

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

He was thinking
that Binku Mādhava was the
object of worship & his own
worshipable lord was different

2.1.72

idaṁ sa vimṛśaty eṣāṁ
upāsyo jagad-īśvaraḥ
sa eva mādhaveś cāyaṁ
mayānyaḥ ko 'py upāsyate

He continued to think (sah vimṛśaty idaṁ) that this Mādhava (ayaṁ mādhavaḥ), the Lord of the universe (jagad-īśvaraḥ), was the object of worship for these Vaiṣṇavas (kaḥ apy upāsyate), and that his object of worship was someone else (mayā nyaḥ upāsyate).

- ① Satam kṛpā
- ② mahat sevā
- ③ Ajñāta sukṛti
- ④ S'raḍhā

→ He receives
Sufficient

some sukṛti from them, but it was not

The brāhmaṇa had enough trust in the words of the Vaiṣṇavas to be convinced that the Deity of Mādhava was indeed the Supreme Lord, but he hadn't accepted enough of their mercy to understand that all along he had been worshiping with his mantra the same Lord.

This Mādhava is
4 handed & has 4 arms
But why is he looking like
my Lord

2.1.73

śaṅkha-cakra-gadā-padma-
vibhūṣita-catur-bhujah
na mad-devas tataḥ kasmāt
pratīyeta sa mādhaveḥ

“Lord Mādhava (mādhaveḥ) has four arms (catur-bhujah),” he thought, “and is decorated with a conchshell, disc, club, and lotus (śaṅkha-cakra-gadā-padma-vibhūṣita). This is not my Deity (na mad-devas). Why should my Lord look like this (tataḥ kasmāt sa pratīyeta)?”

The Pañcarātras describe the form of Lord Mādhava among the
twenty-four vyūha expansions of Nārāyaṇa.

Gadā-śaṅkha-cakra-padman bibhran mādhava ucyate:

“When the Lord is holding His club, conchshell, disc, and lotus [in
that order, clockwise, from His lower right hand], He is called
Mādhava.”

My Lord does not
look like any of the
avatars like natsya, kṛka etc

2.1.74

nāyaṁ narārdha-simhārdha-
rūpa-dhārī ca mat-prabhuḥ
na vāmano 'py asau mīna-
kūrma-kolādi-rūpavān

“My Lord (mat-prabhuḥ) doesn't appear as half man, half lion (narārdha-simhārdha-rūpa-dhārī). He doesn't become a dwarf (na asau vāmano apy) or take the forms of a fish, a turtle, a hog, and the like (mīna-kūrma-kolādi-rūpavān).

But He does
seem to look like
the form of Gopāla
worshipped by some of these
devotees

2.1.75

nāpi kodanda-pāṇih syād
rāghavo rāja-lakṣaṇah
keṣāñcid eṣām pūjyena
gopālenāstu vā sadṛk

“Nor does He become the Lord of the Raghus (nāpi rāghavah syād), with the signs of a king (rāja-lakṣaṇah) and a bow in His hand (kodanda-pāṇih). But maybe my Deity does somewhat resemble (sadṛk āstu vā) the Gopāla (gopālena) worshipped by some of these devotees (keṣāñcid eṣām pūjyena).

The brāhmaṇa could not identify the Deity of His mantra with Lord Rāmacandra, who appeared as a great king with the royal symbols of throne, cāmaras, and white umbrella.

2.1.76

I cannot believe
that my worshippable
God could be the Lord
of the universe as he doesn't
seem to have the characteristics
of that being about whom I have
heard in the scriptures

manye 'thāpi mādiyo 'yam
na bhaved jagad-īśvaraḥ
nāsti tal-lakṣaṇam māgha-
māhātmyādau śrutam hi yat

“Still (athāpi), I cannot imagine (na manye) that my Deity (ayam mādiyah) is the Lord of the universe (jagad-īśvaraḥ bhaved). My Deity doesn't have the characteristics (nāsti tal-lakṣaṇam) I have heard (śrutam) described in 'The Glorification of the Month of Māgha' and other scriptural texts (yat māgha-māgha- māhātmyā ādau).

Lord Mādhava of Prayāga is described in the story of Devadyuti,
which is included in the Māgha-māhātmya of the Padma Purāṇa
(Uttara-khaṇḍa 128.202, 129.44):

taṁ dr̥ṣṭvā garuḍārūḍham
pratyagra-jalada-cchavim
catur-bāhum̐ viśālākṣam̐
sarvālaṅkāra-bhūṣitam

“He saw the Lord seated on Garuda (**taṁ dr̥ṣṭvā garuḍa ārūḍham**).
The Lord’s complexion was the color of a new rain cloud (**pratyagra-**
jalada-cchavim). He had four arms and broad eyes (**catur-bāhum̐**
viśālākṣam̐), and He was decorated with all kinds of ornaments
(**sarvālaṅkāra-bhūṣitam**).”

brahmādayaḥ surāḥ sarve
yoginaḥ sanakādayaḥ
tvāṁ sāksāt-kartum icchanti
siddhāś ca kapilādayaḥ

“All the demigods led by Brahmā (**brahmādayaḥ surāḥ sarve**), the yogīs led by Sanaka (**yoginaḥ sanakādayaḥ**), and the perfected mystics led by Kapila (**siddhāś ca kapilādayaḥ**) want to see You in person (**tvāṁ sāksāt-kartum icchanti**).”

The current verse says that the brāhmana heard from māgha-
māhātmyādau, “the Māgha-māhātmya and other texts.”

Those other texts may have included the section of Śrī Skanda
Purāṇa that glorifies Prayāga-tīrtha.

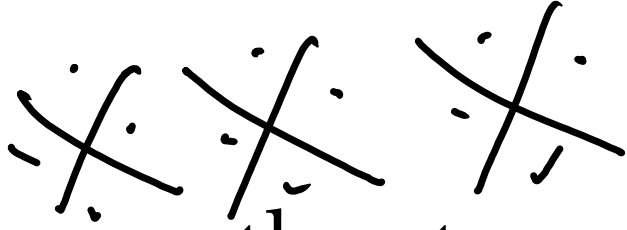
Description of Gopāla

- ① herding cows
- ② holds a flute to his mouth
- ③ dressed in forest ornaments
- ④ He transgresses religious principles like an ordinary person.

2.1.77

gopārbha-vargaiḥ sakhibhir vane sa gā
vaṁśī-mukho rakṣati vanya-bhūṣaṇaḥ
gopāṅganā-varga-vilāsa-lampāṭo
dharmam satām laṅghayatītaro yathā

“My Lord (sah) takes care (rakṣati) of the cows in the forest (gāh vane) along with His many cowherd friends (gopārbha-vargaiḥ sakhibhir). He holds a flute to His mouth (vaṁśī-mukho) and is decorated with forest ornaments (vanya-bhūṣaṇaḥ). Just like an ordinary person (itaro yathā), He transgresses the religious principles of saints (satām dharmam laṅghayati), being always addicted to playful sports (vilāsa-lampāṭo) with all the cowherd girls (gopāṅganā-varga).



Arguing on the strength of the evidence he has gathered about his Gopāla from meditating on the mantra, the brāhmaṇa here tries to prove that the Deity of his own mantra cannot be the Lord of the universe.

The brāhmaṇa's worshipable Gopāla is always in the forest with His friends, busy taking care of His cows. His flute is usually near His mouth because He very much likes playing on it.

He also likes to decorate Himself with forest items like peacock feathers, garlands of kadamba flowers, red oxide tilaka for His forehead, and rings of guñja berries for His ears.

Like a wayward materialist, He violates the laws of cultured behavior by consorting with other men's wives and behaving in other socially forbidden ways, none of which suits the character of the Supreme Lord of the universe.

Even if in some features the brāhmaṇa's Gopāla resembles the Gopāla worshiped by some of the local Vaiṣṇavas—the Nārāyaṇa expansion called Gopāla—that Gopāla Nārāyaṇa cannot be the same person.

Lord Nārāyaṇa could hardly go wandering in the forest tending cows, nor habitually break the principles of religion.

Only because of
power of Kanakhye devi
I am feeling bliss in worshipping
Goddess. I will not abandon His
abode (by chanting of His mantra)

2.1.78

devyāḥ prabhāvād ānandam
asyāpy ārādhane labhe
tan na jahyām kadāpy enam
etan-mantra-japaṁ na ca

“By the power of the goddess (devyāḥ prabhāvād) I have felt bliss (ānandam labhe) in worshipping Him (asyāpy ārādhane). Therefore I shall never abandon Him (tad na jahyām kadāpy enam) or my chanting of His mantra (etan-mantra-japaṁ na ca).”

Vaiṣṇavas may question how one can realize ecstasy in worshiping anyone other than the Supreme Lord, but the brāhmaṇa counters that it is possible by the potency of the goddess Kāmākhyā.

Since she ordered him to always chant this mantra and since he feels such pleasure in chanting, why should he give it up?

Thus he continued to
chant the mantra & by
the power of Sat-Saṅgha he
would see his Lord, as if directly in
person

2.1.79

evam sa pūrva-van mantram
taṁ japan nirjane nijam
devam sāksād ivekseta
satām saṅga-prabhāvataḥ

Thus the brāhmaṇa continued chanting his mantra (evam taṁ nijam
mantra japan) in seclusion (nirjane) as before (pūrva-vat). And by
the power of the saintly company of the Vaiṣṇavas (satām saṅga-
prabhāvataḥ), he would see his Lord (devam ikṣeta), as if directly in
person (sāksād iva).

Since the ignorant brāhmaṇa lacked the instructions and blessings of a pure devotee spiritual master, he had not yet developed true knowledge and faith.



But still he was reaping the benefits of sādhu-saṅga in Prayāga.

Even without the support of guru and śāstra, he was making some advancement by associating favorably with Vaiṣṇavas.

↓ gathering of devotees sukṛti

He kept chanting the ten-syllable Gopāla mantra, renowned among all mantras as the most excellent, and as his heart became more and more cleansed he entered into an intense meditation in which he saw His Lord as vividly as if the Lord were physically present.

to sometimes, because of
his nature of the object of
his meditation, he would faint
in ecstasy, & when he would
wake up & noticed that japa-time had been
lost, he would lament

2.1.80

vastu-svabhāvād ānanda-
mūrchām āpnoti karhicit
vyutthāya japa-kālāpa-
gamam ālakṣya śocati

Because of the nature of the object of his meditation (vastu-svabhāvād), he sometimes (karhicit) fainted in ecstasy (ānanda-mūrchām āpnoti), and when he woke up (vyutthāya) and noticed (ālakṣya) that the time for chanting his mantra had been lost (japa-kāla apa-gamam) he would lament (śocati).

Sometimes the ecstasy of his meditation made all the external functions of his senses stop, as if he had achieved samādhi.

ābhāsa

This symptom was but a superficial reflection of the advanced conditions of bhāva and prema.

śrī - ābhāsa

Vāsta - Svabhāva

It arose not from mature understanding of the object of meditation but from the transcendental influence of the object Himself.