

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-3

Bhajana: Worship

2.3.13-14

kāryopādhim atikrāntaiḥ prāptavya-krama-muktikaiḥ
liṅākhyam kāraṇopādhim atikramitum ātmabhiḥ

praviśya tat-tad-rūpeṇa bhujyamānāni kāmataḥ
tat-tad-udbhava-niḥśeṣa-sukha-sāra-mayāni hi

(sadyo muktiāś) → Ready for immediate liberation

The sadyo muktes of the frame muktes → they of sadyo also. when they enter earl shell they get an appropriate body of enjoy the essence of pleasure of that sadyo fully

Souls (ātmabhiḥ) who have transcended (atikrāntaiḥ) the false attributes of created things (kārya upādhim) and who aspire for gradual liberation strive (prāptavya-krama-muktikaiḥ) also to go beyond (atikramitum) the causative elements of creation, elements found again as false attributes (kāraṇa upādhim), in what is known as the subtle body (liṅākhyam). To do this they enter the shell formed of each element (praviśya tat-tad-rūpeṇa). They enter in a body composed of that element (tat-tad-udbhava) and enjoy to their full desire (bhujyamānāni kāmataḥ) the essence of the pleasure to be had there (niḥśeṣa-sukha-sāra-mayāni hi).

When a jīva on his way out of the material universe passes through its coverings (āvaraṇas), he is provided a body made of the subtle element he is passing through.

Otherwise, mere proximity to these concentrated masses of elemental energy would destroy his body at once.

In each successive covering the jīva finds wonderful opportunities for more refined material enjoyment.

Since the material creation exists mainly for the jīva's enjoyment, these original reservoirs of the material elements brim with resources for pleasure.

The grosser objects produced from the causal elements—earth, water, fire, and so on—are great sources of sense gratification for conditioned living beings, and the superior, subtle forms of matter afford even better sense enjoyment.

In the covering formed of each element, pleasures from combinations of all the elements are available, just as inside the universe, but in the covering formed of a particular element that element predominates.

In each of the coverings more happiness is found than on Brahmhaloka, and each consecutive covering offers more happiness than the one before.

2.3.15-16

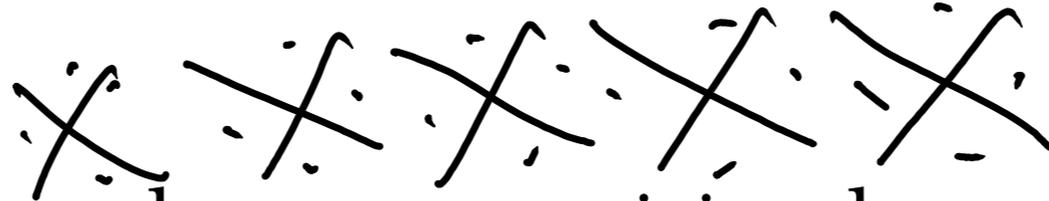
pr̥thivy-āvaraṇam teṣu prathamam gatavān aham
tad-aiśvaryādhikāriṇyā dharanyā pūjitam prabhum

brahmāṇḍa-durlabhair dravyair mahā-śūkara-rūpiṇam
apaśyam prati-romānta-bhramad-brahmāṇḍa-vaibhavam

The first covering (teṣu prathamam) I entered (aham gatavān) was that of earth (pr̥thivy-āvaraṇam). There I saw (apaśyam) the Supreme Lord (prabhum) in the form of a great boar (mahā-śūkara-rūpiṇam) being worshiped (pūjitam) by the goddess Earth (dharanyā), the deity presiding over that covering and its wealth (tad-aiśvarya ādhikāriṇyā). She worshiped Him with riches not to be obtained within the universe itself (brahmāṇḍa-durlabhair dravyair), while all the opulences of the universe (brahmāṇḍa-vaibhavam) whirled within (anta-bhramad) every pore on His body (prati-roma).

In the 1st category
of Earth, I saw Lord
Vajra being worshipped by
Mother earth.
All the opulences of the universe were
whirling inside the pores of His
body

Even when seeing Lord Mahāpuruṣa on Brahmāloka, Gopa-kumāra
did not see all the opulences of the fourteen worlds in every pore of
the Lord's body, as he was seeing them now.



Each higher world is closer to spiritual perfection, so in each
successive world the Lord reveals more of His infinite glories.

worshippable LORD
विष्णु तत्त्वा

presiding deity
शिव तत्त्वा

The presiding ruler of each higher planet is more elevated than the
ruler of the planet below, and still more elevated are the presiding
deities of the subtle coverings, so the goddess Earth in the subtle
covering of earth stands above Lord Brahmā.

I saw the system with
all its ingredients

2.3.17

tasyām kāraṇa-rūpāyām
kārya-rūpam idam jagat
tad-upādānakam sarvaṁ
sphūritam ca vyalokayam

Within the goddess Earth (tasyām), who embodies the subtle
causes of creation (kāraṇa-rūpāyām), I saw (vyalokayam) the
creation itself (kārya-rūpam idam jagat), with all its ingredients
(tad-upādānakam sarvaṁ sphūritam).

U?ādeśa kāraṇa

As clay is the (ingredient cause) of a pot, the elements presided over by the deities of the āvaraṇas are the ingredient causes of the universe.

Classification

Since earth is the most prominent ingredient within the material universe, the goddess Bhūmi (appears) to be the source of all creation.

After she worshipped
the Lord, she received me
& begged me to stay for
a while to enjoy

2.3.18

vidhāya bhagavat-pūjām
tayā tithyena sat-kṛtaḥ
dināni katicit tatra
bhogārtham aham arthitaḥ

After she finished worshipping the Lord (vidhāya bhagavat-pūjām),
the goddess honored me as her guest (tayā ātithyena sat-kṛtaḥ) and
begged me (aham arthitaḥ) to remain there (tatra) to enjoy
(bhogārtham) for a few days (katicit dināni).

But, taking leave
of her I quickly crossed
beyond that layer
pulled by some force as if
the other 6 layers I reached

2.3.19

tām anujñāpya kenāpy ā-
kṛṣyamāṇa ivāśu tat
atītyāvaraṇam prāptaḥ
parāṇy āvaraṇāni ṣaṭ

Taking her leave (tām anujñāpya), I quickly crossed beyond (āśu atītya) that covering (tat āvaraṇam), as if pulled by some force (ākṛṣyamāṇa iva), and reached (prāptaḥ) the other six (parāṇy āvaraṇāni ṣaṭ).

Although the goddess Bhūmi, a first-class Vaiṣṇava, encouraged
Gopa-kumāra to stay longer in her domain, he couldn't tarry, because
the force of his sādhana was impelling him toward the abode of
mukti.

mahā-rūpa-dharair vāri-tejo-vāyv-ambarais tathā
ahaṅkāra-mahadbhyām ca sva-svāvaraṇato 'rcitam

kramena matsyaṁ sūryaṁ ca pradyumnam aniruddhakam
saṅkarṣaṇaṁ vāsudevaṁ bhagavantam alokayam

These are the
found by the
the Lord by the
by the presiding deity.

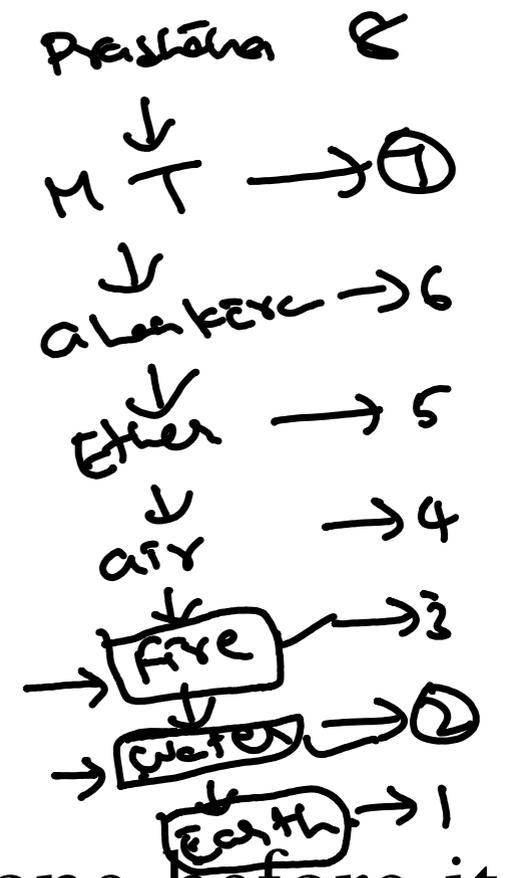
One after another (kramena), I saw (alokayam) Lords (bhagavantam) Matsya, Sūrya (matsyaṁ sūryaṁ ca), Pradyumna, Aniruddha (pradyumnam aniruddhakam), Saṅkarṣaṇa, and Vāsudeva (saṅkarṣaṇaṁ vāsudevaṁ), each with one of the great manifested deities (mahā-rūpa-dharair) of those coverings (sva-sva āvaraṇato) worshipping Him (arcitam) with the element over which that deity presided—water, fire, air, ether, ego, or mahat (vāri-tejo-vāyv-ambarais tathā ahaṅkāra-mahadbhyām ca).

Gopa-kumāra discovered Lord Matsya in the covering of water, Lord Sūrya-nārāyaṇa in the covering of fire, and so on.

With every
 passing covering, the
 later covering had the
 greater:
 a) object of worship
 b) worshiper
 c) sense gratification
 than the previous

2.3.22

sva-kāryāt pūrva-pūrvasmāt
kāraṇam cottarottaram
pūjya-pūjaka-bhoga-śrī-
mahattvenādhikādhikam



Each covering was the subtle cause (kāraṇam) of the one before it (pūrva-pūrvasmāt sva-kāryāt), and had a greater (adhika adhikam) object of worship, a greater worshiper (pūjya-pūjaka), and greater sense gratification, opulence (bhoga-śrī), and importance (mahattvena).

Because the covering made of water is closer to spiritual existence than the previous covering, that of earth, in the watery covering the Supreme Lord manifests Himself more fully, in the form of Matsya-deva.

Thus the demigod presiding over the watery covering is greater than the demigoddess of earth, and the watery enjoyments and opulences surpass the earthly ones.

This hierarchy holds true for all the coverings, one after another.

2.3.23

pūrva-vat tāny atikramya
prakṛty-āvaraṇam gataḥ
mahā-tamo-mayaṁ sāndra-
śyāmikākṣi-manoharam

In this way
of peeling the layers
of prakṛte which was
very attractive

As before (pūrva-vat), I crossed over each of these coverings (tāny atikramya), and finally came to the covering made of primordial nature (prakṛty-āvaraṇam gataḥ). Composed of the most subtle form of ignorance (mahā-tamo-mayaṁ), it was dark blue (sāndra-śyāmikā), and attractive to the eyes and mind (akṣi-manoharam).

→ (Padiāca)

“As before” implies that at each stage of his journey Gopa-kumāra was greeted as a welcome guest by the presiding deity, who requested him to stay and partake of the pleasures of that realm, which Gopa-kumāra politely declined, taking his host’s permission to travel on.

Finally he arrived at the covering of prakṛti, the source from which all the other coverings evolve.

This covering, the original reservoir of tamo-guṇa, appears dark and yet attractive.

As described by Arjuna in Śrī Hari-varṇa (2.113.21–22):

pañka-bhūtaṃ hi timiraṃ
sparśād vijñāyate ghanāḥ

“I perceived (vijñāyate) a darkness (timiraṃ) as dense as mud (pañka-bhūtaṃ), so concentrated that I could feel its touch (sparśād ghanāḥ).

atha parvata-bhūtaṃ tu
timiraṃ samapadyata

“Then (atha) I reached (samapadyata) a darkness (timiraṃ) that was dense like a mountain (parvata-bhūtaṃ tu).”

And again in the Tenth Canto of Śrīmad-Bhāgavatam (10.89.47–49):

sapta dvīpān sa-sindhūmś ca sapta sapta girīn atha
lokālokaṁ tathātīya viveśa su-mahat tamaḥ

tatrāśvāḥ śaibya-sugrīva-meghapuṣpa-balāhakāḥ
tamasi bhraṣṭa-gatayo babhūvur bharatarṣabha

tān dr̥ṣṭvā bhagavān kṛṣṇo mahā-yogeśvareśvaraḥ
sahasrāditya-saṅkāśaṁ sva-cakraṁ prāhiṇot puraḥ

“The Lord’s chariot passed over (atīya) the seven islands of the middle universe (sapta dvīpān), each with its ocean (sa-sindhūmś ca) and its seven principal mountains (sapta sapta girīn). Then it crossed the Lokāloka boundary (lokālokaṁ tathā) and entered the vast region of total darkness (viveśa su-mahat tamaḥ). In that darkness (tatra tamasi) the chariot’s horses (aśvāḥ)—Śaibya, Sugrīva, Meghapuṣpa, and Balāhaka (śaibya-sugrīva-meghapuṣpa-balāhakāḥ)—lost their way (bhraṣṭa-gatayo babhūvuh). O best of the Bhāratas (bharatarṣabha), when Lord Kṛṣṇa, the supreme master of all masters of yoga (bhagavān kṛṣṇo mahā-yogeśvareśvaraḥ), saw the horses in this condition (tān dr̥ṣṭvā), He sent His Sudarśana disc (sva-cakraṁ prāhiṇot) before the chariot (puraḥ). That disc shone like thousands of suns (sahasra āditya-saṅkāśaṁ).”

Seeing my Lord
was very delighted & I had
no desire to go further

2.3.24

tasmin nijesta-devasya
varṇa-sādrśyam ātate
dr̥ṣtvāham nitarām hr̥ṣṭo
naiccham gantum tato 'grataḥ

Seeing (dr̥ṣtvā) spread everywhere (ātate) a color like that of my
worshipable Lord (nija iṣṭa-devasya varṇa-sādrśyam), I was very
much delighted (aham nitarām hr̥ṣṭah). I had no desire (na
icchan) to go further (tato agrataḥ gantum).

The beautiful śyāma color of the prakṛti region seemed just like the color of Gopa-kumāra's Deity, Śrī Madana-gopāla.

Since the total dimensions of prakṛti cannot be measured by any material means, this attractive effulgence seemed to extend infinitely.

Gopa-kumāra was so charmed by that color that he felt no impulse to move on.

AS I arrived
 Here - Prakṛti devī
 had just finished worshipping
 Śrī-Mohini Mūrti.
 She approached me

śrī-mohinī-mūrti-dharasya tatra
vibhrājamānasya nijaśvarasya
pūjām samāpya prakṛtiḥ prakṛṣṭa-
mūrtiḥ sapady eva samabhyayān mām

As I arrived, the goddess Prakṛti (prakṛtiḥ) had just finished the worship (pūjām samāpya) of her Lord (nija īśvarasya), the Lord of that region (tatra vibhrājamānasya), the effulgent Śrī Mohinī-mūrti (śrī-mohinī-mūrti-dharasya). The goddess at once (sapady eva) approached me (samabhyayān mām) in her own superlative form (prakṛṣṭa-mūrtiḥ).

Māyā, material nature, was worshiping the Supreme Lord in His female disguise as Mohinī-mūrti, which implies that Śrī Mohinī-mūrti is much more attractive than Māyā herself.

me She offered
various Siddhis
& requested me to stay

2.3.26

upānayan mahā-siddhīr
aṇimādyā mamāgrataḥ
yayāce ca pṛthivy-ādi-
vat tatra mad-avasthitim

She offered me (mama upānayan) gifts such as aṇimā-siddhi (aṇimādyā) and other great yogic powers (mahā-siddhīr). And like the goddess Earth and the other deities (pṛthivy-ādi-vat), she asked (yayāce) me to stay (tatra mad-avasthitim).

She told me
 ↓
 If you want Mukti
 → pls be kind to me
 I am the bestower of
 Mukti

sa-sneham ca jagādedam
yadi tvam muktim icchasi
tadāpy anugrḥāṇemām
mām tasyāḥ pratihāriṇīm

She sweetly told me (sa-sneham ca jagāda idam), “If you want to achieve your goal of liberation (yadi tvam muktim icchasi), then please be kind to me (tadāpy anugrḥāṇa imām), because I am the bestower of liberation (mām tasyāḥ pratihāriṇīm).



One would normally think that to attain liberation one must reject material nature; but in fact one achieves liberation when material nature chooses to release one.

Pure Vaiṣṇavas do not care for liberation, but still they respect Prakṛti for other reasons.

She is Lord's Viṣṇu's humble servant and sister, born as Subhadrā from the womb of Yaśodā, and she helps Lord Viṣṇu's devotees make progress in devotional service.

Although Māyā is not identical with Lord Viṣṇu's internal energy (antaraṅga-śakti), she is the expansion of that energy, embodied in the external elements.

Thus she is nondifferent from the original energy, just as a person's shadow is nondifferent from the person.