

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-1

Vairāgya: Renunciation

- 2 kinds of yogis
- The attached yogis attain liberation through krama-mukti
 - The detached yogis attain liberation through sadyo-mukti

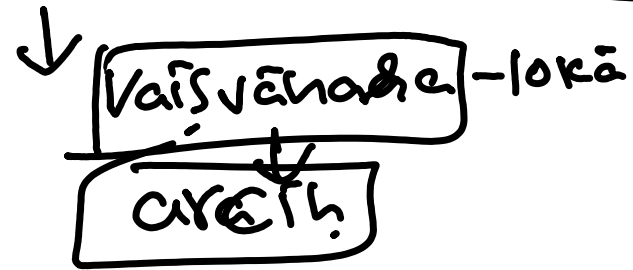
2.1.12
 gradually get liberated
 kecit kramena mucyante
 after enjoying pleasures
 (bhogān bhuktvārcir-ādisu)
 labhante yatayah sadyo
 muktim jñāna-parā hi ye

ascetic is the ISI of the
 ↑ IS destructions.
 (arcirādi) mārga
 ↓
 krama-mukti
 ↓
 Primary abhilāṣā → Liberation
 Secondary abhilāṣā → material
 pleasure

Some persons (kecit) enjoy pleasures (bhogān bhuktvā) in upper regions like the realm of fire (arcir-ādisu) and attain liberation gradually, in stages (kramena mucyante). And ascetics (ye yatayah) fully devoted to spiritual knowledge (jñāna-parā hi) quickly obtain liberation (sadyo muktim labhante).

Expert practitioners of yoga can follow the Arcir-ādi path.

The first destination on this path is Arcis, or the region ruled by the god of fire.



Beyond Arcis are other regions, such as the circle of Śiśumāra. In the Second Canto of Śrīmad-Bhāgavatam(2.2.24–31) Śrī Śukadeva Gosvāmī elaborates on the yogī's progress on the Arcir-ādi path:

Blajavakula Legor?ran
of Krcna-mukhi

vaiśvānaram yāti vihāyasā gataḥ
suṣumṇayā brahma-pathena śociṣā
vidhūta-kalko 'tha harer udastāt
prayāti cakram nrpa śaiśumāram

Path is called
brahma-patha.
↓
because → the 15th letter
is Brahma's planet.

O King (nrpa)! The yogī, having gone by the path of Brahma-loka (brahma-pathena) goes to Vaiśvānara (vaiśvānaram yāti) by means of the ether (vihāyasā gataḥ), through the luminaries of the suṣumna-nāḍī (suṣumṇayā śociṣā). Being free of all desires (vidhūta-kalko), he then approaches the Śaiśumāra constellation (atha prayāti śaiśumāram cakram) above (udastāt), which is related to the Lord (hareh).

tad viśva-nābhim tv ativartya viṣṇor
aṇīyasā virajenātmanaikah
namaskṛtaṁ brahma-vidāṁ upaiti
kalpāyuso yad vibudhā ramante

Surpassing (ativartya) the navel of Viṣṇu, the area of Svarga (viṣṇoh tad viśva-nābhim), with his (very subtle) pure body (aṇīyasā virajena ātmanā), he alone (ekah) arrives at the worshipable Mahar-loka (namaskṛtaṁ brahma-vidāṁ upaiti), in which sages who live for a *mahā-kalpa* enjoy (kalpāyuso yad vibudhā ramante).

atho anantasya mukhānalena
dandahyamānam sa nirīkṣya viśvam
niryāti siddheśvara-juṣṭa-dhiṣṇyam
yad dvai-parārdhyam tad u pārameṣṭhyam

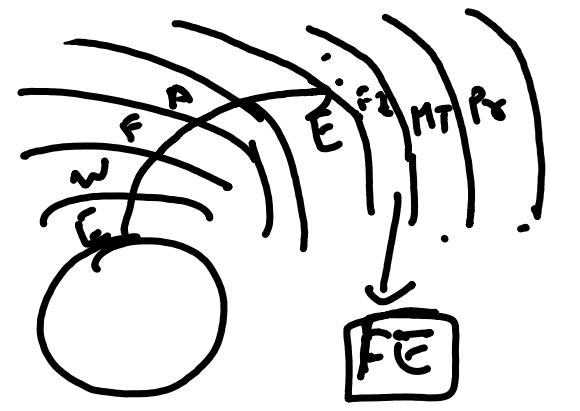
After this (athah), seeing the three worlds (including Svarga)
(nirīkṣya viśvam) burning because of the fire emanating from the
mouth of Ananta (dandahyamānam anantasya mukha analena), he
departs for Brahma-loka (sah niryāti tad u pārameṣṭhyam) which
lasts two parārdhas (yad dvai-parārdhyam), and where there are
flying vehicles used by perfected beings (siddheśvara-yuṣṭa-
dhiṣṇyam).

Description of
Brahma-loka

na yatra śoko na jarā na mṛtyur
nārtir na codvega ṛte kutaścit
yac cit tato 'daḥ kṛpayānidaṁ-vidāṁ
duranta-duḥkha-prabhavānudarśanāt

In Brahma-loka (yatra) there is no lamentation, old age, death (na śoko na jarā na mṛtyur), suffering or fear (na ārtir na ca udvega), except suffering in the mind (ṛte kutaścit yat cittato), because of their compassion (adaḥ kṛpayā) on seeing the influence of insurmountable suffering (duranta duḥkha prabhava) anudarśanāt on the living entities ignorant of the path of Vaiṣṇava-yoga (an-idaṁ-vidāṁ).

tato viśeṣaṃ pratipadya nirbhayaś
tenātmānāpo 'nala-mūrtir atvaran
jyotir-mayo vāyum upetya kāle
vāyv-ātmanā khaṃ brhad ātma-liṅgam

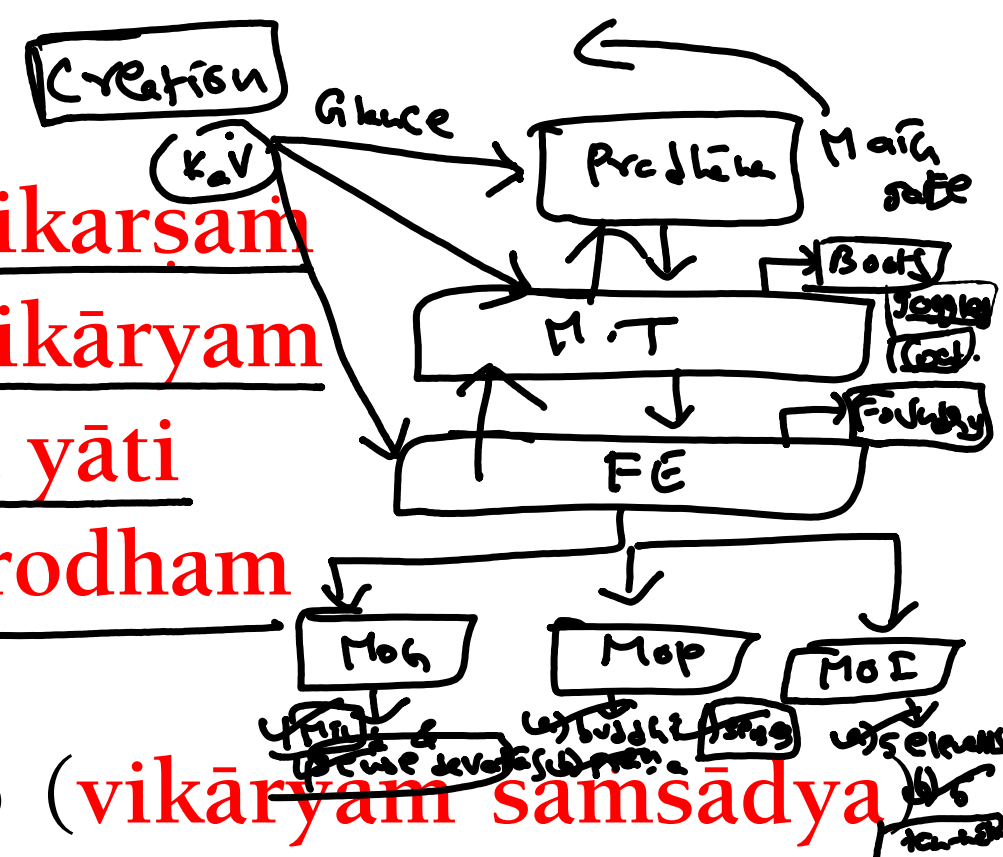


Then (tatah) he attains (pratipadya) the layer of earth (viśeṣaṃ) without fear (nirbhayaś) with a body of earth (tena ātmanā), then (atvaran) the layer of water (āpah), with a body of water (implied), and then the layer of fire (anala-mūrtih) with a body of fire (jyotirmayah). In time (kāle) he attains layer of air (vāyum upetya) with an air body (vāyv-ātmanā) and then the layer of ether (khaṃ), which is worshipped as a form of Paramātmā (brhad ātma-liṅgam).

ghrāṇena gandham rasanena vai rasam
rūpam ca dṛṣṭyā śvasanam tvacaiva
śrotreṇa copetya nabho-guṇatvam
prāṇena cākūtim upaiti yogī

The yogī attains (upaiti yogī) smell (ghrāṇena gandham), taste (rasanena vai rasam), form (rūpam ca dṛṣṭyā), touch (śvasanam tvacā eva), and sound (śrotreṇa ca upetya nabho-guṇatvam), as well as the actions of the various action senses (prāṇena ca ākūtim upaiti).

sa bhūta-sūkṣmendriya-sannikarṣaṁ
mano-mayaṁ deva-mayaṁ vikāryaṁ
samsādyā gatyā saha tena yāti
vijñāna-tattvaṁ guṇa-sannirodham



The yogī (**sah**) attains the layer of false ego (**vikāryaṁ samsādyā**)
 in which the sense objects, senses (**bhūta-sūkṣma indriya**), mind
 and sense devatās (**manomayaṁ devamayaṁ**) are merged into the
 guṇas of tamas, rajas and sattva (**sannikarṣaṁ**). He merges the false
 ego into the mahat-tattva layer (**saha tena yāti vijñāna-tattvaṁ**). He
 then merges the mahat-tattva into the pradhāna, in which the
 guṇas have stopped functioning (**guṇa-sannirodham**).

tenātmanātmānam upaiti śāntam
ānandam ānanda-mayo 'vasāne
etām gatim bhāgavatīm gato yaḥ
sa vai punar neha viṣajjate 'ṅga

O King (aṅga)! He merges (upaiti) his svarūpa (ātmanā) along with pradhāna (tena) into the blissful, unchanging form of Mahā-viṣṇu (ānandam śāntam ātmānam). With that termination, he remains blissful (ānandamayo avasāne). He who has attained this goal (etām gatim bhāgavatīm gato yaḥ) does not return to the material world (sa vai punar na iha viṣajjate).

Krama-mukti

This is the gradual way of liberation.

Sadyo-mukti

Paramahansas, however, are liberated immediately at the end of their current life.