

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 7

Jagad-ānanda

The Bliss of the Worlds

Text 1

śrī-sarūpa uvāca

evam yat paramam sādhyam
paramam sādhanam ca yat
tad vicāryādhunā brahman
svayam niścīyatām tvayā

Oh dear Brahman!
↓
PIS think carefully
& decide for yourself
what is the highest
& best.

Śrī Sarūpa said: My dear brāhmaṇa (brahman), now (evam adhunā) think carefully (tad vicārya) and decide (niścīyatām) for yourself (svayam tvayā) what is the highest goal of life (yat paramam sādhyam) and (ca) what is the best way to achieve it (yat paramam sādhanam).

This Seventh Chapter describes how the Mathurā brāhmaṇa,
by the mercy of Śrī Sarūpa, achieved pure love for Kṛṣṇa and
on the strength of that love received Kṛṣṇa's special favor.

Sarūpa has depicted the most important aspects of the glories
of Goloka.

Now all that remains is for him to give an explicit answer to
the brāhmaṇa's earlier query:

śrutvā bahu-vidham sādhyam
sādhnam ca tatas tataḥ
prāpyam kṛtyam ca nirṇetum
na kiñcic chakyate mayā

From various sources (tatas tataḥ) I have heard (śrutvā) of various goals (bahu-vidham sādhyam) and various methods to achieve them (sādhnam ca), but still I cannot definitely decide (na kiñcic mayā nirṇetum śakyate) what goal I should strive for and what I should do to reach it (prāpyam kṛtyam ca). (Bṛhad-bhāgavatāmṛta 2.1.98)

To test whether the brāhmaṇa disciple has now correctly understood what he has been taught, Sarūpa asks him to give his own opinion about what should be his sādhya and sādhana—his goal and his means to achieve it.

Text 2

māthura-brāhmaṇa-śreṣṭha
mad-vat prāpyam tvayāpi tat
sarvam devyāh prasādena
prāptam eveti manyatām

Pls understand
that just like me
I have already fully achieved
my goal by the mercy of
Krishna devī.

Please understand (iti manyatām), O best of Mathurā
brāhmaṇas (māthura brāhmaṇa-śreṣṭha): Just like me (mat-
vat) you have already (tvayā api) fully achieved (sarvam
prāptam eva) your goal (tat prāpyam), by the mercy of the
divine goddess (devyāh prasādena).

Sarūpa's disciple, on the verge of perfection, has yet to realize the glories of Goloka directly, but soon he will.

Instead of trying to explain more about those glories, his guru advises that he merely be patient and soon he will see everything with his own eyes.

Whatever is left for you to achieve
I have nearly attained it.
I can see that the Lord has
bestowed His full mercy upon
U.

Text 3

ṽartate cāvaśiṣṭam yad
bhūta-prāyam ca viddhi tat
vīkṣe kṛpā-bharam tasya
vyaktam bhagavatas tvayi

Whatever is left for you to achieve (yat vartate ca avaśiṣṭam), you have already nearly attained (bhūta-prāyam ca). Please know this (tat viddhi). I can see that (vīkṣe) the Supreme Lord (bhagavataḥ) has bestowed (vyaktam) upon you (tvayi) His full mercy (tasya kṛpā-bharam).

“But visible signs of perfection have not yet appeared in me,”
the brāhmaṇa might humbly assert.

Here Sarūpa disagrees.

Śrī Golokanātha has already singled the brāhmaṇa out as a
recipient of His full mercy.

Text 4

paśya yac cātmanas tasya
tadiyānām api dhruvam
vṛttam parama-gopyam tat
sarvam te kathitam mayā

Just see!
I have told you
all these most confidential
topics about hr, the lord &
his devotees.

Just see (paśya)! I have (mayā) indeed (dhruvam) told you
everything (te sarvam kathitam) that happened (yat vṛttam)
to me (ātmanah), and to the Lord (tasya ca), and to His
devotees (tadiyānām api), even though these topics are most
confidential (tat parama gopyam).

Texts 5-7

nija-bhāva-viśeṣaś ca
bhagavac-caraṇāśrayaḥ
na prakāśayitum योग्यो
hriyā sva-manase 'pi yaḥ

jāte daśā-viśeṣe ca
vṛttam sva-para-vismṛteḥ
viśeṣa-jñāna-rāhityān
nānubhūtam yad ātmanā

tat tat sarvam idaṁ tena
kṛṣṇenāviśya me hr̥di
nihsāritam ivāyātam
balād vaktre tvad-agrataḥ

These activities are
very private. → one should
feel very shy to express them
even to one's own mind.
But @ lag entered my heart
& forced me to share them with
you.

The special ecstasies one relishes (nija bhāva viśeṣaḥ ca) in the shelter of the Personality of Godhead's lotus feet are private (bhagavat caraṇa āśrayaḥ). One should feel shy (hriyā) to reveal them (yaḥ prakāśayitum na योग्याḥ), even to one's own mind (sva-manase api). And (ca) sometimes I entered (jāte) special states of consciousness (viśeṣe daśā) in which I could no longer recognize (vismṛteḥ) myself (sva), or others (para), nor distinguish one thing from the next (viśeṣa-jñāna-rāhityān), and (ca) so there were events (yat vṛttam) I (ātmanā) didn't see (na anubhūtam). Yet Kṛṣṇa (kṛṣṇena), in your presence (tvad agrataḥ), has entered my heart (me hr̥di āviśya) and brought all these topics out (niḥsāritam), forcing them (balāt) to come (āyātam) from my mouth (vaktre).

A spiritual master can certainly reveal even the most secret knowledge to a faithful, deserving disciple.

The Mathurā brāhmaṇa, before hearing his guru's personal history, was a raw neophyte, and Sarūpa was at different times too distracted by ecstasy to perceive clearly what was going on and so had difficulty recounting some of the events of his spiritual journey.

But despite all this and despite Sarūpa's reluctance, Kṛṣṇa forced the whole story from Sarūpa's mouth.

I have noted
clear signs that U
have gained strong faith
in these topics
that will bestow upon U all its
rewards.

Text 8

bhavataś cātra viśvāso
nitarām samapadyata
lakṣaṇair lakṣitaś cāyam
mayā śīghra-phala-pradaḥ

I have (mayā) noted (lakṣitaḥ) clear signs (lakṣaṇaiḥ) that you (bhavataḥ) have gained (samapadyata) strong faith (nitarām viśvāsaḥ) in these topics (atra), a faith (ayam) that will soon bestow upon you all its rewards (śīghra phala-pradaḥ).

The disposition of another's heart is difficult to read, but an elevated person with clear intelligence can discern from one's gestures where one's faith lies.

From the satisfied expressions on the brāhmaṇa's face, Sarūpa knew, "This disciple has developed confidence in the truth of my story."

In other words, Sarūpa's mission had achieved success.

Once strong faith in the transcendental reality is established, one's spiritual practice very quickly bears fruit.

Text 9

svayam śrī-rādhikā devī
prātar adyādidēśa mām
sarūpāyāti mat-kuñje
mad-bhaktō māthuro dvijaḥ

Early this morning (adya prātaḥ) Śrī Rādhikā-devī Herself (svayam śrī-rādhikā devī) came and ordered me (ādideśa mām): “Sarūpa (sarūpa), a brāhmaṇa from Mathurā (māthuraḥ dvijaḥ) who is My devotee (mat bhaktaḥ) is coming to My grove (mat kuñje āyāti).

Early this morning
Prātar
"A M-B, who is my devotee, is coming to my kuñje".

The Mathurā brāhmaṇa considered himself a devotee of
Durgā, but she is a partial expansion of Śrī Rādhikā, Lord
Madana-gopāla's eternal consort.

Text 10

tatraikākī tvam adyādau
gatvā sad-upadeśataḥ
prabodhyāśvāsya taṁ kṛṣṇa-
prasādam prāpaya drutam

Go there alone
70 might be
console him & help him
Quickly attain Kṛṣṇa's grace.

“Go (tvam gatvā) there alone (tatra ekaikī), the first thing today (adya ādau). Enlighten him (prabodhya) with good instructions (sad upadeśataḥ), console him (āśvāsya taṁ), and help him quickly attain Kṛṣṇa’s grace (kṛṣṇa-prasādam drutam prāpaya).”

Had Sarūpa not awakened the brāhmaṇa’s higher intelligence, the brahmaṇa would not have obtained Śrī Kṛṣṇa’s favor.

On her
Instruction → ↑
we here → overjoyed
→ without even the thought
about missing Kṛṣṇa's
company.

Text 11

asmāt tasyāḥ samādeśāc
chīghram atrāham āgataḥ
na praharsād apekṣe sma
kṛṣṇa-saṅga-sukham ca tat

On Her instruction (asmāt tasyāḥ samādeśāt) I (aham)
swiftly (śīghram) came here (atra āgataḥ), ~~overjoyed~~
(praharsāt), without even a thought (na apekṣe sma) about
missing the enjoyment of Kṛṣṇa's company (kṛṣṇa-saṅga
sukham ca tat).

To carry out his assignment, Sarūpa left home early in the morning, before Kṛṣṇa went out to the forest with His friends.

Sarūpa did not mind missing Kṛṣṇa's company for one day, because he knew that carrying out Śrī Rādhā's order would endear him to Kṛṣṇa—and this would surely increase the happiness he enjoyed with Kṛṣṇa.

Text 12

śrī-parīkṣid uvāca
evam ukte 'pi viprasya
tasya hi prema-sampadaḥ
udayādarśanān mūrdhni
sarūpaḥ karam arpayat

Śrī Parīkṣit said: When Sarūpa (sarūpaḥ) saw that the brāhmaṇa (viprasya), even after spoken to in this way (evam ukte api), had not awakened (udaya adarśanāt) to the treasure of pure love (prema-sampadaḥ), Sarūpa put his hand (karam arpayat) on the brāhmaṇa's head (tasya mūrdhni).

Who is Sarūpa
saw that despite his
revelation / preme had not
awakened to the Brāhmaṇa
the eva his hands on his
head.

Text 13

sadyas tasyāsphurac citte
svānubhūtam ivākhilam
śrī-sarūpānubhūtam yat
kṛpayā tan mahātmanah

By the mercy (kṛpayā) of that great soul (tan mahā-ātmanah) Sarūpa (śrī-sarūpa), everything (akhilam) he had experienced (yat anubhūtam) became manifest at once (sadyaḥ asphurat) in the brāhmaṇa's heart (tasya citte), as if the brāhmaṇa had experienced it himself (sva-anubhūtam iva).

By the way
of service everything
he had experienced
manifest in that
text → as if the
had experienced.
Brahman's
Brahman's

Text 14

mahat-saṅgama-māhātmyam
evaitat paramādbhutam
kṛtārtho yena vipro 'sau
sadyo 'bhūt tat-svarūpa-vat

Such are
the most amazing
glories of contact
with a great saint.
By that contact → the Brāhmaṇa
achieved perfection → the Brāhmaṇa
realizing his
eternal identity.

Such are (eva etat) the most amazing glories (parama-
adbhutam māhātmyam) of contact (saṅgama) with a great
saint (mahat). By that contact (yena), this brāhmaṇa (asau
viprah) suddenly (sadyah) achieved perfection (kṛta-arthah
abhūt), realizing his eternal identity (tat svarūpa-vat).