

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-3

Bhajana: Worship

2.3.29

śrī-gopa-kumāra uvāca

tad aśeṣam anādr̥tya

viṣṇu-śakti-dhiyā param

tām natvāvaraṇam ramya-

varṇam tad draṣṭum abhramam

Declining all the
enticements
down to her, I bowed
for a while & wandered
to beautiful region
I bowed
colored

Śrī Gopa-kumāra said: Declining all these enticements (tad aśeṣam anādr̥tya), understanding them to be the potency of Lord Viṣṇu (viṣṇu-śakti-dhiyā param), I bowed down to the goddess (tām natvā) and then wandered for a while (abhramam) to see (draṣṭum) that beautiful-colored region (tad ramya-varṇam āvaraṇam).

Gopa-kumāra had the discretion to reject the gifts offered by Prakṛti,
and her proposal that he stay in her domain, but the atmosphere of
that place was pleasing to his mind and senses, so he wanted to stay a
little longer to examine its wonders more closely.

That rare way
of self-fulfillment
of many jivas were
enjoying these with a body
made of prakṛti

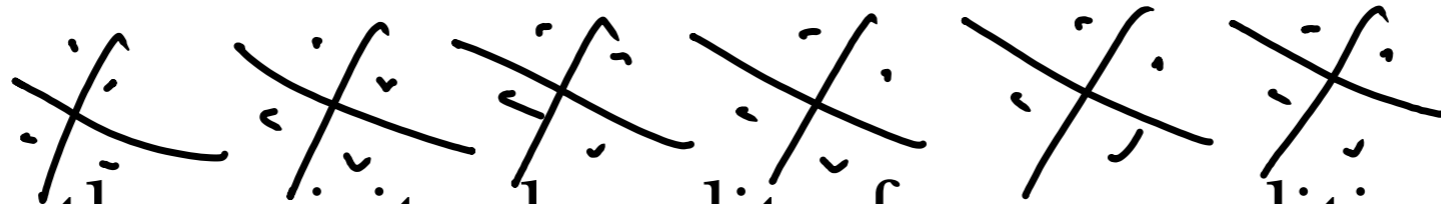
2.3.30

prādhānikair jīva-saṅghair
bhujyamānaṁ mano-ramam
sarvataḥ sarva-māhātmyā-
dhikyena vilasat svayam

Splendid with the most excellent wonders (sarva-māhātmya
adhikyena), that place was delightful (mano-ramam), shining on
its own (vilasat svayam), multitudes of living entities enjoying it
(jīva-saṅghair bhujyamānaṁ), their bodies made of primordial
matter (prādhānikair).

Pradhāna is the most subtle material energy, from which all other subtle and gross manifestations evolve.

The beings Gopa-kumāra saw had bodies of pradhāna, transcendental to the limited names and forms of manifest creation.



Pradhāna hides the spiritual reality from conditioned souls, but still she is described here as self-luminous (vilasat svayam) because when the conditioned souls are enlightened by transcendental knowledge her darkness dissolves into spiritual effulgence.

It was inconceivable
enchanting & the
whole material creation dwelt
within it → with all the
elements of creation, gross & subtle

2.3.31

bahu-rūpaṁ durvibhāvyam
mahā-mohana-vaibhavam
kārya-kāraṇa-saṅghātaiḥ
sevyamānam jagan-mayam

It was inconceivable (durvibhāvyam), utterly enchanting in
opulence (mahā-mohana-vaibhavam), and many in its forms all at
once (bahu-rūpaṁ). The whole of material creation (jagan-mayam)
dwelt within it (sevyamānam), with all the elements of creation,
subtle and gross (kārya-kāraṇa-saṅghātaiḥ).

Being the root cause of all material transformations, pradhāna naturally displays countless forms within herself, producing wonders powerfully attractive to the conditioned souls.

How she works cannot be described in words or comprehended by the material mind.

500 million yojanā ,
500 million $\times 10^8$ yojanā

She comprises the entire created world, with its perceivable objects and their unseen causes.

The most subtle of these causes of material existence are the five tan-
mātras, the abstract forms of raw perception.

Though these are not explicitly mentioned here, we can assume that
during Gopa-kumāra's travels in the covering region of prakṛti, he
passed through the sub-regions of each tan-mātra, for without having
crossed them he could not have become fully eligible for liberation.

2.3.32

By īśvara icchā
I then crossed beyond
that region of ignorance
and came to a place
flooded with unbearable light

atheśvarecchayātīya
durantaṁ tad ghaṇaṁ tamaḥ
tejaḥ-puñjam apaśyantam
dr̥ṇ-nimīlana-kāraḥ

By the desire of the Lord (īśvara icchayā), I then crossed beyond (atha atīya) that vast region of dense ignorance (tad durantaṁ ghaṇaṁ tamaḥ) and came to a place flooded with a light so brilliant (tejaḥ-puñjam), so unbearably beyond seeing (apaśyantam), that it forced me to close my eyes (dr̥ṇ-nimīlana-kāraḥ).

Attracted by the beauty of the covering formed of prakṛti, Gopa-kumāra had no desire to leave, but the Personality of Godhead, wanting him to reach the abode of liberation, inspired Gopa-kumāra to journey on.

When I tried
to look ahead with
utmost devotion → I saw
the Supreme Lord, bright like
millions of suns

2.3.33

bhaktyā paramayā yatnād
agre dr̥ṣṭī prasārayan
sūrya-koti-pratikāśam
apaśyaṁ parameśvaram

With utmost devotion (bhaktyā paramayā) I struggled to look
ahead (yatnād agre dr̥ṣṭī prasārayan). And then I saw (apaśyaṁ)
the Supreme Lord (parameśvaram), effulgent like millions of suns
(sūrya-koti-pratikāśam).

mano-drg-ānanda-vivardhanam vibhum
vicitra-mādhurya-vibhūṣaṇācitam
samagra-sat-puruṣa-lakṣaṇānvitam
sphurat-para-brahma-mayaṁ mahādbhutam

Increasing the
 ecstasy of mind &
 eyes → the 6th sloka &
 his most wonderful form

Ever increasing (vivardhanam) the ecstasy of my mind and eyes
 (mano-drg-ānanda), that all-powerful Lord (vibhum), adorned with
many ornaments and sweet features (vicitra-mādhurya-
vibhūṣaṇācitam) and bearing all the signs of an exalted person
 (samagra-sat-puruṣa-lakṣaṇānvitam), revealed Himself (sphurat) as
 the most wondrous form (mahādbhutam) of the Supreme Truth
 (para-brahma-mayaṁ).

Even though the Supreme Lord's effulgence shone brighter than millions of suns, this appearance of the Lord was delightful to Gopakumāra's mind and eyes.

A most exalted person should have thirty-two special marks of perfection on his body—red palms, red soles, and so on—and Gopākumāra could see all of these in the body of the Lord.

Now that Gopa-kumāra had left behind the covering darkness of prakṛti, the Supreme Lord revealed Himself in all His glory, more completely and vividly than Gopa-kumāra had ever seen.

2.3.35

Though he is:
a) gunātīta → but aśeṣa sad-guṇam
b) nirākṛtīm → loka-manorama-ākṛtīm
c) Prakṛti-sambandha-vihīnam
→ Prakṛtye

sadā guṇātītam aśeṣa-sad-guṇam
nirākṛtīm loka-manoramākṛtīm
prakṛtyādhiṣṭhāṛtayā vilāsinam
tadīya-sambandha-vihīnam acyutam

Though always beyond material qualities (sadā guṇātītam), in spiritual qualities He is full (aśeṣa-sad-guṇam); though formless (nirākṛtīm), in form attractive to all (loka-Manorama ākṛtīm). Though never directly connected with Prakṛti (tadīya-sambandha-vihīnam), that infallible Lord (acyutam) appears resplendent in her company (prakṛtyā) as she performs her pastimes (vilāsinam) under His shelter (adhiṣṭhāṛtayā).

In the paradoxical ways mentioned here, the Personality of Godhead
is unique.

Untouched by the qualities of matter, He has His own countless
transcendental qualities, beginning with His affectionate concern for
His devotees.

He is said to have no form because He never assumes material forms;
all material forms, after all, derive from dualities (“this and not
that”), with which the Absolute Truth never has any connection.

In the previous chapter Lord Mahāpuruṣa was described as Prakṛti's ruler, but the form of the Lord whom Gopa-kumāra is seeing now is not her ruler but only the shelter in which she acts out her playful pastimes.

He is the Supreme Brahman, the presiding Deity of the abode of liberation, and has no contact with material nature.

Thus He is called Acyuta, the Lord whose spiritual glory is never diminished.

Joy
A flood of reverence, fear &
overwhelmed me.
At that moment → I did not know
what to do!

2.3.36

mahā-sambhrama-santrāsa-
pramoda-bhara-vihvalah
tadā kim karavāṇīti
jñātuṃ neśe kathañcana

A flood of reverence (mahā-sambhrama), fear (santrāsa), and joy (pramoda-bhara) overwhelmed me (vihvalah). At that moment (tadā) I simply didn't know (jñātuṃ na īśe kathañcana) what to do (kim karavāṇīti).

2.3.37

yady api sva-prakāśo 'sāv
atīndriya-vṛttikaḥ
tat-kāruṇya-prabhāveṇa
param sāksāt samikṣyate

That Lord was
beyond the scope of
the senses
But one can see Him
by His mercy

That self-manifest Lord (yady api asāu sva-prakāśah) is beyond the
scope of the senses (atīta indriya-vṛttikaḥ), but one can see Him
(samikṣyate) directly (sāksāt) by the power of His mercy (tat-
kāruṇya-prabhāveṇa). There is no other way (param).

Only the Lord's grace can empower one to perceive His beauty and
the features of His personality.

I could not understand
whether I was seeing Him
with my eyes (or) mind (or) soul

2.3.38

naitan niścetum īse 'yam
dr̥gbhyām cittaena vekṣyate
kiṁ vātikramya tat sarvam
ātma-bhāvena kenacit

I was unable to understand (na etad niścetum īse) whether I was
seeing Him (kiṁ vā ayam īkṣyate) with my eyes (dr̥gbhyām), with
my mind (cittaena), or with a power of the soul (vā kenacit ātma-
bhāvena) that transcended both (tat sarvam atikramya).