

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

2.1.169-170

I saw Lord Jagannātha
wonderfully decorated, sitting & watching
His devotees
Bewildered
I fainted

divyāambarālaṅkaraṇa-srag-āvalī- vyāptam mano-locana-harṣa-vardhanam
simhāsanasyopari līlayā sthitam bhuktvā mahā-bhoga-gaṇān mano-harān

praṇāma-nṛtya-stuti-vādyā-gīta- parāms tu sa-prema vilokayantam
mahā-mahimnām padam īkṣamāṇo 'pataṁ jagannātham aham vimuhya

I saw Lord Jagannātha (jagannātham), bedecked (vyāptam) with jewelry (alaṅkaraṇa), divine garments (divya ambara), and flower garlands (srag-āvalī). The sight of Him increased the pleasure of my eyes and mind (mano-locana-harṣa-vardhanam). As He sat playfully (līlayā sthitam) on His lion throne (simhāsanasya upari), He ate (bhuktvā) the wonderful varieties of attractive food being offered to Him (mano-harān mahā-bhoga-gaṇān). With love He watched (sa-prema vilokayantam) His devotees busily singing, dancing, playing music, offering prayers, and bowing down to Him (praṇāma-nṛtya-stuti-vādyā-gīta- parān). Bewildered (vimuhya) by seeing (īkṣamāṇo) that supremely splendid pageant (mahā-mahimnām padam), I fainted and fell to the floor (aham apataṁ).

From his vantage point near the Garuda-stambha, Gopa-kumāra could see the details of Lord Jagannātha's beauty even more clearly.

It proved too much for him to experience all at once.

I came back to
my senses. I opened my
eyes & gazed at LN &
ran forward to embrace Him

2.1.171

samjñām labdhvā samunmīlya
locane lokayan punaḥ
unmatta iva taṁ dhartum
sa-vego 'dhāvam agrataḥ

I came to my senses (samjñām labdhvā), opened my eyes (samunmīlya locane), and gazed upon Him again (lokayan punaḥ). Like a madman (unmatta iva) I ran forward (adhāvam agrataḥ) quickly (sa-vego) to catch hold of Him (taṁ dhartum).

I cried out
"Today I am seeing
what I long wanted to see"
→ My life is successful as I
have obtained my master

2.1.172

cirād didṛkṣīto dr̥ṣṭo
jīvitam̐ jīvitam̐ mayā
prāpto 'dya jagad-īśo 'yam
nija-prabhur iti bruvan

I cried out (bruvan), "Now (adya) I am seeing (dr̥ṣṭah) what for so
long I have wanted to see (cirād didṛkṣītah). From today my life is a
real life (jīvitam̐ jīvitam̐ mayā). I have obtained (prāptah) the Lord
of the universe (jagad-īśah ayam), my master (nija-prabhuh iti)!"

Previously Gopa-kumāra had never felt fully alive, but now, after seeing Lord Jagannātha, he considered himself delivered from the living death of material existence.

Repeating himself out of sheer joy, he declared that now he had not only seen the Lord of the universe but come into intimate contact with Him.

In Lord Jagannātha he perceived for the first time all the characteristics of the Supreme Personality of Godhead.

I At that moment
I was stopped by blows
from the guards.
I understood this to be the Lord's
mercy, & gave out & then received
Mahā-prasāda

2.1.173

sa-vetra-ghātam pratihāribhis tadā
nivārito jāta-vicāra-lajjitah
prabhoḥ kṛpām tām anumānya nirgato
mahā-prasādānnam athāpnavam bahih

At that moment (tadā) I was stopped (nivāritah) by blows from the sticks (sa-vetra-ghātam) of the guards (pratihāribhih). Realizing what I had done (jāta-vicāra) I felt embarrassed (lajjitah). “This is the Lord’s mercy (prabhoḥ kṛpām tām),” I reasoned (anumānya), and went outside (nirgato bahih), where I received remnants of His mahā-prasāda (atha mahā-prasādānnam āpnavam).

Being struck by the sticks of the doorkeepers brought Gopa-kumāra out of his trance.

He thought, “Here I am, an insignificant foreigner, behaving with such impudence! What am I doing?”

But despite some physical pain, Gopa-kumāra was not at all unhappy.

He was still overjoyed to be in the realm of Lord Jagannātha.

The Lord was kind enough to arrange for the guards to stop him,
because had he embraced Lord Jagannātha as he had intended, he
would have committed a serious offense.

Calming himself down, Gopa-kumāra went outside, where a
compassionate person gave him mahā-prasāda from the Lord.

2.1.174-175

After eating, I entered the temple
again & continued taking the wonderful
prasāda → for the whole day.
↓
My happiness
knew no bounds

tad bhuktva satvaram brahman bhagavan-mandiram punah
praviśyāścarya-jātam yan mayā dr̥ṣtam mudām padam

hr̥di kartum na śakyate tat katham kriyatām mukhe
evam tatra divā pūrṇam sthitvānando 'nubhūyate

O brāhmaṇa (**brahman**), after eating that mahā-prasāda (**tad bhuktvā**) I quickly (**satvaram**) reentered (**punah praviśya**) the Lord's temple (**bhagavat-mandiram**). From the wonders (**āścarya-jātam**) I then saw (**yad mayā dr̥ṣtam**), I felt a reservoir of happiness (**mudām padam**) I am unable to understand in my heart (**hr̥di kartum na śakyate**), let alone describe with my mouth (**tat katham kriyatām mukhe**). I simply stood there all day (**evam tatra divā pūrṇam sthitvā**), relishing bliss (**ānando anubhūyate**).

Gopa-kumāra's heart could not assimilate everything he was relishing—one amazing thing after another without stop, and each wonder inconceivable.

How, then, could he properly describe what he saw?

The power of speech is usually slower and more limited than the power of the mind.

At night there was a
great festival & finally after
flower offerings it was time
to leave the temple

2.1.176

rātrau mahotsave vṛtte
br̥hac-chṛṅgāra-sambhave
nirgamyate tu nirvṛtte
puṣpāñjali-mahotsave

At night (rātrau) there was a great festival (mahotsave vṛtte), with the Lord dressed and ornamented in elaborate splendor (br̥hat-śṛṅgāra-sambhave). But finally, after a great ceremony with offerings of palmfuls of flowers (puṣpāñjali-mahotsave tu nirvṛtte), it was time to leave the temple (nirgamyate).

AS I ENJOYED NEW &
NEW FESTIVALS IN THE
COMPANY OF SAINTLY DEVOTEES,
I SEEMED TO FORGET THE PAIN
OF SEPARATION FROM VRAJA

2.1.177

nettham jñātaḥ satām saṅge
kālo nava-navotsavaiḥ
tadaivāsyā vraja-bhuvah
śoko me niragād iva →

As I thus enjoyed ever-new festivals (ittham nava-nava utsavaiḥ) in the company of saintly devotees (satām saṅge), time passed unnoticed (na jñātaḥ kālah). I seemed to forget the sorrow (tadā eva śoko me niragād iva) of my separation from this land of Vraja (asyāḥ vraja-bhuvah).

The pain Gopa-kumāra had been feeling from being outside Vraja
subsided in the presence of Lord Jagannātha, but it was never
uprooted completely from his heart.

Everywhere I could
receive LTN mercy on
His servants & their orders
that He gave them.

2.1.178

śrī-jagannātha-devasya
sevakesu kṛpottamā
vividhājñā ca sarvatra
śrūyate 'py anubhūyate

Everywhere (sarvatra), I heard about (śrūyate) and saw for myself (anubhūyate) the most exalted mercy (kṛpottamā) of Lord Śrī Jagannātha (śrī-jagannātha-devasya) on His servants (sevakesu) and perceived the various commands He gave them (vividha ājñā ca).

In reciprocating with His devotees, Lord Jagannātha often went out of His way to fulfill their various desires and would issue commands so as to give them opportunities for service.

Gopa-kumāra not only heard about this mercy from numerous sources but saw examples of it with his own eyes.

Nothing other than the
darśan of LKN attracted me.
I even lost interest in hearing about
His glories from the Purāṇas.

2.1.179

nānyat kim api roceta
jagannāthasya darśanāt
purāṇato 'sya mähātmya-
śuśrūṣāpi nivartate

Nothing other than (na kim api anyat) the sight of Lord Jagannātha (jagannāthasya darśanāt) attracted me (roceta). I even lost interest (nivartate) in hearing about His glories (asya mähātmya- śuśrūṣāpi) from the Purāṇas (purāṇato).

At first Gopa-kumāra was quite interested in the recitations by Purāṇic experts in the temple, in which the glories of Lord Jagannātha were read from the Brahma Purāṇa and other scriptures.

But as he became more and more attracted to the beauty of Lord Jagannātha's lotus face, he could no longer pay attention to those recitations.

That is one reason he remained ignorant about such basic facts as the existence of the heavenly planets.

Sometimes if I
underwent some physical or
mental distress, it would
vanish immediately after
taking darshan of the Lord

2.1.180

śārīraṁ mānaśaṁ vā syāt
kiñcid duḥkhaṁ kadācana
tac ca śrī-puṇḍarikākṣe
dr̥ṣṭe sadyo vinaśyati

And even if I sometimes (kadācana) underwent some physical or mental distress (kiñcid śārīraṁ mānaśaṁ vā duḥkhaṁ syāt), as soon as I saw (dr̥ṣṭe) the lotus-eyed Lord (śrī-puṇḍarikākṣe) the pain disappeared (tac ca vinaśyati).

It is to be expected that any embodied soul will often be distracted from the ecstasy of seeing Lord Jagannātha's lotus face by unavoidable physical and mental disturbances.

Diseases constantly threaten the bodies of conditioned souls, and all kinds of desires and vexations constantly pass through their minds.

Gopa-kumāra also felt these natural disturbances, but they at once disappeared whenever he came before Lord Jagannātha.

The bliss he felt from seeing the Lord made him forget his troubles and gradually diminished them almost to nil.

Thus, thinking that I had
attained the final result of
chanting, I became indifferent
to chanting also. For many
days I lived there in
perfect happiness.

2.1.181

phalam labdham japasyeti
matvodāse sma tatra ca
evam cira-dinam tatra
nyavasam paramaiḥ sukhaiḥ

Thus (evam), thinking (matvā) I had attained the final result of my chanting (japasya phalam labdham iti), I became indifferent even to chanting (udāse sma tatra ca). For many days (evam cira-dinam) I lived in the city of Lord Jagannātha (tatra nyavasam) in such perfect happiness (paramaiḥ sukhaiḥ).

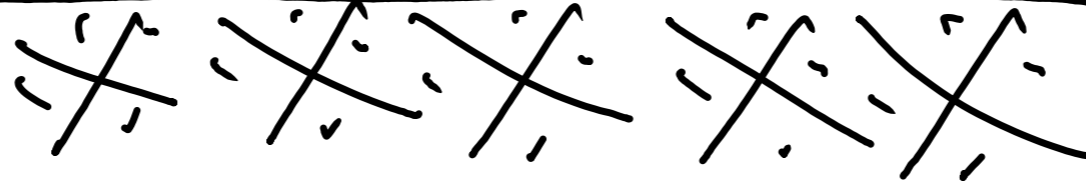
Then I developed a
great urge for more
intimate service. This
gave me great pain as
it remained unfulfilled

2.1.182

atha tasyāntarīṇāyām
sevāyām karhicit prabhoh
jātā rucir me tāpo 'pi
tasyā aghaṭanān mahān

Then (**atha**) I began to feel the urge (**me jātā rucih**) for more intimate service (**āntarīṇāyām sevāyām**) to the Lord (**tasya prabhoh**). But this desire (**tasyāh**) also brought me great pain (**me mahān tāpah api**) because it remained unfulfilled (**aghaṭanāt**).

Just living in Jagannātha Purī was a source of great bliss, but Gopa-kumāra began to feel attracted to the even greater bliss of rendering personal service to Lord Jagannātha.



This urge, first felt as a vague discomfort, gradually became a conscious desire.

Gopa-kumāra wanted to enter the inner rooms of the temple and approach the Lord as one of His personal attendants.

One might wonder whether this desire was no more practical than wanting to touch the moon with one's hand, but Gopa-kumāra refers to Lord Jagannātha as prabhu, indicating that the Lord can do anything.