Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

2.2.106 - 107

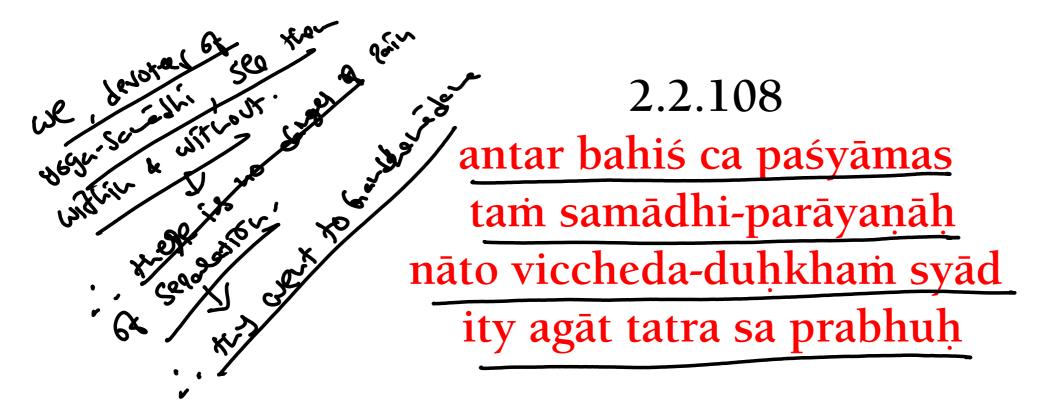
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If you think (yadi manyase) that focusing the mind in meditation (manaso hi samādhānam) is too difficult (duṣkaram), or if you are eager to see the Personality of Godhead (vā bhagavantam didṛkṣase) to fulfill the purpose of your eyes (cakṣuḥ-sāphalya-kāmah),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

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.



We devotees of yoga-samādhi (samādhi-parāyanāḥ) see (paśyāmah) 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 (ta(ato prabhuḥ viccheda-duhkham syād), He went (ity sah 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.

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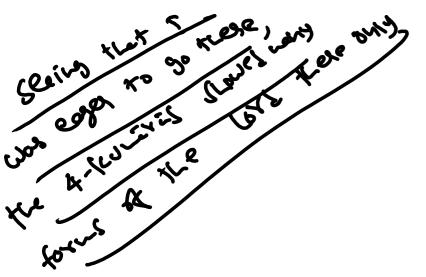
2.2.109

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

Living there (āste) as a guru in the science of weaponry (dhanur-vidyā-guruh), He dresses as a brahmacārī (brahmacārī-veśah), His hair in matted locks (jaṭā-dharaḥ), and performs severe austerities (kurvann mahat tapaḥ) 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.



2.2.110

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

Śrī Gopa-kumāra said: Observing that I was eager to go there (tatraiva gantu-kāmam 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-rūpāny adarśayan).

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2.2.111

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

One brother assumed the form of Nārāyaṇa (eko nārāyaṇo vṛtah), 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 Nṛṣimha, as Lord Yajñeśvara (who appears on Maharloka), and as several other avatāras of Viṣṇu.

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2.2.112

bhayena vepamānas tān avocam sānjalir naman aparāddham mayā bāḍham kṣamadhvam dīna-vatsalāḥ

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

2.2.113

vi vi vi spṛṣṭo 'ham tair mūrdhni labdhvā samādhim

dṛṣṭāni prāk tāni rūpāny apaśyam

vyutthāne 'pi dhyāna-vegāt kadācit

pratyakṣāṇīvānupaśyeyam ārāt

They toucked my head (tair spṛṣṭah mūrdhni), and I_attained a meditative trance (aham labdhvā samādhim), in which I directly saw (apaśyam) those various forms of the Lord (pṛāk dṛṣṭāni rūpāṇy). 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).

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

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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.