

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

(K) May that
 1) Power is eternal
 2) varieties are eternal
 3) beauty is eternal
 4) worship is eternal
 5) companionship with His devotees is eternal
 Protect you.

nityaiśvaryo nitya-nānā-viśeṣo
nitya-śrīko nitya-bhṛtya-prasaṅgaḥ
nityopāstir nitya-loke 'vatu tvām
nityādvaita-brahma-rūpo 'pi kṛṣṇaḥ

May Kṛṣṇa protect you (kṛṣṇaḥ avatu tvām). His opulent power is eternal (nitya aiśvaryaḥ), and eternal are His infinite varieties (nitya-nānā-viśeṣaḥ), and His beauty (nitya-śrīkaḥ), and His worship (nitya-upāstih), and His companionship with His servants (nitya-bhṛtya-prasaṅgaḥ). He is the personal form of the eternal Absolute, the one without a second (nitya-advaita-brahma-rūpo 'pi), who lives in the eternal world (nitya-loke).

In response to Gopa-kumāra's inquiry, the bhakti-śāstras have described the glories of the Personality of Godhead's devotional service.

They now conclude their instructions by ecstatically offering Gopa-kumāra their blessings.

The impersonal, undifferentiated Brahman is actually a feature of the Supreme Lord. Because the Personality of Godhead manifests an all-attractive form, He is the concentrated essence of the Supreme.

His body is the Supreme Brahman.

Thus, although He is the eternal, unchanging Supreme, He also has eternal opulences, wonderful qualities that never fail Him.

Since He is the eternal and infallible Godhead, His many varieties of beauty, splendor, and charm are eternal, and His qualities and activities are eternal as well.

His consort Lakṣmī is also eternal, because she always resides on His chest.

And as one further aspect of His eternal opulences, He always enjoys the sublime association of His devoted servants.

This means that not only the Lord's attendants in Vaikuṅṭha but even His aspiring devotees in the material world are eternal.

Eternally graced by His mercy, they have no reason ever to fear destruction.

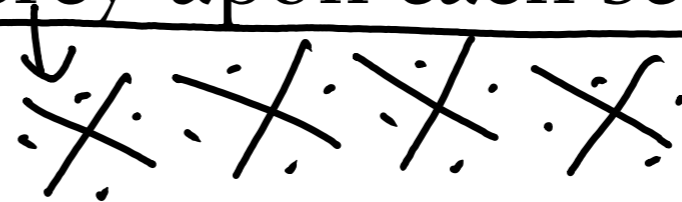
This is affirmed by the Lord Himself in Bhagavad-gītā (9.31).

Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: “O son of Kuntī, declare it boldly that My devotee never perishes.”

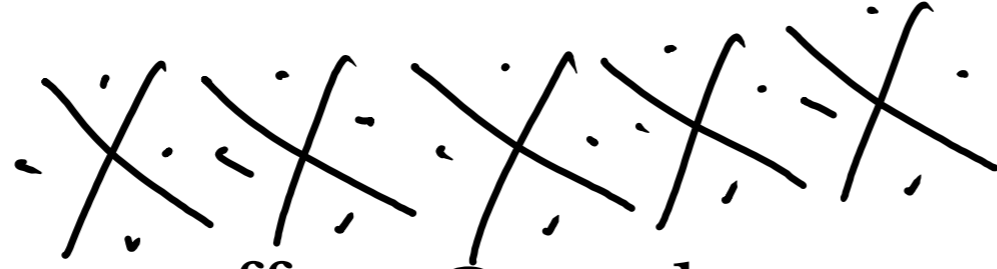
The Lord’s worship, the process of devotional service, is also eternal.



The activities in the (practice of bhakti—hearing, chanting, and so on—are not merely functions of the material senses,) but are manifestations of the (Lord’s direct mercy upon each sensory function.



This will be explained more fully later on.



The bhakti-śāstras offer Gopa-kumāra their blessing that Kṛṣṇa,
whose abode in the spiritual world is eternal, may protect him,
especially from obstacles to devotional service such as distraction by
the desire to be liberated.

2.2.222

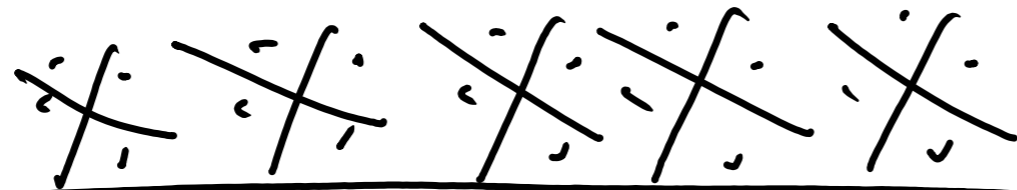
mahā-rase 'smin na budhaiḥ prayuḥyate
su-komale karkaśa-tarka-kaṇṭakam
tathāpi nirvāṇa-rata-pravṛttaye
navīna-bhakta-pramude pradarśitam

In this very gentle, nectar DS
the intelligent find no use, for
harsh logic. We have spoken for
suffill, we have spoken for
① To induce responsibility to become.
② To induce responsibility to become.
③ To give pleasure to new devotees.

In this very gentle (asmin su-komale), supreme nectar of devotional service (mahā-rase), the intelligent (budhaiḥ) find no use (na prayuḥyate) for harsh and thornlike logic (karkaśa-tarka-kaṇṭakam). Still (tathāpi), we have spoken this discourse (pradarśitam) to induce those who are attached to impersonal liberation to begin devotional service (nirvāṇa-rata-pravṛttaye), and we have spoken to give pleasure to the neophyte devotees of the Lord (navīna-bhakta-pramude).

Using the four standard forms of evidence—direct perception, logic, the opinions of reputable authorities, and analogy—the bhakti-śāstras could give many more proofs of the superiority of bhakti over mokṣa, but here they present only a small sample of those arguments.

The bhakti-śāstras refrain from giving more, because cold-hearted critical philosophy disturbs like a thorn one's relishing the sublime rasas of devotional service.



Intelligent devotees avoid overindulgence in philosophical debates.

But for the benefit of impersonalists and neophyte devotees, the
bhakti-śāstras have taken the trouble to demonstrate by logic the
superiority of bhakti.

They have presented their arguments to induce persons attracted to
the self-annihilation of merging into the Supreme to turn instead to
the process of bhakti.

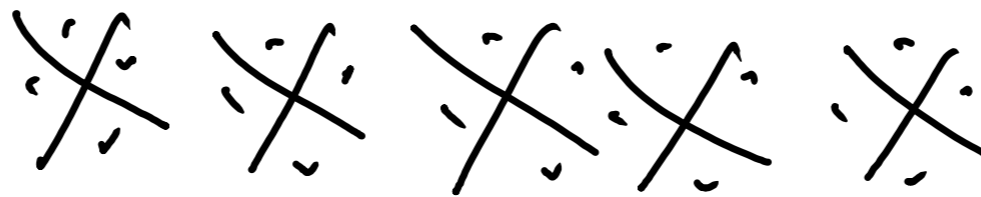


Without strong logical proofs, impersonalists will never be convinced
to give up aspiring for liberation.

Thus, following the logic given in Śrīmad-Bhāgavatam (1.15.34) of removing one thorn with another (kaṅṭakam kaṅṭakeneva), the bhakti-śāstras have used the sharp thorn of logic to remove the thorn of the desire for liberation, which pierces the hearts of the impersonalists.

This discourse also helps neophyte Vaiṣṇavas, whose faith is not fixed.

By hearing how much greater than mokṣa is bhakti, their hearts become filled with joy.



And with their hearts thus freed from thorns of doubt, they become fit to receive the eternal treasure of pure devotion.

The dualistic textbooks of the Nyāya school of philosophy give many hard-headed arguments based on the four types of evidence.

→ All 4 evidences

In contrast, the monistic school of Vedānta philosophy presents fewer complex philosophical arguments, relying more on the one evidence of personal experience.

→ Pratyakṣa

In other words, the Nyāya presentation is harsh (karkaśa), and the Vedānta presentation soft (komala).

And the presentation of the scriptures that teach bhakti is even softer
(su-komala).

The bhakti scriptures seldom digress into philosophical argument.
Such digression tends to agitate the mind and delay the maturing of
pure bhakti-rasa, so intelligent devotees use logical argument
sparingly

2.2.223-224

bhavāms tu yadi mokṣasya
tucchatvānubhavana hi
viśuddha-bhagavad-bhakti-
niṣṭhā-sampattim icchati

tadā nijam mahā-mantram
tam eva bhajatām param
atrāpīdam mahā-gūḍham
śṛṇotu hrdayaṅ-gamam

If you have realized the pettyness of mokṣa & want to attain firm faith in P.D.S. →
Simply worship your mantras!
Now please hear the secret which is very pleasing to the heart

If you have indeed (yadi bhavān tu) realized (anubhavana hi) the pettyness of liberation (mokṣasya tucchatva) and want to attain (icchati) the treasure of firm faith (niṣṭhā-sampattim) in pure devotional service to the Lord (viśuddha-bhagavad-bhakti), then (tadā) simply worship (bhajatām) your transcendental mantra (tam eva param mahā-mantram). And please hear (atra api śṛṇotu) this great secret (idam mahā-gūḍham), which is pleasing to the heart (hrdayaṅ-gamam):

With the help of the bhakti-śāstras, Gopa-kumāra, like many before him, has now realized the insignificance of impersonal liberation.

He is now ready to dedicate himself exclusively to pure devotional service and has set as his goal the highest ideals of bhakti.

For this purpose, the bhakti-śāstras advise that he need only continue serving the mantra given him by his exalted spiritual master.

That mantra will surely fulfill whatever desires he may have, including the desire for pure devotion.

It may be true that the words and conduct of great spiritual persons should be accepted as authoritative, but without direct perception one will be unable to realize the truths that great souls represent.

Instance of tattva-jñāna

Without first developing tattva-jñāna scientific knowledge, one cannot acquire this experience; nor without tattva-jñāna can one who aspires for prema-bhakti gain the strength to give up inferior attachments.

Therefore Gopa-kumāra should faithfully chant his mantra so that first he may achieve liberation (mokṣa) and then reach the final perfection.

As the bhakti-śāstras are about to reveal, the liberation Gopa-kumāra achieves will be personal.

Thus he should not be repelled by the word mokṣa.