

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-3

## Bhajana: Worship

2.3.39

At one moment  
I saw Him  
formless & @ next moment  
I remembered the mercy  
of LTN, I saw His form  
& became joyful

kṣaṇān nirākāram ivāvalokayan  
smarāmi nīlādri-pater anugraham  
kṣaṇāt ca sākāram udīkṣya pūrva-van  
mahā-mahaḥ-puñjam amuṁ labhe mudam

Although at one moment (kṣaṇān) I saw Him (avalokayan) as formless (nirākāram iva), I remembered (smarāmi) the mercy (anugraham) of the Lord of Nīlādri (nīlādri-pateh), and at the next moment (kṣaṇāt ca) I saw Him (amuṁ udīkṣya) again (pūrva-van) in His personal form (sākāram), vastly effulgent (mahā-mahaḥ-puñjam), and I was full of joy (labhe mudam).

The Supreme Lord whom Gopa-kumāra was perceiving did not actually become impersonal, but when His effulgence intensified, Gopa-kumāra could see nothing but that effulgence.

This is one characteristic of the abode of liberation, that individual distinctions tend to become obscured by the all-pervading divine light from the transcendental body of the Lord.

In this instance, however, Gopa-kumāra remembered Lord Jagannātha, who was similarly effulgent, like a brilliant dark-blue mountain.

Remembering Lord Jagannātha's compassion, Gopa-kumāra thought that no one else could be as merciful as He.

Then, when the Lord's personal form again became visible past His effulgence, Gopa-kumāra's ecstasy increased even more.

The verbs in the Sanskrit text of this verse and the verses that follow are in the present tense even though the verse describes a past event.

This is to indicate that Gopa-kumāra spent a long time in Mahākāla-pura, the abode of liberation.

Something I would  
begin to merge into  
But he mercifully saved me with  
the touch of the rays from His lotus feet

2.3.40

kadāpi tasminn evāham  
liyamāno 'nukampayā  
rakṣeya nija-pādābja-  
nakhāṁśu-sparśato 'munā

Sometimes (kadāpi) I would begin to merge (aham liyamānah)  
into the Lord's effulgence (tasminn eva), but He mercifully saved  
Me (amunā anukampayā rakṣeya) with the touch (sparśato) of the  
rays (aṁśu) from the nails (nakha) of His lotus feet (nija-pādābja).



The reddish nails of Lord Viṣṇu's toes are like brilliant gems.

They are so attractive to His devotees that the devotees never think of giving up their personal relationships with Him to dissolve themselves into oneness.

Of course, everything about the Lord is supremely attractive, not only His toes, but Vaiṣṇavas generally honor the Lord by beginning their worship from His feet.

## 2.3.41

bhinnābhinnair mahā-siddhaiḥ  
sūkṣmaiḥ sūryam ivāmsubhiḥ  
vṛtaṁ bhaktair ivālokya  
kadāpi prīyate manaḥ

↑ felt special  
pleasure in  
Him surrounded by  
devotees (perfected beings)  
the subtle spiritual bodies

Sometimes (kadāpi) my mind felt special pleasure (prīyate manaḥ) in beholding Him (ālokya) surrounded (vṛtaṁ) by the great perfected beings (mahā-siddhaiḥ) who were His devotees (bhaktaiḥ), at once different and nondifferent from Him (bhinna abhinnaiḥ). They surrounded Him (vṛtaṁ) in subtle spiritual forms (sūkṣmaiḥ), like beams of light around the sun (sūryam iva amsubhiḥ).

The Supreme Personality of Godhead always invites His part-and-parcel jīvas to share loving reciprocations with Him, even in the abode of liberation.



He kindly considers the liberated souls who surround Him there His bhaktas but actually they are hardly interested in personal service.

The only bhakti they offer the Lord is to decorate Him as particles of His effulgence.

Although they are eternal, indissolvable individuals, their separate personalities are now dormant and invisible.

Like all other jīvas, they are both different and nondifferent from the Supreme, like the rays of light shining from the sun.

In spiritual substance they are one with the Lord, but they have autonomous identities, with their own consciousness, their own bodies, and their own small capacity to control.

When I observe  
this treasure I become  
like an ātmarāma  
like a man whose ambitions  
has all been fulfilled

2.3.42

ittham ānanda-sandoham  
anuvindan nimagna-dhīḥ  
ātmārāma ivābhūvaṁ  
pūrṇa-kāma ivātha vā

The huge treasure of ecstasy (ānanda-sandoham) I in this way  
obtained (ittham anuvindan) inundated my mind (nimagna-dhīḥ).  
I became like a self-contented sage (ātmārāma iva abhūvan) or  
(atha vā) like a man whose ambitions have all been fulfilled  
(pūrṇa-kāma iva).

Gopa-kumāra became “like” a self-contented sage or a materialist, not  
one in fact.

Had he actually been contented with himself and his situation, he  
would no longer have been driven by the urge to seek his  
worshipable Lord.

This made up  
conclude that I must  
have reached the highest  
destination of perfection of life

2.3.43

tarkārcita-vicāraughair  
idam eva param padam  
parām kāṣṭhām gataṁ caitad  
amaṁsi paramam phalam

A flood of thoughts (vicāra oghaih), upheld by logic (tarka arcita),  
made me conclude (amaṁsi) I had reached the supreme  
destination (gataṁ ca etad paramam phalam), the highest  
perfection of life (idam eva parām kāṣṭhām param padam).

Overwhelmed by  
that ecstasy  
as if the awareness of my  
goal had vanished

2.3.44

pada-svābhāvikananda-  
taraṅga-kṣobha-vihvale  
citte tad-anya-sva-prāpya-  
jñānam antardadhāv iva

Tossed by the waves of ecstasy (ānanda-taraṅga-kṣobha) intrinsic  
to that abode (pada-svābhāvika), my mind was overwhelmed  
(vihvale citte), as if the awareness of my goal (tad-anya-sva-prāpya-  
jñānam) had vanished (antardadhāv iva).



Having worshiped Śrī Madana-gopāla for a long time, in all sorts of places, Gopa-kumāra was familiar with Lord Madana-gopāla's unique beauty.

Why did Gopa-kumāra now think that Mahākāla-pura and its Lord were the final goal of his life?

As explained here, the powerful influence of that realm confused him, temporarily diverting to another form of the Lord his determination to worship Madana-gopāla.

2.3.45

śrīman-mahā-bhāgavatopadeśatah  
san-mantra-sevā-balato na kevalam  
līnā kadācin nija-pūjya-devatā-  
pādābja-sākṣād-avaloka-lālasā

But -  
a) by the path of following the instructions of my super, my service to the guru of my hankering to see the Lotus feet of Mahāgaurī fully disappeared

Yet because of following the divine instructions of the great saintly devotee (śrīman-mahā-bhāgavata upadeśatah), and because of the strength of my service to the transcendental mantra (sad-mantra-sevā-balato), my hankering to see with my own eyes (sākṣād-avaloka-lālasā) the lotus feet of my worshipable Deity (nija-pūjya-devatā-pādābja) never fully disappeared (kadācid na kevalam līnā).

By the mercy of his divine spiritual master, Gopa-kumāra never lost his eagerness to see with his own eyes the lotus feet of Śrī Madana-gopāla.

And this eagerness was what impelled him to travel higher and higher in search of his Lord, never wanting to stay in any place where Madana-gopāla was absent.

2.3.46

utāsyā tejo-maya-pūruṣasya  
cirāvalokena vivardhito 'bhūt  
nijeṣṭa-sandarśana-dīrgha-lobhaḥ  
smṛteḥ sṛtiṁ nīta iva prakarṣāt

In fact →  
The more I looked  
@ Lord Mahākāla  
The more my greed to  
see the fragrance

Rather (uta), the more I looked (cira avalokena) at the effulgent Lord Mahākāla (asya tejo-maya-pūruṣasya), the stronger rose (vivardhito abhūt) my long-standing greed (dīrgha-lobhaḥ) to see the object of my worship (nija iṣṭa-sandarśana). The Deity I worshiped seemed pulled by force (nīta iva prakarṣāt) onto the path of my remembrance (smṛteḥ sṛtiṁ).

If Gopa-kumāra were truly interested only in Śrī Madana-gopāla,  
what was the value of being in a place more exalted than  
Brahmaloka?

The answer given here is that his vivid and extended darśana of Lord  
Mahākāla intensified his remembrance of Madana-gopāla and his  
hankering to see the Lord in person, not just in his heart.

In other words, Gopa-kumāra was not satisfied to worship his Lord  
only by passive meditation.