

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

2.2.106 - 107

manaso hi samādhānam manyase duṣkaram yadi
cakṣuḥ-sāphalya-kāmo vā bhagavantam didṛkṣase

tad gaccha bhāratam varṣam tatra no 'tratyam īśvaram
nārāyaṇam nara-sakham paśyādrau gandhamādane

If you think (yadi manyase) that focusing the mind in meditation (manaso hi samādhānam) is too difficult (duṣkaram), or if you are eager to see the Personality of Godhead (vā bhagavantam didṛkṣase) to fulfill the purpose of your eyes (cakṣuḥ-sāphalya-kāmah), then go to Bhārata-varṣa (tad gaccha bhāratam varṣam). There (tatra) you will find (paśya) our Lord (nah īśvaram) residing (atratyam) on Gandhamādana Mountain (gandhamādane adrau) as Nārāyaṇa, the friend of Nara (nārāyaṇam nara-sakham).

If you still
Think that meditation
is difficult or if you are
eager to see the Lord, then go to
Bhārata Varṣa &
see Nara-Narayana

Perhaps Gopa-kumāra feels himself unfit to achieve samādhi by yoga meditation.

Or perhaps he thinks that although samādhi may be easily available by the natural influence of Tapoloka or by the power of his mantra, that samādhi will satisfy only his mind and not his eyes.

In that case, he can gratify his eyes by going to see Lord Nara-Nārāyaṇa on the earth.

2.2.108

antar bahiś ca paśyāmas
taṁ samādhi-parāyaṇāḥ
nāto viccheda-duḥkhaṁ syād
ity agāt tatra sa prabhuḥ

We devotees of
yoga-samādhi
within & without. see them
∴ there is no danger of
of separation. ∴ try not to
try not to be separated.

We devotees of yoga-samādhi (samādhi-parāyaṇāḥ) see (paśyāmaḥ)
Lord Nara-Nārāyaṇa (taṁ) both within ourselves and without (antar
bahiś ca). And so, there being no danger of our suffering pain due to
separation from the Lord (nāto prabhuḥ viccheda-duḥkhaṁ syād),
He went (ity saḥ agāt) to Gandhamādana (tatra).

The sages on Tapoloka need go nowhere else to see the forms of the Lord they worship.

They see the Lord within their hearts on the strength of their meditation, and that inner vision presents itself externally wherever they look.

He lives there
as a BC & performs
severe austerities for the
instruction & benefit of the
world

2.2.109

loka-śikṣā-hitārtham tu
kurvann āste mahat tapah
dhanur-vidyā-gurur brahma-
cāri-veśo jaṭā-dharaḥ

Living there (āste) as a guru in the science of weaponry (dhanur-
vidyā-guruh), He dresses as a brahmacārī (brahmacāri-veśah), His
hair in matted locks (jaṭā-dharaḥ), and performs severe austerities
(kurvann mahat tapah) as an instruction for the benefit of the world
(loka-śikṣā-hita-artham).

Lord Nara-Nārāyaṇa teaches the world how to perform austerities for
spiritual advancement.

He carries a bow and is expert in its use.

Seeing that I
was eager to go there,
the 4-kulīnīs (brothers) who
followed the Lord here only

2.2.110

śrī-gopa-kumāra uvāca
tatraiva gantu-kāmaṁ mām
catvāraḥ sanakādayaḥ
paśyātraiva tam ity uktvā
bahu-rūpāṇy adarśayan

Śrī Gopa-kumāra said: Observing that I was eager to go there
(tatraiva gantu-kāmaṁ mām), the four brothers headed by Sanaka
(catvāraḥ sanakādayaḥ) told me (uktvā), “Just see, He is right here
(paśya atra eva tam ity)!” and showed me many forms of the Lord
(bahu-rūpāṇy adarśayan).

- 1 → ~~BR~~ ASSUMES
the form of
Nārāyaṇa
2 → VIṢṆU
3 → yajñeśa
4 → Vividha-rūpavān

2.2.111

eko nārāyaṇo vṛtto
viṣṇu-rūpo 'paro 'bhavat
anyo yajñeśa-rūpo 'bhūt
paro vividha-rūpavān

One brother assumed the form of Nārāyaṇa (eko nārāyaṇo vṛttah),
another Viṣṇu (viṣṇu-rūpo aparo abhavat), another the Lord of
sacrifice (anyo yajñeśa-rūpo abhūt), and the last assumed several
different forms (paro vividha-rūpavān).

The first brother, Sanaka, turned himself into the form of Lord Nara-
Nārāyaṇa.

His other brothers showed Lord Viṣṇu's forms as Vāmanadeva, as
Lord Nṛsimha, as Lord Yajñeśvara (who appears on Maharloka), and
as several other avatāras of Viṣṇu.

Trembling with
fear → I bowed down
& said → "I have surely
offended you. PLS forgive me."

2.2.112

bhayena vepamānas tān
avocaṁ sāñjalir naman
aparāddham mayā bādham
kṣamadhvaṁ dīna-vatsalāḥ

Trembling with fear (bhayena vepamānas tān), I joined my palms (sāñjalih), bowed down (naman) and said (avocaṁ), "I have surely offended you (aparāddham mayā bādham). O kind friends of the fallen (dīna-vatsalāḥ), please forgive me (kṣamadhvaṁ)!"

spr̥ṣṭo 'ham tair mūrdhni labdhvā samādhim
dr̥ṣṭāni prāk tāni rūpāny apaśyam
vyutthāne 'pi dhyāna-vegāt kadācit
pratyakṣāṇivānupaśyeyam ārāt

They touched my head (tair spr̥ṣṭah mūrdhni), and I attained a meditative trance (aham labdhvā samādhim), in which I directly saw (apaśyam) those various forms of the Lord (prāk dr̥ṣṭāni rūpāny). And even after I got up from meditating (vyutthāne 'pi), by the momentum of my trance (dhyāna-vegāt) I would sometimes behold (kadācit anupaśyeyam), as if nearby (ārāt ivā), those same forms of God (tāni pratyakṣāṇi).

They touched my head & I attained a meditative trance & in that trance he saw various forms of the Lord. And, after he got up from meditating, he still would see those forms.

सुसुखी.

Gopa-kumāra, his mind nearly perfect in concentration, needed only this additional blessing from the Kumāras to behold the fruit of samādhi.

Although the japa meditation he had performed in various places had been naive and without scientific understanding of yoga practice, it was equivalent to many years of strict practice of meditation in the elevated atmosphere of Tapoloka.