

Śrī Brahma-saṁhitā

by Śrī Brahmaji

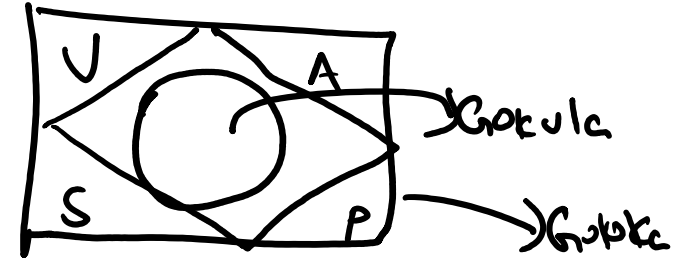
About Śrī Brahma-saṁhitā

From

Śrī Caitanya-caritāmṛta

Definition
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Gokula

TEXT 5



catur-asraṁ tat-paritaḥ śvetadvīpākhyam adbhutam |
catur-asraṁ catur-mūrteś catur-dhāma catus-kṛtam ||
caturbhiḥ puruṣārthaiś ca caturbhir hetubhir vṛtam |
sūlair daśabhir ānaddham ūrdhvādho dig-vidikṣv api ||
aṣṭabhir nidhibhir juṣṭam aṣṭabhiḥ siddhibhis tathā
manu-rūpaiś ca daśabhir dik-pālaiḥ parito vṛtam ||
śyāmair gauraiś ca raktaiś ca śuklaiś ca pārśadarsabhaiḥ
śobhitam śaktibhis tābhir adbhutābhiḥ samantataḥ ||5||

Similarly, the Tenth Canto describes the presence of the Vedas in Goloka: kr̥ṣṇam ca tatra chandobhiḥ stūyamānam suvismitāh: they were especially amazed to see Kṛṣṇa himself there, surrounded by the personified Vedas, who were offering him prayers. (SB 10.28.17)

Śakti (śaktibhiḥ) refers to Vimalā and others (The śaktis are mentioned in Hari-bhakti-vilāsa 6.19 commentary in relation to pīṭha-pūja: Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā).

This place called Goloka (surrounding Gokula) is described in the
Bhāgavatam:

nandas tv atīndriyaṃ dr̥ṣṭvā loka-pāla-mahodayam |
kṛṣṇe ca sannatiṃ teṣāṃ jñātibhyo vismito 'bravīt ||

Nanda Mahārāja (nandah tu) had been astonished (vismitah) to see
(dr̥ṣṭvā) for the first time (atīndriyaṃ) the great opulence of Varuṇa,
the ruler of the ocean planet (loka-pāla-mahodayam), and also to see
how Varuṇa and his servants (teṣāṃ) had offered such humble respect
to Kṛṣṇa (kṛṣṇe ca sannatiṃ). Nanda described all this (abravīt) to his
fellow cowherd men (jñātibhyah). SB 10.28.10

Atīndriyam means astonishing.

te cautsukya-dhiyo rājan matvā gopās tam īśvaram |
api naḥ svagatiṁ sūkṣmām upādhāsyad adhīśvaraḥ ||

The cowherd men (te ca gopāh) considered (matvā) that Kṛṣṇa must be the Supreme Lord (tam īśvaram), and their minds (dhiyah), O King (rājan), were filled with eagerness (autsukya). They thought, “Will the Supreme Lord (api adhīśvaraḥ) bestow (upādhāsyad) upon us (naḥ) his transcendental abode (svagatiṁ) which is hard to understand (sūkṣmām)?” SB 10.28.11

Svagatim means “his own abode.”

Sūkṣmām means “hard to understand.”

Upādhāsyat stands for *upadhāsyati* (will he bestow this to us?).

This is what they decided to ask for.

iti svānām sa bhagavān vijñāyākhila-dṛk svayam |
saṅkalpa-siddhaye teṣām kṛpayaitad acintayat ||

Because he sees everything (akhila-dṛk), Lord Kṛṣṇa, the Supreme Personality of Godhead (sah bhagavān), automatically understood (svayam vijñāya) what the cowherd men were conjecturing (iti svānām). Wanting to show his compassion to them (teṣām kṛpayā) by fulfilling their desires (saṅkalpa-siddhaye), the Lord thought as follows (etad acintayat). SB 10.28.12

jano vai loka etasminn avidyā-kāma-karmabhiḥ |
uccāvacāsu gatiṣu na veda svām gatiṁ bhraman ||

My own dearest people, the inhabitants of Vraja (**janah**), thinking that they are wandering in this world (**etasminn loke bhraman**) in various destinations such as devatās, animals etc. (**ucca avacāsu gatiṣu**) by their own ignorance (**avidyā-kāma-karmabhiḥ**), do not know (**na veda**) their real abode (**svām gatiṁ**). SB 10.28.13

Janāḥ means my own people, the residents of Vraja, standing for sva-jana.

The same usage is found in the verse sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta dīyamānaṁ na grhṇanti vinā mat-sevanam janāḥ (SB 3.29.13) where janāḥ also stands for sva-janāḥ, my devotees.

Though jana also means people in general, it is inappropriate in this context.

Kṛṣṇa thinks of all the people of Vraja as his own people:

tasmān mac-charaṇam goṣṭham
man-nātham mat-parigraham |
gopāye svātma-yogena
so 'yaṁ me vrata āhitaḥ ||

I must therefore protect (tasmād gopāye) the cowherd community (goṣṭham) by my transcendental potency (svātma-yogena), for I am their shelter (mac-śaraṇam), I am their master (man-nātham), and indeed they are my own family (mat-parigraham). After all, I have taken a vow (me vrata āhitaḥ) to protect my devotees (sah ayam). SB 10.25.18

These devotees (*janah*) are bewildered in high or low bodies of *devas* or animals (*uccāvacāsu gatisu*) concerning their destination (*svām gatim*) in this material world (*etasmin*).

They think that their destination is the impersonal Brahman since they play the role of contaminated souls.

They do not know their real goal.

This is, because, for the pastimes of Kṛṣṇa in the material world, part of their awareness is covered.

This is understood from the following statement:

iti nandādayo gopāḥ kṛṣṇa-rāma-kathām mudā |
kurvanto ramamāṇāś ca nāvindan bhava-vedanām ||

In this way all the cowherd men, headed by Nanda Mahārāja (iti nandādayo gopāḥ), enjoyed topics about the pastimes of Kṛṣṇa and Balarāma (kṛṣṇa-rāma-kathām mudā kurvantah) with great transcendental pleasure (ramamāṇāś ca), and they could not even perceive material tribulations (nāvindan bhava-vedanām). SB 10.11.58

From this statement it is understood that the inhabitants of Vraja could not actually be afflicted by the activities of lust due to ignorance (*avidyā-kāma-karmabhiḥ*).

iti sañcintya bhagavān mahā-kāruṇiko hariḥ |
darśayāmāsa lokam svam gopānām tamasah param ||

Thus deeply considering the situation (iti sañcintya), the all-merciful (mahā-kāruṇikah) Supreme Personality of Godhead Hari (bhagavān hariḥ) revealed (darśayāmāsa) to the cowherd men (gopānām) his own abode (lokam svam), which is beyond material darkness (tamasah param). SB 10.28.14

Therefore he showed them the actual planet of the cowherd men,
Goloka (gopānām svaṁ lokam).

This planet is beyond prakṛti (tamasah) since it arises from his
svarūpa-śakti.

satyam jñānam anantaṁ yat brahma jyotiḥ sanātanam |
yad dhi paśyanti munayo guṇāpāye samāhitāḥ ||

Lord Kṛṣṇa revealed the indestructible (sanātanam) spiritual effulgence (brahma jyotiḥ), which is (yat) unlimited (anantaṁ), conscious (jñānam) and eternal (satyam). Sages (munayah) see (paśyanti) that spiritual existence (yad hi) in ~~trance~~ (samāhitāḥ), when their consciousness is free of the modes of material nature (guṇa āpāye). SB 10.28.15

This verse describes Goloka as full of eternity, knowledge and bliss.

te tu brahma-hradam nītā magnāḥ kṛṣṇena coddhṛtāḥ |
dadr̥śur brahmaṇo lokam yatrākrūro 'dhyagāt purā ||

The cowherd men (te tu) were brought (nītā) by Lord Kṛṣṇa (kṛṣṇena) to the Brahma-hrada (brahma-hradam), where Akrūra would go (yatra akrūrah) in the near future (purā), and were submerged in the water (magnāḥ), and then lifted up (ca uddhṛtāḥ). The cowherd men then saw (dadr̥śuh) the ~~abode of the Lord~~ (brahmaṇo lokam). SB 10.28.16

This verse explains how Kṛṣṇa within Vṛndāvana revealed Goloka to them, while they were situated in a different place.

↓
Gokula

Blavne vṛndāvan
↓
Goloka

↓
Gokula

He brought them to Brahma-hradam or Akrura-tīrtha, and he submersed them in that water and pulled them out.

On emerging from the water they attained his abode—the planet which was supremely great (brahmaṇaḥ lokam) called Goloka.

Brahma-loka can refer to spiritual planets as in the following verse:

mūrdhabhiḥ satyalokas tu brahmalokaḥ sanātanah

Satyaloka, the topmost planetary system, is situated on the head of the form (mūrdhabhiḥ satyalokah). The spiritual planets, however, are eternal (tu brahmalokaḥ sanātanah). SB 2.5.39

By this analysis, brahmanah lokam refers to a place other than Vaikuṅṭa but full of majesty.

What was the brahma-hrada?

It is the place where, in the future, from the events described (purā),
Akrūra would come.

The dictionary makers say: purā purāne nikate prabandātīta-bhāviṣu:
purā means ancient, in proximity, in the near, past and near future.

This is the usage of the word in the context, in order to describe the
greatness of the tirtha.

nandādayas tu taṁ dr̥ṣṭvā paramānanda-nirvṛtāḥ |
kṛṣṇaṁ ca tatra cchandobhiḥ stūyamānaṁ suvismitāḥ ||

Nanda Mahārāja and the other cowherd men (nanda ādayah tu) felt the greatest happiness (paramānanda-nirvṛtāḥ) when they saw that transcendental abode (taṁ dr̥ṣṭvā). They were especially amazed (suvismitāḥ) to see Kṛṣṇa himself there (kṛṣṇaṁ ca tatra), surrounded by the personified Vedas (cchandobhiḥ), who were offering him prayers (stūyamānaṁ). (Brahma-saṁhitā verse mentions that in Śvetadvīpa the four Vedas are present. Thus the Bhāgavatam verse indicates Goloka rather than Gokula). SB 10.28.10-17

Svām gatim means their own planet, the planet of the cowherd men.

It acts as a possessive form of *sva* (own).

Thus it refers to Goloka.

By specifically mentioning Kṛṣṇa in this verse, Goloka is established as separate from Vaikuṅṭha.

Indra describes this place in *Hari-vamśa*:

svargād ūrdhvaṃ brahma-loko
brahmarṣi-gaṇa-sevitaḥ
tatra soma-gatiś caiva
jyotiṣāṃ ca mahātmanām

“Above heaven (tatra svargād ūrdhvaṃ) is Brahmaloka (brahma-lokaḥ), which is served (sevitaḥ) by many brahmarṣis (brahma-rsi-gaṇa). It is the goal (gatiḥ) of Lord Śiva and his wife, Umā (sa-umā), and of great luminous souls who are liberated in the Supreme (jyotiṣāṃ ca mahā-ātmanām).

tasyopari gavām lokah
sādhyās tam pālayanti hi
sa hi sarva-gataḥ kṛṣṇa
mahākāśa-gato mahān

“Above Brahmaloaka (tasya upari) is the planet of the cows (gavām lokah), which (tam) is protected (pālayanti hi) by the Sādhyas (sādhyās). O Kṛṣṇa (kṛṣṇa), that great planet (saḥ hi) is infinitely expansive (mahān), pervading (sarva-gataḥ) the unlimited spiritual sky (mahā-akāśa gataḥ).

upary upari tatrāpi
gatis tava tapo-mayī
yām na vidmo vyaṁ sarve
ṛcchanto 'pi pitāmaham

“That planet is above all others (upary upari), and there (tatra api) You are to be achieved (tava gatiḥ) by intense concentration of the heart (tapah-mayī). None of us can understand (na vidmaḥ vyaṁ sarve) that world (yām), though we have inquired about it (ṛcchanto 'pi) from our grandfather (pitāmaham).

gatiḥ śama-damādyānām
svargah sukṛta-karmaṇām
brāhmye tapasi yuktānām
brahma-lokaḥ parā gatiḥ

“Svarga (**svargah**) is the goal (**gatiḥ**) achieved by such pious (**sukṛta**) practices (**karmaṇām**) as control of the mind (**śama**) and senses (**dama ādyānām**), and Brahmaloaka (**brahma-lokaḥ**) is the highest (**parā**) destination (**gatiḥ**), achieved by those who engage (**yuktānām**) in intense spiritual (**brāhmye**) discipline (**tapasi**).

gavām eva tu goloko
durārohā hi sā gatiḥ
sa tu lokas tvayā kṛṣṇa
sīdamānaḥ kṛtātmanā

dhṛtā dhṛtimatā dhīra
nighnatopadravān gavām iti

“But to rise to Goloka (sā golokaḥ tu), the planet of the cows (gavām eva), is most difficult (durārohā hi gatiḥ). That (sā) world (lokaḥ) was under attack (sīdamānaḥ)—but You, O Kṛṣṇa (tvayā tu kṛṣṇa), competent (kata-ātmanā), steadfast (dhīra), and wise (dhṛti-matā), saved it (dhṛtā) by putting an end (nighnatā) to all outrages (upadravān) against the cows (gavām iti).”

The conventional meaning of the verse must be discarded. (The words *brahma-loka*, *soma* and *sādhyā* cannot have the normal meaning as that would be contradictory.)

Brahma-loka is considered superior to Svarga.

However, the meaning here is that this *Brahma-loka* must be above the three worlds.

It cannot be the planet of Lord Brahmā.

It is not attained by going to the moon (*soma-gatih*), since all these planets including the moon are below Dhruva-loka.

This place is not protected by the Sādhyas.

Persons who protect Svarga, born from *devatās*, cannot at all protect that place, what to speak then of Goloka?

But if this is the planet of cows, how can it be all-pervading?

This is the special feature bestowed by the Lord's inconceivable energy to his form and planet. What else needs to be said?

Indra expresses astonishment with the word *api* in describing the topmost planet when he says *tava gatih*.

Thus he says that he does not understand this place.

Thus this quotation proves that there is a spiritual Goloka, different from the Goloka in the material realm (*There is another planet called Goloka in the material world filled with surabhi cows*).

In the Mokṣadharmā section of Mahābhārata the Lord says:

evam bahu-vidhai rūpaiś carāmiha vasundharām |
brahma-lokaṁ ca kaunteya golokaṁ ca sanātanam || [Mbh
12.330.68]

I move about (carāmi) in many forms (evam bahu-vidhai rūpaih) on earth (iha vasundharām), in Vaikunṭha (brahma-lokaṁ ca) and in eternal Goloka (golokaṁ ca sanātanam), O Kaunteya (kaunteya).

The meaning of Svarga-loka is as follows.

bhūr-lokaḥ kalpitaḥ padbhyām bhuvan-loko 'sya nābhitaḥ |
hrdā svar-loka urasā mahar-loko mahātmanaḥ ||

From the feet to the hips the planets from Pātala to earth are imagined (bhūr-lokaḥ kalpitaḥ padbhyām). Bhuvanloka extends from the navel (bhuvan-loko asya nābhitaḥ). Svarga is situated at the heart (hrdā svarloka), and Maharloka is at the chest (urasā maharloko mahātmanaḥ). SB 2.5.38

Thus, according to this verse from the Second Canto, Svarga refers to the five planetary systems starting with Svarga and ending with Satya-loka.

Above that is the planet called Brahma-loka, a planet composed only of Brahman or spirit.

It is called Brahma-loka because it is full of eternity, knowledge and bliss.

This may be called the planet of Bhagavān.