

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

I am in great
trouble. I have not
completed my japa & the
Sanskrit has fallen

2.1.81

upadravo 'yam ko me 'nu-
jāto vighno mahān kila
na samāpto japo me 'dya-
tano rātrīyam āgatā

“What is the cause of this disturbance (kaḥ ayam upadravaḥ)? Now
I am in great trouble (me kila mahān vighnaḥ anu jātaḥ)! Night has
fallen (rātrīyam āgatā) before I could finish today's chanting (na
samāpto japo me adyatanah).

That night had come before he could finish his chanting was an upadrava, or cause of pain, as well as a vighna, an obstruction to fulfilling his vow to chant a prescribed number of mantras daily.

Did I fall
asleep (or) did
a ghost haunt me?
Or am so wicked that
I'm feeling joy in my heart

2.1.82

kim nidrābhibhavo 'yaṃ me
kim bhūtābhibhavo 'tha vā
aho mad-duḥsvabhāvo yac
choka-sthāne 'pi hṛt-sukham

“Have I fallen asleep (kim nidrā abhibhavo ayam me)? Or become haunted by a ghost (kim bhūta abhibhavo atha vā)? Oh, I am so wicked (aho mad-duḥsvabhāvo) that even when I have reason to be sad I feel happiness in my heart (yad śoka-sthāne 'pi hṛt-sukham)!”

Trying to answer his own question about the cause of the problem,
the brāhmaṇa guessed that he might have fallen asleep.

But since he didn't feel tired, he guessed again that something else
might have happened, like having been attacked by a ghost.

One day, while
lamenting & feeling
drowsy, Lord Mādhava
& consoled him & spoke to
him

2.1.83

ekadā tu tathaiivāsau
śocann akṛta-bhojanah
nidrāṇo mādhavenedam
samādiṣṭaḥ sa-sāntvanam

One day, however (ekadā tu), while lamenting in this way (asau tathaiiva śocann), as he began to feel drowsy from fasting (akṛta-bhojanah nidrāṇo) he saw Lord Mādhava (mādhavena), who consoled him (sa-sāntvanam) and gave him this instruction (idam samādiṣṭaḥ):

Once again the brāhmaṇa had fallen into a trance of ecstasy and upon waking had become upset with himself.

This time he felt so discouraged that he finished the day without eating, which made him feel sleepy.

Lord Mādhava, the Deity of Daśāśvamedha-tīrtha, then appeared to him in this sleeplike state and said something like this:

“Why are you lamenting for no good reason? And why are you causing distress to Me, your worshipable Deity? I assure you that all your ambitions will soon be achieved.”

Ma dhateh Sat:
Remember the words of
Lord Shiva. Go to Vrindavan

2.1.84

vipra viśveśvarasyānu-
smara vākyaṃ umā-pateh
yamunā-tīra-mārgeṇa
tac chrī-vṛndāvanam vraja

“Dear brāhmaṇa (vipra), please remember (anusmara) the words (vākyaṃ) of Viśveśvara, the husband of Umā (umā-pateh viśveśvarasya). Go (vraja) by the path along the shore of the Yamunā (yamunā-tīra-mārgeṇa) to Śrī Vṛndāvana (tac Śrī-vṛndāvanam).

While reminding the brāhmaṇa of Lord Viśveśvara's instruction,
Lord Gopāla repeated it from His own mouth and in His own
words, thus making it His direct order also.

Apart from this, Viśveśvara (Lord Śiva) is the husband of the
goddess Kāmākhyā, the spiritual authority who gave the brāhmaṇa
his mantra, so the brāhmaṇa should not neglect the instruction.

2.1.85

tatrāsādhāraṇam harṣam
lapsyase mat-prasādataḥ
vilambam pathi kutrāpi
mā kuruṣva kathañcana

“By My mercy (mat-prasādataḥ), there (tatra) you will obtain (lapsyase) extraordinary pleasure (asādhāraṇam harṣam). Go, and don't delay (vilambam mā kuruṣva) anywhere on the road (pathi kutrāpi) for any reason (kathañcana).”

By My mercy
In vṛndāvan you will
obtain extraordinary pleasure.
... do not delay.

The pleasure to be had in Śrī Vr̥ndāvana is incomparable, superior to all four kinds of success in worldly endeavor—religiosity, economic development, sense gratification, and liberation.

The brāhmaṇa should be undistracted while on the road to Vr̥ndāvana.

He shouldn't stray from devotional service onto the side roads of jñāna and karma.

Lord Mādhava here advises the brāhmaṇa that good fortune will arise by His mercy alone, the Lord's mercy, not that of anyone else.

But that mercy of Lord Mādhava will appear especially in certain places, at certain times, and in certain company

2.1.86

He he woke up
with joy & set out
to Mathura & gradually
reaches there. He took
bath @ Viśrānti-glāṅṅ

tataḥ sa prātar utthāya
hr̥ṣṭaḥ san prasthitaḥ kramāt
śrīman-madhu-purīm prāptaḥ
snāto viśrānti-tīrthake

Thus the brāhmaṇa arose early in the morning (tataḥ sa prātar utthāya) and happily set out on his journey (hr̥ṣṭaḥ san prasthitaḥ). Gradually (kramāt) he came to blessed Madhupurī (śrīman-madhu-purīm prāptaḥ) and bathed at Viśrānti-tīrtha (snāto viśrānti-tīrthake).

Obeying the Lord's order, the brāhmaṇa at once started for Vr̥ndāvana. And when he entered the holy dhāma, he came first to Mathurā City.

Following the standard custom of pilgrims, he first visited the bathing place on the Yamunā known as Viśrānti-tīrtha (Viśrāma-ghāṭa).

2.1.87

In Vṛndāva he
felt enlivened @ every
moment. & while chanting
his mantra, in meditation
he would see all the surroundings
& the pastime things

gato vṛndāvanam tatra
dhyāyamānam nije jape
taṁ taṁ parikaram prāyo
vīkṣyābhikṣṇam nananda saḥ

He went on to Vṛndāvana (gato vṛndāvanam) and there (tatra) felt enlivened at every moment (abhikṣṇam nananda saḥ), for while chanting his mantra (nije jape) he saw in meditation (dhyāyamānam vīkṣya) most of the companions (parikaram prāyah) and surroundings from Kṛṣṇa's pastimes (taṁ taṁ).

He saw Kṛṣṇa's supremely beautiful cows, cowherds, kadamba trees, and so on, which, although famous, are beyond the power of unqualified people to describe.

Itaṁ vṛtite
wandering, here here glāṣṭe
he heard someone crying

2.1.88

tasmin go-bhūṣite 'paśyan
kam apītas tato bhraman
keśī-tīrthasya pūrvasyām
diśi śuśrāva rodanam

He wandered here and there (itas tato bhraman) in that cow-adorned land (tasmin go-bhūṣite), without meeting any people (kam api apaśyan). But at one place on the eastern side of Keśī-tīrtha (keśī-tīrthasya pūrvasyām diśi), he heard someone crying (śuśrāva rodanam).

At the holy place where Kṛṣṇa had once killed the horse demon,
Keśī, the brāhmaṇa met the first human being he was to encounter
in Vṛndāvana.

This sacred place Keśī-tīrtha is described in the Mathurā-māhātmya
of the Varāha Purāṇa (152.30-31):

gaṅgā śata-guṇā proktā māthure mama maṇḍale
yamunā viśrutā devi nātra kāryā vicāraṇā

tasyāḥ śata-guṇā proktā yatra keśī nipātitaḥ
keśyāḥ śata-guṇā proktā yatra viśramito hariḥ

“One hundred times more sacred than the Gaṅgā (gaṅgā śata-guṇā proktā), O goddess Earth (devi), is the Yamunā (yamunā viśrutā) in My own abode, Mathurā (māthure mama maṇḍale). No one need doubt this (na atra vicāraṇā kāryā). More sacred than Mathurā by a hundred times (tasyāḥ śata-guṇā proktā) is the place on the Yamunā where the Keśī demon fell (yatra keśī nipātitaḥ), and one hundred times more sacred than that Keśī-tīrtha (keśyāḥ śata-guṇā proktā) is the spot nearby where Kṛṣṇa rested after the demon was killed (yatra viśramito hariḥ).”

2.1.89

With the + sound
Sound he also heard
Nāma-Saṅkīrtan in pure love.
He started looking for that
reason

tad-dig-bhāgam gataḥ premṇā
nāma-saṅkīrtanair yutam
tad ākarṇya muhus tatra
taṁ manuṣyam amārgayat

Heading in the direction of that sound (tad-dig-bhāgam gataḥ), he heard (ākarṇya) it mingled with constant nāma-saṅkīrtana (tatra muhuh nāma-saṅkīrtanair yutam) performed in pure love (premṇā). And so he looked for the person chanting (taṁ manuṣyam amārgayat).

From a distance he recognized only the sound of crying, but as he approached he heard the names of the Supreme Lord being sweetly chanted with great affection, with syllables drawn out long and melodious, by someone whose heart seemed completely softened by love of God.

He became intent upon finding the person chanting.

He entered a dense dark
forest following the sound
& reached the bank of Yamunā

2.1.90

ghanāndhakārāraṇyāntaḥ
so 'paśyan kañcid unmukhaḥ
nirdhārya tad-dhvani-sthānam
yamunā-tīram avrajat

He entered a dense, dark forest (ghana andhakāra āraṇya antaḥ)
where he couldn't see anyone (sah kañcid apaśyan). But he
discerned the place from which the sound came (nirdhārya tad-
dhvani-sthānam), and he eagerly went there, to the bank of the
Yamunā (unmukhaḥ yamunā-tīram avrajat).

So thick was the forest that the leaves of the trees left no space for the light of the sun to enter.

The brāhmaṇa saw no one but could still hear the sound of nāma-
saṅkīrtana, which drew him further on.

There in a grove
of kadamba trees, he
saw a beautiful cowherd boy

2.1.91

tatra nīpa-nikuñjāntar
gopa-veśa-paricchadam
kiśoram su-kumārāṅgam
sundaram tam udaikṣata

There (tatra), in a grove of kadamba trees (nīpa-nikuñja antah), he found (udaikṣata) a handsome young man (tam sundaram kiśoram) whose body was very tender (su-kumārāṅgam), with the dress and accouterments of a cowherd (gopa-veśa-paricchadam).

The person the brāhmaṇa discovered was dressed like a cowherd boy, with a flute, buffalo horn, and herding stick and with a peacock feather on his head.

Every part of his body appeared auspicious.

Mistaking him to be
his worshipping deity,
he called out Oh Gopāla!
offered daṇḍavat in great
joy

2.1.92

nijeṣṭa-devatā-bhrāntyā
gopāleti mahā-mudā
samāhvayan praṇāmāya
papāta bhuvī daṇḍa-vat

Mistaking this person for his worshipable Deity (nijeṣṭa-devatā-bhrāntyā), the brāhmaṇa joyfully (mahā-mudā) called out (samāhvayan) “O Gopāla (gopāla iti)!” and fell to the ground like a rod (papāta bhuvī daṇḍa-vat) to offer respects (praṇāmāya).

Because the cowherd sitting before the brāhmaṇa was dressed and ornamented just like Madana-gopāla, the brāhmaṇa thought that this was the Deity in person.

The brāhmaṇa wanted to offer a fitting salutation, so he at once fell flat on the ground and with spontaneous enthusiasm sweetly called out, “O Gopāla!”

The offering of these three syllables go-pā-la was his way of properly honoring the Lord.

The cowherd boy
 who was all knowing
 understood the
 Brāhmaṇa to
 be a worthy
 of Madanagopāla.
 So, he came out of the grove
 & bowed down
 & embraced him

tato jāta-bahir-dr̥ṣṭiḥ sa sarva-jñā-śiromaṇiḥ
jñātvā taṁ māthuram vipraṁ kāmākhyā-deśa-vāsinam

śrīman-madana-gopālo-pāsakaṁ ca samāgatam
niḥsr̥tya kuñjād utthāpya natvāliṅgya nyaveśayat

This young man was the crest jewel of those who know everything (sah sarva-jñā-śiromaṇiḥ). As he regained external consciousness (tato jāta-bahir-dr̥ṣṭiḥ), he recognized his visitor as a Mathurā brāhmaṇa (jñātvā taṁ māthuram vipraṁ) living in the district of the goddess Kāmākhyā (kāmākhyā-deśa-vāsinam) and worshiping Śrīmān Madana-gopāla (śrīman-madana-gopāla upāsakaṁ). The young cowherd stood up (utthāpya) and came out of the grove (niḥsr̥tya kuñjād), bowed down to the brāhmaṇa and embraced him (samāgatam natvā āliṅgya), and made him sit down (nyaveśayat).

The cowherd knew without being told that his guest was a brāhmaṇa who had traveled to Vṛndāvana from a long distance.

More specifically he knew that his visitor was the child of a brāhmaṇa family of Mathurā who had moved to the Kāmarūpa district in Assam to worship the presiding goddess Kāmākhyā.

Furthermore, the young cowherd knew that this brāhmaṇa was now
worshiping the lotus feet of Śrīmān Madana-gopāla and had come for
some special purpose of the Lord's.

Actually, Śrī Rādhā-devī had ordered the cowherd to go to the grove
that morning.

So he bowed down to his guest, raised him from the ground,
embraced him, and invited him to sit down.