Śrī Brhad-bhāgavatāmrta

by Śrīla Sanātana Gosvāmī

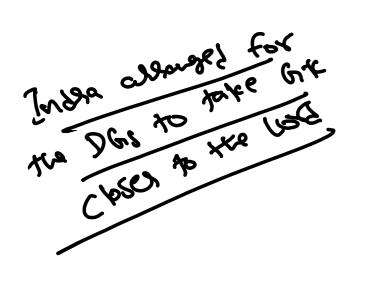
Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka



Jñāna: Knowledge



2.2.16

tasyājñayā mahendreņa

preritais tri-daśair aham

agratah sādaram nītvā

prayatnād upaveśitah

By the Supreme Lord's order (tasya ājñayā), the great Indra had (mahendreņa preritaih) some of the demigods (tri-daśair) respectfully (sādaram) bring me forward (aham agrataḥ nītvā) and induce me to take a seat (prayatnād upaveśitaḥ).

2.2.17

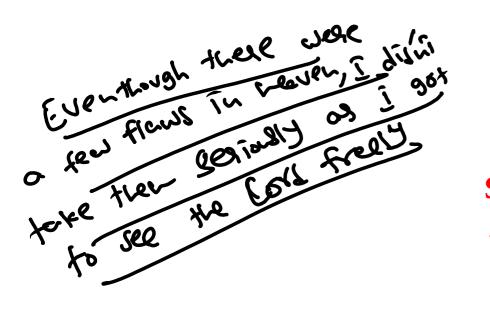
with leavery ziernes. J. free etc. Perveres divyair dravyais tarpito nandanākhye 'raņye vāsam prāpito 'gām praharsam vīkse kācit tatra bhīr nāsti soko rogo mrtyur glānir ārtir jarā ca

They satisfied me (tarpitah) by offerings of heavenly pleasures (divyair dravyaih prāpitah) and a residence in the Nandana forest (nandanākhye araņye vāsam). I felt delighted (praharsam agām). Here, I saw (vikse tatra), there was no (nāsti kācit) pain (<u>ārtih</u>), no fear (bhih), no death (mrtyuh), no sorrow (sokah), no disease (rogah), fatigue (glānih), or old age (jarā).

Lord Vișnu told the demigods to escort Gopa-kumāra respectfully
into His presence, honor Gopa-kumāra with a seat, offer him choice
heavenly items, and give him a place to stay in Indra's pleasure
gardens.

The demigods followed this order carefully, greeting the cowherd boy with a cup of the nectar of immortality and various tokens of honor.

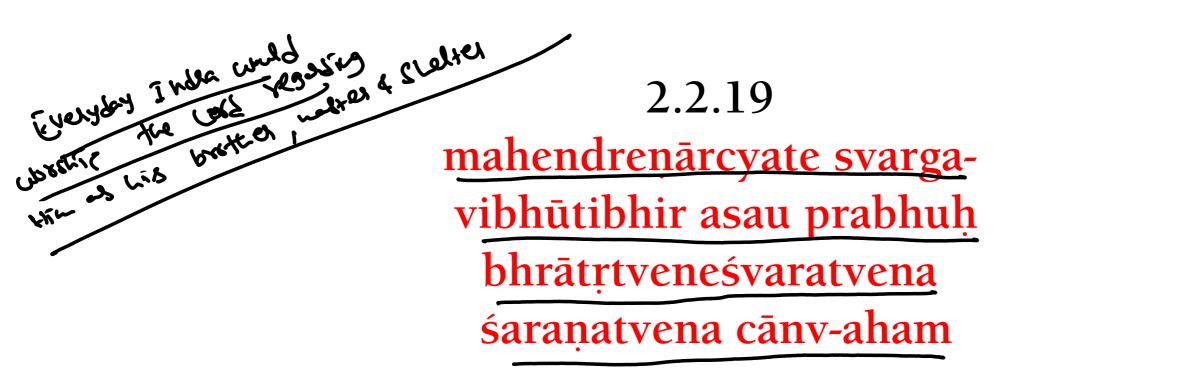
Gopa-kumāra's perception that in Svargaloka most of the constraints of earthly life were absent was more than just a first impression; it lasted for all the time he was there.



2.2.18 santu vā katicid doṣās tān ahaṁ gaṇayāmi na tādṛśaṁ jagad-īśasya sandarśana-sukhaṁ bhajan

There were a few flaws in heaven (santu <u>vā</u> katicid doṣāh), but I didn't take them into account (tān aham na gaṇayāmi), because I felt enormous joy (tādṛśam sukham bhajan) in freely seeing (sandarśana) the Lord of the universe (jagad-īśasya). Sometimes the demigods in heaven quarreled among themselves, but to Gopa-kumāra this seemed insignificant.

On earth he had never seen the Supreme Lord so fully display His personality.



Every day (anu-aham), the great Indra worshiped (mahendrena arcyate) that Supreme Lord (asau prabhuh) with heavenly opulence (svarga-vibhūtibhir), regarding the Lord as his brother (bhrātṛtvena), his master (īśvaratvena), and his shelter (śaraṇatvena ca). Offering the special gifts of heaven like amrta and the pārijāta flower, Indra worshiped Lord Vāmana, whom he treated as his brother with intense affection, as his Lord with great reverence, and as his shelter with heartfelt gratitude.

2.2.20-21

THOUGHT TS JUNE " manasy akaravam caitad aho dhanyah satakratuh yo hi śrī-viṣṇunā dattam sādhayitvā nirākulam

a) the has the or Jen K. a) the has the or Jen Y. fre 30,000 by P. eere with by by P. b) He gets to writer 2008 any construct the construct. trai-lokyaiśvaryam āsādya bhagavantam imam mudā upahāra-cayair divyair grhyamāņaiķ svayam yajet

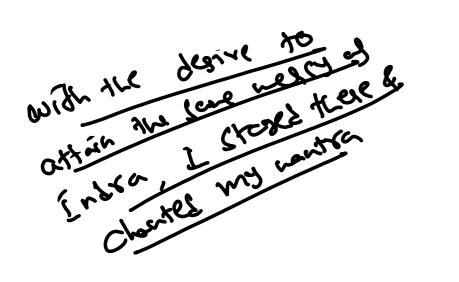
I thought to myself (manasy akaravam ca etad), "Oh, how fortunate is Indra (aho dhanyah śatakratuh)! He has gained the opulence of the three worlds (trai-lokya aiśvaryam āsādya) promised him by Śrī Viṣṇu (yo hi śrī-viṣṇunā dattam) and enjoys them without anxiety (sādhayitvā nirākulam). And he has gained the Supreme Lord Himself (grhyamāṇaiḥ syayam), whom he now worships (svayam yajet) with many kinds of heavenly offerings (upahāracayair divyair), which the Lord graciously accepts (bhagavantam imam mudā),"

<u>The Lord had a secret plan to give Gopa-kumāra a special role in Indra's kingdom</u>, and to attract him toward this the Lord arranged for Gopa-kumāra to become appreciative of Indra's opulence.

Lord Viṣṇu had helped Indra subdue the demons and take hold of sovereignty.

With the demons defeated, no serious threats to Indra's rule remained.

Indra enjoys the liberty to worship Lord Visnu with all the riches at his disposal, and the Lord accepts Indra's offerings with His own hands.



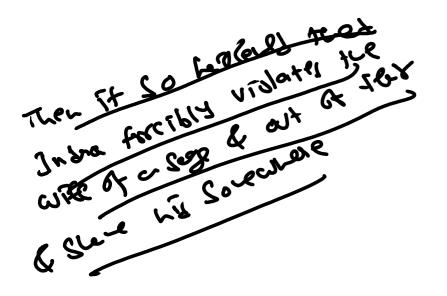
2.2.22 evam mamāpi bhagavān ayam kim kṛpayiṣyati iti tatrāvasam kurvan sva-sankalpam nijam japam

I thought (evam), "Will this Personality of Godhead (kim ayam bhagavān) show me the same mercy (mamāpi kṛpayiṣyati iti)?" Maintaining that desire (sva-saṅkalpam), I resided there (tatra āvasam) and chanted my japa (nijam japam kurvan). Without a clue as to how he could worship Lord Viṣṇu with the same standard of opulence as Indra, Gopa-kumāra still hoped against hope to be allowed to do so.

<u>He thought that since the Lord is bhagavān, the possessor of</u> inconceivable powers, and also the most merciful person, somehow the Lord could make it possible.

With this meditation Gopa-kumāra focused even more intensely on

his japa.



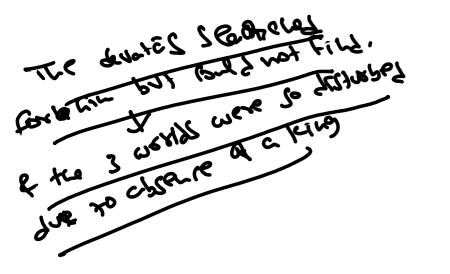
2.2.23

athaikasya munīndrasya dūṣayitvā priyām balāt lajjayā śāpa-bhītyā ca śakraḥ kutrāpy alīyata

Th<u>en it once happene</u>d (<u>atha</u>) that Indra (<u>śakra</u>h) forcibly violated (<u>balāt dūṣayitvā</u>) the <u>dear wife of an exalted sage</u> (<u>ekasya</u> <u>munīndrasya priyā</u>m). And out of shame (<u>lajjayā</u>) and fear of being cursed (<u>śāpa-bhītyā ca</u>), Indra hid somewhere (<u>kutrāpy alīyata</u>). As Indra had previously abused the wives of Devasarmā and Gautama Rşi, now he kidnapped the wife of another sage and forced himself upon her.

And as under similar circumstances he had hidden himself in the filaments of a lotus flower in the Mānasa-sarovara, he again found a hiding place that no one would discover.

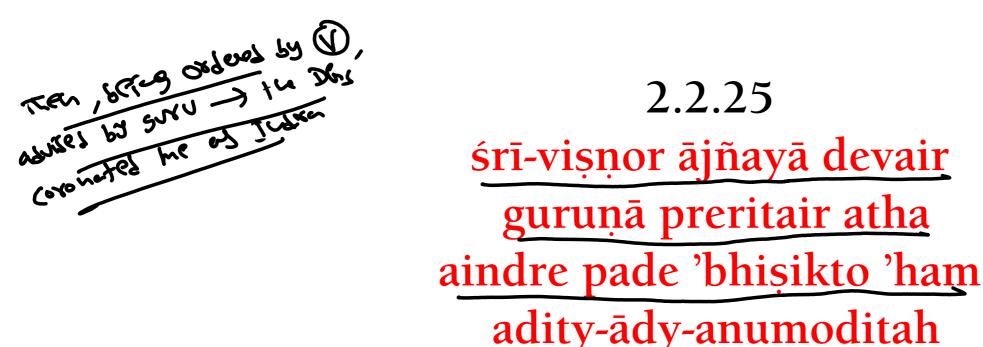
2.2.24



daivair anvișya bahudhā sa na prāpto yadā tataḥ arājakatvāt trai-lokyam abhibhūtam upadravaiḥ

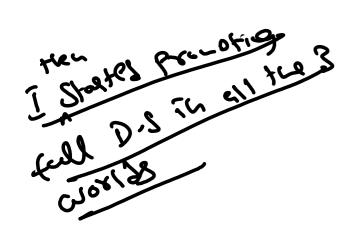
The demigods (yadā daivair) searched for him everywhere (sah anviṣya bahudhā), but were unable to find him by any means (na prāptah). And with no one ruling heaven (arājakatvāt), disturbances (upadravaiḥ) overwhelmed the three worlds (trai-lokyam abhibhūtam).

With Indra in hiding, the Daityas, whom he had subdued, again felt bold enough to harass the demigods.



Then (atha) the demigods (devair), so ordered by Śrī Viṣṇu (śrīviṣṇor ājñayā) and advised by their spiritual master (guruṇā preritaih), installed me (aham abhisiktah) in the position of Indra (aindre pade). Aditi and the others approved (adity-ādyanumoditaḥ). Indra's mother, Aditi, assented to having Indra's throne granted to this newcomer because Lord Vișnu desired it.

And because she approved, so also did Indra's wife, Sacī, and all of Indra's well-wishers.



2.2.26

<u>tato</u> 'ditim śacīm jīvam brāhmaņān api mānayan trai-lokye vaiṣṇavīm bhaktim pūrṇām prāvartayam sadā

Thereupon (tato), with proper respect (mānayan) for Śacī, Aditi, Brhaspati, and the brāhmaņas (aditim śacīm jīvam brāhmaņān api), I started constantly promoting (prāvartayam sadā) full devotional service (pūrņām bhaktim) to Lord Viṣṇu (vaiṣṇavīm) throughout the three worlds (trai-lokye). Gopa-kumāra properly honored Indra's guru, Brhaspati (also called Jīva), and honored the brāhmaņas who visited heaven, such as Agastya and Gautama.

Gaining control over the three worlds did not inflate Gopa-kumāra's pride or lead him to offend others, as it had led to pride and offensiveness in Nahuṣa, who also once took the role of substitute for Indra.

Rather, Gopa-kumāra used the resources of Indra's position to spread Kṛṣṇa consciousness throughout the planets within his domain.

This implies that the real Indra, son of Aditi, was not as much interested in preaching pure Kṛṣṇa consciousness.

What is specified here is pūrņa-bhakti, "full devotional service." Devotional service in full consists of nine methods, culminating in unconditional self-surrender.

I<u>n another sense, bhakti is considered pūr</u>ņa, or full, when <u>untainted</u> by material motives

Later in this chapter we shall read about Gopa-kumāra's residing on Brahmaloka and witnessing the partial destruction of the universe at the end of Brahma's day.

Taking this into account, we can understand that Gopa-kumāra's adventure on Indra's planet must have occurred not in the era of the current Manu (the Vaivasvata-manvantara of the Varāha-kalpa) but at the end of a previous kalpa or day of Brahmā.

Even so, there is nothing inconsistent in the history of Gopa-kumāra, since many times in each kalpa various persons take up the posts of Indra and the other demigods and sages, with powers and entourages similar to those the posts conferred before.

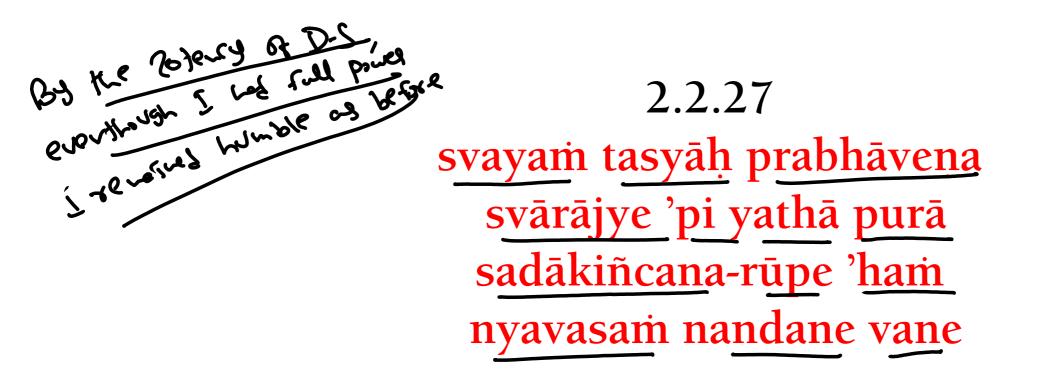
As Śrī Viṣṇu Purāṇa (1.15.86) explains:

yuge yuge bh<u>avanty et</u>e dakṣādyā muni-sattama punaś caiva nirudhyante vidvāms tatra na muhyati

"In each and every age (yuge yuge), O best of sages (muni-sattama), persons like Daksa (ete daksādyā) come into being (bhavanty) and later disappear (punaś ca eva nirudhyante). This does not bewilder one who is learned (vidvān tatra na muhyati)." And in the words of Śrī Hari-bhakti-sudhodaya:

sarva-kalpeșu cāpy evam srșți-pușți-vinașțayah

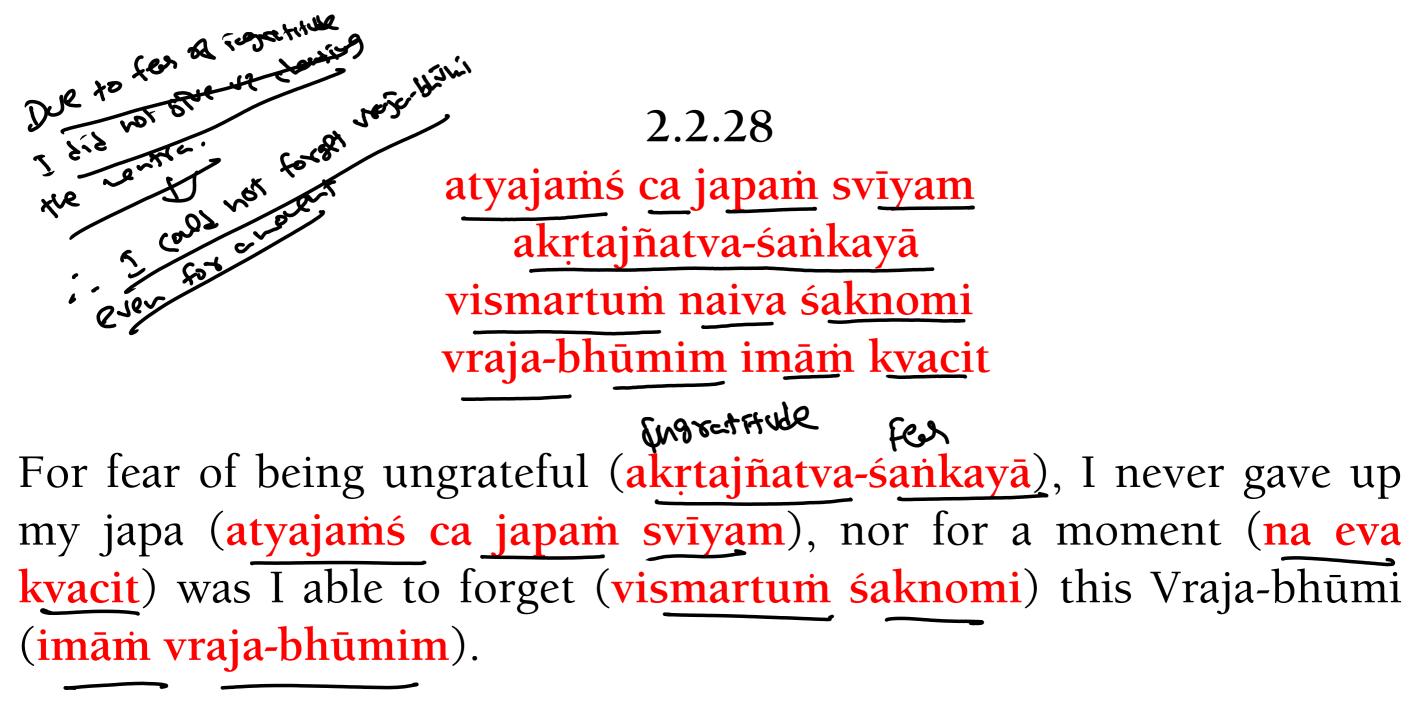
"Thus in every day of Brahmā (sarva-kalpeşu ca apy) there is creation, maintenance, and destruction (evam sṛṣṭi-puṣṭi-vinaṣṭayaḥ)."



Even while I ruled with complete authority (svayam svārājye api), by the potency of that devotional service (tasyāḥ prabhāveṇa) I dwelled in the Nandana forest (aham nyavasam nandane vane) in the same humble style (akiñcana-rūpe) in which I had always lived (sadā yathā purā). Despite wielding such absolute power and spiritual influence, Gopakumāra did not become arrogant.

Remaining as simple-hearted as ever, he preferred to live away from the city rather than in Indra's palace or the Sudharmā assembly hall.

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From Gopa-kumāra's point of view, the life of tending cows in Vrndāvana was more attractive than any other circumstance, including residence in the Nandana-vana.

As long as he continued chanting his mantra, this attitude could not be covered by illusion, because the natural effect of Śrī Madanagopāla's mantra was to attract the heart to the Lord's sports in Vṛndāvana.

Wanting to avoid being ungrateful, Gopa-kumāra never stopped chanting.

He might justify abandoning the mantra only after attaining its final goal.

If he were to stop chanting before then, he would not discover the mantra's full benefits.

Thus, to stop the chanting prematurely would amount to ingratitude, for without having bothered to receive all the mantra's benefits, how could he properly acknowledge them?

2.2.29

While I was toolours tac-choka-duhkhair an<u>utapyamānah</u> Scheet crevis śuskānano 'ham jagad-īśvarena samlaksya tosyeya muhuh karābjasparśena citrair vacanāmṛtaiś ca

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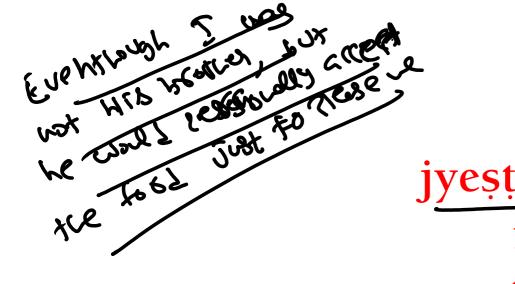
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I was tormented (aham anutapyamānah) by the pain of separation from Vraja (tat-śoka-duhkhair), my face drying up (śuska ānanah). But when the Lord of the universe noticed this (jagad-īśvareņa samlakṣya), He consoled me again and again (toṣyeya muhuh) with His fascinating nectarean words (citraih vacanāmṛtaih) and the touch of His lotus hands (karābja-sparśena).

Gopa-kumāra was unable to forget Vrndāvana, but this constant remembrance was painful for him.

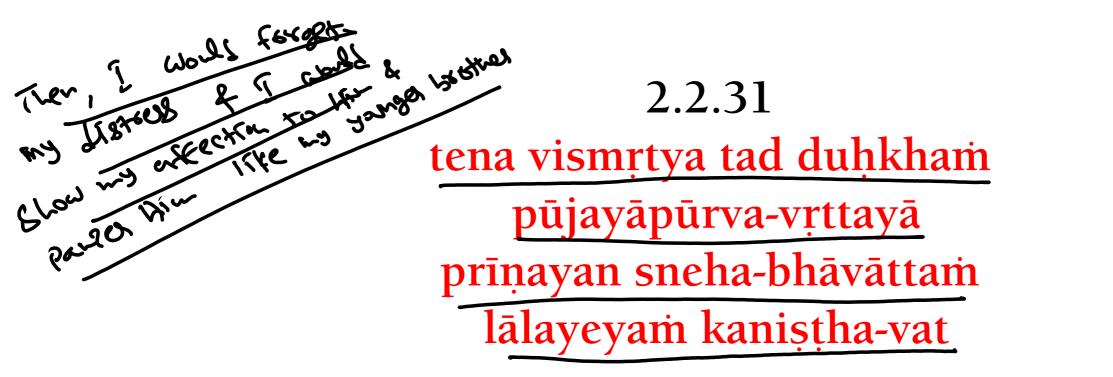


2.2.30 jyeṣṭha-sodara-sambandham iva pālayatā svayam mat-toṣaṇāya mad-dattam bhogyam ādāya bhujyate

As if obliged to keep the etiquette for dealing with an elder brother (jyeṣṭha-sodara-sambandham pālayatā iya), the Lord would directly accept (svayam ādāya) and eat the food I gave Him (mad-dattam bhogyam), just to please me (mat-toṣaṇāya).

Gopa-kumāra was sitting on Indra's throne only temporarily, and Lord Vāmana was not his real brother.

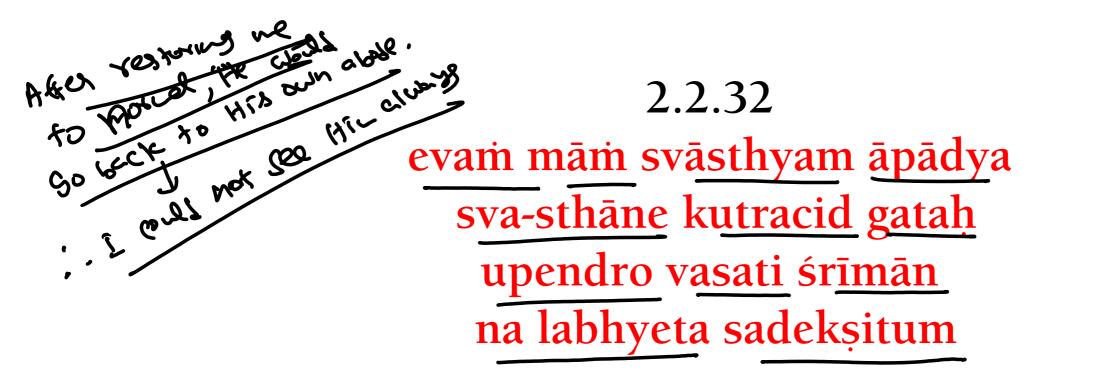
Nonetheless, the Lord was happy to accept Gopa-kumāra's offerings in a brotherly mood.



And so (tena) I would forget (vismrtya) my distress (tad duḥkham). I would then show my affection (prīnayan) by worshiping Him (pūjayā) lovingly (sneha-bhāvāttam) in an unprecedented style (apūrva-vrttayā), pampering Him like my younger brother (lālayā iyam kaniṣṭha-vat). Lord Vāmana, accepting offerings from His substitute brother, would sometimes touch Gopa-kumāra's hands or show affection in other ways.

In return, Gopa-kumāra would touch the hands of Lord Vāmana, the Lord of the universe, and embrace Him.

This was not improper, because both their hearts were overflowing with ecstasy.



After restoring me to normal (<u>mām svāsthyam āpādya</u>) in this way (<u>evam</u>), He would go back to His own place (<u>sva-sthāne gatah</u>) somewhere else (<u>kutracid</u>). Thus although I lived with Śrīmān Upendra (śrīmān upendro vasati), I was not always able to see Him (na sadā īkṣitum labhyeta). Since Gopa-kumāra was destined to enjoy even more of the Lord's mercy elsewhere, circumstances changed so that he became less interested in staying in Svargaloka.

Lord Vāmana had shown him various kinds of affection, protected him from false pride, allowed him to worship in grand opulence with all the riches of the three worlds, and empowered him to preach pure devotional service throughout those worlds.

Thus Lord Vāmana had eased Gopa-kumāra's distress.

But after making Gopa-kumāra happy and peaceful in these ways, the Lord went elsewhere, perhaps to Śvetadvīpa or Dhruvaloka—exactly where, Gopakumāra never knew.

As the word śrīmān here indicates, the Lord's consort Laksmī accompanied Him, and so Gopa-kumāra was unable see her either.

Thusight

Even though the Supreme Lord is all-pervading, when He was away from Svargaloka Gopa-kumāra could no longer see Him.

The Lord would return occasionally, but for Gopa-kumāra that was not enough.