

Śrī Brhad-bhāgavatāmṛta

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**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 7

## Jagad-ānanda

**The Bliss of the Worlds**

Text 106

Oh! I eternally offer my obeisances to U. U → the river of joy to the Vṛṣṇis

- ① (śrī-kṛṣṇa) (vr̥ṣṇi-kula-puṣkara) (joṣa-dāyin) →
- (kṣmā-nirjara-dvija-paśūdadhi) (vr̥ddhi-kārin) → ③
- ④ (uddharma-śārvara-hara) (kṣiti-rākṣasa-dhruḡ) → ⑤ U oppose the demons.
- (ā-kalpam) (ārkaṃ) arhan bhagavan namas te

U the source of expansion of earth, the brāhmanas & cows U dispel the darkness of irreligion

“My dear Śrī Kṛṣṇa (śrī-kṛṣṇa), You bestow (dāyin) happiness (joṣa) upon the lotuslike (puṣkara) Vṛṣṇi dynasty (vr̥ṣṇi-kula) and expand (vr̥ddhi-kārin) the great oceans (udadhi) consisting of the earth (kṣmā), the demigods (nirjara), the brāhmaṇas (dvija), and the cows (paśu). You dispel (hara) the dense darkness (śārvara) of irreligion (uddharma) and oppose (dhruk) the demons (rākṣasa) who have appeared on this earth (kṣiti). O Supreme Personality of Godhead (arhan bhagavan), as long as this universe exists (ā-kalpam) and as long as the sun shines (ā-arkam), I will offer my obeisances unto You (namas te).”

In this last verse of his prayers, Brahmā begs leave of his master and compares Him to both the sun and the moon.

Kṛṣṇa is like the sun because He gives joy to the flowering lotus of the Vṛṣṇi dynasty.

He is like the moon because He nourishes the earth, demigods, brāhmaṇas, and animals.

And He is like both the sun and moon because He counteracts  
the darkness of irreligion; just by appearing on the earth,  
Kṛṣṇa checks the power of Rākṣasas like Kāṁsa.

Having said all that, Brahmā reconsiders: Comparing Kṛṣṇa to  
the sun and moon fails to do Him full justice.

Thus Brahmā comments further that Kṛṣṇa deserves the  
worship of everyone, including the sun (ā-arkam).

And finally Brahmā offers his obeisances unto Kṛṣṇa and promises to continue bowing down the same way until the end of the millennium (ā-kalpam), which lasts the full length of his day.

Thus, by chanting Kṛṣṇa's holy names with great devotion and by summarizing the manifold purposes of Kṛṣṇa's descent on earth, Brahmā, in this last prayer, offers the best glorification he can muster.

Kṛṣṇa's birth in the Vṛṣṇi dynasty brought with it all signs of promise for the world's good fortune.

Just as the rising sun drives away the darkness of night and awakens the sleeping lotuses, Kṛṣṇa's appearance assured Vasudeva and Kṛṣṇa's other relatives and devotees that the demons who oppressed them would soon be destroyed.

As described by Śrī Śukadeva Gosvāmī in Śrīmad-Bhāgavatam (10.2.17):



पुस्तके जोडा  
देयिन

sa bibhrat pauruṣam dhāma  
rājamāno yathā rāviḥ  
durāsado durvisaho  
bhūtānām sambabhūva ha

While carrying the form of the Supreme Personality of Godhead within the core of his heart (sah bibhrat pauruṣam dhāma), Vasudeva bore the Lord's transcendently illuminating effulgence, and thus he became as bright as the sun (bhrājamāno yathā rāviḥ). He was therefore very difficult to see or approach through sensory perception (durāsado). Indeed, he was unapproachable and unperceivable even for such formidable men as Kaṁsa, and not only for Kaṁsa but for all living entities (bhūtānām atidurdharṣo sambabhūva ha).

Similarly, when the demigods come to glorify Mother Devakī, they tell Kṛṣṇa, who is in her womb:

*KS HF bhavatah*  
*शुभ्र*

diṣṭyā hare 'syā bhavataḥ pado bhuvo  
bhāro 'panītas tava janmaneśituḥ  
diṣṭyāñkitām tvat-padakaiḥ su-śobhanair  
drakṣyāma gām dyām ca tavānukampitām

O Lord (**hare**), we are fortunate (**diṣṭyā**) because the heavy burden of the demons upon this earth (asyāḥ bhavataḥ pado bhuvo bhārah) is immediately removed (apanītaḥ) by Your appearance (**tava janmanā īśituḥ**). Indeed, we are certainly fortunate (**diṣṭyā**), for we shall be able to see (**drakṣyāma**) upon this earth and in the heavenly planets (**gām dyām ca**) the marks of lotus, conchshell, club and disc (**añkitām**) that adorn Your lotus feet (**tvat-padakaiḥ suśobhanair**). (Bhāgavatam 10.2.38)

The demigods also tell Devakī:

Proof for  
वसुधै कुरु कुक्षौ  
जगत्पतिम

diṣṭyāmba te kukṣi-gataḥ paraḥ pumān  
amśena sāksād bhagavān bhavāya naḥ  
mā bhūd bhayaṁ bhoja-pater mumūrṣor  
goptā yadūnām bhavitā tavātmajah

O mother Devakī, by your good fortune and ours (diṣṭyā amba naḥ bhavāya), the Supreme Personality of Godhead Himself (sāksād bhagavān paraḥ pumān), with all His plenary portions, such as Baladeva (amśena), is now within your womb (te kukṣi-gataḥ). Therefore you need not fear Kaṁsa (mābhūd bhoja-pater bhayaṁ), who has decided to be killed by the Lord (mumūrṣor). Your eternal son, Kṛṣṇa (tavātmajah), will be the protector of the entire Yadu dynasty (yadūnām goptā bhavitā).  
(Bhāgavatam 10.2.41)

And while describing the conditions on the earth when Kṛṣṇa was about to be born, Śukadeva says:

Kṛṣṇa vr̥ddhi  
kṛṣṇin

mahī maṅgala-bhūyiṣṭha-  
pura-grāma-vrajākarā

“Decorated with towns, villages, mines, and pasturing grounds, the earth seemed all-auspicious.” (Bhāgavatam 10.3.2)

Of course when the earth prospers, everyone and everything on the earth automatically prospers, including the Yādavas, the brāhmaṇas, and all domestic animals.

But Brahmā considers it his duty to highlight the significance of Kṛṣṇa's special compassion for the cows and brāhmaṇas in this avatāra.

Pure love for Kṛṣṇa was bestowed upon Brahmā by Kṛṣṇa Himself.

For this, Brahmā next expresses his gratitude.

Uddharma - Śāstrāya hōra

Ud-dharma can be understood to mean “the higher principles of religion,” or in other words, the obligations of individual religious duties.

By manifesting the rāsa-līlā and other pastimes, Kṛṣṇa removed the gopīs’ ignorance and fear, along with the dark nighttime of such restrictive dharma.

When Brahmā offers this prayer, Kṛṣṇa's conjugal pastimes with the gopīs have not yet taken place, but Brahmā knows past, present, and future and so speaks of these pastimes as if they have already occurred.

Or we can take the meaning of uddharma in another way: The prefix ud can mean "away from," so uddharma denotes false principles that lead one away from dharma, or religion.

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Real religion is devotional service to Kṛṣṇa.

In Śrīmad-Bhāgavatam (11.19.27) Kṛṣṇa Himself says, dharmo mad-bhakti-kṛt proktaḥ: “True religious principles, it is said, are those that lead one to My devotional service.”

Uddharma, therefore, is whatever deviates one from true dharma, pure devotional service to Kṛṣṇa, whether the deviation be by jñāna, karma, or anything else.

Although the dharma of pure bhakti is eternal and inviolable, it is sometimes hidden, like a lost treasure sitting deep in a cave, unnoticed even to visitors of the cave because extraneous objects cover it from view.



All deviant religious methods, then, are forms of darkness; but  
Kṛṣṇa's appearance has driven them all away.

By descending to earth, Kṛṣṇa has brought back to the light of  
day the perfect religion of devotion to Him.

Like Rākṣasas, who roam at night and eat men, persons who  
move about in the darkness of deviant dharma try to obstruct  
the path of bhakti, on which every living being depends for his  
eternal welfare.

These deviants—karmīs and jñānīs—mostly live on the planet earth, also known as karma-bhūmi, and so Brahmā refers to Kṛṣṇa as kṣīti-rākṣasa-dhruk, the valiant opponent of such Rākṣasas on earth.

Also present on earth are other Rākṣasas, namely enemies of the Vṛṣṇis and enemies of other devotees of the Lord—enemies like Kāmsa and his cohorts, and demons like Śaṅkhacūḍa and Ariṣṭa, who disturbed Kṛṣṇa's rāsa dance and other pastimes.

Kṛṣṇa displays many wonderful feats in which He destroys all these demons.

As Brahmā indicates by the word arhan (“deserving”), only Kṛṣṇa is capable of performing such deeds in the defense of eternal religion.

In His expanded forms of Godhead, Kṛṣṇa may possess the same complete potencies, but only Kṛṣṇa Himself reveals the ultimate extent of His supreme powers.

Thus He is the right person to perform pastimes for the deliverance of the earth, pastimes never shown even by Lord Nārāyaṇa or any of His incarnations.

By acting as an enemy of relatives like His maternal uncle Kāṁsa, Kṛṣṇa seems to oppose the religious principles and duties prescribed by the Vedas for pious men, and this may cause some doubts.

Brahmā, however, denies the validity of such doubts by referring to Kṛṣṇa as Bhagavān, the all-merciful Lord.

Kṛṣṇa acts as He does solely for the benefit of everyone, even His antagonists.

Although persons dedicated to karma and jñāna harbor within themselves the nature of demons, Kṛṣṇa deals with them in a way that rectifies their miserable asuric mentality.

And to the most vicious demons, like Kamsa, Kṛṣṇa is even more merciful; to them He gives liberation by killing them with His own hands.

Śrīla Śrīdhara Svāmī, in his commentary on Śrīmad-Bhāgavatam, gives another explanation of the words **arhan bhagavan namas te:**

“You deserve the worship of everyone because now even those who were dedicated to karma and jñāna, persons like Akrūra and Bhīṣma, have entered the path of bhakti. Avowed demons like Kāṁsa have also resorted to Your devotional service by absorbing themselves in thought of You in moods like fear. While these demons inwardly meditated on You as their enemy, externally they were unable to exercise their natural demonic propensities and so became inactive, like dead men. By killing them, You brought them back to life and gave them liberation.”

Even while the killing of Kāmsa and other demons is yet to happen, Brahmā feels free to describe such events as if they have already occurred.

Had Kṛṣṇa never performed such feats of delivering the nondevotees, Brahma implies, Kṛṣṇa would not be worshipable by everyone.

As Brahmā, drowning in a sweet ocean of prema-rasa, prepares to leave Vraja, he offers his homage not only to Kṛṣṇa but to all the Vraja-vāsīs.



The least important of all species of trees growing in Vraja is the arka.

Vaiṣṇavas have little regard for that tree because it produces nothing useful for the Supreme Lord's worship.

Yet Brahmā's obeisances to everyone in Vraja extend even to the arka trees.

Brahmā says, “I bow down to You, Kṛṣṇa, and to everyone  
living in Your abode, whether moving or nonmoving.”

These final words match the mood of his earlier prayer: tad  
bhūri-bhāgyam iha janma kim apy aṭavyām, “I would  
consider it my greatest fortune to take any birth whatsoever in  
this forest.” (Bhāgavatam 10.14.34)

In effect Brahmā says,

“Because all the residents of this forest, even the arka trees, are better devotees of Kṛṣṇa than I, they deserve my homage. I have no right to expect a birth here like any of them. I should pray for less ambitious blessings. O all-wonderful Kṛṣṇa, I can never offer adequate obeisances to You!”