

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

Whenever I used
to see the great fortune
of Orissa devotees, I also
on my desire to be like these
devotees
I went through distress

2.1.205

tathāpy utkala-bhaktānām
tat-tat-saubhāgya-bhāvanaiḥ
sañjanyamānayā tat-tad-
āśayādhiḥ kilodbhavet

Even so (tathāpy), I went through anguish (ādhiḥ kila udbhavet) when I thought of the kinds of good fortune (tat-tat-saubhāgya-bhāvanaiḥ) the Orissan devotees enjoyed (utkala-bhaktānām sañjanyamānayā) and when I reflected in various ways on my desire to be like those devotees (tat-tad-āśayā).

When I heard the
Songs, Prayers etc
in front of LN →
I was disturbed
Reminded me of Mathurā

2.1.206

nāma-saṅkīrtana-stotra-
gītāni bhagavat-puraḥ
śrūyamāṇāni dunvanti
mathurā-smārakāṇi mām

When I heard (śrūyamāṇāni) the songs (gītāni), prayers (stotra), and congregational chanting of the Lord's names (nāma-saṅkīrtana) in front of Lord Jagannātha (bhagavat-puraḥ), I was disturbed (mām dunvanti) because they reminded me of Mathurā (mathurā-smārakāṇi).

In the presence of Lord Jagannātha, devotees would chant names of the Lord like Mathurā-nātha, Vṛndāvana-candra, and Govardhanoddhāraṇa.

They would recite ancient prayers from the Purāṇas and prayers by modern authors.

They would sing properly composed songs, with suitable melody and rhythm.

Hearing those auspicious sounds troubled Gopa-kumāra's mind because they made him more vividly remember Mathurā and started him thinking about going back.

Blessed by the
sādhu sense of love
& all my sorrow would dissolve.
↓
Thus, I never wanted to leave pīrī

2.1.207

sādhu-saṅga-balād gatvā
dr̥ṣṭe rājīva-locane
sarvaḥ śoko vilīyeta
na syāj jigamiṣā kvacit

Blessed by the strength of my closeness with saintly devotees (sādhu-saṅga-balād), I was able to go (gatvā) see (dr̥ṣṭe) the lotus-eyed Lord (rājīva-locane), and whenever I went to see Him all my sorrow would dissolve (sarvaḥ śoko vilīyeta). Thus I never wanted to go anywhere else (na syāt jigamiṣā kvacit).

BUT still, due to my
involvement with ruling the
kingdom, I could not feel
the same ecstasy that I used
to feel before from seeing
the Lord.

2.1.208

tathāpi mama sāmrajya-
samparkeṇa hr̥di svataḥ
bhagavad-darśanānandaḥ
samyak nodeti pūrva-vat

But (tathāpi) because of my involvement with ruling the kingdom (mama sāmrajya-samparkeṇa), my heart (svataḥ hr̥di) could never feel (na udeti) the complete spontaneous ecstasy (samyak ānandaḥ) it used to feel (pūrva-vat) from seeing the Lord (bhagavad-darśana).

By the mercy of the great devotees of Purī, Gopa-kumāra got repeated darśana of the all-blissful Lord Jagannātha, and every visit destroyed his sorrow.

Only by the powerful mercy of the devotees was he able to relish the beauty of the Lord; on the strength of his own spiritual accomplishments alone he would never have overcome his distress.

Yet his happiness was never as full as before, because he was entangled in the management of the kingdom.

Despite having officially offered the kingdom at the feet of Lord Jagannātha, he was still burdened by the many anxieties of a king.

During yātrās &
festivals I would be
surrounded by royal entourage
& thus could not freely worship
LJN

2.1.209

yātrā-mahotsavāmś caham
āvṛto rāja-maṇḍalaiḥ
sukham kalayitum neśe
svecchayā bahudhā bhajan

At the Ratha-yātrā and other big festivals (yātrā-mahotsavāmś ca), I was surrounded (aham āvṛtaḥ) by my royal entourage (rāja-maṇḍalaiḥ) and unable to spend time enjoying the occasions (sukham kalayitum na īśe). And I could no longer worship Lord Jagannātha (na īśe bhajan) according to my own desire (svecchayā) in the various ways I had before (bahudhā).

As king, Gopa-kumāra had opportunities to sweep the road in front of Lord Jagannātha's cart, wipe the Lord's face, and offer betel nut to His mouth, but the pleasure he felt from these services was constrained by the presence of the crowds.

Finally I divided
the kingdom responsibility
between sons, ministers etc
& This gave up the throne

2.1.210

rājño 'patyeṣv amātyeṣu
bandhuṣv api samarpya tam
rājya-bhāraṁ svayaṁ prāg-vad
udāsīnatayā sthitaḥ

So I handed over (samarpya) the burden of ruling the kingdom (rājya-bhāraṁ) to the sons, ministers (apatyesu amātyeṣu), and relatives (bandhuṣv api) of the previous king (rājñah), and as before (prāg-vad) I became uninvolved and aloof (svayaṁ udāsīnatayā sthitaḥ).

At last he abdicated the throne.

I continued living
nearby, happily chanting
my mantra & offering service
which I liked

2.1.211

sukham raho japam kurvan
jagannātha-padābjayoh
samīpe svecchayā sevām
ācarann avasam tataḥ

I continued living nearby (samīpe avasan tataḥ), happily chanting my mantra (sukham japam kurvan) in private (rahaḥ) and offering service (sevām ācarann) at the lotus feet of Lord Jagannātha (jagannātha-padābjayoh) as I liked (svecchayā).

2.1.212

Still, because of
the honor & respect
I still no longer
feel happiness in Puri.
I lost interest in staying there.

tathāpi loka-sammānā-
daratas tādrśam sukham
na labheya vinirviṇṇa-
manās tatrābhavam sthitau

But (tathāpi) because of the honor and respect I received from the populace (loka-sammāna ādaratah), I could no longer feel (na labheya) happiness in Puri (tādrśam sukham). And so I lost interest (vinirviṇṇa-manāh abhavan) in staying there (tatra sthitau).

Gopa-kumāra tried to refuse formal worship from his former subjects, but even when they obliged him, dispensing with formalities, they still treated him with great respect.

Early in the morning
I went to LN to get
His order to go to Vṛndāvan.
But, as soon as I saw His face,
I forgot all my plans

2.1.213

gantum vṛndāvanam prātar
ājñārtham purataḥ prabhoḥ
gataḥ śrīman-mukham paśyan
sarvaṁ tad vismarāmy aho

Early in the morning (prātar), I went before Lord Jagannātha
(prabhoḥ purataḥ gataḥ) to ask His permission (ājñārtham) to leave
for Vṛndāvana (vṛndāvanam gantum); but oh (aho), when I saw His
beautiful face (śrīman-mukham paśyan) I forgot all my plans
(sarvaṁ tad vismarāmy).

Gopa-kumāra reasoned like this: “The Lord of the universe, for whose sake I left Vraja-bhūmi, I have obtained directly here.”

How is it right for me to abandon Him, and how can I find the power to do such a thing?

And even if the same Lord wants to bring me back to His favorite playground Vṛndāvana to show me some special mercy, I still cannot go away from here without first getting His express permission.”

But when Gopa-kumāra went before Lord Jagannātha in the temple,
as soon as he saw the Lord's divine face he forgot everything—his
mental pain, the remembrance of Vṛndāvana that caused the pain,
and his intention to ask the Lord's permission to go.

This pattern occurred day after day.

In this way one
 full year passed & one
 day I heard some detailed
 news from Mathurā by some
 visitors

evam saṁvatsare jāte
mayā tatraikadā śrutam
mathurāyāḥ prāyātebhyo
'tratyā-vṛttam viśeṣataḥ

Thus one year passed (evam saṁvatsare jāte), and then one day (ekadā) I heard (mayā śrutam) some detailed news of Mathurā (mathurāyāḥ vṛttam viśeṣataḥ) from visitors who had come from there (atratya prāyātebhyo).

Gopa-kumāra heard these visitors describe the splendor of the cows, cowherds, birds, trees, forest animals, and other residents of such neighborhoods as Srī Vṛndāvana and Govardhana.

That night of 1 day
lying in the bed tormented
by sorrow & pain, LN
a plea & gave me the order

2.1.215

śoka-duḥkhāturam rātrau
śayānam mām mahā-prabhuḥ
idam ājñāpayām āsa
para-duḥkhena kātaraḥ

That night (rātrau) as I was lying in bed (śayānam mām), tormented by sorrow and pain (śoka-duḥkha āturam), the Supreme Lord Jagannātha (mahā-prabhuḥ), who is pained by the suffering of others (para-duḥkhena kātaraḥ), gave me the following command (idam ājñāpayām āsa).

Mathurā is
even more dear to Me
than even Pūrī

2.1.216

bho gopa-nandana kṣetram
idaṁ mama yathā priyam
tathā śrī-mathurā 'thāsau
janma-bhūmir viśeṣataḥ

“As dear as this holy city is to Me (yathā idaṁ kṣetram mama priyam), O son of a cowherd (bho gopa-nandana), My birthplace (tathā asau janma-bhūmih), Śrī Mathurā (śrī-mathurā), is even more dear (viśeṣataḥ priyam).

By calling His devotee gopa-nandana, Lord Jagannātha subtly hinted that it was fitting for him to live in Vraja-bhūmi.

Mathurā is adorned with many
bālyā-līlā-sthalibhiḥ.
I just stay in Purī, I always live here
I stay in Purī, so do I in Mathurā

2.1.217

bālyā-līlā-sthalībhiḥ ca
tābhis tābhir alaṅkṛtā
nivasāmi yathātrāham
tathā tatrāpi vibhraman

“Mathurā is adorned (alaṅkṛtā) with the various sites (tābhis tābhis) of My childhood pastimes (bālyā-līlā-sthalībhiḥ). Just as I live always here in Purī (yathā atra aham nivasāmi), wandering about everywhere (vibhraman), so do I in Mathurā (tathā tatra api).

Mathurā is even more dear to the Personality of Godhead than Purusottama-kṣetra because in Mathurā He displayed His birth and childhood pastimes.

Childhood technically means the years before maturity, which are divided into the three phases called kaumāra, pauganḍa, and kaiśora.

Many scriptural statements describe human life as passing through birth, youth, and old age. For example:

janma bālyam tataḥ sar
jantuḥ prāpnoti yauvana
avyāhataiva bhavati
tato 'nu-divasam jarā

“Every creature is born, is then a child, and then a youth. And if his life is not interrupted prematurely, he daily approaches old age.”

Gopa-kumāra might object that here in Purī the Lord is visible whereas in Mathurā He is not.

But Lord Jagannātha here answers that He certainly lives in Mathurā, wandering about and enjoying with His devotees.

Why do you lament
& waver between one
decision & another?

Just go to Mathurā & in time
you will surely see Me in the form
you desire

2.1.218

sadā dolāyamānātmā
katham tad anutapyase
tatraiva gaccha kāle mām
tad-rūpaṁ draśyasi dhruvam

“Why constantly lament (katham sadā anutapyase), wavering
between one decision and another (dolāyamāna ātmā)? Just go to
Mathurā (tatraiva gaccha), and in time (kāle) you will surely see Me
(mām dhruvam draśyasi) in the form you desire (tad-rūpaṁ).”

The form of the Lord that Gopa-kumāra cherishes in his meditation
is that of Śrī Madana-gopāla-deva.

Lord Jagannātha assures Gopa-kumāra, “You will see Me in that form
at the proper time in Mathurā-bhūmi.

Thereafter, you will never again suffer sorrow or discontent.”

Easy in the morning, I received the ajñā-mālā of LTN & I placed it on my neck, bowed down to the cakra & left to Mathurā

ājñā-mālām prātar ādāya pūjā-
viprair vāse me samāgatya dattām
kaṅthe baddhvā prasthito vīkṣya cakram
natvāthāpto māthuram deśam etam

Early that morning (prātar) at my residence (me vāse) I received (ādāya) a flower garland indicating the Lord's command (ājñā-mālām) from some pūjārī brāhmanas (samāgatya pūjā-vipraih dattām). I placed the garland on my neck (kaṅthe baddhvā) and departed (prasthitah), bowing down (natvā) to the cakra on top of the temple (cakram) as I saw it for the last time (vīkṣya). And in that way I came (atha āptah) to this land of Mathurā (etad māthuram deśam).

Just in case Gopa-kumāra might judge his dream false, Lord Jagannātha sent a garland from His morning pūjā as a sign of His approval.

This confirmed that the Lord wanted him to go to Mathurā.

Lord Jagannātha appeared on earth mainly to display His pastime of accepting [formal worship] in His temple, and His brāhmaṇa pūjārīs shared in this pastime.

The Lord ordered His pūjārīs to take the garland off His neck and bring it to Gopa-kumāra.

And rather than go to the temple to see the Lord's lotus face, Gopa-kumāra left at once for Mathurā.