

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-1

## Vairāgya: Renunciation

2.1.183-184

yaś cakravartī tatratyah sa prabhor mukhya-sevakah  
śrī-mukham vīkṣitum kṣetre yadā yāti mahotsave

saj-janopadravyāna-bhaṅgādau vārite 'py atha  
mādrśo 'kiñcanāḥ svairam prabhum draṣṭum na śaknuyuh

On special  
days, when the  
king used to come to  
Take darshan, Gaura 2021  
like we used to  
forbid to take  
darshan

On special festival days (yadā mahotsave) the Lord's chief servant (prabhor mukhya-sevakah), the mighty king who ruled that country (yah tatratyah cakravartī), came (yāti) to the holy city (kṣetre) to see the Lord's transcendental face (śrī-mukham vīkṣitum). To prevent problems (vārite) like disturbances to respectable people (saj-jana upadrava) and damage to the Lord's gardens (udyāna-bhaṅga ādau), unimportant people like me (mādrśo akiñcanāḥ) were then forbidden to freely see the Lord (svairam prabhum draṣṭum na śaknuyuh).

By the special mercy of Lord Jagannātha, the king of Purī at that time was a cakravartī, an overlord of several other kings.

By the privilege of his royal position he was officially the principal worshiper of the Lord.

His capital was elsewhere, but for major festivals like the Ratha-yātrā he would come to Śrī Jagannātha Purī.

On those occasions common people like Gopa-kumāra, without status and entourage, would be restricted from freely coming to see the Lord.

This prohibition was not offensive on the part of the king, who was a saintly devotee, because it was necessary to protect the Lord's property and service.

If everyone were allowed into the temple while the king was present, he and the respectable people with him would have difficulty taking darśana, and the Lord's flower gardens could be damaged or His ponds polluted by unruly mobs.

At the very least, the Lord's privacy would be threatened if too many people were allowed to converge on the temple.

Thus the poor people in the city had to tolerate having their movements restricted, and then too they were harassed by the presence of the king's large army, with its elephants, chariots, horsemen, and infantry soldiers.

One day when I was  
sick @ heart, I saw  
my guru taking display of  
LN with great ecstasy

2.1.185

evam udbhūta-hṛd-rogo  
'drākṣam sva-gurum ekadā  
śrī-jagannātha-devāgre  
parama-prema-vihvalam

One day (ekadā) when I thus felt sick at heart (evam udbhūta-hṛd-rogo), I saw (adrākṣam) my spiritual master (sva-gurum) standing in front of Śrī Jagannātha-deva (śrī-jagannātha-deva agre), overwhelmed by the highest ecstatic love of God (parama-prema-vihvalam).



Somehow the same great soul who had given Gopa-kumāra his  
mantra in Śrī Vṛndāvana was now in Purī, taking darśana of Lord  
Jagannātha.

But before I  
could meet him → he  
left somewhere  
I was absorbed taking  
part of LIT

2.1.186

na sa sambhāṣitum śakto  
mayā tarhi gataḥ kvacit  
alakṣito jagannātha-  
śrī-mukhākṛṣṭa-cetasā

But before I could speak with him (na sa sambhāṣitum śakto), he left to go somewhere (tarhi gataḥ kvacit), and my mind was so attracted (ākṛṣṭa-cetasā) to the beautiful face of Lord Jagannātha (jagannātha-śrī-mukha) that I didn't notice which way my guru went (mayā alakṣitah).

Gopa-kumāra made a serious mistake by neglecting to follow his guru and meet him, but it was not offensive because he had innocently fallen victim to Lord Jagannātha's beauty.

The next day →  
found him ecstatically  
dancing on the ocean shore  
chanting the HṚ

2.1.187

itas tato 'mṛgyatāsau  
dine 'nyasmims taṭe 'mbudheḥ  
nāma-saṅkīrtanānandair  
nṛtyal labdho mayaikalah

After searching here and there (itas tato amṛgyata), the next day (anyasmin dine) I found him (asau mayā labdhah) on the shore of the ocean (ambudheḥ taṭe), dancing alone (ekalah nṛtyan) in the ecstasies of nāma-saṅkīrtana (nāma-saṅkīrtana ānandair).

2.1.188

Seeing me offer  
respects, he gave  
me his blessings, embraced  
me & told me this:

daṇḍa-vat praṇamantaṁ mām  
dr̥ṣṭvāśīr-vāda-pūrvakam  
āśliṣyājñāpayām āsa  
sarva-jñō 'nugrahād idam

Seeing me (mām dr̥ṣṭvā) prostrating myself like a rod on the ground  
(daṇḍa-vat praṇamantaṁ), my all-knowing master (sarva-jñah) gave  
me his blessings (āśīr-vāda-pūrvakam). Then he embraced me  
(āśliṣya) and mercifully told me this (anugrahād idam jñāpayām  
āsa):

If Gopa-kumāra's guru knew everything, then surely he knew,  
without being told, the desires Gopa-kumāra held in his heart.

Whatever you desire  
& more, you will achieve  
by chanting your mantra

2.1.189

yad yat saṅkalpya bho vatsa  
nijaṁ mantraṁ japiṣyasi  
tat-prabhāveṇa tat sarvaṁ  
vāñchātītaṁ ca setsyati

“My dear boy (bhoh vatsa), whatever you desire (yad yat saṅkalpya) while chanting your mantra (nijaṁ mantraṁ japiṣyasi), by its power (tat-prabhāveṇa) you will fully achieve (tat sarvaṁ). Indeed, you will attain more than you desire (vāñchātītaṁ ca setsyati).

Before performing any religious ritual, including the chanting of mantras, one should solemnly formulate one's saṅkalpa ("intention"), either verbally or mentally.

In most Vedic sacrifices one can expect one's saṅkalpa to be fulfilled only in the indefinite future, most likely in the next life.

But by the blessing of his guru, Gopa-kumāra's specific saṅkalpas would all be quickly realized, as we shall see as his story continues.

This japa is a form of  
service to L.N. ∴ PTJ do not  
give it up?

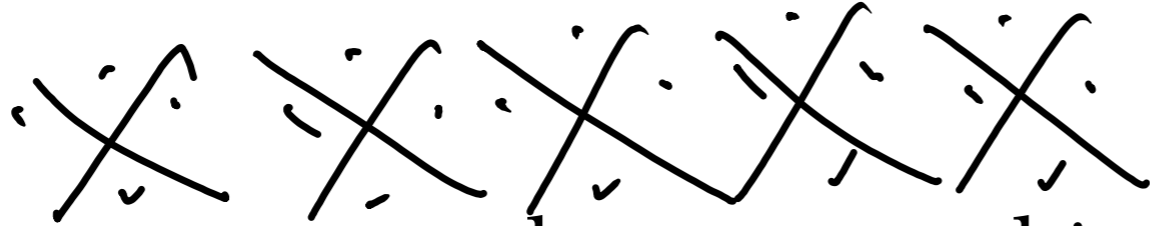
2.1.190

śrī-jagannātha-devasya  
sevā-rūpaṁ ca viddhi tam  
evaṁ matvā ca viśvasya  
na kadācij japaṁ tyajeḥ

“This chanting (tam), please understand (tam viddhi), is another form of service (sevā-rūpaṁ ca) to Lord Śrī Jagannātha (śrī-jagannātha-devasya). Have faith in this (evaṁ matvā ca viśvasya) and never give up your japa (na kadācid japaṁ tyajeḥ).



Even if Gopa-kumāra has no other desire than to render personal service to Lord Jagannātha, he is here told to understand that chanting his mantra is intimate service to the Lord.



Gopa-kumāra may not have seen this for himself, but he should accept it out of confidence in the words of his guru.



Aware of Gopa-kumāra's intense desire to serve Jagannātha, the all-knowing guru also perceives that Gopa-kumāra is neglecting his mantra and so is helping him achieve his desire by correcting his neglect.

3 bevegāṅgaḥ

a) By the potency of the mantra.

b) may you live long

c) may you develop the form of a cowherd boy with the form to taste the fruit of the mantra.

2.1.191

tvam etasya prabhāveṇa  
cira-jīvī bhavānv-aham  
īdṛg-gopārbha-rūpaś ca  
tat-phalāpty-arha-mānasah

“By the potency of this mantra (etasya prabhāveṇa), may you live a long time (tvam cira-jīvī bhava), may you always have (anv-aham) the form of a cowherd boy (īdṛg-gopārbha-rūpaś ca), and may you develop the right mentality (arha-mānasah) for tasting the mantra’s fruit (tat-phala āpty).”

To help Gopa-kumāra take advantage of the benediction that his mantra will fulfill all his desires, his guru gives him three more blessings.

First, Gopa-kumāra will live long enough to enjoy whatever he may desire, even if that involves traveling to higher planets, where life is much longer than on earth.

Second, he will avoid old age and its ailments, staying always a young cowherd boy.

In other words, throughout his life he will keep the same age and dress he has now, regardless of where he goes, be it Lord Brahmā's planet or Vaikuṅṭha.

Third, his mind will not become confused or agitated by the immediate fulfillment of his desires, because the mantra will keep his intelligence fixed on the final goal—to see with his own eyes Lord Madana-gopāla and join in the Lord's sporting pastimes.

And as a side result of this third benediction, even when Gopa-  
kumāra achieves the posts of an emperor and of Lord Indra he will  
remain ignorant of the planets he has not yet seen—Svarga-loka,  
Mahar-loka, and so on.

This so-called ignorance will help him progress toward ultimate  
happiness, as Śrī Nārada will later explain at the end of Chapter Five.

Sometimes you will  
see me here & sometimes  
in Vrndāvan. They instructing,  
he left suddenly.

2.1.192

mām drakṣyasi kadāpy atra  
vṛndāraṇye kadācana  
evaṁ sa mām anujñāpya  
kuṭrāpi sahasāgamat

“Sometimes (kadāpy) you will see me (mām drakṣyasi) here (atra), and sometimes in Vrndāvana (vṛndāraṇye kadācana).” Having thus instructed me (evaṁ mām anujñāpya), my guru suddenly left to go elsewhere (sah kuṭrāpi sahasā agamat).

✘ ✘ → insight.

Gopa-kumāra has still not received complete instructions on how to chant his mantra, but in his guru's opinion the time and place are not proper for divulging that information.

Instead, the guru promises that Gopa-kumāra will meet him again a few more times.

If Gopa-kumāra were to be given complete information about his sādhana, he might reach perfection quickly, but as fate would have it, he must first do some traveling around the universe.

TK's desire

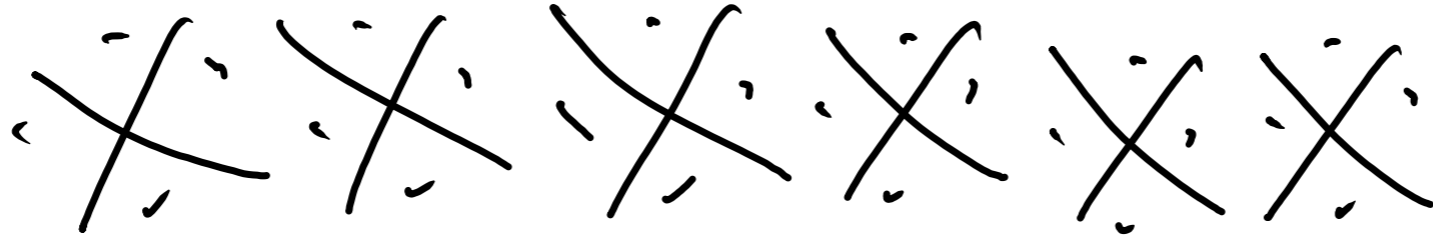
Feeling separated  
from my guru I felt  
greatly aggrieved.  
But by devotion of LNU, I  
became peaceful & made great  
endeavor to chant my mantra

2.1.193

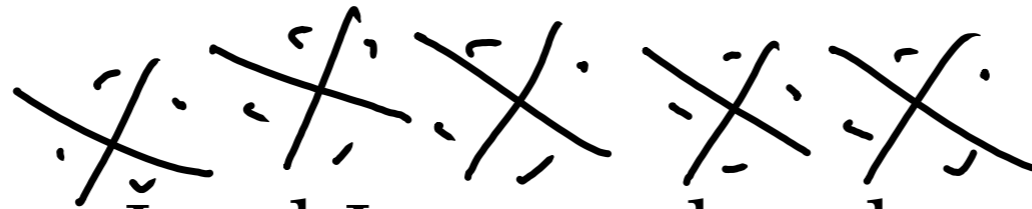
tad-viyogena dīnaḥ san  
śrī-jagannātham īkṣitum  
gataḥ śāntim ahaṁ prāpto  
yatnaṁ cākaravaṁ jape

Separated from my guru (tad-viyogena) I felt very much aggrieved (dīnaḥ sat), but when I went to see Lord Jagannātha (śrī-jagannātham īkṣitum gataḥ) I regained my peace of mind (śāntim ahaṁ prāpto) and made a great endeavor to chant my japa (yatnaṁ cākaravaṁ jape).





The unfortunate can become free of distress simply by taking shelter of Śrī Jagannātha-deva; they need not resort to any other remedy.



And if they fail to see Lord Jagannātha, they can expect neither relief from suffering nor real happiness.