

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-1

## Vairāgya: Renunciation

Truly my father has  
understood the essence of  
all śāstras & revealed it  
to my grandmother

2.1.1

śrī-janamejaya uvāca

satyaṁ sac-chāstra-vargārtha-  
sāraḥ saṅgrhya durlabhaḥ  
gūḍhaḥ sva-mātre pitrā me  
kṛṣṇa-premṇā prakāśitaḥ

परिक्लिप्त

Śrī Janamejaya said: Truly (satyaṁ), <sup>परिक्लिप्त</sup> my father (pitrā me) gleaned (saṅgrhya) the essential meaning of all eternal scriptures (sat-śāstra-varga-ārtha-sāraḥ), and with great love for Kṛṣṇa (kṛṣṇa-premṇā) he revealed (prakāśitaḥ) to his mother (sva-mātre) that rare confidential truth (durlabhaḥ gūḍhaḥ).

Śrīla Sanātana Gosvāmī begins his commentary on the second part of Śrī Bṛhad-bhāgavatāmṛta 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.”

This second part of Śrī Bṛhad-bhāgavatāmṛta reveals the glories of the highest 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 Kṛṣṇa by a learned brāhmaṇa 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-bhāgavatāmṛta, Parīkṣit left aside everything superfluous and spoke to his mother the essence of Śrīmad-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.

I am not satisfied -  
PLS speak more of this  
bhāgavatavīta

## 2.1.2

śrīmad-bhāgavatāmbhodhi-  
pīyūṣam idam āpiban  
na tṛpyāmi muni-śreṣṭha  
tvad-mukhāmbhoja-vāsitam

O best of sages (muni-śreṣṭha), I cannot drink enough (āpiban na tṛpyāmi) of this nectarean ocean of Śrīmad-Bhāgavatam (idam śrīmad-bhāgavatāmbhodhi-pīyūṣam), its fragrance enhanced by contact with your lotus mouth (tvad-mukhāmbhoja-vāsitam).



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.

∴ On you 2s  
tell me what other  
nectarean topics were  
discussed by the two of them?

### 2.1.3

tan mātā-putrayor vidvan  
saṁvādaḥ kathyatām tayoh  
sudhā-sāra-mayo 'nyo 'pi  
kṛṣṇa-pādābja-lubdhayoḥ

Therefore (tad), O learned one (vidvan), please tell me (kathyatām)  
what other (anyah api) nectarean topics were discussed (sudhā-sāra-  
mayo saṁvādah) by the mother and son (tayoh), 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 Ṛṣi is also vidvān, a competent knower of those secrets

These subject  
matters are very  
difficult to understand  
& speak. For even the  
great sages these topics  
are difficult to comprehend

## 2.1.4

śrī-jaiminir uvāca  
naitat sva-śaktito rājan  
vaktum jñātum ca śakyate  
sarva-jñānām ca durjñeyam  
brahmānubhavinām api

Śrī Jaimini said: O king (rājan), to understand or speak about these topics (etat vaktum jñātum 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 Kṛṣṇa 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.

SG is an ocean  
of bhakti rasa & by his  
mercy I could directly  
hear the conversation b/w  
U & PM

## 2.1.5

kr̥ṣṇa-bhakti-rasāmbhodheḥ  
prasādād bādarāyaṇeḥ  
parīkṣid-uttarā-pārśve  
niviṣṭo 'śrausaṃ añjasā

śukadeva G. 10.25.1

But Bādarāyaṇi (bādarāyaṇeḥ) is an ocean of the rasas of kr̥ṣṇa-  
bhakti (kr̥ṣṇa-bhakti-rasāmbhodheḥ), and by his mercy (prasādād) I  
sat (niviṣṭah) near Parīkṣit and Uttarā (parīkṣid-uttarā-pārśve) and  
directly heard their conversation (aśrausaṃ 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 Śukadeva 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.