Śrī Brhad-bhāgavatāmrta

by Śrīla Sanātana Gosvāmī

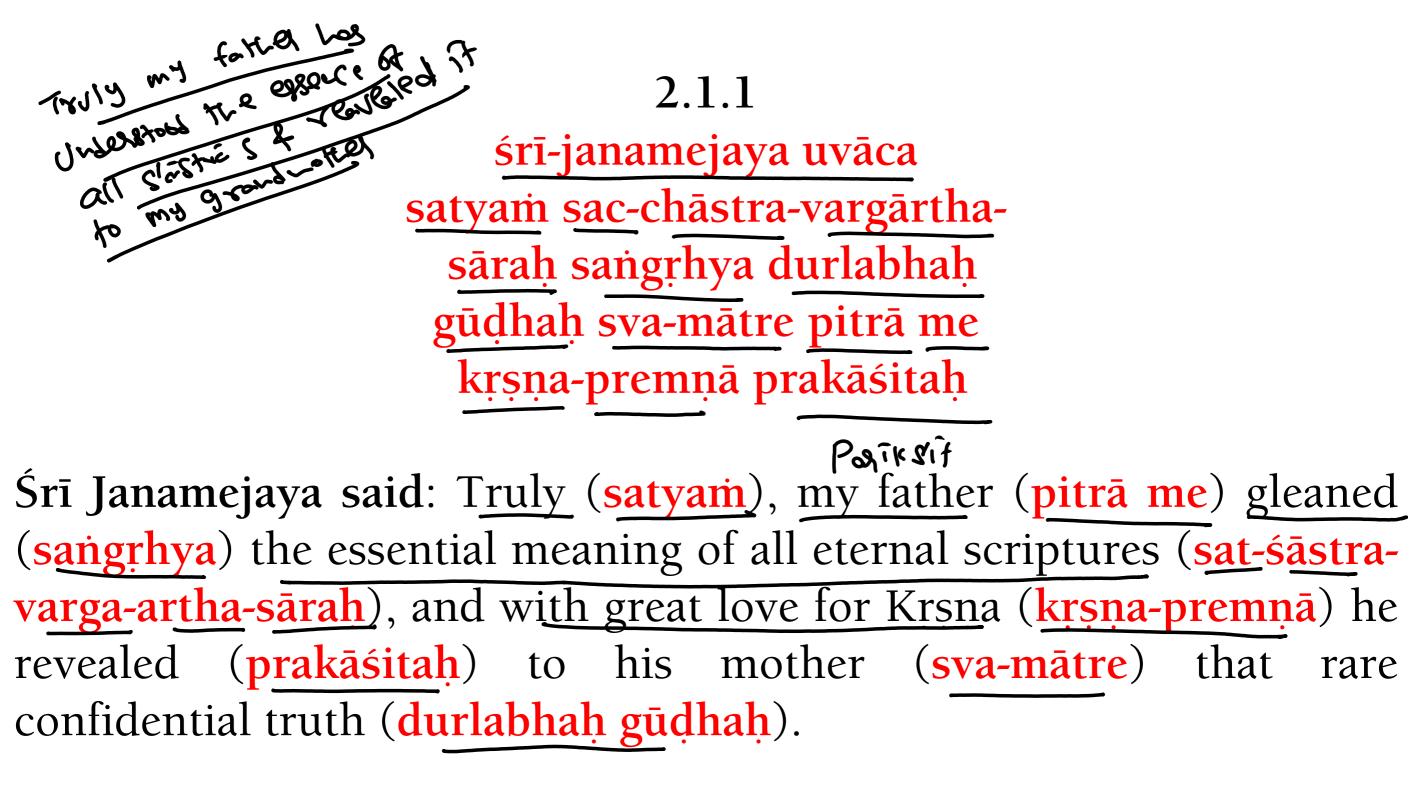
Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka



Vairāgya: Renunciation



Ś<u>rīla Sanātana Gosvāmī begins his commentary on the second part of Śr</u>ī B<u>r</u>had-bhāgavatām<u>r</u>ta by offering his homage to Lord Caitanya Mahāprabhu. Śrīla Sanātana writes, "By taking shelter of Lord Caitanya's gemlike beauty, even a dull person like me can be inspired to dance wonderfully."

<u>This second part of Śrī Brhad-bhāgavatāmrta reveals the glories of the highest</u> spiritual planet, Goloka, where pure devotees who have received the essence of Śrī Kṛṣṇa's mercy enjoy the infinite ecstasy of playing with Kṛṣṇa forever.

To prepare us for hearing the superexcellent glories of Goloka, Kṛṣṇa's personal abode, the seven chapters in Part One of Bṛhad-bhāgavatāmṛta were meant for gradually removing all obstructing misconceptions.

There the first chapter began a story, in answer to a question by Uttarā, that first told of the glories of devotional service manifest on earth by depicting the opulent, first-class worship offered to Krsna by a learned brāhmaņa who was master of a village and by a mighty king.

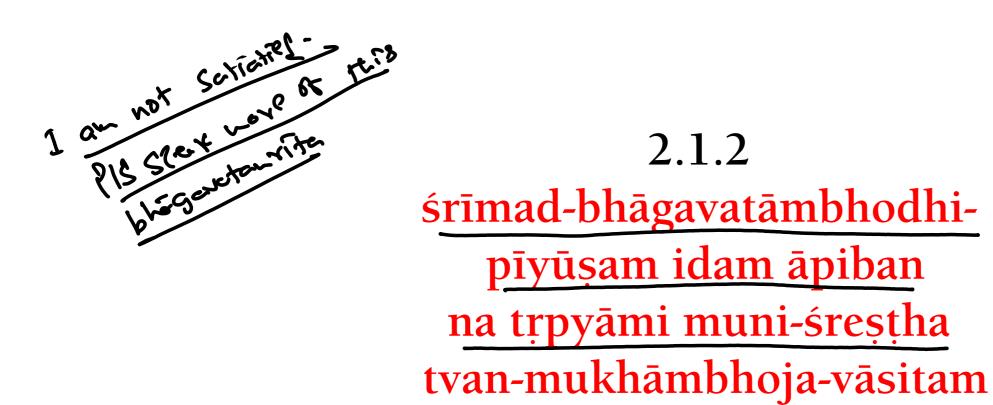
To hear more of the discourse between Uttarā and her son, Parīkṣit, his son Janamejaya asks Jaimini a question.

Jaimini was Janamejaya's spiritual master, and to please him Janamejaya praises what he has heard thus far.

In Part One of Brhad-bhāgavatāmrta, Parīksit left aside everything superfluous and spoke to his mother the essence of Srīmad-Bhāgavatam, the best of revealed scriptures.

This rare accomplishment required that he understand many scriptures, many sources of pure knowledge, and carefully ascertain their confidential purport regarding unalloyed devotional service to the Supreme Lord.

By the word satyam, King Janamejaya confirms that he accepts everything spoken in the first part as authoritative and true.



O best of sages (<u>muni-śrestha</u>), I <u>cannot drink enough</u> (<u>āpiban na</u> trpyāmi</u>) of this nectarean ocean of Śrīmad-Bhāgavatam (<u>idam</u> śr<u>īmad-bhāgavatāmbhodhi-pīyūṣam</u>), its <u>fragrance</u> enhanced by contact with your lotus mouth (<u>tvad-mukhāmbhoja-vāsitam</u>). Although Janamejaya Mahārāja has already tasted perfect nectar in Part One, he still wants to taste more.

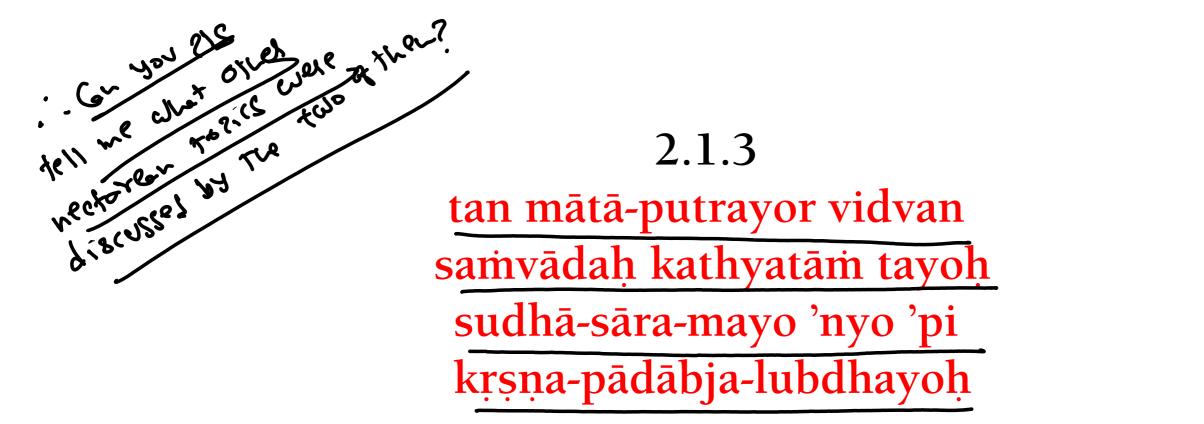
The Bhāgavatam and other scriptures that reveal the secrets of pure devotional service are śrīmat, "full of beauty and riches."

These exceptional scriptures are like boundless oceans, for the scriptures are vast not only in size but also in the scope of their ideas.

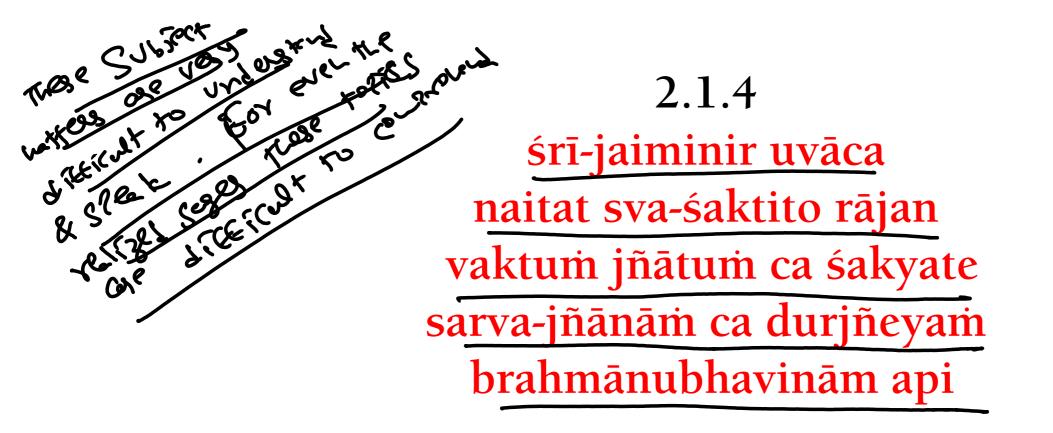
Just as the Ocean of Milk is the greatest ocean, Śrīmad-Bhāgavatam is the greatest devotional scripture, unfathomably deep.

In the narration of Nārada's search for the greatest object of Śrī Kṛṣṇa's mercy, Janamejaya has enthusiastically drunk the exquisitely sweet nectar of the Bhāgavatam. Nonetheless, his thirst is not yet quenched.

Because Jaimini has mixed into this nectar the attractive fragrance emanating from his own lotus mouth, Janamejaya's thirst to hear has become so much stimulated that he cannot hear enough.



Therefore (tad), O learned one (vidvan), please tell me (kathyatāḿ) what other (anyah api) nectarean topics were discussed (sudhā-sāramayo samvādah) by the mother and son (tayoḥ), who were greedy to enjoy the taste of Kṛṣṇa's lotus feet (kṛṣṇa-pādābja-lubdhayoḥ). Although the topics discussed by Uttarā and Parīkṣit involve privileged knowledge meant only for pure devotees of the Lord, Jaimini Rṣi is also vidvān, a competent knower of those secrets

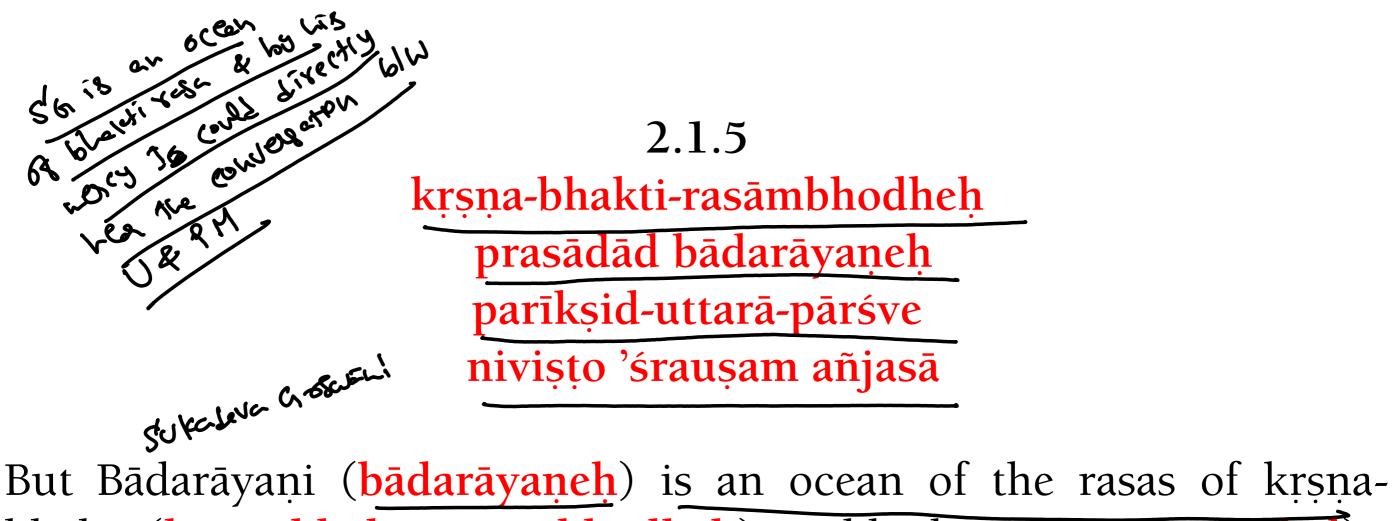


Śrī Jaimini said: O king (rājan), to understand or speak about these topics (cta) vaktum (jnātum ca) by one's own strength (sva-śaktito) is impossible (na śakyate). Even all-knowing sages (sarva-jñānām) who directly perceive the Absolute Truth (brahmānubhavinām api) find them difficult to comprehend (durjñeyam).

The essence of the science of pure devotion to Krsna is beyond the power of words to explain or the mind to comprehend.

Even mystics who can see past, present, and future, and even liberated souls, whose minds are attuned to perceiving transcendental reality, fail to understand the glories of Goloka revealed in the nectar ocean of Śrīmad-Bhāgavatam.

Much more exalted than the spiritual reality of impersonal Brahman is the ultimate reality shared by the Personality of Godhead and His devotees.



bhakti (krsna-bhakti-rasāmbhodheh), and by his mercy (prasādād) I

sat (niviṣṭah) near Parīkṣit and Uttarā (parīkṣid-uttarā-pārśve) and directly heard their conversation (aśrauṣam añjasā).

If, as Jaimini says, Kṛṣṇa and His devotional service are beyond the mind and words, how was Jaimini himself able to speak the sublime first part of Śrī Bṛhad-bhāgavatāmṛta?

Jaimini answers that Śukadeva Gosvāmī, the son of Bādarāyaṇa, empowered him. Jaimini was expert in many departments of Vedic knowledge and had deep realization of the Absolute Truth.

But he was unable to understand and describe Kṛṣṇa's glories on the strength of these qualifications alone; rather, he was empowered by the favor of the exalted Vaiṣṇava Śukadeva.

Knowing that Jaimini was the only person fit to repeat the conversation between Parīkṣit and his mother, Sukadeva arranged for Jaimini to sit in a place that would be[out] next to them so he could hear the Bhāgavatāmṛta.

Since Jaimini heard it and was empowered by Sukadeva Gosvāmī[out] to understand it properly, the book has the potency to capture the serious attention of its readers.

And because of having been transmitted by the mercy of exalted devotees, Śrī Bṛhad-bhāgavatāmṛta should be accepted as authentic revealed scripture.