Śrī Brhad-bhāgavatāmrta

by Śrīla Sanātana Gosvāmī

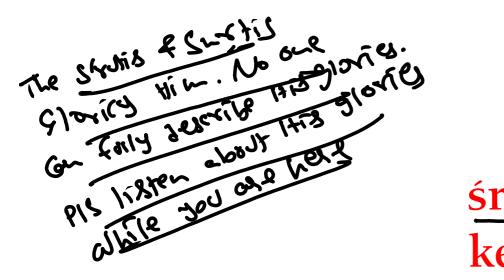
Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka



Vairāgya: Renunciation

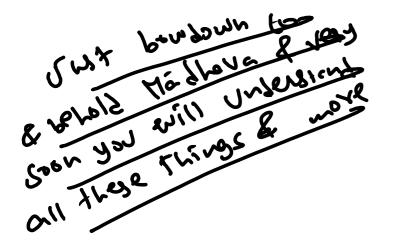


2.1.67

<u>śruti-smṛti-stūyamānaḥ</u> kenāsya mahimocyatām tad atra vācyamānāni purāṇāni muhuḥ śṛṇu

The śrutis and smṛtis glorify Him (śruti-smṛti-stūyamānaḥ). Who can describe His greatness (kena asya mahimā ucyatām)? But while you are here (tad atra), please listen (śrṛṇu) to the profuse histories spoken about Him from the Purāṇas (muhuḥ purāṇāni vācyamānāni).

This holy pilgrimage site Prayāga, the king of tīrthas, is a most suitable place for hearing the glories of the Supreme Lord from the authoritative histories recorded in the Purāņas.



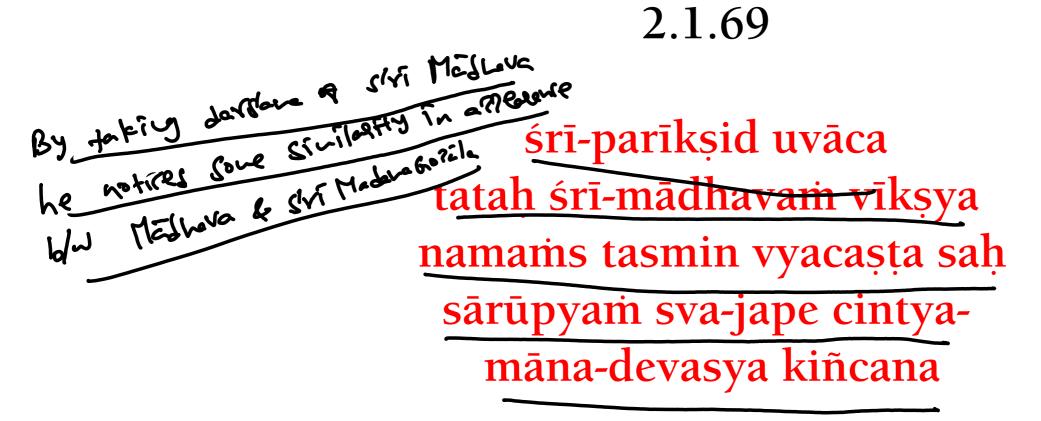
2.1.68

mādhavam nama cālokya pratirūpam jagat-prabhoņ tato 'cirād idam sarvam

<u>param ca jñāsyasi svayam</u>

Just bow down to Lord Mādhava (mādhavam (nama) and behold Him (ca ālokya), the direct manifestation of the Lord of the universe (pratirūpam jagat-prabhoh). And soon (tato (acirād) you will understand for yourself (svayam jñāsyasi) all this (idam sarvam) and much more (param ca) The Lord of Vaikuņțha can be seen directly in His image as Mādhava, the presiding Deity of Daśāśvamedha-ghāța at Prayāga.

In the short time the Vaiṣṇavas were speaking to the Prāgjyotiṣapura brāhmaṇa, they could only hint at the glories of Lord Viṣṇu, but if the brāhmaṇa were to follow their advice by hearing from them the Purāṇas, bowing down to Lord Mādhava, and meditating on the Deity's beautiful form, more realization would automatically be revealed within his heart.

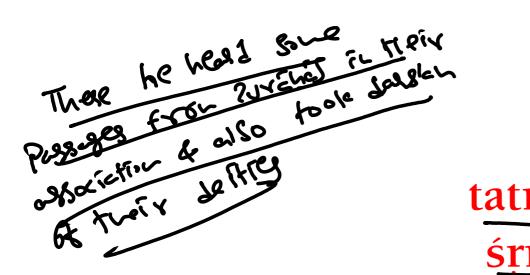


Śrī Parīkṣit said: Thus (tataḥ), while looking at Śrī Mādhava (śrīmādhavam vīkṣya) and bowing down to Him (namams tasmin), the brāhmaṇa noticed (saḥ) vyacaṣṭa) some likeness in appearance (kiñcana sārūpyam) between Srī Mādhava and the Lord on whom he meditated while chanting his mantra (sva-jape cintya- mānadevasya).



Just as the Vaisnavas had predicted, by associating with Lord Mādhava the brāhmaņa began to realize transcendental knowledge.

He noticed that certain features of the Deity, like the shape of His mouth and eyes, were similar to the features of the Lord whom he sometimes envisioned while chanting his mantra.

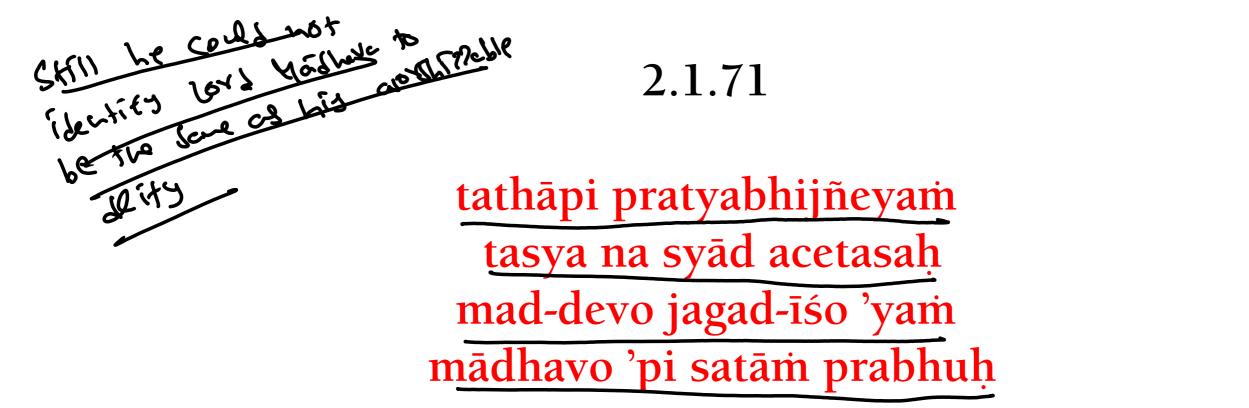


2.1.70

tatra kiñcit purāņam sa śrņoti saha vaisnavaih tair arcyamānā vividhā visņu-mūrtīś ca paśyati

There at Daśāśvamedha-ghāța (tatra) he heard (sha śrņoti) some passages from the Purāņas (kiñcit purāṇam) in the company of the Vaiṣṇavas (saha vaiṣṇavaiḥ), and he saw (paśyati) various Deities of Viṣṇu (vividhā viṣṇu-mūrtīh) they worshiped (tair arcyamānā). In the presence of Lord Mādhava he listened to discussions on such portions of the Purāņas as the Māgha-māhātmya of Šrī Padma Purāņa (Uttara-khaņḍa), which praises bathing at Prayāga in the month of Māgha.

By hearing in the company of pure devotees, he became affected by their strong faith and ecstatic mood.



Nonetheless (tathāpi) he remained ignorant (acetasaḥ), unable to recognize his own worshipable Deity (tasya iyam mad-devah na pratyabhijñā syād) to be the same Lord Mādhava (mādhavah), the ruler of the universe (jagad-īśah) and master of the saintly devotees (satām prabhuḥ).

Anyone with good discrimination would have been able to deduce from the similarities between Lord Mādhava and Lord Gopāla that the Deity of the brāhmaņa's mantra was the very same Lord of the universe appearing at Daśāśvamedha-ghāța.

The brāhmaņa, however, was too foolish.

