hundreds (śataih) of logical arguments (yukti) by which (yayā) persons like me (mādṛśaiḥ) can understand (anumanyate) that no one (na kaḥ api janaḥ), in that abode or elsewhere (anyatratyaḥ), is as dear to Him (asya samo priyah) as the gopīs (ābhiḥ). Kṛṣṇa's love, compassion, and attachment for the gopis are proof enough to convince Sarūpa that no one, not even any other resident of Goloka, is as dear to Kṛṣṇa as the gopis.

<u>These three signs have led Sarūpa to discover hundreds of</u> arguments in favor of this conclusion.



Yet (api) when Kṛṣṇa (yadā asya) shows special love (viśeṣaḥ prema īkṣyate) for one of the gopīs (tatra yām prati), it then (tadā) becomes apparent (pratīyate) that she (eṣā eva) is the most dear (nitarām priyā) to Him (kṛṣṇasya).

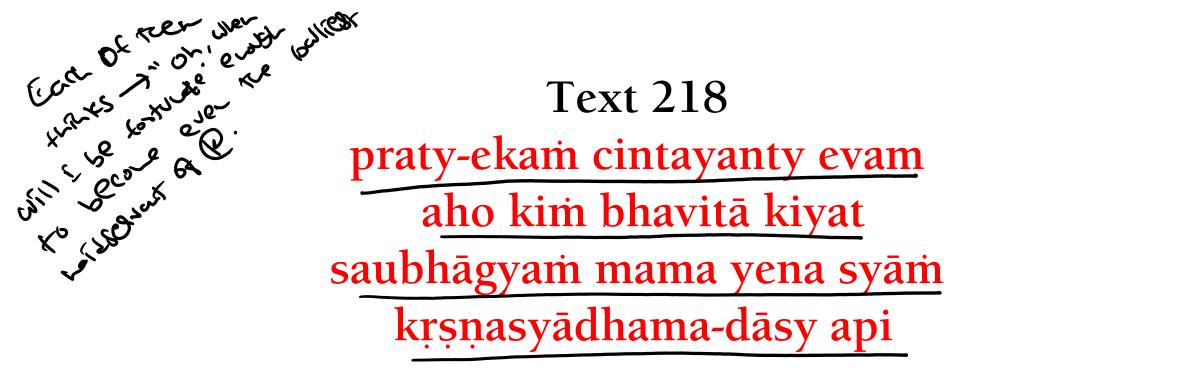


All the gopīs (sarvāḥ) partake of that exalted and most perfect love (tat ucitām), and they all (tāḥ) constantly know (sarvadā anubhavantyaḥ) the pleasure (sukha) of Kṛṣṇa's never-ending chain of pastimes (krīḍā paramparām). Yet (tu) none of the gopīs even imagines (na manyante) that Kṛṣṇa (prabhoḥ) has special love for her (prēmā). Even though there are so many gopīs eager to have Kṛṣṇa's mercy, none of them lacks opportunities to satisfy Him by her service.

This is proof that all the gopīs have attained the highest perfection of pure devotional service.

fet none of them thinks herself Kṛṣṇa's only beloved.

Caring nothing for their own happiness, they want only to do whatever pleases Him.



Each of them (prati-ekam) thinks (evam cintayanti), "Oh (aho), when will I be (kim mama bhavitā) fortunate enough (kiyat saubhāgyam) to become (yena syām) even the lowliest maidservant of Kṛṣṇa (kṛṣṇasya adhama dāsi api)?"

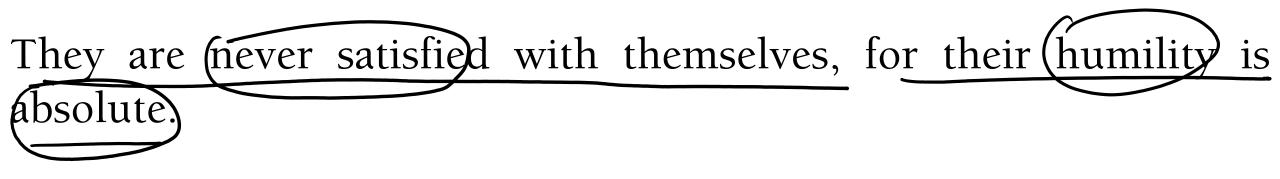
The ambition of every young gopī in Goloka is to someday gain the good fortune to be allowed to enter Kṛṣṇa's service, even in the lowest position.

Such utter humility distinguishes them from the young gopas, the male cowherds, who tend to consider themselves Kṛṣṇa's favorites and presume themselves very fortunate.

The gopas often feel dissatisfied with themselves for various reasons due to the nature of their exalted love for Kṛṣṇa.

They then become anxious to be better servants of Kṛṣṇa.

The gopīs' love, however, is on the highest level of perfection.



Each of them considers herself Kṛṣṇa's worst maidservant, her only hope being to somehow be permitted to continue serving Him despite her disqualifications. In this way the moods of the gopas and gopis are different.

The devotees of Nārāyaṇa in Śrī Vaikuṇṭha also never feel they have had enough of the ecstasy of worshiping the Lord's lotus feet.

B<u>ut every one of them assumes that the all-powerful Personality of</u> Godhead is completely merciful to all of them, without discrimination.

The Goloka-vāsīs cannot think like that.