

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-3

Bhajana: Worship

Beas of that greed
for MG → the love I have
@ Lord Mahākāla, the love I
felt felt that I might merge

2.3.47

tena tam prakatam paśyann
api priye na pūrva-vat
sīdāmy atha layam svasya
śaṅkamānaḥ svayam-bhavam

Because of that greed (tena), even though I beheld (paśyann api) the Supreme Lord (tam) right before me (prakatam), I could not feel as satisfied as before (priye na pūrva-vat). I was disturbed (atha sīdāmy) by the fear (śaṅkamānaḥ) that I might merge into Him (svasya layam), as was likely to happen in that abode (svayam-bhavam).

Even though the presence of Lord Mahākāla greatly intensified Gopa-
kumāra's greed to see Lord Madana-gopāla, Gopa-kumāra did not feel
as happy here as on the other planets he had visited.

The various forms of the Supreme Lord he had seen elsewhere had
not inspired a remembrance of Madana-gopāla as intense as in
Mahākāla-pura, but at least on those other planets Gopa-kumāra had
been in no danger of merging into the object of his meditation.

If he were to merge and forget his separate existence, he would also
forget his desire to join Śrī Madana-gopāla's pastimes.

That I was thinking
Vraja if I return to
be fulfilled.
Then I heard some beautiful music

2.3.48

vraja-bhūmāv ihāgatya
sādhaye 'ham sva-vāñchitam
vimṛśann evam aśrauṣaṁ
gīta-vādyādbhuta-dhvanim

I was thinking (evam vimṛśann) that if I returned (aham āgatya) to this Vraja-bhūmi (iha vraja-bhūmāv) I would fulfill (sādhaye aham) my desires (sva-vāñchitam). And then I heard (aśrauṣaṁ) some wonderful singing and music (gīta-vādyā adbhuta-dhvanim).

When I look
around I saw
a bull riding on
higher region

2.3.49

hr̥ṣṭo 'ham paritaḥ paśyan
vṛṣārūḍham vyalokayam
kam apy ūrdhva-padāt tatrā-
yāntam sarva-vilakṣaṇam

Enlivened (hr̥ṣṭah), looking all around (paritaḥ paśyan), I saw (aham vyalokayam) someone (kam apy) riding on a bull (vṛṣārūḍham)—a unique person (sarva-vilakṣanam), arriving (tatra āyāntam) from a higher region (ūrdhva-padāt).

The beautiful
form of Lord Śiva

karpūra-gauram tri-drśam dig-ambaram
candrārdha-maulim lalitam tri-śūlinam
gaṅgā-jalāmlāna-jaṭāvalī-dharam
bhasmāṅga-rāgam rucirāsthi-mālinam

Three-eyed (tri-drśam), white like camphor (karpūra-gauram), dressed only by the sky (dig-ambaram), that exquisitely beautiful person (lalitam) carried a trident (tri-śūlinam) and bore the half moon on his head (candra ardha-maulim), his matted locks (jaṭāvalī) brilliantly (amlāna) adorned (dharam) by the Gaṅgā (gaṅgā-jala). His body was smeared with ashes (bhasmāṅga-rāgam) and graced by a charming garland of bones (rucira asthi-mālinam).



Lord Śiva's garland of bones was in fact auspicious and beautiful because it was made from the bones of departed Vaiṣṇavas.

2.3.51

gauryā nijānkāśritayānurañjitaṁ
divyāti-divyaiḥ kalitaṁ paricchadaiḥ
ātmānurūpaiḥ parivāra-sañcayaiḥ
saṁsevyamānaṁ rucirākṛtīhitaiḥ

Sitting on his
lap, mother served
him.
Many followers also served him.

Sitting on his lap (nija anka āśritayā), a woman of fair complexion (gauryā) affectionately served him (anurañjitaṁ kalitaṁ). Divine regalia surrounded him (paricchadaiḥ), more heavenly than the riches of heaven (divya ati-divyaiḥ). And many followers (parivāra-sañcayaiḥ) attended him (saṁsevyamānaṁ), their attractive (rucira) forms (ākṛti) and behavior (īhitaiḥ) just fitting for his service (ātmānurūpaiḥ).

Upon first seeing him, Gopa-kumāra was unaware of who Lord Śiva was and so describes him as kam api, “someone.”

And although Gopa-kumāra knew nothing about Lord Śiva’s transcendental relationship with his wife, he describes her as gaurī, since he could see with his own eyes her beautiful golden complexion.

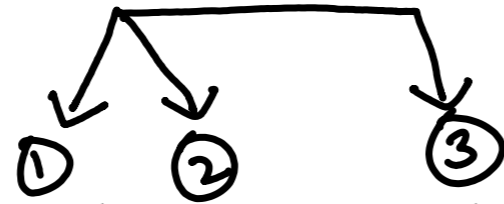
At first sight Gopa-kumāra could recognize that the royal umbrella, cāmara fans, and other personal accoutrements of Lord Śiva were more excellent than those of the demigods.

And suitably exalted attendants, with great devotion, carried that umbrella, fanned Lord Śiva with the cāmaras, and performed other services for him and his consort.

The associates of Lord Śiva appeared very handsome, including Śrī Gaṇeśa, with his large abdomen and elephant's head.

And they all conducted themselves in an attractive manner.

By worship of Gaṇeśa or other demigods one may attain a form with, for example, a protuberant belly and an elephant's head.



① Those who worship him, considering him superior to ⑤

② Those who worship him, considering him to be non-different from ⑤

But those who worship Lord Śiva understanding that he is nondifferent from Śrī Kṛṣṇa attain beautiful bodily forms on Lord Śiva's planet.

③ Those who worship him as a Vaiṣṇava.

This is affirmed in the narration of Lord Śiva's battle with Andhaka in Śrī Vāmana Purāṇa, Chapter Fifty-nine.

Astonished, I thought
"Who is he? He certainly
seems to be free on a level
above liberation"

2.3.52

paramam vismayam prāpto
harṣam caitad acintayam
ko nv ayam pārivārādhyo
bhāti mukti-padopari

Feeling (prāptah) the greatest surprise (paramam vismayam) and
delight (harṣam ca), I thought (etad acintayam), "Who is this (ka-
nu ayam), accompanied by such an entourage (pārivāra ādhyah),
and appearing (bhāti) from above the abode of liberation (mukti-
pada upari)?"

He looks
a) more powerful than anyone of this world.
b) more excellent than the liberated souls
yet seems to violate the civilized behavior.

2.3.53

jagad-vilakṣaṇaiśvāryo
mukta-vargādhiko 'pi san
lakṣyate 'ti-sad-ācāro
mahā-viṣayavān iva

“He looks (lakṣyate) more powerful than anyone in the material world (jagad-vilakṣaṇa aiśvāryo), more excellent than all liberated souls (mukta-varga adhikah api san), yet he seems to violate the rules of civilized behavior (ati-sad-ācāro), like a great sense-gratifier (mahā-viṣayavān iva).”

It struck Gopa-kumāra as strange that even though this unique person appeared to be the supreme ruler of the material world, the defender of religious principles, he was ignoring the rules of proper behavior—by traveling naked, embracing his wife in public, and so on—enjoying all kinds of sense gratification even though he seemed a fully liberated transcendentalist.

I felt ecstatic
seeing him & I bowed
down;
he heartily glanced @ me

2.3.54

parānanda-bharākrānta-
cetās tad-darśanād aham
naman sa-parivāram tam
kr̥payālokito 'munā

My mind (cetāh) was overcome by the weight of the supreme
ecstasy I felt (parānanda-bhara (ākrānta)) from seeing him (tad-
darśanād). I bowed down to him (aham tam naman) and those
who stay with him (sa-parivāram), and he gave me a
compassionate glance (amunā kr̥payā ālokitaḥ).

I joyfully approached
Nandiśvara and inquired
about that personality

2.3.55

harṣa-vegād upavrajya
śrīman-nandiśvarāhvayam
apṛccham tad-gaṇādhyakṣam
tad-vṛttāntam viśesataḥ

Impelled by joy (harṣa-vegād), I approached (upavrajya) the leader of his companions (tad-gaṇādhyakṣam), named Śrī Nandiśvara (śrīman-nandiśvarāhvayam), and asked him in detail about this person (viśeṣataḥ apṛccham) and what he was doing (tad-vṛttāntam).

Altogether unfamiliar with Lord Śiva, Gopa-kumāra asked Śrī Nandiśvara,
“Who is this? Where is his residence? Where is he going now?”

Nandīśvara kuglaḥ ṣ
तद्वि ह.
↓
" Don't you recognize Lord
Śiva → oh! worshiper of Gopāla "

2.3.56

sa sa-hāsam avocan mām
gopālopāsanā-para
gopa-bāla na jāniṣe
śrī-śivam jagad-īśvaram

Nandīśvara laughed and said to me (sa sa-hāsam avocan mām),
“O cowherd boy (gopa-bāla), devoted worshiper of Gopāla (gopāla
upāsanā-para), don't you recognize (na jāniṣe) Lord Śiva (śrī-
śivam), the lord of the universe (jagad-īśvaram)?”

Nandīśvara found it amusing that a devotee of Lord Gopāla could be ignorant of the identity of Lord Śiva.

But since Gopa-kumāra was a simple cowherd boy, Nandīśvara thought, “He might be so poorly informed.”

By calling Lord Śiva the lord of the universe, Nandīśvara tactfully told Gopa-kumāra that since Lord Śiva is independent he can apparently violate the laws of civilized behavior without blame.

He is the giver
of bhukti & mukti
He expands bhagavat-bhakti
He is worshiped by even muktes
He is dear to the vaiṣṇavas

2.3.57

bhukter mukteś ca dātāyam
bhagavad-bhakti-vardhanah
muktānām api sampūjyo
vaiṣṇavānām ca vallabhah

“He is the giver (ayam dātā) of material enjoyment and liberation (bhukter mukteś ca), and he expands devotion to the Personality of Godhead (bhagavad-bhakti-vardhanah). He is worshiped even by the liberated (muktānām api sampūjyah) and is dear to the Vaiṣṇavas (vaiṣṇavānām ca vallabhah).

Lord Śiva is bhagavad-bhakti-var dhana in more than one sense.

By showing a loving attitude toward the Supreme Lord, Śrī Kṛṣṇa, Lord Śiva increases the Supreme Lord's reciprocal love for him.

And apart from this, Lord Śiva is himself a great lord (bhagavān) who promotes the process of devotional service to Viṣṇu.

He teaches his own devotees that bhagavad-bhakti is the supreme goal of life, greater than all others.

The essential meaning of Lord Śiva's being bhagavad-bhakti-varadhana
is that by his very words and behavior he increases for the inhabitants
of the universe their devotion for the Supreme Personality of
Godhead.

And so he is very dear to the devotees of Lord Viṣṇu, who aspire for
his association.

2.3.58-59

śiva-kṛṣṇāpṛthag-dṛṣṭi-bhakti-labhyāt sva-lokataḥ
svānurūpāt kuverasya sakhyur bhakti-vaśī-kṛtaḥ

kailāsādrim alaṅkartum pārvatyaḥ priyayānayaḥ
samaṁ parimitair yāti priyaiḥ parivṛtair vṛtaḥ

“Drawn by the devotion (bhakti-vaśī-kṛtaḥ) of his friend Kuvera (sakhyur kuverasya), he is traveling (yāti) with his beloved Pārvatī (anayā priyayā pārvatyaḥ samaṁ) and dear gentle companions (parimitair priyaiḥ parivṛtair vṛtaḥ) to grace Mount Kailāsa with his presence (kailāsādrim alaṅkartum). He came from his own planet (sva-lokataḥ), as transcendental as he (svānurūpāt), an abode reached through devotion (bhakti-labhyāt) by those who see him and Lord Kṛṣṇa as nondifferent (śiva-kṛṣṇa apṛthag-dṛṣṭi).”

Drawn by devotion of
Kuvera, he is going to Kailāsa
He is calling from his own
transcendental planet
which is offered by
devotion to those who
see him to be non-different

Here Nandiśvara explains where Lord Śiva comes from and where he is going.

Lord Śiva's own planet, beyond the coverings of the material universe, is attainable by those who worship him and Lord Viṣṇu on the same level.

That transcendental world is suitable for Lord Śiva's pleasure, equipped as it is with all kinds of eternal and unlimited opulence.

Yet Lord Śiva gracefully accepts the friendship of the demigod Kuvera, the original proprietor of Mount Kailāsa, and submits himself to Kuvera's devotion.

And so Lord Śiva is on his way to visit Kailāsa in the company of Pārvatī, his consort.

Since Pārvatī, the mother of the universe, is Lord Śiva's supreme energy, Gopa-kumāra should not be shocked to see her sitting on his lap in public.

But why is Lord Śiva traveling with such a small entourage?

Although on his own planet he has many more devotees, for this trip he has chosen only his dearest associates because the Kailāsa within the material world can accommodate only some of his opulence and entourage.