

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-3

Bhajana: Worship

But, you are Qualified
to go to vaikunṭha ... why?
Bco:
a) You are a devotee of (K)
b) U r attached only to Ds
c) U r a "tal-mantra-paro"
d) U r attached to faithful
service of the Lord.

2.3.107

athāpi govardhana-gopa-putras
tam arhasi tvam mathureśa-bhaktah
tad-eka-bhakti-priya-vipra-śiṣyas
tadīya-tan-mantra-paro 'nuraktah

But (athāpi) you deserve to go to Vaikunṭha (tam arhasi), O son of a Govardhana cowherd (govardhana-gopa-putrah), for you are a devotee of the Lord of Mathurā (tvam mathureśa-bhaktah); a disciple of a brāhmaṇa (vipra-śiṣyah) attached only to the Lord's devotional service (tad-eka-bhakti-priya); a soul dedicated to the Lord's mantra given you by your guru (tad-mantra-parah); and faithful in your service to the Lord (tadīya anuraktah).

Although Śrī Vaikuṅṭha-loka is extremely difficult to achieve, Gopa-
kumāra is fit to go there. Lord Śiva merely mentions the ten-syllable
gopāla-mantra, with great respect, as tadīya-tan-mantra (“that mantra
of His”) because further words could not adequately express the
glories of the mantra and the extent of its potency.

For Gopa-kumāra, chanting this mantra is not a mechanical exercise
but the means for awakening his intimate loving reciprocation with
Lord Madana-gopāla.

This abode of sāyujya is the goal of those renunciants:

- a) whose minds are fixed in absolute oneness
 b) whose hearts are torn by saṁsāra
 c) who are a sara-grāhī
 d) who lack discrimination
- In fact, I make them fall into this ocean of bewilderment, wanting to protect the secret of prema from them, ordering me.

catur-vidheṣu mokṣeṣu sāyujyasya padam tv idam
prāpyam yatīnām advaita-bhāvanā-bhāvitātmanām

mahā-saṁsāra-duḥkhāgni-jvālā-saṁśuska-cetasām
asāra-grāhiṇām antaḥ-sārāsārāvivekinām

mayaiva kṛṣṇasyādeśāt patitānām bhramārṇave
nija-pādāmbuja-prema-bhakti-saṅgopakasya hi

Here is the abode of sāyujya (sāyujyasya padam tv idam), one of the four kinds of liberation (catur-vidheṣu mokṣeṣu). Here indeed is the goal (prāpyam) of renunciants (yatīnām) whose minds (ātmanām) are fixed on the thought of absolute oneness (advaita-bhāvanā-bhāvita), whose hearts have dried up (saṁśuska-cetasām) in the blazing fire of material miseries (mahā-saṁsāra-duḥkhāgni-jvālā), who pursue the worthless as if it were real (asāra-grāhiṇām), unable within themselves to discriminate between what has value and what does not (antaḥ-sāra-asāra avivekinām). I make them fall (mayaiva patitānām) into the ocean of bewilderment (bhramārṇave) by the order of Kṛṣṇa (kṛṣṇasya ādeśāt), who wants to hide from them (saṅgopakasya hi) the secret of prema-bhakti (prema-bhakti) to His lotus feet (nija-pādāmbuja).

But devotees reject
this abode & you should
also reject it seeing it as
an obstacle

2.3.111

bhagavad-bhajanānanda-
rasaikāpekṣakair janaiḥ
upekṣitam idaṁ viddhi
padam vighna-samaṁ tyaja

Devotees (janaiḥ) who care only (eka apekṣakair) for the ecstasy of worshiping the Supreme Lord (bhagavad-bhajana-ānanda-rasa) neglect this impersonal abode (idaṁ upekṣitam). Knowing this (viddhi), you too should reject it (padam tyaja) as an obstacle to your progress (vighna-samaṁ).

The abode of liberation is a fitting place for impersonalists keen on sāyujya-mukti but not for a cowherd worshiper of Madana-gopāla.

In Śrī Hari-vaṁśa (Viṣṇu-parva 114.9–12), Lord Kṛṣṇa describes Mahākāla-pura to Arjuna as follows:

BT

brahma-tejo-mayaṁ divyaṁ mahad yad dr̥ṣṭavān asi
aham sa bharata-śreṣṭha mat-tejas tat sanātanam

prakṛtiḥ sā mama parā vyaktāvyaktā sanātani
tām praviśya bhavantiha muktā yoga-vid-uttamāḥ

sā sāṅkhyānām gatiḥ pārtha yoginām ca tapasvinām
tat param paramam brahma sarvaṁ vibhajate jagat

mamaiva tad ghanam tejo jñātum arhasi bhārata

“This vast expanse (mahad) of divine (divyaṁ) Brahman effulgence (brahma-tejo-mayaṁ) you see (yad dr̥ṣṭavān asi), O best of the Bharatas (bharata-śreṣṭha)—I Myself am that (aham saḥ). This infinite light is eternal (mat-tejas tat sanātanam). It is (sā) My superior (mama parā), eternal nature (sanātani prakṛtiḥ), both manifest and unmanifest (vyakta avyaktā). The most expert knowers of yoga (yoga-vid-uttamāḥ) enter it (tām praviśya) and become liberated (muktā bhavanti iha). O Pārtha (pārtha), it is the goal (sā gatiḥ) of the Sāṅkhya philosophers (sāṅkhyānām) and austere yogīs (yoginām ca tapasvinām), the supreme transcendental Brahman (tat param paramam brahma), pervading the entire universe (sarvaṁ vibhajate jagat). Descendant of Bharata (bhārata), know this (jñātum arhasi) to be My concentrated effulgence (mama eva tad ghanam tejah).”

The Mahākāla-pura described in this passage of Śrī Hari-vaṁśa is the same region Gopa-kumāra saw outside the coverings of the universe.

Both Śrīmad-Bhāgavatam and Hari-vaṁśa mention that Kṛṣṇa and Arjuna, while traveling to Mahākāla-pura, passed Lokāloka.

Some take this to mean that the Mahākāla-pura they visited was a place inside the egg of the universe, in the outer region where sunlight does not reach.

Crossing Lokāloka can also be understood, however, to mean passing beyond the fourteen worlds that exist in the realm of light (loka) and also beyond the rest of the outer universe, which lies in complete darkness (aloka).

Mahākāla-pura is a suitable destination for impersonalist sannyāsīs for the reasons Lord Śiva mentions in texts 108 through 111.

Nondevotee sannyāsīs lack real spiritual knowledge and are incapable of discerning the spiritual essence of things.

As Lord Brahmā states in Śrīmad-Bhāgavatam (10.14.4), ~~sthūla-tuṣāvaghātinām~~ they are just beating the empty husks of grains already threshed.

They are in this pitiful condition because Lord Śiva has cast them into the ocean of material bewilderment, as he himself explains in the Uttara-khaṇḍa, (236.7, 10) of Śrī Padma Purāṇa:

māyā-vādam asac-chāstram
pracchannam bauddham ucyate
mayai va vakṣyate devi
kalau brāhmaṇa-rūpiṇā

“The Māyāvāda philosophy (māyā-vādam) is a false interpretation of the revealed scriptures (asat-śāstram). It is considered no more than a covered form of Buddhism (pracchannam bauddham ucyate). O Devī (devi), I shall appear as a brāhmaṇa (mayā eva brāhmaṇa-rūpiṇā) in the Age of Kali (kalau) to teach this philosophy (vakṣyate).”

brahmanaś cāparam rūpaṁ
nirguṇaṁ vakṣyate mayā
sarvasya jagato 'py asya
mohanārthaṁ kalau yuge

“I shall describe (vakṣyate mayā) the Absolute Truth (brahmaṇah) in a contrary way (aparam rūpaṁ) as devoid of qualities (nirguṇaṁ), just to bewilder (mohanārthaṁ) the entire universe (sarvasya jagatah apy) in the Age of Kali (kalau yuge).”

Lord Śiva performs this thankless task on the direct order of Lord Kṛṣṇa, as recorded in the Br̥hat-sahasra-nāma-stotra (Padma Purāna, Uttara 42.105):

svāgamaiḥ kalpitaḥ tvam ca
janān mad-vimukhān kuru

“By concocting your own doctrines (sva āgamaiḥ kalpitaḥ), turn the general populace against Me (tvam janān mad-vimukhān kuru).”

Because Śrī Kṛṣṇa wanted to keep His pure devotional service confidential, He requested Lord Śiva to create this confusion.

But Vaiṣṇavas whose only serious ambition in life is to achieve the blissful rasa of worshiping Kṛṣṇa reject impersonal liberation.

Gopa-kumāra, Lord Śiva advises, should reject it also, like any obstacle to his practice of bhagavad-bhakti.

For example, the
Dvārakā-vāsi-vipreṇa
wanted to taste the rasa of
kṛṣṇa-bhakti, brought his sons
from here to Dvārakā.

2.3.112

dvārakā-vāsi-vipreṇa
kṛṣṇa-bhakti-rasārthinā
ito nītāḥ sutās tatra
sa-cātura-viśeṣataḥ

Very cleverly (sa-cātura-viśeṣataḥ), the brāhmaṇa ~~residing in~~
Dvārakā (dvārakā-vāsi-vipreṇa) who wanted to taste the ~~rasa of~~
kṛṣṇa-bhakti (kṛṣṇa-bhakti-rasa arthinā) brought his sons (sutāḥ
nītāḥ) from here (itah) to Dvārakā (tatra).

Besides scripture, the behavior of respectable persons also proves that sāyujya-
mukti is undesirable for Vaiṣṇavas.



The motive of the Dvārakā brāhmaṇa who came to Kṛṣṇa complaining about
the untimely death of his newborn sons was actually to bring his sons back
from the abode of liberation.

The residents of Dvārakā during Kṛṣṇa's appearance all had spiritual sac-cid-
ānanda bodies, and on the strength of their loving service to the lotus feet of
Śrī Devakī-nandana they felt contempt for the happiness of impersonal
liberation.

Some persons, in their attempt to explain the Purāṇic histories, say that the residents of Dvārakā were only human beings with bodies made of the five material elements, because the historical accounts describe their births and deaths.

Even in material bodies, these Purāṇic scholars say, the residents of Dvārakā obtained intimate relationships with Kṛṣṇa because of their unique devotion to Him in pure love.

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- ① Materialists → Jada maye vishṇu
- ② Sādhakās → Mano maye vishṇu
- ③ Siddhās/perfectly devoted → Cit maye vishṇu.

These commentators, however, have to concede that the Dvārakā-vāsīs only pretended to act like ordinary materially embodied human beings.

If that is what they actually were they would have been unfit to join in the various pleasure pastimes of the Personality of Godhead, whose bodily form is pure sac-cid-ānanda.

Moreover, it is an established fact that by the power of bhagavad-bhakti one's body becomes completely spiritual, and this principle should certainly apply to the pure devotees of Dvārakā.

The scholars may retort that if the devotees of Dvārakā only pretended to have material bodies, then the Lord's having assumed a human form and behaved like a human being must also have been only a pretense.

But this, they say, cannot be so, because after the narration of the brāhmaṇa's complaint the Śrīmad-Bhāgavatam says that every one of the Supreme Lord's personal forms is eternally real and all-pervading.

Now, what the scholars say should on its surface be granted true.

Certainly the Personality of Godhead's appearances are never false imitations of material life, since all of them are eternal and He reveals Himself perpetually in those very forms to His various worshipers.

Furthermore, again supporting the scholars' view, authoritative scriptures describe that the residents of the Lord's abodes like Dvārakā sometimes abandon their imitation human appearance and assume their purely spiritual sac-cid-ānanda forms.

Śrīmad-Bhāgavatam (10.29.9–11) describes, for example, that some of the gopīs who could not join the rāsa dance gave up their human bodies and at once obtained their sac-cid-ānanda bodies:

antar-gr̥ha-gatāḥ kāścīd gopyo 'labdha-vinirgamāḥ
kṛṣṇam tad-bhāvanā-yuktā dadhyur mīlita-locanāḥ

duḥsaha-preṣṭha-viraha-tīvra-tāpa-dhutāśubhāḥ
dhyāna-prāptācyutāśleṣa-nirvṛtyā kṣīṇa-maṅgalāḥ

tam eva paramātmānam jāra-buddhyāpi saṅgatāḥ
jahur guṇa-mayaṁ deham sadyaḥ prakṣīṇa-bandhanāḥ

“Some of the gopīs (kāścīd gopyah), unable to get out of their houses (alabdha-vinirgamāḥ), instead remained home (antar-gr̥ha-gatāḥ) with eyes closed (mīlita-locanāḥ), meditating upon Lord Kṛṣṇa (kṛṣṇam dadhyuh) in pure love (tad-bhāvanā-yuktā). For those gopīs, intolerable separation from their beloved (duḥsaha-preṣṭha-viraha) caused an intense agony (tīvra-tāpa) that burned away all impious karma (dhuta aśubhāḥ). By meditating upon Him (acyuta dhyāna) they realized His embrace (prāptā acyuta aśleṣa), and their ecstasy (nirvṛtyā) exhausted their material piety (kṣīṇa-maṅgalāḥ). Although Lord Kṛṣṇa is the Supreme Soul (tam eva paramātmānam), these girls simply thought of Him as their male lover (jāra-buddhyāpi) and associated with Him in that intimate mood (saṅgatāḥ). Thus their karmic bondage was nullified (sadyaḥ prakṣīṇa-bandhanāḥ) and they abandoned their gross material bodies (jahur guṇa-mayaṁ deham).”