

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 7

## Jagad-ānanda

**The Bliss of the Worlds**

## Text 83

Higher stages is the goal of those who practice dama etc. ↓  
Vai-kunṭha is the highest destination for those who engage in intense SP-discipline.

gatiḥ śama-damādyānām  
svargaḥ sukṛta-karmanām  
brāhmye tapasi yuktānām  
brahma-lokaḥ parā gatiḥ

“Svarga (svargaḥ) is the goal (gatiḥ) achieved by such pious (sukṛta) practices (karmanām) as control of the mind (śama) and senses (dama ādyānām), and Brahmaloaka (brahma-lokaḥ) is the highest (parā) destination (gatiḥ), achieved by those who engage (yuktānām) in intense spiritual (brāhmye) discipline (tapasi).

## Texts 84-85

gavām eva tu goloko  
durārohā hi sā gatiḥ  
sa tu lokas tvayā kṛṣṇa  
sīdamānaḥ kṛtātmanā

dhṛtā dhṛtimatā dhīra  
nighnatopadravān gavām iti

“But to rise to Goloka (sā golokah tu), the planet of the cows (gavām eva), is most difficult (durārohā hi gatiḥ). That (sah) world (lokaḥ) was under attack (sīdamānaḥ)—but You, O Kṛṣṇa (tvayā tu kṛṣṇa), competent (kṛta-ātmanā), steadfast (dhīra), and wise (dhṛti-matā), saved it (dhṛtā) by putting an end (nighnatā) to all outrages (upadravān) against the cows (gavām iti).”

But to rise to  
is most difficult  
That  
But O Kṛṣṇa  
stopping all outrages  
Wag under attack  
saved it by  
against the cows.

Here the name Goloka is explained.

Goloka is the residence mostly of cows and their herders.

Hardly anyone can gain the privilege to go there.

Svargaloka and the higher planets of the sages are comparatively easy to enter, being open to pious fruitive workers who can keep their minds and senses under control.

Karmīs with less self-control can still reach the lower heavenly regions, known as Bila-svarga and Bhauma-svarga.

In contrast, the world of the Supreme, Vaikunṭha, is attained only by those who perfect the Vaisnava discipline of concentrating the mind on the Personality of Godhead, who always engage in spiritual activity, and who have pure love of God.

Yet compared to either the higher planets of the material world or the spiritual planets of Vaikunṭha, Goloka is in all ways superior.

It is the supreme destination, from which one never returns.

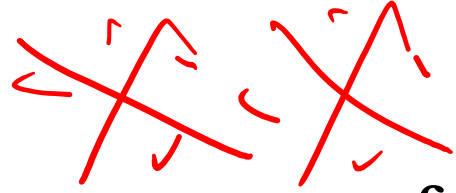
Certainly Goloka is not the home only of cows, since the gopas and gopīs who tend those cows have already been indicated by the words **sādhyās taṁ pālayanti hi** (“The Sādhyas protect it”).

Just as Gokula in the Mathurā district on earth, even though named after the cows, is also the residence of cowherds, Goloka in the spiritual world is also populated by devotees in various relationships with Kṛṣṇa.



Reciting these prayers to Kṛṣṇa, Indra confesses that he tried to disturb the peace of Kṛṣṇa's abode.

Of course, Goloka is eternal and always fully blissful, and everyone allowed to go there is immune from all troubles.



But Indra, not completely aware of the glories of Goloka, wrongly thinks he created a disturbance there.

Describing his offenses from his own limited point of view, he imagines that by attacking Gokula on earth he also created anxiety in Goloka, the topmost spiritual kingdom.

## Text 86

(kim ca) "evam bahu-vidhai rūpaiś  
carāmiha vasundharām  
brahma-lokaṁ ca kaunteya  
golokaṁ ca sanātanam" (iti)

Q to A  
Thus - in many forms  
I move about on earth,  
Brahmaloka & in the eternal  
Goloka.

Also (**kim ca**): “Thus (**evam**), O son of Kuntī (**kaunteya**), in many different (**bahu-vidhaiḥ**) forms (**rūpaiḥ**) do I move about here (**carāmi iha**) on earth (**vasundharām**), on Brahmaloaka (**brahma-lokaṁ**), and (**ca**) in the eternal (**sanātanam**) Goloka (**golokaṁ iti**).”

This verse is from a conversation between Śrī Kṛṣṇa and Arjuna found in the Skanda Purāṇa.

Before making this statement, Kṛṣṇa spoke about several of His incarnations, including Lord Jagannātha in Puruṣottama-kṣetra.

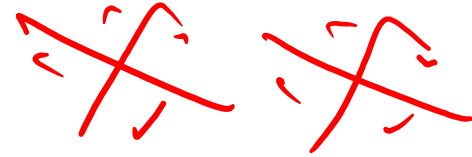
The Goloka in which Kṛṣṇa appears is an eternal spiritual realm, but in the material world there is also another planet of cows.

The Surabhi who visited Kṛṣṇa on the earth after Kṛṣṇa lifted Govardhana Hill was the mother of all cows in the material universe.

She came from her residence on the material Goloka, in the Satyaloka planetary system, to perform the abhiṣeka of Kṛṣṇa.

Being very pleased with Him for having saved her descendants in Mathurā Gokula, Surabhi wanted to take part in the ceremony conducted by the demigods to officially recognize Kṛṣṇa as **indro gavām** (“Govinda, the Indra of the cows”).

The Goloka where Mother Surabhi lives is the destination of  
fortunate cows who do not live in Mathurā-maṇḍala and  
associate with Kṛṣṇa and His gopas but who belong to  
Brahmā and other demigods.



Since Kṛṣṇa is always present in Mathurā (yatra nityam  
sannihitaḥ), the cows with whom Śrī Gopāladeva shares His  
eternal pastimes in Gokula later become eternal residents of  
the Goloka above Vaikuṅṭha.

## Text 87

śrī-janamejaya uvāca  
vaiṣṇavāgrya mayā santi  
vaiśampāyanataḥ śrutāḥ  
ete ślokās tadānīm ca  
kaścid artho 'vadhāritaḥ

Oh best of  
the vaiṣṇaves (Jaimini)  
I heard the four verses  
for Vaiśampāyana & I derived  
some understanding for them.

Śrī Janamejaya said to the sage Jaimini: O foremost of  
Vaiṣṇavas (vaiṣṇava-agrya), I heard (mayā śrutāḥ santi) these  
same verses (ete ślokāḥ) from Vaiśampāyana  
(vaiśampāyanataḥ), and I derived (tadānīm avadhāritaḥ ca)  
some understanding from them (kaścit arthāḥ).

## Text 88

But now → by  
hearing these same verses  
from you →  
a fresh insight, an insight  
Just see the most amazing  
glories of the devotees.

tvatto 'dya śravanād eṣām  
ko 'py artho bhāti me hr̥di  
aho bhāgavatānām hi  
mahimā paramādbhutaḥ

But now (adya) by hearing (śravanāt) these verses (eṣām) from you (tvattaḥ), my (me) heart (hr̥di) shines (bhāti) with fresh insight (kaḥ apy arthaḥ). Oh (aho), just see the most amazing (parama-adbhutaḥ) glories (mahimā) of the Supreme Lord's devotees (bhāgavatānām)!



The deep meaning of statements such as these from Śrī Hari-  
vamśa can be fathomed only by the mercy of exalted devotees  
of the Supreme Lord.

King Janemejaya acknowledges that the great sage Jaimini has  
kindly blessed him with the ability to understand the purport  
of these verses.

The king praises Jaimini, his spiritual master, hoping to hear  
more.