

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-2

Jñāna: Knowledge

I took both in  
Viśrānti ghāṭa & then  
went freely about Vṛndāvan

## 2.2.1

śrī-gopa-kumāra uvāca  
māthurottama viśrāntau  
snātvā vṛndāvanam gataḥ  
atra govardhanādau ca  
yathā-kāmaṁ paribhraman

Śrī Gopa-kumāra said: O best of the Mathurā brāhmaṇas (māthurottama), after bathing at Viśrānti-ghāṭa (viśrāntau snātvā) I came to Vṛndāvana (vṛndāvanam gataḥ). Here (atra) I wandered freely (yathā-kāmaṁ paribhraman) in such places as Govardhana (govardhana ādau ca).

This second chapter describes the glories of Svargaloka and the other higher planets in the universe.

It compares inward meditation on the Supreme Lord with external vision of Him, and devotional service with liberation.

Viśrānti-ghāṭa (Viśrāma-ghāṭa) is the principal holy site in Mathurā City.

Pilgrims usually begin their visits to Mathurā with a bath at Viśrāma-ghāṭa.

Being dressed like  
a foreigner, Gopikrishn  
friends did not identify  
him. In their company he  
stayed long days drinking milk

2.2.2

pibanś ca go-rasaṁ pūrva-  
bāndhavais tair alakṣitaḥ  
bhajan sva-japyam anayaṁ  
dināni katicit sukham

Unnoticed (alakṣitaḥ) by my former friends (pūrva-bāndhavaiḥ), in their company (tair) I drank the nectar from the cows (piban ca go-rasaṁ) and happily passed (sukham anayat) a number of days (dināni katicit) worshiping my mantra (bhajan sva-japyam).

Gopa-kumāra's former friends did not recognize him, because he was dressed like a foreigner.

Thus his association with them at this time was not very close.

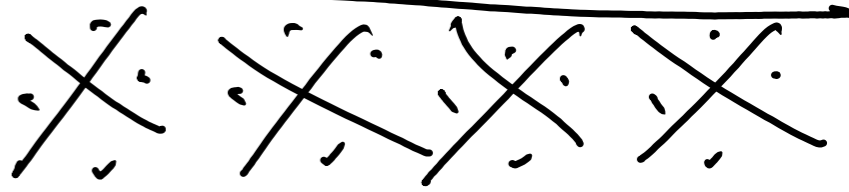
I developed great  
longing to see LJT &  
that led the land of  
Mathurā seem vacant

### 2.2.3

atha sandarśanotkanṭhā  
jagad-īśasya sājani  
yayedam śūnya-vad vīkṣya  
puruṣottamam asmaram

But then (atha) a hankering (utkanṭhā) to see (sandarśana) the Lord of the universe (sā jagad-īśasya) arose in me (ajani) that made (yayā) this land of Mathurā (idam) seem vacant (śūnya-vad vīkṣya). I remembered Puruṣottama-kṣetra (puruṣottamam asmaram).



To Gopa-kumāra's eyes his worshipable Lord seemed absent from Mathurā-bhūmi, but this perception was false.   
↓ सुखसुख

In fact, as implied here by the suffix -vat (“as if”) in śūnya-vat (“as if empty”), the Lord of the universe is eternally present in the holy land of Mathurā.

Śrīmad-Bhāgavatam repeatedly confirms this truth.

For example, in the Fourth Canto (4.8.42) we find:

punyaṁ madhu-vanaṁ yatra  
sānnidhyaṁ nityadā hareḥ

“The forest Madhuvana is ~~most~~ auspicious because there the Personality of Godhead Hari is always present.”

Similarly in the Tenth Canto (10.1.28):

mathurā bhagavān yatra  
nityaṁ sannihito hariḥ

“In Mathurā Lord Hari is always present.”

And also in the Tenth Canto (10.44.13):

pun̄yā bata vraja-bhuvo yad ayam nṛ-liṅga-  
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah  
gāḥ pālayan saha-balah kvaṇayamaś ca veṇuṁ  
vikrīḍayāñcati giritra-ramārcitāṅghriḥ

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

In the last line of this verse, the verb añcati (“He wanders”) is in the present tense, indicating that when this verse was spoken by the women of Mathurā City, after Kṛṣṇa had been brought there by Akrūra, Kṛṣṇa was still present in Vraja.

The conclusion is that Kṛṣṇa’s pastimes of tending the cows and playing with His friends in the forests of Vraja are eternal.

Gopa-kumāra, however, had not yet developed the spiritual eyes to see Kṛṣṇa’s presence in Vraja.

So he was thinking about going back to Jagannātha Purī, where the Lord is always visible to everyone.

Because he had not yet gained Śrī Kṛṣṇa's special favor, he lacked the taste of vraja-bhāva and wanted to go elsewhere.



↓  
Insight.

Even after he visited various places of Kṛṣṇa's pastimes in Vraja and felt something special, his realizations were somehow covered, and he felt dissatisfied at not seeing his Lord.

But eventually he will achieve the perfection of all his desires in Vṛndāvana, where he will remain permanently, with perfect faith and satisfaction.

## 2.2.4

ārtas tatra jagannātham  
draṣṭum odhrān punar vrajan  
pathi gaṅgā-taṭe 'paśyam  
dharmācāra-parān dvijān

In great anxiety  
I set off once more  
to see Lord Jagannātha  
on the path  
along the shore  
of the Gaṅgā  
I met some  
brāhmaṇas  
who were fixed  
in their  
religious duties

In great anxiety (ārtah) I set off once more (punar vrajan) for Orissa (odhrān) to see Lord Jagannātha (tatra jagannātham draṣṭum). And on the path (pathi) along the shore of the Gaṅgā (gaṅgā-taṭe) I met some brāhmaṇas (apaśyan dvijān) who were fixed in their religious duties (dharmācāra-parān).

Gopa-kumāra was anxious to see Lord Jagannātha and also unhappy about leaving Vraja.

I heard from the  
about the existence  
of Svarga

2.2.5

5-11

→ Description of Svarga  
by the brāhmaṇas

vicitra-śāstra-vijñebhyas  
tebhyaś cāśrausam adbhutam  
svargo nāmordhva-deśe 'sti  
deva-loko 'ntarīkṣataḥ

From those brāhmaṇas (**tebhyah**), who were learned in various  
kinds of scripture (**vicitra-śāstra-vijñebhyah**), I heard something  
amazing (**aśrauṣam adbhutam**)—that above the upper atmosphere  
(**antarīkṣataḥ**) there is (**asti**) a world of demigods (**ūrdhva-deśe**  
**deva-lokah**) called Svarga (**svargo nāma**)

Having never received a proper education, ~~Gopa-kumāra~~ did not  
even know that there are upper regions of the universe populated by  
superhuman civilizations.

Almost everyone born in India hears about heaven and other  
wonders of the universe, because even the popular culture is based  
on the authority of the Vedic scriptures.



But Gopa-kumāra, in his simple life as a cowherd at Govardhana,  
had heard nothing about these things.

Now he met some brāhmanas on the road who were not only well  
versed in the śrutis, smṛtis, epics, Purānas, and philosophical texts  
but were glad to share what they knew.

Texts 5 through 11 describe what those brāhmaṇas told him.

- ① There are airplanes.
- ② Fearless place
- ③ No misery
- ④ No fault (like old age, disease etc)

## 2.2.6

vimānāvalibhiḥ śrīmān  
nirbhayo duḥkha-varjitaḥ  
jarā-maraṇa-rogādi-  
doṣa-varga-bahiṣkṛtaḥ

That world is splendid (śrīmān) with formations of celestial  
airplanes (vimānāvalibhiḥ). It is a fearless place (nirbhayah), devoid  
of misery (duḥkha-varjitaḥ) and impervious to faults (doṣa-varga-  
bahiṣkṛtaḥ) like disease, old age, and death (jarā-maraṇa-rogādi).

The demigods who reside on Svargaloka travel at will on airplanes propelled by the wind, and they fear neither disease nor old age nor death, which always threaten and overcome the residents of the lower worlds.

Svarga is pervaded  
by greatest happiness &  
one can attain it by highest  
acts of piety. → Indra, the elder  
brother of LTN is the ruler

## 2.2.7

mahā-sukha-mayo labhyaḥ  
pun̄yair atrottamaiḥ kṛtaiḥ  
yasya śakro 'dhipo jyāyān  
bhrātā śrī-jagad-īśituḥ

That Svarga, pervaded by the greatest happiness (mahā-sukha-  
mayah), one can attain (labhyaḥ) by the highest acts of piety  
(uttamaiḥ pun̄yair kṛtaiḥ) in this world (atra). Its ruler is Śakra  
[Indra] (yasya śakro adhipah), the elder brother (jyāyān bhrātā) of  
the Lord of the universe (śrī-jagad-īśituḥ).

Svargaloka is glorious because the life enjoyed there is of superior quality; because only by exceptional efforts can one achieve it; and because its ruler is the great Indra.

Lord Viṣṇu in His form of Vāmanadeva is the younger brother of King Indra.