

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

Indra arranged for
the DGs to take Gk
Chse to the Lord

2.2.16

tasyājñayā mahendreṇa
preritais tri-daśair aham
agrataḥ sādaram nītvā
prayatnād upaveśitah

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

TE DG S Ecstasies
re with heavenly pleasures.
Heavenly way free of BDoD,
Pain etc

2.2.17

divyair dravyais tarpito nandanākhye
'raṇye vāsam prāpito 'gām praharṣam
vīkṣe kācit tatra bhīr nāsti śoko
rogo mṛtyur glānir ārtir jarā ca

They satisfied me (tarpitah) by offerings of heavenly pleasures (divyair dravyaih prāpitah) and a residence in the Nandana forest (nandanākhye arāṇye vāsam). I felt delighted (praharṣam agām). Here, I saw (vīkṣe tatra), there was no (nāsti kācit) pain (ārtih), no fear (bhīh), no death (mṛtyuh), no sorrow (śokah), no disease (rogah), fatigue (glānih), or old age (jarā).

Lord Viṣṇu 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.

Even though there were
a few flaws in heaven, I didn't
take them seriously as I got
to see the Lord freely

2.2.18

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

There were a few flaws in heaven (santu vā katicid doṣāh), but I didn't take them into account (tān ahaṁ na gaṇayāmi), because I felt enormous joy (tādrśam sukhaṁ bhajan) in freely seeing (sandarśana) the Lord of the universe (jagad-īśasya).

What were the flaws?

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.

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Everyday Indra would
worship the Lord regarding
him as his brother, master & shelter

2.2.19

mahendrenārcyate svarga-
vibhūtibhir asau prabhuḥ
bhrātrtveneśvaratvena
śaraṇatvena cānu-aham

Every day (anu-aham), the great Indra worshiped (mahendrena
arcyate) that Supreme Lord (asau prabhuḥ) with heavenly opulence
(svarga-vibhūtibhir), regarding the Lord as his brother
(bhrātrtvena), his master (īśvaratvena), and his shelter (śaraṇatvena
ca).

Offering the special gifts of heaven like amṛta 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

I thought →
"How fortunate is Indra!"
↓
Why?
a) He has the opulence of
the 3 worlds given
personally by @.
b) He gets to
personally worship
the Lord.

manasy akaravaṃ ca itad aho dhanyaḥ śatakratuḥ
yo hi śrī-viṣṇunā dattaṃ sādhayitvā nirākulam

trai-lokyaiśvaryam āsādyā bhagavantam imaṃ mudā
upahāra-cayair divyair gr̥hyamāṇaiḥ svayaṃ yajet

I thought to myself (manasy akaravaṃ ca itad), "Oh, how fortunate is Indra (aho dhanyaḥ śatakratuḥ)! He has gained the opulence of the three worlds (trai-lokya aiśvaryam āsādyā) promised him by Śrī Viṣṇu (yo hi śrī-viṣṇunā dattaṃ) and enjoys them without anxiety (sādhayitvā nirākulam). And he has gained the Supreme Lord Himself (gr̥hyamāṇaiḥ svayaṃ), whom he now worships (svayaṃ yajet) with many kinds of heavenly offerings (upahāra-cayair divyair), which the Lord graciously accepts (bhagavantam imaṃ mudā)."

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

↓
Indra

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 Viṣṇu with all the riches at his disposal, and the Lord accepts Indra's offerings with His own hands.

with the desire to
attain the same mercy of
Indra, I stayed there &
chanted my mantras

2.2.22

evam mamāpi bhagavān
ayam kim kṛpayiṣyati
iti tatrāvasam kurvan
sva-saṅkalpaṁ 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-saṅkalpaṁ), 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.

He thought that since the Lord is bhagavān, the possessor of 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.

Then it so happened that
Indra forcibly violated the
wife of a sage & out of fear
& shame hid somewhere

2.2.23

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

Then it once happened (atha) that Indra (śakraḥ) forcibly violated (balāt dūṣayitvā) the dear wife of an exalted sage (ekasya munīndrasya priyām). And out of shame (lajjayā) and fear of being cursed (śāpa-bhītyā ca), Indra hid somewhere (kutrāpy alīyata).

Gopa-kumāra soon achieved his desire.

As Indra had previously abused the wives of Devaśarmā and Gautama Rṣi, 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

The devatās searched
for him but could not find.
↓
P. to 3 worlds were so disturbed
due to change of a king

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

The demigods (^{when} yadā ^{devatās} daivair) searched for him everywhere (^{sah} anviṣya bahudhā), but were unable to find him by any means (^{na} prāptaḥ). 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, being ordered by ④,
advised by guru → the Dhr,
Crowned me as Indra

2.2.25

śrī-viṣṇor ājñayā devair
guruṇā preritair atha
aindre pade 'bhiṣikto 'ham
adity-ādy-anumoditah

Then (atha) the demigods (devair), so ordered by Śrī Viṣṇu (śrī-viṣṇor ājñayā) and advised by their spiritual master (guruṇā preritair), installed me (aham abhisiktaḥ) in the position of Indra (aindre pade). Aditi and the others approved (adity-ādy-anumoditah).

Indra's mother, Aditi, assented to having Indra's throne granted to this newcomer because Lord Viṣṇu desired it.

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

I then
started promoting
full D-S in all the 3
worlds

2.2.26

tato 'ditim śacīm jīvaṁ
brāhmaṇān api mānayan
trai-lokye vaiṣṇavīm bhaktim
pūrṇām prāvartayaṁ sadā

Thereupon (tato), with proper respect (mānayan) for Śacī, Aditi, Bṛhaspati, and the brāhmaṇas (aditim śacīm jīvaṁ brāhmaṇān api), I started constantly promoting (prāvartayaṁ sadā) full devotional service (pūrṇām bhaktim) to Lord Viṣṇu (vaiṣṇavīm) throughout the three worlds (trai-lokye).

Gopa-kumāra properly honored Indra's guru, Br̥haspati (also called Jīva), and honored the brāhmaṇas 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 pūrṇa-bhakti, “full devotional service.”
Devotional service in full consists of nine methods, culminating in unconditional self-surrender.

In another sense, bhakti is considered pūrṇa, or full, when untainted by material motives

Later in this chapter we shall read about Gopa-kumāra's residing on Brahmaloaka 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 bhavanty ete
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 Dakṣa (ete dakṣādyā) 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-kalpeṣu cāpy evam
sr̥ṣṭi-puṣṭi-vinaṣṭayah

“Thus in every day of Brahmā (sarva-kalpeṣu ca apy) there is creation, maintenance, and destruction (evam sr̥ṣṭi-puṣṭi-vinaṣṭayah).”

By the potency of D.S,
even though I had full power
I remained humble as before

2.2.27

svayaṁ tasyāḥ prabhāvena
svārājye 'pi yathā purā
sadākiñcana-rūpe 'haṁ
nyavasam nandane vane

Even while I ruled with complete authority (svayaṁ svārājye api),
by the potency of that devotional service (tasyāḥ prabhāvena) I
dwelled in the Nandana forest (ahaṁ 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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Due to fear of ingratitude
I did not stop chanting
the mantra.
Even I could not forget vraja-bhūmi
for a moment.

2.2.28

atyajamś ca japam svīyam
akṛtajñatva-śaṅkayā
vismartum naiva śaknomi
vraja-bhūmim imām kvacit

ingratitude fear

For fear of being ungrateful (akṛtajñatva-śaṅkayā), I never gave up my japa (atyajamś ca japam svīyam), nor for a moment (na eva kvacit) was I able to forget (vismartum śaknomi) this Vraja-bhūmi (imām vraja-bhūmim).

From Gopa-kumāra's point of view, the life of tending cows in Vr̄ndāvana 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 Madana-gopāla's mantra was to attract the heart to the Lord's sports in Vr̄ndāvana.

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 tormented
by separation from Vraja,
the Lord would pat me up
with sweet words &
touch

tac-choka-duḥkhair anutapyamānaḥ
śuṣkānāno 'ham jagad-īśvarena
samlakṣya toṣyeya muhuh karābja-
sparśena citrait vacanāmṛtaiś ca

I was tormented (aham anutapyamānaḥ) by the pain of separation from Vraja (tat-śoka-duḥkhair), my face drying up (śuṣka ānanaḥ). But when the Lord of the universe noticed this (jagad-īśvarena samlakṣya), He consoled me again and again (toṣyeya muhuh) with His fascinating nectarean words (citrait vacanāmṛtaiḥ) and the touch of His lotus hands (karābja-sparśena).

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

Even though I was
not his brother, but
he would personally accept
the food just for these.

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 iva), 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.

Then, I would forget
my distress & I could
show my affection to Him &
pamper Him like my younger brother

2.2.31

tena vismṛtya tad duḥkham
pūjayāpūrva-vṛttayā
prīṇayan sneha-bhāvāttam
lālayeyam kaṇiṣṭha-vat

And so (tena) I would forget (vismṛtya) my distress (tad duḥkham).
I would then show my affection (prīṇayan) by worshiping Him
(pūjayā) lovingly (sneha-bhāvāttam) in an unprecedented style
(apūrva-vṛttayā), pampering Him like my younger brother (lālayā
iyam kaṇiṣṭha-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, He would
go back to His own abode.
∴ I could not see Him always

2.2.32

evam mām svāस्थ्यam āpādya
sva-sthāne ku|acid
| |
 gataḥ
upendro vasati śrīmān
na labhyeta sadekṣitum

After restoring me to normal (mām svāस्थ्यam āpādya) in this way (evam), He would go back to His own place (sva-sthāne gataḥ) somewhere else (ku|acid
| |
). Thus although I lived with Śrīmān Upendra (śrīmān upendro vasati), I was not always able to see Him (na sadā ikṣitum 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, Gopa-kumāra never knew.

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

Insight

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.