

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

# Volume-1

Śrī-bhagavat kṛpā-sāra-nidhāra

Finding the Essence of the Supreme  
Lord's Mercy

# Chapter-1

## Bhauma: On the Earth

**Part-1**

**Maṅgalācaraṇa Invocation**

**(1-11)**

Glories of CM

Q :-

- a) Distributor of Prema
- b) Experience of Prema.

jayati nija-padābja-prema-dānāvātīrṇo  
vividha-madhurimābdhiḥ ko 'pi kaiśora-gandhiḥ  
gata-parama-daśāntam yasya caitanya-rūpād  
anubhava-padam āptam prema gopīsu nityam

All glories (jayati) to that inconceivable Lord (kaḥ api) who descended (avatīrṇah) to bestow the gift of perfect love (prema-dāna) for His own lotus feet (nija-padābja). He is an ocean filled with many kinds of sweetness (vividha-madhurima abdhīḥ), and He always bears the fragrance of fresh youth (kaiśora-gandhiḥ). In His form as Śrī Caitanya (yasya caitanya-rūpād) He has realized the last extreme (gata-parama-daśāntam) of transcendental experience (anubhava-padam), the love residing eternally in the gopīs (prema gopīsu nityam āptam).

The purpose of this book is to explain bhakti, pure devotional service to the Supreme Personality of Godhead, the bestower of bhakti.

↓ purpose → Explain P-D-S

He also bestows both material enjoyment and liberation, or oneness with the Supreme, but one who has bhakti relishes an abundance of happiness far greater than even the ecstasy of liberation, what to speak of the petty happiness of material enjoyment.

Moreover, the devotion described here focuses solely on the lotus feet of Śrī Kṛṣṇa, the master of the gopīs of Śrī Nanda-vraja, or Vṛndāvana.

Such bhakti consists of prema, pure love of God, and not only ordinary prema but the special kind that follows the mood of the residents of Vrndāvana.

↓ This book establishes "Śrī Gīṭāya mahā prabhor uctam"

That prema is the ultimate perfection of love, in which the devotee has absolutely no interest in anything separate from Kṛṣṇa.

As the last chapters of this book will show, the devotees who worship the Lord with such pure devotion achieve the highest possible success: they live forever in the world called Goloka, far above Vaikuṅṭha, the official kingdom of God.

↓ Conclusion : vraja are the greatest lovers.

There in Goloka, according to their pleasure, they freely enjoy the company of Lord Kṛṣṇa, Śrī Nanda-kiśora.

Śrīla Sanātana Gosvāmī will fully present all these ideas as this narration unfolds, but first he invokes auspiciousness in this verse and the following nine verses.

As if begging for his Lord's rarely obtained mercy, he praises the Lord's supreme greatness.

The first word, jayati, "all glories," indicates that the author's most worshipable Lord excels everyone else.



Although the words jaya and jayati are commonly used to glorify practically anyone or anything, here jayati expresses excellence in its most unrestricted sense, the final limit of perfection, in which the Supreme Lord freely distributes devotion for His own all-attractive lotus feet.

He does this by revealing the charm of His beauty, personal qualities, and pleasure pastimes.

Although the devotion He gives away is imbued with pure prema—the rarest of treasures meant for the most elevated souls—He grants it even to those who are fallen and wretched.

Who is this most generous Lord?

He can never be adequately described, for He is an unlimited ocean of various kinds of attractiveness—beauty, fine character, and so on.

↓ *vr̥ṣṭā madhura abhīḥ*

His attractive features, therefore, are fathomless, all-expansive, and perpetual.

→ *kaṣṭhā - gandhīḥ*

Describing the attraction of the Lord's beauty, Śrī Sanātana Gosvāmī states that Śrī Kṛṣṇa has the fragrance of youth, a constant special presence like the scent of a flower.

In other words, even as an infant and a child He exhibits the perfect beauty of full-blown youth.

Thus Lord Kapiladeva said to His mother in the Third Canto of Śrīmad-Bhāgavatam (3.28.17):

(apīcya-darśanam) śaśvat  
(sarva-loka-namaskṛtam)  
(santam vayasi kaiśore)  
bhr̥tyānugraha-kātaram

He is beautiful (**apīcya-darśanam**), and worshipped by all people (**sarva-loka-namaskṛtam**). He is eternally fifteen years old (**śaśvat kaiśore vayasi santam**) and eager to bless his servants (**bhr̥tya-anugraha-kātaram**).

Since the possessor of such eternal youth, Śrī Kṛṣṇa, enjoys His private pastimes in the remote realm of Goloka, one might doubt whether contact with Him is possible for souls conditioned by material nature.

Is it not beyond the scope of good fortune for ordinary persons to hear about and understand the uniqueness of devotion to Kṛṣṇa?

Since this book attempts to make public the secret glories of Kṛṣṇa, one might therefore ask whether writing such a book is not a hopeless endeavor.

The author answers that doubt conclusively in this verse.

Before mentioning Śrī Kṛṣṇa's other unique qualities, he first refers to the Lord's exceptional generosity.

↓ Prema-dāna

Lord Kṛṣṇa descended from Goloka to the earth five thousand years ago, to the district of Mathurā, to charitably give pure love for His own lotus feet.

By thus appearing personally, the Lord made His special mercy readily obtainable.

Although one may also correctly say that He descended to kill Kamsa and other evil kings, He has unlimited energies that could achieve such a minor purpose.

Prema dāna → cannot be deputed

Making pure love of God available by appearing Himself was therefore His primary purpose because no deputized person could have done it on His behalf.

Queen Kuntī therefore says in the Śrīmad-Bhāgavatam (1.8.20):

tathā parama-hamsānām  
munīnām amalātmanām  
bhakti-yoga-vidhānārtham  
katham paśyema hi striyaḥ

How can we women hope to see you (**katham paśyema hi striyaḥ**), the object of bhakti (**bhakti-yoga-vidhāna artham**) for the omniscient, liberated sages (**paramahamsānām amalātmanām munīnām**)?

Śrīla Śrīdhara Svāmī has paraphrased this prayer in his commentary on Śrīmad-Bhāgavatam: “How can we women see You, who have appeared as an avatāra to make even self-satisfied saints take to devotional service by attracting them with Your personal qualities?”



Śrīla Sanātana Gosvāmī has first referred to Śrī Kṛṣṇa's magnanimity in this invocation verse.

Now he continues to describe Kṛṣṇa's characteristics and how they contribute to His purpose of distributing pure love of Godhead.

The second half of the verse indicates the sweet charm of Kṛṣṇa's pleasure pastimes.

Kṛṣṇa is the darling of the young cowherd women of Vraja, whose love for Him never fails.

By alluding to this love, the verse hints at the meaning of the exalted ten-syllable Gopāla mantra, which will play an important role in the second part of Śrī Bṛhad-bhāgavatāmṛta.

Not only has the Lord freely distributed prema to many fortunate souls, but He always has great love for His devotees, beginning with the gopīs of Vṛndāvana (prema gopīṣu nityam).

a) ye yathe nīn

b) yaḡ yaḡ dhīye ta vrugēya - - - - -

In general, Lord Kṛṣṇa feels affinity for His devotees in response to the particular ways they love Him.

But because the love the gopīs feel for Him is completely unconditional, natural, unmotivated, and causeless, they have always been more dear to Him than anyone else, and they always will be.

↓ speciality of gopīs love

The gopīs' unsurpassed spiritual status should therefore never be questioned.

As shown by the word nityam ("eternally"), He is never indifferent to the gopīs or dissatisfied with them.

Śrī Nārada and other authoritative devotees will confirm this in their own words later in Śrī Bṛhad-bhāgavatāmṛta, in the description of “The Glories of Goloka.”

Again, someone may doubt the possibility of ever understanding the Vṛndāvana gopīs’ love for Kṛṣṇa.

Indeed, as long as one’s mind is even slightly affected by lust, anger, and greed, one cannot begin to appreciate the sublime purity of their love.

But by the powerful mercy of Kṛṣṇa in His most recent appearance on earth, these impediments can be overcome with wonderful ease.

Although Caitanya Mahāprabhu is none other than Lord Kṛṣṇa Himself, He has descended to exhibit the true nature of prema-bhakti.

Thus He manifests in Himself the ecstatic mood of the gopīs, their ever-increasing love for Śrī Kṛṣṇa, which is reflected proportionately in Kṛṣṇa's ever-expanding love for them.

This revelation is Caitanya Mahāprabhu's priceless contribution to the world's welfare, by which He becomes the only real friend of the unhappy and degraded.

He has thus allowed persons of our modern times to directly experience the mutual love of Kṛṣṇa and the gopīs.

And those who can understand the gopīs' perfect love can properly understand the superexcellence of Lord Kṛṣṇa.

By mentioning these matters, Śrīla Sanātana is outlining the basic theme of his book.

The first part of Srī Brhad-bhāgavatāmṛta will pursue the question of where the Lord's mercy ultimately resides.

↓  
Part-1 → where the Lord's mercy resides?  
↓ answer.

The conclusion is that the gopīs are His most beloved devotees and that their love for Him is the highest achievement of life.

Since the author has personally experienced this truth, it will not be difficult for him to describe it for our benefit.

There are no grounds for doubt. Therefore Vaiṣṇavas should hear everything in this book with full confidence.

Glorification of Gopis

1.1.2

śrī-rādhikā-prabhṛtayo nitarām jayanti  
gopyo nitānta-bhagavat-priyatā-prasiddhāḥ  
yāsām harau parama-sauhrda-mādhurīṇām  
nirvaktum iṣad api jātu na ko 'pi śaktaḥ

All glories (jayanti) above all (nitarām) to the gopīs (gopyah), headed by Śrī Rādhikā (śrī-rādhikā-prabhṛtayo), who are famous (prasiddhāḥ) as the Lord's dearest devotees (nitānta-bhagavat-priyatā). No one can (kaḥ api na jātu) even begin to properly describe (iṣad api nirvaktum śaktaḥ) the charm (mādhurīṇām) of their supreme affection (yāsām parama-sauhrda) for Śrī Hari (harau).



Because one can achieve the favor of the Personality of Godhead only by pleasing His dearest devotees, this verse describes the supreme excellence of the gopīs of Vṛndāvana.

↓ why he glorifies gopīs?

BECAUSE you must attract ① & mercy with his dear devotees' mercy.

Among them, Śrī Rādhikā is the best, and therefore Her name is mentioned first.

→ sometimes ① may become uninterested with other devotees, but never from the gopīs

The gopīs should be offered special honor because although the Supreme Lord may sometimes lose interest in other devotees or become dissatisfied with them, He never becomes uninterested in the gopīs.

All pure devotees therefore acknowledge the supremacy of the  
gopīs' pure devotion.

The Lord Himself tells the gopīs:

na pāraye 'ham niravadya-samyujām  
sva-sādhu-kṛtyam vibudhāyusāpi vaḥ  
yā mābhajan durjara-geha-śṛṅkhalāḥ  
saṁvr̥ścya tad vaḥ pratiyātu sādhunā

“I am not able to repay My debt (na pāraye aham) for your spotless service (sva-sādhu-kṛtyam), even within a lifetime of Brahmā (vibudhāyusāpi). Your connection with Me is beyond reproach (vaḥ niravadya-samyujām). You have worshiped Me (yā mā bhajan), cutting off (saṁvr̥ścya) all domestic ties, which are difficult to break (durjara-geha-śṛṅkhalāḥ). Therefore (tad) please let your own glorious deeds (vaḥ sādhunā) be your compensation (pratiyātu).” (Bhāgavatam 10.32.22)

The gopīs are famous as the dearmost devotees of the Lord.

The deep affection with which Śrī Kṛṣṇa cherishes them is generally considered so clearly self-evident that the supremacy of their devotion is beyond any need to prove.

Still, in exuberant devotion for the gopīs, Śrīla Sanātana Gosvāmī mentions here that no one can describe even an atomic particle of the sweet intimate love the gopīs feel for the all-attractive Kṛṣṇa.

So wonderful is their reciprocation with Him that Kṛṣṇa Himself does not have the words to describe it.

Internal reason for CM's  
appearance → "prema kṣa nityā" 1.1.3

If no one can describe  
the GOP'S love; then who can  
describe?

sva-dayita-nija-bhāvaṃ yo vibhāvya sva-bhāvāt  
su-madhuram avatīrṇo bhakta-rūpeṇa lobhāt  
jayati kanaka-dhāmā kṛṣṇa-caitanya-nāmā  
harir iha yati-veśaḥ śrī-śacī-sūnur eṣaḥ

↓  
This verse  
answers.  
CM

Realizing (vibhāvya) that the ecstasy of His beloved devotees (sva-dayita-nija-bhāvaṃ) is even sweeter (su-madhuram) than His own (sva-bhāvāt), out of greed (lobhāt) the Lord descended to this world (harir iha avatīrṇaḥ) in the form of His own devotee (bhakta-rūpeṇa). Dressed as a renunciant (yati-veśaḥ), golden in effulgence (kanaka-dhāmā), He bears the name Śrī Kṛṣṇa Caitanya (yo kṛṣṇa-caitanya-nāmā). All glories (jayati) to that Lord Hari (eṣaḥ), who has appeared as the son of Mother Śacī (śrī-śacī-sūnuḥ)!

The doubt raised in the first two verses might again be raised here:  
“How, then, can you describe this love?”

Anticipating this question, Śrīla Sanātana Gosvāmī replies that Śrī  
Caitanyadeva is the only deliverer of the most fallen and wretched  
souls.

As the supreme spiritual master, He has descended in His most  
attractive form to distribute the transcendental taste of saṅkīrtana,  
the congregational chanting of His own holy names.

Śrīla Sanātana Gosvāmī wants the mercy of Lord Caitanya and therefore glorifies Him in this verse.

Greater than Lord Kṛṣṇa's love for His devotees is the love His most intimate devotees feel for Him.

Having noted that exceptional sweetness, the Lord wants to taste it.

His eagerness drives Him to assume the form of His own devoted servant.

He then descends to earth, in the province of Gauḍa and city of Navadvīpa, as Śacīdevī's beloved son, Gaurasundara, the most beautiful golden form of Śrī Kṛṣṇa.

Śrīla Sanātana Gosvāmī uses the proximate pronoun eṣaḥ ("this") to indicate that Lord Caitanya was present around the time this book was composed and that the author thus had the privilege of the Lord's personal association.

Lord Caitanya experiences what Kṛṣṇa was unable to describe about the love of the gopīs of Vrndāvana, and furthermore reveals this experience to His followers.



This marks Lord Caitanya Mahāprabhu as the supreme appearance of God.

The Lord has higher regard for His devotees than for Himself.

As He has said:

Proof for (K) giving  
more importance to his  
own devotees than  
HIMSELF

nirapekṣam munim śāntam  
nirvairam sama-darśanam  
anuvrajāmy aham nityam  
pūyeyety aṅghri-reṇubhiḥ

I always follow the footsteps of my pure devotees (anuvrajāmy  
aham nityam), who are free from all personal desire (nirapekṣam),  
are rapt in thought of my pastimes (munim), are fixed in me  
(śāntam), without any feelings of enmity (nirvairam), and are equal  
to all conditions of the world (sama-darśanam). Let me be purified  
by the dust from their feet (pūyeyety aṅghri-reṇubhiḥ)!  
(Bhāgavatam 11.14.16)

That the Lord thinks like this is vividly demonstrated by the avatāra of Caitanya Mahāprabhu.

↓ <sup>proof of this</sup> <sub>^</sub> this verse is CM's avatāra.

Bhakta-rūpeṇa means “in the form of His own devotee.”

But there is also a second, poetically disguised meaning.

When Lord Kṛṣṇa descends from His eternal kingdom as Lord Caitanya, one of the companions He brings is born as the son of Śrī Kumāra in an old brāhmaṇa family of renowned spiritual masters from the southern province Karnāṭaka.

This is Śrī Rūpa Gosvāmī (bhakta-rūpa), the brother of Śrī Sanātana.

In the more obvious, literal sense, bhakta-rūpa means that Lord Caitanya, taking the dress of a sannyāsī, appears as a devotee of Kṛṣṇa.

Bhaktā rūpa

- a) In the form of a devotee (Himself)
- b) In the form of R.G.

In this role as a renounced mendicant, Śrī Śacī-nandana disseminates the methods of relishing devotion to Himself.

He demonstrates the transcendental chanting of Kṛṣṇa's names and how to worship and offer prayers to Kṛṣṇa.

By these activities the otherwise inaccessible secrets of prema-bhakti have been released throughout the world for the benefit of those who live in the spiritually fallen modern age.

↓  
Kali yuga

Śrīla Sārvabhauma Bhaṭṭācārya has eloquently depicted Lord Caitanya's merciful gift to the world:

kālān naṣṭam bhakti-yogaṁ nijaṁ yaḥ  
prāduṣkartuṁ kṛṣṇa-caitanya-nāmā  
āvirbhūtas tasya pādāravinde  
gādham gādham liyatām citta-bhr̥ṅgaḥ

“Let my consciousness, which is like a honeybee (citta-bhr̥ṅgaḥ), take shelter (gādham gādham liyatām) of the lotus feet of the Supreme Personality of Godhead (tasya pādāravinde), who has just now appeared (yaḥ āvirbhūtaḥ) as Śrī Kṛṣṇa Caitanya Mahāprabhu (kṛṣṇa-caitanya-nāmā) to teach (prāduṣkartuṁ) the ancient system of devotional service rendered to Himself (nijaṁ bhakti-yogaṁ). This system had almost been lost due to the influence of time (kālān naṣṭam).”

jayati mathurā-devī śreṣṭhā purīṣu mano-ramā  
parama-dayitā kaṁsārāter jani-sthiti-rañjitā  
durita-haraṇān mukter bhakter api pratipādanāj  
jagati mahitā tat-tat-krīḍā-kathāstu vidūrataḥ

All glories to goddess Mathurā-devī (jayati mathurā-devī), the best of holy cities (śreṣṭhā purīṣu)! She enchants the mind<sup>①</sup> (mano-ramā), she is most dear<sup>②</sup> (parama-dayitā) to the enemy of Kāṁsa (kaṁsārāter), and she is adorned with the Lord's birthplace<sup>③</sup> (jani-sthiti-rañjitā). The city of Mathurā is acclaimed throughout the world (jagati mahitā) for dispelling misery<sup>④</sup> (durita-haraṇān) and bestowing liberation and devotion<sup>⑤</sup> (mukter bhakter api pratipādanāj), not to mention (vidūrataḥ) the various pastimes the Lord has played there (tat-tat-krīḍā-kathāstu)<sup>⑥</sup>

Lord Śrī Kṛṣṇa has great affection for the holy land of Mathurā because it is adorned with the sites of many of His favorite eternal pastimes.

Mathurā District is therefore the one place in the material universe where the perfection of all human endeavor—pure love of God—can be easily obtained.

To gain the favor of Śrī Mathurā-devī, the author praises her in this verse.



Devī means “a ruling goddess,” or “one who is perpetually effulgent.”

Because <sup>→ Vrndāvanan parityaḡya padam ekan na gaccheti</sup> (Mathurā has the Supreme Lord Kṛṣṇa always present within her borders), she is untouched by fear from time and other causes of destruction.

Thus she is the best of the seven principal holy cities—Kāśī, Kāñcī, Avantī, Mathurā, Ayodhyā, Māyāpurī (Haridvāra), and Dvārakā—which can each award liberation, as we learn from the authority of the Skanda Purāṇa (Kāśī-khāṇḍa 6.68).

Certainly she is better than all the other cities throughout the universe, high and low, belonging to humans, demigods, and even the incarnations of God.

mano-ramā

Śrī Mathurā is supremely attractive, and she pleases the mind of anyone who comes in contact with her, for she fulfills all categories of desires.

In this regard the Skanda Purāṇa (Vaiṣṇava-khaṇḍa 5.17.52) states:

tri-varga-dā kāminām yā  
mumukṣūṇām ca mokṣa-dā  
bhaktīcchor bhakti-dā kas tām  
mathurām nāśrayed budhaḥ

“To those who have material desires (**kāminām yā**), Mathurā gives the three aims of human work [religiosity, economic development, and sense gratification] (**tri-varga-dā**). To those who want liberation, Mathurā grants liberation (**mumukṣūṇām ca mokṣa-dā**). And to those rare souls who want pure devotion, Mathurā gives pure devotion (**bhaktīcchor bhakti-dā**). What intelligent person (**kaḥ budhaḥ**), therefore, would not take shelter of Mathurā (**mathurām nāśrayed**)?”



Adorned with the Supreme Lord's birthplace and residence,  
Mathurā dispels all misfortune and bestows both liberation and  
pure devotion.

↓  
(durita-hara)

↓  
(mukti - bhakti  
Prati Pāda)

For this she is glorified throughout the world.

But the glory Mathurā District gains when Lord Kṛṣṇa exhibits His  
rāsa-līlā and other intimate pastimes is beyond anyone's power to  
describe.

↓ tat-tat kṛdā

→ durita-hara

Many Purāṇas confirm that Mathurā frees from karmic misfortune  
those who come to her. The Varāha Purāna (165.57–58) states:

(anyatra yat kṛtaṁ pāpaṁ  
tīrtham āsādyā naśyati)

(tīrthe tu yat kṛtaṁ pāpaṁ  
vajra-lepo bhaviṣyati)

(mathurāyām kṛtaṁ pāpaṁ  
mathurāyām vinaśyati)

(eṣā purī mahā-puṇyā  
yatra pāpaṁ na tiṣṭhati)

“The reaction from a sin committed elsewhere (**anyatra yat kṛtaṁ pāpaṁ**) can be dissolved when one visits a holy place of pilgrimage (**tīrtham āsādya naśyati**), whereas a sin committed at such a holy tīrtha (**tīrthe tu yat kṛtaṁ pāpaṁ**) creates an irremovable diamond-hard shell to cover the sinner (**vajra-lepo bhaviṣyati**). But the reaction from a sin committed in Mathurā (**mathurāyāṁ kṛtaṁ pāpaṁ**) can be done away with in Mathurā itself (**mathurāyāṁ vinaśyati**). Mathurā is therefore the most auspicious of holy cities (**eṣā purī mahā-puṇyā**), where sinful reactions do not persist (**yatra pāpaṁ na tiṣṭhati**).”

The same Purāṇa (176.71–72) also states:

jñānato 'jñānato vāpi  
yat pāpam samuparjitam  
su-kṛtam duṣkṛtam vāpi  
mathurāyām praṇaśyati

“Whatever sinful reactions one may have accrued in the past (yat pāpam samuparjitam), knowingly or unknowingly (jñānato ajñānato vāpi), are all destroyed in Mathurā (mathurāyām praṇaśyati), along with all one’s pious and impious karma (su-kṛtam duṣkṛtam vāpi).”



According to the Skanda Purāṇa (Vaiṣṇava-khaṇḍa 5.17.44):

kāśy-ādi-puryo yadi nāma santi  
tāsām tu madhye mathuraiva dhanyā  
yā janma-mauñjī-vrata-mṛtyu-dāhair  
nṛṇām caturdhā vidadhāti mokṣam

“Among the various holy cities like Kāśī (kāśy-ādi-puryo yadi nāma santi tāsām tu madhye), Mathurā is most auspicious (mathuraiva dhanyā) because she bestows liberation upon human beings in four ways (yā nṛṇām caturdhā vidadhāti mokṣam): in Mathurā they may attain liberation by birth, by vows of initiation, by death, or by cremation (janma-mauñjī-vrata-mṛtyu-dāhair).”

And in the words of the Padma Purāṇa:

anyeṣu puṇya-kṣetreṣu  
muktir eva mahā-phalam  
muktaiḥ prārthyā harer bhaktir  
mathurāyām hi labhyate

“In other holy places (**anyeṣu puṇya-kṣetreṣu**), liberation is the greatest reward one can achieve (**muktir eva mahā-phalam**). But in Mathurā one can gain (**mathurāyām hi labhyate**) what is prayed for by the liberated (**muktaiḥ prārthyā**)—devotional service to Lord Hari (**harer bhaktir**).”

Glorification of Vṛndāvan

1.1.5

(jayati jayati vṛndāraṇyam) (etan) (murāreḥ)  
(priya-tamam) ati-sādhu-svānta-vaikuṅṭha-vāsāt  
ramayati sa sadā gāḥ pālayan yatra gopīḥ  
svarita-madhura-veṇur vardhayan prema rāse

All glories, all glories (**jayati jayati**) to this place where we are living (**etad**), Lord Murāri's Vṛndāvana forest (**murāreḥ vṛndāraṇyam**)! He prefers residing here (**priya-tamam**) to residing in Vaikuṅṭha or in the hearts of elevated saints (**ati-sādhu-svānta-vaikuṅṭha-vāsāt**). In Vṛndāvana (**yatra**), while always tending His cows (**sadā gāḥ pālayan**), He gives pleasure to the gopīs (**sah gopīḥ ramayati**), whose love for Him in the mood of the rāsa dance He increases (**vardhayan prema rāse**) by sweetly playing His flute (**svarita-madhura-veṇur**).

Śrī Vraja-bhūmi, the most sacred part of Mathurā District, is where the Supreme Personality of Godhead displays His exceptionally sweet pastimes.

Within Vraja-bhūmi, three places are very special.

The Tenth Canto of Śrīmad-Bhāgavatam first mentions these three places when Kṛṣṇa and Balarāma move from Mahāvana to avoid the dangers developing there:

vr̥ndāvanam̐ govardhanam̐  
yamunā-pulināni ca  
vīkṣyāsīd uttamā prīti  
rāma-mādhavayor nr̥pa

O King Parīkṣit (**nr̥pa**), when Rāma and Kṛṣṇa (**rāma-mādhavayor**) saw (**vīkṣya**) Vr̥ndāvana, Govardhana (**vr̥ndāvanam̐ govardhanam̐**) and the banks of the River Yamunā (**yamunā-pulināni ca**), They both enjoyed great pleasure (**uttamā prīti āsīd**). (Bhāgavatam 10.11.36)

Since these three places are most dear to Kṛṣṇa, Śrīla Sanātana Gosvāmī praises them, beginning with Śrī Vṛndāvana, in the hope of getting their mercy.

Jayati (“all glories”) is repeated in this verse to express the superexcellence of Vṛndāvana and the great joy the author feels in glorifying Vṛndāvana.

Again the proximate pronoun is used, etat (“this”), to indicate that Śrīla Sanātana Gosvāmī was living in Vṛndāvana forest while writing this book.

In Vṛndāvana the Supreme Lord displays a special beauty and loving mood He shows nowhere else; therefore the Lord's most expert devotees are more pleased by His presence in Vṛndāvana than by His presence in Vaikuntha or in the hearts of yogis

Kṛṣṇa is eternally perceivable for His perfect devotees in Vṛndāvana, which is supremely attractive for them because of His unequalled beauty and the endless flow of the all-attractive pastimes He displays there.

No such overwhelming ecstatic experience is found in the heart of a yogī or in the official kingdom of God.

Sometimes the Personality of Godhead is present in His other abodes without showing Himself, but never so in Vṛndāvana.

As mentioned in regard to Text 4, Lord Hari is always present in Mathurā (nityaṁ sannihito hariḥ).

But the word for “present”—sannihitaḥ—can also be understood to mean “hidden.”

In Mathurā the Lord, although present, may be hidden.



In contrast, even after Kṛṣṇa and Balarāma transferred Themselves to Mathurā the ladies of Mathurā described the Lord's wandering throughout Vraja-bhūmi in the present tense, implying that He was still manifest there, as He is now and always:

pun̄yā bata vraja-bhuvo yad ayam nr-linga-  
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah  
gāḥ pālayan saha-balah kvaṇayamaś ca veṇum  
vikrīḍayāñcati giritra-ramārcitānghriḥ

“How pious are the tracts of land in Vraja (pun̄yā bata vraja-bhuvo), for there the primeval Personality of Godhead (yad ayam purāṇa-puruṣah), disguising Himself with human traits (nr-linga-gūḍhaḥ), wanders about (añcati), enacting His many pastimes (vikrīḍayā)! His feet are worshiped by Lord Śiva and the goddess Ramā (giritra-ramā arcita anghriḥ). Adorned with wonderfully variegated forest garlands (vana-citra-mālyah), He vibrates His flute (kvaṇayamaś ca veṇum) as He tends the cows (gāḥ pālayan) in the company of Balarāma (saha-balah).” (Bhāgavatam 10.44.13)

As described by Śrīla Sanātana Gosvāmī in the current verse, Kṛṣṇa is always busy tending His cows in the Vṛndāvana forest.

At the same time, He manages to keep the gopīs, headed by Śrī Rādhikā, immersed in complete happiness by always finding opportunities to engage with them in the rāsa dance and other loving pastimes.

When He plays His flute, whose charming sound attracts the entire universe, His outward purpose is to call the cows, but simultaneously He awakens the gopīs' anticipation of their later enjoyment with Him.

Certainly His main purpose in playing His flute is to increase the gopīs' ecstasy, since expanding the enjoyment of loving exchanges with devotees in this and other relationships is the ultimate reason for His appearance on earth.

Herding cows and flirting with young girls are but means to this  
end.

गण. १०-४१-६६

यामुनी

1.1.6

Sister

jayati tarani-putrī dharma-rāja-svasā yā  
(kalayati mathurāyāh sakhyam) (atyeti gaṅgām)  
(mura-hara-dayitā) (tat-pāda-padma-prasūtam)  
vahati ca makarandam nira-pūra-cchalena

All glories to Śrī Yamunā, the daughter of the sun-god (**jayati tarani-putrī**) and sister of Yamarāja (**dharma-rāja-svasā yā**). She is beloved of Kṛṣṇa, the killer of Mura (**mura-hara-dayitā**). She has made friends with Mathurā District (**kalayati mathurāyāh sakhyam**) and has exceeded the greatness of Gaṅgādevī (**atyeti gaṅgām**). On the pretext of being a river (**nira-pūra-cchalena**), she carries the nectar (**vahati ca makarandam**) flowing from Lord Śrī Kṛṣṇa's lotus feet (**tat-pāda-padma-prasūtam**).

Yamunā, the holiest of rivers, is the ornament of Srī Vṛndāvana-  
dhāma.

Vivasvān → illuminate the world  
Yamarāja → justice.

As the daughter of Vivasvān, the sun-god, she has inherited the  
power to illuminate the world, and as the sister of Yamarāja, the  
king of death, she is also the dispenser of perfect justice.

Tracing an attractive winding path through Mathurā District, she  
befriends that holy land on several sides.

She is the greatest of all holy bathing sites, exceeding in sanctity the  
Gaṅgā, as Lord Varāha describes in the Varāha Purāṇa (152.30–31):

atyeti gangā

gaṅgā śata-guṇā proktā  
māthure mama maṇḍale  
yamunā viśrutā devi  
nātra kāryā vicāraṇā

tasyāḥ śata-guṇā proktā  
yatra keśī nipātitaḥ  
keśyāḥ śata-guṇā proktā  
yatra viśramito hariḥ

“One hundred times more sacred than the Gaṅgā (gaṅgā śata-guṇā viśrutā proktā), O goddess Earth (devi), is the Yamunā (yamunā) in My own abode, Mathurā (mama māthure maṇḍale). No one need doubt this (nātra kāryā vicāraṇā). More sacred than Mathurā by a hundred times (tasyāḥ śata-guṇā proktā) is the place on the Yamunā where the Keśī demon fell (yatra keśī nipātitaḥ), and one hundred times more sacred than that Keśī-tīrtha (keśyāḥ śata-guṇā proktā) is the spot nearby where Kṛṣṇa rested after the demon was killed (yatra viśramito hariḥ).”



Why is the river Yamunā so exceptional?

Because she is especially dear to Śrī Kṛṣṇa.

She assists in His pastimes in Gokula, in Mathurā, and even in Dvārakā.

*valohi ca matarandam nira pūva cchete.*

She originates from the lotus feet of Kṛṣṇa, and so on the pretext of carrying her current of water, she distributes the honey of intimate Kṛṣṇa devotion, honey that has a rare sweet taste.

~~Anyone who somehow or other takes shelter of her is at once~~  
blessed with relief from material distress and nourished with  
spiritual satisfaction.

govardhano jayati śaila-kulādhirājo  
yo gopikābhir udito hari-dāsa-varyah  
kṛṣṇena śakra-makha-bhaṅga-kṛtārcito yah  
(saptāham) (asya) (kara-padma-tale) 'py avātsīt

All glories to Govardhana (govardhano jayati), the emperor of lordly mountains (śaila-kulādhirājo)! The Lord's dear gopīs called him (yo gopikābhir udito) the best servant of Hari, Lord Kṛṣṇa (hari-dāsa-varyah). Lord Kṛṣṇa disrupted the sacrifice for worship of Indra (kṛṣṇena śakra-makha-bhaṅga) to worship Govardhana instead (yah kṛta arcito), and then the hill resided for a week (saptāham avātsīt) on the Lord's lotus palm (asya kara-padma-tale).

S'a'ila - kupa - adhvareṣah

Although Śrī Govardhanā currently appears as a long, low hill, he is actually the greatest of mountains, surpassing in glory the Himālayas, Sumeru, and all other mighty ranges and peaks.

Exceeding the power of any mere mountain, he serves Kṛṣṇa in Kṛṣṇa's personal abode in several intimate ways.

He pleases Kṛṣṇa so much that the gopīs of Vraja have singled him out for praise:

**hantāyam adrir abalā hari-dāsa-varyo  
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ  
mānam tanoti saha-go-gaṇayos tayor yat  
pānīya-sūyavasa-kandara-kanda-mūlaiḥ**

“Of all the devotees, this Govardhana Hill is the best (**hanta ayam adriḥ hari-dāsa-varyah**)! O friends (**abalā**), for Kṛṣṇa and Balarāma (**yad rāma-kṛṣṇa**), along with Their calves, cows, and cowherd friends (**saha-go-gaṇayos tayor yat**), this hill supplies all necessities—caves, fruits, flowers, vegetables, water for drinking, and very soft grass (**pānīya-sūyavasa-kandara-kanda-mūlaiḥ**). In this way the hill offers respects to the Lord (**mānam tanoti**). Being touched by the lotus feet of Kṛṣṇa and Balarāma (**yad rāma-kṛṣṇa-caraṇa-sparaśa**), Govardhana Hill appears very jubilant (**pramodaḥ**).” (Bhāgavatam 10.21.18)

" कःशुभेना - - - - - arcito yah"

Though the residents of Nanda-vraja had arranged offerings for the annual sacrifice to Indra, Śrī Kṛṣṇa reciprocated with Giri Govardhana by diverting these offerings to the unprecedented Govardhana-pūjā, in which the residents of Vraja worshiped Govardhana, the cows, and the brāhmaṇas by offering mountains of food and circumambulating Govardhana Hill.

सप्तदिवसं अस्या कारा पद्मे तले दप्य अवेत्सित -

When Indra felt insulted and tried to destroy Vraja-bhūmi with a terrible rainstorm, Kṛṣṇa easily lifted Govardhana with His left hand and held Govardhana aloft for seven days to protect His devotees.

Thus He proved that Govardhana Hill is greater than the king of heaven.

This wonderful pastime is elaborately described in the Tenth Canto of Śrīmad-Bhāgavatam, chapters 24 through 27.

Glorification of Prema-bhakti

1.1.8

jayati jayati kr̥ṣṇa-prema-bhaktir yad-aṅghrim  
nikhila-nigama-tattvaṁ gūḍham ājñāya muktiḥ  
bhajati śaraṇa-kāmā vaiṣṇavais tyajyamānā  
japa-yajana-tapasyā-nyāsa-niṣṭhām vihāya

All glories, all glories (jayati jayati) to Śrī Kṛṣṇa-prema-bhakti (kr̥ṣṇa-prema-bhaktiḥ)! Knowing that (ājñāya) the feet of Prema-bhakti (yad-aṅghrim) secretly (gūḍham) comprise all the truths of the Vedas (nikhila-nigama-tattvaṁ), Liberation herself (muktiḥ) has come to worship her (bhajati). Indeed, Liberation, abandoned by the Vaiṣṇavas (vaiṣṇavais tyajyamānā), has now given up her dependence on mantras, penance, sacrifice, and renunciation (japa-yajana-tapasyā-nyāsa-niṣṭhām vihāya) and is eager to have the shelter of Prema-bhakti (śaraṇa-kāmā).



Śrīla Sanātana Gosvāmī now glorifies Bhaktidevī, personified devotional service to Śrī Kṛṣṇa, and begs her favor.

Devotional service to Lord Kṛṣṇa is always rendered with prema, pure love. In fact, in its essence bhakti is composed of prema.

The lesser goal of life aimed at by impersonalists, namely liberation from the cycle of birth and death, offers herself to Bhakti as a maidservant.

Liberation humbly approaches Bhaktidevī's feet, unable even to look at her face.

In other words, liberation follows even the partial practice of devotional service, represented here by the feet of Bhaktidevī.

Regardless of a person's motives, even briefly resorting to one of the standard devotional methods—hearing, chanting, and so on—very soon guarantees liberation from material existence.

And without some contact with devotional service, no other effort can earn liberation.

Mukti, liberation personified, is eager to surrender to Bhakti-devī  
because Mukti realizes Bhakti's superiority.

Bhakti is the essential teaching of the Vedic literature.

Liberation therefore rejects the spiritual practices that persons in  
the four stages of Vedic cultural development use to try to attain  
her.

Traditionally, young celibate students practice japa (the recitation of mantras), householders perform ritual sacrifices, retired forest-dwellers observe strict penances, and members of the renounced order of life vow never to re-enter family entanglement.

But Liberation refuses to submit herself even to those who correctly execute these practices with complete sincerity.

She makes herself easily available, however, to devotees of Kṛṣṇa, even though they consider her unimportant and show her little respect,

Vaiṣṇavas—not only fully realized devotees but also those who have merely received Vaiṣṇava initiation—have the rare insight that liberation is not very valuable compared with devotional service.

Liberation submits herself to the Vaiṣṇavas as a humble servant, but they simply ignore her.

This has been so in the past, continues to be so in the present, and will continue to be so in the future (as indicated in this verse by the present tense of the word *tyajyamānā*).

Why, then, does Liberation worship the feet of devotional service?

Because she hankers for Bhakti's shelter.

Rejected by the Vaiṣṇavas and having nowhere else to go, she is anxious for refuge, fearful she might perish.

To those who have made even a casual attempt to surrender to Kṛṣṇa, Liberation readily offers herself.

But to the foolish materialists who strive to achieve Liberation she shows no favor.

She will not even turn her glance toward them.

Thus their chanting, sacrifices, austerities, and renunciation are useless for gaining her.

Persons who strive for liberation by these means alone, neglecting devotional service, are most unfortunate, for they have failed to understand the essential truth of the Vedic scriptures.

Glorification of the HN

1.1.9

(jayati jayati) (nāmānanda-rūpaṁ murārer)  
viramita-nija-dharma-dhyāna-pūjādi-yatnam  
katham api sakrd āttam mukti-dam prāṇinām yat  
paramam amrtam ekam jīvanam bhūṣaṇam me

All glories, all glories (jayati jayati) to Lord Murāri in the form of His all-ecstatic name (nāmānanda-rūpaṁ murārer)! If any living (prāṇinām) being puts aside (viramita) such tasks as meditation, ritual worship, and social duties (nija-dharma-dhyāna-pūjādi-yatnam) and even once takes the Lord's holy name (katham api yat sakrd āttam), the name will grant him liberation (mukti-dam). That holy name is the greatest source of eternal pleasure (paramam amrtam ekam) and is my very life and ornament (jīvanam bhūṣaṇam me).



Among the various practices of devotional service, the most important is chanting of the holy names of the Lord.

Chanting the Lord's name is ānanda-rūpam, pure bliss, because it makes ecstasy rise in the heart.

Chanting the holy names is also ānanda-rūpam in the sense that it is the essence of ecstasy and it makes everything it touches ecstatic.

In this verse the author again repeats the exclamation jayati, indicating that hari-nāma, the name of the Lord, is the greatest manifestation of the Supreme Lord's attractiveness and mercy.

One who realizes the value of hari-nāma will choose to rely on chanting hari-nāma rather than on other kinds of spiritual effort.

Performing prescribed duties within the varṇāśrama system is troublesome.

Persons who have lost interest in the ritual duties of varṇāśrama cultivate yogic meditation, either for impersonal perfection or as a means of devotional service, but in either case this too is troublesome because it involves the difficulty of subduing the mind and senses.

Worship of the Deity of the Lord is troublesome because the worshiper must purify all the items to be offered, and his own body and heart as well.

And also troublesome are the other devotional practices, such as hearing, which can be correctly performed only after one fulfills difficult prerequisites, such as finding a suitably qualified Vaiṣṇava to hear from.

Therefore, putting aside concern about success in these methods, an intelligent devotee will simply focus his attention on hari-nāma, and thus he will easily achieve the results of all the above methods.

Devahūti, the mother of Lord Kapiladeva, confirms this in a prayer to her son:

aho bata śva-paco 'to garīyān  
yaj-jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuḥ sasnur āryā  
brahmānūcur nāma grṇanti ye te

How astonishing (**aho bata**)! The outcaste (**śva-pacah**) on the tip of whose tongue (**yaj-jihvā agre**) your name appears (**vartate nāma tubhyam**) becomes the *guru* (**atah garīyān**)! All those who chant your name (**te nāma grṇanti ye**), becoming most respectable (**āryā**), have completed all austerities (**tapas tepuh**), all sacrifices, all bathing (**juhuvuḥ sasnuh**) and all study of the Vedas (**brahmānūcur**). (Bhāgavatam 3.33.7)

Similarly, in Śrī Viṣṇu Purāṇa (6.2.17) we find the following statement:

dhyāyan kṛte yajan yajñais  
tretāyām dvāpare 'rcayan  
yad āpnoti tad āpnoti  
kalau saṅkīrtya keśavam

“What was accomplished (yad āpnoti) in the Kṛta Age by meditation (dhyāyan kṛte), in the Tretā Age by ritual sacrifices (yajan yajñaih tretāyām), and in the Dvāpara Age by worship of the Deity of the Lord (dvāpare arcayan) is accomplished in this Kali Age (kalau tad āpnoti) by loud chanting of the names of Keśava (saṅkīrtya keśavam).”

Pūrvā-pākṣa

A doubting person may question the ease of success by hari-nāma:  
“One might earn religious credit, economic success, and material  
enjoyment by hari-nāma,” he might say, “but liberation is  
something else.”

Liberation can be gained only by those who are spiritually fit.

At best, devotees who chant hari-nāma with perfect faith and  
devotion may achieve liberation through long practice.”

Śrīla Sanātana Gosvāmī refutes this doubt, declaring here that if any living being even once chants Lord Hari's name, even unintentionally or in ridicule, jest, or material distress, the holy name will surely grace that person with liberation.

This chanting may be performed without true realization—it may be a mere reflection or shadow (namābhāsa)—but still it will result in liberation.

Śrīmad-Bhāgavatam confirms this again and again:

etāvatālam agha-nirharanāya puṁsām  
saṅkīrtanam bhagavato guṇa-karma-nāmnām  
vikruśya putram aghavān yad ajāmilo 'pi  
nārāyaṇeti mriyamāṇa iyāya muktim

The attentive chanting (saṅkīrtanam) of the names, pastimes and qualities of the Lord (bhagavato guṇa-karma-nāmnām) destroys the sins of man (puṁsām agha-nirharanāya). But even attentive chanting is not necessary (etāvatā alam). Sinful Ajāmila (aghavān ajāmilah api), crying out for his son (putram vikruśya), uttered “Nārāyaṇa” (nārāyaṇa iti) while dying (mriyamāṇa) and still attained liberation (muktim iyāya). (Bhāgavatam 6.3.24)



naivam-vidhaḥ puruṣa-kāra urukramasya  
pumsām tad-aṅghri-rajāsā jita-ṣaḍ-guṇānām  
citram vidūra-vigataḥ sakṛd ādadīta  
yan-nāmadheyam adhunā sa jahāti bandham

Such power (evam-vidhaḥ puruṣa-kāra) is not surprising (na citram) from persons who have conquered the six senses (jita-ṣaḍ-guṇānām pumsām) by the dust from the lotus feet of the Lord (urukramasya tad-aṅghri-rajāsā), since even an outcaste (vidūra-vigataḥ) becomes immediately free of bondage of karma (adhunā sa jahāti bandham) by chanting the Lord's name once (sakṛd ādadīta yan-nāmadheyam). (Bhāgavatam 5.1.35)

yan-nāma-sakṛc-chravaṇāt  
pukkaśo 'pi vimucyate saṁsārāt

“Merely by hearing the holy name of Your Lordship only once (**yan-nāma-sakṛc-chravaṇāt**), even caṇḍālas, men of the lowest class (**pukkaśo 'pi**), are freed from all material contamination (**vimucyate saṁsārāt**).” (Bhāgavatam 6.16.44)

The Prabhāsa-khaṇḍa of the Skanda Purāṇa also states:

madhura-madhuram etan maṅgalaṁ maṅgalānām  
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam  
sakṛd api parigītaṁ śraddhayā helayā vā  
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma

“O best of the Bhṛgu dynasty (**bhṛgu-vara**), the holy name of Kṛṣṇa (**kṛṣṇa-nāma**) is the sweetest of the sweet (**madhura-madhuram**) and the most auspicious of the auspicious (**maṅgalaṁ maṅgalānām**). It is the transcendental fruit (**sat-phalaṁ**) of all the Vedas (**sakala-nigama-vallī**) and is purely spiritual (**cit-svarūpa**). Whoever chants it but once (**nara-mātraṁ sakṛd api parigītaṁ**), whether with faith or with contempt (**śraddhayā helayā vā**), is liberated (**tārayet**).”

Although we normally think of chanting as being the business of the tongue,  
all of one's conscious faculties can be engaged with hari-nāma.

The mind can contemplate the syllables of the Lord's names and their  
meanings, and the external senses can interact with hari-nāma each in their  
own way.

Speech and hearing are obviously involved in hari-nāma, but the sense of  
touch can also feel the name written in sacred clay on one's body, the eyes  
can see the name written in various places, the hands and legs can work to  
carry a banner inscribed with the name, and so on.

At the end of this verse, Śrīla Sanātana describes his own relationship with hari-nāma.

It is everything to him. Nothing else is important.

For him hari-nāma is the nectar of immortality, the happiness of true liberation.

Countless times greater than the satisfaction of impersonal mukti, hari-nāma is also greater than the bliss of Vaikuṅṭha.

It is sweeter than all other attractive things.

It is Sanātana Gosvāmī's very life and only ornament, a limitless reservoir of auspiciousness, the entire focus of his attention.

Vrajendra han dera ka yei  
Saci sutah hoilo sei  
↓  
all glories  
to both

1.1.10

namah śrī-kṛṣṇa-candrāya  
nirupādhi-kṛpā-kṛte  
yaḥ śrī-caitanya-rūpo 'bhūt  
tanvan prema-rasam kalau

I bow down to Śrī Kṛṣṇa-candra (namah śrī-kṛṣṇa-candrāya), the bestower of unconditional mercy (nirupādhi-kṛpā-kṛte). In the modern age (kalau) He has appeared as Śrī Caitanya Mahāprabhu (yaḥ śrī-caitanya-rūpo 'bhūt) to distribute the taste of pure love (tanvan prema-rasam).

To conclude his maṅgalācaraṇa invocation, Śrīla Sanātana Gosvāmī offers respects to his worshipable Deity, Śrī Caitanya Mahāprabhu, the first spiritual master of the Gauḍīya Vaiṣṇava sampradāya.

निरुपेक्ष - कृपा - कृते

Lord Caitanya dispenses His causeless mercy to all living entities, whether they deserve it or not.

He distributes the taste of rasa, intimate emotional exchanges between God and His devotees, the rarest commodity of the spiritual world.



Very few persons in the material realm know what rasa is.

Among the varieties of rasas in the spiritual world, the rasa found at the lotus feet of Caitanya Mahāprabhu is most precious and exquisite.

It should therefore be extremely difficult for anyone in the modern world to obtain.

But Lord Caitanya, being supremely compassionate, gives away this rasa to unappreciative, reluctant conditioned souls.

Intelligent and fortunate persons will accept His mercy, voluntarily serving His saṅkīrtana mission.

॥yājñāḥ saṅkīrtana - prajāḥ  
yajanti hy amedhṛṣā

This book is collection  
of essence of all  
bhakti śāstras  
↓  
Theme of the  
Book

1.1.11

bhagavad-bhakti-śāstrāṇām  
ayaṁ sārasya saṅgrahaḥ  
anubhūtasya caitanya-  
deve tat-priya-rūpataḥ

This book (ayaṁ) collects the essence (sārasya saṅgrahaḥ) of the scriptures teaching devotional service rendered to the Supreme Lord (bhagavad-bhakti-śāstrāṇām). These essential teachings I have personally realized (anubhūtasya) under the shelter of Lord Caitanya Mahāprabhu (caitanya-deve). I received them from His dear devotee Śrī Rūpa (tat-priya-rūpataḥ).

Having praised Lord Śrī Kṛṣṇa, His best devotees, His personal abode, and His devotional service, Śrīla Sanātana Gosvāmī now introduces the theme of his book.

Śrī Bṛhad-bhāgavatāmṛta is not speculative fiction or fantasy.

It is authoritative because it distills from the Vedic literature the essential teachings that describe the pure science of rendering loving service to the Supreme Person.

Śrī Brhad-bhāgavatāmṛta sometimes quotes scriptural texts directly,  
sometimes interweaves selected phrases and words, and sometimes  
paraphrases to express scriptural ideas.

The author, Śrīla Sanātana Gosvāmī, an unalloyed devotee with no  
material motives, has fully realized the science of prema-bhakti.

He has expertly molded the presentation in elegant poetry,  
transparently, without superfluous impositions of his own.

In trying to translate and explain this great work in English, and in trying to understand it properly, we can only pray to Śrīla Sanātana Gosvāmī for the spiritual strength to carry out in good faith our respective responsibilities as translator and as readers.

How has Śrīla Sanātana been able to collect the gist of many devotional scriptures under one title?

For years he diligently engaged his mind in studying many scriptures and engaged his heart in devotional meditation.

He conducted this outward and inward research under the compassionate guidance and protection of the Lord of consciousness (caitanya-deva), Kṛṣṇa's expansion as the Supersoul, Śrī Vāsudeva.

Śrīla Sanātana Gosvāmī imbibed the full mercy of Lord Vāsudeva by meditating upon Him and actively serving Him in His transcendental activities as the Supreme Person, Śrī Kṛṣṇa, Nanda-nandana, who enjoys playing His flute and whose charming body bends in three places.

By the causeless mercy of Śrī Kṛṣṇa, one can successfully fix one's attention on Him and with higher vision see for oneself the purports of all revealed knowledge.

An alternative and more confidential understanding of caitanya-deve and tat-priya-rūpataḥ is that Lord Kṛṣṇa is now conducting His saṅkīrtana mission as the son of Śacīdevī.

One obtains His complete mercy by meditating intensely on His all-attractive golden form (priya-rūpa), which is dressed in the saffron of a sannyāsī.



Or tat-priya-rūpataḥ may refer to Śrī Rūpa Gosvāmī, the very dear servant of Lord Caitanya and devotional co-worker of Śrī Sanātana.

Although Śrī Rūpa considered his elder brother, Sanātana, his spiritual master, here Śrīla Sanātana credits Rūpa with helping him find his way on the path of prema-bhakti.

One can ascertain the essence of spiritual truth only by the kind mercy of the Supreme Lord and His pure devotees.

# Part-2

The ancient history of this  
book (12-14)

This was spoken by  
Jaimini to Janamejaya

1.1.12

śṛṅvantu vaiṣṇavāḥ śāstram  
idaṁ bhāgavatāmṛtam  
su-gopyaṁ prāha yat premṇā  
jaiminir janamejayam

May the Vaiṣṇavas kindly hear (śṛṅvantu vaiṣṇavāḥ) this confidential scripture (idaṁ su-gopyaṁ śāstram), Śrī Bhāgavatāmṛta (bhāgavatāmṛtam). Jaimini Ṛṣi spoke it to King Janamejaya (yat jaiminir janamejayam prāha) in the enthusiasm of pure love (premṇā).

Unlike books of fiction, this book carries the authority of revealed scripture.

↓  
This is not fiction.

Its purpose is not to entertain the readers or edify them with some pious ethical message, but to teach the highest principles of spiritual life and to help those who faithfully read it enter the path to absolute perfection.

The name Bhāgavatāmṛta is appropriate because this book consists of the most relishable essence (amṛta) of revealed texts concerning devotion to the Supreme Lord (bhagavān).

Gradually we shall see more clearly how appropriate this name is.

Śrī Sanātana Gosvāmī says that only the Vaisnavas, devotees of God, should read this book, because others will misunderstand it.

Disclaimers: - This book is not for non-devotees

He says this out of compassion for the nondevotees.

Because persons who have no taste for the personal service of Lord Viṣṇu have impure hearts, most likely they will disbelieve what is spoken here and react offensively.

Furthermore, although the term vaiṣṇava technically refers to anyone initiated into the worship of the Supreme Lord, in its present context the word vaiṣṇava refers to a more restricted group—the devotees who know the taste of devotional reciprocations and are eager to enjoy the nectar found at the lotus feet of Śrī Kṛṣṇa, the darling son of Nanda Mahārāja.

The standard definition of vaiṣṇava is given in the Padma Purāṇa (Svarga-khaṇḍa 31.112–113):

Generic definition of Vaiṣṇava

sāṅgam sa-mudram sa-nyāsam

sa-rsi-cchanda-daiivatam

sa-dīkṣā-vidhi sa-dhyānam

sa-yantram dvādaśākṣaram

aṣṭākṣaram athānyam vā

ye mantram samupāsate

jñeyās te vaiṣṇavā lokā

viṣṇv-arcana-ratāḥ sadā

“Vaiṣṇavas should be understood (**jñeyās te vaiṣṇavā lokā**) to be those who regularly worship Lord Viṣṇu (**viṣṇv-arcana-ratāḥ sadā**) and chant either the twelve-syllable viṣṇu-mantra (**ye dvādaśākṣaram mantram samupāsate**), the eight-syllable mantra, or some other mantra of His (**aṣṭākṣaram athānyam vā**). They should have properly received the mantra through initiation (**sa-dīkṣā-vidhi**) and, along with the mantra, should have been instructed in the secondary rituals and the hand gestures and bodily markings pertaining to the mantra (**sāṅgam sa-mudra sa-nyāsam**). Such Vaiṣṇavas should know about the meter in which the mantra is recited, the sage who transmitted the mantra, the Deity the mantra worships (**sa-ṛṣi-cchanda-daivatam**), the method of preliminary meditation on the mantra (**sa-dhyānam**), and the symbol by which the mantra is visually represented (**sa-yantram**).”



In general we may accept any initiated worshiper of Viṣṇu as a Vaiṣṇava, ~~or even more liberally any monotheist~~, but we can expect ~~only the pure devotees of Śrī Nanda-kiśora~~ to relish much pleasure in reading Bṛhad-bhāgavatāmṛta.

“May the Vaiṣṇavas kindly hear”:

Although Śrīla Sanātana is close to the Vaiṣṇavas, always engaged in their intimate service, he addresses them in this ~~formal, somewhat distant language~~ because he has great respect for the Lord’s servants and considers himself unworthy to approach them.

The confidential message of the first part of this book will be conveyed through an ancient conversation between two exalted Vaiṣṇavas—Jaimini Ṛṣi and King Janamejaya.

In the Bhagavad-gītā (10.22) Lord Kṛṣṇa affirms the sage Jaimini's reputation as a great devotee.

Vedānām sāma-vedo 'smi: "Among the Vedas I am the Sāma Veda."

Jaimini became the first teacher of this best of the four Vedas under the authority of Śrīla Veda-vyāsa.

This means that Vyāsadeva recognized him as an expert knower of the purport of the Sāma Veda, which centers on devotional service to the Supreme Lord.

↓ ESTABLISHING JAİMİNĪ as a PURE devotee

Why did JAİMİNĪ compile karma śāstras?

Jaimini's teachings strongly emphasize the execution of sacrificial duties, but they do so to help materialistic brāhmanas gradually prepare themselves for the higher, devotional understanding of the Vedas revealed in the Upaniṣads and the Vedānta-sūtra.

Jaimini is known, too, for his description of the glories of Lord Jagannātha, the celebrated Deity form of Kṛṣṇa worshiped at Purī in Orissa.

Śrī Janamejaya, a worthy son of Mahārāja Parīkṣit, was also a pure devotee of Kṛṣṇa; he had an ardent affinity for hearing about Lord Viṣṇu and the Vaiṣṇavas.

Out of eager love for the Personality of Godhead and His devotees, Jaimini spoke the confidential topics of the Bhāgavatāmṛta to Janamejaya.

No material motive would have justified discussing such secret matters publicly.

After hearing MB from  
Jaimini, Janamejaya requests  
to hear more

1.1.13

munīndrāj jaimineḥ śrutvā  
bhāratākhyānam adbhutam  
parīkṣin-nandano 'pṛcchat  
tat-khilam śravaṇotsukah

After Janamejaya, the son of Parīkṣit (parīkṣin-nandanah), heard the wonderful Mahābhārata (śrutvā bhāratākhyānam adbhutam) recited by the great sage Jaimini (munīndrāj jaimineḥ), Janamejaya was still eager to hear more (śravaṇotsukah), and so he inquired about the supplement to that epic (apṛcchat tat-khilam).

Here we are told when and under what circumstances Jaimini spoke this narration to Janamejaya.

The Mahābhārata, compiled by Vyāsadeva, is the history of the pious royal dynasty of the Bhāratas.

In the only version available in modern times, the narrator, Vaiśampāyana, states that other authentic versions of this history were spoken besides his.

One of these other Mahābhāratas was narrated by Jaimini Ṛṣi to the same Janamejaya who had heard the Mahābhārata from Vaiśampāyana.

Hearing this second version had a wonderful effect on Janamejaya, for it was like nothing he had ever heard before.

He therefore eagerly inquired if there was some supplement he could also hear, and Jaimini was able to fulfill his request.

As Hari-vamśa is the khila (supplement) to Vaiśampāyana's Mahābhārata, Śrī Bṛhad-bhāgavatāmṛta is the khila to Jaimini's.

1.1.14

śrī-janamejaya uvāca  
na vaiśampāyanāt prāpto  
brahman yo bhārata rasah  
tvatto labdhaḥ sa tac-cheṣam  
madhureṇa samāpaya

Śrī Janamejaya said: O brāhmaṇa (brahman), by hearing the Mahābhārata from Vaiśampāyana (yo bhārata vaiśampāyanāt) I never obtained (na prāpto) the same relish (rasah) I have now obtained by hearing from you (tvatto labdhaḥ). Please complete this recitation (sa tac-cheṣam samāpaya) with perfect sweetness (madhureṇa).



King Janamejaya preferred the second version of the Mahābhārata,  
the version he had heard from Jaimini Ṛṣi, because it more openly  
revealed the transcendental tastes of loving service rendered to  
Kṛṣṇa.

Śrīla Dvaipāyana Vyāsa had presented his other Mahābhārata to  
appeal to the widest possible audience—frivolous women,  
uncultured men, and materialistic brāhmanas—and so in the course  
of telling his epic he had for the most part hidden Lord Kṛṣṇa's  
glories.

In the Mahābhārata narrated by Vaiśampāyana, Kṛṣṇa usually acts subordinate to the Pāṇḍavas, as their friend and adviser, rarely showing His supremacy.

On the testimony of Janamejaya, recorded for us by Śrīla Sanātana Gosvāmī, Jaimini's Mahābhārata is by contrast a purely devotional scripture on the sublime level of Vyāsadeva's later masterpiece Śrīmad-Bhāgavatam.

Śrīla Sanātana is a transcendental genius, an eternal resident of Goloka Vrndāvana, and an intimate companion of the Personality of Godhead's internal pleasure potency.

But here it can also appropriately mean “O personification of Brahman, the Vedic sound.”

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The king makes a request an audience has a right to make of a speaker—that the recitation end with something especially delightful.

Madhureṇa samāpayet (“One should end on a sweet note”) is a common saying among connoisseurs of devotional poetry.

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Here the element of madhura asked for is specifically rasa, the ecstatic taste known only between the Supreme Lord and His pure devotees in their various personal reciprocations.

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Janamejaya's hearing from Jaimini will aptly conclude with this rasa, just as a good meal ends well with a dessert like śrīkāṇḍa.

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# Part-3

Uttarā inquires from her son,  
Parīkṣit (15-23)

Uttarā approaches PM  
to hear the essence of  
Śrīmad Bhāgavatam

1.1.15-17

śrī-jaiminir uvāca  
śuka-devopadeśena  
nihatāśeṣa-sādhvasam  
samyak-prāpta-samastārtham  
śrī-kṛṣṇa-prema-samplutam

sannikṛṣṭa-nijābhīṣṭa-  
padārohaṇa-kālakam  
śrīmat-parīkṣitam mātā  
tasyārtā kṛṣṇa-tatparā

virāṭa-tanayaikānte  
'pṛcchad etan nr̥pottamam  
prabodhyānanditā tena  
putreṇa sneha-samplutā

Śrī Jaimini said: By hearing the instructions of Śukadeva Gosvāmī (śuka-deva upadeśena), Śrīmān Parīkṣit was relieved of all fear (nihata aśeṣa-sādhvasam). All his ambitions satisfied (samyak-prāpta-samastārtham), he was absorbed in pure love for Śrī Kṛṣṇa (śrī-kṛṣṇa-prema-samplutam). Now, as the time came near (sannikṛṣṭa kālakam) for the king to ascend to the destination he desired (nija abhīṣṭa-pada-ārohaṇa), his mother (śrīmat-parīkṣitam mātā), Virāṭa's daughter (virāṭa-tanayā), a surrendered devotee of Kṛṣṇa (kṛṣṇa-tatparā), approached him in great distress while he was alone (tasya ārtā ekānte). After Parīkṣit had consoled and pleased her by his greetings (prabodhyānanditā tena), she asked of him as follows (apṛcchad etan nṛpottamam), immersed in love for her son (putreṇa sneha-samplutā).

To satisfy King Janamejaya's sincere desire, Jaimini recalls how Janamejaya's saintly father, Parīksit, some years before, had finished hearing Śrīmad-Bhāgavatam from Śukadeva Gosvāmī and the hour had come for Parīksit to prepare for his fated death.

Jaimini Ṛṣi here divulges that Mahārāja Parīksit's mother came to see her son just at that moment.

Even though Parīksit was sitting several miles from his palace and very little time remained, his mother, Uttarā, was impelled to see him just once more, knowing she would never see him again and eager not to lose the last opportunity to hear from him topics about Kṛṣṇa.



After Śukadeva taught Śrīmad-Bhāgavatam to Mahārāja Parīksit,  
Parīksit no longer feared the monstrous snake-bird, nor any  
material illusion.

He was śrīmān, blessed by the Lord's divine consort Śrī.

He had effortlessly achieved the benefits of each of the essential  
human endeavors—religiosity, economic development, sense  
enjoyment, and liberation.

And beyond those benefits, he was immersed in a flood of prema-  
rasa at the lotus feet of Śrī Kṛṣṇa.

His mother approached him while he was absorbed in that ecstasy.

A mother about to lose her son is naturally forlorn.

But Uttarā's sorrow was eclipsed by her eagerness to hear what her  
son had just heard from Śukadeva Gosvāmī about Lord Kṛṣṇa's  
glories.

Because she wanted to hear the confidential essence of Śukadeva's instructions, she approached her son as he sat alone.

With a pacifying greeting and a brief philosophical reminder about the illusory nature of birth and death, Mahārāja Parīkṣit quickly dispelled whatever motherly anxiety she felt.

Thus she was now joyful and fixed in affection for Śrī Kṛṣṇa and for her son, the great devotee of Kṛṣṇa.

Pls Extract the essence  
of SB & speak to me

1.1.18

śrī-uttarovāca

yac chukenopadiṣṭam te  
vatsa niṣkṛṣya tasya me  
sāram prakāśaya kṣipram  
kṣīrāmbhodher ivāmṛtam

Blessed Uttarā said: My dear son (vatsa), please extract the essence (niṣkṛṣya sāram) of what Śukadeva has taught you (yat śukena upadiṣṭam te) and quickly reveal it to me (kṣipram me prakāśaya), as if churning the nectar of immortality from the Ocean of Milk (kṣīrāmbhodher iva amṛtam).

Śrīmad-Bhāgavatam is “the ripe fruit of the Vedic desire tree”  
(nigama-kalpataror galitaṁ phalam).

Everything spoken by Śrī Śukadeva to Mahārāja Parīkṣit is essential.

It represents the best of the Vedic teachings, chosen and arranged to  
guide students of the Bhāgavatam quickly and surely toward pure  
devotional service to Kṛṣṇa.

But Uttarā does not have seven days to hear the whole Bhāgavatam from her son; only if he can condense for her the essence of this essence and speak it to her in the short time remaining will her hankering for the unalloyed nectar of prema-bhakti be satisfied.

Someone might suggest that Parīkṣit need only repeat to her a single confidential pastime of Kṛṣṇa in Vṛndāvana, but that would be inappropriate.

One can properly relish the most intimate loving dealings of the Lord only after first submitting one's heart to a thorough cleansing.

Therefore Śukadeva Gosvāmī spoke nine cantos of Śrīmad-Bhāgavatam just to prepare Parīksit Mahārāja for full understanding before beginning to narrate Kṛṣṇa's vṛndāvana-līlā.

Mother Uttarā now soberly asks her son to use his discrimination to remove her misunderstandings and elevate her to Kṛṣṇa consciousness.

As a farmer takes several canes of sugar to extract a cup of sweet juice, Parīksit should carefully consider his realization of the entire Bhāgavatam and extract its essence.

Or, using Uttarā's own metaphor, his narration should be like the nectar of immortality that the demigods and demons churned with great effort from the Ocean of Milk.



PM is also very  
eager to share the  
nectar

1.1.19

śrī-jaiminir uvāca  
uvāca sādaram rājā  
parīkṣin mātr-vatsalah  
śrutāty-adbhuta-govinda-  
kathākhyāna-rasotsukah

Śrī Jaimini said: King Parīkṣit (rājā parīkṣit), feeling affection for his mother (mātr-vatsalah), answered her respectfully (sādaram uvāca), eager to enjoy (rasa utsukah) recounting the wonderful narrations he had just heard about Lord Govinda (śruta aty-adbhuta-govinda-katha-ākhyāna).

Because the Bhāgavatam had aroused in him a transcendental attraction, Parīkṣit was quite willing to satisfy his mother's request.

Added to his already great enthusiasm to keep hearing and chanting the Bhāgavatam, his natural affection for his mother made him all the more eager to speak.

↓ 2 stānuli

- a) Eagerness to share Bhāgavatam
- b) Affection for his mother

In this mood he was ready to reveal the essence of Śrīmad-Bhāgavatam.

Your enthusiasm to hear  
is empowering me to  
speak

1.1.20

śrī-viṣṇurāta uvāca  
mātar yady api kāle 'smimś  
cikīrṣita-muni-vrataḥ  
tathāpy ahaṁ tava praśna-  
mādhurī-mukharī-kṛtaḥ

Śrī Parīkṣit, known as Viṣṇurāta, said: Mother (mātar), at a time like this (yady api asmin kāle) one should observe silence (cikīrṣita-muni-vrataḥ), but your delightful question (tathāpy tava praśna-mādhurī) impels me to speak (ahaṁ mukharī-kṛtaḥ).

PIS hear while I speak  
the essence due to the  
mercy of my guru &  
Ⓟ.

1.1.21-23

guroḥ prasādatas tasya  
śrīmato bādarāyaṇeh  
praṇamya te sa-putrāyāḥ  
prāṇa-dam prabhum acyutam

tat-kāruṇya-prabhāvena  
śrīmad-bhāgavatāmṛtam  
samuddhṛtam prayatnena  
śrīmad-bhāgavatottamaiḥ

munīndra-maṇḍalī-madhye  
niścitam mahatām matam  
mahā-guhya-mayaṁ samyak  
kathayāmy avadhāraya

I shall speak (kathayāmy) by the mercy of my spiritual master (guroḥ prasādatah), Śrīmān Bādarāyaṇi [Śukadeva Gosvāmī] (śrīmato bādarāyaneh). First let me offer respects (praṇamya) to our Lord and master, Śrī Acyuta (prabhum acyutam), who granted the gift of life to you and your son (te sa-putrāyāḥ prāṇa-dam). His compassionate grace inspired (tat-kāruṇya-prabhāveṇa) the best of His pure devotees (śrīmad-bhāgavatottamaiḥ) in the great effort (prayatnena) to extract the nectar of Śrīmad-Bhāgavatam (śrīmad-bhāgavatāmṛtam samuddhṛtam). The greatest sages (munīndra-maṇḍalī-madhye) have approved this resulting work (niścitam mahatām matam), which is full of confidential truth (mahā-guhyamayam). Please listen with attention as I faithfully repeat it to you (samyak kathayāmy avadhāraya).

The original Vedic śrutis and their derivative smṛtis mostly reflect the general interests of human beings, who strive for material progress, rarely inquiring philosophically into the purpose of life.

The confidential science of pure devotional service is taught explicitly only in a few Vedic scriptures little known to the public.

which are the Vedic literatures where Bhakti is exclusively described without the covering of karma & jñāna.

Among these rare texts are the Gopāla-tāpanī Upaniṣad, the Nārada Pañcarātra, the Garga Saṁhitā, the Viṣṇu Purāṇa, the Hari-varṁśa Upapurāṇa, the Uttara-khaṇḍa of the Padma Purāṇa, and the Bhāgavata Mahā-purāṇa.

Parīkṣit Mahārāja now offers to recite to his mother what he calls Śrīmad-bhāgavatāmṛta: the relishable cream of all the Vedic scriptures that teach pure bhakti.

These exceptional scriptures are śrīmat—rich in spiritual value—  
and have the potency to give knowledge, renunciation, and  
devotion.

The distilled essence of these scriptures is amṛta, a heavenly  
beverage that bestows immortality, like the nectar churned from the  
Milk Ocean, from which all sorts of priceless treasures  
spontaneously arose.

During the seven days in which Parīkṣit Mahārāja had prepared for death, Śukadeva Gosvāmī had spoken only Śrīmad-Bhāgavatam.

But because Śrīmad-Bhāgavatam is the sum and substance of all bhakti scriptures, those scriptures revealed their conclusions during the discussion.

↑ ↓ If PM heard any SB in the 7 days, then how can  
Bṛhad Bhāgavatam be the essence of all Bhakti literatures?

Uttarā wants to hear the essence of all devotional literature, and her son will answer accordingly.

The Bhāgavatam spoken by Śrī Śukadeva is all-beautiful, both in text and in purport. Nothing in Śrīmad-Bhāgavatam is superfluous:



nigama-kalpataror galitaṃ phalaṃ  
śuka-mukhād amṛta-drava-samyutam  
pibata bhāgavatam rasam ā-layaṃ  
muhur aho rasikā bhuvi bhāvukāḥ

“O expert and thoughtful men (**rasikā bhuvi bhāvukāḥ**), relish Śrīmad-Bhāgavatam (**muhur aho pibata bhāgavatam**), the mature fruit (**galitaṃ phalaṃ**) of the desire tree of Vedic literatures (**nigama-kalpataror**). It emanated from the lips of Śrī Śukadeva Gosvāmī (**śuka-mukhād**). Therefore this fruit has become even more tasteful (**amṛta-drava-samyutam**), although its nectarean juice was already relishable for all (**rasam**), including liberated souls (**ā-layaṃ**).” (Bhāgavatam 1.1.3)

Authorities like Sūta Gosvāmī testify to this truth from their own experience.

Nonetheless, ~~(perfect devotees)~~ may feel inclined to listen to some parts of the Bhāgavatam more than others.

The extraordinary Vaiṣṇavas who have developed an unquenchable thirst for the honey flowing directly from Śrī Gopīnātha's lotus feet feel no attraction for hearing anything other than Śrīmad-Bhāgavatam, just as even beginners in the process of devotional service no longer want to hear about jñāna-yoga and impersonal liberation, or as those striving for liberation lose interest in topics of material development and worldly pleasures.

Every discussion in Śrīmad-Bhāgavatam in fact glorifies Kṛṣṇa, the lover of the gopīs.

→ Rāgātmika bhaktas

But pure devotees sometimes consider the passages not directly describing those intimate glories less important.

The self-realized Vaiṣṇavas must be allowed their preferences, but neophyte devotees should not cheaply imitate them.

Devotees not free from faults should strictly follow the complete course of the instructions of Śrīmad-Bhāgavatam, from the first chapter of Canto One through the last chapter of Canto Twelve.

By repeated systematic study of the entire Bhāgavatam and its authorized explanations, devotees can aspire to gradually become fit to taste the immortal nectar hidden within it.

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Śukadeva, Nārada, and other Vaiṣṇavas of their caliber contributed to this Bṛhad-bhāgavatāmṛta, and it is approved by great sages like Parāśara and Vyāsadeva.

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It presents the Absolute Truth clearly, not vaguely like some textbooks on mantras and yoga, or dishonestly like unauthorized pseudospiritual works.

It presents the truth thoroughly, not superficially like the works of unqualified authors who have little to say and who say less, out of fear of losing their readers' attention.

The essence of Śrīmad-Bhāgavatam as explained by Mahārāja Parīkṣit to his mother forms the ultimate summary of Vedic knowledge.

# Part-4

Worshiping Lord Mādhava at  
Prayāga (24-38)

Group of sages → assembled  
Prayāga & glorifying each other  
to be the "recipient of PS news"

1.1.24-25

ekadā tīrtha-mūrdhanye  
prayāge muni-puṅgavāḥ  
māghe prātaḥ kṛta-snānāḥ  
śrī-mādhava-samīpataḥ

upaviṣṭā mudāviṣṭā  
manyamānāḥ kṛtārthatām  
kṛṣṇasya dayito 'sīti  
ślāghante sma parasparam

Once (**ekadā**) a group of exalted sages (**muni-puṅgavāḥ**) were at Prayāga (**prayāge**), the best of pilgrimage sites (**tīrtha-mūrdhanye**), during the month of Māgha (**māghe**). The sages had taken their bath (**prātaḥ kṛta-snānāḥ**) and were happily seated before the Deity of Śrī Mādhava (**śrī-mādhava-samīpataḥ**). Feeling satisfied (**upaviṣṭā mudāviṣṭā**), as if all their goals in life had been fulfilled (**manyamānāḥ kṛtārthatām**), they were praising one another (**ślāghante sma parasparam**), saying, “You are the recipient of Lord Kṛṣṇa’s mercy (**kṛṣṇasya dayitah asi iti**).”



These sages at Prayāga were humble devotees of Kṛṣṇa.

Each of them disliked hearing himself praised and was thus trying to divert the praise to someone else.

Appreciative of one another's good qualities, they could honestly tell one another, "You are the Lord's dearmost devotee."



When Vaiṣṇavas are friendly to one another like this, their community prospers.

Prayāga is called tīrtha-mūrdhanya, the chief of holy places, because it is located at the confluence of the rivers Gaṅgā and Yamunā.

The sages were there at the most auspicious time for bathing—the month of Māgha (January-February).

As Dattātreya, the incarnation of the Personality of Godhead, has explained:

vrata-dāna-tapobhiś ca  
na tathā prīyate hariḥ  
māghe majjana-mātreṇa  
yathā prīṇāti mādhavah

“The Supreme Lord Mādhava (hariḥ mādhavah) is not as pleased (na tathā prīyate) by vows, charity, or austere penances (vrata-dāna-tapobhiś ca) as by one’s simply taking a bath in the month of Māgha (yathā prīṇāti māghe majjana-mātreṇa.” (Padma Purāṇa, Uttara-khaṇḍa 126.8)

Śrī Mādhava is the presiding Deity of Prayāga-tīrtha.

After bathing, the sages were sitting in front of Lord Mādhava  
feeling extremely fortunate to be together in such a sacred place at  
such a time.

At that time, a very great  
brāhmaṇa arrives there

1.1.26

mātas tadānīm tatraiva  
vipra-varyaḥ samāgataḥ  
daśāśvamedhike tīrthe  
bhagavad-bhakti-tatparaḥ

Dear mother (mātaḥ), at that time (tadānīm) a first-class brāhmaṇa (vipra-varyaḥ) arrived at that holy site (tatraiva samāgataḥ), called Daśāśvamedha-tīrtha (daśāśvamedhike tīrthe). He was fully absorbed in devotional service to the Supreme Lord (bhagavad-bhakti-tatparaḥ).

Surrounded by his people,  
he ~~started~~ distributing ~~resources~~  
got ready to

1.1.27

sevito 'śeṣa-sampadbhis  
tad-deśasyādhikāra-vān  
vṛtaḥ parijanair vipra-  
bhojanārtham kṛtodyamaḥ

Richly endowed with all assets (sevito aśeṣa-sampadbhiḥ), he was the spiritual leader of that region (tad-deśasya adhikāra-vān). His retinue surrounded him (parijanair vṛtaḥ) as he prepared to distribute food to the local brāhmaṇas (vipra- bhojanārtham kṛtodyamaḥ).

Started getting the place  
ready for worship

1.1.28

vicitrotkṛṣṭa-vastūni  
sa niṣpādya mahā-manāḥ  
āvaśyakam samāpyādau  
saṃskṛtya mahatīm sthalīm

Having collected (niṣpādya) all sorts of valuable items for worship of the Lord (vicitra utkrṣṭa-vastūni), the generous brāhmaṇa (mahā-manāḥ) then saw to the preliminaries (āvaśyakam samāpya), first by purifying a large area on the ground (ādau saṃskṛtya mahatīm sthalīm).

with his own hands, he  
constructed an altar for worship 1.1.29

satvaram catvaram tatra  
madhye nirmāya sundaram  
upalipya sva-hastena  
vitānāny udatānayat

There (tatra madhye) he swiftly built (<sup>quickly</sup> satvaram nirmāya) a handsome altar (sundaram catvaram), which he smeared with mud with his own hand (upalipya svahastena) and covered with a canopy (vitānāny udatānayat).



The unnamed brāhmaṇa who came to conduct public worship of Lord Kṛṣṇa at Daśāśvamedha-ghāṭa was the acknowledged spiritual authority of that area.

Although rich and influential, with ample means for a comfortable life, he was a fully surrendered Vaiṣṇava.

Everything he had he used only for Lord Kṛṣṇa's pleasure.

By his heartfelt service, he satisfied the Lord and everyone else.

At this same Daśāśvamedha-ghāṭa at Prayāga, Śrīla Rūpa Gosvāmī  
later received personal instructions from Lord Caitanya  
Mahāprabhu for ten days.

on the altar he placed the  
golden āsana & placed the  
Śālagrāma ś'īlā & worshiped  
with joy

1.1.30

śālagrāma-śilā-rūpaṁ  
kṛṣṇaṁ svarṇāsane śubhe  
niveśya bhaktyā sampūjya  
yathā-vidhi mudā bhṛtaḥ

Next he placed (niveśya) Lord Kṛṣṇa's form as the Śālagrāma-śilā (kṛṣṇaṁ śālagrāma-śilā-rūpaṁ) on an auspicious golden throne (svaṇāsane śubhe) and worshiped the Lord with great devotion (bhaktyā sampūjya). Joyfully he performed the prescribed rituals (yathā-vidhi mudā bhṛtaḥ).

The Śālagrāma-śilā is a sacred stone worshiped by Vaiṣṇava brāhmaṇas as a Deity form of Lord Viṣṇu.

The stones are found only in the Gaṇḍakī River near the village of Śālagrāma in the Himālayan foothills.

So precise is the science of arcana that an expert brāhmaṇa can recognize each Śālagrāma-śilā as a specific incarnation of Lord Viṣṇu by unique markings.

He alone performed a festival for  
the Lord

1.1.31

bhogāambarādi-sāmagrīm  
arpayitvāgrato hareḥ  
svayaṁ nr̥tyan gīta-vādyā-  
dibhiś cakre mahotsavam

In front of Lord Hari (hareḥ agrato) he placed (arpayitvā) food (bhoga), clothes (ambarādi), and other offerings (sāmagrīm). He made a one-man festival (svayaṁ cakre mahotsavam) by dancing, singing, playing music, and so on (nr̥tyan gīta-vādyādibhih).

When worshiping the Deity of the Supreme Lord, one should first greet Him as an honorable guest with water for washing His feet, scented water for drinking, and other items prescribed by standard etiquette.

One should feed the Deity nicely and offer gifts of cloth and other valuables such as perfumes and incense.

The lamp offered in the ārati ceremony represents the light one would show at the entrance of one's house for a guest arriving at night (ā-rātrikam).

He offered respects  
to all

1.1.32

tato veda-purāṇādi-  
vyākhyābhir vāda-kovidān  
viprān praṇamya yatino  
gr̥hiṇo brahma-cāriṇaḥ

He then offered homage (tato praṇamya) to the brāhmaṇas present (viprān) who were expert in arguing (vāda-kovidān) from the Vedas, Purāṇas, and other texts (veda-purāṇādi-vyākhyābhir). He also offered respects to the sannyāsīs, householders, and brahmacārīs (yatino gr̥hiṇo brahma-cāriṇaḥ).

He also honoured the  
Vaiṣṇavās & others  
by sweet words &  
behavior

1.1.33

vaiṣṇavā́mś ca sadā kṛṣṇa-  
kīrtanānanda-lampatān  
su-bahūn madhurair vākyair  
vyavahāraiś ca harṣayan

And he honored the Vaiṣṇavas (vaiṣṇavā́mś ca), who were always greedy to enjoy the bliss of glorifying Kṛṣṇa (sadā kṛṣṇa-kīrtanānanda-lampatān). Thus he encouraged (harṣayan) the many respectable persons there (su-bahūn) with attractive words (madhurair vākyair) and behavior (vyavahāraiś ca).



Accepts their foot water &  
distributes prasāda

1.1.34

pāda-śauca-jalam teṣām  
dhārayan śirasi svayam  
bhagavaty arpitais tadvad  
annādibhir apūjayat

After placing on his head (**dhārayan svayam śirasi**) the water that had washed their feet (**teṣām pāda-śauca-jalam**), he worshiped those persons (**apūjayat**) with the food and other items (**annādibhir**) he had presented to the Supreme Lord (**tadvad bhagavaty arpitaih**).

One class of learned brāhmaṇas like to display their knowledge by defeating others in argument.

But another class of brāhmaṇas, the pure Vaiṣṇavas, prefer to use their energy to hear and chant about Kṛṣṇa.

Some Vaiṣṇavas are also brāhmaṇas by birth and external behavior, but pure Vaiṣṇavas of any social status, even those who come from lower castes, are always better situated spiritually than ordinary brāhmaṇas.

Pure Vaiṣṇavas bother to enter debates (1) only when the cause of Kṛṣṇa consciousness can be advanced) (2) when criticisms of other Vaiṣṇavas or the Supreme Lord have to be answered) or (3) when victims of misconceptions have to be saved.

Vaiṣṇavas debate for 3 reasons.

The brāhmaṇa Vaiṣṇava conducting this festival honored the brāhmaṇas and Vaiṣṇavas with pleasant, encouraging words and with respectful behavior—bowing down to them, washing their feet, offering them āraṭi, and so on.

Then he respectfully fed  
all the other species

1.1.35

bhojayitvā tato dīnān  
antyaajān api sādaram  
atoṣayad yathā-nyāyam  
śva-śṛgāla-khaga-krimīn

Next (**tato**) he respectfully fed (**sādaram bhojayitvā**) everyone else, including the most fallen outcastes (**dīnān antyaajān api**). In suitable ways (**yathā-nyāyam**), he satisfied (**atoṣayad**) even the dogs, jackals, birds, and insects (**śva-śṛgāla-khaga-krimīn**).

Śūdras and outcastes are commonly considered fallen, and men who are poor and hungry are usually identified as wretched, but the real criterion of a person's fallen, wretched condition is his lack of devotion to the Supreme Lord.

Amāninā māna-dena/ kīrtaniyaḥ sadā hariḥ (Śikṣāṣṭaka 3): One  
who wants to worship Lord Hari perpetually by nāma-saṅkīrtana  
must give up demanding respect for himself and must practice  
showing respect to every living creature.

But the respect one shows must be appropriate for each individual.

Only a fool would embrace a hungry tiger in the name of brotherly  
love.

→ *śikṣā saṅkīrtana kṛite śakti deḥ nāṭhe yathā-yathā*

And so a devotee endeavoring for pure Kṛṣṇa consciousness should keep a respectful distance from persons of dubious character and faith.

After satisfying everyone,  
he also honours prasa

1.1.36

evam santarpitāśeṣaḥ  
samādiṣṭo 'tha sādhubhiḥ  
parivāraiḥ samam śeṣam  
sa-harṣam bubhuje 'mṛtam

When he had thus satisfied everyone (evam santarpita aśeṣaḥ), the holy men invited him to take the remnants of the sacrifice (atha sādhubhiḥ śeṣam samādiṣṭo). With his family and followers (parivāraiḥ samam), that leader of brāhmaṇas then enjoyed (bubhuje) the nectarean prasāda (amṛtam) with great delight (sa-harṣam).



Only after every living being in the vicinity was fed and pleased did the host, with his family and servants, honor Lord Mādhava's prasāda.

This food was now amṛta, the elixir of immortality, a sheer delight to taste, because it had been offered to Lord Kṛṣṇa in devotional sacrifice.

Then he came in front of  
the Lord & offered all the  
piety that he gained from the sacrifice

1.1.37

tato 'bhimukham āgatyā  
kṛṣṇasya racitāñjaliḥ  
tasminn evārpayām āsa  
sarvaṁ tat-phala-sañcayam

After this (tataḥ), he again went before the Śālagrāma Deity of Lord Kṛṣṇa (kṛṣṇasya abhimukham āgatyā). And with folded hands (racitāñjaliḥ) he offered to the Lord (tasminn evārpayām āsa) all the pious credit he had earned by the sacrifice (sarvaṁ tat-phala-sañcayam).

In sacrificial offerings, the mantras chanted declare that the oblations, after being offered, belong to the deities being worshiped: idam indrāya na mama (“This is for Indra; it is no longer mine”).

But most performers of Vedic rituals, even while verbally declaring surrender, maintain the subtle ambition to possess not only the oblations themselves but the fruits, the outcome, of the sacrifice.

Pure devotional service begins when one makes offerings only for the pleasure of the Supreme, with no hidden motive.

He got ready to leave  
& NM got up & addressed  
him

1.1.38

sukham saṁveśya devaṁ taṁ  
sva-gr̥haṁ gantum udyatam  
dūrāc chrī-nārado dr̥ṣṭvo-  
tthito muni-samājataḥ

The leader of the brāhmaṇas put the Deity comfortably to rest (sukham saṁveśya devaṁ taṁ) and got ready to return home (sva-gr̥haṁ gantum udyatam). Śrī Nārada, however, had been watching him at a distance (dūrāc chrī-nārado dr̥ṣṭvā) from within the assembly of sages (muni-samājataḥ). Just then Nārada stood up (utthitah).

# Part-5

Nārada praises the Prayāga  
brāhmaṇa (39-42)

Nārada declares to att  
that this brāhminā abg  
the recipient of @S  
highest mercy

1.1.39-40

ayam eva mahā-viṣṇoḥ  
preyān iti muhur bruvaṅ  
dhāvaṅ gatvāntike tasya  
viprendrasyedam abravīt

śrī-kṛṣṇa-paramotkrṣṭa-  
kṛpāyā bhājanam janam  
loke vikhyāpayaṅ vyaktam  
bhagavad-bhakti-lampataḥ

Again and again Nārada announced (iti muhur bruvaṇ), “This is the Supreme Lord Viṣṇu’s most dear devotee (ayam eva mahā-viṣṇoḥ preyān)!” Then he ran up to the brāhmaṇa (dhāvan gatvāntike tasya) and declared him (viprendrasy idam abravīt) the recipient of Lord Kṛṣṇa’s highest mercy (śrī-kṛṣṇa-parama-utkrṣṭa-krpāyā bhājanam janam). Nārada proclaimed this openly to all (loke vyaktam vikhyāpayan), beside himself with eagerness for devotional service to Lord Kṛṣṇa (bhagavad-bhakti-lampāṭaḥ).

Nārada had been enjoying the festival incognito, but the ecstasies he was tasting in pure love impelled him to announce his realizations.

All the Lord's devotees are dear to the Lord, as implied here by the word janam, which can mean either "people" in general or some specific person.

Nārada knows whom the Lord most favors, and thus the word janam also expresses a more confidential idea in Nārada's mind.



He is ultimately referring to the dearest servant of Śrī Kṛṣṇa, Śrīmatī Rādhārāṇī. →

The brāhmaṇa and the other devotees Nārada will praise are also aware of their own lesser devotional standing.

Nārada here speaks mainly to enlighten the public but also to gain the impetus for his expedition to the far ends of the universe in search of Śrī Kṛṣṇa's best devotees.

You must be the receiver  
of Kṛṣṇa's greatest favor

1.1.41

śrī-nārada uvāca

bhavān viprendra kṛṣṇasya  
mahānugraha-bhājanam  
yasyedṛśam dhanam dravyam  
audāryam vaibhavam tathā

Śrī Nārada said: O leader of the brāhmaṇas (viprendra), it is you (bhavān) who have received Lord Kṛṣṇa's greatest favor (kṛṣṇasya mahā anugraha-bhājanam). After all, you have such wealth, property (yasya idṛśam dhanam dravyam), generosity, and personal opulence (audāryam vaibhavam tathā).

We have seen for ourselves  
how you are using all this wealth  
exclusively to establish sad-dharma

1.1.42

sad-dharmāpādam tac ca  
sarvam eva mahā-mate  
dr̥ṣṭam hi sākṣād asmābhir  
asmim̐s tīrtha-vare 'dhunā

O wise one (mahā-mate), in this best of holy places (asmim̐s tīrtha-vare) we have now seen for ourselves (adhunā asmābhir dr̥ṣṭam hi sākṣād) that you are using all these assets (tac ca sarvam) exclusively to establish pure religion (sad-dharma āpādam eva).

The brāhmaṇa's "personal opulence" is the paraphernalia showing his status—his vehicles, special items of clothing, and so on—and his entourage of family members, associates, and subordinates.

His "pure religion" is devotional service to the Personality of Godhead.

The brāhmaṇa did not abuse any of his apparently material assets by employing them for material purposes.

śukla-dē

① jagat prīṇāhān

② saiva-jagatāṁ anuraktā

③ sak-guṇādi prabodhan.

④ sukha-prabodhan.

a) vaiṣṇavikān

b) bṛāhmin.

c) aiśvareṇ.

These assets had come to him as by-products of his devotional service, without his striving for them.

He could hardly keep them hidden, as Nārada here remarks, but still he was happy to put them to transcendental use.

# Part-6

The brāhmaṇa refutes  
Nārada's praise (43-44)

What signs have  
you seen in me that you feel  
that I have received P's mercy

1.1.43

vidvad-varena tenokto  
nany idam sa mahā-muniḥ  
svāmin kiṁ mayi kṛṣṇasya  
kṛpā-lakṣaṇam īkṣitam

That most learned brāhmaṇa (tena vidvad-varena) then replied (nany idam uktah) to the best of sages (sa mahā-muniḥ): O master (svāmin), what signs of Kṛṣṇa's mercy (kiṁ kṛṣṇasya kṛpā-lakṣaṇam) have you seen in me (mayi īkṣitam)?

What opulence do I have?  
What D.S I have?  
I am most wretched

1.1.44

aham varākaḥ ko nu syām  
dātum śaknōmi vā kiyat  
vaibhavam vartate kim me  
bhagavad-bhajanam kutaḥ

Who am I but a most wretched person (aham varākaḥ ko nu syām)? How much charity am I able to give (dātum śaknōmi vā kiyat)? What opulence do I have (vaibhavam vartate kim me)? And how have I ever reciprocated with the Lord in devotional service (bhagavad-bhajanam kutaḥ)?



Any true devotee of Kṛṣṇa considers himself insignificant, thinking himself one of countless jīvas who are mere sparks of God's splendor.

The devotee is sorry for having foolishly rebelled against his creator.

And reflecting on this rebellion, he thinks that his relative influence among other fallen jīvas means little.

# Part-7

2<sup>nd</sup> destination → South India

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The brāhmaṇa sends Nārada  
to the southern king (45-58)

The southern king is  
the recipient of true mercy of ॐ  
1.1.45

kintu dakṣiṇa-deśe yo  
mahā-rājo virājate  
sa hi kṛṣṇa-kṛpā-pātram  
yasya deśe surālayāḥ

But in the southern country (kintu dakṣiṇa-deśe) there lives a great ruler (yo mahā-rājo virājate) whose kingdom has many temples of God and the demigods (yasya deśe surālayāḥ). He is the true recipient of Lord Kṛṣṇa's mercy (sa hi kṛṣṇa-kṛpā-pātram).

Saints & pilgrims  
come here & are  
taken care nicely

1.1.46

sarvato bhiksavo yatra  
tairthikābhyāgatādayaḥ  
kṛṣṇārpitānnaṁ bhuñjānā  
bhramanti sukhinaḥ sadā

Saintly mendicants (bhikṣavaḥ) come to his kingdom (abhyāgata yatra) from all directions (sarvato), along with pilgrims and other visitors (tairthikā ādayaḥ). They wander happily (bhramanti sukhinaḥ sadā), sustained by food that has been offered to Kṛṣṇa (kṛṣṇa arpita annaṁ bhuñjānā).

The brāhmaṇa describes the great king as a mahārāja, a ruler of several other kings in his area.

He was not the emperor of the entire continent, the cakravartī; that higher position was occupied at the time by the Pāṇḍava Yudhiṣṭhira.

Later in this chapter, the southern king will also be called sārvaabhauma because his kingdom occupied a large area.

Many accomplished saints migrated to his kingdom, attracted by its spiritual features.

Other people also came, including ordinary visitors, renounced pilgrims traveling to purify themselves, and distressed persons in search of food and shelter.

All of them took advantage of the sacred, delicious kṛṣṇa-prasāda freely available throughout the kingdom.

The Lord has kindly  
assumed a deity form  
in His capital

1.1.47

rājadhānī-samīpe ca  
sac-cid-ānanda-vigrahaḥ  
sākṣād ivāste bhagavān  
kāruṇyāt sthiratām gataḥ

Near this king's palace (rājadhānī-samīpe ca), the Personality of Godhead resides (bhagavān āste) as if directly (sākṣād ivā) in His original form of eternal existence, knowledge, and bliss (sac-cid-ānanda-vigrahaḥ). He has kindly (kāruṇyāt) assumed a nonmoving appearance (sthiratām gataḥ).

The Lord's incarnation as the Deity in a temple is stationary, at least to ordinary eyes.

He is the same absolute person who lives in the spiritual world, yet He assumes a special form to make Himself visible to everyone.

The Lord's pastime incarnations, who move about displaying adventures with Their devotees, are rarely seen in this cosmic manifestation.

But the Viṣṇu Deity in this king's capital was so potent and attractive that the citizens almost forgot He was a nonmoving Deity.



In that kingdom → everyday way  
a new festival & offerings 1.1.48

nityam nava-navas tatra  
jāyate paramotsavaḥ  
pūjā-dravyāṇi ceṣṭāni  
nūtanāni prati-kṣaṇam

In that kingdom (tatra) a joyous, ever-fresh festival (nava-nava paramotsavaḥ) is always being celebrated (nityam jāyate). At each moment (prati-kṣaṇam) there are new (nūtanāni) offerings and performances of worship (pūjā-dravyāṇi ceṣṭāni).

The worship in the main temple of the capital never became stale and ritualistic.

New items of worship were constantly introduced, and, more important, the devotees' interest in pleasing the Lord was also ever fresh.

Thus, the displays of worship pleased both the Deity and the public.

Every one was fed by  
the king respectfully

1.1.49

viṣṇor niveditais tais tu  
sarve tad-deśa-vāsinah  
vaideśikāś ca bahavo  
bhojyante tena sādaram

The king respectfully feeds (bhojyante tena sādaram) all the residents of his country (sarve tad-deśa-vāsinah) and the many foreign visitors (vaideśikāś ca bahavo) with the remnants of Lord Viṣṇu's worship (viṣṇor niveditais tais tu).

To accommodate all the residents and travelers, the king maintained many Viṣṇu temples throughout the country.

But the main temple in the capital was especially famous for its worship and prasāda.

Devotees from other countries also  
come there for:

- a) Taking darśana
- b) Honouring Mahāprasāda
- c) Sādhu saṅga

1.1.50-51

punḍarikākṣa-devasya  
tasya darśana-lobhatah  
mahā-prasāda-rūpānādy-  
upabhoga-sukhāptitah

sādhu-saṅgati-lābhāc ca  
nānā-deśāt samāgatāḥ  
nivasanti sadā tatra  
santo viṣṇu-parāyaṇāḥ

Saintly devotees of Lord Viṣṇu (santo viṣṇu-parāyaṇāḥ) come from various countries (nānā-deśāt samāgatāḥ) to reside permanently in the kingdom (nivasanti sadā tatra). They come out of eagerness to see the lotus-eyed Deity of the Lord (puṇḍarikāksa-devasya tasya darśana-lobhataḥ), to relish the food and other special remnants from the Lord (mahā-prasāda-rūpānnādy-upabhoga-sukhāptitah), and to obtain the association of spiritually advanced persons (sādhu-saṅgati-lābhāc ca).

Besides pure devotees of Viṣṇu, other spiritualists also came.

Those dressed as holy men but spiritually not fully qualified were also treated with respect.

Even cats and dogs should receive Lord Kṛṣṇa's prasāda, but for spiritual guidance one should approach only bona fide followers of the Vaiṣṇava paramparā.

He had divided the  
kingdom b/w brāhmanas & devas

1.1.52

&  
i - no disturbance  
(or) fear

deśaś ca deva-viprebhyo  
rājñā datto vibhajya sah  
nopadravo 'sti tad-deśe  
ko 'pi śoko 'tha vā bhayam

The king has given (rājñā datto) his kingdom away (deśaś ca) to the demigods and brāhmanas (deva-viprebhyo), dividing it among them (vibhajya sah). His kingdom is completely free from sorrow (na ko 'pi śoko asti tad-deśe), social disruption (upadravo), and fear (atha vā bhayam)



The king granted to the presiding deities of local temples and to the brāhmanas of each region official title to the various parts of the country.

He considered himself merely the caretaker of the kingdom, under authority from its legal owners.

Easy availability of rain,  
rain, vegetable etc.  
in that kingdom

1.1.53

akṛṣṭa-pacyā sā bhūmir  
vṛṣṭis tatra yathā-sukham  
iṣṭāni phala-mūlāni  
su-labhāny ambarāṇi ca

In that kingdom (tatra), the earth yields crops without being tilled (akṛṣṭa-pacyā sā bhūmir), rain falls just enough for people's comfort (vṛṣṭih yathā-sukham), and whatever fruits, vegetables (phala-mūlāni), and clothing (ambarāṇi ca) one desires (iṣṭāni) are easily to be had (su-labhāny).

In the Bible (Genesis 3:19) we read that God punished Adam for rebellion by cursing him that outside the Garden of Eden he would have to till the earth to earn his food “by the sweat of his face.”

Previously, the Bible tells us, Adam and Eve had enjoyed the fruits of Eden without having to farm.

The same ideal condition prevailed thousands of years ago in this South Indian kingdom.

Rain fell just enough to make good crops, but mostly at night, when it would least disturb the citizens.

All citizens were devotees  
& they happily followed  
the king

1.1.54

sva-sva-dharma-kṛtaḥ sarvāḥ  
sukhinyaḥ kṛṣṇa-tatparāḥ  
prajāś tam anuvartante  
mahā-rājan yathā sutāḥ

The citizens (prajāḥ) all (sarvāḥ) happily follow the king (sukhinyaḥ mahā-rājan anuvartante) as if they were his children (yathā sutāḥ). They perform their own social duties (sva-sva-dharma-kṛtaḥ) and are devoted to Lord Kṛṣṇa (kṛṣṇa-tatparāḥ).

Like children who love and respect their parents, the citizens not only obeyed the king's directions but also wanted to follow the example of his good character.

The king is prideless,  
serving the lord menially,  
pleases all people &  
is very dear to Lord

1.1.55

sa cāgarvaḥ sadā nīca-  
yogya-sevābhir acyutam  
bhajaṃāno 'khilān lokān  
ramayaty acyuta-priyaḥ

The king is always prideless (sa ca agarvaḥ sadā). Worshiping Lord Acyuta (acyutam bhajaṃāno) with services a menial assistant would perform (nīca-yogya-sevābhir), he pleases all the people (akhilān lokān ramayaty) and is dear to the Lord (acyuta-priyaḥ).

So vast and rich a domain and such a reputation for religious accomplishments would make an ordinary king proud, but this mahārāja was a pure Vaiṣṇava.

He was happy to serve the Supreme Lord in the humblest ways—washing and decorating the floors of His temples, keeping the temple lamps filled with oil, and so on.

As the term acyuta-priya indicates, he did this not to make a show of humility but purely out of devotional enthusiasm.

Along with his retinue, he  
would personally engage in  
navadhā-bhakti

1.1.56-57

tasyāgre vividhair nāma-  
gāthā-saṅkīrtanaiḥ svayam  
nṛtyan divyāni gītāni  
gāyan vādyāni vādayan

bhrātr-bhāryā-sutaiḥ pautrair  
bhṛtyāmātya-purohitaiḥ  
anyaiś ca sva-janaiḥ sākam  
prabhum tam toṣayet sadā



He always tries to satisfy the Lord (taṁ prabhum toṣayet sadā). He himself performs saṅkīrtana (nāma-gāthā-saṅkīrtanaiḥ svayam) before the Lord's Deity (tasya agre), chanting the Lord's names composed in various attractive arrangements (vividhaiḥ). He dances (nr̥tyan), sings wonderful songs (divyāni gītāni gāyan), and plays instruments (vādyāni vādayan). His sons, wives, brothers, grandsons (bhrātr̥-bhāryā-sutaiḥ pautrair), priests, servants, ministers (bhr̥tya āmātya-purohitaiḥ), and other subordinates (anyaiś ca sva-janaiḥ)—he has them also take part (sākaṁ).

The king did not have to force his relatives and assistants to take  
part in hearing and chanting the glories of the Lord, because they  
were all first-class Vaiṣṇavas.

These <sup>unlimited</sup> good qualities  
were products of their devotion 1.1.58

te te tasya guṇa-vrātāḥ  
kṛṣṇa-bhakti-anuvartināḥ  
saṅkhyātum kati kathyante  
jñāyante kati vā mayā

These good qualities (tasya guṇa-vrātāḥ) arise from his devotion for Kṛṣṇa (te te kṛṣṇa-bhakti-anuvartināḥ). How many of them (kati) can I count (mayā saṅkhyātum), describe (kathyante), or even be aware of (jñāyante kati vā)?

Brāhmaṇa's logic: - I have obedience → but the king has all good qualities  
born out of his devotion.

The brāhmaṇa's logic is as follows: "The king's good qualities I have mentioned are all signs of his being the true recipient of Lord Kṛṣṇa's mercy. I do not have the same mercy because I do not have the same good qualities." ↓  
he is the real recipient of mercy.

Each of the devotees approached by Nārada will argue in a similar way.

In fact, however, all these devotees are very fortunate, even if they stand on different levels of perfection.

The differences recognized by Nārada and those with whom he speaks are spiritual differences, not determined by material rank or position; the devotee brāhmaṇa would not have called the king from the south a better Vaiṣṇava than himself had the brāhmaṇa held the prejudice that brāhmanas are always better than kṣatriyas.

# Part-8

Nārada visits the southern  
kingdom (59-60)

NM went to that kingdom  
& saw all the citizens  
enthusiastic to perform D's

1.1.59

śrī-parīkṣid uvāca  
tato nrpa-varam draṣṭum  
tad-deśe nārado vrajan  
deva-pūjotsavāsaktās  
tatra tatraikṣata prajāḥ

Śrī Parīkṣit said: Nārada then went (tato nāradaḥ vrajan) to that country (tad-deśe) to see the best of kings (nrpa-varam draṣṭum). Wherever Nārada went (tatra tatra) he found the people (prajāḥ ikṣata) absorbed in festive worship of the Lord (deva-pūjā-utsava-āsaktāḥ).

NM approached the  
king & spoke

1.1.60

harṣena vādayan vīṇām  
rājadhānīm gato 'dhikam  
viproktād api sampaśyan  
saṅgamyovāca taṁ nṛpam

Nārada arrived at the capital (rājadhānīm gatah), vibrating his vīṇā with delight (harṣena vādayan vīṇām). Seeing (sampaśyan) even greater splendor (adhikam) than the brāhmaṇa had described (vipra uktād api), he approached the king (taṁ nṛpam saṅgamyā) and spoke (uvāca).



# Part-9

Nārada praises the southern  
king (61-63)

1.1.61

śrī-nārada uvāca

tvam śrī-kṛṣṇa-kṛpā-pātram

yasyedṛg rājya-vaibhavam

sal-loka-guṇa-dharmārtha-

jñāna-bhaktibhir anvitam

You must be the real  
recipient of P's mercy.

↓  
why?

↓  
Your citizens are endowed  
with:

- a) qualities
- b) dharma
- c) artha

- d) jñāna
- e) bhakti

Śrī Nārada said: You are the real recipient of Śrī Kṛṣṇa's mercy (tvam śrī-kṛṣṇa-kṛpā-pātram)! After all, your kingdom is so opulent (yasya idṛg rājya-vaibhavam). It has the best citizens (sad-loka), endowed with (anvitam) the most excellent character, religiousness, prosperity (guṇa-dharma-artha), knowledge, and devotion to God (jñāna-bhaktibhir).

A sure sign of a ruler's virtue is the good qualities of his subjects.

The people of this kingdom were not merely decorated with a veneer of culture; they were actually civilized according to Vedic standards.

The good citizens did their prescribed duties responsibly.

They contributed to the general welfare by working, each as he was able, to introduce Kṛṣṇa conscious practices everywhere.

Abandoning pride and other godless tendencies, they gave charity by feeding sannyāsīs and hungry people, used extra wealth for offerings in worship of the Supreme Lord, and studied the Vedic scriptures, from which they learned the value of liberation and devotional service.

The people aspired to become pure devotees of the Lord.

Thus they realized all the goals of human life—religiosity, economic development, sense gratification, liberation, and pure Kṛṣṇa consciousness.

In this way NM  
glorified the king &  
embraced him

1.1.62

śrī-parīkṣid uvāca

tat tad vistārya kathayann  
āśliṣyan bhūpatim muhuḥ  
praśaśamsa guṇān gāyan  
vīṇayā vaiṣṇavottamaḥ

Śrī Parīkṣit said: Nārada, the best of Vaiṣṇavas (vaiṣṇava uttamaḥ), singing along with his vīṇā (vīṇayā gāyan), thus expansively described (tat tad vistārya kathayann) the king (bhūpatim), praising his greatness (praśaśamsa guṇān). And Nārada embraced him again and again (āśliṣyan muhuḥ).

The king spoke to  
NM feeling shameful  
@ being glorified

1.1.63

sārvabhaumo muni-varam  
sampūjya praśrito 'bravīt  
nija-ślāghā-bharāj jāta-  
lajjā-namita-mastakah

The king, that ruler of a vast region (sārvabhaumah), then worshiped the topmost sage (muni-varam sampūjya) and humbly replied (praśrito abravīt), his head bowed down in embarrassment (lajjā-namita-mastakah) by the weight of hearing his own praise (nija-ślāghā-bharāj jāta).

# Part-10

The king refutes Nārada's  
praise (64-65)

I am so unqualified, being a  
mere mortal. why do you  
think that I am  
qualified for  
this duty?

1.1.64-65

devarṣe ’lpāyusaṁ svalpai-  
śvaryam alpa-pradaṁ naram  
asvatantraṁ bhayākrāntaṁ  
tāpa-traya-niyantritaṁ

kṛṣṇānugraha-vākyaśyāpy  
ayogyam avicārataḥ  
tadīya-karuṇā-pātraṁ  
kathaṁ mām manyate bhavān



The king said: O sage among the demigods (devarse), I am a human being (naram) with a short life span (alpāyusaṁ), little opulence (svalpa aiśvaryam), and little to give others (alpa-pradam). I have no independence (asvatantram). I am constantly attacked by fear (bhaya ākrāntaṁ) and ruled by the threefold miseries of material life (tāpa-traya-niyantritam). I would not even deserve (ayogyam) Kṛṣṇa's word that in the future He might show me His mercy (kṛṣṇa anugraha-vākyaṣya apy). Why do you wrongly consider (kathaṁ bhavan avicārataḥ manyate) me (māṁ) an object of His compassion (tadīya-karuṇā-pātram)?

The king thought Nārada could have mistaken him to be a favored devotee of Kṛṣṇa's only by failing to use his natural good discretion.

Before becoming a pure devotee one has to free oneself from illusion, but the king's opinion of himself was that he was still Māyā's slave, subject to the tyranny of ritual duties.

What to speak of having realized his relationship with Lord Kṛṣṇa, he felt he did not even deserve that the Lord promise "I will show you My favor someday."

Or, understanding kṛṣṇānugraha-vākyasya in another sense, he did not deserve to have anyone say, “This person is favored by Kṛṣṇa.”

# Part-11

The king directs Nārada to  
the demigods (66-69)

The devatās, worshippable by men,  
must be the recipients of P's mercy

1.1.66

devā eva dayā-pātram  
viṣṇor bhagavataḥ kila  
pūjyamānā narair nityam  
tejo-maya-śarīriṇaḥ

The demigods are (devā eva) the real objects of the Supreme Lord Viṣṇu's mercy (bhagavataḥ viṣṇoḥ dayā-pātram kila). They have effulgent bodies (tejo-maya-śarīriṇaḥ) and are always worshipable by men (pūjyamānā narair nityam).

The devatas are very  
Qualified (sinless, fixed in  
goodness etc).

1.1.67

niṣpāpāḥ sāttvikā duḥkha-  
rahitāḥ sukhinaḥ sadā  
svacchanda ācāra-gatayo  
bhaktecchā-vara-dāyakāḥ

They are sinless (niṣpāpāḥ), fixed in goodness (sāttvikā), free from distress (duḥkha-rahitāḥ), and always happy (sukhinaḥ sadā). They act and travel however they like (svacchanda ācāra-gatayah). They give their blessings by granting what their devotees desire (bhakta icchā-vara-dāyakāḥ).

They are not disturbed  
by hunger, thirst etc  
→ due to taking  
amṛta

1.1.68

yeṣām hi bhogyam amṛtam  
mṛtyu-roga-jarādi-hṛt  
svecchayopanataṁ kṣut-trḍ-  
bādhābhāve 'pi tuṣṭi-dam

Their food is the nectar of immortality (yeṣām hi bhogyam amṛtam), which does away with such miseries as death, disease, and old age (mṛtyu-roga-jarādi-hṛt). Though not forced by hunger or thirst (kṣut-trḍ-bādhā abhāve 'pi), the demigods enjoy great satisfaction (tuṣṭi-dam) in partaking of this nectar by their own sweet will (svecchayā upanataṁ).

They stay in Svarga  
which is very difficult  
for humans to attain

1.1.69

vasanti bhagavan svarge  
mahā-bhāgya-balena ye  
yo nrbhir bhārate varṣe  
sat-puṇyair labhyate kṛtaiḥ

O godly Nārada (**bhagavan**), on the strength of their good fortune (**mahā-bhāgya-balena**) they live in the realm of heaven (**ye vasanti svarge**), which humans on the earth (**yo nrbhir bhārate varṣe**) can attain (**labhyate**) only by perfect pious work (**sat-puṇyair kṛtaiḥ**).



The saintly king proposes that the demigods are the most favored devotees of Kṛṣṇa.

To demonstrate this, he contrasts them with ordinary human beings.

Humans like himself acknowledge the superiority of the demigods and worship them in Vedic sacrifices.

The demigods, less encumbered than humans by physical restraints,  
are free to travel as they like, even flying in the sky without  
vehicles.

|

Some rich and powerful humans may be famous for charity, but the  
demigods have universal powers by which they can fulfill all their  
worshippers' desires.

The soma nectar the demigods drink frees them from death,  
disease, and old age—and, as implied by the word ādi (“and so on”)  
also from fatigue, perspiration, bodily odor, and other  
embarrassments.

Since the demigods are never hungry or thirsty, one might question what benefit they derive from drinking their soma.

The king answers that they enjoy soma very much; their pleasure is more subtle than the anna-maya gratification of ordinary eating and drinking.

Compared with the mortals of earth, the inhabitants of heaven seem immortal and independent; they must therefore be most dear to Lord Kṛṣṇa.

# Part-12

The king points out Indra as  
the best demigod (70-76)

Of all the DGs  
Indra is the best

1.1.70

mune viśiṣṭas tatrāpi  
teṣām indraḥ purandaraḥ  
nigrahe 'nugrahe 'pīśo  
vṛṣṭibhir loka-jīvanah

My dear sage (mune), the most distinguished of these demigods (teṣām viśiṣṭas tatrāpi) is Purandara Indra (indraḥ purandaraḥ). He has full power to reward and punish (nigrahe anugrahe api īśah), and he gives the world life by providing rain (vṛṣṭibhir loka-jīvanah).

He rules for 1 Manvantara,  
which is unimaginable for  
ordinary kings

1.1.71

tri-lokīśvaratā yasya  
yugānām eka-saptatim  
yāśvamedha-śatenāpi  
sārvabhaumasya durlabhā

He rules the three planetary systems (yasya tri-lokī īśvaratā) for seventy-one celestial ages (yugānām eka-saptatim), a length of sovereignty no mundane king could earn (yā sārvabhaumasya durlabhā), even by one hundred horse sacrifices (aśvamedha-śatenāpi).

He has uccaiṣravā,  
airāvata & all other qualities

1.1.72

haya uccaiṣravā yasya  
gaja airāvato mahān  
kāma-dhug gaur upavanam  
nandanam ca virājate

Uccaiṣravā is his horse (haya uccaiṣravā yasya), and Airāvata his mighty elephant (gaja airāvato mahān). His cow can be milked for any desire (kāma-dhug gauh), and his garden is the resplendent Nandana (upavanam nandanam ca virājate).

The king proposes that among all the demigods in heaven, their king, Indra, is the most special recipient of Kṛṣṇa's mercy.

Indra is free to curse or bestow benedictions as he likes, whereas other demigods can only respond to the specific requests of their devotees.



The king says, “I am just the ruler of a few districts, but the king of heaven gives life to the universe. He rules the three worlds for a span of time unimaginable to a small king like me.”

Theoretically one can attain the post of Indra by performing one hundred faultless Aśvamedha sacrifices, but even the rare king competent to attempt such performances is almost sure to commit some mistake in the course of them.

Indra’s horse and elephant are greater than all others because they were born from the churning of the Milk Ocean.

Indra's horse and elephant are greater than all others because they were born from the churning of the Milk Ocean.

His kingdom is filled  
with kalpa-drumā, kalpa-latē

1.1.73

pārijātādayo yatra  
vantante kāma-pūrakāḥ  
kāma-rūpa-dharāḥ kalpa-  
drumāḥ kalpa-latānvitāḥ

In that garden are desire trees like the pārijāta (pārijātādayo yatra vantante), whose flowers yield whatever one may wish (kāma- pūrakāḥ). Those trees (kalpa-drumāḥ), adorned with desire-yielding creepers (kalpa-latānvitāḥ), assume whatever forms one may like (kāma-rūpa-dharāḥ).

JUST ~~one~~ <sup>one</sup> flower  
Can fulfill all will desire

1.1.74

yeṣām ekena puṣpeṇa  
yathā-kāmaṁ su-sidhyati  
vicitra-gīta-vāditra-  
nṛtya-veśāśanādikam

Even a single flower from those trees (yeṣām ekena puṣpeṇa) can fully satisfy one's desires (yathā-kāmaṁ su-sidhyati), whether for wonderful songs and music (vicitra-gīta-vāditra), splendid dances (nṛtya), bright clothing (veśa) and ornaments, good food, or anything else (aśanādikam).

And Vēcāha has  
appeared as his  
youngest brother. what fortune!!!

1.1.75

āḥ kim vācyaṃ paraṃ tasya  
saubhāgyaṃ bhagavān gataḥ  
kaniṣṭha-bhrātrtām yasya  
viṣṇur vāmana-rūpa-dhṛk

And, oh, how can I even describe (āḥ kim vācyaṃ) Indra's greatest fortune (tasya paraṃ saubhāgyaṃ): The Personality of Godhead Viṣṇu (bhagavān viṣṇuh) has taken the form of Vāmanadeva (vāmana-rūpa-dhṛk) and become his younger brother (yasya kaniṣṭha-bhrātrtām gataḥ)!

Vāmanadev. 2080vally  
accepts the offerings  
of Indra

1.1.76

āpadbhyo yam asau rakṣan  
harṣayan yena vistṛtām  
sākṣāt svī-kurute pūjām  
tad vetsyi tvam utāparam

Lord Vāmanadeva (asau) encourages Indra (yam harṣayan) by shielding him from dangers (āpadbhyo rakṣan) and by accepting in person (sākṣāt svī-kurute) the elaborate worship Indra offers (yena vistṛtām pūjām). But of course you already know this (tad vetsyi tvam), and much more (uta aparam).

Lord Vāmana is not Indra's brother only in theory.

He acts as a younger brother should, allowing Indra the pleasure of taking care of Him.

Indra insists on worshiping Him as God, but Vāmanadeva reciprocates by gracefully accepting the offerings in person.

Thus ends the first chapter of Part One of Śrīla Sanātana Gosvāmī's  
Brhad-bhāgavatāmṛta, entitled "Bhauma: On the Earth."