

TEXT 250

TEXT

śrī-gopa-kumāra uvāca
śrutvā tan nitarām hr̥ṣṭo
muhuh śrī-nāradaṁ naman
tasyāśīr-vādam ādāya
śikṣāṁ cānusmarann ayām

SYNONYMS

śrī-gopa-kumāraḥ uvāca—Śrī Gopa-kumāra said; śrutvā—hearing; tat—that; nitarām—extremely; hr̥ṣṭaḥ—delighted; muhuh—repeatedly; śrī-nāradaṁ—to Śrī Nārada; naman—bowing down; tasya—his; āśīr-vādam—blessing; ādāya—taking; śikṣāṁ—instructions; ca—and; anusmaran—remembering; ayām—I went.

TRANSLATION

Śrī Gopa-kumāra said: Overjoyed at hearing this, I bowed down repeatedly to Śrī Nārada, took his blessings, and set out, remembering his instructions.

COMMENTARY

After leaving for Ayodhyā, Gopa-kumāra followed Nārada’s instructions about remembering Lord Rāmacandra’s glories by chanting “O husband of Sītā, Raghunātha, elder brother of Lakṣmaṇa! O Lord, dear master of Śrī Hanumān!” (Text 243)

BB 2.4.251

TEXT 251

TEXT

dūrād eva gato ’drākṣaṁ
vānarāṁs tān itas tataḥ
plavamānān mahā-lolān
rāma rāmeti vādinaḥ

SYNONYMS

dūrāt—a long distance; eva—thus; gataḥ—gone; adrākṣam—I saw; vānarān—monkeys; tān—them; itaḥ tataḥ—here and there; plavamānān—jumping; mahā—greatly; lolān—restless; rāma rāma—Rāma! Rāma!; iti—thus; vādinaḥ—saying.

TRANSLATION

After traveling a long way, I saw some forest monkeys restlessly jumping here and there and shouting, “Rāma, Rāma!”

BB 2.4.252

TEXT 252

TEXT

taiḥ sahāgre gato vaṁśīm
ākaraṣadbhiḥ karān mama
narān apaśyaṁ vaikuṇṭha-
pāraṣadebhyo 'pi suṇḍarān

SYNONYMS

taiḥ—with them; saha—together; agre—forward; gataḥ—going; vaṁśīm—the flute;
ākaraṣadbhiḥ—who were grabbing; karāt—from the hand; mama—my; narān—men; apaśyaṁ—I
saw; vaikuṇṭha—of Lord Vaiḱuṇṭha; pāraṣadebhyaḥ—than the associates; api—even; suṇḍarān—
more beautiful.

TRANSLATION

As I moved forward they gathered around me and tried to grab my flute from my hand. Then I saw
some humans who were even more beautiful than the associates of the Lord of Vaiḱuṇṭha.

COMMENTARY

Those monkeys were grabbing at Gopa-kumāra's flute either because they could not bear
someone's being a devotee of any other Lord than Śrī Raghunātha or because they were extremely
attracted to the flute. After Gopa-kumāra walked a short distance with the monkeys, he saw some
human associates of Lord Rāmacandra. They appeared more beautiful than any other servants of
the Lord he had ever seen, including the four-handed residents of Vaiḱuṇṭha who were blessed
with the perfection of sārūpya, having bodily forms like that of Śrī Nārāyaṇa.

BB 2.4.253

TEXT 253

TEXT

tair evārya-varācārair
man-naty-ādy-asahiṣṇubhiḥ
purīm praveśito bāhyaṁ
prāk-prakoṣṭham agāṁ aham

SYNONYMS

taiḥ—by them; eva—indeed; ārya—of civilized people; vara—best; ācārair—whose behavior;
mat—my; nati-ādi—bowing down and so on; asahiṣṇubhiḥ—who could not tolerate; purīm—the
city; praveśitaḥ—brought inside; bāhyaṁ—outer; prāk-prakoṣṭham—to an entrance gate; agāṁ—
came; aham—I.

TRANSLATION

Those men, in behavior like the best of civilized persons, could not tolerate my bowing down to
them and showing other signs of respect. They brought me to the outer boundary of their city and
through an entrance gate.

COMMENTARY

Both the humans and the monkeys escorted Gopa-kumāra into Lord Rāmacandra's city. When they reached the gateway, Gopa-kumāra was so overwhelmed with ecstasy from seeing these associates of the Lord that he could not enter on his own strength but only with their help. Lord Rāmacandra must have sent these devotees out of the city to meet Gopa-kumāra, because without their Lord's order such devotees, exclusively dedicated to the rasa found at His lotus feet, would never have ventured so far away. Gopa-kumāra could not behave with the men he saw the same way as with the residents of Vaiṣṇava, because these devotees of Lord Rāmacandra did not allow him to show any respect. They were just like the best of Āryans in their behavior, very modest and considerate to everyone; indeed, the civilized Āryans have learned many of their standards of conduct from the devotees of Lord Rāma.

BB 2.4.254

TEXT 254

TEXT

sugrīvāṅgada-jāmbavat-prabhṛtibhis tatropaviṣṭam sukham
śrīmantam madhurair naraiś ca bharataṁ śatrughna-yuktaṁ puraḥ
dṛṣṭvāhaṁ raghunātham eva nitarāṁ matvā stuvāṁs tat-stavaiḥ
kaṇṇau tena pidhāya dāsyā-parayā vācā niṣiddho muhuḥ

SYNONYMS

sugrīva—with Sugrīva; āṅgada—Āṅgada; jāmbavat—Jāmbavān; prabhṛtibhiḥ—and others; tatra—there; upaviṣṭam—seated; sukham—comfortably; śrīmantam—handsome; madhuraiḥ—attractive; naraiḥ—with men; ca—and; bharataṁ—Bharata; śatrughna—by Śatrughna; yuktaṁ—joined; puraḥ—in front; dṛṣṭvā—seeing; aham—I; raghunātham—Lord Rāmacandra; eva—only; nitarāṁ—completely; matvā—considering; stuvan—offering praise; tat—for Him (Lord Rāmacandra); stavaiḥ—with prayers; kaṇṇau—His two ears; tena—by Him; pidhāya—being covered; dāsyā—of the mood of a servant; parayā—which expressed; vācā—with words; niṣiddhaḥ—prohibited; muhuḥ—several times.

TRANSLATION

There before me I saw Bharata—with Śatrughna—seated comfortably with monkeys like Sugrīva, Āṅgada, and Jāmbavān and surrounded by many handsome men. Thinking Bharata to be Rāmacandra, Lord of the Raghus, I recited prayers addressed to that Lord. But Bharata covered His ears and repeatedly forbade me to continue, saying “I am only a servant.”

COMMENTARY

Gopa-kumāra greeted Bharata with prayers suitable for Lord Rāmacandra: “All glories to You, great king, emperor of all emperors! Śrī Rāghavendra, darling of Jānakī!” Bharata was shocked to hear such praise. He covered both ears with His hands and exclaimed, “I am just His servant!” Because Lord Bharata was sitting in a fabulous royal palace on a divine lion throne, attended by many principal servants of Lord Rāmacandra and by other residents of Ayodhyā, it was easy for Gopa-kumāra to mistake Lord Bharata for Lord Rāma. Moreover, Bharata's beauty and dress were just like Rāma's. And because Bharata is a plenary portion of the Personality of Godhead, His wife

is a plenary portion of the goddess Lakṣmī, so she appeared just like Mother Sītā. And Śatrughna, who stood by Bharata's throne, looked not much different from Lakṣmaṇa.

BB 2.4.255

TEXT 255

TEXT

bhītaḥ tad-agre 'ñjalimān avasthito
niḥśṛtya vegena hanūmatā balāt
praveśito 'ntaḥ-puram adbhutādbhutam
vyalokayaṁ tam nṛ-varākṛtiṁ prabhum

SYNONYMS

bhītaḥ—frightened; tat—of Him; agre—in front; añjali-mān—with joined palms; avasthitaḥ—standing; niḥśṛtya—exiting; vegena—quickly; hanūmatā—by Hanumān; balāt—forcibly; praveśitaḥ—made to enter; antaḥ—inner; puram—the city; adbhuta-adbhutam—more wonderful than everything else wonderful; vyalokayaṁ—I saw; tam—Him; nṛ-vara—of the best of human beings; ākṛtiṁ—whose form; prabhum—the Supreme Lord.

TRANSLATION

Afraid, I stood motionless before Lord Bharata with joined palms. Hanumān then quickly made me leave that place and enter the inner precincts of the city, where I saw the most amazing sight—the Supreme Lord in His form as the best of human beings.

BB 2.4.256

TEXT 256

TEXT

prāsāda-mukhye 'khila-mādhurī-maye
sāmrājya-simhāsanam āsthitaṁ sukham
hṛṣṭam mahā-pūruṣa-lakṣaṇānvitam
nārāyaṇenopamitaṁ kathaṇcana

SYNONYMS

prāsāda—of palaces; mukhye—in the best; akhila—all; mādhurī—sweetness; maye—which encompassed; sāmrājya—royal; simha-āsanam—on a lion throne; āsthitaṁ—seated; sukham—comfortably; hṛṣṭam—happy; mahā-pūruṣa—of a great personality; lakṣaṇa—with the signs; anvitam—marked; nārāyaṇena—to Nārāyaṇa; upamitaṁ—similar; kathaṇcana—to some extent.

TRANSLATION

He sat comfortably on a royal throne in the best of palaces, a palace full in all charming attractions. Happy and marked with all the signs of a great personage, He seemed somewhat like Lord Nārāyaṇa.

COMMENTARY

Lord Rāmacandra's face beamed with satisfaction, and His body showed all the marks of a perfect person that are set forth in scripture, such as an expansive chest, a neck like a bull's, and mighty arms as broad as the trunk of a śāla tree (vyūḍhorasko vṛṣa-skandhaḥ śāla-prāṁsur mahā-bhujah). His youthfulness, His ornaments, and the exquisite shape of His limbs made Him look much like the Lord of Vaikuṇṭha.

BB 2.4.257

TEXT 257

TEXT

tato 'pi kaiścin madhurair viśeṣair

mano-ramaṁ cāpa-vilāsi-pāṇim

sa-praśraya-hrī-ramitāvalokaṁ

rājendra-līlaṁ śrīta-dharma-vārtam

SYNONYMS

tataḥ—than Him (Nārāyaṇa); api—even; kaiścit—by some; madhuraiḥ—aspects of sweetness; viśeṣaiḥ—special; manaḥ-ramam—attractive; cāpa—with a bow; vilāsi—adorned; pāṇim—whose hand; sa-praśraya—with modesty; hrī—and shyness; ramita—delightful; avalokaṁ—whose glance; rāja-indra—of a king of kings; līlam—playing the role; śrīta—adhering to; dharma—of religion; vārtam—the path.

TRANSLATION

But certain especially attractive features distinguished Him from that Lord. His hand was adorned with a bow. His glances were delightfully modest and humble. Playing the role of a perfect king, He followed all the prescribed rules of religious behavior.

COMMENTARY

Lord Rāmacandra is even more beautifully attractive than Lord Nārāyaṇa. He has two arms, He is the best of bowmen, and in His own unique way He is the best protector of the citizens of His kingdom. He strictly adheres to the Vedic principles of civilized conduct.

BB 2.4.258

TEXT 258

TEXT

tad-darśanānanda-bhareṇa mohito

daṇḍa-praṇāmārtham ivāpataṁ puraḥ

tataś ca tenārtha-vareṇa vañcito

vyutthāpitas tat-kṛpayā vyalokayam

SYNONYMS

tat—Him; darśana—from seeing; ānanda—of ecstasy; bhareṇa—by the excess; mohitaḥ—confused; daṇḍa-praṇāma—of prostrated obeisances; artham—for the sake; iva—as if; apatam—I

fell down; puraḥ—in front; tataḥ—then; ca—and; tena—by Him; artha—of the benefit; vareṇa—supreme; vañcitaḥ—deprived; vyutthāpitaḥ —raised; tat—His; kṛpayā—by the kindness; vyalokayam—I saw clearly.

TRANSLATION

I was bewildered by the overflowing ecstasy of His darśana, and I fell down before Him as if offering prostrate obeisances. My confusion thus robbed me of the supreme benefit of seeing Him. But then, by His mercy, I was able to stand up again and see Him clearly.

COMMENTARY

The Personality of Godhead is the supreme goal in all endeavors of human existence, since even in the most sublime endeavor of pure devotion He is the goal. He awards such devotion to His surrendered devotees.

BB 2.4.259

TEXT 259

TEXT

mām tatra hitvā nija-sevayāhṛtaḥ
plutyaikayā śrī-hanumān gato 'ntikam
sītānurūpā ramate priyā prabhoḥ
savye 'sya pārśve 'nuja-lakṣmaṇo 'nyataḥ

SYNONYMS

mām—me; tatra—there; hitvā—leaving; nija—his own; sevayā—for the service; āhṛtaḥ—taken away; plutā—by a jump; ekayā—one; śrī-hanumān—Śrī Hanumān; gataḥ—went; antikam—inside; sītā—Sītā; anurūpā—the counterpart; ramate—gives pleasure; priyā—beloved; prabhoḥ—of the Lord; savye—left; asya—of Him; pārśve—on the side; anu-ja—His younger brother; lakṣmaṇaḥ—Lakṣmaṇa; anyataḥ—on the other.

TRANSLATION

Śrī Hanumān left me, pulled back by his own regular service, and in a single jump went to join his Lord. On the left of the Lord, pleasing Him with her service, stood His dear counterpart Sītā, and on His other side His younger brother Lakṣmaṇa.

COMMENTARY

Leaving Gopa-kumāra at the very spot where he had fallen to the ground, Hanumān went to the side of Lord Rāmacandra by jumping as monkeys generally do. Hanumān was drawn back to his Lord's side by the ecstatic attraction of eternal service. His desire, above all, was to do whatever would give his Lord the most pleasure. Although the sight of Lord Rāmacandra is naturally blissful, when He is with His beloved Jānakī, with Lakṣmaṇa, and with His best servant Hanumān, His beauty increases manyfold, and whoever sees Him becomes immersed in the most exceptional ecstasy. This picture of Lord Rāmacandra together with Sītā, Lakṣmaṇa, and Hanumān depicts the Supreme Lord in His especially compassionate mood of reciprocating with His intimate servants. Sītādevī in particular is the perfectly compatible consort for Lord Rāmacandra, and her beauty and

other qualities excel even those of the goddess Lakṣmī in Vaiṣṇava. Standing on the left side of the Lord, she displays such pastimes as offering Him betel nut to chew.

BB 2.4.260

TEXT 260

TEXT

kadāpi śubhraiḥ vara-cāmaraiḥ prabhum

gāyan guṇān vījayate sthito 'grataḥ

kadāpy upaślokeyati sva-nirmitaiḥ

citraiḥ stavaiḥ śrī-hanumān kṛtāñjaliḥ

SYNONYMS

kadā api—sometimes; śubhraiḥ—white; vara—excellent; cāmaraiḥ—with yak-tail fans; prabhum—the Lord; gāyan—singing; guṇān—about His qualities; vījayate—he fans; sthitaḥ—standing; agrataḥ—in front; kadā api—sometimes; upaślokeyati—he offers praises; sva-nirmitaiḥ—of own composition; citraiḥ—wonderful; stavaiḥ—with prayers; śrī-hanumān—Śrī Hanumān; kṛta-añjaliḥ—with joined palms.

TRANSLATION

Śrī Hanumān sometimes stood in front of the Lord, fanning Him with excellent white cāmaras and singing His glories. And sometimes, palms joined, he praised the Lord with wonderful prayers of His own composition.

BB 2.4.261

TEXT 261

TEXT

śvetātapatram ca bibharti asau kṣaṇam

saṁvāhayet tasya pādāmbuje kṣaṇam

sevā-prakārān yugapad bahūn kṣaṇam

tasminn avaiyagryam aho tanoti ca

SYNONYMS

śveta—white; ātapatram—an umbrella; ca—and; bibharti—holding; asau—he; kṣaṇam—at one moment; saṁvāhayet—would massage; tasya—His; pāda-ambuje—lotus feet; kṣaṇam—at another moment; sevā—of service; prakārān—kinds; yugapat—simultaneous; bahūn—many; kṣaṇam—for a moment; tasmin—in that (service); avaiyagryam—lack of fatigue; aho—oh; tanoti—he maintains; ca—and.

TRANSLATION

At one moment he carried a white umbrella, at another he massaged the Lord's lotus feet, and at yet another he did several kinds of service all at once. Amazingly, he was not in the least fatigued by all this.

COMMENTARY

Gopa-kumāra saw Hanumān render several services at once—singing Lord Rāmacandra’s glories, fanning the Lord, reciting famous prayers, massaging His feet, and more. And even such simultaneous expenditures of energy didn’t seem to tire Hanumān at all.

BB 2.4.262

TEXT 262

TEXT

parama-harṣa-bharāt kramito hy ahaṁ

jaya jayeti vadan praṇaman muhuḥ

mṛdula-vāg-amṛtaiḥ paramādbhutair

bhagavatārdra-hṛdā paritarpitaḥ

SYNONYMS

parama—supreme; harṣa—of joy; bharāt—by the burden; kramitaḥ—overtaken; hi—indeed; ahaṁ—I; jaya jaya—Jaya! Jaya! iti—thus; vadan—saying; praṇaman—bowing down; muhuḥ—repeatedly; mṛdula—gentle; vāk—of His speech; amṛtaiḥ—by the nectar; parama-adbhutaiḥ—supremely wonderful; bhagavatā—by the Lord; ārdra—soft; hṛdā—whose heart; paritarpitaḥ—completely pacified.

TRANSLATION

Overwhelmed by the greatest joy, I bowed down again and again, saying “All glories! All glories!” Then that soft-hearted Lord soothed me fully with the gentle nectar of His supremely impressive words.

COMMENTARY

Lord Rāmacandra is extremely kindhearted. His affectionate speech impressed Gopa-kumāra more than anything he had ever heard before.

BB 2.4.263

TEXT 263

TEXT

śrī-bhagavān uvāca

bho gopa-nandana suhṛt-tama sādhu sādhu

snehaṁ vidhāya bhavatā vijayaḥ kṛto ’tra

viśramyatām alam alam bahubhiḥ prayāsair

etair na duḥkhaya ciraṁ nija-bāndhavaṁ mām

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; bhoḥ—oh; gopa-nandana—son of a cowherd; suhṛt-tama—O best friend; sādhu—very good; sādhu—very good; snehaṁ—affection; vidhāya—

showing; bhavatā—by you; vijayaḥ—conquest; kṛtaḥ—done; atra—here; viśramyatām—please relax; alam—enough; alam—enough; bahubhiḥ—with many; prayāsaiḥ—exertions; etaiḥ—these; na duḥkhaya—please do not cause distress; ciraṁ—for a long time; nija—your own; bāndhavam—friend; mām—to Me.

TRANSLATION

The Supreme Lord said: My dear son of a cowherd, my best friend, well done! Well done! By showing such affection you have conquered Me. Enough with all this exertion. Now just relax. You have made Me, your dear friend, unhappy for long enough.

COMMENTARY

With these words Lord Rāmacandra congratulates Gopa-kumāra for his victorious entrance into Ayodhyā. The Lord repeats Himself (sādhū sādhū) to tell the extent of His joy. He assumes that the long journey must have been strenuous, so He asks Gopa-kumāra simply to rest awhile. And perhaps Gopa-kumāra can remain in Ayodhyā for an extended time. In any case, at least he should take a break from offering so many needless daṇḍavats and prayers. These displays of reverence cause pain to the Lord, who considers Gopa-kumāra a close friend.

BB 2.4.264

TEXT 264

TEXT

uttiṣṭhottiṣṭha bhadraṁ te

gauravāt sambhramaṁ tyaja

tvadiya-prema-rūpeṇa

yantrito 'smi sadā sakhe

SYNONYMS

uttiṣṭha—please get up; uttiṣṭha—please get up; bhadraṁ—good fortune; te—unto you; gauravāt—due to etiquette; sambhramaṁ—reverence; tyaja—please give up; tvadiya—your; prema—of the pure love; rūpeṇa—by the quality; yantritaḥ—brought under control; asmi—I am; sadā—always; sakhe—dear friend.

TRANSLATION

Please get up, get up! All good fortune to you. Give up this formal respect. Dear friend, I am always controlled by such pure love as yours.

COMMENTARY

When the Lord saw Gopa-kumāra still standing respectfully, the Lord tried to put him at ease him by offering blessings. And when Gopa-kumāra still offered obeisances, the Lord told him outright to stop being so formal: “I am actually under your control, so how can I be an object of your reverence?”

BB 2.4.265

TEXT 265

TEXT

śrī-gopa-kumāra uvāca
atha tasyājñāyāgatyot-
thāpito 'ham hanūmatā
śrīmat-pādābja-pīṭhasya
nītaś ca nikaṭam haṭhāt

SYNONYMS

śrī-gopa-kumāraḥ uvāca—Śrī Gopa-kumāra said; atha—then; tasya—His; ājñayā—on the order; āgatyā—coming near; utthāpitaḥ—raised; aham—I; hanūmatā—by Hanumān; śrīmat—sacred; pāda-abja—of the lotus feet; pīṭhasya—to the footrest; nītaḥ—brought; ca—and; nikaṭam—near; haṭhāt—by force.

TRANSLATION

Śrī Gopa-kumāra said: On the Lord's order, Hanumān then raised me from the ground and brought me by force to where the Lord was resting His sacred lotus feet.

COMMENTARY

After all the Lord's entreaties, Gopa-kumāra, helplessly moved by transcendental joy, continued to bow down and pray to the Lord. Śrī Raghunātha thus had to order Hanumān to stop him physically.

BB 2.4.266

TEXT 266

TEXT

tadākārṣaṁ manasy etad
dīrghāśā phalitādhunā
vāñchātītam ca sampannam
phalam tat kutra yānyataḥ

SYNONYMS

tadā—then; akārṣaṁ manasi—I ascertained; etad—this; dīrgha—long-cherished; āśā—hope; phalitā—become fruitful; adhunā—now; vāñchā—desire; atītam—beyond; ca—and; sampannam—achieved; phalam—fruit; tat—that; kutra—where; yā—which (hope); anyataḥ—elsewhere.

TRANSLATION

It then came to my mind that all my long-cherished desires had borne fruit, beyond what I had ever hoped. And where else could I have achieved such perfection?

COMMENTARY

Being treated so kindly by Lord Raghunātha was the fulfillment of all the desires Gopa-kumāra had ever had, and more even than he had ever dreamed of. He had traveled throughout the material and spiritual universes, but he had never been so fully satisfied.

BB 2.4.267

TEXT 267

TEXT

gopa-bālaka-veśena

svakīyenaiva pūrva-vat

kiyantam nyavasam kalam

tatrānanda-bharārditaḥ

SYNONYMS

gopa-bālaka—of a cowherd boy; veśena—in the dress; svakīyena—my own; eva—only; pūrva-vat—as before; kiyantam—for some; nyavasam—I resided; kalam—time; tatra—there; ānanda—of bliss; bhara—by an abundance; arditah—melted.

TRANSLATION

I stayed there for some time, as before in my own dress as a cowherd boy. And the fullness of bliss that I tasted melted my heart.

COMMENTARY

Just as he had served Lord Nārāyaṇa for some time in Vaikuṇṭha, fanning Him and pushing His swing, Gopa-kumāra now served Lord Rāmacandra for some time in Ayodhyā. But if Gopa-kumāra's intention was to go to Dvārakā, why did he stay in Ayodhyā? It was because he was enchanted and forgot everything, intoxicated by natural ecstasy at the feet of Lord Rāmacandra.

BB 2.4.268

TEXT 268

TEXT

atha śrī-raghu-simhasya

mahā-rājādhirājatām

līlām tad-anurūpām ca

vīkṣe dharmānusāriṇīm

SYNONYMS

atha—then; śrī-raghu-simhasya—of the divine lion of the Raghus; mahā-rāja—of great kings; adhirājatām—the position of king; līlām—pastimes; tat—for that status; anurūpām—suitable; ca—and; vīkṣe—I saw; dharma—of the principles of religion; anusāriṇīm—in pursuance.

TRANSLATION

I saw the unique pastimes of the divine lion of the Raghus, who was playing the role of a king of kings, acting in strict accord with religious principles.

COMMENTARY

In a subtle way, Gopa-kumāra now begins to express the dissatisfaction that will eventually compel him to find an even better abode of the Supreme Lord than Ayodhyā. Lord Rāmacandra acted just like a pious king of the world, obeying the rules and regulations of the Dharma-śāstras. Gopa-kumāra never saw Him violate any religious principles. This implies that the Lord was not free to display the highest extreme of compassion for His devotees.

BB 2.4.269

TEXT 269

TEXT

na ceṣṭa-deva-pādānām

tat-tat-kṛīḍānusāriṇīm

vihāra-mādhurīm kāñcin

nāpi tām tām kṛpām labhe

SYNONYMS

na—not; ca—and; iṣṭa-deva—of my worshipable Lord; pādānām—of the feet; tat-tat—with the various; kṛīḍā—sports; anusāriṇīm—which followed in accordance; vihāra—of the pastimes; mādhurīm—the sweetness; kāñcit—certain; na api—nor; tām tām—the varied; kṛpām—mercy; labhe—I obtained.

TRANSLATION

But I did not see the unique sweetness I had found within the varied playful pastimes of my worshipable Deity's lotus feet. Nor did I find His special mercy.

COMMENTARY

Because of great respect for Śrī Gopāladeva, Gopa-kumāra refers to Him here by using the plural phrase iṣṭa-deva-pādānām, referring to His feet rather than speaking His name. Lord Gopāla has certain pastimes that Lord Rāmacandra doesn't, like attracting the universe with the music of His flute and enchanting the gopīs in various ways. Moreover, Gopa-kumāra in his private meditations would have very friendly dealings with Madana-gopāla, including exchanges of embraces and kisses. In contrast, Gopa-kumāra's relationship with Lord Rāmacandra was more formal.

BB 2.4.270-271

TEXTS 270–271

TEXT

tataḥ śokam ivāmutrāpy

āpnuvan śrī-hanūmataḥ

śrī-rāmacandra-pādābja-

mahimnām śravaṇena hi

sākṣād-anubhavenāpi

mano-duḥkhaṁ nivāraye

tasmin niṣṭha-devasya

sarvam āropayāmi ca

SYNONYMS

tataḥ—then; śokam—unhappiness; iva—as if; amutra—there (in Ayodhyā); api—even; āpnuvan—obtaining; śrī-hanūmataḥ—from Śrī Hanumān; śrī-rāmacandra—of Śrī Rāmacandra; pāda-abja—of the lotus feet; mahimnām—the glorification; śravaṇena—by hearing; hi—indeed; sāksāt—direct; anubhavana—by perception; api—also; manaḥ—of my mind; duḥkham—the distress; nivāraye—I dispelled; tasmin—to Him; nija—my own; iṣṭa-devasya—of the worshipable Deity; sarvam—all; āropayāmi—I attributed; ca—and.

TRANSLATION

Thus even there in Ayodhyā I seemed unhappy. But by hearing from Śrī Hanumān the glories of Śrī Rāmacandra's lotus feet and by directly seeing Lord Rāma myself, I dispelled that mental distress. I imagined Lord Rāmacandra to have all the qualities of my own worshipable Deity.

COMMENTARY

In Ayodhyā Gopa-kumāra only seemed unhappy (sokam iva...āpnuvan). Because that apparent sorrow was a product of pure love for the Supreme Lord, it was in fact unalloyed transcendental ecstasy. By hearing Hanumān glorify Lord Rāma's humility, simplicity, respectfulness, and other sublime qualities, Gopa-kumāra would be struck with wonder. He would look upon Lord Rāmacandra with great love, seeing in Him the features and qualities of his own Madana-gopāla.

BB 2.4.272-273

TEXTS 272–273

TEXT

pūrvābhyāsa-vaśeneyam

vraja-bhūmir yadā balāt

sā tal-līlānukampāśāpy

ākramed dhṛdayam mama

tadā mantri-vareṇāham

ālakṣya śrī-hanūmatā

vicitra-yukti-cāturyai

rakṣeyāśvāsya tatra hi

SYNONYMS

pūrvā—previous; abhyāsa—practice; vaśena—by the influence; iyam—this; vraja-bhūmiḥ—Vraja-bhūmi; yadā—when; balāt—by the force; sā—it; tat—of it; līlā—for the pastimes; anukampā—and the mercy; āśā—hope; api—also; ākramet—would impose themselves; dhṛdayam—on the heart;

mama—my; tadā—then; mantri—of counselors; vareṇa—by the best; aham—I; ālakṣya—being noticed; śrī-hanūmatā—by Śrī Hanumān; vicitra—various; yukti—of arguments; cāturyaiḥ—with expertise; rakṣyeya—I would be saved; āśvāsyā—being pacified; tatra—there; hi—indeed.

TRANSLATION

By the force of my previous spiritual practices, the land of Vraja would impose itself upon my heart, along with a yearning for its special pastimes and mercy. When Śrī Hanumān, the best of counselors, would notice this, he would save me by encouraging me with diverse clever arguments.

COMMENTARY

Gopa-kumāra's visions of Lord Rāmacandra as Lord Gopāla would be short-lived, and he would hanker again for the sweet life of Vraja-bhūmi. He would then feel disturbed and think about leaving Ayodhyā. Hanumān detected these changes in Gopa-kumāra's mood by the signs of disappointment on his face and would make all endeavors to “save” Gopa-kumāra by keeping him in Ayodhyā. Hanumān, an expert diplomat, knew how to advise Gopa-kumāra in ways he was inclined to accept, so Gopa-kumāra stayed for a long time without deciding to leave. Only Lord Rāma could stop this cycle of discontent and appeasement.

BB 2.4.274

TEXT 274

TEXT

atha śrī-rāmeṇa prakhara-karuṇā-komala-hṛdā
jagac-citta-jñena praṇaya-mṛdunāśvāsyā vacasā
vraja dvārāvatyām sukham iti samādiśya gamitaḥ
samam tām bhallūkāvali-parivṛḍhenāham acirāt

SYNONYMS

atha—then; śrī-rāmeṇa—by Śrī Rāma; prakhara—supreme; karuṇā—with compassion; komala—tender; hṛdā—whose heart; jagat—of the entire world; citta—the hearts; jñena—who knows; praṇaya—loving; mṛdunā—and gentle; āśvāsyā—consoling; vacasā—with words; vraja—you should go; dvārāvatyām—to Dvārakā; sukham—happily; iti—thus; samādiśya—ordering; gamitaḥ—sent; samam—together; tām—there; bhallūka-āvali—of all the bears; parivṛḍhena—with the chief; aham—I; acirāt—at once.

TRANSLATION

Finally Śrī Rāma, whose heart is tender with unlimited compassion and who knows the mind of everyone in the world, consoled me with words of gentle affection. “Go to Dvārakā and be happy,” He ordered. And He sent me off at once, together with the chief of the bears.

COMMENTARY

Had the Lord not personally asked him to go to Dvārakā, Gopa-kumāra would never have been able to leave Ayodhyā. Lord Rāma knew perfectly well that Gopa-kumāra was a worshiper of Śrī Madana-gopāla, exclusively devoted to that Lord and uniquely qualified to attain Him. Furthermore, Lord Rāma understood that this was why Gopa-kumāra was never completely

satisfied in Ayodhyā, even after tasting supreme ecstasy and even after being mercifully counseled by Hanumān. It was apparent that only going to Dvārakā would make Gopa-kumāra happy. The Supreme Lord rarely sends someone out of His abode, but this time He did so, for the happiness of His devotee. He deputed Śrī Jāmbavān, king of the bears, to accompany Gopa-kumāra on the way to Dvārakā. Jāmbavān, being the grandfather of Samba, Lord Kṛṣṇa's son, was an appropriate escort.

Thus ends the Fourth Chapter of Part Two of Śrīla Sanātana Gosvāmī's Bṛhad-bhāgavatāmṛta, entitled "Vaikuṇṭha: The Spiritual Kingdom."