

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

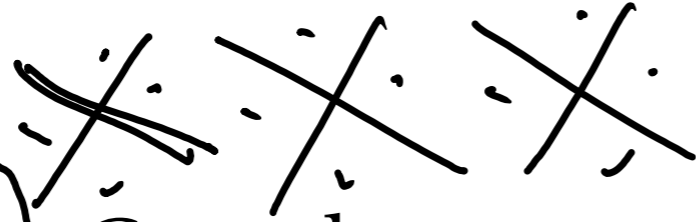
yadāsyā darśanotkaṅṭhā vraja-bhūmer abhūt-tarām
tadā tu śrī-jagannātha-mahimnā sphurati sma me

tat-kṣetropavana-śrenī vṛndāraṇyatayāṇavaḥ
yamunātvena nīlādri-bhāgo govardhanātmanā

Whenever my eagerness to see Vraja before I'm by LIT way
 I could see the glory of Vraja
 ② area of Vraja
 ③ hill of Govardhan

→ 1st benefit of reviving his chanting
 He could see the hon-difference of Pūrī & Vṛndāvan.

Whenever (yadā) my eagerness to see Vraja-bhūmi (vraja-bhūmer darśana utkaṅṭhā) became intense (abhūt-tarām), on the strength of Śrī Jagannātha's glories (tadā tu śrī-jagannātha-mahimnā) the many gardens of His abode (tat-kṣetra upavana-śrenī) would appear to me (sphurati sma me) as Vṛndāvana (vṛndāraṇyatayā), its sea as the Yamunā (aṇavaḥ yamunātvena), and the slope of Nīlādri Hill as Govardhana (nīlādri-bhāgo govardhanātmanā).



The first result Gopa-kumāra noticed after reviving the serious chanting of his mantra was that he saw certain special opulences of Lord Jagannātha.

In particular, he became aware of various ways in which Lord Jagannātha's abode, Purusottama-kṣetra, is nondifferent from Kṛṣṇa's abode, Vraja-bhūmi.

Lord Jagannātha's various pleasure gardens reminded Gopa-kumāra of the Vrndāvana forest, the shore of the salt ocean reminded him of the Yamunā River, and the portion of Nīlādri Hill near the western side of Lord Jagannātha's temple reminded him of Govardhana.

Thus he was not as miserable as he would have been had he not been able to see Kṛṣṇa's abode.

In this way
I happily lived in
varanasi & after taking
chant my mantra I should
order of my guru & hope
to achieve perfection

2.1.196

evam vasan sukham tatra
bhagavad-darśanād anu
guru-pādājñayā nityam
japāmi sveṣṭa-siddhaye

In this way I continued living there happily (evam vasan sukham tatra). Every day (nityam) after taking darśana of the Lord (bhagavad-darśanād anu), I chanted my mantra (japāmi), following the order of my worshipable guru (guru-pādājñayā) and hoping to achieve my desired perfection (sva iṣṭa-siddhaye).

Each morning, after visiting Lord Jagannātha in His temple, Gopakumāra would return to his residence and sit in a quiet place to chant his mantra.

insight

He was meditating on the specific saṅkalpa of being allowed to join the temple service of Jagannātha.

As this verse indicates, he was no longer so obsessed with seeing Lord Jagannātha that he neglected his mantra, and he was beginning to develop both genuine devotion for his spiritual master and faith in the transcendental goal of life.

Then the King of Purī
passed away & his
eldest son / being very devoted,
refused to accept the kingdom.

2.1.197

atha tasmin mahā-rāje
kālam prāpte 'sya sūnunā
jyeṣṭhenāti-viraktena
rājyam aṅgī-kṛtaṁ na tat

Then (atha) the king of Purī (tasmin mahā-rāje) passed away (kālam prāpte), and his eldest son (asya jyeṣṭhena sūnunā), who was very renounced (ati-viraktena), refused to accept the kingdom (na tat rājyam aṅgī-kṛtaṁ).

Gopa-kumāra's guru had promised that the mantra would readily fulfill all of Gopa-kumāra's desires, and now the first of those desires was about to be realized.

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Insight
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Texts 197 through 202 describe how Gopa-kumāra became king of Purī and was able to enter Lord Jagannātha's intimate service.

The crown prince declined the throne because he wanted only to continue taking darśana of Lord Jagannātha's lotus face; he did not even want the privileged services granted to the king.

So, the ministers
consulted with LTV
& seeing the signs of a
king in me, they
me as the king anointed

2.1.198

tatrābhiṣiktaḥ prṣṭasyā-
nujñayā jagad-īśituḥ
samparīkṣya mahā-rāja-
cihnāni sacivair aham

The ministers (**sacivaih**) consulted (**prṣṭasya**) the Lord of the universe (**jagad-īśituḥ**) and took His command (**anujñayā**), and after observing in me (**tatra samparīkṣya**) the signs of a mahārāja (**mahā-rāja-cihnāni**) they anointed me king (**aham abhiṣiktaḥ**).

Assembled before Lord Jagannātha, the ministers humbly submitted,
“The eldest prince is so attached to seeing Your lotus face that he has
no interest in ruling.

And as a matter of principle, none of the younger princes should
assume the throne as long as the eldest is alive.

None of the king’s other family members display the character of a
great ruler.

But if no one becomes king, law and order in the country cannot be maintained even for a short time.

Please tell us whom we should place on the throne.”

In reply Lord Jagannātha commanded them, “One of My devotees, a young cowherd born at Śrī Govardhana, has come here. You should crown him.”

Or else He told them, “Crown whomever you find has the signs of a mahārāja.”

In this way the Supreme Lord, the compassionate friend of the wretched, the most clever maker of all arrangements, ordered the ministers to look for a person with kingly symptoms, symptoms they duly found in Gopa-kumāra.

Thus neither the princes nor others had an opportunity to become envious of him.

Some of the marks of royalty are mentioned in reference to Emperor Bharata, the son of Śakuntalā, in Śrīmad-Bhāgavatam (9.20.24).

Cakraṁ dakṣiṇa-haste 'sya/ padma-kośo 'sya pādayoh: "He had the mark of Lord Kṛṣṇa's disc on the palm of his right hand and the mark of a lotus whorl on the soles of his feet."