

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-3

## Bhajana: Worship

After a moment,  
I came back to consciousness  
I wanted to request them to  
make me their servant then to  
But, I was too fearful & embarrassed to ask

2.3.81

kṣaṇāt svastho 'py aho teṣām  
dāsatvam api cetasā  
nāśakam yācituṃ bhītyā  
lajjayā ca su-durghaṭam

After a moment (kṣaṇāt) I came back to normal consciousness (svasthah). But, oh (apy aho), I couldn't bring myself (cetasā nāśakam) to ask them (yācituṃ) to make me their servant (dāsatvam api). I felt too afraid and embarrassed (bhītyā lajjayā ca) to ask such an unlikely blessing, even silently within my mind (su-durghaṭam).

Gopa-kumāra thought it would be offensive for such an insignificant person as he to ask for the exalted position of a servant of the Vaikuṅṭha messengers.

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So he couldn't summon the courage to submit his request.

eṣā hi lālasā nūnam kṛpaṇam mām abādhata  
sambhāṣerann ime kim mām śivasya kṛpayā sakṛt

kutratyāḥ katame vaite kṛpāpāṅgena pāntu mām  
yān āliṅgya bhṛśam rudraḥ prema-mūrcchām ayam vrajet

Embracing them  
 (S) enters in prema  
 Ah, I felt that by Ś's mercy  
 they may talk to me  
 (S) got that share  
 upon me

Simply by embracing them (yān āliṅgya) Lord Śiva (ayam rudraḥ) could suddenly go into a swoon of prema (bhṛśam prema-mūrcchām vrajet). And in my wretchedness (kṛpanam) a certain longing (eṣā hi lālasā) troubled me (mām abādhata)—a longing that just once (sakṛt), by the mercy of Lord Śiva (śivasya kṛpayā), these persons (ime) might somehow talk to me (kim mām sambhāṣerann), or on some pretext (katame vā) might save me (pāntu mām) by the mercy of their sidelong glance (ete kṛpā apāṅgena).

Gopa-kumāra thought that only the mercy of these wonderful persons would save him from dying untimely out of frustration.

Without even knowing who they were and from where they had come, he was convinced they were great souls.

Umā understood  
my thoughts & had  
Ganeśa address me

2.3.84

ity-ādi-man-mano-vṛttam  
jñātvā devyomayeritah  
śiva-cittānuvartinyā  
gaṇeśo 'kathayac chanaiḥ

The goddess Umā (devyā umayā), who always acts in accord with Lord Śiva's heart (śiva-citta anuvartinyā), understood (jñātvā) what I was thinking (ity-ādi-mad-mano-vṛttam). She then had Ganeśa gently address me (gaṇeśah akathayat śanaiḥ).



→ Pure devotee

Gaṇeśa spoke to Gopa-kumāra in a quiet voice because what he was about to say was too confidential for all the companions of Lord Śiva to hear.

Lord Śiva's consort Pārvatī, or Umā, always present in her husband's heart, acts only with his sanction.

2.3.85

śrī-gaṇeśa uvāca

ete vaikunṭha-nāthasya

śrī-kṛṣṇasya mahā-prabhoḥ

pārśadāḥ prāpta-sārūpyā

vaikunṭhād āgatāḥ kila

These are associates  
from Vaikunṭha  
They have come here from  
Vaikunṭha

Śrī Gaṇeśa said: These are associates (ete pārśadāḥ) of the ruler of Vaikunṭha (vaikunṭha-nāthasya), the Supreme Lord (mahā-prabhoḥ) Śrī Kṛṣṇa (śrī-kṛṣṇasya). They have attained bodily forms similar to His (prāpta-sārūpyā) and have come here from Vaikunṭha itself (vaikunṭhād āgatāḥ kila).

Here the word kila means “Certainly this is true. You should not doubt that they have come from the spiritual world.”

Just see  
you see these  
Vaikunṭha  
traveling in this small universe  
ruled by 4 headed Brahmā  
These are hisses universe  
ruled by 8 & 16 headed  
Brahmā.

paśyeme 'py apare yānti brahmaṇo 'dhikṛte 'lpake

brahmāṇḍe catur-āsyasya tathāmī dūrataḥ pare

amī cāṣṭa-mukhasyaitad-dvi-guṇe yānti vegataḥ

amī tu ṣoḍaśāsyasya brahmāṇḍe dvi-guṇe tataḥ

Just see (paśya) these other Vaikunṭha companions of the Lord (ime apy apare), traveling (yānti) in this small universe (alpake brahmāṇḍe) ruled by (adhikṛte) four-headed Brahmā (catur-āsyasya brahmaṇah). And further away (tathā dūrataḥ) those others (amī pare), moving swiftly (yānti vegataḥ) in the universe of an eight-headed Brahmā (amī ca aṣṭa-mukhasya), a world twice as large (etad-dvi-guṇe). And those others in the world of a Brahmā with sixteen heads (amī tu ṣoḍaśāsyasya brahmāṇḍe), a world twice as large again (dvi-guṇe tataḥ).

To show that these visitors from Vaikuṅṭha were indeed extraordinary, Śrī Gaṇeśa pointed out more of them entering the other side of the universe, a great distance away, on some other mission.

And beyond this relatively small universe of four-headed Brahmā, still other Vaikuṅṭha messengers were visiting the world of an eight-headed Brahmā, which was twice as big as this one, or one billion yojanas in diameter.

They were traveling swiftly (vegataḥ) because that universe is so large.

Gaṇeśa further showed the same thing happening in universes still larger.

In this way  
Ganesha showed up  
many such devotees  
traveling to billions  
of universes.  
They were very  
attractive

ity evaṁ koṭi-koṭīnām brahmaṇām mahatām kramāt  
koṭi-koṭi-mukhābjānām tādṛg-brahmāṇḍa-koṭiṣu

gacchato līlayā tat-tad-anurūpa-paricchadān  
gaṇeśo 'darśayat tān mām bahuśo dṛṇ-manoharān

In this way (ity evaṁ) Gaṇeśa (gaṇeśah) showed me (mām adarśayat) many Vaikuntha companions of the Lord (tān bahuśo) traveling with ease (gacchato līlayā) in the millions and billions of universes (tādṛg-brahmāṇḍa-koṭiṣu) of multitudes of huge Brahmās (brahmaṇām mahatām kramāt), who had millions and billions of lotus faces (koṭi-koṭi-mukhābjānām). The Vaikuntha devotees, attractive to the eyes and mind (dṛṇ-manoharān), all had suitable bodies and were suitably equipped for the universes they were visiting (tat-tad-anurūpa-paricchadān).

One after another, Gaṇeśa pointed out messengers from Vaikuṇṭha in the universes of a Brahmā with 32 heads, 64 heads, 128 heads, and so on. Gopa-kumāra could perceive no end to these countless universes.

That there are in fact material universes beyond counting is stated in scriptures such as Śrīmad-Bhāgavatam:

kvāham tamo-mahad-aham-kha-carāgni-vār-bhū-  
samveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyah  
kvedrg-vidhāvigaṇitāṇḍa-parāṇu-caryā-  
vātādhva-roma-vivarasya ca te mahitvam

“What am I (kvāham), a small creature measuring seven spans of my own hand (sapta-vitasti-kāyah)? I am enclosed in a pot-like universe (samveṣṭitāṇḍa-ghaṭa) composed of material nature (tamo), the total material energy (mahad), false ego (aham), ether (kha), air (cara), fire (agni), water (vār), and earth (bhū). And what is Your glory (kva te mahitvam)? Unlimited universes (īdr̥g-vidha avigaṇita aṇḍa) pass through the pores of Your body (roma-vivarasya) just as particles of dust pass through the openings of a screened window (parāṇu-caryā-vāta-adhva).” (Bhāgavatam 10.14.11)

dyu-pataya eva te na yayur antam anantaayā  
tvam api yad-antarāṇḍa-nicayā nanu sāvaraṇāḥ  
kha iva rajāmsi vānti vayasā saha yac chrutayas  
tvayi hi phalanty atan-nirasanena bhavan-nidhanāḥ

“Because You are unlimited (**anantaayā**), neither the lords of heaven (**na dyu-pataya eva**) nor even You Yourself (**tvam api**) can ever reach the end of Your glories (**te yayuh antam**). The countless universes (**yad-antara andā-nicayā**), each enveloped in its shell (**sa āvaraṇāḥ**), are compelled by the wheel of time to wander within You (**vayasā saha**), like particles of dust blowing about in the sky (**kha iva rajāmsi**). And the śrutis (**yad śrutayah**), following their method of eliminating everything separate from the Supreme (**atad-nirasanena**), become successful by revealing You (**tvayi hi phalanty**) as their final conclusion (**bhavan-nidhanāḥ**).” (Bhāgavatam 10.87.41)



kṣity-ādibhir eṣa kilāvṛtaḥ  
saptabhir daśa-guṇottarair aṇḍa-kośaḥ  
yatra pataty aṇu-kalpaḥ  
sahāṇḍa-koṭi-koṭibhis tad anantaḥ

The universe (**aṇḍa-kośaḥ**) covered (**āvṛtaḥ**) by seven layers (**kṣity-ādibhir saptabhir**) each ten times thicker than the previous layer (**daśa-guṇa uttarair**), wanders about like an atom (**pataty aṇu-kalpaḥ**) along with billions of other universes (**saha aṇḍa-koṭi-koṭibhiḥ**) inside of you (**yatra**). Therefore you are unlimited (**tad anantaḥ**). (Bhāgavatam 6.16.37)

Gopa-kumāra could easily see into all the material universes from where he stood in the abode of liberation because that realm is free from any covering of material energy.

In each universe, he saw, the Vaikuṅṭha messengers had assumed forms with a different size and showed potencies just suitable for that universe.

Had the visitors from Vaikuṅṭha not made themselves appear similar in size and form to the inhabitants of the universe they were visiting, those inhabitants would not receive them with the respect deserved by representatives of Lord Nārayaṇa.

2.3.90-91

ete hi mṛtyu-kāle 'pi jihvāgre śrotra-vartma vā  
kathañcit sakṛd-āptena nāmābhāsenā ca prabhoh

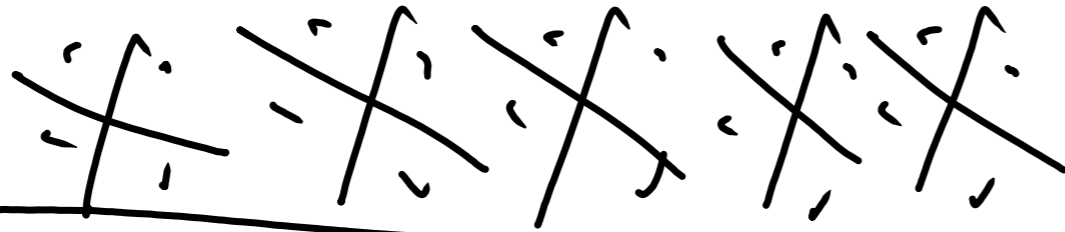
bhaktān kṛtsna-bhayāt pāntas tanvanto bhaktim ujjvalām  
sarvatra vicaranty ātmec-chayā bhakty-eka-vallabhāḥ

Śrī Ganeśa continued: These persons (ete hi) cherish only devotional service to the Lord (bhakty-eka-vallabhāḥ). They travel as they please (vicaranty ātma icchayā), spreading (tanvanto) pure devotion (ujjvalām bhaktim) everywhere (sarvatra). They save the Lord's devotees (bhaktān pāntas) from all fears (kṛtsna-bhayāt), even at the time of death (mṛtyu-kāle 'pi), if those devotees have but once had (kathañcit sakṛd-āptena) even a reflection of the Lord's name (prabhoh nāmābhāsenā ca) on the tip of their tongues (jihvāgre) or the path to their ears (śrotra-vartma vā).

These persons  
Cherish only D.S.  
They travel as they please  
to spread D.S. everywhere.  
They save devotees from  
all fears even at the time  
of death  
cherish only  
bhakty-eka-vallabhāḥ

Here Śrī Gaṇeśa explains why the messengers of Vaikuṅṭha visit all the universes.

Acting on their own initiative, they travel everywhere to spread devotional service to the Supreme Lord, eager to distribute fearlessness to the Lord's devotees.



Even though Vaiṣṇavas have nothing to fear from anything material, they still fear obstructions to their bhakti.



The Vaikuṅṭha-vāsīs always endeavor to help Vaiṣṇavas everywhere overcome impediments to devotional progress.

They protect anyone who has at least once chanted or heard the holy name of Lord Viṣṇu, or even a shadow of His name uttered neglectfully or in jest, contempt, or pain.

These 4 brothers  
are bhakti-avatars  
↓  
They also wander about  
for the benefit of the world

2.3.92

bhaktāvatārās tasyaite  
catvāro naiṣṭhikottamāḥ  
paribhramanti lokānām  
hitārtham pārśadā iva

And these four brothers (ete catvārah), the best of lifelong celibates (naiṣṭhika uttamāḥ), are the Supreme Lord's incarnations as devotees (bhakta avatārāḥ). They wander (paribhramanti) for the benefit of all the worlds (lokānām hitārtham), just like the Lord's Vaikuṅṭha associates (pārśadā iva).

They live in  
Tapoloka to give  
reassurance & security  
to the residents who feel  
helpless sometimes due to absence  
of the Lord

2.3.93

vasanti ca tapo-loke  
prabhum nārāyaṇam vinā  
anāthānām iva kṣemaṁ  
vahantas tan-nivāsinām

They live on Tapoloka (vasanti ca tapo-loke), where they give reassurance and security (kṣemaṁ vahantaḥ) to the residents (tad-nivāsinām), who at times feel as if helpless (anāthānām iva) in the absence of their Lord Nārāyaṇa (prabhum nārāyaṇam vinā).

Gopa-kumāra might wonder why the self-contented Kumāra sages  
had accompanied the benevolent visitors from Vaikuṅṭha.

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To answer this doubt, Śrī Gaṇeśa speaks texts 92 through 95.

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The messengers of Vaikuntha are servants of Lord Vaikuṅṭha-nātha,  
and the four Kumāras are empowered śakty-āveśa avatāras of the  
same Lord.

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By personal example, therefore, the Kumāras promote the cause of  
Lord Narāyaṇa's devotional service wherever they go.



They spend most of their time on Tapoloka because the celibate masters of yoga who reside there depend on their guidance.

The Kumāras teach them the paths of yoga and also create for them the highest good fortune by speaking about the Supreme Lord and engaging them in congregational chanting of His glories.

As expressed in this verse by the word iva, when Lord Visnu is absent from Tapoloka the residents suffer as if they lose contact with Him, but in their meditation they always see Him.

2.3.94-95

gatvā samprati vaikunṭhe sarvākarsaka-sad-guṇam  
bhagavantam tam ālokya mokṣānanda-vidambinā

nirbharānanda-pūreṇa saṁyojyātmānam āgatāḥ  
pibanto bhakta-saṅgatyā harer bhaktyā mahā-rasam

These brothers have just gone to Vaikuṅṭha (gatvā samprati vaikunṭhe) and seen (ālokya) the Supreme Lord (tam bhagavantam), whose transcendental qualities are all-attractive (sarva ākarsaka-sad-guṇam). They filled themselves (saṁyojya ātmānam) with a limitless flood of ecstasy (nirbhara ānanda-pūreṇa) that ridicules the bliss of liberation (mokṣānanda-vidambinā), and they drank (pibantaḥ) the sublime nectar of pure devotion to Lord Hari (harer bhaktyā mahā-rasam) in the company of His devotees (bhakta-saṅgatyā).

These brothers  
have just gone to  
Vaikuṅṭha & seen the Lord  
They are filled with ecstasy  
bliss of liberation  
& they drank the  
nectar of P-D-J

Sanaka-kumāra and his brothers were traveling with the messengers of Vaikuṅṭha because the four brothers had just been there themselves and were returning from their visit.

They are ātmārāmas, self-satisfied sages, but the transcendental qualities of Lord Viṣṇu attract everyone, even the ātmārāmas.

In Vaikuṅṭha the Kumāras had seen the Supreme Lord in person and felt ecstasy that belittled the happiness of impersonal liberation.

They had chanted the Lord's glories along with the Vaikuṅṭha devotees and enjoyed the wonderful nectar of bhakti-rasa.