Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

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2.2.141

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

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 (sṛṣṭi-rītim), and so came outside to do his work (sva-kṛṭyāya abhavad bahiḥ).

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 Visnu 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.

2.2.142

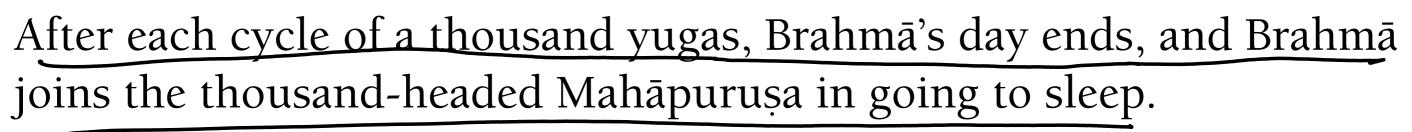
paśyan prabho rūpam ado mahādbhutam
tan-nābhi-padme yugapat tathā jagat
gūdhopadeśa-śravaṇāc catur-mukhaprema-pravāham ca sukham tato 'vasam

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-śravanāt)

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

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



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 Brahmaloka (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.

2.2.145

antardhāya kadācic cet kutrāpi bhagavān vrajet śokaḥ syād āgate cāsmin sa-mūlaḥ kṣīyate sa naḥ

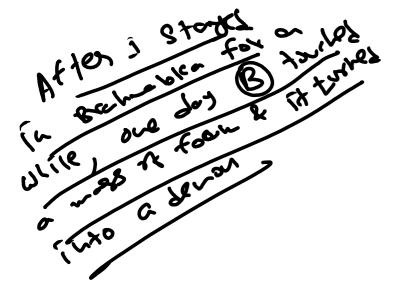
When the Lord (bhagavān cet) sometimes (kadācit) went elsewhere (kutrāpi vrajet), He would disappear (antardhāya), and I would be unhappy (naḥ śokaḥ syād). But that painful feeling (sah) would be cut to the root (sa-mūlaḥ kṣīyate) as soon as He returned (āgate caāsmin).

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.



2.2.146
ittham ahnām katipaye
prayāte prātar ekadā
kautukād brahmaṇā spṛṣṭaḥ
pheṇa-puñjo 'suro 'bhavat

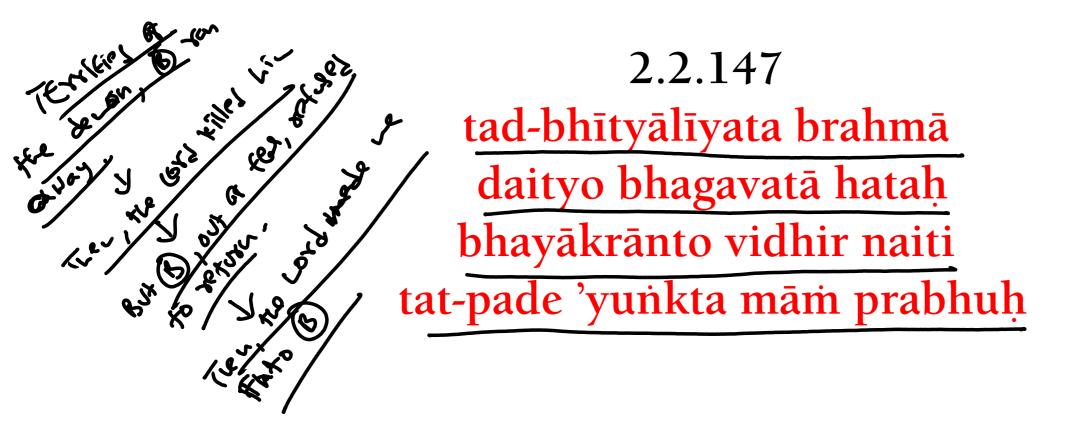
After I had spent some days in this way (ittham ahnām katipaye prayāte), early one morning (prātar ekadā), out of curiosity (kautukād), Brahmā touched (brahmaṇā spṛṣṭaḥ) a mass of foam (pheṇa-punjah), and it turned into a demon (asurah abhavat).

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.



Terrified of him (tad-bhītyā), Brahmā fled (alīyata 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 (ayunkta mām) to his post (tat-pade).

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

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

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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 Vaiṣṇavas (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" (sṛjan) in each new creation.

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

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2.2.149

itas tato mahā-yajñair aśvamedhādibhir vibhum sampūjayan mudām pūrair 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-yajñajr), I flooded the universe (brahmāṇḍam samapūrayam) with joy (mudām pūrair).

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 mūrti-dharair makhaih purāṇair itihāsaiś cā-gamais tīrthair maharṣibhiḥ

brahmarşibhiś ca <u>bahudhā stūyamāno mahā-madaih</u> 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 brahmarṣis (maharṣibhiḥ brahmarṣibhiś ca), and the personified Vedas (vedair mūrti-dharair), Āgamas (ca āgamais), Purāṇas, Itihāsas (purāṇair itihāsaiś 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 cintāturāntarah

Even so (tathāpi), I was immersed in the waves (bhanga-magnah) of the ocean of Brahmā's duties (brāhmya-kṛṭya abdhi), and therefore unable to enjoy (na lebhe sukham) 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.

2.2.153

dvi-parārdhāyuṣi svasya
śrūyamāṇe 'pi kālataḥ
bhayam syāt kriyamāṇe ca
jape bhūr iyam ārti-dā

Hearing (śrūyamāne) that I would die at the end of a life span of two parārdhās (svasya dvi-parārdhāyuṣi kālataḥ), I was afraid (bhayam syāt). And as I chanted my mantra (jape kriyamāṇe ca), remembrance of this Vraja-bhūmi gave me more distress (bhūr iyam 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.

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2.2.154

jagad-īśvarataḥ putralālanaṁ tu mahā-sukham mamānubhavataś cittavaikalyaṁ tad vinaśyati

But I would derive great happiness (mahā-sukham mama anubhavatah) from being pampered like a son (putra-lālanam) by the Lord of the universe (jagad-īśvarataḥ), and thus the mental agītation 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.

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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.

Qften 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.