

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

He was very
impressed with their
Karma-śradhā & began to
follow the same under their
instructions

2.1.43

nānā-saṅkalpa-vākyaiś ca
tad-anuṣṭhāna-niṣṭhatām
dr̥ṣṭvā tatrodita-śraddhaḥ
pravṛttaḥ śikṣitaḥ sa taiḥ

From the various words they spoke to express their determined vows (nānā-saṅkalpa-vākyaiś ca), he saw (dr̥ṣṭvā) how firm the brāhmaṇas were in their intentions to perform these duties (tad-anuṣṭhāna-niṣṭhatām). His faith aroused (tatra udita-śraddhaḥ), he began to follow (pravṛttaḥ) this process (sah) according to their instructions (taiḥ śikṣitaḥ).

The brāhmaṇa not only heard the glories of dharma in theory but saw exemplars practicing what they preached. *personal example.*

He heard them declare their intentions (saṅkalpas) to perform such duties as bathing daily in the Gaṅgā and then watched as they diligently carried these duties out.

Although in all his life he had received no useful spiritual education, these brāhmaṇas were now carefully teaching him the principles of dharma according to their understanding.

Out of respect
for the deity's instruction,
he chanted the mantra regularly.
And by the influence of the
mantra, he felt no inner satisfaction
from those rituals.

devy-ājñādarato mantram
api nityam raho japan
tat-prabhāvān na lebhe 'ntaḥ
santoṣam teṣu karmasu

Out of respect for the goddess's order (devy-ājñā ādarato), he regularly continued to chant his mantra quietly in private (mantram api nityam raho japan). And by the influence of the mantra (tat-prabhāvāt), he felt no inner satisfaction (na lebhe antaḥ santoṣam) from those rituals (teṣu karmasu).

Attraction to worshiping the Supreme Lord defeats attraction to lesser religious practices.

He lost interest &
went to Kāśī
He saw many sannyāsīs
Propounding Advaita Ved.

2.1.45

sa nirvidya gataḥ kāśīm
dadarśa bahu-deśa-jān
yati-prāyān janāms tatrā-
dvaita-vyākhyā-vivādinah

He therefore lost interest (sah nirvidya) and went to Kāśī (gataḥ kāśīm), where he saw (tatra dadarśa) people from many different regions (bahu-deśa-jān), especially sannyāsīs (yati-prāyān janān) propounding the theory of monism (advaita-vyākhyā-vivādinah).

2.1.46

viśveśvaram pranamyādau
gatvā prati-maṭham yatīn
natvā sambhāṣya viśrāmaṁ
teṣāṁ pārśve cakāra saḥ

He first offered
obeisances to Lord Śiva
& visited various mathas
& had conversations with
the sannyāsīs

He first offered his obeisances (saḥ ādau praṇamya) to Lord Viśveśvara (viśveśvaram) and then visited the various āśramas (gatvā prati-maṭham), where he bowed down to the sannyāsīs (yatīn natvā), had discussions with them (sambhāṣya), and rested in their company (teṣāṁ pārśve viśrāmaṁ cakāra).

As the deity Viśveśvara, Lord Śiva presides over his sacred abode of Kāśī, also known in Sanskrit as Vārāṇasī and known popularly as Benares.

2.1.47

vādeṣu śuddha-buddhīnām
teṣām paṇi-tala-stha-vat
mokṣam bodhayatām vākyaibh
sāram mene sa tad-matam

From their words
It seemed that their
intelligence was pure &
They spoke clearly about
Mokṣam.
He thought that their opinions
were perfect.

The intelligence of these sannyāsīs was pure (śuddha-buddhīnām), or at least it seemed so from their philosophical talks (teṣām vādeṣu). Their words described liberation (mokṣam bodhayatām vākyaibh) as something readily available, as if held in the palm of one's hand (paṇi-tala-stha-vat), and this inspired him to accept their opinions as perfect (sāram mene sa tad-matam).

The intelligence of these sannyāsīs was pure, or at least it seemed so
from their philosophical talks.

Their words described liberation as something readily available, as if
held in the palm of one's hand, and this inspired him to accept their
opinions as perfect.

He could constantly
hear vedānta & about
mokṣa & sanyāsa from them
& seeing their lifestyle he
developed a desire to become a sanyāsī

2.1.48-49

śṛṅvann avirataṃ nyāsa- mokṣotkarṣa-parāṇi sah
tebhyo vedānta-vākyāni maṇikarṇyām samācaran

snānaṃ viśveśvaram paśyaṃs teṣāṃ saṅge 'prayāsatah
miṣṭeṣṭa-bhogān bhuñjānaḥ sannyāsaṃ kartum iṣṭavān

He would constantly hear (saḥ śṛṅvann avirataṃ) from them (tebhyo) descriptions of the Vedānta doctrine (vedānta-vākyāni), glorifying renunciation and liberation (nyāsa-mokṣotkarṣa-parāṇi). He would bathe at Maṇikarṇikā-ghāṭa (maṇikarṇyām snānaṃ samācaran) and have darśana of Lord Viśveśvara (viśveśvaram paśyan), and, without having to work for his meals (aprayāsatah), he would enjoy tasty food to his liking (miṣṭa iṣṭa-bhogān bhuñjānaḥ) in the company of the sannyāsīs (teṣāṃ saṅge). He thus developed the desire to become a sannyāsī himself (sannyāsaṃ kartum iṣṭavān).

Still out of respect
for the Devi & bro
of feeling internal pleasure,
he never gave up chanting the mantra.
one day in his dream he saw the deity
of the mantra

2.1.50

sva-japyam gauravād devyās
tathāntaḥ-sukha-lābhataḥ
atyajann ekadā svapne
'paśyat tan-mantra-devatām

Still, out of respect for the goddess (gauravād devyāḥ), and because it gave him pleasure within (tathā antaḥ-sukha-lābhataḥ), he never gave up chanting his mantra (sva-japyam atyajann). And one day (ekadā) he saw (apaśyat) the Deity of his mantra (tan-mantra-devatām) in a dream (svapne).

The Prāgjyotisa-pura brāhmaṇa's faith was damaged by the impersonal propaganda he heard in Kāśī, by which his hope to meet the Lord of the universe was replaced with a false hope to merge into oneness.

Nonetheless, he went on with his mantra-japa because he held the goddess Kāmākhyā in awe and was unwilling to violate her order.

Despite his weakened faith in the mantra, it continued to exert its transcendental influence.

His heart could derive no substantial contentment from the promises of the Vedānta texts, because he spontaneously felt more gratification from chanting Lord Gopāla's mantra.

Perhaps the brāhmaṇa's attraction to liberation could never have been dispelled had Śrī Gopāla, the Deity of his mantra, not personally appeared in his dream.

Or perhaps his hope for liberation would have dissipated anyway by the power of the mantra.

In any case, his heart changed.

2.1.51

tan-mahā-ramyatākṛṣṭaḥ
paramānanda-gocaraḥ
taj-japānya-pravṛttau hi
na lebhe sa mano-balam

The Charm of
Gopāla attracted him
& gave him greatest ecstasy.
he could not find any taste
in other practices

The charm of Śrī Gopāla attracted him (tad-mahā-ramyatā ākrṣṭaḥ) and gave him the greatest ecstasy (paramānanda-gocaraḥ). And thereafter he could no longer find the mental strength (na lebhe sa mano-balam) to engage in anything other than chanting his mantra (taj-japānya-pravṛttau hi).

He no longer felt any enthusiasm for sannyāsa or liberation, what to speak of sacred baths and other rituals.

HE WAS CONFUSED ABOUT
WHAT TO DO. THEN IN THE
4TH DREAM ŚIVA & PARVATI CAME
TO INSTRUCT HIM

2.1.52

iti-kartavyatā-mūḍho
dīnaḥ san svapnam āgataḥ
tayā devyā sahāgatya
tatrādiṣṭaḥ śivena saḥ

Confused about what he should do (iti-kartavyatā-mūḍho), he became depressed (dīnaḥ san). Then, in another dream (svapnam āgataḥ), Lord Śiva came to him, along with the goddess (śivena tayā devyā sahāgatya), to instruct him (saḥ tatra ādiṣṭaḥ).

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.

In this third appearance in the brāhmaṇa's dreams, the goddess Kāmākhyā brought along her husband, the lord of Kāśī, to make her presentation more convincing.

Śrīve Śrīve
Oh foolish man, don't
take sannyāsa. Go to
Mathurā & there in Vṛndāvan
all your desires will be
fulfilled

2.1.53

mā mūrkhā kuru sannyāsam
drutaṁ śrī-mathurām vraja
tatra vṛndāvane 'vaśyaṁ
pūrṇārthas tvam bhaviṣyasi

[Lord Śiva said:] Foolish man (mūrkhā), don't take sannyāsa (mā kuru sannyāsam)! Go at once to Śrī Mathurā (drutaṁ śrī-mathurām vraja). There in the Vṛndāvana forest (tatra vṛndāvane) you will surely (avaśyaṁ tvam) fulfill all your desires (pūrṇārthas bhaviṣyasi).”

2.1.54

Eager to go to
Mathurā, he chanted in
that direction all the while
chanting its glories. On the
way he reached Prayāga

sotkaṅṭho mathurām gantum
muhus tām kīrtayams tataḥ
sa tad-deśa-diśam gacchan
prayāgam prāpa vartmani

Eager to go to Mathurā (mathurām gantum utkaṅṭhaḥ), the brāhmaṇa set off toward that district (sah tad-deśa-diśam gacchan tataḥ), all the while chanting its glories (muhuh tām kīrtayams). On the way he came to Prayāga (prayāgam prāpa vartmani).

The brāhmaṇa headed west, repeatedly chanting, “Mathurā! Mathurā!”