

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

Become one of the
exalted sages & worship
the Lord of your heart
through sacrifices

2.2.55

maharṣiṇām ekatamo
bhūtvā tvam api pūjaya
jagad-īśam imaṁ yajñaiś
ciram ātma-didṛkṣitam

Become one of the exalted sages (ekatamo maharṣiṇām bhūtvā), so that you too may worship (tvam api pūjaya) with sacrifice (yajñaiś) this Lord of the universe (imaṁ jagad-īśam), who for so long has been the desired goal of your heart (ciram ātma-didṛkṣitam).

But I thought that
I would be more happy
staying as a vaiśya
I could worship both the
Lord & the Brāhmaṇas

2.2.56

śrī-gopa-kumāra uvāca

tac chrutvācintayam brahman

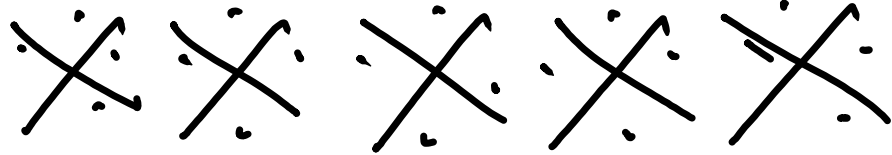
vaiśyatve syāt sukham mahat

prabhor eṣām ca viprāṇām

tad-bhaktānām upāsanāt

Śrī Gopa-kumāra said: Hearing this (tat śrutvā), O brāhmaṇa (brahman), I thought (acintayam) I would be much happier staying a vaiśya (vaiśyatve mahat sukham syāt), for then I could keep worshipping (upāsanāt) both the Supreme Lord (prabhor) and those brāhmaṇas (eṣām ca viprāṇām), His devotees (tad-bhaktānām).

Gopa-kumāra thought, “If I become a brāhmaṇa I will lose the fortune of being a simple servant.”



Then I will be unable to humbly assist the brāhmaṇa sages.

But if I stay a vaiśya, to my heart's content I can keep serving these Vaiṣṇavas and their worshipable Lord Yajñeśvara.”

2.2.57

eṣām yajñāika-niṣṭhānām
aikyenavaśyake nije
jape ca sad-gurūddiṣṭe
māndyam syād drṣṭa-sat-phale

These brāhmaṇas
are fully devoted to
their sacrifices. If I
accept their way, then my
chanting of the mantra will
become lax
& moreover my mantra is still
showing results

“For these brāhmaṇas (eṣām),” I thought, “performing sacrifice is the only interest in life (yajña eka-niṣṭhānām). If I were to become one of them (aikyena), surely (vaśyake) I would become lax (māndyam syād) in the chanting I am duty-bound to continue (nije jape). My divine guru taught me to worship this mantra (sad-guru uddiṣṭe), and besides, I have already seen its good results (drṣṭa-sat-phale).”

The ten-syllable Gopāla mantra had already proven its efficacy by elevating Gopa-kumāra to the positions of a king on earth, Indra on Svargaloka, and a resident of Maharloka.

∴ I declined vipratva
but continued to stay in ML
while enjoying the bliss of ML

2.2.58

tatas tān anumānyāham
anaṅgī-kṛtya vipratām
tatrāvasam svato jāta-
prājāpatya-mahā-sukhaiḥ

Therefore (tatas), while showing respect to the sages (tān anumānya), I declined the status of a brāhmaṇa (aham vipratām anaṅgī-kṛtya). But I stayed on Maharloka (tatra āvasam), enjoying the exalted pleasures that automatically appear in the world of the Prajāpatis (svato jāta-prājāpatya-mahā-sukhaiḥ).

On ML, there was no
faults sorrow, doubts etc.
↓
There was nothing but festival
of sacrifices for the pleasure
of the Lord

2.2.59

na doṣās tatra śoko vā
śaṅkā vā kāpi vidyate
nānyac ca kiñcid yajñeśa-
prītyai yajñotsavān ṛte

On Maharloka (tatra) there were no (na kāpi vidyate) faults (doṣāh), nor was there sorrow (śoko vā), nor apprehensiveness (śaṅkā vā). There was nothing (na anyat ca kiñcid) but festivals of sacrifice (yajñotsavān ṛte) for the pleasure of the Lord of sacrifice (yajñeśa-prītyai).

On Svargaloka Gopa-kumāra detected subtle signs of lust, envy, anger, rivalry, and false pride.

But on Maharloka these faults were nonexistent.

There was no sorrow from defeat by opponents or from any other cause.

There was no fear of the destruction of the world or fear of individual degradation.

Without these distractions, the residents of Maharloka gave themselves fully to worshiping the Supreme Lord with festive Vedic sacrifices.

The residents were completely uninterested in mundane sense gratification.

But @ the end of
each sacrifice → unhappiness
would arise due to the Lord's
departure.
↓
But happiness would begin
again @ the beginning of
next sacrifice.

2.2.60

kintu yajña-samāptau syād
duḥkham antarhite prabhau
vr̥tte yajñāntare cāsya
prādurbhāvāt punaḥ sukham

But (kintu) at the end of each sacrifice (yajña-samāptau),
unhappiness would arise (duḥkham syād) when the Lord
disappeared (prabhau antarhite); and when the Lord reappeared
(asya punaḥ prādurbhāvāt) at the start of another sacrifice
(yajñāntare vr̥tte), happiness would begin again (punaḥ sukham).