

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

mokṣo 'nu bhagavan-mantra-japa-mātrāt su-sidhyati
na veti kaiścid āmnāya- purāṇādibhir ulbaṇaḥ

āgamānām vivādo 'bhūt tam asodhvā bahir gatāḥ
te purāṇāgamāḥ karṇau pidhāyopanīṣad-yutāḥ

A fierce debate then arose (ulbaṇaḥ vivādaḥ abhūt)—between the Āgamas on one side (āgamānām) and scriptures like certain śrutis and Purāṇas on the other (kaiścid āmnāya- purāṇādibhir)—about whether or not (na vā iti) liberation is achieved (mokṣaḥ su-sidhyati) merely by chanting mantras that worship the Personality of Godhead (anu bhagavan-mantra-japa-mātrāt). Unable to tolerate the debate (tam asodhvā), the Purāṇas, Āgamas, and Upanīṣads (te purāṇa āgamāḥ upanīṣad-yutāḥ) who had been silent covered their ears (karṇau pidhāya) and left (bahir gatāḥ).

A fierce debate
 arose between the 1st
 3 categories of
 Purāṇas &
 Upanīṣads &
 Āgamas.
 But, the 4th category
 seeing no profit in
 participating,
 they left.

1st Category (Purāṇās, Āgamas & Upaniṣads)

Mokṣa is possible by Jñāna.

2nd Category (Purāṇās, Āgamas & Upaniṣads)

NO. Mokṣa is easily possible only by P.D.S. (Explicit in stating this)

3rd Category (Purāṇās, Āgamas & Upaniṣads)

Very implicit & indirect in presenting that P.D.S. is the means of attaining liberation.

4th Category (Confidential Purāṇās, Āgamas & Upaniṣads)
Smile & keep quiet about:

a) Even these authorities of knowledge are bewildered.

b) Mokṣa is only an unsought secondary benefit of P.D.S. But even is the fullest fruit. ∴ seeing their lack of realization → keep quiet about.

Āmnāya means the original Vedic texts, or śrutis, and in the phrase
ām̄nāya-purānādibhiḥ the suffix -ādibhiḥ (“and so on”) indicates
scriptures such as the Dharma-śāstras and epic histories.

As the previous discussions were left behind and a debate began on a
new topic, the śāstras who were unable to tolerate hearing it, or the
doubt on which it was based, left the assembly in disgust.

They covered their ears to avoid the offense of even hearing doubts
that the Supreme Lord’s mantras have the power to give liberation.

These śāstras, in their own pages, never entertain even a hint of doubts of this sort.

Moments before, the confidential Upaniṣads had taken the lead in keeping quiet, followed by the Bhāgavatam and other confidential Mahā-purāṇas.

Now, in boycotting the debate, the Bhāgavatam and its colleagues took the lead.

Then the major
Purāṇas & the Upaniṣads
began the judge for truth
debate.
↓
The egeer won
This was the very best

2.2.166

tato mahā-purāṇānām
mahopanīṣadām tathā
mādhyā-sthyād āgamānām tu
jayo jāto mama priyaḥ

Then (tato) the major Purāṇas (mahā-purāṇānām) and Upaniṣads (mahopanīṣadām tathā) became arbitrators (mādhyā-sthyād), and so victory went to the Āgamas (āgamānām tu jayo jāto). That pleased me very much (mama priyaḥ).

Now that the most advanced Purānas, Upanisads, and Āgamas had walked out on the debate, they were able to give impartial consideration to both sides.

And they deemed correct the claim made by the Āgamas—that liberation is easily achieved simply by chanting mantras worshiping the Personality of Godhead.

As stated in Śrī Viṣṇu Purāṇa (1.6.40):

gatvā gatvā nivartante
candra-sūryādayo grahāḥ
adyāpi na nivartante
dvādaśākṣara-cintakāḥ

“Even the moon, sun, and other planets (candra-sūryādayo grahāḥ)
are created and destroyed again and again (gatvā gatvā nivartante).
But persons who have meditated on the twelve-syllable viṣṇu-mantra
(dvādaśākṣara-cintakāḥ) have never had to return (na nivartante),
even till the present day (adyāpi).”

And Śrī Padma Purāṇa gives this opinion:

japena devatā nityam
stūyamānā prasīdati
prasannā vipulān bhogān
dadyān muktim ca śāśvatīm

“The Supreme Lord (**devatā**) is always satisfied (**nityam prasīdati**)
when praised by the chanting of His mantras (**japena stūyamānā**).
And so He awards (**dadyān**) abundant enjoyment (**prasannā vipulān**
bhogān), as well as eternal liberation (**muktim ca śāśvatīm**).”

Because Gopa-kumāra was absorbed in chanting a mantra addressed
to the Supreme Lord and had no interest in other spiritual practices,
he was extremely pleased by the conclusion of the debate.

↓ Pacified the
Confidential & reveals secrets
& variants which had left
the scene & brought them back

2.2.167

mayābhipretya tad-bhāvam
te purāṇāgamādayaḥ
anuniya sabhā-madhyam
ānītāḥ stuti-pāṭavaiḥ

Discerning (abhipretya) the inner mood (tad-bhāvam) of the
Purāṇas, Āgamas, and other scriptures who had left the debate (te
purāṇa āgamādayaḥ), I pacified them (mayā anuniya) with tactful
praise (stuti-pāṭavaiḥ) and brought them back (ānītāḥ) to the
assembly (sabhā-madhyam).

Gopa-kumāra had noted the grave smiles on the faces of the Bhāgavatam, Sātvata-siddhānta, and other scriptures who left the assembly.

Those signs led him to believe that these few śāstras, among all the others, best understood the truth.

With humility and adroit praise he managed to bring them back.

↓ of the 1654
Confidential scriptures
about the truth of the
matter & they replied

2.2.168

tat tattvaṃ sādaram prstās
te śrī-bhāgavatādayaḥ
ūcuḥ sātvata-siddhāntādy-
āgamāḥ śruti-maulibhiḥ

From those scriptures —the Śrīmad-Bhāgavatam (śrī-bhagavata ādayaḥ), the Sātvata-siddhānta (sātvata-siddhānta ādy) and other Āgamas (āgamāḥ), and the foremost śrutis (śruti-maulibhiḥ)—I respectfully asked (sādaram prstāḥ) about the truth of the matter (tat tattvaṃ), and they replied (te ūcuḥ).

With great respect, Gopa-kumāra asked the Bhāgavatam and other devotional scriptures about the true nature of liberation.

He also inquired why they had responded to the discussion the way they had—first by smiling silently, then by covering their ears and leaving the assembly.

The blank
 describes replied:
 This is very confidential.
 But, bcs you show such
 good qualities are of a feeling
 inspired to speak this to you

śrī-bhakti-śāstrāṇy ūcuḥ
labdha-brahmādhikāredam
mahā-gopyam nidher api
bhavat-sad-guṇa-sandohair
ākhyāmo mukharī-kṛtāḥ

The devotional scriptures said (śrī-bhakti-śāstrāṇy ūcuḥ): O dear one who have achieved the post of Brahmā (labdha-brahma adhikārah), this topic (idam) is more secret (mahā-gopyam) than a rare treasure (nidher api). But we shall explain it to you (ākhyāmo), because your abundant good qualities (bhavat-sad-guṇa-sandohair) inspire us to speak freely (mukharī-kṛtāḥ).

In texts 169 through 230, the bhakti-śāstras answer.

Since Gopa-kumāra holds the post of Lord Brahmā, he is worthy of the privilege to hear such elevated topics.

One might argue that the secrets of devotional service should not be freely divulged to anyone, not even the lord of an entire universe, unless he is fully surrendered to the Supreme Lord and His devotees.

But then Gopa-kumāra's personal qualifications should be taken into account, especially his eagerness to engage in the Supreme Lord's service.

2.2.170

kvacit prastūyate 'smābhir
bhagavad-bhakti-tatparaiḥ
mokṣas tyājayitum samyag
vinindya sa-paricchadaḥ

We (asmābhir) who are dedicated to the Personality of Godhead's devotional service (bhagavad-bhakti-tatparaiḥ) may sometimes discuss liberation (kvacit mokṣah prastūyate), but only to encourage people to reject it completely (samyag tyājayitum). When we speak of liberation we condemn it (vinindya), and everything that goes with it (sa-paricchadaḥ).

We are
dedicated to P.D.'s
& may sometimes
discuss liberation → but only
to encourage ppl to reject it.
When we speak about liberation we
condemn it.

The bhakti-śāstras have no business promoting liberation.

But sometimes they do describe it, because people generally cannot give up attachment to something unless scientifically taught why it is undesirable.

When the bhakti-śāstras speak of liberation, they criticize attachment to liberation for its own sake, and attachment to jñāna and the other impersonal means of striving for liberation.