Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

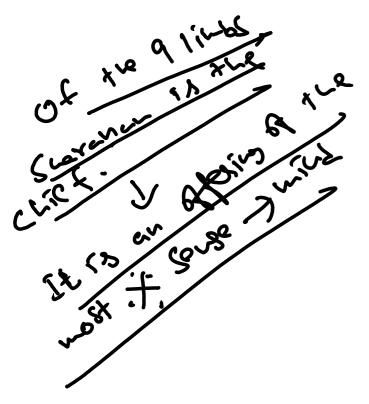
Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

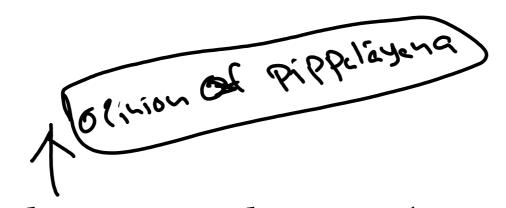
Jñāna: Knowledge



2.2.101

bhaktau nava-vidhāyām ca mukhyam smaraṇam eva hi tat samagrendriya-śreṣṭhamano-vṛtti-samarpaṇam

Of the nine kinds of devotional service (bhaktau nava-vidhāyām ca), remembrance is the chief (mukhyam smaraṇam eva hi). It is an offering (tat samarpaṇam) of the activity of the mind (mano-vrtti), the most important of all the senses (samagra indriya-śreṣṭha).



The sage's idea is that remembrance (smaraṇa) is superior to other devotional processes, like hearing and chanting (śravaṇa and kīrtana), because remembrance involves absorbing the mind in thoughts of the Personality of Godhead whereas hearing and chanting engage only the senses of hearing and speech, which are subordinate to the mind and therefore less important.

only the mind the form

2.2.102

antar-aṅgāntar-aṅgāṁ tu prema-bhaktiṁ yathā-ruci dātum arhaty aviśrāmaṁ mana eva samāhitam

Only the mind fixed in meditation (mana eva samāhitam) can unceasingly offer the Lord (dātum arhaty aviśrāmam) that offering which is the most confidential (antar-anga antar-angām): loving devotional service (prema-bhaktim) that follows one's natural taste (yathā-ruci).

The sage Pippalāyana reasons that although jīnāna and vairāgya bring one close to the Absolute Truth, only devotional service in prema brings one into the most intimate proximity.

And prema can develop only by full concentration of the mind.

Since only the mind, the superintendent of all the senses, can properly engage each sense with its objects, devotional service rendered with the mind is secure, for it is unlikely to become disrupted.

The one good of all distifficients asesa-sa.

The one good of all distifficients asesa-sa.

The one good of all distifficients asesa-sa.

The one good of all distifficients as a second of all distifficients. 2.2.103 -105 iśeṣa-sādhanaiḥ sādhyaḥ samastārthādhikādhikaḥ (F) Prema wises 3 Prena is attained only yo vaśī-karaņe gāḍho-pāyo bhagavato 'dvayah activities of the A 24 Fre devoked. mrad. tat-prasādaika-labhyo yas tad-bhaktaika-mahā-nidhih vicitra-paramānanda-mādhurya-bhara-pūritah (5) Maksa lagh wie mahā-nirvācya-māhātmyah padārthah prema-samjñakah parināma-viśese hi ceto-vrtter udeti sah

There is one goal (sādhyaḥ) of all disciplines (aśeṣa-sādhanaiḥ), one highest attainment of all (samasta artha adhika adhikaḥ), the one potent means (yah gāḍha-upāyah) to bring the Supreme Lord (bhagavato advayaḥ) under one's control (vaśī-karaṇe). Only by the mercy of the Lord can it be gained (yah tat-prasāda eka-labhyah). It is the rare, exclusive treasure of His devotees (tad-bhakta eka-mahānidhiḥ), a treasure rich (bhara-pūritaḥ) with every sort of (vicitra) transcendental ecstasy (paramānanda) and sweetness (mādhurya). Its wonderful glories are beyond the power to describe (mahā-nirvācya-māhātmyaḥ). That attainment is called prema (padārthaḥ prema-samjñakaḥ). It arises (saḥ udeti) from special transformations (pariṇāma-viśeṣe hi) of the functions of the mind (ceto-vrtteh).

To uphold and further explain the statement of the previous verse, texts 103 through 105 describe seven characteristics of love of God.

First, prema is the goal of all such disciplines as karma, jñāna, and vairāgya.

It is the ultimate goal of existence.

So even though worship of the Supreme Lord is superior to religiosity, economic development, sense gratification, and liberation, prema is superior to formal worship.

Prema, in fact, is the very goal of worship.

Second, prema is the only sure means to bring the absolutely independent Lord under control.

It is the chain with which the Lord's dearest devotees bind His lotus feet to subdue Him, as one would subdue a mad elephant.

Third, prema is attained only by the favor of the Supreme Person, never by one's own strength.

Fourth, prema is the greatest treasure of the Lord's devotees—indeed, their only treasure—for it easily fulfills all their desires.

Fifth, it is full to overflowing with varieties of transcendental bliss so attractive that they ridicule the so-called ecstasy found in impersonal realization of the Supreme.

And therefore, sixth, its infinite glories are beyond description. Finally, seventh, prema arises from the activity of the mind.

From the sixth of these traits of prema we can deduce another, too confidential for Pippalāyana Rṣi to mention:

Devotees established in prema join the Supreme Lord in His pleasure pastimes.

We will hear about this from the Lord's personal associates in later chapters, but on Tapoloka, where meditation is predominant, the topic is not befitting to discuss.