

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 7

Jagad-ānanda

The Bliss of the Worlds

Text 99

eṣām tu (bhāgya-mahimācyuta (tāvad āstām)
ekādaśaiva hi vyaṁ bata bhūri-bhāgāḥ
etad-dhr̥ṣika-caṣakair asakṛt pibāmaḥ
śarvādayo 'nghry-udaja-madhv-amṛtāsavaṁ te

Yes the story of the fortune of the devotees is so great, even though the extent of the V-V song is inconceivable. But still headed by we sense devotes, great fortune since we are constantly drinking the beverage of the V-V song through the lotus feet of the V-V song. → V-V song → V-V song

“Yet (tu) even though the extent (mahimā) of the good fortune (bhāgya) of these residents of Vṛndāvana (eṣām) is inconceivable (tāvad āstām), we eleven presiding deities of the various senses (vyaṁ ekādaśa eva hi), headed by Lord Śiva (śarva-ādayaḥ), are also most fortunate (bata bhūri-bhāgāḥ), because the senses of these devotees of Vṛndāvana (etad-dhr̥ṣika) are the cups (caṣakaiḥ) through which we repeatedly (asakṛt) drink (pibāmaḥ) the nectarean, intoxicating beverage (amṛta-āsavaṁ) of the honey (madhu) of Your (te) lotus feet (an̄ghri-udaja).

In the material world, Lord Śiva is the deity who presides over every individual's ego, and Candra and nine other demigods preside over everyone's mind and other senses.

These eleven demigods are very fortunate because they perceive—through the ego, intelligence, mind, eyes, ears, skin, tongue, nose, speech, hands, and feet of every Vraja-vāsī—the nectar coming from Kṛṣṇa's lotus feet.

These demigods witness how the Vraja-vāsīs use their egos to identify themselves as servants of Kṛṣṇa, their intelligence to make up their minds to act always for His satisfaction, their eyes to see Him, their tongues to chant, and their ears to hear His glories.

The Vraja-vāsīs experience Kṛṣṇa's lotus feet to be amṛta, immortal nectar, and also āsava, extremely invigorating to their senses (asavaḥ).

Or we can understand these words another way:

The Vraja-vāsīs perceive His lotus feet to be āsava, a beverage extremely intoxicating even for those who are amṛta, liberated souls beyond birth and death.

This implies that the nectar of Kṛṣṇa's feet provides pleasure even greater than the joy of liberation.

Because the demigods preside over the various senses, each demigod has the opportunity, through the one sense he oversees, to serve Kṛṣṇa by one of the many methods of devotional service.

If the demigods attain the success of their lives merely by offering themselves to Kṛṣṇa in this partial way, how can anyone describe the good fortune of the Vraja-vāsīs, who use all the senses to serve Kṛṣṇa in every way possible?

The demigods take part in the sensory experience of every living being in the universe, but not even through the senses of other Vaiṣṇavas can the demigods relish the same nectar they receive through the senses of the Vraja-vāsīs.

Certainly, therefore, the Vraja-vāsīs are even greater than all other devotees of the Supreme Lord.



5 Kāleśvarīyās

6 Jāleśvarīyās

Citta

Buddhi

manah

Ahukāra



Why does Brahmā mention only eleven presiding deities of the senses?

Excluding the Supreme Lord Vāsudeva, who rules over the consciousness (citta) of the conditioned jīvas, there are actually thirteen such deities.

One explanation is that because the functions of the anus and genitals cannot be directly engaged in worship of the Personality of Godhead, the presiding demigods of these two senses do not enjoy their share of the nectar of Kṛṣṇa's lotus feet.

The gopīs may engage their genitals in service to the Lord, but
Brahmā wants to avoid being impudent by discussing that subject.



Or, alternatively: The demigod Viṣṇu, who presides over the feet,
is an empowered incarnation of Lord Vāsudeva, so by not
counting him and Mitra, the deity of the anus, we have eleven
deities.



Of course, because the residents of Vraja have purely spiritual
bodies, their senses are not subject to the control of material
demigods.

Yet as we have earlier heard from Lord Śiva, the Vraja-vāsīs imitate the behavior of ordinary materially embodied humans.

At any rate, the Vaikuṅṭha demigods Candra, Sūrya, and others, who have spiritual bodies, descend to earth to take part in Kṛṣṇa's pastimes in Vraja; therefore Brahmā is not wrong to describe these demigods as being extremely fortunate by association with the Vraja-vāsīs.

It is an established fact that Lord Śiva and Lord Brahmā have spiritual bodies, so we can accept that the other demigods Brahmā refers to have spiritual bodies also.

Since a connection with the Vraja-vāsīs makes the Vaikunṭha demigods especially fortunate, we can deduce that the Vraja-vāsīs are more exalted than anyone else.

Text 100

tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamānghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavān mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva

My greatest
fortune is to get
& have birth in Vrindavan
the dust from any vedic feet.
Why? ↓
But they whole
life is (a) & soul
whole ↓

whose lotus feet dust is still searched for by the vedas.

“My greatest possible good fortune (tad bhūri-bhāgyam) would be to take any birth whatever (kim api janma) in this (iha) forest (aṭavyām) of Gokula (gokule) and have my head bathed (abhiṣekam) by the dust (rajah) falling from the lotus feet (anghri) of any of its residents (katama). Their entire life and soul (yaj-jīvitam tu nikhilam) is the Supreme Personality of Godhead, Mukunda (bhagavān mukundah), the dust of whose lotus feet (yat-pada-rajah) is still (adya api) being searched for (mṛgyam eva) in the Vedic mantras (śruti).

In this prayer Brahmā elaborates on the request he has already made:

tad astu me nātha sa bhūri-bhāgo
bhave 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam

“My dear Lord (nātha), I therefore pray (tad astu me) to be so fortunate (sah bhūri-bhāgo) that in this life as Lord Brahmā (bhave atra) or in another life (vā anyatra tu), wherever I take my birth, I may be counted (bhūtvā) as one of Your devotees (ekah api bhavaj-janānām). I pray that wherever I may be, even among the animal species (vā tiraścām), I can engage in devotional service to Your lotus feet (yena aham niṣeve tava pāda-pallavam).” (Bhāgavatam 10.14.30)

Lord Brahmā would very gladly take birth again in this world,
even as a blade of grass or other lowly being.

And that blade of grass could even be in a wild forest.

And that forest could even be a residence of cows and
cowherds.

The only condition Brahmā insists on is that he always be able to serve Kṛṣṇa's lotus feet.

But couldn't Brahmā serve Kṛṣṇa comfortably in liberation or in a high position, such as ruler of a universe?

No, Brahmā asserts, he does not aspire for any such advantage.

He is willing to neglect the goal of liberation and accept janma, another birth.

And rather than be born on some glorious planet of his own, he is willing to be born on this earth (iha).

And rather than in a big city or town, he is willing to be born in a forest.

And rather than a tapo-vana, a forest where ascetics go for their spiritual advancement, he is willing to belong to a simple cowherd village.

And what would Brahmā gain by trading his Satyaloka for a birth in Gokula?

He would get the opportunity to bathe in the foot dust of one or another of Gokula's residents.

Such an abhiṣeka would be equivalent to a bath in all the sacred waters of the universe because Gokula is the supreme holy tīrtha.

Such a coronation bath would be equivalent to being exalted to whatever position in this world he might desire.

Why pray to take birth only as a creature who might be touched by the dust of the feet of the Gokula-vāsīs?

Why not ask for birth as one of cowherds in Gokula?

To this question Brahmā replies that the Vedas have been searching for this dust from the time of their birth yet to this day have not obtained it.

What to speak of birth as a cowherd, they are disqualified from achieving even this dust, because they identify themselves with various conceptions of material life and engage people mainly in paths and disciplines leading to material success or impersonal liberation.

And since Brahmā is younger than the Vedas, who are his teachers, what hope can he have for obtaining dust from the feet of the Vraja-vāsīs?

He can only pray for it.

Here Brahmā notes that Kṛṣṇa, being eager to display fully His supreme power, beauty, charm, and compassion in His appearance on earth, is now more than ever Bhagavān, the eternal Personality of Godhead.

Thus He is called Mukunda, the giver of the topmost happiness of prema.

He is the life and soul of the residents of Vraja, for in their lives no time passes, nor does any activity occur, either external or internal, in which He is not present, always submitting Himself to their desires.

Because Brahmā, being much younger than the Vedas, considers himself their disciple, he is shy to even imagine becoming a direct associate of Kṛṣṇa in Gokula.

He thinks it inappropriate to pray for something that for him is impossible.

In his opinion, if he were to submit such a prayer, just like a sickly, poverty-stricken person praying to become a king, people throughout the universe might laugh at him, a prospect that fills him with embarrassment.

Text 101

eṣām ghoṣa-nivāsinām uta bhavān kim deva rātetī naś
ceto viśva-phalāt phalaṁ tvad-aparaṁ kuṭrāpy ayan muhyati
sad-veśād iva pūtanāpi sa-kulā tvām eva devāpitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte

disguise of
a nurse,
↑

→ AS U have offered urself to Pūtana & her family bcos she care for the

O Lord (deva)! What can you give (bhavān kim rāta) to the people of Vraja (eṣām ghoṣa-nivāsinām) whose houses, possessions, friends (tvad-dhāmārtha-suhṛt), dear ones, bodies, sons (priya-ātma-tanaya), life airs and hearts (prāṇāśayāḥ) are dedicated only to you (tvat-kṛte), since there is nothing superior to you or Vraja (which you have already given) (tvad-aparaṁ kuṭrāpy)? Thinking of this, my mind becomes bewildered (iti naḥ cetah muhyati). You awarded yourself (tvām eva āpitā) even to Pūtanā (putanāpi) and her family members (sa-kulā) because she wore the disguise of a nurse (sad-veśād).

Tan
completely
forgetting
V-Vs also have
everything to
dedicate

Lord Brahmā is amazed at the indescribable perfection of the
Vraja-vāsīs, whose unique devotion makes Kṛṣṇa completely
indebted to them.

But Kṛṣṇa might ask, “How can I ever become insolvent,
incapable of clearing a debt?”

After all, He is all-powerful.

Whatever a person requires from Him, regardless of the situation, He should be able to give.

In Brahmā's opinion, however, Kṛṣṇa cannot repay the Vrajavāsīs properly, not even by giving them His own self.

Pūtanā was an envious demon who took pleasure in murdering babies.

Disguised as a respectable lady, she entered the company of Kṛṣṇa's devotees just to kill Him.

Yet she obtained Kṛṣṇa as her son—in other words, Kṛṣṇa gave Himself to her.

Kṛṣṇa, however, might propose that He did more for the Vraja-vāsīs than merely give Himself, because He gave Himself to all their relatives as well.

But this too He did for Pūtanā.

Baka and Agha were her brothers, and other demons sent to Vraja by Kāmsa were her close friends.

And true as it may be that the main cause of their salvation was their contact with Kṛṣṇa, they achieved even that contact by virtue of being related to Pūtanā.

How favored then must Pūtanā have been.

Thus Brahmā considers inadequate Kṛṣṇa's payment of giving the Vraja-vāsīs only Himself, because they have surrendered to His service their homes and everything they have.

Kṛṣṇa also gives Himself to demons, so what makes pure devotional service to Him more desirable than demonic behavior?

Certainly the Vraja-vāsīs deserve better.