

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

When I asked the
Kumārās about who he was,
they laughed & said → "Oh! even
after coming here you do not know
who he is?"

2.2.124

tat-tattva-vṛttam sampr̥ṣṭā
mayāvocan vihasya te
atrāgatyādhunāpī
gopa-bālaka vetsi na

When I asked the Kumārās (mayā te) to explain (sampr̥ṣṭā) who he was (tat-tattva-vṛttam), they laughed and said (vihasya avocan), "Dear cowherd boy (gopa-bālaka), even after reaching this planet (atra āgatyā adhunāpī) you still don't know who this person is (na imam vetsi)?"

Laughing at Gopa-kumāra, Sanaka and the others reminded him that he was just a simple cowherd.

Even after Gopa-kumāra had been residing for so long on Tapoloka, where everyone is virtually omniscient, could he still know nothing about the universally famous Lord Brahmā?

He is the great
Brahmā, our father, the
creator etc.

2.2.125

prajāpati-patir brahmā
sraṣṭā viśvasya naḥ pitā
svayam-bhūḥ parame-ṣṭhy eṣa
jagat pāty anuśāsty api

“That was Brahmā (brahmā), the lord of all lords of the living beings (prajāpati-patir). He is our father (naḥ pitā), the creator of the universe (viśvasya sraṣṭā). Self-born (svayam-bhūḥ), he sits on the highest seat of authority (parame-ṣṭhy). He maintains and guides the created world (jagat pāty anuśāsty api).

There are many Prajāpatis like Bṛgu who populate the universe and then engage their progeny in prescribed Vedic duties.

Brahmā is the master and protector of those Prajāpatis.

Since the Prajāpatis are brothers of the Kumāras, when the Kumāras refer to Brahmā as “our father” this implies that Brahmā is the father of them all.

Brahmā’s father, however, is not of this world.

Brahmā is born from the lotus growing from the navel of the Supreme Lord and is therefore called Svayambhū, or one who is born without father and mother.

He occupies the highest ^{paramēṣṭi} post of authority, maintains the living entities of the universe by giving them their occupational duties, and guides them by initiating the study of the Vedas, which teach the principles of progressive civilized life.

His planet is called
Satyaloka, above all planets,
is a thing by one who perfectly
practices VA for 100 lifetimes

2.2.126

asya lokas tu satyākhyah
sarvopari virājate
śata-janma-kṛtaiḥ śuddhaiḥ
sva-dharmair labhyate hi yah

“His planet, called Satyaloka (asya lokas tu satya ākhyah), stands above all others (sarvopari virājate). It is achieved by persons (labhyate hi yah) who have done their prescribed duties (sva-dharmair kṛtaiḥ) purely (śuddhaiḥ) for one hundred lifetimes (śata-janma).

As Lord Śiva states in Śrīmad-Bhāgavatam (4.24.29), sva-dharma-
niṣṭhaḥ śata-janmabhiḥ pumān/ viriñcatām eti: “By remaining fixed
in one’s prescribed dharma, in a hundred lifetimes one can become
Brahmā or else achieve his planet.”

There, there is a
Vaikunṭha planet where
the Sahasra-Śīrṣa Puruṣa
is always present

2.2.127

tatra vaikuṅṭha-loko 'sti
yasmin śrī-jagad-īśvaraḥ
sahasra-śīrṣā varteta
sa mahā-puruṣaḥ sadā

“Within Satyaloka is a Vaikuṅṭha planet (tatra vaikuṅṭha-lokaḥ asti)
where (yasmin) the thousand-headed (sah sahasra-śīrṣā) divine
Lord of the universe (śrī-jagad-īśvaraḥ) is always present (sadā
varteta) as the Mahāpuruṣa (mahā-puruṣaḥ).

Within the realm of Satyaloka is a spiritual planet, named Vaikunṭha,
which is actually an enclave of Vaikunṭha the spiritual world.

That the inconceivable Mahāpuruṣa lives there should interest Gopa-
kumāra because that is where Gopa-kumāra can expect to fulfill his
desires.

Although Brahmā
is called the son of
the AT, but he is non-different
from Him.

2.2.128

tasya putra iva brahmā
śrūyate na ca bhidyate
brahmaiva līlayā tatra
mūrtibhyām bhāti no matam

“Although said to be the son of the Mahāpuruṣa (tasya putra iva śrūyate), Brahmā (brahmā) is nondifferent from Him (na ca bhidyate). In our opinion (nah matam), the one Absolute Truth (brahma eva) assumes both these forms (tatra mūrtibhyām bhāti) as a pastime (līlayā).”

How can Lord Brahmā be considered the master of his own planet,
and the highest authority in the universe, if the Supreme Lord of the
universe also lives on the same planet?

The Kumāras here explain that Brahmā is the highest authority of the
material world because he is the son of the Supreme Lord.

As implied by the word iva (“as if”), Brahmā is not a son in exactly
the same way as normally understood in material life; still, he is the
first-born of all created beings.

This relationship between Brahmā and Visnu can be understood only by hearing from the Vedas, not by empirical perception, because everyone in the universe is born from Brahmā, and thus all his descendants are too young to have seen Brahmā's birth.

If Brahmā is Lord Viṣṇu's son, then like most sons he must be inferior in quality to his father; and thus the basic difference between Brahmā and Viṣṇu—that one is the worshiper and the other the worshiped—must be true.

Nevertheless, the Kumāras offer their opinion that four-headed Brahmā and the thousand-headed Mahāpuruṣa are not completely different persons; on Satyaloka the same Absolute Truth manifests Himself as both of them.



The Kumāras see Brahmā and the Mahāpuruṣa to be nondifferent in the sense that Brahmā shares many of the personal qualities of the Lord of the universe.

Hearing this, I got a
desire to go to Satyaloka &
meet the Lord.
∴ I sat & chanted my mantra &
focused my attention in samādhi.

2.2.129

śrī-gopa-kumāra uvāca
tac chrutvā tatra gatvā tam
mahā-puruṣam iksitum
japam kurvams tapo-loke
niviṣṭo antaḥ-samādhinā

Śrī Gopa-kumāra said: Hearing this (tac śrutvā), I wanted to go to that planet (tatra gatvā) and see the Mahāpuruṣa (tam mahā-puruṣam iksitum). Seated on Tapoloka (tapo-loke niviṣṭaḥ), I chanted my mantra (japam kurvan) and focused my attention in samādhi (antaḥ-samādhinā).

within a moment, I
opened my eyes to find
that I had reached ~~Satyaloka~~
& before me was the Lord

2.2.130

muhūrtānantaram dr̥ṣṭī
samunmīlya vyalokayam
brahma-lokāptam ātmānam
taṁ ca śrī-jagad-īśvaram

After a moment (muhurta anantaram), I opened my eyes (dr̥ṣṭī samunmīlya) to find (vyalokayam) that I had reached Brahmaloaka (ātmānam brahma-loka āptam). And before me was the blessed Lord of the universe (taṁ ca śrī-jagad-īśvaram).

The description of
the all-enchanting form
of the Lord

śrīmat-sahasra-bhuja-śirṣa-padam mahāntam
nīlāmbudābham anurūpa-vibhūṣaṇādhyam
tejo-nidhim kamala-nābham ananta-bhoga-
talpe śayānam akhilākṣi-mano-'bhirāmam

He was huge (mahāntam), with thousands of divine arms (śrīmat-sahasra-bhuja), heads (śirṣa), and feet (padam). He resembled a dark-blue cloud (nīla ambuda ābham) and was richly adorned with suitable ornaments (anurūpa-vibhūṣaṇa ādhyam). He was an ocean of brilliant effulgence (tejo-nidhim). His navel was beautiful like a lotus (kamala-nābham). Lying on the bed of Ananta Śeṣa (ananta-bhoga-talpe śayānam), He enchanted everyone's eyes and minds (akhilākṣi-mano-'bhirāmam).

Insight

It is said that Lord Mahāpuruṣa has thousands of arms, heads, and feet; but that is just a figurative way of saying that He has an uncountable number of limbs.

And although He is huge and formidable, His beauty is supremely attractive.

What was the Lord doing?

2.2.132

The Lord was parallelly
a) referring message for Lakṣmī
b) glancing @ Garuḍa
c) recognizing with the words of Brahmā
d) attentive to NMs displays of loving devotion.

saṁvāhyamāna-caranam ramayā suparṇe
baddhāñjalau kṛta-dṛśam vidhinārcyamānam
bhūyo vibhūtibhir amum bahu lālayantam
śrī-nārada-praṇaya-bhaktiṣu datta-cittam

As the goddess of fortune (ramayā), Laksmī, massaged His feet (saṁvāhyamāna-caranam), He glanced (kṛta-dṛśam) at Garuḍa (suparṇe), who stood before Him with joined palms (baddhāñjalau). Lord Brahmā worshiped (vidhinārcyamānam) the Lord (amum) with opulent offerings (bhūyo vibhūtibhir), and in turn the Lord amply gratified him (bahu lālayantam). Lord Mahāpuruṣa was also attentive (datta-cittam) to Śrī Nārada's displays of loving devotion (śrī-nārada-praṇaya-bhaktiṣu).

insight

The Lord responded to Brahmā's worship by touching him with His hand and showing other signs of affection.

The Lord also acknowledged Nārada's offerings of devotional songs and music.

mahā-rahasyam nigamārtha-tattvam
sva-bhakti-mārgam kamalāsanāya
śanair vivṛtyopadiśantam antar
nijālayendrasya virājamānam

The resplendent Lord Mahāpuruṣa (virājamānam), within (antar) His own most excellent residence (nija ālaya indrasya), instructed (upadiśantam) Brahmā, who sat on the lotus beside Him (kamalāsanāya). The Lord patiently explained to Brahmā (vivṛtya), step by step (śanair), the greatest of mysteries (mahā-rahasyam), the essential truth of the revealed scriptures (nigamārtha-tattvam), the path of devotional service to Himself (sva-bhakti-mārgam).

The Lord day
 instructing
 the spiritual master
 of the revealed scriptures,
 the text of "Bhakti"

After the Supreme Lord received worship from His servants, He went to His splendid palace on the Vaikuntha planet within Satyaloka.

There Brahmā joined him and sat next to Him on the lotus that had sprouted from the navel of the Lord in His form as Garbhodaka-śāyī Viṣṇu.

In that intimate setting, Lord Mahāpuruṣa spoke directly into Brahmā's ears about the path of pure devotion.

The details of this science should be spoken only to persons ready to appreciate them.

2.2.134

atho tad ākarṇya catur-mukhaṁ ca
pramoda-sampad-vivaśī-bhavantaṁ
anūdyā nīcair anumodamānaṁ
muhus tad-aṅghrīn abhivandamānaṁ

③ Hearing these matters
was overwhelmed with
Joy & offered respects to
the Lord

Hearing these matters (atho tad ākarṇya), four-headed Brahmā (catur-mukhaṁ), overwhelmed (vivaśī-bhavantaṁ) by a vast treasure of transcendental joy (pramoda-sampad), quietly repeated and agreed (nīcair anūdyā) with each point he was taught (anumodamānaṁ), and then offered his respects (abhivandamānaṁ) again and again (muhuh) at the feet of the Lord (tad-aṅghrīn).

After relishing the wonder of the Supreme Lord speaking intimate instructions to His devotee, Gopa-kumāra turned his attention to Brahmā, whom he saw was receiving the lesson with great ecstasy.

To show understanding of the Lord's words, Brahmā dutifully repeated each point, and confirmed that he agreed completely, before the Lord continued with the next.

When the lesson was over, Brahmā profusely thanked the Lord.

1-35-34

For Brahmā to bow down while sitting on his lotus seat would have been difficult, but at least he showed his respects with his words and joined palms.

2.2.135

pramoda-vegāt patitaṃ visaṃjñāṃ
vilokya sā mām abhigamya lakṣmīḥ
nināya saṃjñāṃ bahu lālayitvā
sva-bāla-vat pārśvam uta sva-bhartuḥ

Lakṣmī (lakṣmīḥ) saw (vilokya) that by the force of ecstasy (pramoda-vegāt) I had fallen into a swoon (patitaṃ visaṃjñāṃ). So she coddled me (sā mām bahu lālayitvā) like her own son (sva-bāla-vat) to restore me to consciousness (nināya saṃjñāṃ) and then brought me (abhigamya) to the side of her husband (sva-bhartuḥ pārśvam).

Lakṣmī saw that
I had fallen due to
ecstasy - → She coddled
me like her own son &
brought me back to
consciousness -
Then she brought
me to the side of her
husband

Now Gopa-kumāra speaks of himself.

When the Supreme Lord's devoted wife noticed him, she knew he had fainted in ecstatic devotion for her husband, so she treated him like a son.

She touched him with her cooling hand and sprinkled him with water to bring him back to consciousness.

Gazing @ the
Supreme Lord & bowing
down, I told my mind:
"Today you have attained the
ultimate fulfillment of all your desires.
Be Steady & Joyful"

2.2.136

bhagavantam muhuḥ paśyan
praṇamann avadam manah
nijepsitāntam adyāgā
niścalam tvam mudam bhaja

Gazing at the Supreme Lord (bhagavantam paśyan) and repeatedly bowing down before Him (muhuḥ praṇamann), I told my mind (avadam manah): "Today (adya) you have attained (tvam agāh) the ultimate fulfillment of all your desires (nija īpsita antam)! Be steady and joyful (niścalam mudam bhaja).

In texts 136 through 140, while offering repeated obeisances, Gopa-
kumāra preaches to his own mind.

This abode is free
from all sorrow, fear & pain
& is worshiped by the entire
world -
& it is filled with the greatest
opulence & bliss

2.2.137

aśeṣa-śoka-santrāsa-
duḥkha-hīnam idam padam
paramarddhi-parānanda-
nicitam jagad-arcitam

“This abode (idam padam), free from all sorrow, fear, and pain (aśeṣa-śoka-santrāsa-duḥkha-hīnam), is worshiped by the entire world (jagad-arcitam). It is filled (nicitam) with the greatest opulence and bliss (parama rddhi-parānanda).

Satyaloka is the highest material abode, filled with inconceivable wealth and a happiness unequaled by any other sensory experience in this universe.

Greater than any other place in the universe, Satyaloka is honored everywhere.

This planet is
as perfect as the Lord.
↓
It displays the final limit
of all perfection

2.2.138

yādṛśaḥ sambhaved bhrātar
jagad-īśaś ca tādṛśaḥ
bhāty aśeṣa-mahattāyāḥ
parām kāṣṭhām gataḥ sphuṭam

“Dear brother (**bhrātar**), this planet shines forth (**bhāty**) with as much perfection (**yādṛśaḥ sambhaved**) as the Lord of the universe Himself (**jagad-īśaś ca tādṛśaḥ**). It displays (**gataḥ sphuṭam**) the final limit (**parām kāṣṭhām**) of complete excellence (**aśeṣa-mahattāyāḥ**).

In the material world, persons and things have varieties of relative excellence.

One person has a well-proportioned body, another is charming, another virtuous, another powerful.

But the world of Satyaloka manifests all kinds of excellence to the greatest degree possible in the material universe.

No other place is in any way as great.

2.2.139

sneham anvabhavo lakṣmyā
dṛgbhyām paśyādhunā prabhum
māthura-vraja-bhū-śokaṁ
iyāsām cānyato jahi

“You have felt the affection of Lakṣmī (sneham anvabhavo lakṣmyā).
Now see with your eyes (dṛgbhyām paśya adhunā) her Lord
(prabhum). Give up (jahi) your thoughts of going away (iyāsām)
from here (ca anyato) and give up your grieving over the cow
pastures of Vraja in Mathurā (māthura-vraja-bhū-śokaṁ).

Oh what!
You have felt the
affection of Lakṣmī.
Now you are seeing the
Supreme Lord with your own eyes.
Give up thoughts of leaving &
give up your sorrow over
Mathurā

If you want to be
pampered like Brahmā by
the Lord / even that is
possible by the power of
the mantra.

2.2.140

jagad-īśād vidhāteva
lālanam ced abhīpsasi
tan mahā-puruṣādiṣṭa-
mantra-śaktyā phaliṣyati

“If you want to be pampered (lālanam ced abhīpsasi) like Brahmā by the Lord of the universe (jagad-īśād vidhātā iva), that also you can achieve (tad phaliṣyati) by the power of the mantra (mantra-śaktyā) taught to you by the great soul (mahā-puruṣa ādista).”

The Personality of Godhead is present in Brahmaloaka as Lord Mahāpurusa, but in Govardhana Gopa-kumāra had met another mahā-puruṣa, the great devotee who had initiated him into the chanting of the Gopāla mantra.

For Gopa-kumāra to be as familiar as Brahmā with Lord Mahāpurusa will be difficult, but we shall see how an arrangement is made for him.