Śrī Brhad-bhāgavatāmrta

by Śrīla Sanātana Gosvāmī

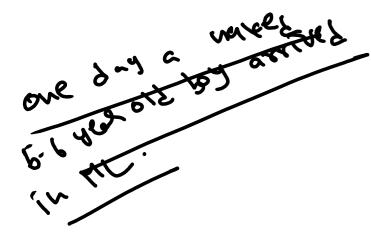
Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka



Jñāna: Knowledge



tatraikadā mahā-tejaḥpuñja-rūpo dig-ambaraḥ pāñca-ṣābdika-bālābhaḥ ko 'py āgād ūrdhva-lokataḥ

Once (ekadā), someone arrived (kah apy tatra āgād) from a higher planet (ūrdhva-lokataḥ). His form surrounded by brilliant light (mahā-tejaḥ-puñja-rūpah), he was dressed by the directions only (dig-ambarah). He appeared to be a five- or six-year-old boy (pāñcaṣābdika-bālābhaḥ). Since the residents of Maharloka frequently travel to Janaloka, the two planets are practically a single system.

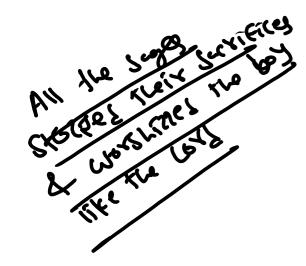
The one difference between them is that on Janaloka the fire of annihilation from below is far enough away that there is no need to flee. Gopa-kumāra knew all this from experience.

The next world for him to see was Tapoloka, so now he is being introduced to its greatness.

Having never heard of Tapoloka, Gopa-kumāra here refers to it as "a higher planet."

The unknown person who suddenly arrived from the higher regions looked like a small child and was naked.

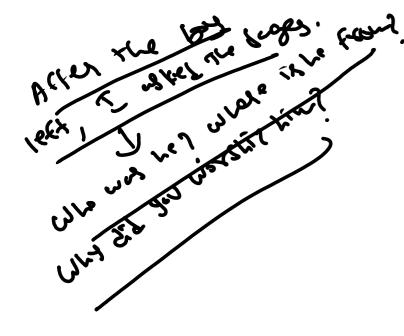
To go naked is normal for five-year-old children, at least in the natural Vedic culture.



vihāya yajña-karmāņi bhaktyotthāya maharşibhih praņamya dhyāna-niṣṭho 'sau yajñeśvara-vad arcitaḥ

The great sages (maharsibhih) put aside their sacrificial rituals (vihāya yajña-karmāni), stood up with devotion (bhaktyā utthāya), bowed down to the boy (asau praņamya), who was absorbed in meditation (dhyāna-niṣṭhah), and worshiped him (arcitaḥ) as if he were the Lord of sacrifice Himself (yajñeśvara-vad).

Bhrgu and the others honored the little boy, who remained silent.



yathā-kāmam gate tasmin mayā pṛṣṭā maharṣayaḥ kutratyaḥ katamo vāyam bhavadbhir vārcitaḥ katham

After that person (tasmin), as it pleased him, went away (yathākāmam gate), I inquired from the maharṣis (mayā pṛṣṭā maharṣayaḥ), "Who was that (ayam katamah), and where did he come from (kutratyah)? Why is it that you great souls worshiped him (katham bhavadbhir arcitaḥ)?" The boy was so exalted that no force could impede him from going wherever he wanted.

By his own sweet will, he left as suddenly as he had come.

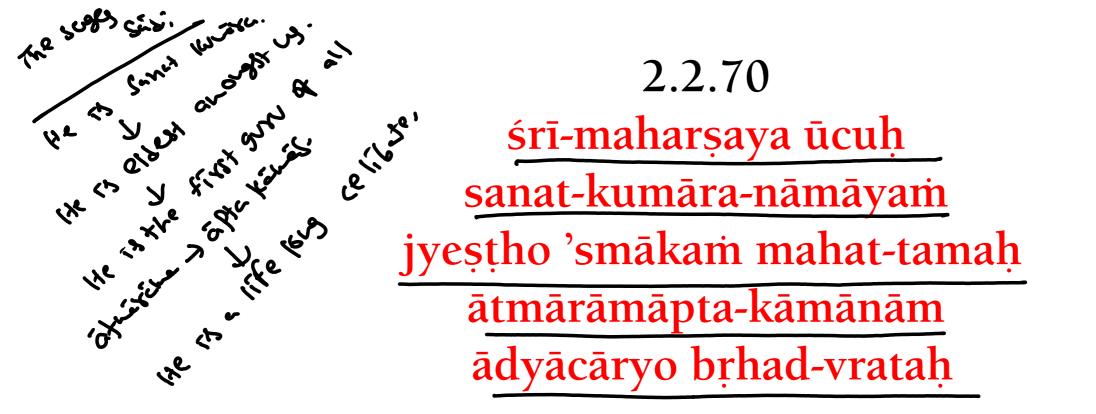
Seeing this puzzled Gopa-kumāra.

The sages of Maharloka were worshipable for the demigods.

Living in a realm above all other creatures, the sages enjoyed worshiping the Lord of sacrifice in person.

Who other than the Lord could command their respect?

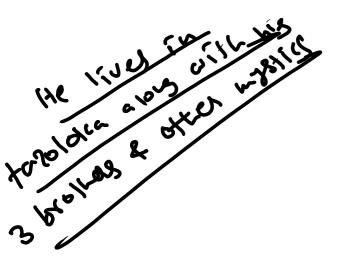
And why had they interrupted their sacrifices to honor that visitor?



The maharsis said: That person is Sanat-kumara (sanat-kumāranāma ayam), the eldest among us (asmākam jyesthah), and the greatest (mahat-tamah). He is the first preceptor (ādyācāryah) of the self-contented sages (ātmārāma), whose desires are always fulfilled (āpta-kāmānām), and he is a lifelong celibate (bṛhad-vratah). The chief residents of Maharloka are sons of Brahmā, and Sanatkumāra is their brother, the eldest of Brahmā's sons.

He is better than the other sages because unlike them he never entered family life, even on Brahmā's request.

This answers the question "Who was that?"



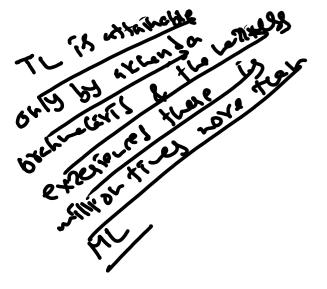
2.2.71 <u>ita ūrdhva-tare loke</u> <u>tapaḥ-saṁjñe vasaty asau</u> <u>bhrātṛbhis tribhir anyaiś ca</u> <u>yogīndraiḥ sva-samaiḥ saha</u>

He lives (asau vasaty) in the world above ours (ita ūrdhva-tare loke), called Tapoloka (tapaḥ-samjñe), with his three brothers (bhrātrbhis tribhir) and with other great mystics (anyaiś ca yogīndraiḥ saha) who, like him, are masters of yoga (sva-samaiḥ).

Here the sages answer the question "Where did he come from?"

He is not the only one of his kind, for he has three brothers just as great as he—Sanaka, Sanandana, and Sanātana.

These four brothers live on Tapoloka, along with other great mystics, including Kavi, Havis, Antarikṣa, Prabuddha, and Pippalāyana.



bṛhad-vrataika-labhyo yaḥ kṣemaṁ yasmin sadā sukham prājāpatyāt sukhāt koṭiguṇitaṁ cordhva-retasam

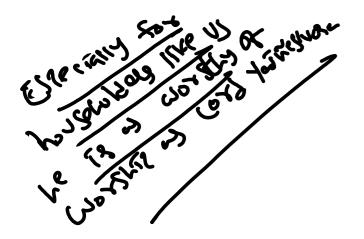
That world (yah) is attainable only by unbroken celibacy (brhadvrata eka-labhyah). Its residents, their semen retained flowing upward (yasmin ūrdhva-retasam), feel a constant peace and happiness (sadā sukham kṣemam) millions of times greater (koțigunitam) than enjoyed by the progenitors of the universe (prājāpatyāt sukhāt). One may begin observing celibacy after years of indulgence, or one may practice strict celibacy as a brahmacārī for the years of one's studies and then enter regulated married life.

Both kinds of celibacy are very beneficial, but only the rare person with exceptional determination to refrain from all forms of sex for his entire life is allowed to become a resident of Tapoloka.

There is no trouble from the heat of periodic annihilations and no need to migrate to a higher region.

On Tapoloka the cataclysms at the annihilation of the three worlds go unnoticed.

The yogeśvaras on Tapoloka enjoy undisturbed peace and satisfaction.



2.2.73 yathā yajñeśvarah pūjyas tathāyaṁ ca viśeṣatah gṛha-sthānām ivāsmākaṁ sva-kṛtya-tyāgato 'pi ca

Especially for householders like us (asmākam iva grha-sthānām), that person (ayam) is worthy of worship (tathā viśeṣataḥ pūjyah), as much as the Lord of sacrifice Himself (yathā yajñeśvaraḥ), for he has renounced all material duties (sva-kṛtya-tyāgatah api ca). Here the sages answer the question "Why did you great souls worship him?"

Sanat-kumāra is honored throughout the universe because he is a direct representative of the Personality of Godhead.

Learned authorities consider him an empowered incarnation of the Lord, and he is also a preeminent Vaiṣṇava.

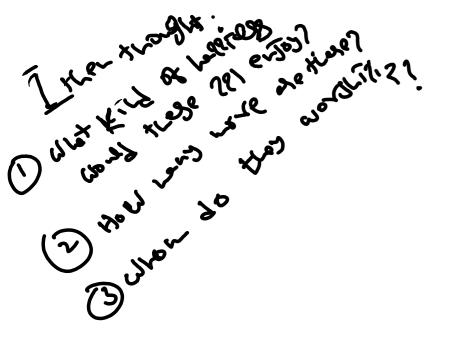
The Prajāpatis of Maharloka especially revered him because he was

their honored guest and a renounced brahmacārī.

The position of one who adheres to strict celibacy is generally considered superior to that of grhasthas.

But as the word iva in this verse implies, the sages of Maharloka are not ordinary householders.

They have very little attachment to home, property, or other material things.



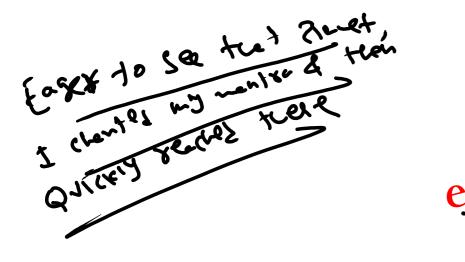
<u>śrī-gopa-kumāra uvāca</u> tato 'karṣam ahaṁ citte tatrāho kīdṛśaṁ sukham īdṛśāḥ kati vānye syur eṣāṁ pūjyaś ca kīdṛśaḥ

Śrī Gopa-kumāra said: I then wondered (tato aham citte akarsam), "Indeed, what kind of happiness do they enjoy (kīdṛśam sukham) on Tapoloka (tatra)? How many more are there (kati vā anye syuh) like him (īdṛśāḥ)? And what kind of Lord do they worship (eṣām kīdṛśaḥ pūjyaś ca)?" Hearing the answers of the sages was enough to inspire Gopakumāra to go to Tapoloka.

Even though his main interest in life was to see the Lord of the universe, he did not consider such a journey inappropriate.



He reasoned that if this wonderful person and the others on his planet like him possess opulences like those of God, whatever form of God they worship must be even more wonderful and opulent than they.

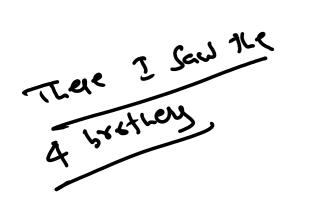


2.2.75 e<u>vaṁ tāñ ca didṛkṣuḥ san</u> samāhita-manā japan bhūtvā parama-tejasvī taṁ lokaṁ vegato 'gamma

Eager to see all those persons for myself (evam tān ca didrkṣuḥ san), I chanted my mantra with fixed attention (samāhita-manā japan). Thus gaining great potency (parama-tejasvī bhūtvā), I quickly traveled to that world (tam lokam vegato agamma). Gopa-kumāra wanted to see Sanat and his brothers on their own planet and see their worshipable Lord.

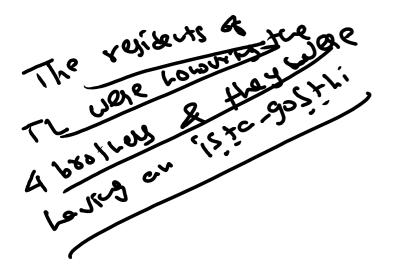
He focused his mind intensely on this single aim, turning his attention inward in imitation of Sanat-kumāra, whom he had seen absorbed in deep meditation.

By the power of the mantra, he soon became infused with the same subtle strength as the Kumāra brothers and was quickly able to rise to their exalted planet.



2.2.76 tatra dṛṣṭo mayā śrīmān sanako 'tha sanandanaḥ asau sanat-kumāro 'pi caturthaś ca sanātanaḥ

There I saw (tatra dṛṣṭo mayā) that same Sanat-kumara (asau sanatkumārah), and the blessed Sanaka (śrīmān sanakah), and Sanandana (atha sanandanaḥ), and the fourth brother, Sanātana (caturthaś ca sanātanaḥ).



sammanyamānās tatratyais

tā<u>drśair eva te mitha</u>ḥ

sukha-gosțhīm vitanvānāh

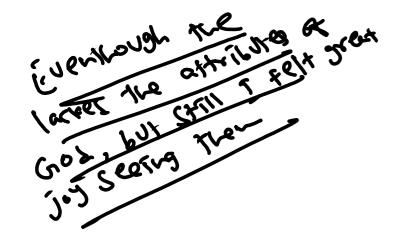
santy agamyām hi mādrsaiķ

The residents of Tapoloka (tatratyaih), who appeared similar to the Kumāras (tādṛśair eva), were honoring the four brothers (sammanyamānāh). The Kumāras were enjoying among themselves a long discussion (te mithaḥ sukha-gosthīm vitanvānāḥ) incomprehensible to persons like me (mādṛśaiḥ hi agamyām santy)

<u>The other residents of Tapoloka are also worshipable, simply because</u> they resemble, in bodily appearance as well as character, the four Kumāras, who are directly empowered avatāras of the Supreme Lord.

When Gopa-kumāra first saw these four brothers, they were elaborately discussing among themselves matters such as those narrated in Chapter 87 of Śrīmad-Bhāgavatam, Tenth Canto, "Prayers by the Personified Vedas."

<u>Gopa-kumāra</u> understood little of what they were talking about because he was uneducated about liberation and devotional service



2.2.78 bhagaval-lakṣaṇaṁ tesu tādṛṅ nāsti tathāpy abhūt teṣāṁ sandarśanāt tatra mahān modo mama svataḥ

Though they did not have (teşu nāsti) the distinguishing attributes of God (tādṛk bhagaval-lakṣaṇaṁ), from seeing those brothers (tathāpy teṣāṁ sandarśanāt) on Tapoloka (tatra) I felt (mama abhūt) an intense spontaneous joy (mahān svataḥ modah)

