

Śrī Brhad-bhāgavatāmṛta

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-2

Jñāna: Knowledge

Evar kṛtaḥ  
 These are bila-svargah  
 & bhāuma-svargah  
 festive world of (to take care,  
 still stage take is  
 always better

yady apy asti bila-svargah viṣṇu-śeṣādy-alāṅkṛtaḥ  
bhāuma-svargaś ca tad-dvīpa-varṣādiṣu pade pade

vicitra-rūpa-śrī-kṛṣṇa-pūjotsava-virājitaḥ  
tathāpy ūrdhva-taro loko divyas tābhyām viśiṣyate

Of course, there are subterranean heavens (yady apy asti bila-svargah),  
 adorned with the presence of incarnations like Lord Viṣṇu and Ananta Śeṣa  
 (viṣṇu-śeṣādy-alāṅkṛtaḥ), and there are heavens on earth (bhāuma-svargaś  
ca) in various dvīpas, varṣas (tad-dvīpa-varṣādiṣu), and other regions (pade  
pade), heavens resplendent (virājitaḥ) with the festive worship of Śrī Kṛṣṇa  
 (śrī-kṛṣṇa-pūjotsava) in various forms (vicitra-rūpa). Nonetheless (tathāpy),  
 the heavenly world (divyah) in the higher realms (ūrdhva-taro lokah) is still  
 superior (tābhyām viśiṣyate).

The Fifth Canto of Śrīmad-Bhāgavatam gives information of heavens, called Bila-svargas, below the earthly planetary system and tells of heavens on the earthly system itself.

In the subterranean heavens, Viṣṇu is present on Sutala-loka as the doorkeeper of Bali Mahārāja and on Pātāla-loka as Śeṣa, the superintendent of the seventh region below the earth.

The word ādi (“and so on”) in the phrase viṣṇu-śeṣādy-alaṅkṛtaḥ indicates that in the Bila-svargas there are other appearances of Viṣṇu as well.

Thus we find in Ṛṣi Vālmīki's Rāmāyaṇa that Śrī Kapila, who broke Rāvaṇa's intoxicated pride, resides on Atala-loka, and that Lord Śiva, as Śrī Rudra, resides on Vitala.

According to Śrīmad-Bhāgavatam, the earthly planetary system, Bhū-maṇḍala, consists of various dvīpas, or islands, and their subdivisions, tracts of land known as varṣas.

On these dvīpas and varṣas the Lord is worshiped in various incarnations.

For example, on Plakṣa-dvīpa the Supreme Lord is worshiped as Suryadeva, on Ilāvṛta-varṣa as Śrī Saṅkarṣaṇa, and on Bhadrāśva-varṣa as Śrī Hayagrīva.

The Lord is also worshiped in the Milk Ocean and other special places.

Yet despite this varied worship of the Lord in the earthly and subterranean heavens, the Svargaloka in the upper part of the universe holds a special position.

It is ūrdhva-tara, superior to the other heavens and physically higher.

And it is divya, the home of the very powerful devas.

Gopa-kumāra need not think about going to any other heavenly planet



In Svarga the Lord is  
present as the son of Aditi  
Upendra

2.2.10

yasmin śrī-jagad-īśo 'sti  
sāksād aditi-nandanah  
tasyopendrasya vārtā ca  
śrī-viṣṇor adbhutā śrutā

In that heaven (yasmin) the Lord of the universe (śrī-jagad-īśah) is present (asti) in person (sāksād) as the darling son of Aditi (aditi-nandanah). I heard (śrutā) about that wonderful appearance of Śrī Viṣṇu (tasya śrī-viṣṇor adbhutā vārtā) as Upendra (upendrasya).

The name Upendra literally means “He who comes after Indra,” or in other words, Indra’s younger brother.

Or, understanding the prefix upa to mean “above,” Upendra may also mean “greater than Indra.”

Indra himself gives this interpretation in Śrī Hari-vamśa (2.19.46):

mamopari yathendras tvam  
sthāpito gobhir īśvaraḥ  
upendra iti kṛṣṇa tvām  
gāsyanti divi devatāḥ

“Because the cows (yathā gobhiḥ) have established You (tvam sthāpitaḥ) as the Indra (indraḥ) above me (mama upari), the supreme controller (īśvaraḥ), the demigods in heaven (divi devatāḥ), O Kṛṣṇa (kṛṣṇa), will call You Upendra (upendra iti gāsyanti).”

2.2.11

Mounting Garuda HE  
travels here & there killing  
demons. He satisfies the Devas  
with His words & pastimes.  
They worship Him as His own brother

āruhya pakṣīndram itas tato 'sau  
krīḍan vinighnann asurān mano-jñaiḥ  
līlā-vacobhī ramayann ajasraṁ  
devān nija-bhrāṭṛtayārcyate taiḥ

Mounting the king of birds (āruhya pakṣīndram), He goes here and there (itas tato asau) to kill demons (vinighnann asurān) as a sport (krīḍan). With His wonderful (mano-jñaiḥ) pastimes and pleasing words (līlā-vacobhī) He completely satisfies the demigods (ramayann ajasraṁ devān). They worship Him (taiḥ arcyate) as their own brother (nija-bhrāṭṛtayā).

Gopa-kumāra has not witnessed such wonderful pastimes of the Personality of Godhead in any of the places he has gone to thus far.

In Svargaloka he will be able to see Lord Vāmana flying on His carrier, Garuḍa, traveling to display pastimes in various places.

2.2.12

Eager to see Him,  
I chanted the mantra for  
fulfillment of that desire.  
In a very short time a  
celestial airplane  
came & took me to Svaroga

tad-darśane jāta-manorathākulah  
saṅkalpa-pūrvam sva-japaṁ samācaran  
sv-alpena kālena vimānam āgataṁ  
mudāham āruhya gatas tri-piṣṭapam

Eager (jāta-manoratha ākulah) to see Him (tad-darśane), I chanted my mantra (sva-japaṁ samācaran) specifically for that purpose (saṅkalpa-pūrvam). In a very short time (sv-alpena kālena) a celestial airplane arrived (vimānam āgataṁ). I climbed aboard (aham āruhya) and joyfully flew (mudā gataḥ) to the heavenly kingdom (tri-piṣṭapam).

Having an intense desire to fulfill, Gopa-kumāra now felt inspired to chant with special attention, correctly following all the rules for worship with the mantra.

And so his desire to go to Svargaloka was quickly achieved.

## 2.2.13

pūrvam gaṅgā-taṭa-nṛpa-grhe yasya dr̥ṣṭā pratisthā  
taṁ śrī-visnum sura-gaṇa-vṛtaṁ sac-cid-ānanda-sāndram  
tatrāpaśyaṁ rucira-garuda-skandha-simhāsana-stham  
vīṇā-gītaṁ madhura-madhuraṁ nāradasyārcayantam

There I saw  
 the same form which  
 was worshiped in the  
 Capital City of the King.  
 He was sitting on  
 Garuda's shoulder  
 Presiding over  
 the  
 King

There I saw (tatra apaśyan) the same Śrī Viṣṇu (taṁ śrī-visnum) whom earlier I had seen worshiped (yasya pūrvam pratisthā) in the king's palace (nṛpa-grhe) on the shore of the Gaṅgā (gaṅgā-taṭa). That Lord, the concentrated embodiment of eternity, knowledge, and bliss (sac-cid-ānanda-sāndram), was seated on His royal throne (simhāsana-stham)—the attractive shoulders of Garuda (rucira-garuda-skandha). Surrounded by hosts of demigods (sura-gaṇa-vṛtaṁ), the Lord praised (arcayantam) the very sweet (madhura-madhuraṁ) music of Nārada's vīṇā (nāradasya vīṇā-gītaṁ)



It seemed to Gopa-kumāra that the Deity he had seen before in the king's palace on earth was a very faithful image of the Lord he was seeing now in person.

The Lord carried the same conchshell, disc, and other weapons in His four hands, and He had the same śyāma complexion and youthful age.

Yet in Svargaloka He appeared even more beautiful and charming.

And unlike the Deity on earth, here the Lord was surrounded by many demigods.

Gopa-kumāra recognized Him as the eternal Truth, the embodiment of knowledge and wonderful bliss, the Absolute Truth in its concentrated essence, more brilliant than the sun.

As the greatest of kings, the Lord took His royal seat on the shoulders of Garuda and gracefully acknowledged the songs of Nārada.

2.2.14

Thus I thought I  
had attained the perfection  
of my life & I said dandavat.  
↓  
The Lord called me  
in a compassionate  
voice

prāpya prāpyam draṣṭum iṣṭam ca drṣṭvā  
tatrātmānam manyamānaḥ kṛtārtham  
dūrād bhūyo daṇḍa-vad vandamānaḥ  
tenāhūto 'nugraha-snigdha-vācā

Thus I attained (prāpya) the goal of my endeavors (prāpyam) and saw (drṣṭvā) the object I had hankered to see (draṣṭum iṣṭam). I now considered (tatra manyamānaḥ) my life perfected (ātmānam kṛtārtham). From a distance (dūrād) I again and again (bhūyo) offered prostrate obeisances (daṇḍa-vad) and recited prayers (vandamānaḥ). Lord Visnu then called out to me (tena āhūtaḥ) in a voice mellow with compassion (anugraha-snigdha-vācā).

with great fortune you have  
come here.  
Enough with this bowing. Please  
come close to me without fear

2.2.15

diṣṭyā diṣṭyāgato 'si tvam  
atra śrī-gopa-nandana  
alam daṇḍa-praṇāmair me  
nikaṭe 'nusrābhayam

“What great, great fortune (diṣṭyā diṣṭyā), dear son of a cowherd (śrī-gopa-nandana), that you have come here (atra āgato 'si tvam)! Enough with this bowing on the ground (alam daṇḍa-praṇāmair)! Don't be afraid to come close to Me (me nikaṭe anusarābhayam).”

Gopa-kumāra has long been eager to meet His Lord, and His Lord to meet him.

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Lord Viṣṇu is delighted that His dear devotee has somehow come to Svargaloka and is now by His side.

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And so, although Gopa-kumāra, because of a sense of protocol, fears to approach the Lord, the Lord wants him to leave that protocol behind

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