

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 7

## Jagad-ānanda

**The Bliss of the Worlds**

Devotional service itself is also vilāsa, an expression of pure joy.

By taking part in the bhakti-vilāsa of honoring the Supreme Lord's mahā-prasāda and dancing, singing, and performing other services for His pleasure, saintly devotees untie the knots of material bondage—the materialistic attitudes born from false ego—within their hearts.

Impersonalist sannyāsīs may subdue the senses, but they are unable to untie the knots of karma binding their hearts.

Or even if able to begin to unravel those knots, they cannot undo them completely.

The impulses of the senses are compared to the current of a mighty river like the Gaṅgā, which can never be stopped; without the special protection of the Supreme Lord's internal energy in pure devotional service, no one can stop the incessant flow of sensory agitation.

Nondevotee sannyāsīs fall from their elevated status, therefore, whereas fully surrendered devotees never fall.

While Kṛṣṇa was in the womb of Devakī the demigods prayed:

tathā na te mādharma tāvakāḥ kvacid  
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ

O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune (**mādhava prabho**), if devotees (**tāvakāḥ**) completely in love with You (**tvayibaddha-sauhṛdāḥ**) sometimes fall from the path of devotion (**kvacid bhraśyantimārgāt**), they do not fall like nondevotees (**na tathā**), for You still protect them (**tvayābhiguptā**). Thus they fearlessly traverse (**vicaranti nirbhayā**) the heads of their opponents and continue to progress in devotional service (**vināyakānīkapamūrdhasu**). (Bhāgavatam 10.2.33)



Though this statement concedes that pure devotees may in theory fall down, saintly authorities never accept that possibility.

Paramahansa Vaiṣṇavas are solidly established in intimate friendship with the Supreme Lord; therefore they never fall into illusion under any circumstances.

Impersonalists conceive of the Supreme Self as formless, or as a void.

To reciprocate with them in kind, the Supreme Lord presents Himself to suit their taste, as the personified Vedas describe in their prayers.

**Viyata ivāpadasya tava śūnya-tulām dadhataḥ:** “Just as the ethereal sky has no connection with perceptible qualities, so also You resemble a void.” (Bhāgavatam 10.87.29)



The impersonal conception of the Supreme is deficient,  
however, because it ignores the essence of self-realization—  
pure devotion for the Supreme Lord's lotus feet.

---

Thus only the faithful Vaiṣṇavas are true saints, sat, and  
everyone else is asat.

Following the example of such saints, one who desires to  
succeed should take shelter of the son of Vasudeva and  
worship Him.

Persons who spurn the protection of the Personality of Godhead are not Vaisnavas.

Without shelter they are in effect spiritual orphans.

But the Vaiṣṇavas, under the Lord's protection, free from fear, free to use all the activities of their senses in the Lord's service, easily gain liberation from the bondage of material existence.

And beyond that, at every moment they enjoy an abundance of fresher and fresher ecstasy that those who are merely liberated can never know.

Impersonalist sannyāsīs can obtain deliverance from the vast ocean of saṁsāra only after long, severe endeavor, but the Supreme Lord's devotees cross that ocean happily, effortlessly.

As the presiding demigods of the causal elements prayed to Lord Viṣṇu at the beginning of creation:

namāma te deva padāravindam  
prapanna-tāpopaśamātapatram  
yan-mūla-ketā yatayo 'ñjasoru-  
samsāra-duḥkham bahir utkṣipanti

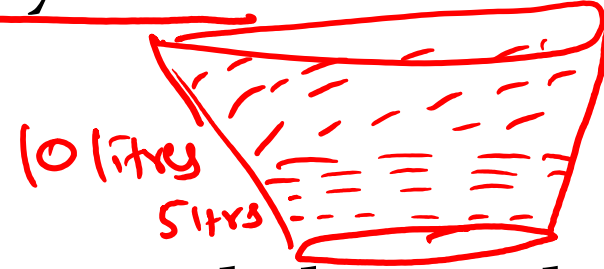
“O Supreme Lord (**deva**)! We offer respects to your lotus feet (**namāma te padāravindam**) which are the umbrella (**ātapatram**) which relieves the suffering of those surrendered to you (**prapanna-tāpa upaśama**). The devotees (**yatayah**) who take shelter of the soles of your feet (**yad-mūla-ketā**) quickly uproot (**añjasā bahih utkṣipanti**) the suffering of material life (**urū samsāra-duḥkham**).” (Bhāgavatam 3.5.39)

5a dhatas

Devotees who take full shelter of Lord Visnu's lotus feet are much more elevated than ordinary sages or sannyāsīs.



Jñāna karmēṣi anāvṛtan.  
Full shelter may be work



Such devotees abandon reliance on anything else and depend solely on the Lord.

In contrast, impersonalist sannyāsīs, by leaving their families and changing their dress, only seem to renounce materialism.

In reality, however, when they subscribe to the Advaita idea of pure consciousness, they imagine themselves to be the Supreme Lord, Nārāyaṇa.

Such a state of mind forces them to presume that everything they see or hear about, other than themselves, is an illusory product of their own Māyā.

These adherents of the Advaita Vedānta philosophy call themselves yatis or sannyāsīs, but they must be distinguished from the Vaiṣṇavas, whom the Bhāgavatam designates as real saints.

In fact the Advaita-vādī yatis are not free from the reactions  
of their past and present sins, nor are their hearts cleansed of  
the taste for sense gratification.

Though ignorant of the truth, they consider themselves  
learned, and their personal character is just like that of the  
demonic enemies of Viṣṇu and His devotees.

As the demigods prayed to Kṛṣṇa while He was in the womb:

ye 'nye 'ravindākṣa vimukta-māninas  
tvayy asta-bhāvād aviśuddha-buddhayaḥ  
āruhya kṛcchreṇa param padam tataḥ  
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

Jivan mukta.

O lotus-eyed Lord (aravindākṣa), although nondevotees (ye anye) who accept severe austerities and penances to achieve the highest position (āruhya kṛcchreṇa param padam) may think themselves liberated (vimukta-māninaḥ), their intelligence is impure (aviśuddha-buddhayaḥ). They fall down from their position of imagined superiority (tataḥ<sup>tuṣṭi</sup> asta-bhāvād patanty adhaḥ) because they have no regard for Your lotus feet (anādr̥ta-yuṣmad-aṅghrayaḥ). (Bhāgavatam 10.2.32)



The personified Vedas similarly prayed:

yadi na samuddharanti yatayo hr̥di kāma-jatā  
duradhigamo 'satām hr̥di gato 'smṛta-kaṇṭha-maṇiḥ  
asu-tr̥pa-yoginām ubhayato 'py asukham bhagavann  
anapagatāntakād anadhirūḍha-padād bhavataḥ

“Members of the renounced order who fail to uproot the last traces of material  
desire in their hearts remain impure, and thus You do not allow them to  
understand You. Although You are present within their hearts, for them You  
are like a jewel worn around the neck of a man who has totally forgotten that  
the jewel is there. O Lord, those who practice yoga only for sense gratification  
must suffer punishment both in this life and in the next: from death, who will  
not release them, and from You, whose kingdom they cannot reach.”  
(Bhāgavatam 10.87.39)

Result of deviant understanding

According to the Yoga-vāsiṣṭha-rāmāyaṇa:

ajñasyārdha-prabuddhasya  
sarvaṃ brahmeti yo vadet  
mahā-naraka-jālesu  
tenaiva viniyojitaḥ

“When an ignorant, half-conscious person declares  
‘Everything is Brahman,’ the result is that He becomes  
entangled in a network of most hellish existence.”

The Brahma-vaiivarta Purāṇa also states:

viṣaya-sneha-samyukto  
brahmāham iti yo vadet  
kalpa-koṭi-sahasrāṇi  
narake sa tu pacyate

“A person ~~absorbed in enjoyment of sense objects~~ who says ‘I  
am Brahman’ will burn in hell for ten billion days of Brahmā.”

And in another Purāṇa we read:

saṁsāra-sukha-saṁyuktam  
brahmāham iti vādinam  
karma-brahma-paribhraṣṭam  
taṁ tyajed antyajam yathā

“If a person absorbed in the pleasures of material life says ‘I  
am Brahman,’ he is fallen both from Vedic duties and from  
transcendental engagements. He should be rejected like an  
outcaste.”

Before meeting Sarūpa, the brāhmaṇa from Mathurā was ignorant of the glories of the Supreme Lord's devotional service.

But by the company of Sarūpa, his saintly spiritual master, he at once became as successful as those who realize their spiritual identities after long disciplined efforts.

Such is the power of association with pure Vaiṣṇavas.

Earlier in this book, all kinds of spiritual practices were explained, but this special glory of Vaiṣṇava association was not.

Vaiṣṇava association is the most sublime secret.

It is the very best means of spiritual attainment and is in fact an essential aspect of the ultimate goal.

## Text 15

The ⑤ was submerged in an ocean of ecstasy → disintegration  
the system settled in → disintegration  
"O Kṛṣṇa, Kṛṣṇa!" → "Please show Yourself!"

tadvan mahā-prema-rasāṇavāplutas  
tat-tad-vikārorṁibhir ācito bhr̥śam  
hā kṛṣṇa kṛṣṇeti kiśora-śekharam  
taṁ darśayasveti rurāva sa dvijaḥ

The brāhmaṇa (dvijaḥ) was submerged (āplutah), just like Sarūpa (tadvat), in an ocean of the tastes (rasa-aṇava) of pure exalted love (mahā-prema). And his whole body, just like Sarūpa's, was filled (bhr̥śam ācitaḥ) with many symptoms of that love (tat-tat vikāra ūrmibhiḥ). He cried out (sah rurāva) to Kṛṣṇa, the foremost of youths (kiśora śekharam), "O Kṛṣṇa, Kṛṣṇa! (hā kṛṣṇa kṛṣṇa iti) Please show Yourself! (darśayasva iti)"

## Text 16

trṇam grhītvā daśanaiḥ sa-kāku  
namann apr̥cchat sa sarūpam eva  
cara-sthira-prāṇi-gaṇāṁś ca kṛṣṇaḥ  
kuto 'sti dr̥ṣṭo 'tra kim u tvayeti

With 988 humbly  
The (B) asked all species  
→ "where is (K)?" → "Did  
U see him?"

He (saḥ) placed a blade of grass (trṇam grhītvā) between his teeth (daśanaiḥ), bowed down (naman), and with plaintive cries (sa-kāku) asked of Sarūpa (sarūpam apr̥cchat)—and of all moving and nonmoving living beings (cara sthira prāṇi-gaṇān ca)—"Where is Kṛṣṇa? (kṛṣṇaḥ kutaḥ asti) Have you seen Him here? (kim u tvayā atra dr̥ṣṭaḥ iti)"

The brāhmaṇa's voice expressed fear and sorrow.



## Text 17

nāmāni kṛṣṇasya mano-ramāṇi  
saṅkīrtayams tasya padau grhītvā  
premābdhi-magnasya guro ruroda  
tat-prema-dṛṣṭyā vivaśasya viprah

Loudly chanting (saṅkīrtayan) the all-attractive names (manah-ramāṇi nāmāni) of Kṛṣṇa (kṛṣṇasya), the brāhmaṇa (viprah) clutched (grhītvā) Sarūpa's feet (tasya padau). The brāhmaṇa saw that Sarūpa, his guru (guroḥ), was drowning in an ocean of love (prema abdhi magnasya) and had lost control of himself (vivaśasya) by witnessing the love in him (tat prema dṛṣṭyā), and so the brāhmaṇa wept (ruroda).

Loudly chanting  
the (S) feet  
clutched  
Saw that  
the (S) had lost  
control of himself by witnessing  
the love of the (S)  
wept.

Śrī Sarūpa was already constantly submerged in an ocean of  
kṛṣṇa-prema, but seeing his disciple transformed plunged  
him into even deeper ecstasy.

Now both guru and disciple were utterly immersed in  
happiness.

## Text 18

kṣaṇān mahā-prema-javena yantrito  
vane mahonmatta-vad utthito bhraman  
vimūrchitas tatra sa kaṇṭakācite  
karīra-kuñje nipapāta māthuraḥ

A moment later  
→ controlled by grh love,  
→ the ③ began to wander  
& fell into a thorny tree

A moment later (kṣaṇāt), compelled (yantritaḥ) by a great  
upsurge of love (mahā-prema javena), the Mathurā brāhmaṇa  
(māthuraḥ) got up (utthitaḥ) and began to wander in the  
forest (vane mahā-unmatta-vat bhraman). There he fainted  
(tatra vimūrchitaḥ) and fell (nipapāta) into a thorny grove of  
karīra trees (sa-kaṇṭaka-ācite karīra kuñje).

## Text 19

All of a sudden  
→ from a distance  
sounds of flutes & horns, but  
mooing of cows & gongs are things sure

mātaḥ sapady eva vimiśritā gavām  
hambā-ravair veṇu-viṣāṇa-nikkaṇāḥ  
taumbeya-viṇā-dala-vādyā-carcitā  
jātā gabhīrā madhurā vidūrataḥ

Dear mother (mātaḥ), all of a sudden (sapady eva), from a distance (vidūrataḥ), came (jātāḥ) rich and sweet (gabhīrāḥ madhurāḥ) sounds (nikkaṇāḥ) of flutes and horns (veṇu viṣāṇa), mixed (vimiśritāḥ) with the mooing of cows (gavām hambā-ravaiḥ) and the sounds of viṇās made from gourds (taumbeya viṇā), and whistles made from leaves (dala vādyā carcitāḥ)

## Text 20

*Awakened by these sounds → both of direction  
Then you → both of direction  
& saw beautiful*

tau prāpitau bodham amībhir utthitau  
tad-dīrgha-nādābhimukhe 'bhyadhāvatām  
gopāla-devam tam apaśyatām atho  
su-śyāma-gātra-dyuti-maṇḍalojjvalam

Awakened (prāpitau bodham utthitau) by the persistent sounds (amībhiḥ dīrgha nāda), Sarūpa and the brāhmaṇa (tau) ran (abhyadhāvatām) in its direction (tat abhimukhe). Then they saw (atha u apaśyatām) Gopāladeva (gopāla-devam), His body (gātra) beautifully dark (su-śyāma), encircled by a brilliant effulgence (ujjvalam dyuti-maṇḍala).