

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

AS SOON AS I WAS
CONVINCED, I TRIED TO IMPROVE
THE QUALITY OF ALL THE FESTIVALS

2.1.199

vividhā vardhitās tasya
mayā pūjā mahotsavāh
viśeṣato mahā-yātrā
dvādaśātrāpi guṇḍicā

I tried to improve (mayā vardhitāh) the worship and various
festivals (pūjā vividhā mahotsavāh) of Lord Jagannātha in Purī
(tasya), especially (viśeṣato) His twelve major festivals (dvādaśa
mahā-yātrā), most important among them the Guṇḍicā Ratha-yātrā
(atrāpi guṇḍicā).

In each of the twelve months, beginning with Phālguna, Lord Jagannātha enjoys a major festival in His temple, such as His swing festival, candana festival, bathing festival, Ratha-yātrā, and damanaka, “the festival of breaking the damanaka tree.”

As King of Purī, Gopa-kumāra increased the opulence of all these celebrations.

He gave the most attention to improving Lord Jagannātha’s Ratha-yātrā to the Gundīcā temple.

For all these
festivals ~~scintly people~~
from all places
appeared in great
ecstasy

2.1.200

pr̥thivyāḥ sādhavaḥ sarve
militā yatra vargaśaḥ
preṃṇonmattā ivekṣyante
nṛtya-gītādi-tatparāḥ

For these festivals (yatra), saintly persons (sādhavaḥ sarve) gathered in groups (militā vargaśaḥ) from around the world (pr̥thivyāḥ). Absorbed in dancing, singing, and so on (nṛtya-gītādi-tatparāḥ), they appeared (ivekṣyante) as if insane with love of God (preṃṇonmattā iva).

The sādhus who visited Puruṣottama-ksetra belonged to many different sampradāyas, but they would all assemble happily, in their own saṅkīrtana groups, for Lord Jagannātha's festivals.

I offered the
kingdom to LN
& simply serving
a servant

2.1.201

rājyaṃ rājopabhogyam ca
jagannātha-padābjayoḥ
samarpyākiñcanatvena
sevām kurve nijecchayā

I offered (**samarpya**) the kingdom (**rājyaṃ**), with all its royal
enjoyments (**raja upabhogyam ca**), at the lotus feet of Jagannātha
(**jagannātha-padābjayoḥ**). In a completely dependent mood
(**akiñcanatvena**), I took my pleasure (**nija icchayā**) in simply serving
the Lord (**sevām kurve**).

Even as King of Purī, Gopa-kumāra retained his innocence.

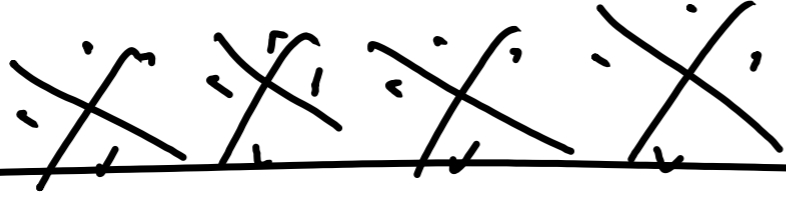
He remained simple-hearted, as he had always been; but because he
was the ultimate authority among the servants of Lord Jagannātha,
he could serve the Lord whenever and however he wanted.

LJN Sometimes enjoys
the confidential talks
of future pastimes with his
permanent servants

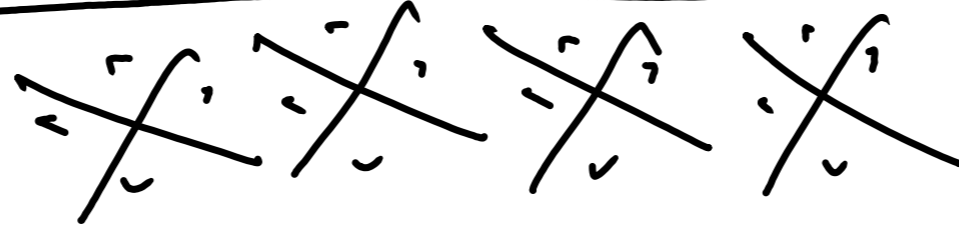
2.1.202

nijaiḥ priya-tamair nitya-
sevakaiḥ saha sa prabhuḥ
narma-goṣṭhīḥ vitanute
prema-kṛīḍāṁ ca karhicit

With (saha) His dearest (nijaiḥ priya-tamair) permanent servants (nitya-sevakaiḥ), the Lord (prabhuḥ) enjoyed confidential talks (narma-goṣṭhīḥ) and sometimes (karhicit) displayed (vitante) intimate loving pastimes (prema-kṛīḍāṁ).



Now wanting Gopa-kumāra to make another change in his life, Lord Jagannātha arranged for a seed of discontent to be planted in his heart.



Texts 202 through 205 thus describe how Gopa-kumāra began to feel jealous of the hereditary Orissan servants of Jagannātha, to whom the Lord extended special privileges.