

Śrī Brhad-bhāgavatāmṛta

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-2

Jñāna: Knowledge

one day a  
5-6 year old boy arrived  
in PL.

2.2.67

tatraikadā mahā-tejah-  
puñja-rūpo dig-ambarah  
pāñca-ṣābdika-bālābhah  
ko 'py āgād ūrdhva-lokatah

Once (ekadā), someone arrived (kah apy tatra āgād) from a higher planet (ūrdhva-lokatah). His form surrounded by brilliant light (mahā-tejah-puñja-rūpah), he was dressed by the directions only (dig-ambarah). He appeared to be a five- or six-year-old boy (pāñca-ṣābdika-bālābhah).

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.

All the sages  
stopped their sacrifices  
& worshipped the boy  
like the Lord

2.2.68

vihāya yajña-karmāṇi  
bhaktyotthāya maharṣibhiḥ  
praṇamya dhyāna-niṣṭho 'sau  
yajñeśvara-vad arcitaḥ

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

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

After the boy  
left, I asked the sages:  
Who was he? Where is he from?  
Why did you worship him?

## 2.2.69

yathā-kāmaṁ gate tasmin  
mayā prṣṭā maharṣayaḥ  
kutratyaḥ katamo vāyaṁ  
bhavadbhir vārcitaḥ katham

After that person (tasmin), as it pleased him, went away (yathā-kāmaṁ gate), I inquired from the maharṣis (mayā prṣṭā maharṣayaḥ), “Who was that (ayaṁ katamaḥ), and where did he come from (kutratyaḥ)? 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?

2.2.70

śrī-maharṣaya ūcuḥ

sanat-kumāra-nāmāyaṁ

jyeṣṭho 'smākaṁ mahat-tamaḥ

ātmārāmāpta-kāmānām

ādyācāryo bṛhad-vrataḥ

The maharṣis said: That person is Sanat-kumara (sanat-kumāra-nāma ayaṁ), the eldest among us (asmākaṁ jyeṣṭhaḥ), and the greatest (mahat-tamaḥ). He is the first preceptor (ādyācāryaḥ) of the self-contented sages (ātmārāma), whose desires are always fulfilled (āpta-kāmānām), and he is a lifelong celibate (bṛhad-vrataḥ).

The sages said:  
He is Sanat Kumara.  
He is the eldest among us.  
He is the first guru of all.  
He is a life long celibate.

The chief residents of Maharloka are sons of Brahmā, and Sanat-  
kumāra 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?"

He lives in  
Tapoloka along with his  
3 brothers & other mystics

2.2.71

ita ūrdhva-tare loke  
tapah-samjñe vasaty asau  
bhrātr̥bhis tribhir anyaiś ca  
yogīndraiḥ sva-samaiḥ saha

He lives (asau vasaty) in the world above ours (ita ūrdhva-tare loke), called Tapoloka (tapah-samjñe), with his three brothers (bhrātr̥bhis 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.

TL is attainable  
only by unbroken  
celibacy & the long  
enjoyment there is  
millions of times more than  
TL

2.2.72

brhad-vrataika-labhyo yah  
kṣemaṁ yasmin sadā sukham  
prājāpatyāt sukhāt koṭi-  
guṇitaṁ cordhva-retasam

That world (yah) is attainable only by unbroken celibacy (brhad-vrata eka-labhyah). Its residents, their semen retained flowing upward (yasmin ūrdhva-retasam), feel a constant peace and happiness (sadā sukham kṣemaṁ) millions of times greater (koṭi-guṇitaṁ) than enjoyed by the progenitors of the universe (prājāpatyāt sukhāt).

Brhad-vrata is the “great vow” of lifelong restraint from sex.

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.



Life on Tapoloka is all-auspicious.

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.

Especially for  
householders like us  
he is worthy of  
worship of Lord Yajñeshvara

2.2.73

yathā yajñeśvaraḥ pūjyas  
tathāyaṁ ca viśesataḥ  
gr̥ha-sthānām ivāsmākaṁ  
sva-kṛtya-tyāgato 'pi ca

Especially for householders like us (asmākaṁ iva gr̥ha-sthānām), that person (ayaṁ) 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-tyāgataḥ 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 gr̥hasthas.

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.

2.2.74

śrī-gopa-kumāra uvāca  
tato 'karṣam ahaṁ citte  
tatrāho kīḍṣaṁ sukham  
īḍṣāḥ kati vānye syur  
eṣāṁ pūjyaś ca kīḍṣaḥ

- ① I then thought:  
what kind of happiness  
do they enjoy?  
② How many more are there?  
③ When do they worship??

Śrī Gopa-kumāra said: I then wondered (tato ahaṁ citte akarsam),  
“Indeed, what kind of happiness do they enjoy (kīḍṣaṁ sukham)  
on Tapoloka (tatra)? How many more are there (kati vā anye syuh)  
like him (īḍṣāḥ)? And what kind of Lord do they worship (eṣāṁ  
kīḍṣaḥ 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.

↓ Rational

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.

Easy to see that I chanted my mantra & quickly reached there

2.2.75

evam tāñ ca didrkṣuḥ san  
samāhita-manā japan  
bhūtvā parama-tejasvī  
tañ lokam vegato 'gamma

Eager to see all those persons for myself (evam tāñ 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 (tañ 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.



There I saw the  
4 brothers

2.2.76

tatra dṛṣṭo mayā śrīmān  
sanako 'tha sanandanah  
asau sanat-kumāro 'pi  
caturthaś ca sanātanah

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

The residents of  
TL were honoring  
4 brothers & they were  
having an ista-gosti.

2.2.77

sammanyamānās tatratyais  
tādrśair eva te mithaḥ  
sukha-goṣṭhīm vitanvānāḥ  
santy agamyām hi mādrśaiḥ

The residents of Tapoloka (tatratyaiḥ), who appeared similar to the Kumāras (tādrśair eva), were honoring the four brothers (sammanyamānāḥ). The Kumāras were enjoying among themselves a long discussion (te mithaḥ sukha-goṣṭhīm vitanvānāḥ) incomprehensible to persons like me (mādrśaiḥ hi agamyām santy)

The other residents of Tapoloka are also worshipable, simply because 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."

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

Even though the  
latter the attributes of  
God, but still I felt great  
joy seeing them

2.2.78

bhagaval-lakṣaṇam tesu  
tādṛṅ nāsti tathāpy abhūt  
teṣāṃ sandarśanāt tatra  
mahān modo mama svataḥ

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

Gopa-kumāra usually derived his happiness only from seeing the Lord of the universe, but he was delighted to see the Kumāras because of their intimate connection with the Lord, even though they did not have four arms like Lord Visnu or display His infinite powers.

→ Potency of the place

Because of the greatness of Tapoloka, seeing Sanat-kumāra and his brothers there was more blissful for Gopa-kumāra than seeing Sanat on Maharloka.

- ① person
- ② place
- ③ time

In general, a situation is glorious when the place and time are glorious, as well as the persons involved