

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

Fearing that the
kathā is going to end,
my heart is burning.
Pls give some tonic by which
my heart may again be fully satisfied.

Text 89

kathā-samāptim āśaṅkya
mano me paritapyati
kiñcid rasāyanam dehi
tiṣṭhed yena su-nirvṛtam

Fearing that (āśaṅkya) this narration (kathā) is about to end (samāptim), my (me) heart (manah) burns with sadness (paritapyati). Please dispense (dehi) some (kiñcit) medicinal tonic (rasa-āyanam) by which (yena) my heart may again be fully satisfied (tiṣṭhed su-nirvṛtam).

Having offered suitable praise, Janamejaya now reveals his heart.

Just as a person attacked by fever may dread the approach of death, Janamejaya dreads the end of his conversation with Mahāmuni Jaimini.

Janamejaya pleads for something to pacify his heart, as a fever-stricken man might beg medicine from his doctor.

Janamejaya wants Jaimini to directly administer a rasāyana tonic flavored with the transcendental tastes of the glories of the Supreme Lord and His devotees.

That elixir, administered through the ear, will make his heart again feel happy.

Texts 90-91

śrī-jaiminir uvāca

yuktāny upākhyāna-vara-dvayasya

padyāni yāny asya jagau pitā te

goloka-māhātmya-kathā-prahr̥ṣṭo

bho vatsa bhāvair madhurair vicitrah

śruti-smṛtīnām akhilārtha-sāra-

mayāni gāyan rucirāṇi yāni

kṣīpan bhavat-tāta-viyoga-duḥkham

sukhī carāmiha vadāmi tāni

Jaimini said:
In joy after hearing
the 2 stories glorifying
Goloka / ur father
very verses which quoted
effect of all the śrutis & smṛtis.
By chanting those verses I relieve
the distress of separation
from ur father.
I will recite
those verses
to u.

Śrī Jaimini said: My dear child (bhoh vatsa), in the joy (prahr̥ṣṭah) of having spoken (upākhyāna) about the glories of Goloka (goloka-māhātmya kathā) your (te) father (pitā) recited (jagau) several verses (padyāni) that (yāni) complement (yuktāni) these two wonderful histories (upākhyāna-vara-dvayasya). Those charming verses (yāni rucirāṇi) express various (vicitrah) sweet (madhurair) ecstasies (bhāvair) and bear the essential (sāra-mayāni) purport (artha) of all (akhila) the śrutis and smṛtis (śruti-smṛtīnām). By chanting them (gāyan) I am able to dispel (kṣīpan) the sorrow (duḥkham) I feel in the absence (viyoga) of your (bhavat) respected father (tāta), and thus I travel (carāmi) happily (sukhī) in this world (iha). Now I shall recite (vadāmi) those verses to you (tāni).

Janamejaya's request reminds Jaimini that Parīkṣit Mahārāja,
after finishing the history of Gopa-kumāra, recited a few
verses of Śrī Brahma-saṁhitā that glorify Goloka and spoke
several verses of Śrīmad-Bhāgavatam's Tenth Canto that extol
Mathurā Vraja-bhūmi and its residents.

The verses of the Tenth Canto highlight various special
ecstasies of vraja-bhakti that will be discussed in the
commentaries.

Since remembering these verses gives Jaimini relief from the disappointment caused by King Parīkṣit's departure, Janamejaya, Parīkṣit's son, should also feel enlivened to hear them.

Text 92

Proof-1
I worship
despite being
God's heart,
along with the
eye the eye
& eye
share - cinmaya - etc
who
is
every
in
who

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam aham bhajāmi

“I (aham) worship (bhajāmi) Govinda (tam govindam), the primeval Lord (ādi-puruṣam). He resides in everyone’s heart as the Supersoul (akhilā-ātma-bhūtaḥ) and simultaneously in His own realm, Goloka (goloka eva nivasati), with Rādhā (yah eva), who resembles His own spiritual figure and embodies the ecstatic potency [hlādinī] (nija-rūpatayā). Their companions (tābhiḥ) are Her confidantes, extensions of Her bodily form (kalābhiḥ) who are permeated (pratibhāvitābhiḥ) with ever-blissful (ānanda) spiritual rasa (cinmaya-rasa).”

Texts 92 through 95 come from the fifth chapter of Śrī Brahma-saṁhitā, in which Lord Brahmā sings the glories of ādi-purusa, the original Personality of Godhead, Śrī Govinda.

Here, in the thirty-seventh verse of that chapter, Lord Brahmā reveals the superexcellence shown by Govinda and His associates and paraphernalia in the supreme abode, Goloka.

In the phrase nija-rūpatayā kalābhiḥ (“Kṛṣṇa in Goloka is accompanied by His counterparts”) the word kalābhiḥ can be understood in different ways.

One meaning of kalā is “the means of artistic expression,”
which in this context indicates Kṛṣṇa’s skills in the arts of
enchantment.

By those skills He exploits the wondrous attractions of His
beauty and personal qualities.

Kalā also means “expanded parts,” which can be understood
to refer either to Śrīmatī Rādhārāṇī and Her principal
companions or to all the gopas and gopīs of Goloka.

The phrase **nija-rūpatayā** means either that the devotee expansions of Kṛṣṇa—the gopīs and all the cowherds—are spontaneous in their devotional exchanges with Him or that they are expansions of His personality and similar to Him in form.

They are fully endowed with ānanda-cinmaya-rasa, direct perception of transcendental ecstasy, which they know in its most intense aspects.

In fact the power of bhakti eternally manifests these various devotees to serve as prototype emblems of each rasa.

Kṛṣṇa is the Supersoul of all beings, the witness and regulator dwelling always in the hearts of everyone, yet He also lives eternally in Goloka to enjoy with His intimate devotees.

He is the original Puruṣa, the source of all avatāras, greater even than the Lord of Vaikuṅṭha.

To indicate greater distance, Brahmā uses the third-person pronoun tam to refer to Govinda: tam aham bhajāmi (“I worship that Lord”).

In this way Brahmā speaks as if Govinda, who resides in such a far-away place, were impossible for him to see.

Pract 2
↓
Worship the
Supreme Lord Govinda
by whom ↓ respective powers are
bestowed to devī, mahēśa & hariḥ
↓
GOLoka are situated below Goloka.

Text 93

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam aham bhajāmi

I worship (aham bhajāmi) the Supreme Lord Govinda (tam govindam ādi-puruṣam) by whom (yena) respective powers (te te prabhāva-nicayā) are given (vihitāh) to the abodes of Durgā, Śiva and Viṣṇu (devī-maheśa-hari-dhāmasu teṣu teṣu), which are situated below (tale ca) his own planet (tasya nija-dhāmni) of Goloka (goloka-nāmni).

This is Verse 43 of the same chapter of Śrī Brahma-saṁhitā.

Below the abode of the Supreme Personality of Godhead
expand countless worlds, presided over by Lord Nārāyaṇa,
Lord Śiva, and the goddess Devī.

Śrī Nārāyaṇa rules over the Vaikuṅṭha planets and the replicas
of Vaikuṅṭha within the material realm, such as Mahākāla-
pura, the abode of liberation.

Devī rules the entire material universe, and she is the
presiding deity of the unmanifested material nature, the
eighth layer of the shell that encloses the universe. ↓
presence

The infinite variety of wonders displayed in all these worlds is
produced by the personal power of Govinda.

Thus His energies, nondifferent from Him because they
proceed from Him, are the source of endless variety.

Govinda's expansions like Nārāyaṇa, Śiva, and Devī are wonderful, and the worlds those expansions create are wonderful.

Certainly, then, the original world of Govinda is the most wonderful.

Proofs
 ↓
 where milk is
 present in
 the milk of
 cows
 ↓
 where
 the
 trees
 fulfill
 all
 desires
 ↓
 where
 the
 soil
 is
 made
 of
 gems
 ↓
 where
 the
 water
 is
 nectar
 ↓
 where
 every
 word
 is
 a
 song
 ↓
 where
 every
 step
 is
 a
 dance
 ↓
 where
 the
 flute
 is
 the
 favorite
 attendant
 ↓
 where
 the
 effulgence
 is
 full
 of
 bliss
 ↓
 where
 the
 supreme
 entities
 are
 all
 to
 be
 tasted
 and
 enjoyed
 ↓
 where
 there
 are
 cows
 ↓
 where
 time
 is
 ever
 present
 ↓
 where
 time
 is
 not
 subject
 to
 passing
 away
 ↓
 where
 the
 realm
 is
 known
 as
 Goloka
 ↓
 where
 only
 a
 few
 self-
 realized
 souls
 are
 present

śriyah kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānam nāṭyam gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābdhiḥ sraṇvati surabhībhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye iti.

→ all the things that they are meant to be enjoyed by (P)

There, cows give oceans of milk ↓
 The is ever present time ↓
 & time place Gated (G) B
 known only to a few self-realized souls.
 ↑

“I worship (aham bhaje) that transcendental realm known as Śvetadvīpa (tam śvetadvīpaṁ), where as loving consorts (kāntāḥ) the Lakṣmīs (śriyah) in their unalloyed spiritual essence practice the amorous service of the Supreme Lord (parama-puruṣaḥ), Kṛṣṇa, their only lover (kāntaḥ), where every tree (drumāḥ) fulfill all desires (kalpa-taravaḥ), where the soil (bhūmiḥ) is made of purpose gems (cintāmaṇi-gaṇa-mayī), and the water (toyam) is nectar (amṛtam), and every word (kathā) a song (gānam), every step (gamanam) a dance (nāṭyam), and the flute (vaṁśī) is the favorite attendant (priya-sakhī). Effulgence (jyotiḥ) in that realm is full of transcendental bliss (cid-ānandaṁ), and the supreme spiritual entities (param api) are all to be tasted and enjoyed (tad āsvādyam api ca). There (sa yatra), numberless cows (surabhībhyah) always give transcendental oceans of milk (kṣīra-abdhiḥ sraṇvati), and transcendental time (samayaḥ), ever present, without past or future, eternally exists, not subject to passing away (na hi vrajati yatrāpi) even for the space of half a moment (nimeṣa-ardha ākhyo vā). That realm (yaṁ) is known as Goloka (golokam iti vidantaḥ) only to a very few (katipaye) self-realized souls (santaḥ) in this world (kṣiti-virala-cārāḥ).”

Here Śrī Brahma-saṁhitā (5.56) directly speaks of the glories of Śrī Goloka. Brahmā calls Goloka by the esoteric name Śvetadvīpa and portrays it with several short descriptions, tied together by the word yatra (“in which place”).

All the girlfriends of the Supreme in Goloka are goddesses of fortune, or in other words they are in no way inferior to Mahā-lakṣmī, the consort of Lord Nārāyaṇa.

In Goloka, however, the supreme enjoyer is not Nārāyaṇa but the original Godhead, Śrī Govinda.

He is the lover of all the Lakṣmīs of Goloka.

In some manuscripts of Brahma-saṁhitā we find the variant word **parama-puruṣāh**, which is in the plural form.

With that word the verse can be understood to mean either that the husbands of the gopis in Goloka are all mahā-puruṣas, fully surrendered devotees of Govinda, or that Govinda expands Himself into numerous duplicate forms to associate with each gopī simultaneously.

All the trees in Goloka can fulfill any desire.

All talk is as pleasing as pure music.

All movement has the aesthetic grace of dancing.

And Kṛṣṇa always holds His flute affectionately in His hands.

In Goloka the param jyotih (“supreme light”), comprising perfect consciousness and bliss, is directly perceivable (āsvādyam).

This jyotiḥ can be identified either with Kṛṣṇa Himself, or with the unique prema that pervades Goloka, or even with the lamps and other sources of light in Goloka, all of which radiate absolute light and ecstasy because they emanate from the bodily effulgence of Para-brahman, Śrī Kṛṣṇa.

It can also be identified with the nectar of Kṛṣṇa's lips, which in Goloka is able to be tasted (āsvādyam) by His most worthy devotees, the divine gopīs.

The cows of Goloka are known as surabhi and kāma-dhenu.

They flood the land with their milk.

And absent from Goloka is the passing of time, from the
smallest fraction of a second to the ultimate length of
Brahmā's life.

In the material world, all events are pervaded by the control of time, but in Goloka time has no dominance.

Sequences of events may appear for the pleasure of Kṛṣṇa and His devotees in their pastimes, but never manifest are any of the material effects of time—birth, change, fear, destruction.

Goloka is called Śvetadvīpa, but it is a different place from the Śvetadvīpa found within the Ocean of Milk in the material universe.

In this universe only a few rare saints know that highest
Śvetadvīpa, and they are rarely seen, not only because they are
so few but also because they generally prefer to remain in
seclusion to avoid materialistic association and to freely relish
Kṛṣṇa consciousness.

Thus Goloka is a very secret place, unknown to most people.

The Supreme Person also appears in the Śvetadvīpa of the Milk Ocean, but there not all the women are His goddesses of fortune, He is not the only male consort, and His flute is not visible as His constant companion.

Śvetadvīpa in the material universe is surrounded by an ocean of milk, but that ocean is not created from cow's milk.

All these special features can be seen only in Goloka, the Śvetadvīpa above Vaikuṅṭha.

Śrī Goloka is called **śveta** (“white”) because it is supremely pure and also because it is flooded by the white milk of Kṛṣṇa’s cows.

It is a **dvīpa** (“island”) not only in the sense of being a place separate from all others but also because it is a secluded place, a shelter, the residence of exalted pure souls such as Nanda Mahārāja.

Like Mathurā-maṇḍala on earth, Goloka is shaped like a round island, bordered by the shores of the river Yamunā.

And in Goloka milk flows so abundantly that the whole Goloka world seems to be an island floating in the middle of an ocean of milk.

Predominated by cows, Śrī Mathurā in the spiritual world is like the Milk Ocean, with milk everywhere.

And within that region is Śrī Vṛndāvana, the white island Śvetadvīpa, the land where Nanda Mahārāja's cows graze and ever drench the ground with their milk.