Srīmad-Bṛhad-Bhāgavatāmṛtam
The Vast Nectar of the Bhāgavata
Version 0.1

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Chapter 1

On Earth (भौम)

जयति निजपदाब्र्ह्मप्रेमदानावतीर्णो
विविधमधुरिमाश्च: कोठपि कैशोरगन्धिः।
गतपरमद्वान्तं यस्य चेन्तन्यण्डा ।
अनुभवदानां प्रेम गोपीशु नित्यम्॥ १ ॥

May some youth be victorious, descended in order to bestow love to his own lotus feet, an ocean of a variety of sweetmesses, from whose Caitanya form the love, at the upper limit of its highest stage, found eternally among the cowherd women, has been revealed. (1)

श्रीराधिकाप्रभृतयो नितरां जयति
गोप्यो नितान्तभगवत्वप्रयत्नात्प्रसिद्धाः।
यासं हरै परमसौदमाधुरीणां
निर्वकुमीषदपि जातु न कोठपि शकः ॥ २ ॥

May the cowherd women, Rādhikā and the rest, be thoroughly victorious, famed for their extreme dearness to the Lord. No one at all is able to describe even a little of the sweetness of their supreme affection for Hari. (2)

स्वदयितनिजभावं यो विभाव्य स्वभावात्
**Śrīmad Bhāgavatam**

**Chapter 6**

**Verse 3**: Victory to Hari who, considering the feelings of those who love him more sweet than his own, out of desire for them descended here in the form of a devotee, golden in complexion, named Kṛṣṇa Caitanya, in the garb of a *sannyāsī*, this son of Śacī. (3)

**Verse 4**: Victory to the radiant Mathurā, the best among cities, enchanting, most beloved to the enemy of Kamsa, beautified by his place of birth, great in the world because of removing sins and because of bringing about liberation and *bhakti*, not to mention because of the stories of his various sports there. (4)

**Verse 5**: Two times victorious be this forest of Vṛndā (Vṛndāvana), so much more dear to Murāri than residence in Vaikuṇṭha or residence in the hearts of the highest saints; here, he whose sonant flute is sweet forever enjoys the cowherd women as he herds cows and raises the level of love in the circle dance (Rāsa). (5)

**Verse 6**: Victory to the daughter of Daśaratha, who, out of love, reared her in her own home, foremost in beauty among the royal court, this Zumā, Rāvana’s chief. (6)
Victory to the daughter of the sun (the Yamunā), the sister of Dharmarāja (Yama), who becomes the friend of Mathurā and surpasses the Gaṅgā, who is loved by the Enemy of Mura and born of his lotus feet, and who flows with nectar in the guise of water. (6)

गोवर्धनो जयति शैलकुलाधिराजो ।
यो गोष्पिकाभिरुप्तो हरिदासवर्यः ।
कृष्णेन शक्तिमयं दृक्कुलातिचितो यः ।
ससाहमस्त्य करप्यादलेख्यवात्सीत् ॥ ७ ॥

Victory to Mount Govardhana who is the overlord of mountains, described by the cowherd women, the best of the servants of Hari, worshiped by Kṛṣṇa through ending the sacrifice to Indra, and who for seven days resided on the palm of his (Kṛṣṇa’s) lotus-hand. (7)

जयति जयति कृष्णप्रेमभक्तिक्षंद्रि
निशिलनिगमतस्तवं गुढमाज्ञाय मुखः ।
भजति शरणकामा वैश्वेत्यप्यमाना
जययजनपस्यान्यासः निष्ट्रः विहायः ॥ ८ ॥

Victory, victory be to the bhakti of love for Kṛṣṇa. Liberation, being rejected by Vaiṣṇava having given up the highest achievements of the muttering of prayers, of sacrifice, of austerity, and of renunciation,1 worships at its feet desiring shelter there, knowing them to be the hidden truth of all scriptures. (8)

जयति जयति नामानन्दमूर्त्यं मुरारेष्वरः
विरितिविजयंध्यामपूजासबियतम् ।
कथमपि सुकुमारेण सुकुमारिन्यानं यत्
परममृतमेकं जीवनं भूषणं मे ॥ ९ ॥

1Sanātana in his commentary on this verse equates these four with the four āśrama of the varṇāśrama system or system of four castes and four stages in life. These practices in their given order are associated with the stages of student life, householder life, retirement, and renunciation respectively. This means that real Vaiṣṇava reject these things as conducive perhaps to liberation, but not to prema-bhakti.
Victorious, victorious be the joy-filled name of Murāri which causes the end of toil spent on own’s own pious duty, meditation, worship, and so forth and which somehow uttered even once gives liberation to living beings. It is my utmost nectar, my only life and ornament. (9)

नमः श्रीकृष्णचन्द्रय निरुपादिकृपाकृते ।
यः श्रीचेतन्यरूपोद्भृत तन्वनः प्रेमरस कलो ॥ १० ॥

Obeisance unto Śrī Kṛṣṇacandra, the worker of unlimited mercy, who took the form of Caitanya, spreading the joy of love in the Age of Kali. (10)

भगवद्भक्तिशास्त्रात्मकं सारस्य सदृशः
अनुभूतस्य चेतन्यदेवे तत्त्रित्यरूपः ॥ ११ ॥

This is a collection of the essence of the scriptures about bhakti for the Lord experienced in Caitanyadeva from his beloved form. (11)

श्रण्वन्तु वैष्णवम् शास्त्रमिदं भागवतामृतम् ।
सुगोष्ठं प्राह यत् प्रेमस्त्र जैमिनिनिर्मेजयम् ॥ १२ ॥

Let Vaiṣṇava listen to this very confidential text, ”the Nectar of the Bhāgavata,” that Jaimini spoke with love to Janamejaya. (12)

मुनीनः जैमिनिम्: श्रुतव भारताय्यान्महृदयम् ।
परीक्षिन्द्रननोधपूर्वख्ततिखिलं श्रवणोत्तुकः ॥ १३ ॥

After hearing the amazing story of the Mahābhārata from that king of sages Jaimini, the son of Parīkṣit, Janamejaya, interested in hearing its appendix, asked: (13)

श्रीजनमेजय उवाच
न वैशम्पायनात् प्रासो ब्रह्मव भारते रस: ।
त्वतो लभ: स तच्छेष्यं मधुरेण समापय ॥ १४ ॥

4
Śrī Janamejaya said:

O Brāhmaṇa! The flavor (rasa) that I didn’t get in the Mahābhārata from Vaiśampāyana I got from you. Please complete the rest of it with the sweet flavor [i.e. the sweet rasa]. (14)

Śrī Jaimini said:

When Parīkṣit, his many fears destroyed by the instruction of Śukadeva, fully possessed of all the goals of life, and overwhelmed by love for Kṛṣṇa, was near to the time of his mounting to the abode of his own choice [i.e., after death], his mother, the daughter of Virāṭa, saddened and devoted to Kṛṣṇa asked in private this of the best of kings and, filled with affection for him, was awakened and made joyful by him, her son, (15)

Śrī Uttara said:

Dear one, extract the core out of what Śuka taught you, like nectar from the ocean of milk, and teach me that quickly. (16)
Śrī Jaimini said:

He spoke respectfully, King Parīkṣit, who loved his mother and was thrilled by the flavor of telling the awe-inspiring story of Govinda he had heard. (17)

Śrī Viṣṇurātā [Parīkṣit] said:

Mother, although taking a vow of silence is preferred at a time like this, I am encouraged to speak by the sweetness of your question. By the grace of my guru Śrī Bādarāyānī, I hereby offer my obeisances to Lord Acyuta, the giver of life to you as well as to me, your son, and through the influence of his compassion I now relate to you in its entirety this very confidential Nectar of the Bhagavata which was selected with care by the highest of devotees and with certainty approved by the great ones in the circle of outstanding sages. (18)

Once in the month of Māgha in Prayāga, the topmost of holy places, some exemplary sages, having bathed in the morning, were seated near the temple of Śrī Mādhava. Absorbed in joy, and, considering themselves fulfilled, they praised one another with "you are the beloved of Kṛṣṇa." (19)
Then, Mother, a fine brähmaṇa arrived there at the holy bathing place known as Daśāvamedha, intent on bhakti to the Lord, possessed of great wealth, a ruler of that land and, surrounded by many helpers, determined to feed the brähmaṇa. That magnanimous one, having prepared a variety of first-rate materials, first finished his necessary daily rites, cleansed a large area, quickly constructed a beautiful sacrificial arena there, and, anointing the area with his own hands, spread an awning over it. (20)

Filled with joy he, having caused, with bhakti, Kṛṣṇa in the form of the Śalagrāma stone to be seated on a shining, golden throne according to the rules and offering food and water before Hari, initiated a great celebration, himself dancing along with the singing and instrumental music. (21)
Then, after offering respect to the many brāhmaṇa, who were expert in argumentation with explanations of the Veda and Purāṇa, the renunciants, householders, celibates, and Vaishṇa, always greedy for the joy of glorifying Kṛṣṇa, pleasing them with his sweet words and behavior, and taking water from washing their feet on his head, he worshiped them with the food that was offered to the Lord like he did the Lord. (22)

भोजयित्वा ततो दीनानन्त्यजानि सादरं ।
अतोषयवधान्याय खण्डगालान् खगकिमीन् ॥ २३ ॥

Then, after feeding the poor lower castes with respect, he satisfied properly the dogs, jackals, birds, and worms. (23)

एवं सन्तप्ताशृद्ध: समादिसिद्ध साधुभि: ।
परिवारै: समं शेरं सहर्षं बुधुजेश्वरम् ॥ २४ ॥

He, having thus satisfied unlimited living beings, and ordered then by the holy men, partook of the nectar that remained along with his companions. (24)

ततोऽभिमखामात्य कृष्णस्य रचिताञ्जलिः ।
तस्मिनेवार्थायामास सर्वं तत्कलसङ्ग्रहम् ॥ २५ ॥

Then, coming before Kṛṣṇa, with cupped hands he offered all the accumulated results of that to him. (25)

सुबं संवेश्य देवं तं स्वगृहम् गन्तुमुखतम् ।
द्वाराच्छीनार्दो इत्योविविधो मुनिनिर्माजतः ॥
अयमेव महाविष्णुः प्रेयान्ति मुहुप्रवृत्तु ।
भावनं गत्वान्तिकं तस्य विश्रन्द्रस्यद्वमब्रवीत् ॥ २६ ॥
श्रीकृṣ्णपरमोक्षे कृष्णायं भाजनं जनं ।
लोकं विश्वापयनं व्यक्तं भगवङ्किलम्पतः ॥ २७ ॥
Seeing from afar that he had seated the Lord comfortably and was prepared to return to his home, Śrī Nārada rose from the assembly of sages. Repenting over and over "this one is dear to Mahāviśnū," and running to the side of this leader of brāhmaṇas’, he, greedy for bhakti for the Lord, spoke the following to make him clearly recognized in the world as the object of Kṛṣṇa's most elevated mercy. (26-27)

Śrīnārada uvāca

भवान् विप्रेन्द्र कृष्णस्य महानुग्रहार्जनं ।
यस्येद्वृंभ धनं व्रज्मीदार्यं वैभवं तथा ॥
सद्र्मापावदं तत्र सर्वमेव महामते ।
दुःखं हि साक्षादस्माभिमिस्तीथिवर्धेःधना ॥
विद्वद्वरणे तेनोको नतिवं स महामुनिः।
स्वामिन् किं मयं कृष्णस्य कुपाल्पक्षणमीक्षितम् ॥
अहं वरकः को नु स्यां दातं शक्तिमि वा क्रियत् ।
वैभवं वर्तते किं मे भगवद्भजनं कुत: ॥ २६ ॥

Śrī Nārada said:

"O Chief of Brāhmaṇa, you are certainly the recipient of Kṛṣṇa’s great mercy, since I have seen for myself just now how all this wealth, property, generosity, and opulence of yours, O Great Minded, is used in this best of holy places only for the acquisition of true religion."

Then the great sage was addressed by that best of scholars:

"Master, what characteristic of Kṛṣṇa’s mercy to you see in me? I am insignificant. Who am I? How much am I able to give? What opulence to I have? Where is my worship of the Lord?" (28)

किन्तु दक्षिणदेशं यो महाराजो विराजते ।
स हि कृष्णकृपापारं यस्य देशं सुरालयः: ॥ २९ ॥

But a king who lives in a southern country, where there are numerous temples, is indeed the recipient of Kṛṣṇa’s mercy. (29)
There mendicants, pilgrims, and visitors, enjoying food offered to Kṛṣṇa, wander everywhere always happy. (30)

And near the capital, as if directly present, sits the Lord, whose form is eternal being, consciousness, and joy, become stationary out of compassion. (31)

There the greatest celebration, always new and fresh, is occurs and the materials for worship are new and desirable every moment. (32)

All of that country’s residents and many visitors are fed by him respectfully with the offerings made to Viṣṇu. (33)

Many fine devotees of Viṣṇu, who have come from many countries, live there permanently out of desire to see the lotus-eyed Lord, for the happiness of enjoying the offered food that is his great mercy, and for the association of the holy ones. (34)
That king has divided up his country and given it to the gods and the
brāhmaṇa. There is no invasion in that land and no sadness or fear. (35)

The land produces crops without being plowed, the rain is according to
c convenience, and desirable fruit and roots are easy to get as are garments.
All the subjects perform their own duties, are happy, are devoted to Kṛṣṇa,
and follow the king like sons. (36)

And he who is dear to Acyuta, always humbly worshiping Acyuta with
the most menial of services, gives joy to all the people. (37)

In front of him (Acyuta), he himself dancing with the celebrations of the
Lord through various names and hymns, singing the sacred songs, having
instruments played, ever brings pleasure to the Lord along with his brothers,
wife, sons, grandsons, servants, ministers, priests and other of his people.
(38)
How many of his various qualities, favorable to bhakti towards Kṛṣṇa, am I able count or describe or even know? (39)

Śrī Parīkṣit said:

Then Nārada went to the country of that best of kings to see him and saw the citizens there attached to the celebration of the worship of the deity. (40)

He went joyfully to the capital playing his vīnā and, seeing even more [signs of grace] than the brāhmaṇa described, went to the king and spoke. (41)

Śrī Nārada said:

You, who have royal opulence such as this, joined with good qualities, piety, wealth, knowledge, and devotion, are indeed the object of Kṛṣṇa’s mercy. (42)
Śrī Parīkṣit said:

Speaking in greater detail of those various traits and embracing the king repeatedly, the foremost of Vaiṣṇava praised him, singing of his good qualities with his vīṇā. (43)

The humble emperor, honoring the best of sages, spoke, his head lowered out of embarrassment from the sage’s profusion of praise for him. (44)

O Sage among the Gods, how is it that you, without reflection, consider me to be the object of his compassion, me, a mere human, short of life span, meager in power, a giver of but trivialities, dependent on others, over-come by fear, troubled by the three miseries, and unsuitable even to be in the same statement with Kṛṣṇa’s mercy. (45)
The gods are indeed the objects of Lord Viṣṇu’s mercy. Being regularly worshiped by human beings and possessing bodies made of light, they are without sin, endowed with the quality of goodness, free of misery, always happy, able to go anywhere freely, bestowers of boons according to the desires of their devotees, and they are enjoyers of the nectar which removes death, disease, and old age, which they take by their own desire, and which gives them satisfaction even though they have no contraints from hunger or thirst. They live, O Lord, in heaven by the power of their own good fortune, a place which is attained by the humans in this land of Bhārata by the good and pious acts they perform. (46)

O Sage, especially distinguished among them there is Indra Purandara, who the life-giver of the world through the rains, capable of blessing as well as destroying. His mastery of the three worlds, lasting seventy-one yuga, is difficult for any emperor to attain even with a hundred horse sacrifices. His horse is Uccaśravā, his elephant is the great Airavata, his cow is the Desire Cow, and his garden is Nandana. (47)

In that garden there are the Pārijāta and other desire trees, wrapped about with wish-fulfilling vines, which fulfill all one’s desires and take whatever form one wishes. By one leaf of those trees and vines, wonderful songs, music, dance, attire, food and so forth, just as one likes it, are found there. (48-49)
Ah! What more can be said of his fortune? Lord Viṣṇu, taking the form of the dwarf (Vāmana), became his younger brother; and, protecting him from disasters and giving him joy, he personally accepts the worship offered by him. That you know and even more besides. (50-51)

Thus ends the first chapter of the first part of Sanātana Gosvāmin's Brhad-bhāgavatāmṛta entitled "On Earth."