

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

At the end of Brahma's day
we all went to Janaka to enter
the heart of intermediate state

2.2.61

catur-yuga-sahasrasya
tatratyaika-dinasya hi
ante trai-lokya-dāhena
jana-loko 'dhigamyate

At the end of one thousand cycles of ages (catur-yuga-sahasrasya ante)—for that place (tatratya), one day (eka-dinasya hi)—the conflagration of the three worlds (trai-lokya-dāhena) forced us to take refuge on Janaloka (jana-loko adhigamyate).

Maharloka exists for the same duration as the planet of Lord Brahmā,
but because Maharloka is adjacent to Svarga its inhabitants are
forced to evacuate by the heat created during the fire of annihilation
that burns the lower worlds.

After Maharloka, Janaloka is the next higher planetary system.

DU on Janaloka
no sacrifices were
performed @ night & the
fire of separation from the Lord
was burning more greatly than
the fire of the 3 worlds

2.2.62

rajanyām iva jātāyām
yajñābhāvena tatra tu
yajñeśādarśanena syād
dāhas tad-dāhato 'dhikah

On Janaloka (tatra tu), as if it were nighttime (rajanyām iva jātāyām), no sacrifices were being performed (yajña abhāvena). And the pain (dāhah) of not seeing the Lord of sacrifice (yajñeśa adarśanena) burned more greatly than the burning of the three worlds (tad-dāhato adhikah)

There is no literal nighttime in self-effulgent Janaloka; but when Brahmā goes to sleep along with Lord Garbhodaka-śāyī Viṣṇu the lower planets merge into one vast ocean, and throughout the universe both sacrificial and ordinary activities come to an end.

When no sacrifices are performed on the planets of the sages, Lord Yajñeśvara no longer appears there.

And for Gopa-kumāra the pain of the Lord's absence was worse than the scorching fire of annihilation blasting from the mouth of Lord Saṅkarṣaṇa.

Then I thought it is
better to go to Puri +
take shelter of LN +

2.2.63

tato 'kṣaya-vaṭa-cchāye
kṣetre śrī-puruṣottame
āgatya śrī-jagannātham
paśyeyam iti rocate

Then (tatah) I thought it would be better (iti rocate) to go see (āgatya paśyeyam) Lord Jagannātha (śrī-jagannātham) in Śrī Puruṣottama-kṣetra (śrī-puruṣottame), in the shade of the infallible banyan tree (akṣaya-vaṭa-cchāye).

Lord Jagannātha's abode, Puruṣottama-kṣetra, is protected by the shade of an indestructible banyan tree.

Even when earth, sky, and heaven are destroyed, Jagannātha-purī remains untouched.

When I returned to
ML I chanted my mantra
& I felt great desire to
see Vraja & ∴ I became morose

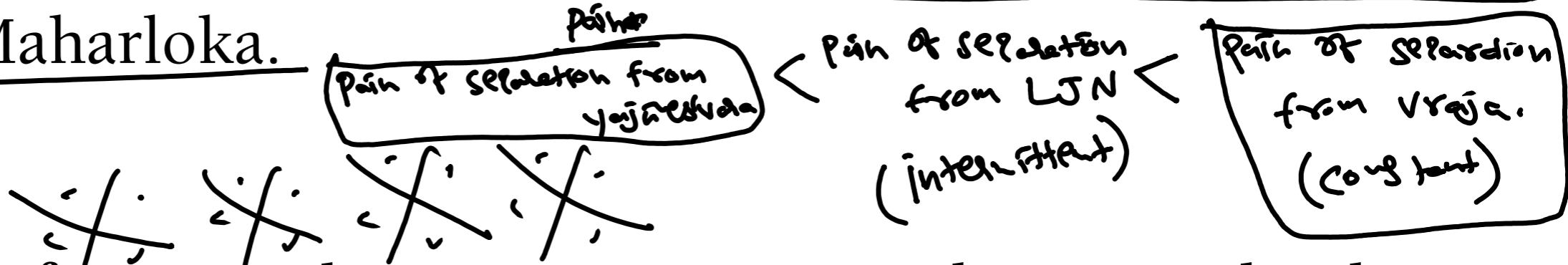
2.2.64

mahar-loke gate 'py ātma-
japād rahasi pūrva-vat
sampādyamānāc chokaḥ syād
asyā bhūmer didṛkṣayā

When I returned to Maharloka (mahar-loke gate 'py), I chanted my japa (ātma-japād) in seclusion (rahasi) as before (pūrva-vat). The chanting made me morose (sampādyamānāc chokaḥ syād) with desire to see again this land of Vraja (asyā bhūmer didṛkṣayā).

Gopa-kumāra refers to “this” land of Vraja because he is speaking to the Mathurā brāhmaṇa in Vraja itself.

The separation from Lord Yajñeśvara that Gopa-kumāra suffered during the partial pralaya was relatively short, but his constant remembrance of Vraja-bhūmi more seriously threatened his happiness in Maharloka.



He might have forgotten his urge to go to Lord Jagannātha, but not his attraction to Vraja, which was much greater.

But then the
Lord would appear &
lovingly eat what I
brought to Him

2.2.65

prādurbhūto 'tha bhagavān
ijyamāno dayā-nidhiḥ
yadā mām āhvayet prītyā
man-nītaṁ līlayātti ca

But then the Supreme Lord (atha bhagavān) would appear (prādurbhūtaḥ), the object of sacrificial worship (ijyamānaḥ), the ocean of mercy (dayā-nidhiḥ). He would call me (yadā mām āhvayet) with love (prītyā) and sportingly eat (līlayātti ca) what I brought before Him (man-nītaṁ).

He would dispel
all my distress.
↓
Bound by the hope
of being with Him, I
could not go anywhere.

2.2.66

tadānīyeta sarvārtis
tamaḥ sūryodaye yathā
rātrāv api tad-ekāśā-
baddho neśe kvacid gatau

He would then dispel (tadā ānīyeta) all my distress (sarva ārtih),
just as the rising sun (yathā sūryodaye) drives away darkness
(tamaḥ). Bound (baddhah) by the one hope of being with Him (tad-
eka-āśā), I could go nowhere else (neśe kvacid gatau), even at night
(rātrāv api).

To be sure, being unable to see Lord Yajñeśvara during the night was painful; but Gopa-kumāra was so absorbed in thought of the Lord that he was oblivious to that pain.

And during the days, he forgot the urge to go elsewhere, because of the ecstasies of seeing Lord Yajñeśvara, taking part in the festivals to worship Him, and obtaining His abundant mercy.

Even during Lord Brahmā's night, Gopa-kumāra's expectations—of soon enjoying this sight, this worship, and this mercy—continued unbroken, binding him with a chain of hopes