

Celebrating Br̥had-bhāgavatāmṛta

as an offering to

Srila Sanātana Gosvāmī

Spiritual emotions are not born of 3 modes

**We can not understand the emotions and
behaviour of perfected devotees**

BBA 1.5.82

- Like her sons and their wife, Kuntī is a transcendental soul, blessed with the full mercy of Kṛṣṇa.
- This is the truth, no matter what she says.
- The ecstasy of separation, vipralambha-bhāva, impelled her to complain sorrowfully as if an ordinary woman.
- Parīkṣit Mahārāja qualifies his description here by saying śokārtā iva, “as if lamenting,” to help clarify the real situation.

BBA 1.6.21

- Uddhava was next confronted by the bhāva of jealousy, intolerance of others' good fortune.
- This transcendental jealousy, however, was sāttvika, born from pure goodness, untouched by the influence of passion and ignorance.
- Therefore, it was a cause of joy.

BBA 1.6.21

- Having no trace of hatred, this ecstatic jealousy gave no distress to Uddhava or anyone else.
- Rather, in this jealousy he entered even deeper into the trance of his attraction to Kṛṣṇa, just as devotees in the conjugal mood become even more blissfully attached to Kṛṣṇa when jealous of His other lovers.

Same terminologies but different meaning

- Satyabhama's envy towards gopis- is just for the pleasure of Krishna. [1.7.87-1.7.88]
- The pain vrajavasis are feeling in separation of Krishna is actually not suffering – it is ecstasy – looks like bitter gourd but made of sugar candy

Chanting – a personal service to Lord

Also most excellent of all sadhanas!

2.1.190- chanting is intimate service to Lord

- Even if Gopa-kumāra has no other desire than to render personal service to Lord Jagannātha, he is here told to understand that chanting his mantra is intimate service to the Lord.
- Gopa-kumāra may not have seen this for himself, but he should accept it out of confidence in the words of his guru.

BBA 2.1.21

- The privilege of serving Śrī Rādhā is the rarest goal of life, and it is fitting that this privilege be attainable only by executing the most excellent of sādhanas.
- That is to say, one can please Her Divine Grace only by the sacrifice of purely chanting the names of Śrī Rāsa-rasika, the hero of the rāsa dance.
- In sweet voices the servants of Śrī Rādhā always melodiously and loudly chant Kṛṣṇa's names.

The potency of the mantra

Our great fortune that we have received
this mantra and we are connected to the
Gaudiya Vaishnava sampradaya

2.1.36-37 (Brahmana of Prāgjyotiṣa)

- The brāhmaṇa had never studied the scriptures properly and had never heard a basic explanation of their message from authorized teachers.
- That such an unfortunate fool achieved all his ambitions is proof of the potency of the mantra he received.
- How was the brāhmaṇa's attention attracted away from his worship of Devī? The gopāla-mantra made such a vivid impression on him that he completely forgot his other religious activities.

BBA 2.1.40 – Chanting brought about vairagya in the brahmana

The brāhmaṇa's chanting gradually increasing its effect, he soon gave up sinful activities and needless sense gratification and took up a renounced life.

2.1.52

- His heart was drawn to Lord Gopāla, but his mind was in a dilemma: “Should I take sannyāsa and strive for liberation, or should I just chant my mantra?”
- Such is the likely result of fellowship with impersonalists: one’s determination becomes fickle, and one cannot choose the right thing to do. [**Sanatan goswami here warns us to be careful of where we hear and read from and stick to the teachings of our acharyas and gaudiya Vaishnava sampradaya**]

2.1.39

- The goddess had withheld from him knowledge about the full power of this mantra, and so he was imagining other goals and means of success.
- But as we shall see later in this narration, the effectiveness of the gopāla-mantra, even when knowledge about it is lacking, is evidence of its great potency.
- The mantra bestows all benefits even when chanted without faith or understanding.

2.1.77

Arguing on the strength of the evidence he has gathered about his Gopāla from meditating on the mantra, the brāhmaṇa here tries to prove that the Deity of his own mantra cannot be the Lord of the universe.

2.1.149

Gopa-kumāra's indelible recollections of Vraja-dhāma, far from being just sentimental, were a sign that **by chanting his mantra he was reaping transcendental results.**

BBA 2.2.28 (Gopa kumara in svarga)

- From Gopa-kumāra's point of view, the life of tending cows in Vṛndāvana was more attractive than any other circumstance, including residence in the Nandana-vana.
- As long as he continued chanting his mantra, this attitude could not be covered by illusion, because the natural effect of Śrī Madana-gopāla's mantra was to attract the heart to the Lord's sports in Vṛndāvana.

2.1.153- Gopa kumara as king

Gopa-kumāra's mantra protected him from being corrupted by royal power.

Glories of Saṅkīrtana

2.1.103

- The Prāgjyotiṣa-pura brāhmaṇa had been chanting the ten-syllable Gopāla mantra for some time with good effect, but only after he heard the śuddha-nāma from Gopa-kumāra was he able to chant the same names of Lord Gopāla in the perfect consciousness of saṅkīrtana.
- **Offenseless saṅkīrtana with concentrated attention naturally develops into spontaneous attraction to Kṛṣṇa and His loving service.**

2.1.104-105

- **Even offensive chanting of Kṛṣṇa's names, if continued long enough, will free one from disqualifications**, and even nāmābhāsa, offenseless chanting without real attachment, will quickly lead to liberation and the rise of transcendental attachment and taste.
- In this verse the Lord's feet are described as śrīmān, indicating that they fully possess all types of wealth and splendor. They have the potency to satisfy all the heartfelt desires of a devotee and to delight him in ways unanticipated by his conscious, and even subconscious, desires.
- **The principal activity of this worship is saṅkīrtana, chanting out loud in melodious song the Lord's names, like Kṛṣṇa, Govinda and Gopāla.**

Our consciousness towards Lord's prasada

2.1.156

“O twice-born, one should never question whether remnants of food and drink offered to the Lord of the universe are fit or unfit to eat.

One should never make such distinctions.

The prasāda of the Lord is as incorruptible as the Vedic mantras and Lord Viṣṇu Himself.

2.1.156

Those who consider whether the Lord's prasāda is eatable or uneatable will suffer leprosy.

They will lose their children and wives ,O brāhmaṇa, and go to hell never to return.”

Continue your spiritual practices in all
circumstances out of gratitude

2.1.114 – Gopa kumara's guru

- He sometimes appeared withdrawn into his private japa and dhyāna, which he dutifully performed daily even though he was already perfect in chanting the Lord's holy names.
- As the tantras prescribe, even a person who has perfected the chanting of his mantra should **continue to perform regular worship through japa and dhyāna to show gratitude to his spiritual benefactors.**

BBA 2.2.28 (Gopa kumara in svarga)

Wanting to avoid being ungrateful, Gopa-kumāra never stopped chanting.

Formulate sankalpa before chanting

2.1.189

Before performing any religious ritual, including the chanting of mantras, one should solemnly formulate one's saṅkalpa (“intention”), either verbally or mentally.

Inner resolve : (sankalpas before chanting, examples from the book ‘The Living Name’ by HH Sacinandan Maharaja)

1. *I belong to You*
2. *I offer my chanting in loving service to You.*
3. *I give myself to you...*

Glories of Vaikuntha dham

moksa laghuta krt

BBA 2.1.14

- Impersonalists, however, at best attain the brahma-jyoti effulgence, where they realize their eternal existence without knowing their relationship with the Lord or the ecstatic pleasure that comes from serving Him in that relationship.
- In other words, the Vaikuṅṭha atmosphere is a super-intensified version of the brahma-jyoti sky, and thus the life enjoyed by the Lord's devotees in Vaikuṅṭha is much more wonderful than the comparatively insignificant pleasure of merging into the brahma-jyoti.

BBA 2.1.15

- For the residents of Vaikuntha, God is not a distant abstraction.
- They see Him always and serve Him directly.
- For them that service is never tedious or degrading, but is always sheer enjoyment.

Every devotee is satisfied in Vaikuntha

BBA 2.1.20

- All the residents of Vaikuntha enjoy incomparable happiness, but some gradation of happiness still exists because each devotee relishes a mixture of ecstasies that make up his individual devotional mood, or rasa.
- It is natural, therefore, that according to a devotee's sthāyī-bhāva, the predominating mood of his ecstatic rasa, he receive a particular degree and kind of happiness.
- Nonetheless, each devotee thinks that his happiness is perfect and complete, because it exactly suits his personality.

BBA 2.1.20

- But although the devotees in Vaikuntha find themselves in a hierarchy that would normally cause envy, quarrel, and other kinds of conflict, those devotees are free from jealousy and other faults, which are the root causes of pain and lamentation.
- Without this purity they could not reside in Vaikuṅṭha.
- Being affectionately attached to one another in sublime prema, they all feel ever-increasing happiness in their worship of the Lord.

Greatness of the Vrajavasis

BBA 2.1.23

Whenever Śrī Bṛhad-bhāgavatāmṛta depicts the glories of devotees lesser than the residents of Gokula, its purpose is to highlight the greater glories of the Gokula-vāsīs and demonstrate that all varieties of excellence flow ultimately into the residents of Gokula, just as the waters of all rivers flow at last into the ocean.

Greatness of Bhauma Mathura

BBA 2.1.24 – whole purport , must be read before we go to Sri Vrindavan/ Mathura dhaam

Of course, the blessed district of Mathurā, the best of all places, is already manifest on earth and can most certainly provide Śrī Nanda and others the exceptional happiness of taking part in the Lord's wonderful pastimes.

But Uttarā has doubts because that Mathurā is within the material world. Thus she is asking whether another transcendental location exists for the pastimes of Kṛṣṇa and His favorite devotees.

Although the earthly Mathurā is located within the material realm, it remains untouched by the influence of illusion, just as the Supreme Lord Himself, His devotees, and His pastimes remain unaffected by illusion when they descend to the material world.

BBA 2.1.24

That the glories of earthly Mathurā are hidden from ordinary eyes indicates the greatness of that abode. Indeed, the earthly Mathurā and its glories are eternal; they are not destroyed even when the universe is annihilated. Devotees who think that Mathurā may in the future disappear are mistaken, because in fact Mathurā is beyond destruction, even by the Lord's ultimate divine weapon, the Sudarśana disc, which is the governing force underlying material time, the destroyer of the worlds.

All the same, Mother Uttarā is asking about some other supreme place because the greatness of earthly Mathurā is not at once perceived and because many people have not heard about the wonderful activities the Personality of Godhead displays there.

BBA 2.1.24

And when the entire universe or the three middle planetary systems are destroyed, the earthly Mathurā becomes invisible and merges back into Śrī Goloka. In other words, Mathurā is not destroyed; it remains unchanged, above the wheel of time.

But because the Lord's pastimes are then no longer perceivable in Mathurā on earth, it seems that the Personality of Godhead continues to enjoy Himself only in the corresponding spiritual realm, Goloka. And so Śrī Goloka is considered the ultimate destination of spiritual endeavor.

Śrī Nārada may sometimes ascribe to Mathurā on earth glories even greater than those of Goloka, but that is not contradictory. Since the two places are in essence nondifferent, whatever is said about one of them is true of the other.

BBA 2.1.24

In fact the glories of the earthly Mathurā in some ways surpass those of the spiritual planet Goloka, and Śrī Bṛhad-bhāgavatāmṛta, therefore, will describe how Gopa-kumāra, after realizing the glories of Goloka, learned about this from Śrī Nārada.

The original Personality of Godhead Śrī Kṛṣṇa descends to Mathurā in this world with all His beauty and other attributes to exhibit unprecedented playful activities.

And when the entire universe or the three middle planetary systems are destroyed, the earthly Mathurā becomes invisible and merges back into Śrī Goloka. In other words, Mathurā is not destroyed; it remains unchanged, above the wheel of time.

2.1.104-105

- Śrī Parīkṣit further suggests that the effects of hari-nāma-saṅkīrtana are enhanced by visiting the sacred places in Vraja-bhūmi where Kṛṣṇa enjoyed pastimes with His gopas and gopīs.
- As much as other obligations in devotional service allow, Vaiṣṇavas should wander about these places and see them with their own eyes.
- If they do this with love and respect, their nāma-bhajana will soon bear fruit.

2.1.217

Mathurā is even more dear to the Personality of Godhead than Puruṣottama-kṣetra because in Mathurā He displayed His birth and childhood pastimes.

2.2.3 –Lord is eternally present in Mathura

To Gopa-kumāra’s eyes his worshipable Lord seemed absent from Mathurā-bhūmi, but this perception was false. In fact, as implied here by the suffix -vat (“as if”) in śūnya-vat (“as if empty”), the Lord of the universe is eternally present in the holy land of Mathurā. Śrīmad-Bhāgavatam repeatedly confirms this truth.

The absolute necessity of the mercy of the
Spiritual master and Lord's devotees

2.1.162

- Because the brāhmaṇa lacked the mercy of a pure devotee, his chanting of the gopāla-mantra was bearing undeveloped results instead of mature fruit. Real spiritual knowledge had eluded him.

2.1.79

- Since the ignorant brāhmaṇa lacked the instructions and blessings of a pure devotee spiritual master, he had not yet developed true knowledge and faith.

2.1.208- glories of the mercy of devotees

- By the mercy of the great devotees of Purī, Gopa-kumāra got repeated darśana of the all-blissful Lord Jagannātha, and every visit destroyed his sorrow.
- Only by the powerful mercy of the devotees was he able to relish the beauty of the Lord; on the strength of his own spiritual accomplishments alone he would never have overcome his distress.

Transcendental knowledge manifests on
its own by the practice of devotional
service

2.1.107 – Gopa kumara decides to narrate his history

Therefore, to win the brāhmaṇa's trust, Gopa-kumāra first needs to describe his own experiences.

That will drive away the brāhmaṇa's doubts and wrong ideas. It will also allow the brāhmaṇa to drink the nectar of śrī-bhagavatkathā, which will render his heart pure enough to assimilate the transcendental knowledge he requires.

In fact, **that knowledge should then manifest itself automatically**, even without needing to be explicitly stated.

- Though he had already been living in Svarga for a year of the demigods, he had been too much absorbed in the joy of devotional service to Lord Viṣṇu to become interested in learning about anything else.
- Normally, devotional service bestows knowledge automatically, even upon devotees not inquisitive, but Gopa-kumāra's case was special

Humility- Natural by-product of devotion

2.1.136 Gopa kumara met the Brahmana who was worshipping salagrama sila

But the humility the brāhmaṇa felt was not caused by any external circumstance; it was a natural ecstasy of his individual type of love of God.