

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

The Supreme Lord
turned to his nīdrā-līlā
& Brahmā started his
sr̥ṣṭi-tīta

2.2.141

nidrā-līlām prabhur bheje
loka-padme 'sya nābhi-je
sr̥ṣṭi-rītim vidhir vīkṣya
sva-kṛtyāyābhavad bahih

The Supreme Lord (prabhuh) turned to His pastime of sleep (nidrā-līlām bheje). And Brahmā (vidhih), sitting on the universal lotus (loka-padme) born from the Lord's navel (asya nābhi-je), realized (vīkṣya) what he had to do to re-create the universe (sr̥ṣṭi-rītim), and so came outside to do his work (sva-kṛtyāya abhavad bahih).

The transcendental Lord never sleeps, but He enjoys His pastime of pretending to sleep. Brahmā's seat is the lotus that grows from the navel of Garbhodaka-śāyī Viṣṇu and bears the original subtle forms of the fourteen created worlds.

While sitting on that lotus, Brahmā could see within it the entire plan for creating the universe.

Without wasting time, he studied it thoroughly and then came out to discharge his responsibility.

He got down from the lotus, left Lord Mahāpuruṣa's residence, and went to his own.

1) Don't worry
 River help for
 See the observing:
 2) The form of the Lord
 3) The universe
 4) the waves of love
 5) helping the way
 Confidential
 instructions.

paśyan prabho rūpam ado mahādbhutam
tan-nābhi-padme yugapat tathā jagat
gūḍhopadeśa-śravaṇāc catur-mukha-
prema-pravāham ca sukham tato 'vasam

I lived there (tatah avasam) happily for some time (sukham), seeing (paśyan) the very wonderful (ado mahādbhutam) form of the Lord (prabho rūpam), observing the universe (tathā jagat) within the lotus grown from His navel (tan-nābhi-padme), and witnessing the waves of love (prema-pravāham) flowing over Brahmā (catur-mukha) as he heard confidential instructions from the Lord (gūḍha upadeśa-śravaṇāt)

Gopa-kumāra was even more satisfied on Satyaloka than on Svargaloka and the planets of the sages.

2.2.143

During the night of
the universe became
a single ocean of the lotus
steps on śeṣaśālas with (B)

kṛtsne loka-traye naṣṭe
rātrāv ekārṇave sati
śeṣopari sukhaṁ śete
bhagavān brahmaṇā samam

During the dark of night (rātrāv), when the three worlds are totally destroyed (kṛtsne loka-traye naṣṭe) and the universe becomes a single ocean (ekārṇave sati), the Personality of Godhead (bhagavān) lies comfortably on Śeṣa Nāga (śeṣopari sukhaṁ śete), together with Brahmā (brahmaṇā samam).

After each cycle of a thousand yugas, Brahmā's day ends, and Brahmā joins the thousand-headed Mahāpuruṣa in going to sleep.

The Janaloka & other
loka -vāsīs were glorifying
the Lord with choice words
& I was seeing these fascinating
events by the powerful influence
of Brahma-loka

2.2.144

stūyate citra-vākyaiḥ sa
jana-lokādi-vāsibhiḥ
tan mahā-kautukam vīkṣye
brahma-loka-prabhāvataḥ

The residents of Janaloka and other higher planets (jana-lokādi-vāsibhiḥ) praise the Personality of Godhead (sah stūyate) with choice words (citra-vākyaiḥ). I saw these fascinating events (tad mahā-kautukam vīkṣye) by the powerful influence of Brahma-loka (brahma-loka-prabhāvataḥ).

While Lord Mahāpuruṣa sleeps, sages from Janaloka, Tapoloka, and Satyaloka come to recite His glories.

Gopa-kumāra's previous encounters with the nighttimes of Brahmā on the planets Mahar, Jana, and Tapas had been less pleasant than this; he had been unaware of how Lord Mahāpuruṣa and Brahmā enjoy their sleep.

When the Lord went
elsewhere → I would be
unhappy. But when He
would return, I would be
very blissful

2.2.145

antardhāya kadācic cet
kuṭrāpi bhagavān vrajet
śokaḥ syād āgate cāsmi
sa-mūlaḥ kṣīyate sa naḥ

When the Lord (bhagavān cet) sometimes (kadācic) went elsewhere (kuṭrāpi vrajet), He would disappear (antardhāya), and I would be unhappy (naḥ śokaḥ syād). But that painful feeling (saḥ) would be cut to the root (sa-mūlaḥ kṣīyate) as soon as He returned (āgate ca āsmi).

Unaware of where the Lord was going, Gopa-kumāra was distressed by the Lord's absence.

But when the Lord would return after a short while, Gopa-kumāra would at once forget his distress, and even forget that the Lord had left him.

Thus his feelings of unhappiness on Satyaloka were of little account.

The one small reason for unhappiness that sometimes arose was short-lived and so did not affect his overall mood.

After I started
write, heh... bla bla for a
a mass of foam (B) turned
into a demon & it turned

2.2.146

ittham ahnām katipaye
prayāte prātar ekadā
kautukād brahmaṇā sprṣṭaḥ
phena-puñjo 'suro 'bhavat

After I had spent some days in this way (ittham ahnām katipaye prayāte), early one morning (prātar ekadā), out of curiosity (kautukād), Brahmā touched (brahmaṇā sprṣṭaḥ) a mass of foam (phena-puñjah), and it turned into a demon (asurah abhavat).

Gopa-kumāra was harboring the desire to become Brahmā so that he could enjoy Brahmā's special relationship with the Lord of the universe.

He thought of this desire while chanting his japa, and thus, after only a few of Brahmā's days, Gopa-kumāra was given what he wanted.

A large residue of foam was left from the previous ocean of devastation, and Brahmā touched it, unmindful of any serious consequence.

The foam turned into a terrible demon, huge and extremely strong due to being born from the vast water of devastation.

2.2.147

tad-bhītyāliyata brahmā
daityo bhagavatā hataḥ
bhayākrānto vidhir naiti
tat-pade 'yukta mām prabhuḥ

Terrified of him (tad-bhītyā), Brahmā fled (aliyata brahmā). The Personality of Godhead killed the demon (daityo bhagavatā hataḥ), but Brahmā (vidhih), overcome by fear (bhayākrānto), did not come back (na eti), and the Lord (prabhuḥ) assigned me (ayukta mām) to his post (tat-pade).

the terrifying
away
The Lord killed him
But the Lord made up
to return
The Lord made up
fate

Brahmā hid in a place where no one could find him.

His fear prevented him from returning, even after Lord Nārāyana had
killed the demon.

I sent Vaisnavas into
creation to increase D-S.
I engaged only Vaisnavas
in all responsibilities.

2.2.148

aham tu vaiṣṇavān eva
sṛjams tad-bhakti-vṛddhaye
nyayuñjam adhikāreṣu
vaiṣṇavān eva sarvataḥ

I sent Vaisnavas into the creation (aham tu vaiṣṇavān eva sṛjan) to increase devotional service to the Lord (tad-bhakti-vṛddhaye). Indeed, I engaged only Vaisnavas (nyayuñjam vaiṣṇavān eva) everywhere (sarvataḥ), in all responsibilities (adhikāreṣu).

Material creation is called sṛṣṭi because the world and the living entities, rather than being created from nothing, are “sent forth” (srjan) in each new creation.

Gopa-kumāra took up the position of creator, he brought many advanced Vaisnavas into his universe and assigned them to the posts of Indra, Sūrya, Candra, the Prajāpatis, and other demigods.

Arranging for the
Lord to be worshiped in
all directions + I flooded
the universe with joy

2.2.149

itas tato mahā-yajñair
aśvamedhādibhir vibhum
sampūjayan mudām pūrain
brahmāṇḍam samapūrayam

Arranging for the almighty Lord to be worshiped (vibhum
sampūjayan) in all directions (itas tato) with great sacrifices like the
Aśvamedha (aśvamedhādibhir mahā-yajñair), I flooded the universe
(brahmāṇḍam samapūrayam) with joy (mudām pūrain).

Lord Brahmā is responsible for creating the worlds and the bodies of all the species of life and for teaching the living beings in each class their proper work according to the injunctions of the Vedas.

Gopa-kumāra enthusiastically promoted Vedic sacrifices for the pleasure of the Personality of Godhead.

2.2.150 - 151

pārameṣṭhyena samruddho vedair mūr̥ti-dharair makhaiḥ
purāṇair itihāsaś cā-gamais tīrthair maharṣibhiḥ

brahmarsibhiś ca bahudhā stūyamāno mahā-madaiḥ
grasyamāno 'pi muñcāmi na smākiñcanatām nijām

Even though I was encumbered with the post of the supreme authority in the universe (pārameṣṭhyena samruddho), even though I was glorified in various ways (bahudhā stūyamānah) by the maharṣis, the brahmarsis (maharṣibhiḥ brahmarsibhiś ca), and the personified Vedas (vedair mūr̥ti-dharair), Āgamas (ca āgamais), Purāṇas, Itihāsas (purāṇair itihāsaś cā), sacrifices (makhaiḥ), and pilgrimage sites (tīrthair), and even though I was surrounded by great sources of delight (mahā-madaiḥ grasyamāno 'pi), I did not give up (muñcāmi na sma) my natural simplicity (ākiñcanatām nijām).

Without the strong spiritual qualifications of true humility and devotion to the Supreme, no one could avoid becoming intoxicated by the material power and facility for enjoyment given to Gopakumāra.

He now had the highest position in the universe, with seemingly unlimited opulences.

The greatest sages and the revealed scriptures and the sacrifices personified all attended him in his court, singing his praises and presenting themselves for service at his pleasure.

Nonetheless, he did not think of himself as someone special, as anything other than a humble devotee of the Lord of the universe, Śrī Madana-gopāla.

2.2.152

tathāpi brāhmya-kṛtyābdhi-
bhaṅga-magno na pūrva-vat
lebhe bhagavato bhakti-
sukhaṁ cintāturāntaraḥ

Even so (tathāpi), I was immersed in the waves (bhaṅga-magnah) of the ocean of Brahmā's duties (brāhmya-kṛtya abdhi), and therefore unable to enjoy (na lebhe sukhaṁ) devotional service to the Lord (bhagavato bhakti) as I had before (pūrva-vat). My mind was too disturbed by anxious concerns (cintā ātura antaraḥ).

Once again Gopa-kumāra encountered circumstances that awakened within him a desire to go to an even better place.

With so much responsibility on his shoulders, life on Satyaloka was troublesome.

Brahmā's unavoidable duties were unlimited and deep like an ocean, and Gopa-kumāra felt himself drowning in the churning waves.

Hearing that I
would die after
two parārdhas, I was afraid
I chanted my mantra
this remembrance of Vraja
gave me even more distress

2.2.153

dvi-parārdhāyūṣi svasya
śrūyamāṇe 'pi kālataḥ
bhayaṁ syāt kriyamāṇe ca
jape bhūr iyaṁ ārti-dā

Hearing (śrūyamāṇe) that I would die at the end of a life span of two parārdhas (svasya dvi-parārdhāyūṣi kālataḥ), I was afraid (bhayaṁ syāt). And as I chanted my mantra (jape kriyamāṇe ca), remembrance of this Vraja-bhūmi gave me more distress (bhūr iyaṁ ārti-dā).

To avoid being frightened by thinking about his imminent death,
Gopa-kumāra Brahmā relied on his mantra.

But chanting only stirred memories of Vraja, giving him a different
kind of distress.

But then I
would derive great
happiness from being
pampered like a son by
the Lord of the universe
agitation would vanish

2.2.154

jagad-īśvarataḥ putra-
lālanam tu mahā-sukham
mamānubhavataś citta-
vaikalyam tad vinaśyati

But I would derive great happiness (mahā-sukham mama
anubhavataḥ) from being pampered like a son (putra-lālanam) by
the Lord of the universe (jagad-īśvarataḥ), and thus the mental
agitation I was going through (tad citta-vaikalyam) would be
dispelled (vinaśyati).

Satyaloka is such a pure place that unhappiness cannot persist for long.

Lord Mahāpuruṣa Himself would see to this; by showering affection on His devotee, He would wash away distress in a flood of bliss.

Sometimes b/c
of serving Him too
closely, I would commit
some offenses.
But He would tolerate

2.2.155

atyanta-sannikarṣeṇa
pitṛ-buddhyā ca sevayā
kadāpy āgāmsi jātāni
mṛṣyante prabhuṇā mama

Because of being too close to the Lord (atyanta-sannikarṣeṇa) and serving Him as if He were my father (pitṛ-buddhyā ca sevayā), I would sometimes commit offenses against Him (mama kadāpy āgāmsi jātāni), but He tolerated all those offenses (prabhuṇā mṛṣyante).

Staying close to a great person for an extended time can be
dangerous.



As the saying goes, “Familiarity breeds contempt.”

For Gopa-kumāra in the role of Brahmā, this danger was
compounded by his thinking himself the son of Lord Viṣṇu.

Often a son has no fear of dissatisfying his father, because he knows that his father loves him too much to reject him.

Indeed, Lord Mahāpuruṣa acted like a doting father, tolerating the childish offenses of Gopa-kumāra.