

Śrī Brhad-bhāgavatāmṛta

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-1

## Vairāgya: Renunciation

There is no greater desire  
than prema, as it merges  
the 4 puruṣārthas due to  
its ability to bring them  
under control

2.1.106

sañjāta-premakāc cāsmāc  
catur-varga-vidāmbakāt  
tat-pādābja-vaśī-kārād  
anyat sādhyam na kiñcana

“There is no other final goal (anyat sādhyam na kiñcana) than that in which pure love of God appears (sañjāta-premakāt ca asmāt), mocking the four lesser aims of life (catur-varga-vidāmbakāt) and bringing the Lord’s lotus feet under one’s control (tat-pādābja-vaśī-kārād).

In comparison to kṛṣṇa-prema, the four goals religiosity, economic development, sense gratification, and liberation appear insignificant.

Only prema-bhakti can bring the Personality of Godhead under control: śrī-kṛṣṇākarṣiṇī ca sā. (Bhakti-rasāmṛta-sindhu 1.1.17)

∴ I must narrate  
my full history to him  
so that all his doubts are  
cleared & he comes to the  
same conclusion

2.1.107

iti bodhayitum cāsyā  
sarva-saṁśaya-nodanam  
sva-vṛttam eva nikhilam  
nūnam prāk pratipādaye

“To bring him to this realization (iti ca asyā bodhayitum), first I must tell him (nūnam prāk pratipādaye) my own history in full (sva-vṛttam eva nikhilam). That will clear away all his doubts (sarva-saṁśaya-nodanam).

The brāhmaṇa needs to be informed that Kṛṣṇa is the goal of his endeavors and that nāma-saṅkīrtana is the means to achieve Kṛṣṇa.

But if Gopa-kumāra were to say this from the start, the brāhmaṇa, his mind ruled by doubts and misconceptions, might not grasp the full import of the advice.

Therefore, to win the brāhmaṇa's trust, Gopa-kumāra first needs to describe his own experiences, beginning from when he also received the same gopāla-mantra and continuing up to the present moment.

That will drive away the brāhmaṇa's doubts and wrong ideas.

It will also allow the brāhmaṇa to drink the nectar of śrī-bhagavat-  
kathā, which will render his heart pure enough to assimilate the  
transcendental knowledge he requires.

In fact, that knowledge should then manifest itself automatically,  
even without needing to be explicitly stated.



own speaking about  
own stories is not good.  
But this is what is  
needed to bring good fortune  
to the brahmana

2.1.108

svayam eva sva-māhātmyam  
kathyate yan na tat satām  
sammataṁ syāt tathāpy asya  
nānyākhyānād dhitaṁ bhavet

“Describing (kathyate) one’s own glories (svayam eva sva-māhātmyam) is disapproved by spiritual authorities (na tat satām sammataṁ syāt). But (tathāpy) nothing else I could tell (na anya ākhyānād) will bring about his good fortune (asya hitaṁ bhavet).”

As the saying goes, sva-praśamsā dhruvo mrtyuh: “Self-praise is as good as death.”

All the same, Gopa-kumāra understands that nothing but his own story will dispel the brāhmaṇa’s doubts and give him tattva-jñāna.

Because Gopa-kumāra used his mystic power to describe the brāhmaṇa's past, the brāhmaṇa is already inclined to believe him.

So Gopa-kumāra should not hesitate to tell his own story and thereby make the brāhmaṇa fortunate, since his own story is very similar to that of the brāhmaṇa and will drive away all his doubts.

Śrī Rādhā's order will then be quickly carried out, and what would ordinarily have been a breach of etiquette will be perfectly acceptable behavior.

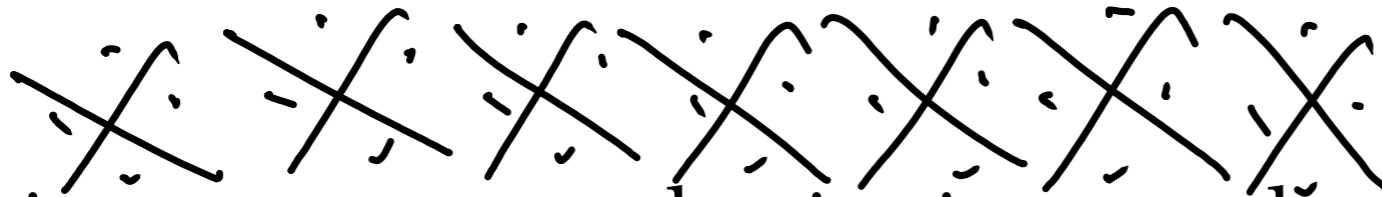
Deciding in this way he started narrating his own story

2.1.109

evam viniścitya mahānubhāvo  
gopātmajo 'sāv avadhāpya vipram  
ātmānubhūtam gaditum pravṛttah  
paurāṇiko yadvad ṛṣiḥ purāṇam

Thus the saintly son of the cowherds (asāv mahānubhāvo gopātmajah) made up his mind (evam viniścitya). He asked the brāhmaṇa for his attention (avadhāpya vipram) and began to speak (gaditum pravṛttah) about his own life (ātmānubhūtam), just as a sage versed in the Purāṇas (yadvad paurāṇiko ṛṣiḥ) would speak an epic (purāṇam).

Gopa-kumāra spoke with great authority; although he was just a young herdsman, anyone listening to him would think he was an ancient speaker of the Purāṇas like Romaharṣaṇa Sūta or his son Ugraśravā, or a seer of Vedic mantras like the ṛṣi Vāmadeva.



His narration was as authoritative as the Purāṇas and fully in accord with all śāstras.

The sage Devala has defined the characteristics of a ṛṣi:

ūrdhva-retās tapasy ugro  
niyatāśī ca saṁyamī  
śāpānugrahayoḥ śaktah  
satya-sandho bhaved ṛṣiḥ

“A ṛṣi is one (ṛṣiḥ bhaved) whose semen flows upward (ūrdhva-retāh), who is fierce in observing austere vows (tapasy ugro), who eats moderately (niyatāśī), controls his senses (saṁyamī), is able to curse and bless (śāpa-anugrahayoḥ śaktah), and adheres firmly to the truth (satya-sandhah).”

⑥

2.1.110

Even though there  
are many histories relevant  
to this topic, I am going  
to share my own story too

śrī-gopa-kumāra uvāca  
atretihāsā bahavo  
vidyante 'thāpi kathyate  
sva-vṛttam evānusmṛtya  
mohādāv api saṅgatam

Śrī Gopa-kumāra said: There are many historical accounts (itihāsā bahavo vidyante) relevant to this topic (atra), but (athāpi) I am going to tell you (kathyate) my own story (sva-vṛttam eva), including recollections (anusmṛtya) of what occurred at times when I was bewildered by ecstasy and other distractions (mohādāv api saṅgatam).

There are many ancient historical accounts about what certain people did and said to one another that may be useful in explaining how to determine the best goal of life and the means to achieve it.

These accounts are called Itihāsas:

dharmārtha-kāma-mokṣāṇām

upadeśa-samanvitam

pūrva-vṛtta-kathā-yuktam

itihāsam pracakṣate

“A text that consists of narrations of past events (pūrva-vṛtta-kathā-yuktam) and includes instructions (upadeśa-samanvitam) about religiosity, economic development, sense gratification, and liberation (dharmārtha-kāma-mokṣāṇām) is called an Itihāsa (itihāsam pracakṣate).”



Gopa-kumāra's plan, however, is to tell his own history instead.



Of all forms of evidence for establishing the truth, experience from one's own life is the strongest.

Thus when Gopa-kumāra frankly reveals the events of his life, the brāhmaṇa should be persuaded of the higher truth that Gopa-kumāra has grasped.

On occasions Gopa-kumāra was unaware of what was going on around him because the overflowing of his love for the Supreme Lord disturbed his external perception.

Even so, by virtue of his advanced self-realization he can now recollect even the details of events of which he was unconscious when they occurred.

Many of these personal events are also too confidential to discuss freely in public, and Gopa-kumāra may be somewhat embarrassed to mention them.

He feels obliged, however, to do everything he can to help enlighten the brāhmaṇa.

As Gopa-kumāra will tell the brāhmaṇa in the last chapter of this book:

paśya yac cātmanas tasya  
tadīyānām api dhruvam  
vṛttam parama-gopyam tat  
sarvam te kathitam mayā

“Just see (paśya). I have told you everything (sarvam te kathitam mayā) that happened to me (yac ca ātmanah), and everything done by the Lord (tasya) and His devotees (tadīyānām), even that which is extremely confidential (tat dhruvam parama-gopyam api).”  
(Bṛhad-bhāgavatāmṛta 2.7.4)

I am the son of  
a Govardhan-nivāsi cowherd  
& I used to tend my own  
Cows

2.1.111

gopāla-vṛtter vaiśyasya  
govardhana-nivāsinah  
putro 'ham īdṛśo bālah  
purā gāś cārayan nijāh

I am a son (putro 'ham) of a vaiśya (vaiśyasya) of Govardhana (govardhana-nivāsinah) who made his living as a cowherd (gopāla-vṛtter). As a young boy of that community (īdṛśo bālah), I used to tend my own cows (purā nijāh gāh cārayan).