

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-2

Jñāna: Knowledge

This distress made  
me ~~feel~~ want to go back  
to PEY & take darshan of  
LN

2.2.33

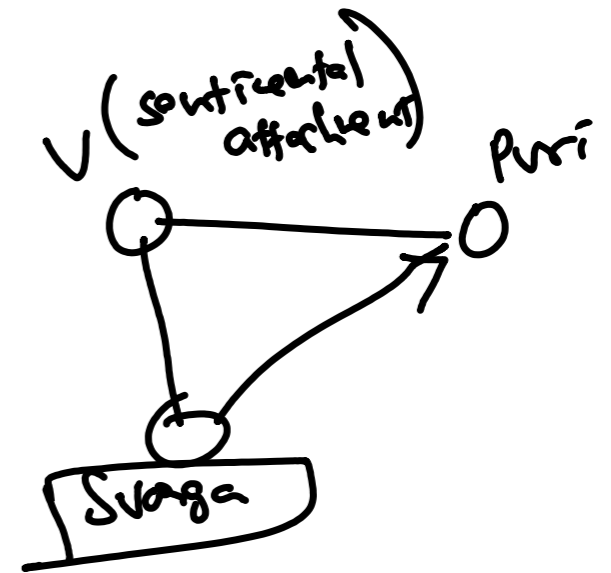
tato yo jāyate śokas  
tena nīlācala-prabhum  
acalāśrita-vātsalyam  
draṣṭum iccheyam etya tam

And so (**tato**) the distress I felt (**yah tena jāyate śokah**) would make me want to go back (**iccheyam<sup>desire</sup> etya<sup>go</sup>**) to see the Lord (**tam draṣṭum**) of Nīlācala (**nīlācala-prabhum**), whose affection for those who take shelter of Him (**āśrita-vātsalyam**) never wavers (**acala**).

Gopa-kumāra naturally wanted to lessen the pain he was feeling.

And he thought that Lord Jagannātha's love for His devotees was more certain than Lord Visnu's in Svarga because in Nīlācala Lord Jagannātha is always visible.

Jagannātha's mercy is as firm as Mount Meru.



## 2.2.34

prādurbhūtasya viṣṇos tu  
tasya tādr̥k-kṛpā-bharaiḥ  
ādhiḥ sarvo vilīyeta  
pāścātyo 'pi tad-āśayā

Still, when Visnu would again become visible (prādurbhūtasya viṣṇos tu), His unique mercy in many forms would fill my heart with thoughts of Him (tasya tādr̥k-kṛpā-bharaiḥ) and dissolve all my mental pain (ādhiḥ sarvo vilīyeta), even the pain I might feel later when I could no longer see Him. (pāścātyo 'pi tad-āśayā)

Gopa-kumāra could not simply leave heaven to come down to earth and Purusottama-ksetra, because in Svarga he had special exchanges of love with Lord Viṣṇu that with Lord Jagannātha he had never known.

Lord Viṣṇu, as Vāmanadeva, accepted with His own hands what Gopa-kumāra offered in worship.

And the Lord displayed exceptional sweetness, enacted various charming pastimes, and spoke nectarean words to console His devotees.

All this vanquished the mental pain Gopa-kumāra felt within from not seeing the Lord and from remembering Vraja-bhūmi.

Even the pain he might feel later at the inevitable departure of Lord Viṣṇu would be overshadowed by the joy from the association he was having now.

Gopa-kumāra also hoped that although Lord Viṣṇu might go away for a while, He would always return.



In this way I happily  
spent one celestial year  
in Svarga

2.2.35

evam nivasatā tatra  
śakratvam adhikurvātā  
brahman samvatsaro divyo  
mayaike gamitaḥ sukham

O brāhmaṇa (brahman), thus I lived in Svarga (evam mayā nivasatā tatra), ruling in the post of Indra (śakratvam adhikurvātā), and happily spent (sukham gamitaḥ) one celestial year (ekah samvatsarah divyah).

Indra's duties include the dispensing of rain, the propagation of sacrifices and other Vedic rituals, and the maintenance and protection of the three planetary systems.

For one year in the measurement of Svargaloka—equal to 360 years on earth—Gopa-kumāra carried out these responsibilities.

One day some great  
sages arrived there  
on their way to purify  
the holy places on earth

2.2.36

akasmād āgatās tatra  
bhṛgu-mukhyā maharṣayah  
padbhyām pāvayitum yāntas  
tīrthāṇi kṛpayā bhuvi

Once some great sages (maharṣayah) arrived unexpectedly (akasmād āgatās tatra), headed by Bhṛgu (bhṛgu-mukhyā). Out of mercy (kṛpayā) they were on their way (yāntas) to purify with their feet (padbhyām pāvayitum) the holy places on earth (bhuvitīrthāṇi).

It was difficult to tell why these sages, headed by Bhṛgu, Atri, Marīci, Anḡirā, Pulaha, and Pulastya, stopped at Svargaloka on their way to earth. Moreover, before they arrived Gopa-kumāra had not even known that such sages exist.

Although Marīci, not Bhṛgu, is the eldest of the seven sons born from the mind of Brahmā, here Gopa-kumāra gives the first honor to Bhṛgu because Bhṛgu is a great Vaiṣṇava and sometimes the father of the goddess Lakṣmī.

Bhṛgu is often considered an empowered representative of the Supreme Lord, and he is mentioned as such by Śrī Kṛṣṇa Himself in the Bhagavad-gītā (10.25).

Maharṣiṇām bhṛgur aham: “Among the principal sages I am Bhṛgu.”

In the Third Canto of Śrīmad-Bhāgavatam (3.11.30), Maitreya Muni also mentions Bhṛgu as the first of sages:

tri-lokyām dahyamānāyām  
śaktyā saṅkarsaṇāgninā  
yānty ūṣmaṇā mahar-lokāj  
janam bhṛgv-ādayo 'rditāḥ

When the three worlds are burned (**tri-lokyām dahyamānāyām**) by the powerful fire emanating from Saṅkarsana's mouth (**śaktyā saṅkarsaṇāgninā**), the sages headed by Bhṛgu (**bhṛgv-ādayah**), being pained by the heat (**ūṣmaṇā arditāḥ**), leave Maharloka and go to Janaloka (**maharlokāj janam yānty**).

Why had these residents of a region higher than Svargaloka now descended to heaven?

They were traveling to earth to purify the Gaṅgā and other holy places from the contamination brought about by contact with sinful visitors.

The sages wanted to sanctify the holy places on earth with the touch of their own feet.

Even though the sages, by the power of their influential words, could have sanctified the earth without leaving Maharloka, the sight and touch of their feet would further benefit all the inhabitants of the earth.



I was amazed to  
see all the demigods  
& Viṣṇu Himself below  
I see sages with reverence

2.2.37

sa-sambhramam suraiḥ sarvair  
ṛṣibhir guruṇā svayam  
viṣṇunā cārcyamānās te  
mayā dr̥ṣṭāḥ sa-vismayam

With amazement (sa-vismayam) I looked on (mayā dr̥ṣṭāḥ) as all the demigods (suraiḥ sarvair) and celestial sages (ṛṣibhir), and even their spiritual master (guruṇā) and Lord Viṣṇu Himself (svayam viṣṇunā ca), worshiped those sages (ārcyamānās te) reverently (sa-sambhramam).

The chief among the sages who offered respect was Nārada.

He of course showed respect to his elder brother Bhṛgu.

Lord Viṣṇu also honored the great sages led by Bhṛgu because Lord Viṣṇu is brahmaṇya-deva, the Lord who always serves the brāhmaṇas.

Bcos I was new to  
Svarga & was distracted  
by the bliss of serving the  
Lord, I did not recognize the  
sages.  
But urged by my companions  
I too worshipped them

2.2.38

aham cābhinavo viṣṇu-  
sevānanda-hṛtāntaraḥ  
na jāne tān atha svīyaiḥ  
preritas tair apūjayam

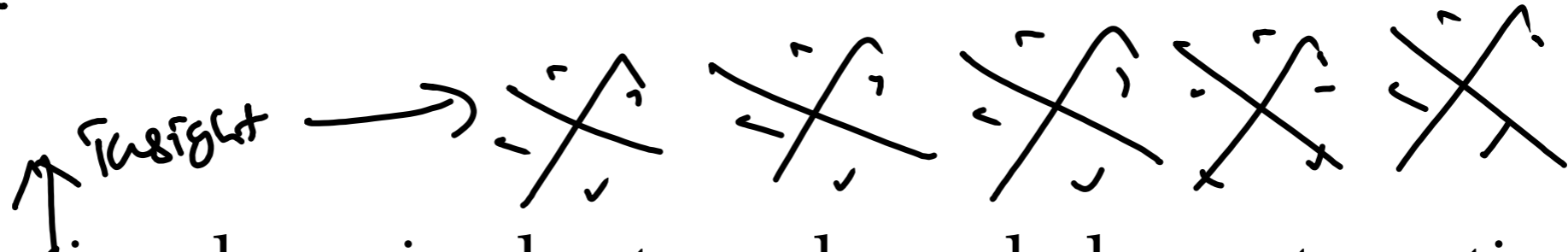
I was a new resident of Svarga (aham ca abhinavaḥ), my heart  
distracted (hṛta antaraḥ) by the bliss of serving Lord Viṣṇu (viṣṇu-  
sevānanda), so I failed to recognize the sages (na jāne tān). But at  
the urging of my companions (atha svīyaiḥ preritaḥ) I too  
worshipped them (tair apūjayam).

Despite occupying the post of Indra, Gopa-kumāra at first neglected to come forward to worship his venerable guests, because he did not know who they were.

He wondered whether they were some demigods or devarṣis of Svargaloka he had not seen before, or visitors from some other world.

Gopa-kumāra explains his own ignorance by calling himself a newcomer.

Though he had already been living in Svarga for a year of the demigods, he had been too much absorbed in the joy of devotional service to Lord Viṣṇu to become interested in learning about anything else.



Normally, devotional service bestows knowledge automatically, even upon devotees not inquisitive, but Gopa-kumāra's case was special.

As Śrī Nārada will explain at the end of the fifth chapter, Gopa-kumāra, thanks to a special blessing from his spiritual master, remained forever naive about the ways of the world.

The sages greeted me,  
blessed me & left. I then  
asked the demigods about them.

2.2.39

abhinandya śubhāśīrbhir  
mām te 'gacchan yathā-sukham  
tirobhavad upendro 'pi  
mayā prṣṭās tadāmarāḥ

The sages greeted me (mām te abhinandya) with auspicious blessings (śubhāśīrbhir) and happily went on their way (agacchan yathā-sukham). And at that moment Lord Upendra also disappeared (tirobhavad upendrah api). I then inquired from the immortals of heaven (mayā prṣṭāḥ tadā amarāḥ).

Apparently the sages visiting Maharloka felt no offense at being neglected by the cowherd Indra, since they happily offered him their blessings.

↓ SG's guess.

But they moved on, and at the same time Lord Vāmana also disappeared.

This was necessary for Gopa-kumāra's benefit.

In front of the Lord he would have been unable to inquire about the sages, for in the Lord's presence devotional etiquette forbids conversations that do not involve Him.

And as long as Lord Vāmana was to be seen, Gopa-kumāra, distracted by ecstasy, would have been unable to think about leaving Svargaloka.



Devs are worshiped by men.  
↓  
But, who were these effulgent  
people worshipable even by  
the Devs?  
↓  
Where do they live?

2.2.40

pūjyā devā nṛṇām pūjyā  
devānām apy amī tu ke  
kim-māhātmyā mahā-tejo-  
mayāḥ kutra vasanti vā

“The demigods are worshiped by men (pūjyā devā nṛṇām), but who were those persons (amī tu ke) worshiped even by the demigods (pūjyā devānām apy)? What makes them so great (kim-māhātmyā)? Where do those effulgent persons live (kutra vasanti vā mahā-tejo-mayāḥ)?”

Gopa-kumāra knew from his limited experience that a father, though honored by his sons, still honors his own father.

Thus he surmised that there must be some natural reason for the sages who had visited to be treated as superiors.

Simply from their glowing appearance he could understand that they must have come from somewhere above Svargaloka.

He wondered where they came from and whom they worshiped.

He became curious to visit that place and to see their Lord.

Overcome by Jealousy &  
Pride, the DGs were  
embarrassed to tell me  
who they were.  
BUT OUR GURU TOLD

2.2.41

mahābhimānibhir devair  
matsarākrānta-mānasaiḥ  
lajjayeva na tad-vṛttam  
uktaṁ gurur athābravīt

Jealous (matsara ākrānta-mānasaiḥ) and proud (mahā  
abhimānibhiḥ), the demigods (devaiḥ) were embarrassed to tell me  
(lajjayeva na tad-vṛttam uktaṁ). But our guru then spoke (gurur  
atha abravīt).

Matsara (“jealousy”) means intolerance of another person’s excellence.

The demigods were jealous of the great sages and proud of their own positions, and in response to Gopa-kumāra’s questions these two emotions gave rise to embarrassment and silence.

The exact words used here are lajjayā iva, “as if ashamed,” because these negative feelings were only a shadow of the gross envy and other such emotions felt on lower planets.

Brhaspati, however, was more sober than the demigods.

And his duty as Gopa-kumāra’s guru was to answer the reasonable questions of the disciple.