

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

Bro's the vedas
Say that a guru
Can speak even the
most confidential truth to the
loyal disciple, now please hear
the glories of Goloka

2.1.6

param gopyam api snigdhe
śiṣye vācyam iti śrutiḥ
tac chrūyatām mahā-bhāga
goloka-mahimādhunā

The Vedas say (iti śrutiḥ) that to a loyal disciple (snigdhe śiṣye) one may speak even the most confidential secret (gopyam api vācyam). Therefore (tac), O most fortunate one (mahā-bhāga), now please hear (adhunā śrūyatām) the glories of Goloka (goloka-mahimā).

Although what Janamejaya asked Jaimini is confidential, Jaimini is willing to speak because Janamejaya is fit to hear.

This is implied by the epithet mahā-bhāga, “O most fortunate one.”

In Part One, Jaimini described the glories of the most intimate devotees of the Supreme Lord, and now he will describe the glories of Goloka, the place dearest to the Lord.

Because this description glorifies the Lord and His devotees, it is fitting for the Bhāgavatāmṛta.

2.1.7

śrī-kṛṣṇa-karuṇā-sāra-
pātra-nirdhāra-sat-kathām
śrutvābhūt paramānanda-
pūrṇā tava pitāmahī

After your grandmother heard (śrutvā tava pitāmahī) the sacred narration (sat-kathām) about the search (nirdhāra) for the person most favored by the essence of Lord Kṛṣṇa's mercy (śrī-kṛṣṇa-karuṇā-sāra-pātra), she was filled with the highest bliss (paramānanda-pūrṇā abhūt).

After ① heard
the narration about the
search of PK very,
she was filled with
gratitude + bliss

2.1.8-9

tādr̥g-bhakti-viśeṣasya gopī-kānta-padābjayoh
śrotuṁ phala-viśeṣaṁ tad bhoga-sthānaṁ ca sat-tamam

vaikuṅṭhād api manvānā vimr̥śantī hr̥di svayam
tac cānākalayantī sā papraccha śrī-parīkṣitam

↓ BUT, BECS SHE COULD NOT CONCLUDE IT ON HER OWN, SHE ASKED PM

Exceptional devotion (tādr̥g-bhakti-viśeṣasya) to the lotus feet of the Lord, the lover of the gopīs (gopī-kānta-padābjayoh), has a special fruit (phala-viśeṣam), and Uttarā was eager to hear about that fruit (tad śrotuṁ), and about the place where it is enjoyed (bhoga-sthānaṁ), which she thought (manvānā) must be higher than even Vaikuṅṭha (vaikuṅṭhād api sat-tamam). Wondering within her heart (vimr̥śantī hr̥di) about these topics (tac ca), unable to conclude anything on her own (svayam anākalayantī), she inquired from Śrī Parīkṣit (sā papraccha śrī-parīkṣitam).

① Utaṣa Raga
↳ about to
↳ the exertion fruit of
↳ devotion to Gopī-kānta
↳ bhoga-sthāna
↳ she felt that
↳ place must be
↳ than vaikuṅṭha
↳ there

Mother Uttarā was uncertain about the identity of the place of Śrī Kṛṣṇa's intimate pleasure pastimes, which she supposed must be more excellent than the majestic kingdom of God, Vaikuṅṭha.

Confident of her son's ability to resolve her doubt, she unhesitatingly submitted to him this question.

2.1.10

śrīmad-uttarovāca

kāminām puṇya-kartṛṇām
trai-lokyam gr̥hiṇām padam
agr̥hāṇām ca tasyordhvaṁ
sthitam loka-catustayam

Text 2.1.10-20

↓
① setting up the context
Q key question.
↓
By setting up this context
she wants to ask about
the destination of the cowslipe
of Gopīnath.

Attached
householders
↓
offer the 3 worlds
↓
But renouncing by work
the 4 worlds beyond it

Śrīmatī Uttarā said: By performing auspicious duties (puṇya-kartṛṇām), householders with material desires (kāminām gr̥hiṇām) can achieve the three celestial worlds (trai-lokyam padam), and persons who have renounced their homes (agr̥hāṇām) can reach the four worlds (loka-catustayam) still beyond those (tasya ūrdhvaṁ sthitam).

Uttarā has some doubts about the identity of the personal abode of Śrī Gopīnātha, but she does understand that the devotees whose love is focused on Gopīnātha's lotus feet deserve to be elevated to the most excellent destination, a place better than all others.

To express this understanding to her son and properly establish the context for her inquiry, she speaks eleven verses (texts 10 through 20) describing the various destinations of different grades of progressive souls.

First she mentions the destinations of persons involved in material work, who are divided into two categories—the attached and unattached.

“Auspicious duties” are those prescribed by the Vedas; they include duties performed as regular obligations (nitya-karma), duties stipulated for exceptional circumstances (naimittika-karma), and duties performed as optional work for the fulfillment of personal desires (kāmya-karma).

The performers of these material activities are generally in the gr̥hasthāśrama, family men with many desires.

The destinations for such regulated enjoyers of the fruits of work are within the three planetary systems Bhūr, Bhuvar, and Svar.

The karmīs being described by Uttarā are not ordinary modern materialists; rather, these karmīs satisfy their material desires through the auspicious

The karmīs being described by Uttarā are not ordinary modern materialists; rather, these karmīs satisfy their material desires through the auspicious ritual duties of the Vedas.

By virtue of strict celibacy, the perpetual brahmacārīs, the vānaprasthas, and the sannyāsīs are qualified to reach the four highest material planets, namely Mahar, Janas, Tapas, and Satya.

As stated by[out] Śrī Śukadeva Gosvāmī states in the Second Canto of Śrīmad Bhāgavatam (2.6.20):

Proof for this statement of
Uttarā from SB

pādās trayo bahiś cāsann

aprajānām ya āśramāḥ

tri-lokyā bahiś.

(antas tri-lokyās) tv aparō
(gr̥ha-medho) (br̥had-vrataḥ)

gṛhīṇān

kāṇīṇān.

• Beyond the material realm (bahih) lies the spiritual realm (pādās trayoh ca āsann) with the abodes of the liberated souls (aprajānām ya āśramāḥ). In the material realm of the three guṇas (antah tri-lokyāḥ tu) the materialists devoid of bhakti to the Lord reside (aparō gr̥ha-medhah abṛhad-vrataḥ).

In other words, those who vow never to create offspring are granted for their subtle enjoyment the worlds beyond the three systems Bhūr, Bhuvar, and Svar.

- ① attached householders → bhuh, bhuv & svarga
- ② detached renunciates → Malas, Jala, tala & Seta
- ③ Aspirants of liberation → BJ / vaikuntha.

Everyone else is entangled in household life; instead of adhering to the “great vow” of celibacy, they remain addicted to sex.

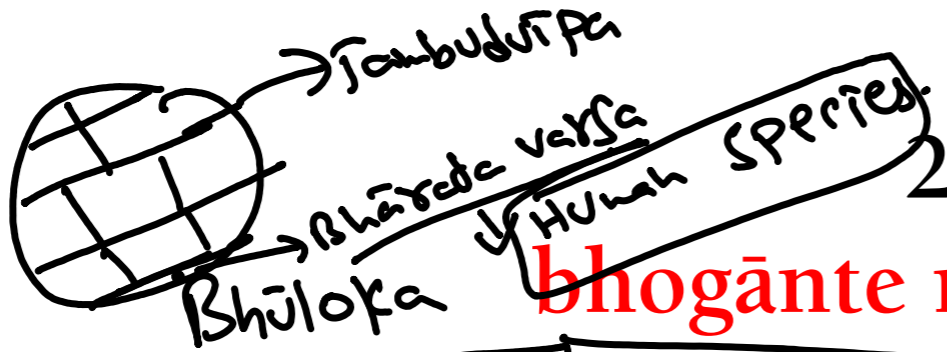
Householders who are free from material desires and whose only ambition is to execute their prescribed duties can also reach the higher planets of Mahar and beyond, and those who sufficiently purify their consciousness can even attain liberation. As Lord Rudra says in the Fourth Canto of Śrīmad-Bhāgavatam (4.24.29):

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
virīñcatām eti tataḥ param hi mām
avyākṛtam bhāgavato 'tha vaiṣṇavam
padam yathāham vibudhāḥ kalātyaye

A person fixed in dharma (sva-dharma-niṣṭhaḥ pumān) attains the post of Brahmā (virīñcatām eti) after a hundred births (śata-janmabhiḥ), and by more pious acts than that a person attains me, Śiva (tataḥ param hi mām). But the devotee (bhāgavataḥ) attains the abode of Vaikuṅṭha (vaiṣṇavam padam) beyond the material world (avyākṛtam) after leaving the body (kalātyaye). Similarly I in another form reside there (yathā aham), and the devatās who are qualified go there (vibudhāḥ) after destroying their subtle bodies (kalātyaye).

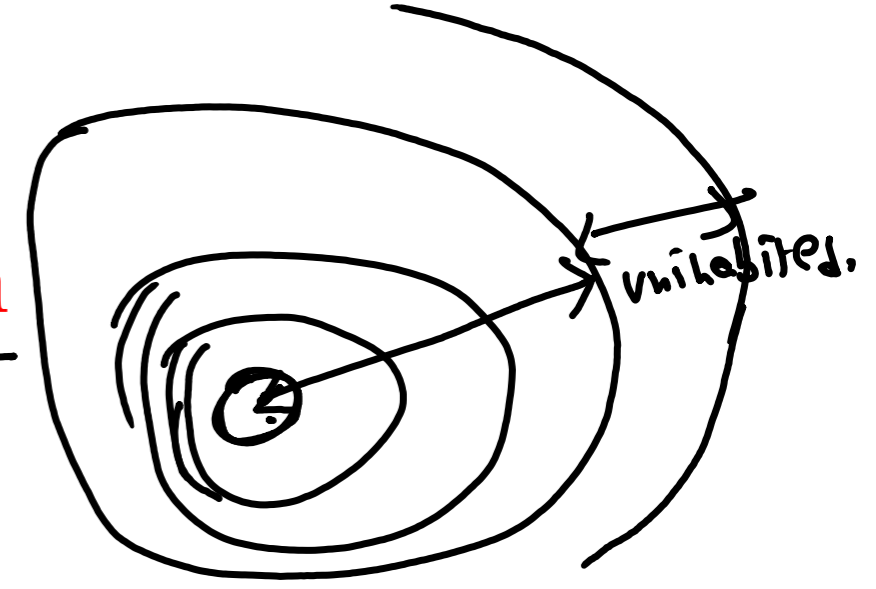
But a person directly surrendered to Lord Kṛṣṇa, or Viṣṇu, in unalloyed devotional service is at once promoted to the spiritual planets.

I and other demigods attain those planets after the destruction of the material world.”



2.1.11

**bhogānte muhur āvṛttim
ete sarve prayānti hi
mahar-ādi-gatāḥ kecin
mucyante brahmaṇā saha**

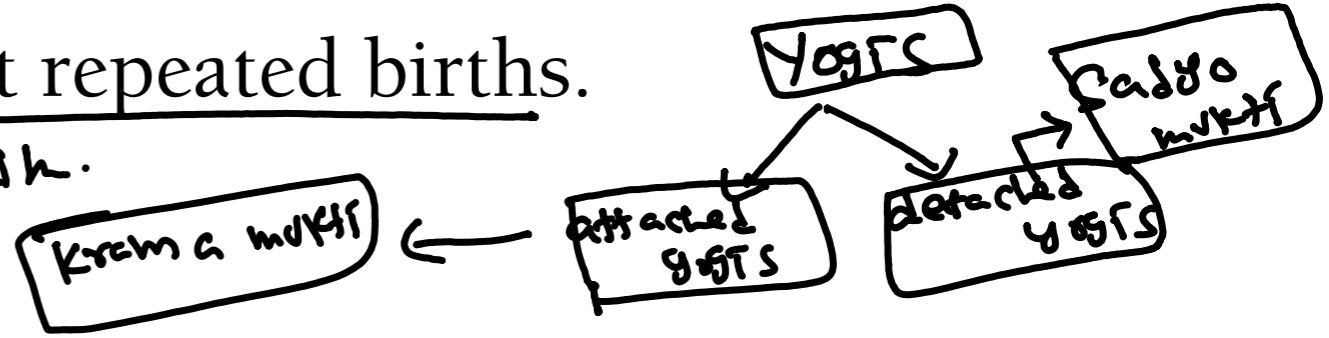


Of all these people who go to these 7 planetary systems most return back after enjoying. Only a select few in Mahar - Setya → attain liberation with Brahmā -

But when their enjoyment ends (**bhogānte**), all these persons (**ete sarve**) must return to this mundane **earth** (**muhur āvṛttim prayānti hi**). Only a select few (**kecin**) of those who have reached the planets of Mahar and beyond (**mahar-ādi-gatāḥ**) are liberated along with Brahmā (**mucyante brahmaṇā saha**).

Materially ambitious people must accept repeated births.

① veda-veda - satas
↳ ~~return~~ never leave material realm.



Among them, persons dedicated exclusively to prescribed Vedic duties can achieve liberation when they finish enjoying the results of their good works.

② attached YOGIS → Krama-mukti

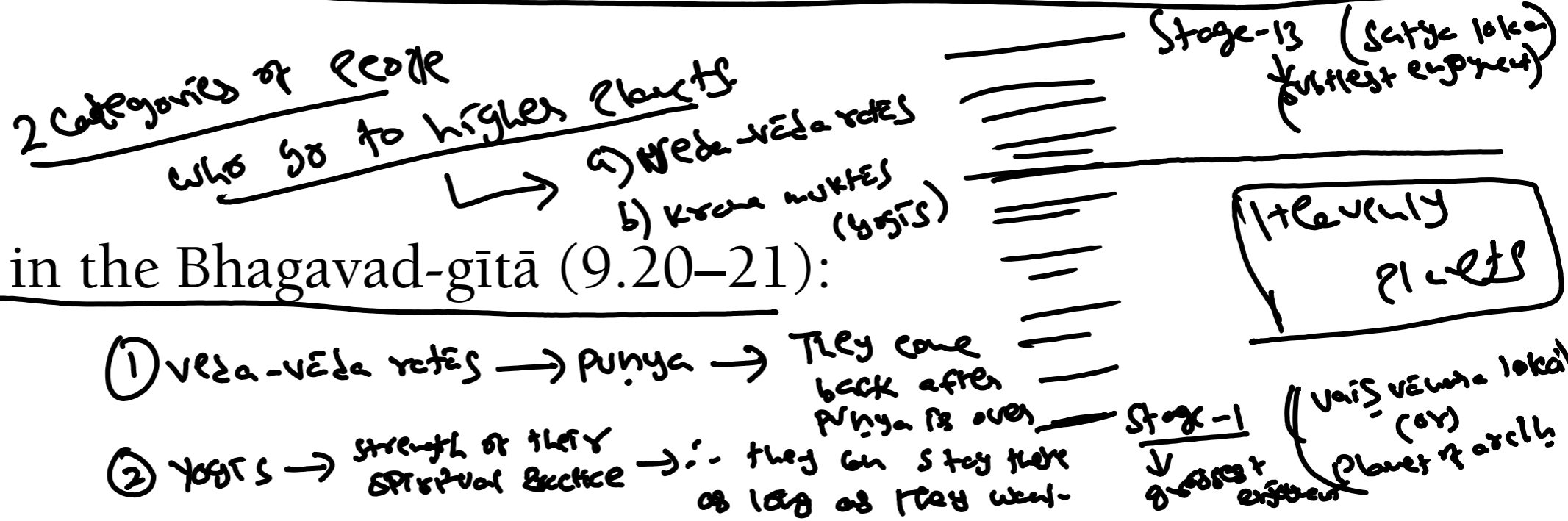
For persons whose renunciation is incomplete, one path of gradual liberation is to enjoy subtle pleasures on the Mahar, Janas, Tapas, and Satya planets for a long time and then become liberated along with Lord Brahmā when the universe is finally destroyed.

↳ Krama mukti

Another gradual path, described in the Upaniṣads and Vedānta-sūtra, is known as Arcir-ādi.

On this path the progressing candidate travels one last time through the higher regions of the universe, enjoying in each of several intermediate stages in bodies more and more subtle, until he attains liberation.

Karmīs who do not progress toward liberation enjoy heavenly pleasures temporarily and then come back down to material endeavors on lower planets.



Karunā & bhakti
Svarga

|| 9.20 ||

traī-vidyā mām soma-pāh pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādyā surendra-lokam
aśnanti divyān divi deva-bhogān

known only
the three-veda
priests

not about liberation.

(Knowers) of the three Vedas (traī-vidyā), worshipping Me indirectly (mām iṣṭvā) through sacrifice (yajñair), drinking soma (soma-pāh) and becoming purified (pūta-pāpā), pray for Svarga (sva-gatiṁ prārthayante). Attaining puṇya in the form of the planet of Indra (puṇyam āsādyā surendra-lokam), they enjoy (te aśnanti) in heaven the celestial pleasures of the devas (divyān divi deva-bhogān).

|| 9.21 ||

(te tam bhuktvā) (svarga-lokaṃ viśālam)
(kṣiṇe punye) (martya-lokaṃ viśanti)
evam trayī-dharmam anuprapannā
gatāgataṃ kāma-kāmā labhante

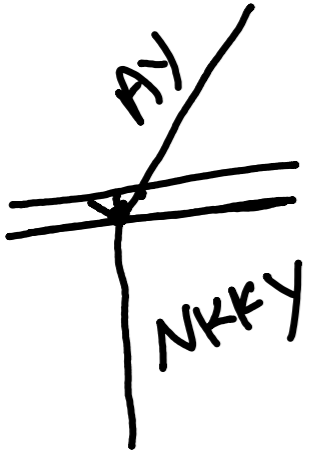
Having enjoyed the vast pleasures of Svarga (**taṃ viśālam svarga-lokaṃ bhuktvā**) and exhausting their merit (**kṣiṇe punye**), they return to this planet (**te martya-lokaṃ viśanti**). Following the rites of the three Vedas (**evam** ^{trayī-dharmam} **anuprapannā**), desiring objects of enjoyment (**kāma-kāmā**), they take repeated birth and death (**gatāgataṃ labhante**).

Mere elevation to the highest planets in the universe cannot assure one liberation from birth and death. One must give up all material desires.

As Śrī Kṛṣṇa states in Bhagavad-gītā (8.16), ā-brahma-bhuvanāl lokāḥ/ punar-āvartino 'rjuna: “From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place.”

Only persons fully dedicated to selfless work can join Lord Brahmā in attaining liberation:

Destruction of the kyce-muktāḥ (or) Slightly attached yogis



brahmaṇā saha te sarve
samprāpte pratisaṅcare
parasyānte kṛtātmānaḥ
praviśanti param padam

“The fully successful transcendentalists (te sarve kṛtātmānaḥ) enter the supreme abode (praviśanti param padam) along with Brahmā (brahmaṇā saha) during the final annihilation (samprāpte pratisaṅcare) at the end of Brahmā’s life (parasyānte).”