

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-1

## Vairāgya: Renunciation

There in Prayāga  
he saw many Brahmins  
who had assembled there  
to bathe  
in the holy waters

2.1.55

tasmil lasan-mādhava-pāda-padme  
gaṅgāśrita-śrī-yamunā-manojñe  
snānāya māghoṣasi tīrtha-rāje  
prāptān sa sādḥūn śataśo dadarśa

In Prayāga

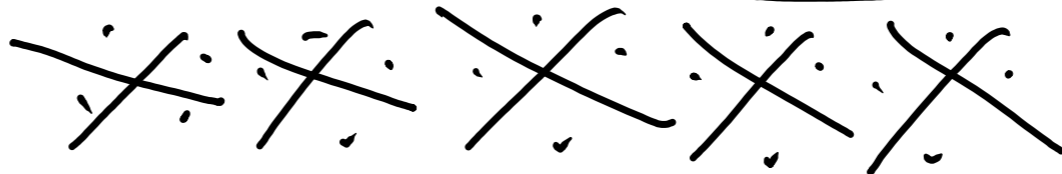
There (tasmil) at the king of holy places (tīrtha-rāje), by the charming Yamunā (śrī-yamunā-manojñe) within the Gaṅgā (gaṅgāśrita), he found (sah dadarśa) hundreds of saints (sādḥūn śataśo) who had gathered (prāptān) near the ~~effulgent lotus feet~~ of Lord Mādhava (lasan-mādhava-pāda-padme) to bathe (snānāya) at dawn in the month of Māgha (māghoṣasi).

Prayāga is called the king of tīrthas because there one discovers one's heart's devotion for the Personality of Godhead.



At Prayāga the Gaṅga and Yamunā unite, and downstream from their confluence the Yamunā is considered present on one side of the Gaṅga.

This is “the Yamunā within the Gaṅga.” Gaṅgā and Yamunā are not only physically united at Prayāga—they also share an intimate bond of love for Kṛṣṇa.



Then he saw  
them performing a  
great festival to worship  
the Lord with singing,  
dancing, crying etc.

teṣāṃ sadā-gīta-nati-stavādibhiḥ  
śrī-viṣṇu-pūjotsavam aikṣatābhitaḥ  
tan-nāma-saṅkīrtana-vādya-nartanaiḥ  
premnārta-nāдай ruditaiś ca śobhitam

On every side before him (abhitaḥ), he saw (aikṣata) them conducting a great festival of worship for Śrī Viṣṇu (teṣāṃ śrī-viṣṇu-pūjotsavam), with expressions of joyous devotion like constant singing, offering of obeisances, and recitation of prayers (sadā-gīta-nati-stavādibhiḥ). The loud congregational chanting of the Lord's names (tan-nāma-saṅkīrtana), along with music, dancing (vādya-nartanaiḥ), sobbing (ruditaiḥ), and plaintive cries of love (premnārta-nāдай), was attractive (śobhitam).

In addition to what the verse specifically mentions, the brāhmaṇa saw the elaborate arrangements for feeding and worshiping the Lord in His Deity form.

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This same Deity, Bindu Mādhava, was seen by Lord Caitanya Mahāprabhu when He visited Prāyaga.

Being ignorant &  
amazed he addressed  
them → he gāyakā, vandino re,  
danḍavat pātino bhuvī

2.1.57

so 'budho vismayam prāpto  
vaiṣṇavān pr̥cchati sma tān  
he gāyakā vandino re  
danḍa-vat pātino bhuvī

(Innocent, ignorant) and (amazed) (abudhah vismayam prāpto), he said to those Vaiṣṇavas (sah tān vaiṣṇavān pr̥cchati sma), “Excuse me, you singers (he gāyakā), you reciters of prayers (vandino re), and you who are falling on the ground like rods (danḍa-vat pātino bhuvī).



Never before having seen such behavior or even heard of it, the brāhmaṇa didn't know what to think.

He was unaware of Vaiṣṇava etiquette and unable to distinguish the Vaiṣṇavas from ordinary stage performers and court reciters.

And so he naively interrupted the saṅkīrtana and addressed the Vaiṣṇavas disrespectfully.

He could see only their external behavior but not their internal spiritual status.

2.1.58-59

bho vādakā nartakā re rāma-kṛṣṇeti-vādinah  
rodakā ramya-tilakāś cāru-mālā-dharā narāḥ

bhavataikam kṣaṇam svasthā na kolāhalam arhatha  
vadatedam vidhaddhve kim kaṁ vārcayatha sādaram

Oh Musicians, Chanters etc,  
Pls Gm down & tell me,  
What are you doing here?  
When are you  
observing off so  
much reverence?

“My dear musicians, dear chanters and dancers (bho vādakā nartakā re), loudly crying out ‘Rāma Kṛṣṇa (rāma-kṛṣṇeti-vādinah rodakā),’ you men adorned with beautiful tilaka (ramya-tilakāḥ) and attractive garlands (cāru-mālā-dharā narāḥ), please calm down for a moment (bhavatā ekam kṣaṇam svasthā) and stop making such a racket (na kolāhalam arhatha)! What is this ceremony you are observing (vadata idam vidhaddhve kim)? Whom are you so reverently worshiping (kaṁ vārcayatha sādaram)?”

He mistook some of the Vaiṣṇavas for ordinary musicians, dancers, and chanters of mundane slogans, but at least he admired the beauty of their viṣṇu-tilaka, which resembled in form a temple of Viṣṇu.

Since he was unaware of the transcendental value of the sound of the Supreme Lord's names sung loudly in public congregation, he judged the saṅkīrtana to be needless noise.

He assumed that these people had meaningful work to do and wondered why they were neglecting their duties to indulge in frivolity.

Or, as he suggested in his questions, he thought this might be some strange kind of ritual duty or even the unusual worship of some deity.

Some of them laughed  
Some of them chastised &  
asked him to keep quiet &  
some compassionately spoke to him

2.1.60

tac chrutvopahasanti sma  
kecit tam kecid abruvan  
re mūdha tūṣṇīm tiṣṭheti  
ke 'py ūcur dīna-vatsalāḥ

Some of the Vaiṣṇavas (kecit) simply laughed (upahasanti sma) at hearing this (tac śrutvā). Others told him (tam kecid abruvan), “You fool (re mūdha), just be quiet (tūṣṇīm tiṣṭheti)!” Yet others, compassionate to fallen souls, said to him something else (ke 'py ūcur dīna-vatsalāḥ).

Some participants in the saṅkīrtana festival who were newcomers to devotional service began ridiculing the brāhmaṇa:

“Oh, you are the best of sages, the most learned scholar! Yes, you are right, we are all out of our wits, and this noise is a public nuisance.”

neophytes → Sarcastic  
madhyama → angered  
uttama → spoke @-passionately.

Some of the intermediate sādhakas in the group were angered by his comments.

Others, the fully self-realized devotees in the assembly, showed him the same compassion they felt for all living beings.

As real friends of the conditioned souls, they frankly told him what he needed to hear.

Oh foolish brāhmanas!  
Never over speak to  
Vaiṣṇavas like this.

2.1.61

śrī-vaiṣṇavā ūcuḥ  
aye vipra-ja jānāsi  
na kiñcid bata mūdha-dhīh  
viṣṇu-bhaktān punar maivam  
sambodhaya na jalpa ca

The holy Vaiṣṇavas said: Hey, bewildered son of a brāhmana (aye mūdha-dhīh vipra-ja), don't you understand anything (na kiñcid bata jānāsi)? Don't ever again address (mā punar sambodhaya) devotees of Viṣṇu (viṣṇu-bhaktān) like that (evam) and speak to them such nonsense (na jalpa ca)!



The paramahamsas were obviously disappointed that despite his birth in a brāhmaṇa family he was such a fool.

Out of kindness they advised him to refrain from treating Vaisṇavas like materialistic people; he should never again ask them to stop making noise as if they were ordinary singers and reciters.

Initiated by our gurus  
we always worship Lord V  
according to the mantras & vidhi

2.1.62

bhagavantam ime viṣṇum  
nityam vayam upāsmāhe  
guror gr̥hīta-dīksākā  
yathā-mantram yathā-vidhi

Initiated by our gurus (guror gr̥hīta-dīksākā), we always worship (nityam vayam upāsmāhe) the Supreme Lord Viṣṇu (bhagavantam ime viṣṇum) with the mantras (yathā-mantram) and methods they have given us (yathā-vidhi).

What distinguished the saṅkīrtana devotees from the Prāgjyotiṣa-pura brāhmaṇa was that they had accepted Vaiṣṇava initiation from authorized ācāryas and were practicing devotional service according to the instructions of their spiritual masters.

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~~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.~~

↓ @ Prema

Some worship the  
Lord in His form of  
Nṛsiṁha, some as Raghunātha &  
some

2.1.63

śrī-nṛsimha-tanūm kecid  
raghunātham tathāpare  
eke gopālam ity evaṁ  
nānā-rūpaṁ dvijottama

O best of brāhmaṇas (dvijottama), we are worshiping the Lord in  
various forms (evaṁ nānā-rūpaṁ). Some of us worship Him in His  
feature as Nṛsimha (śrī-nṛsimha-tanūm kecid), some as Lord  
Raghunātha (raghunātham tathā apare), and others as Śrī Gopāla  
(eke gopālam ity).

Hearing this the  
Brahmana became ashamed but  
joyful. He asked them:  
① Where does He live?  
② What is He like?  
③ What benefits  
can He grant?

2.1.64

śrī-parīkṣid uvāca

tato 'sau lajjito vipro

'prcchat sa-praśrayaṁ mudā

kuto vasati kīdrk sa

kiṁ vārthaṁ dātum īśvaraḥ

Śrī Parīkṣit said: Hearing this (**tato**) made the brāhmaṇa feel ashamed (**asau viprah lajjitah**). With great humility (**sa-praśrayaṁ**) but with joy (**mudā**) he asked them (**aprcchat**), “Where does this Lord live (**kuto vasati**)? What is He like (**kīdrk saḥ**)? What benefits is He able to grant (**kiṁ vā arthaṁ dātum īśvaraḥ**)?”

This Lord the devotees called Visnu was unknown to the  
brāhmaṇa, who was curious whether the Lord lived in a village, a  
city, or somewhere else.

What god, human, or animal did His form resemble?

What special powers did He have, and what wealth could He give  
to His devotees?

① Koto vasati → Sadā sarvatra vasati  
→ bahiś & antah ca  
② No one compares to Him in any way.

2.1.65

śrī-vaiṣṇavā ūcuḥ  
sadā sarvatra vasati  
bahiś cāntaś ca sa prabhuḥ  
kaścin na sadṛśas tena  
kathañcid vidyate kvacit

The holy Vaiṣṇavas said: He is the supreme master (sah prabhuḥ), and He always lives everywhere (sadā sarvatra vasati), both within and without (bahiś ca antah ca). No one (na kaścid) anywhere (kvacit) compares to Him (tena sadṛśah) in any respect (kathañcid).

Lord Viṣṇu, however, is not an ordinary person limited in these or other ways.

He pervades all time and space, and all other individual people and things are also part of Him.

This answers the question “Where does He live?”

In reply to the question “What is He like?” the Vaiṣṇavas say that He is unique and incomparable.



No one's beauty or other personal qualities are equal to His, neither within this material world nor outside it.

In the material world, all things are limited in time, space, and substance.

A person in a particular body, for example, has only a certain life span.

Before and after, he is absent from that body.

His bodily existence occupies but a small space within the universe;  
he may move from one place to another, but only within strict  
limits.

And his identity is separate from that of any other person or thing.

- ① yah sarva antar-ātmā
- ② jagad-īśvara-īśvara
- ③ mano-ramah
- ④ sac-cid-ānanda-ghanah
- ⑤ Vaikunṭha-loke prakatah
- ⑥ sadā vased
- ⑦ sevakebhyah svam api prayacchati

sarvāntar-ātmā jagad-īśvareśvaro  
yah sac-cid-ānanda-ghano mano-ramah  
vaikunṭha-loke prakatah sadā vased  
yah sevakebhyah svam api prayacchati

He is the Supersoul within the heart of every living being (yah sarva antar-ātmā), the Lord of all lords of the universe (jagad-īśvara īśvarah), the all-attractive (mano-ramah) concentrated embodiment of eternity, knowledge, and bliss (sac-cid-ānanda-ghanah). He dwells in the world of Vaikunṭha (vaikunṭha-loke prakatah), where He always can be seen (sadā vased). And to His servants (sevakebhyah) He gives His very self (yah svam api prayacchati).

Ignorant of the many aspects of the Supreme Lord's personality, the brāhmaṇa might doubt how one could devote oneself to a person who has no particular identity or location.

Here the Vaiṣṇavas assure the brāhmaṇa that the Lord does have His own manifold identities and locations.

He is the Supersoul both of the entire universe and of each individual living being.

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Thus His greatness manifests itself within and without.

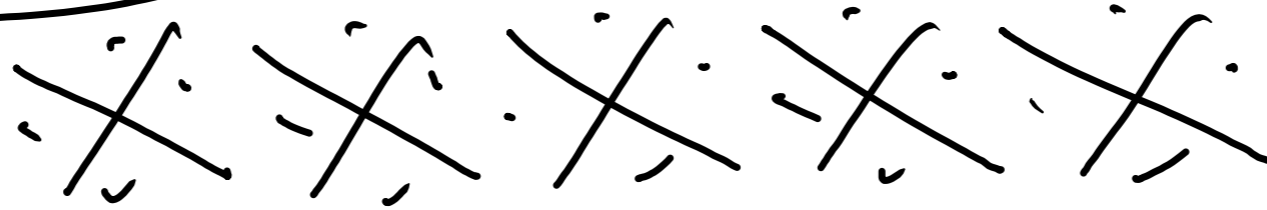
He is the ruler of all lords of the many universes; whatever powers and assets other rulers possess He has also, but in quantity without limit.

He is the Supreme Absolute Truth in person, and His primary location is Vaikuṅṭha.

Even though as the indwelling Supersoul He is hidden, His opulences are fully visible in His form as the Lord of Vaikuṅṭha, whom His devotees can see to their heart's delight.

His beauty, charm, and countless other transcendental qualities are all-attractive.

And in answer to the question “What is He capable of giving?” the answer is “His own self.”



By this the Vaiṣṇavas imply that He can easily bestow pure devotion and eternal residence in Vaikuṇṭha, what to speak of the four goals of material life.

As expressed by the prefix pra- in the verb prayacchati, He liberally gives all this plus Himself, which further implies that He and His servants share a flood of boundless ecstasy.