

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

To further gain the
Brahmanā's confidence, he pleased
him with hospitality, then smiled &
revealed something abt the Brahmanā's
life

2.1.95

athātithyena santosya
viśvāsoṭpādanāya saḥ
kiñcit tenānubhūtaṃ yad
vyañjayām āsa sa-smitam

To further gain the brāhmaṇa's confidence (saḥ viśvāsa utpādanāya), the cowherd pleased him with hospitality (athātithyena santosya) and then smiled (sa-smitam) and revealed (vyañjayām āsa) something (kiñcit) about the brāhmaṇa's life (tena anubhūtaṃ yad).

The young cowherd, Gopa-kumāra, greeted his brāhmaṇa guest in a manner befitting the time and place and then briefly recounted what had happened in the brāhmaṇa's life, beginning with his worship of the goddess Kāmākhyā and leading up to his coming to this place on the shore of the Yamunā.

The cowherd expertly revealed things hidden in the brāhmaṇa's heart that no one else could have known.



Why did he do this?

He wanted to win the brāhmaṇa's trust so that the brāhmaṇa would believe what he was about to be told.

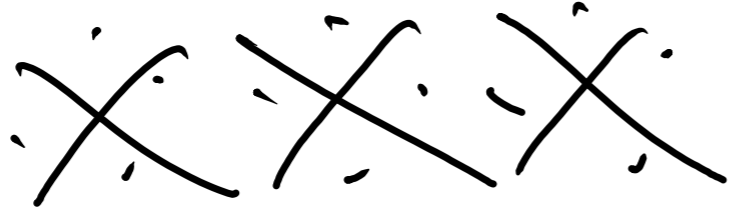
Otherwise, the brāhmaṇa might be skeptical about Gopa-kumāra's fantastic story

Accepting Gopa Kumara
as his friend & trusting
him, the brahmana revealed
his life story to Gopa Kumara

2.1.96

buddhvā gopa-kumāram tam
labdhvevātma-priyam mudā
viśvasto 'kathayat tasmin
sva-vṛttam brāhmaṇo 'khilam

The brāhmaṇa now understood that this was a young cowherd boy (buddhvā gopa-kumāram tam) and accepted him (labdhvā) as if the boy were a dear friend (ātma-priyam iva). Happily trusting him (mudā viśvasto), the brāhmaṇa then recounted (brāhmaṇah akathayat) his own entire life story (tasmin sva-vṛttam akhilam).



When the brāhmaṇa understood that this was not his worshipable
Lord but a cowherd with all good qualities, the brāhmaṇa relaxed.

Then, with grh humility,
considering gopa-kuara to be
a great saint, he submissively
inquired

2.1.97

sa-kārpaṇyam idam cāsau
praśritaḥ punar abravīt
taṁ sarva-jña-varam matvā
sat-tamaṁ gopa-nandanam

Then with great humility (sa-kārpaṇyam), considering (matvā) this young child of the cowherds (taṁ gopa-nandanam) the best of wise men (sarva-jña-varam) and a great saint (sat-tamaṁ), the brāhmaṇa (asau) submissively added an inquiry (praśritaḥ idam punar abravīt).

I have heard about
many śādhanaś & śākyat.
But I am not able to decide
what is best for me.

2.1.98

śrī-brāhmaṇa uvāca

śrutvā bahu-vidham śādhyaṁ

sādhanaṁ ca tatas tatah

prāpyaṁ kṛtyaṁ ca nirṇetum

na kiñcic chakyate mayā

The brāhmaṇa said: From various sources (tatas tatah) I have heard (śrutvā) of various goals (bahu-vidham śādhyaṁ) and various methods to achieve them (sādhanaṁ ca), but still I cannot definitely decide (na kiñcic mayā nirṇetum śakyate) what goal I should strive for and what I should do to reach it (prāpyaṁ kṛtyaṁ ca).

On the bank of the Gaṅgā, at Kāśī and elsewhere, the brāhmaṇa
had heard various kinds of spiritual advice.

He had heard in one place that heaven is the ultimate goal of life,
and in another that liberation from the cycle of birth and death is
the goal.

And as for means of success he had heard claims that karma was
the means, or jñāna, or other methods.

No wonder he was confused.

I am also doing whatever
the devi told me. But I have
no idea about what is the
fruit of those activities & what
kind of activity it is

2.1.99

yac ca devy-ājñayā kiñcid
anutiṣṭhāmi nityaśah
tasyāpi kiṁ phalam tac ca
katamat karma vedmi na

Whatever the goddess ordered me (yac ca devy-ājñayā kiñcid), I regularly do (anutiṣṭhāmi nityaśah). But I have no idea (na vedmi) about the results of those duties (tasyāpi kiṁ phalam), or even what kind of acts they are (tac ca katamat karma).

If the brāhmaṇa did not know what the goal of his endeavor was and how he might achieve it, why was he continuing to chant his mantra?

He was doing so because he had respect for the order of the goddess Kāmākhyā.

The little she had asked him to do, namely chant this mantra, was not much compared to the complex duties of householders and sannyāsīs that he had learned about from others.

He continued chanting out of reverence for the goddess, not because he understood the essence of what he was doing.

He was even unaware whether this chanting belonged to the category of ritual duties, cultivation of knowledge, or devotional service.

Therefore, he thought, since his practice was not based on definite knowledge and faith, it had no real value for his spiritual advancement.

↑
I think
my life worthless
& I simply want to die.
By it continue to live.
to the mercy of
① Mādhava
② Śiva
③ K. Devī

2.1.100

tenedaṁ viphalam janma
manvānaḥ kāmāye mṛtim
param jīvāmi kṛpayā
śivayor mādhasya ca

I therefore think (tena manvānaḥ) my life worthless (idaṁ janma viphalam), and I simply want to die (mṛtim kāmāye). I continue to live (jīvāmi) only by the mercy (param kṛpayā) of Lord Mādhava (mādhasya), and Lord Śiva and his wife (śivayor ca).

It was at Prayāga that the brāhmaṇa had reached this point of crisis in his spiritual life.

There also, however, he had received the grace of Lord Viṣṇu in the form of Śrī Mādhava and of Lord Viśveśvara and his wife Kāmākhyā-devī, who had all appeared in dreams to give him guidance.

It is only by
their mercy that I
have met you today.
Can you pls deliver me?

2.1.101

tayaivātrādyā sarva-jñāṁ
dayālum tvāṁ sva-deva-vat
prāpya hr̥ṣṭaḥ prasanno 'smi
kr̥paṇaṁ mām samuddhara

Only by their mercy (tayā eva) have I met you here today (atra adya
prāpya tvāṁ), a compassionate and all-knowing person (sarva-jñāṁ
dayālum). You are just like my worshipable Deity (sva-deva-vat),
and I am very happy and satisfied to meet you (prāpya hr̥ṣṭaḥ
prasanno 'smi). Now please deliver this wretched soul (kr̥paṇaṁ
mām samuddhara).

At Prayāga the brāhmaṇa received the mercy of Śrī Mādhava,
Viśveśvara, and Kāmākhyā-devī, but only in Vṛndāvana could he
understand the inestimable value of that mercy.

Now he is confident that Gopa-kumāra is as good as Lord Madana-
gopāla; in other words, Gopa-kumāra's transcendental instructions
can easily lift him out of the ocean of his doubts and out of the vast
ocean of material existence.

Having heard his
Gok felt that "he has
done everything & his life
is a complete success."

2.1.102

śrī-parīksid uvāca
niśamya sādaram tasya
vacanam sa vyacintayat
etasya kṛta-kṛtyasya
jātā pūrṇārthatā kilav

102-108

↓
Gok's thoughtful concern
for the Brāhmanā

Śrī Parīksit said: Respectfully having heard (sādaram niśamya) the brāhmaṇa's words (tasya vacanam), the young cowherd thought (sa vyacintayat), "This person has done everything he needs to do (etasya kṛta-kṛtyasya). Indeed, his life is a complete success (jātā pūrṇārthatā kila).

The word ādara is usually understood to mean “respect,” but it can also mean “affection.”

With respect for the brāhmaṇa’s status as a Mathurā brāhmaṇa and with special affinity for him as a fellow worshiper of Śrī Madana-gopāla, Gopa-kumāra heard him out.

Texts 102 through 108 describe Gopa-kumāra’s thoughtful concern for the brāhmaṇa.

All that remains to
be achieved is for him
to have the direct vision
of the Lord.
↓
But he needs to be little bit detached
from his śara & attached to
nāma śaṅkīrtan

2.1.103

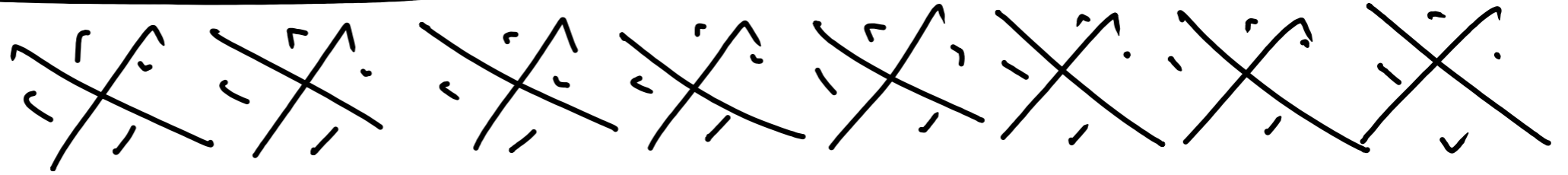
kevalam tat-padāmbhoja-
sākṣād-ikṣāvaśiṣyate
taj-jape 'rhati nāsaktim
kintu tan-nāma-kīrtane

“All that remains for him to achieve (kevalam avaśiṣyate) is to see directly the lotus feet of the Lord (sākṣād tat-padāmbhoja-ikṣā). He needs to become attached not so much to the solitary chanting of the Lord’s mantra (taj-jape na āsaktim arhati) but to the saṅkīrtana of His names (kintu tan-nāma-kīrtane).

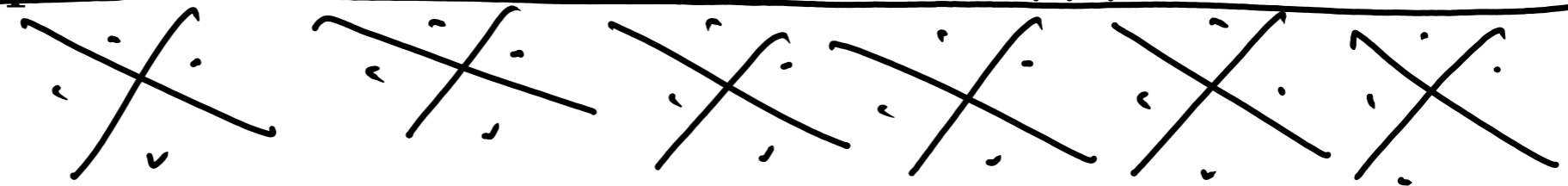
When received by Pañcarātric initiation in a Vaiṣṇava sampradāya,
viṣṇu-mantras deliver the chanter from illusion and provide him
liberation and entrance into the divine life of devotional service.

But the highest standard of pure love of God is obtainable not by the
pāñcarātrika-vidhi but by the bhāgavata-vidhi of nāma-saṅkīrtana,
worship of Kṛṣṇa's names without material motives.

The Prāgjyotiṣa-pura brāhmaṇa had been chanting the ten-syllable Gopāla mantra for some time with good effect, but only after he heard the śuddha-nāma from Gopa-kumāra was he able to chant the same names of Lord Gopāla in the perfect consciousness of saṅkīrtana.



Offenseless saṅkīrtana with concentrated attention naturally develops into spontaneous attraction to Kṛṣṇa and His loving service.



There is no means of perfection superior to worship of Madana-gopala's feet. 2.1.104-105
It could be performed ~~although~~
Name-scholarship along with reverence & affection for His lotus-feet

śrīman-madana-gopāla-pādābjopāsanāt param
nāma-saṅkīrtana-prāyād vāñchātīta-phala-pradāt
tal-līlā-sthala-pālinām śraddhā-sandarśanādaraiḥ
sampādyamānān nitarām kiñcin nāsty eva sādhanam

“Certainly no means of perfection is superior (kiñcin nāsty eva param sādhanam) to the worship of Śrīman Madana-gopāla’s lotus feet (śrīmad-madana-gopāla-pādābja upāsanāt). That worship yields results far beyond what one could expect (vāñchātīta-phala-pradāt). It should be performed mainly through nāma-saṅkīrtana (nāma-saṅkīrtana-prāyād), along with reverence and affection (śraddhā-sandarśana ādaraiḥ) for the many places of Śrī Gopāla’s pastimes (tal-līlā-sthala-pālinām), places one should regularly visit (nitaram sampādyamānān).

How then had the brāhmaṇa already made so much spiritual advancement?

He had done so by worshiping Śrī Kṛṣṇa, although irregularly.

He had been worshiping without the complete faith and understanding that come only from the special mercy of Kṛṣṇa's pure devotees.

But any contact with Kṛṣṇa, the supreme goal of all existence, assures absolute perfection, and so also does any contact with His names, for hearing and chanting of His names is the supreme method for attaining kṛṣṇa-prema.



Even offensive chanting of Kṛṣṇa's names, if continued long enough, will free one from disqualifications, and even nāmābhāsa, offenseless chanting without real attachment, will quickly lead to liberation and the rise of transcendental attachment and taste.

Thus for spiritual upliftment there is no better practice than worship of the divine lotus feet of Lord Madana-gopāla.

In this verse the Lord's feet are described as śrīmān, indicating that they fully possess all types of wealth and splendor.

They have the potency to satisfy all the heartfelt desires of a devotee and to delight him in ways unanticipated by his conscious, and even subconscious, desires.

The principal activity of this worship is saṅkīrtana, chanting out loud in melodious song the Lord's names, like Kṛṣṇa, Govinda and Gopāla.

Śrī Parīksit further suggests that the effects of hari-nāma-saṅkīrtana are enhanced by visiting the sacred places in Vraja-bhūmi where Kṛṣṇa enjoyed pastimes with His gopas and gopīs.

As much as other obligations in devotional service allow, Vaiṣṇavas should wander about these places and see them with their own eyes.

If they do this with love and respect, their nāma-bhajana will soon bear fruit.