

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-2

Jñāna: Knowledge

Even though a  
long time has passed  
since (B) Prayers for  
birth as grass in Vraja  
land now appears the same

2.2.235

yasyām śrī-brahmanāpy ātma-  
trṇa-janmābhiyācyate  
parivṛtte 'pi yā dīrgha-  
kāle rājati tādrśī

Though a long time has passed (dīrgha-kāle parivṛtte api) since Lord  
Brahmā (śrī-brahmanāpy) himself prayed for birth as a blade of grass  
(ātma-trṇa-janma abhiyācyate) in Vraja (yasyām), that land now  
appears the same as then (yā rājati tādrśī).

Gopa-kumāra may doubt whether he should leave Lord Mahāpuruṣa after having attained Him in Brahmaloḥa, the highest destination in this world.

The Lord answers that to gain the unique ecstasy of meeting Him in a special place, going elsewhere is right.

Brahmā himself prayed to be born in Vraja, even as a blade of grass.

Residing in Vraja is therefore even better than holding the position of Brahma, the highest seat of universal authority.

But Gopa-kumāra may have a further doubt: In the time he has been living on the higher planets, where one year equals many lifetimes on earth, Vraja may have changed so much that it may no longer be attractive.

The Lord assures him, however, that Vraja is the same as when he saw it last.

Being unaffected by the decaying power of time is another way that Vraja is greater than Brahmaloaka.

There you will  
meet your guru  
& by his mercy you  
will understand everything

2.2.236

tatra mat-parama-preṣṭham  
lapsyase sva-gurum punaḥ  
sarvaṁ tasyaiva kṛpayā  
nitarāṁ jñāsyasi svayam

There (tatra) you will again meet your guru (sva-gurum punaḥ lapsyase), most dear to Me (mat-parama-preṣṭham). And by his mercy (tasyaiva kṛpayā) you will be empowered to understand everything in full (sarvaṁ nitarāṁ jñāsyasi svayam).

Gopa-kumāra may object that in Vraja-bhūmi there will be no one to advise him whereas here on Brahmaloaka Lord Mahāpuruṣa is at his side to mercifully inform him of everything he should do.

But the Lord assures him that in Vraja he will meet again the great Vaiṣṇava who initiated him into the chanting of his mantra.

Because that guru is a very dear devotee of the Lord, Gopa-kumāra can expect to learn from the guru even more about devotional service than from the Lord Himself.

Thus Lord Mahāpuruṣa emphatically uses the words sarvam (“everything”), nītarām (“completely”), and svayam (“by your own power”).



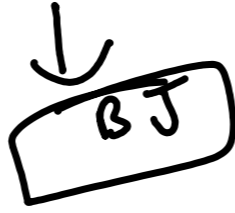
You will soon  
Come & see Me in  
Mahā-kāla-pura & become  
very happy

2.2.237

mahā-kāla-pure samyag  
mām eva drakṣyasi drutam  
tatrāpi paramānandaṁ  
prāpsyasi sva-manoramam

Indeed, you will soon come see Me in person (samyag mām eva drakṣyasi drutam) in Mahākāla-pura (mahā-kāla-pure). There (tatrāpi) you will attain extreme bliss (paramānandaṁ prāpsyasi) that will enchant your heart (sva-manoramam).

Mahākāla-pura, the abode of mukti, is also the residence of Lord Mahākāla.



But Lord Mahāpuruṣa on Brahmaloaka is nondifferent from Lord Mahākāla.

Why, then, even bother to go? Why not just stay on Brahmaloaka?

The answer given here is that in Mahākāla-pura Gopa-kumāra will realize his Lord even more fully and his heart will be filled with even greater ecstasy.

By My mercy  
You will wander freely  
& experience many, many wonders

2.2.238

mat-prasāda-prabhāveṇa  
yathā-kāmam itas tataḥ  
bhramitvā paramāścarya-  
śatāny anubhaviṣyasi

By the power of My mercy (mat-prasāda-prabhāveṇa), you will  
wander about freely (yathā-kāmam itas tataḥ bhramitvā) and enter  
into (anubhaviṣyasi) hundreds of amazing wonders (paramāścarya-  
śatāny).

Gopa-kumāra wants simply to enjoy with his Lord in Śrī Vṛndāvana.

But as Lord Mahāpuruṣa is about to explain, that will happen in due course.

Meanwhile, after a brief visit to Vraja, Gopa-kumāra will continue his journey through the eight coverings of the universe, to the abode of liberation, and to Śrī Vaikuṅṭha, and beyond, fulfilling his various desires.

After some time  
your ambitions will  
be fulfilled & you will  
play with Me in Vr̥ndāvana

2.2.239

kālena kiyatā putra  
paripūrṇākhilārthakah  
vṛndāvane mayā sārdham  
krīḍīsyasi nijecchayā

After some time (kīyatā kālena), dear son (putra), all your ambitions will be satisfied (paripūrṇa akhila arthakah), and you will play with Me (mayā sārdham krīḍīsyasi) as you like (nija icchayā) in Vr̥ndāvana (vṛndāvane).

Gopa-kumāra need not worry that these wanderings will continue for long.

Soon enough he will reach his final destination.

As expressed by the word putra (“dear son”), the Lord is affectionate to him and will ensure that everything promised comes true.

Gopa-kumāra will at last achieve the association of Śrī Madana-gopāla-deva in Goloka Vṛndāvana, both on earth and in the spiritual world.

2.2.240

śrī-gopa-kumāra uvāca  
evam tad-ājñayā harṣa-  
śokāviṣṭo 'ham āgataḥ  
etad vṛndāvanam śrīmat  
tat-kṣaṇān manaseva hi

Thus, overcome by  
Joy & sorrow @ the Lord's  
Command, by the power of  
my mind I at once came  
to this Vṛndāvana

Śrī Gopa-kumāra said: Thus (evam), overcome with both joy and sorrow (harṣa-śoka āviṣṭah) at the Lord's command (tad-ājñayā), by the power of my mind (manasā eva hi) I at once came (aham tat-kṣaṇān āgataḥ) to this beautiful Vṛndāvana (etad śrīmat vṛndāvanam).

Gopa-kumāra uses the phrase etad vṛndāvanam (“this Vṛndāvana”) because Śrī Vṛndāvana is where he is speaking to his student, the Mathurā brāhmaṇa.

Gopa-kumāra reached that most beautiful place quickly, traveling at the speed of the mind.

He felt joyful that eventually he would play with His Lord in Śrī Vṛndāvana, but also unhappy that for some time he would have to keep tolerating the pain of separation from Him.

Thus ends the Second Chapter of Part Two of Śrīla Sanātana Gosvāmī’s Bṛhad-bhāgavatāmṛta, entitled “Jñāna: Knowledge.”



**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-3

## Bhajana: Worship

When I came  
back from BL to  
this earth / things look  
quite different

## 2.3.1

śrī-gopa-kumāra uvāca  
brahma-lokād imām pṛthvīm  
āgacchan dr̥ṣṭavān aham  
pūrvam yatra yadāsīt tad-  
gandho 'py asti na kutracit

Śrī Gopa-kumāra said: When I came (aham āgacchan) from Brahmaloaka (brahma-lokād) to this earth (imām pṛthvīm), I saw (dr̥ṣṭavān) that nowhere was there (kutracit na asti) even a hint of (tad-gandhah apy) the way things had been before (pūrvam yatra yadāsīt).

In this third chapter, Gopa-kumāra crosses the eight coverings of the universe and enters the abode of mukti, liberation.

There, in the presence of Lord Śiva, servants of the Lord of Vaikuṇṭha explain to him the characteristics of pure devotional service.

Gopa-kumāra first returns to Mathurā-maṇḍala, where the truth of the Supreme Lord's words is shown to him.

The Lord had declared that Śrī Mathurā is never disturbed by the influence of time, and now Gopa-kumāra sees this for himself.

While he had been away on the higher planets, the rest of the earth had completely changed, and not a trace remained of the demigods, humans, and other creatures who had been there before.

Only Mathurā has  
not changed.  
It had ↓  
mountains, rivers,  
etc.

## 2.3.2

param śrī-mathurā tādrg-  
vanādri-sarid-anvitā  
virājate yathā-pūrvam  
tādṛśair jaṅgamair vṛtā

Only Śrī Mathurā District (param śrī-mathurā) looked (virājate) just as it had (yathā-pūrvam), with (anvitā) the same forests (tādrg-vana), mountains (adri), and rivers (sarid), ~~filled with the same~~ moving creatures (tādṛśair jaṅgamair vṛtā).

The forests of Mathurā appeared as always, with the same kinds of  
trees, bushes and creepers, the same mountains, such as Śrī  
Govardhana, the same rivers, like Śrī Kālindī, and the same kinds of  
moving creatures—birds, animals, and humans beings.

Remembering the  
Order of ~~the~~ the Lord  
I went to the same place  
where I had met my guru.  
There I saw him unconscious in love

### 2.3.3

ājñām bhagavataḥ smṛtvā  
bhraman vṛndāvanāntare  
anviṣya kuñje 'trāpaśyaṁ  
sva-gurum prema-mūrchitam

Remembering the Supreme Lord's order (ājñām bhagavataḥ smṛtvā), I wandered throughout Vṛndāvana (bhraman vṛndāvana antare). When I entered this very same grove (anviṣya kuñje), I saw my spiritual master (atra apaśyaṁ svagurum), unconscious in a trance of ecstatic love (prema-mūrchitam).



Gopa-kumāra remembered what the Personality of Godhead had told him: “Go to Vṛndāvana. There you will find your beloved spiritual master.”

with great endeavor  
brought him back  
consciousness  
he saw me bowing down  
he embraced me knowing my heart

## 2.3.4

prayāsair bahubhiḥ svāsthyam  
nīto 'sau vīkṣya mām natam  
parirebhe 'tha sarva-jñō  
bubudhe man-manoratham

With great endeavor (bahubhiḥ prayāsair) I brought (nītaḥ) that all-knowing sage (sarva-jñāḥ) back to normal (svāsthyam), and when he saw me bowing down before him (asau vīkṣya mām natam) he embraced me (atha parirebhe), at once understanding the desire in my heart (bubudhe man-manoratham).

By such means as sprinkling him with water, Gopa-kumāra brought  
his spiritual master out of trance.

The spiritual master understood, without being told, that Gopa-  
kumāra wanted to know how to reach the abode of liberation.

My guru taught  
me the rules for  
worshipping & meditating on  
the Mantra through words &  
gestures

## 2.3.5

snātvā sva-datta-mantrasya  
dhyānādi-vidhim uddiśan  
kiñcin mukhena kiñcic ca  
saṅketenābhyavedayat

He bathed (snātvā), and then taught me (uddiśan) various rules (vidhim) for worshipping and meditating on the mantra (mantrasya dhyana ādi) he had given (sva-datta). Some of these instructions he spoke (kiñcit mukhena), and others (kiñcic ca) he gave me through gestures (saṅketena abhyavedayat).

Because the guru had been in a deep trance of overflowing prema, his face was soiled with saliva, mucus, and tears.

He therefore went to the Yamunā to purify himself.

Then he gave Gopa-kumāra instructions on how to worship the mantra, teachings for which there had not been time in their previous meetings.

Besides the basic method for meditating, the guru also taught Gopa-kumāra how to apply the syllables of the mantra to the parts of one's body by touching the body and chanting, how to use appropriate hand gestures, and other details of worship.

Certain methods he taught verbally, such as touching the body while chanting.

Other methods, such as how to meditate on the Lord's personal form, he taught by pointing and giving indications.

He gave some of the lessons nonverbally because giving explicit descriptions might have evoked a remembrance of the Lord's form so vivid as to again ignite his own prema, thus overwhelming his composure.

→ "व्यंग्य" -

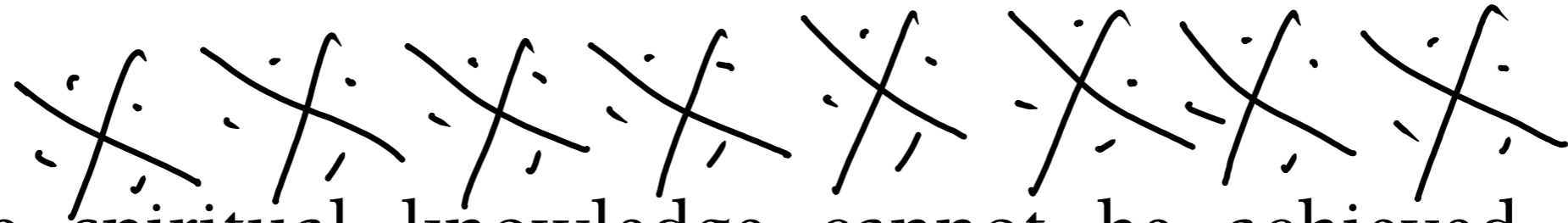
Because you are very  
dear to me, I have taught  
you everything. + have taught  
By the power of this mantra  
you will understand & have  
everything on your own

### 2.3.6

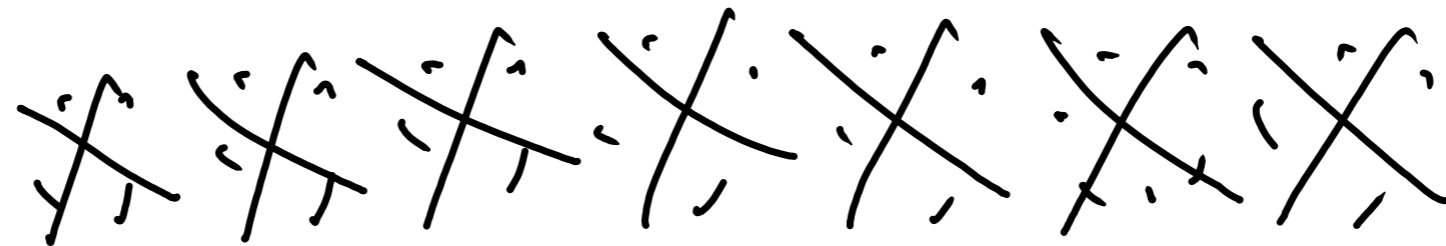
jagāda ca nijaṁ sarvaṁ  
idaṁ preṣṭhāya te 'dadāṁ  
sarvaṁ etat-prabhāvena  
svayaṁ jñāsyasi lapsyase

He then said (jagāda ca), “Because you are very dear to me (preṣṭhāya), I have now given you (te adadāṁ) everything. I possess (nijaṁ sarvaṁ idaṁ). By the power of this mantra (etat-prabhāvena), you will understand (jñāsyasi) and attain (lapsyase) everything (sarvaṁ) on your own (svayaṁ).”

We should not doubt that the guru, simply by a few words and gestures, could teach Gopa-kumāra everything there was to know.



Though true spiritual knowledge cannot be achieved merely by collecting information, it can be gained by the mercy of one's spiritual master, which awakens transcendental knowledge naturally in one's heart.



As the guru indicates here, Gopa-kumāra, by the power of the mantra, will comprehend everything—not only what he has just learned but also things yet to be learned.



With great joy I fell  
@ his feet & then he  
was gone unnoticed

2.3.7

harsēṇa mahatā tasya  
pādayoḥ patite mayi  
so 'ntarhita ivāgacchad  
yatra kutrāpy alakṣitam

With great joy (mahatā harsēṇa) I fell (patite mayi) at his feet (tasya pādayoḥ), and then all at once he was gone (sah antarhita iva). He had gone (agacchad) elsewhere (yatra kutrāpy), unnoticed (alakṣitam).

I tried to calm  
my mind which was  
pained by separation  
from  
my guru.  
I began to chant the mantra  
as instructed.

## 2.3.8

aham ca tad-viyogārtam  
mano viṣṭabhya yatnataḥ  
yathādeśam sva-mantram tam  
pravṛtto japtum ādarāt

I tried hard to calm my mind (aham ca mano viṣṭabhya yatnataḥ),  
which was pained by his departure (tad-viyoga ārtam), and I  
reverently (ādarāt) began to chant (japtum pravṛttah) my mantra  
(sva-mantram tam) as instructed (yathā ādeśam).

I then saw my  
body transform into  
a transcendental form  
I stated traveling upward  
I saw various planets

### 2.3.9

pāñca-bhautikatātītam  
sva-deham kalayan raveḥ  
nirbhidyā maṇḍalam gacchann  
ūrdhvaṁ lokān vyalokayam

I then saw (kalayan) my body (sva-deham) change into a form transcendental to the five material elements (pāñca-bhautikatā atītam). And as I traveled upward (ūrdhvaṁ gacchann), breaking through the sphere of the sun (nirbhidyā raveḥ maṇḍalam), I saw all the planetary systems (lokān vyalokayam).

Gopa-kumāra saw his own body change from a product of the material elements into a transcendental body.

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To achieve this perfection, he was not forced to die, to give up one body in exchange for another.

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Rather, his body became refined so that he was able to travel through the coverings of the universe and enter the abode of liberation.

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The doorway to liberation is the sun, which accomplished celibates and Vaiṣṇavas pass through on their way out of the material world.

Gopa-kumāra broke through the sphere of the sun and traveled upward, seeing all fourteen worlds as he passed beyond them.