

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-2

Jñāna: Knowledge

Then my japa improved  
in quality & became more  
joyful.  
But, my mind was still agitated  
by thoughts of Vraja

2.2.114

tato jape 'pi me niṣṭhām  
avindata sukhaṁ svataḥ  
kintv asyā mādhurī bhūmer  
vyākulī-kurute manaḥ

Then (tataḥ) my japa (me jape api) easily (svataḥ) improved in quality (niṣṭhām avindata) and became more joyful (sukhaṁ). But (kintv) my mind was still agitated (vyākulī-kurute manaḥ) by thoughts of this sweet land of Vraja (asyā mādhurī bhūmer).

Again the time came for Gopa-kumāra to move on.

↓ Insight

Texts 114 through 117 describe the circumstances under which he lost his attachment for remaining in Tapoloka.

He was chanting his mantra better thanks to his concentration of mind and his visions of the Supreme Lord, but the more intensely he chanted the more he remembered Śrī Vṛndāvana forest and his other favorite places in Vraja-bhūmi.

And these thoughts in separation from Vraja were painful.

Sometimes my chanting & visualizing the forms would be interrupted by a deep sleep like state

2.2.115

suṣuptir iva kācin me  
kadācij jāyate daśā  
tayā jape 'ntarāyaḥ syāt  
tat-tad-rūpekṣaṇe tathā

Sometimes (kadācid) my chanting (tayā jape) and my visualizing of the Lord's various forms (tat-tad-rūpekṣaṇe tathā) would be disrupted (antarāyaḥ syāt) when I fell (me jāyate) into a state (daśā) resembling deep sleep (kācit suṣuptir iva).

Insight

As a secondary effect of samādhi, all mental and sensory activity may temporarily cease, and one may enter a kind of void state similar to the deep sleep everyone goes through at night.

In that state, Gopa-kumāra was unable to chant his mantra or see the Lord's personal forms.

I would lament over  
this & consider going  
to pūrī. The residents  
of TL would console me &  
ask about my lamentation

2.2.116

vilapāmi tato nīlā-  
calam jigamiṣāmi ca  
tatratyais tais tu tad-vṛttam  
ṛccheyāham sa-sāntvanam

I would lament over this (tatah vilapāmi) and consider going to Nīlācala (nīlācalam jigamiṣāmi ca). The residents of Tapoloka (tatratyaih taih) would console me (aham sa-sāntvanam) and ask what I was going through (tad-vṛttam ṛccheya).



After passing through these voidlike states, Gopa-kumāra would say to himself, “How unfortunate I am! What is this unexpected disturbance?”

He would then want to go see Lord Jagannātha in Nīlācala, where he had never had to deal with such obstacles to his service.

Pippalāyana and the other Tapoloka-vāsīs tried to pacify him with sweet words and asked him what was going on in his mind.

Hearing my lamentful  
description, they would praise me.  
↓  
But I could not understand their  
praise as I thought it was troublesome

2.2.117

sa-śokam kathyamānā sā  
śrutvāmībhiḥ praśasyate  
mayā tathā na budhyeta  
duḥkham evānumanyate

Hearing (śrutvā) my lamentful description (sā sa-śokam kathyamānā), the sages would praise my state (amībhiḥ praśasyate). I could not understand their praise (mayā tathā na budhyeta), because I thought what I was going through was troublesome (duḥkham eva anumanyate).

Hearing Gopa-kumāra describe his predicament, the sages were  
impressed that he had very quickly attained a rare state of pure  
trance.

But either out of ignorance or because of his natural devotional  
attitude, he was unable to understand what was so wonderful about  
his lapses of consciousness.

By the power of  
yoga practice → I would  
then see the Lord in all  
forms within & without -

2.2.118

athābhyāsa-balenāntar  
bahiś ca jagad-īśvaram  
tat-tad-rūpeṇa paśyāmi  
pratyakṣam iva sarvataḥ

By the power of yoga practice (abhyāsa-balena) I would then see (atha paśyāmi) the Lord of the universe (jagad-īśvaram) all around me (antar-bahiś ca). I saw Him within and without in His various forms (tat-tad-rūpeṇa), as if He were present everywhere before my eyes (pratyakṣam iva sarvataḥ).

Sometimes when the  
kṣhīrās were absorbed  
in meditation, they would  
assume those forms of the Lord.  
I would relish great pleasure  
seeing this

2.2.119

kadācit sanakādīṁś ca  
dhyāna-niṣṭhā-vaśam gatān  
vindatas tāni rūpāni  
dr̥ṣṭvāpnomi parām mudam

Sometimes (kadācit) when Sanaka and his brothers (sanakādīṁś ca) were absorbed in meditation (dhyāna-niṣṭhā-vaśam gatān) they would assume those forms of the Lord (vindatas tāni rūpāni). Seeing this (dr̥ṣṭvā), I would relish extreme pleasure (āpnomi parām mudam).

The Kumāra brothers would often be so absorbed in meditating on particular forms of Lord Viṣṇu that their own bodies would take on the appearance of those forms of the Lord.

दृष्टि

This was the special quality of meditation on Tapoloka; it resembled the intense meditation of the small insect that is attacked and killed by a peśaskṛt bee and in the next life becomes a bee.

Even when bereft  
of such encounters, I remained  
conscious of the Lord's  
personal forms. Had no reason to  
lament. In this way, I lived there for a  
long time, almost always

2.2.120

tat-tad-rahita-kāle 'pi  
na sīdāmi tad-āśayā  
ittham cira-dinaṁ tatra  
sukhenevāvasaṁ sadā

Even when bereft of such encounters (tat-tad-rahita-kāle 'pi), I remained conscious of the Lord's personal forms (tad-āśayā) and so had no reason to lament (na sīdāmi). In this way (ittham) I lived there (āvasaṁ tatra) a long time (cira-dinaṁ), for the most part always happy (sadā sukheṇa iva).

Gopa-kumāra says that he resided on Tapoloka happily (sukhena),  
but he qualifies this with the word iva.

Sometimes he was less than completely satisfied, as when he  
remembered Vraja.



Once 4 headed  
Brahmā Gave there

2.2.121

kadācit puṣkara-dvīpe  
sva-bhaktān kṛpayekṣitum  
prasthito haṁsam ārūḍhas  
tatrāyātaś catur-mukhaḥ

Once (kadācit), four-headed Brahmā (catur-mukhaḥ) came to Tapoloka (tatra āyātaḥ), riding on his swan (haṁsam ārūḍhaḥ). He was on his way to Puṣkāra-dvīpa (puṣkara-dvīpe) to grace his devotees (sva-bhaktān kṛpayā ikṣitum) with a visit (prasthitaḥ).

In texts 121 through 128 Gopa-kumāra relates how he was convinced to go to Satyaloka.

He tells how he first got an idea of the glories of Satyaloka by seeing in person that planet's ruler, Lord Brahmā. On Puṣkara-dvīpa, within the Bhū-maṇḍala system, Lord Brahmā is worshiped as a representative of the Personality of Godhead.

Gopa-kumāra, who knew nothing about Lord Brahmā's existence, simply describes what he physically saw.

That person  
very respectfully  
worshipped over by the  
7 kureses

2.2.122

paramaiśvarya-sampannah  
sa vṛddhaḥ sanakādibhiḥ  
sa-sambhramam praṇamyābhi-  
pūjito bhakti-namritaiḥ

That venerable personage (sa vṛddhaḥ), endowed with supreme  
opulences (parama aiśvarya-sampannah), was reverently worshiped  
(sa-sambhramam pūjitaḥ) by Sanaka and his brothers  
(sanakādibhiḥ). Feeling humble (namritaiḥ), they bowed down to  
him (praṇamya) in pure devotion (bhakti).

Caturmukha Brahmā is the most exalted person in this material universe.

His possessions and entourage are superior to those of everyone else.

The word vṛddha here means “venerable,” not “overcome by old age.”

Because Brahmā is an empowered incarnation of the Supreme Lord, his body is a spiritual product of pure existence, knowledge, and bliss.

He never grows old.

Insight

He is the “eldest” in the sense that he is the most reliable of all authorities, and as a sign of his seniority he wears a long white beard on each of his faces.

2.2.123

āśīrbhir vardhayitvā tān  
snehenāghrāya mūrdhasu  
kiñcit samanūśiṣyāsau  
taṁ dvīpaṁ vegato 'gamat

He increased the good fortune (vardhayitvā) of the Kumāras (tān) by his blessings (āśīrbhir) and affectionately smelled their heads (snehena āghrāya mūrdhasu). Then, after giving them some good instructions (kiñcit samanūśiṣya), he (asau) quickly went off (vegato agamat) to the dvīpa he was on his way to visit (taṁ dvīpaṁ).

He bestowed  
blessings, etc. etc  
instructions & went  
to Puskara-dvīpa

Unable to understand what Brahmā had told the four brothers, Gopa-kumāra only mentioned the conversation but did not describe the details.

We can presume that Brahmā <sup>insight</sup> told Sanaka and his brothers something about the intimate aspects of devotional service to the Supreme Lord.

The word anuśiṣya indicates that Brahmā repeated his instructions a few times to ensure that the Kumāras would assimilate them.

Then he continued on to Puṣkara-dvīpa.