

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

2.1.159

dāru-brahma jagan-nātho
bhagavān puruṣottame
kṣetre nīlācale kṣārā-
rṇava-tīre virājate

“At Puruṣottama-kṣetra (**puruṣottame**), on the blue mountain (**kṣetre nīlācale**) on the shore of the salt ocean (**kṣārārṇava-tīre**), Jagannātha, the Lord of the universe (**jagan-nāthah**), the Personality of Godhead (**bhagavān**), is present (**virājate**) as the Absolute Truth manifest in wood (**dāru-brahma**).

Within the holy dhāma called Puruṣottama on the shore of the salt ocean is a district called Nīlācala, and there the Supreme Personality of Godhead is present as Lord Jagannātha.

He is called dāru-brahma because He is the Absolute Truth in wood (dāru), and because He destroys (dāraṇāt) the miseries of material existence.

He is described in a number of Purāṇas.

For example, in the Padma Purāṇa:

samudrasyottare tīre
āste śrī-puruṣottame
pūrṇānanda-mayaṁ brahma
dāru-vyāja-śarīra-bhṛt

“At Śrī Puruṣottama (**śrī-puruṣottame**), on the northern shore of the ocean (**samudrasya uttare tīre**), resides (**āste**) the Supreme Absolute Truth (**brahma**). Full of perfect ecstasy (**pūrṇānanda-mayaṁ**), He has assumed a transcendental body (**śarīra-bhṛt**) that appears wooden (**dāru-vyāja**).”

And in the Bṛhad-ṛiṣṇu Purāṇa:

nīlādrau cotkale deśe
kṣetre śrī-puruṣottame
dāruṇy āste cid-ānando
jagannāthākhyā-mūrtinā

“In the land of Orissa (**utkale deśe**), on the blue mountain (**nīlādrau**) at Śrī Puruṣottama-kṣetra (**śrī-puruṣottame kṣetre**), the ecstatic and all-spiritual Lord (**cid-ānando**) is present (**āste**) in wood (**dāruṇy**) in His form known as Jagannātha (**jagannāthākhyā-mūrtinā**).”

2.1.160

mahā-vibhūtimān rājyam
autkalam pālayan svayam
vyañjayan nija-māhātmyam
sadā sevaka-vatsalah

“With infinite opulence (**mahā-vibhūtimān**), that Lord Himself rules (**pālayan svayam**) the kingdom of Utkala (**autkalam rājyam**). He displays (**vyañjayan**) His unique glories (**nija-māhātmyam**) and always takes affectionate care of His devotees (**sadā sevaka-vatsalah**).

Utkala is another name for Orissa. Lord Jagannātha Himself rules this kingdom by issuing various commands and guidelines for the citizens' conduct of business and personal affairs.

As the Tattva-yāmala states:

**bhārate cotkale deśe bhū-svarge puruṣottame
dāru-rūpī jagannātho bhaktānām abhaya-pradaḥ**

nara-ceṣṭām upādāya āste mokṣaika-kāraḥ

“In the Utkala kingdom (**utkale deśe**) in Bhārata-varṣa (**bhārate**) lies the earthly heaven of Puruṣottama (**bhū-svarge puruṣottame**). There Lord Jagannātha appears in a wooden form (**jagannāthah dāru-rūpī āste**). Taking up humanlike activities (**nara-ceṣṭām upādāya**), He bestows fearlessness on His devotees (**bhaktānām abhaya-pradaḥ**). He is the only giver of liberation (**mokṣa eka-kāraḥ**).”

Lord Jagannātha displays His own glories, such as His kind compassion on unfortunate souls.

Especially affectionate to His servants, He never takes their offenses seriously.

2.1.161

tasyānnaṁ pācitaṁ lakṣmyā
svayaṁ bhuktvā dayālunā
dattaṁ tena sva-bhaktebhyo
labhyate deva-durlabham

“After eating (**svayaṁ bhuktvā**) food cooked for Him (**tasya pācitaṁ annaṁ**) by His consort Lakṣmī (**lakṣmyā**), the all-merciful Lord (**dayālunā**) distributes (**tena dattaṁ**) to His devotees (**sva-bhaktebhyo**) His own remnants, which are available in Nīlācala (**labhyate**) even though by demigods they are rarely obtained (**deva-durlabham**).

The remnants from the plate of Lord Viṣṇu are extremely difficult to obtain.

But in Nīlācala, after the goddess Lakṣmī personally cooks for Lord Jagannātha, the Lord eats each preparation and then freely distributes His remnants to His devotees.

Being all-merciful, Lord Jagannātha sees to it Himself that all His devotees obtain His prasāda.

When everything cooked for the Lord is offered before Him in many clay pots, sometimes He eats only a little of each preparation, and sometimes He eats everything and then miraculously refills the pots.

2.1.162

mahā-prasāda-samjñam ca
tat spr̥ṣṭam yena kenacit
yatra kutrāpi vā nītam
avicāreṇa bhujyate

“That food is called His mahā-prasāda (**mahā-prasāda-samjñam ca**). Be it touched by anyone (**tat spr̥ṣṭam yena kenacit**) or brought anywhere (**yatra kutrāpi vā nītam**), without discriminating the devotees eat it (**avicāreṇa bhujyate**).

The mahā-prasāda of Lord Jagannātha is unique.

Because it has been touched by His nectarean lips, it can never be contaminated, even if touched by an unseeable or untouchable person or if carried to an unclean place.

No decent person ever refuses to eat Lord Jagannātha's mahā-prasāda, or complains that it might not be pure, or that the time is improper to accept it. It is said:

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It is said:

yad annam pācayet lakṣmī
bhoktā ca puruṣottamaḥ
spr̥ṣṭāspr̥ṣṭam na mantavyam
yathā viṣṇus tathaiva tat

“The food that Lakṣmī cooks (**yad annam pācayet lakṣmī**) and Lord Puruṣottama eats (**bhoktā ca puruṣottamaḥ**) should be accepted without consideration of its being touched or untouched by anyone (**spr̥ṣṭa aspr̥ṣṭam na mantavyam**). It is as pure as Lord Viṣṇu Himself (**yathā viṣṇus tathaiva tat**).”

The Skanda Purāṇa adds:

**cira-stham api samśuṣkam
nītam vā dūra-deśataḥ
yathāyathopabhuktaṁ sat
sarva-pāpāpanodanam**

“Even if Lord Jagannātha’s prasāda has completely dried up (**samśuṣkam api**) from sitting for a long time (**cira-stham**) or has been carried to a far distant place (**nītam vā dūra-deśataḥ**), if eaten in the proper spirit (**yathā ayathā upabhuktaṁ sat**) it will surely drive away all one’s sins (**sarva-papa apanodanam**).”

According to the Bhaviṣya Purāṇa:

**antya-varṇair hīna-varṇaiḥ
saṅkara-prabhavair api
spr̥ṣṭam jagat-pater annam
bhuktaṁ sarvāgha-nāśanam**

“Even if the food eaten by the Lord of the universe (**jagat-pater bhuktaṁ annam**) has been touched (**spr̥ṣṭam**) by outcastes (**antya-varṇair**), by those with no caste (**hīna-varṇaiḥ**), or by those born in mixed castes (**saṅkara-prabhavair api**), still it has the power to destroy all sins (**sarva agha-nāśanam**).”

And according to the Garuḍa Purāṇa:

na kāla-niyamo viprā
vrate cāndrāyaṇe yathā
prāpta-mātreṇa bhuñjīta
yadīcchen mokṣam ātmanaḥ

“O brāhmaṇa (**viprā**), there are no restrictions about when to accept this prasāda (**na kāla-niyamo**) as there are in the observance of vows like Cāndrāyaṇa (**vrate cāndrāyaṇe yathā**). Whenever one receives Lord Jagannātha’s prasāda (**prāpta-mātreṇa**) one should eat it at once (**bhuñjīta**) if one wants to attain liberation of the soul (**yadīcchen mokṣam ātmanaḥ**).”

EVER donkeys
living there have 4 arms.
district even entering that
will never take birth

2.1.163

aho tat-kṣetra-māhātmyam
gardabho 'pi catur-bhujah
yatra praveśa-mātrena
na kasyāpi punar-bhavaḥ

“Oh, that holy ksetra is so great (aho tat-kṣetra-māhātmyam) that
even the donkeys living there have four arms (gardabho 'pi catur-
bhujah)! Anyone who simply enters that district (yatra praveśa-
mātrena) will never take birth again (na kasyāpi punar-bhavaḥ).

Some may doubt the claim that Lord Jagannātha's prasāda is so special.

Those doubters should be informed that Lord Jagannātha's abode is even more special.

Even lowly animals like donkeys who live there are four-armed, for they have automatically achieved the perfection of sārūpya, having bodily features just like the Lord's.

This is stated by Lord Brahmā in the Brahma Purāṇa:

aho kṣetrasya māhātmyam
samantād daśa yojanam
divi-ṣṭhā yatra paśyanti
sarvān eva catur-bhujāḥ

“Just see how great is this holy abode (aho kṣetrasya māhātmyam)!
The demigods in heaven see that in this kṣetra (divi-ṣṭhā yatra
paśyanti), for ten yojanas on all sides (samantad daśa yojanam),
everyone has four arms (sarvān eva catur-bhujāḥ).”

Śrī Veda-vyāsa says in the Garuda Purāṇa:

yatra sthitā janāḥ sarve
śaṅkha-cakrābja-pāṇayah
drśyante divi devāṁś ca
mohayanti muhur muhuḥ

“Everyone living there (yatra sthitā janāḥ sarve) appears (drśyante) with hands holding a conchshell, disc, and lotus (śaṅkha-cakrābja-pāṇayah). The demigods in heaven (divi devāṁś ca) are constantly bewildered to see this (mohayanti muhur muhuḥ).”

And Śrī Nārada says in the Bahvrca-pariśiṣṭa:

catur-bhujā janāḥ sarve
drśyante yan-nivāsināḥ

“All the residents there (yan-nivāsināḥ janāḥ sarve) are seen (drśyante) to have four arms (catur-bhujā).”

Furthermore, simply by setting foot in Puruṣottama-kṣetra, any living being coming from anywhere is freed from having to take another birth.

This is confirmed by Śrī Veda-vyāsa in the same Bahvrca-pariśiṣṭa:

sparśanād eva tat kṣetram nr̥ṇām mukti-pradāyakam
yatra sākṣāt param brahma bhāti dārava-līlayā

api janma-śataih sāgrair durtācāra-tatparaḥ
kṣetre 'smin saṅga-mātreṇa jāyate viṣṇunā saha

“This holy ksetra (**tat kṣetram**), where the Supreme Truth (**yatra sākṣāt param brahma**) is present in His pastime of having a wooden form (**bhāti dārava-līlayā**), bestows liberation upon all men (**nr̥ṇām mukti-pradāyakam**) who simply touch it (**sparśanād eva**). Even if someone has been dedicated to sinful behavior (**durtācāra-tatparaḥ**) for many hundreds of lives (**janma-śataih api**), by merely coming into contact with this ksetra (**kṣetre 'smin saṅga-mātreṇa**) he will take birth (**jāyate**) in the company of Lord Viṣṇu (**viṣṇunā saha**).”