

Śrī Brhad-bhāgavatāmṛta

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**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 mad-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 &  
deed

## 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.

→ "flight"

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

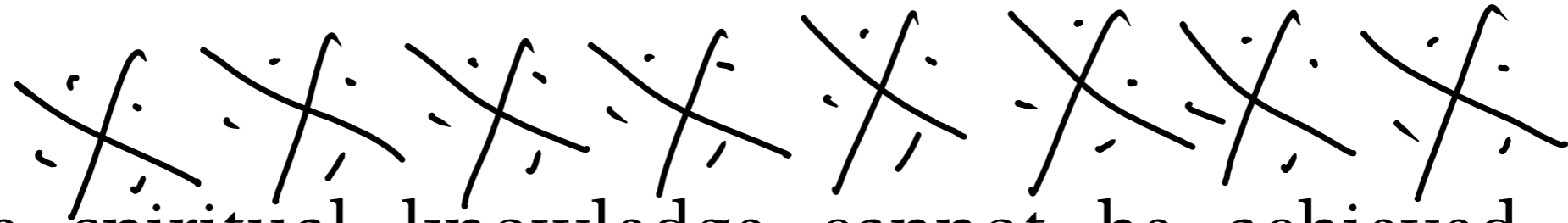
### 2.3.6

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

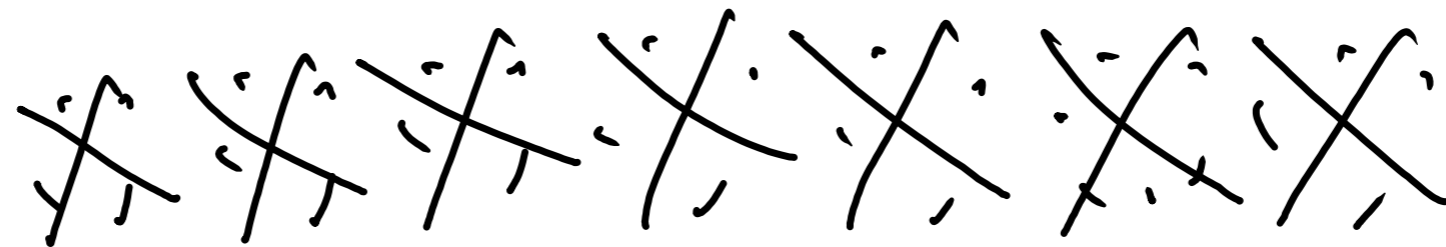
He then said (jagāda ca), “Because you are very dear to me (preṣṭhāya), I have now given you (te adadāṁ) everything. I possess (nijaṁ sarvaṁ idaṁ). By the power of this mantra (etat-prabhāvena), you will understand (jñāsyasi) and attain (lapsyase) everything (sarvaṁ) on your own (svayaṁ).”



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 Vastav 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.

~~I~~ saw that these planets  
were tainted with faults &  
had only sukha-ābhāsa & were  
just by-products of illusion.

2.3.10

dūṣitān bahu-doṣeṇa  
sukhābhāseṇa bhūṣitān  
māyā-mayān mano-rājya-  
svapna-dr̥ṣṭārtha-sammitān

I saw that these planets, tainted by many faults (dūṣitān bahu-  
doṣeṇa), adorned with (bhūṣitān) mere reflections of happiness  
(sukha ābhāseṇa), were but products of illusion (māyā-mayān), no  
better than (artha-sammitān) what one sees in a flight of fancy or a  
dream (mano-rājya-svapna-dr̥ṣṭa).

Dream vision → ① Private ② brief

The attractions one sees in a day dream or night dream exist only in one's own mind, and even that private existence is brief.

Real vision → ① Shared ② persistent

And the reality one sees while awake is shared and persistent.

Yet within the material universe, all the worlds are dreamlike shadows of spiritual reality, their happiness but a shadow of real happiness.



All those planets which  
I earlier attained one by  
one I now crossed all at  
once → by the power of my mind

2.3.11

pūrvam ye bahu-kālena  
samprāptāḥ kramaśo 'dhunā  
sarve nimeṣataḥ krāntā  
yugapan manaseva te

The planets I had earlier attained (ye pūrvam samprāptāḥ) one by one (kramaśah), over a long period of time (bahu-kālena), I now crossed (te sarve yugapat adhunā krāntā) in the blink of an eye (nimeṣataḥ), as if by the power of my mind alone (manasā eva).

Gopa-kumāra had visited Svarga, Mahar, Tapas, and Satya and stayed for a while on each of these planets.

Now he was passing over these same planets at the speed of the mind.

It might be said that since these planets are nothing more substantial than assemblages of the guṇas of material nature, they no longer appear independently real to someone who has subdued his mind; and so, in this sense, passing out of this universe is but an effort of the mind.

But since Gopa-kumāra physically broke through the sphere the sun,  
he did have to exert himself.

Therefore the qualification iva (“as if”) is here added to the word  
manasā (“by the mind”).

## 2.3.12

brahma-lokāt sukhaiḥ koṭi-  
guṇitair uttarottaram  
vaibhavaiś ca mahiṣṭhāni  
prāpto 'smy āvaraṇāny atha

Then I reached  
the coverings of the  
universe.  
Each one rich with enjoyments  
& opulences ~ millions of times  
greater than Satyaloka

Next (**atha**) I reached (**prāptah asmy**) the coverings of the universe (**āvaraṇāny**). Each of them, more so than the one before (**uttara uttaram**), was rich with enjoyments and opulences (**vaibhavaiś ca mahiṣṭhāni**) millions of times greater (**koṭi-guṇitair**) than on Brahmaloḥkā (**brahma-lokāt sukhaiḥ**).

Each covering of the universe is ten times greater than the one before it and millions of times greater in enjoyment and opulence.