

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-2

Jñāna: Knowledge

2.2.45

śrī-gopa-kumāra uvāca

tac chrutvaindra-pade sadyo

nirvidyaiccham tam īkṣitum

pūjya-pūjyair mahadbhis taiḥ

pūjyamānam mahā-prabhum

Upon hearing of this  
I developed great desire  
to go to ML & worship  
the lord there

Śrī Gopa-kumāra said: Upon hearing this (tat śrutvā), I at once (sadyah) lost my attachment to the post of Indra (aindra-pade nirvidya) and wanted (icchan) to go see that Supreme Lord (tam mahā-prabhum īkṣitum) being worshiped (pūjyamānam) by the great souls (mahadbhis taiḥ) who are worshiped by those who are worshiped (pūjya-pūjyair).

Gopa-kumāra had seen that compared to the worship of the Supreme Lord on earth, the worship on Svargaloka is much more charming and opulent.

And if Maharloka is worshipable by the residents of Svarga, the worship of the Lord on Maharloka must be still more glorious.

To see Lord Viṣṇu being worshiped on Maharloka was certainly worth a trip.

With this desire  
I chanted the mantra  
& a celestial airplane  
came & lifted me to ML

2.2.46

tat saṅkalpya japam kurvann  
acirād ūrdhvam utthitah  
vyoma-yānena tam prāpto  
lokam tatra vyalokayam

I made this my intention (tat saṅkalpya) and chanted my mantra (japam kurvann). And soon (acirād) a celestial airplane (vyoma-yānena) picked me up (ūrdhvam utthitah), and I found myself (tatra vyalokayam) transported to Maharloka (tam lokam prāptah).

Chanting his japa with the conscious desire “I want to see the Lord of sacrifice on Maharloka” soon brought Gopa-kumāra to Ṛṣi Bhṛgu’s abode on the Mahar planet, where the sages had returned after finishing their short excursion.

Such happiness, opulence &  
worship is not seen in the  
3 worlds -

2.2.47

trai-lokye yat sukham nāsti  
vaibhavam bhajanam tathā  
nirdoṣam tatra tat sarvam  
asty anirvācyam āśu tat

Such happiness (yat sukham), opulence (vaibhavam), and worship of the Lord (tathā bhajanam) is found nowhere in the three worlds (trai-lokye nāsti)—it's all there perfectly (tatra tat sarvam nirdoṣam asty), indescribable in words (anirvācyam).

The residents of Maharloka never quarrel among themselves, never suffer mundane miseries, and never fear the annihilation at the nightfall of Brahmā.

On Maharloka, rivalry and quarrel are nonexistent because everyone worships the Supreme Lord without selfish motives and therefore material assets are always on hand without deficiency or surplus

The conditions of such a subtle, exclusive environment can hardly be described in words—they can be understood only by direct experience.

Nonetheless, Śrīla Sanātana Gosvāmī kindly gives us a rare glimpse into a world we otherwise know little about.

While the sages, endowed  
with P.D. → offered from fire  
The Lord would appear from  
sacrificial fire & accept  
the offerings

vitāyamāneṣu mahā-makheṣu tair  
maharṣibhir bhakti-paraiḥ sahasraśaḥ  
makhāgni-madhye prabhur utthitaḥ sphuran  
makheśvaraḥ krīḍati yajña-bhāga-bhuk

While the great sages (tair maharṣibhir), endowed with pure devotion (bhakti-paraiḥ), offered (vitāyamāneṣu) thousands of grand sacrifices (sahasraśaḥ mahā-makheṣu), I saw the Lord of sacrifice (makheśvaraḥ), the supreme controller (prabhur), stand up brilliantly (utthitaḥ sphuran) from amidst the fires of oblation (makhāgni-madhye) and delight in His pastimes (krīḍati) as the enjoyer of sacrificial offerings (yajña-bhāga-bhuk).

The form of Lord Viṣṇu appearing from the sacrificial fires made an especially vivid impression on Gopa-kumāra's mind, so he briefly describes that form in this and the following two verses.

Pure devotion → No other object of worship other than Viṣṇu

Bhr̥gu and his brothers are niṣkāma Vaiṣṇavas who have no other master than Lord Viṣṇu. Therefore the Lord reciprocated their worship by appearing in person on the sacrificial altar.

He was sphuran, glowing even more brilliantly than the ritual fires.

The effulgent Lord  
accepted the offerings &  
granted benedictions

2.2.49

sa yajña-mūrti ravi-koti-tejā  
jagan-manohāri-mahā-pratikāḥ  
prasārya hastāms carum ādadāno  
varān priyān yacchati yājakebhyaḥ

That Lord, sacrifice personified (sah yajña-mūrti), radiant as millions of suns (ravi-koti-tejā), His mighty form (mahā-pratikāḥ) enchanting to the world (jagan-manohāri), reached out His hands (prasārya hastāms), accepted the caru offering (carum ādadāno), and granted the sacrificers (yacchati yājakebhyaḥ) pleasing benedictions (varān priyān).

This verse paints an even more vivid picture of the Lord of sacrifice.



He is called the Lord of sacrifice because it is He who through sacrifice receives worship.

And the Vedic sacrifices, or yajñas, including their physical ingredients and the mantras and rules for their performance, emanate from Him.

Holding in His hands the implements of sacrifice—including the sruk and sruva ladles—He appears as sacrifice personified.

As we find in Śrīmad-Bhāgavatam (3.13.35–36) in the description of Yajña-varāha, the boar incarnation of the Lord, the various parts of the Lord's divine body symbolize all the aspects of yajña:

2.2.50

tad-darśanojjṛmbhita-sambhramāya  
harṣān namaskāra-parāya mahyam  
datto nijocchiṣṭa-mahā-prasādas  
tena sva-hastena dayārdra-vācā

With words drenched in compassion (dayārdra-vācā), He gave me with His own hand (tena sva-hastena dattah) the mahā-prasāda of His remnants (nija ucchiṣṭa-mahā-prasādah). Awestruck by the sight of Him (tad-darśana ujjṛmbhita-sambhramāya), out of sheer joy (harṣān) I felt compelled to bow down (namaskāra-parāya mahyam).

Compassionate  
lost joy and His  
own hand  
Awestruck, I bowed down

Seeing the Lord of sacrifice made Gopa-kumāra more eager than ever to discover how he could serve the Lord in some personal way.

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In response to this enthusiasm, Lord Yajñeśvara encouraged him even more by saying such things as “My dear Gopa-kumāra, please come here and accept My hospitality.”

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By that abundant mercy  
I attained an exceptional  
bliss I had never known before  
& all my desires were fulfilled

2.2.51

apūrva-labdham ānandaṁ  
paramaṁ prāpnuvaṁs tataḥ  
kāruṇyātiśayāt tasya  
samsiddhāśeṣa-vāñchitaḥ

By that Lord's abundant mercy (tasya atiśayāt kāruṇyā), I attained  
an exceptional bliss (paramaṁ ānandaṁ prāpnuvan) I had never  
known before (apūrva-labdham), and all my desires were fulfilled  
(tataḥ samsiddha aśeṣa-vāñchitaḥ).

On earth and in heaven, Gopa-kumāra had felt bliss in devotional service, but nothing like what he was relishing on Maharloka.

Now, as never before, he was satisfying his deepest desires to see the Lord of the universe and share personal exchanges with Him.

I wandered here & there  
in the company of the sages  
& in every place I saw  
the Lord present in the  
way

2.2.52

dayālūnām maharṣinām  
saṅgatyetas tato bhraman  
praty-āvāsam tathaiivāham  
adrākṣam jagad-īśvaram

I wandered here and there (itas tato bhraman) in the company of the  
great compassionate sages (dayālūnām maharṣinām saṅgatyā), and  
in every dwelling (praty-āvāsam) I saw (aham adrākṣam) the Lord  
of the universe (jagad-īśvaram) present in the same way (tathā eva).

No matter where Gopa-kumāra went on Maharloka, he found everyone performing Vedic sacrifices, and the Lord of sacrifice appearing in order to eat the offerings.

Thinking myself  
fully successful →  
I happily stayed in ML.  
Once, the great sages  
spoke to me  
as follows →

2.2.53

tataḥ kṛtārthatā-niṣṭhām  
manvānaḥ svasya sarvathā  
sānandaṁ nivasams tatra  
prokto 'haṁ tair maharṣibhiḥ

Thinking myself (tataḥ svasya manvānaḥ) in every respect (sarvathā) fully successful (kṛtā arthatā-niṣṭhām), I happily took up residence on Maharloka (sānandaṁ nivasams tatra). Once, the great sages (tair maharṣibhiḥ) spoke to me as follows (ahaṁ proktaḥ).



The Sages said:  
Oh Gokul! PLS accept the  
brahminical status that we  
are willing to offer to you.

2.2.54

śrī-maharṣaya ūcuh  
bho gopa-vaiśya-putra tvam  
etal-loka-svabhāva-jam  
pradiyamānam asmābhir  
vipratvaṁ svī-kuru drutam

The great sages said: O son of a cowherd vaiśya (bho gopa-vaiśya-putra), we are offering you (asmābhir pradiyamānam tvam) the brahminical status (vipratvaṁ) natural for a resident of this planet (etal-loka-svabhāva-jam). Please accept it at once (svī-kuru drutam).

Some vaiśyas farm and tend cows, and others do business, but according to the Dharma-śāstras they all belong to a twice-born class. In other words, vaiśyas, along with brāhmaṇas and kṣatriyas, receive Vedic initiation and education.

But in Gopa-kumāra's simple Govardhana village, the vaiśyas didn't maintain these Vedic standards, and so he remained illiterate and uninitiated into the Brahma-gāyatrī.

How then, when even as a vaiśya he wasn't properly initiated, could he become a brāhmaṇa?

It was possible because the powerful sages were offering him that status and emphatically asking him to accept it.

They wanted him to change his external dress and behavior to conform with the way of life on Maharloka.