

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-3

Bhajana: Worship

You are praised
by the Vaiṣṇavas
because of mood inspiring
Bhakti
∴ You are the greatest among
all the incarnations

2.3.119

tad-bhakti-rasa-kallola-
grāhako vaiṣṇaveditaḥ
ataḥ sarvāvatārebhyaḥ
bhavato mahimādhikah

You are praised by the Vaiṣṇavas (vaiṣṇava īditaḥ), for your mood
inspires others to take to (grāhako) His devotional service (tad-
bhakti), with its waves of rasas (rasa-kallola). Among all His
incarnations (sarva avatārebhyaḥ), therefore (ataḥ), you are the
greatest (bhavato mahimā adhikah).

⑤ become silent
& shy leaving his own
side
The ① person then embraced
me & spoke

2.3.120

śrī-gopa-kumāra uvāca
nija-stutyā tayā tasmin
hriyā tūṣṇīm sthite prabhau
bhagavat-pāraśadās te mām
āśliṣyocuh suhrd-varāḥ

Śrī Gopa-kumāra said: (Abashed) (hriyā) at hearing himself praised (nija-stutyā tayā tasmin), Lord Śiva (prabhau) remained silent (tūṣṇīm sthite). Then the associates of Lord Viṣṇu (te bhagavat-pāraśadāḥ), who were Lord Śiva's dearmost friends (suhrd-varāḥ), embraced me (mām āśliṣya) and spoke (ūcuḥ).

Saintly persons do not like to hear themselves praised, and Lord Śiva is the most saintly and cultured person.

Another quality of saintly persons is unconditional compassion, which the Vaikuṅṭha messengers showed toward Gopa-kumāra.

They said
Oh gopānandana!
we count you amongst the
devotees

2.3.121

śrī-bhagavat-pārṣadā ūcuḥ
asmad-īśvara-san-mantro-
pāsakomā-pati-priya
gopa-nandana bhakteṣu
bhavantam gaṇayema hi

The associates of the Supreme Lord said: O worshiper of the transcendental mantra (san-mantra-upāsaka) of our Lord (asmad-īśvara), O beloved of the husband of Umā (umā-pati-priya), O son of a cowherd (gopa-nandana), indeed we count you (bhavantam gaṇayema hi) amongst the Lord's devotees (bhakteṣu).

With these kind words the Vaikuntha-dūtas assured Gopa-kumāra that he too was fit to enter Vaikuṅṭha.

In general, those who properly worship the authentic viṣṇu-mantras become pure Vaiṣṇavas, and pure Vaiṣṇavas can reside in Vaikuṅṭha.

Your guru is
an incarnation of
born in Gauḍa-
& his name is Jayanta

2.3.122

gauḍe gaṅgā-taṭe jāto
māthura-brāhmaṇottamaḥ
jayanta-nāmā kṛṣṇasyā-
vatāras te mahān guruḥ

Born (jātaḥ) in the country of Gauḍa (gauḍe) on the banks of the Gaṅgā (gaṅgā-taṭe) was a first-class Mathurā brāhmaṇa (māthura-brāhmaṇa uttamaḥ) named Jayanta (jayanta-nāmā). He is an incarnation of Kṛṣṇa (kṛṣṇasya avatārah) and is your exalted spiritual master (te mahān guruḥ).

2.3.123

satyam pratīhi vayam atra bhavan-nimittam
evāgatāḥ śṛṇu hitam nija-kṛtyam etat
vaikuṅṭham icchasi yadi pravihāya sarvam
sa-prema bhaktim anutiṣṭha nava-prakārām

We have
Come here just
for you.
Pls give up everything
& follow nava-prakāra-
If you want to go to
Vaikunṭha

Accept as true (satyam pratīhi) that we have come here (vayam atra āgatāḥ) only for your sake (bhavan-nimittam eva). And please hear (śṛṇu) what is beneficial for you to do (etat hitam nija-kṛtyam). If you want to reach Vaikuṅṭha (yadi vaikuṅṭham icchasi), then give up everything (pravihāya sarvam) and with pure love (sa-prema) practice (anutiṣṭha) the nine forms (nava-prakārām) of devotional service (bhaktim).

When the messengers told Gopa-kumāra to “give up everything,” they meant that he should be ready to leave Mahākāla-pura and that he should give up attachment to his formal mantra chanting.

His chanting out of duty should transform into ecstatic nāma-saṅkīrtana, in which the enthusiasm of his love for Madana-gopāla-deva would be directed into the nine methods of pure bhakti.

- ① Honor Pad
sāstres
② They like to be regularly
They can swiftly award
Vafkumha Allah laah
with love & relish

taj-jñāpakam ca bhaja bhāgavatādi-śāstram
līlā-kathā bhagavataḥ śṛṇu tatra nityam
tā eva karṇa-vivaram praṇayāt pravistāḥ
sadyaḥ padam bhagavataḥ prabhavanti dātum

Honor (**bhaja**) the Bhāgavatam and other scriptures (**bhāgavatādi-śāstram**) that tell of this devotional service (**taj-jñāpakam**). Hear from them (**śṛṇu tatra**) regularly (**nityam**) about the Lord's pastimes (**bhagavataḥ līlā-kathā**). For when those narrations (**tā eva**) enter (**pravistāḥ**) the holes of your ears (**karṇa-vivaram**) and you relish them with love (**praṇayāt**), they will swiftly award you (**sadyaḥ dātum prabhavanti**) the Lord's abode (**bhagavataḥ padam**).

Because Gopa-kumāra is not familiar with the nine methods of devotional service, the Vaikuṅṭha messengers inform him first about the method of śravana, hearing.

Of all the authorized forms of śravana, hearing the pastimes of the Supreme Lord, especially from Śrīmad-Bhāgavatam, is recommended as the most effective.

Śrīmad-Bhāgavatam often reiterates this recommendation:

saṁsāra-sindhūṁ ati-dustaram uttīrṣor
nānyaḥ plavo bhagavataḥ puruṣottamasya
līlā-kathā-rasa-niṣevāṇam antareṇa
pumso bhaved vividha-duḥkha-davārditasya

“For a person (pumṣah) who is suffering (ārditasya) in the fire of countless miseries (vividha-duḥkha-dava) and who desires to cross (uttīrṣoh) the insurmountable (ati-dustaram) ocean of material existence (saṁsāra-sindhūṁ), there is no suitable boat (na anyāḥ plavaḥ) except that of cultivating devotion (niṣevāṇam antareṇa) to the transcendental taste (rasa) for the narrations of the Supreme Personality of Godhead’s (bhagavataḥ puruṣottamasya) pastimes (līlā-kathā).” (Bhāgavatam 12.4.40)

pibanti ye bhagavata ātmanaḥ satām
kathāmṛtaṁ śravaṇa-puṭeṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-caraṇa-saroruhāntikam

Those who drink (pibanti ye) the sweet pastimes (kathāmṛtaṁ) of the Lord and his devotees (bhagavata ātmanaḥ satām) held in the cups of their ears (śravaṇa-puṭeṣu sambhṛtam) clean their hearts of all contamination^① (punanti te viṣaya-vidūṣita āśayam) and attain the lotus feet of the Lord for service (vrajanti tac-caraṇa-saroruhāntikam)^②. (Bhāgavatam 2.2.37)

Even performance
of one of the 1145 of
D's → is best possible
service to attain vaikunṭha

2.3.125

teṣām nava-prakārāṇām
ekenaiva su-sidhyati
sarva-sādhana-varyeṇa
vaikuṇṭhaḥ sādhyā-sattamaḥ

Devotional service (teṣām), in any one (ekena eva) of its nine forms (nava-prakārāṇām), is the best possible spiritual discipline (sarva-sādhana-varyeṇa) and can easily award you (su-sidhyati) the ultimate goal (sādhyā-sattamaḥ), Vaikuṇṭha (vaikuṇṭhaḥ).

Pure devotional service is superior to all other spiritual disciplines—
jñāna, karma, and so on—and therefore the goal achieved by bhakti
is better than liberation, material enjoyment, and the results of any
other method.

The fruit matches the quality of the tree.

Tree : ^{→ sādhavē} P-D-S (navaśhē bhakti)
Fruit : prema
_{↳ sēdhyē}

As stated in the scriptures:

dīkṣā-mātreṇa kṛṣṇasya
narā mokṣam vrajanti vai
kiṁ punar ye sadā bhaktyā
pūjayanty acyutaṁ narāḥ

“Persons (narā) simply initiated into the chanting of Kṛṣṇa’s names (kṛṣṇasya dīkṣā-mātreṇa) certainly attain liberation (mokṣam vrajanti vai), what to speak of (kiṁ punar) those (ye narāḥ) who constantly worship (sadā pūjayanty) Lord Acyuta (acyutaṁ) with pure devotion (bhaktyā).” (Brahma Purāṇa 119.6)

śāṭhyenāpi narā nityam
ye smaranti janārdanam
te 'pi yānti tanūm tyaktvā
viṣṇu-lokam anāmayam

“People (ye narā) who always remember (nityam smaranti) Lord Janārdana (janārdanam), even with dishonest intentions (śāṭhyenāpi), upon leaving their bodies (te api tanūm tyaktvā) will go (yānti) to the faultless (anāmayam) world of Viṣṇu (viṣṇu-lokam).”

All the other
benefits glorified in
various scriptures are
of insignificant by the great
devotees

2.3.126

mahat-tamatayā śrūya-
māṇā api pare 'khilāḥ
phala-vrātāvicāreṇa
tucchā mahad-anāḍṛtāḥ

All other benefits (pare akhilāḥ phala-vrāta), even those praised in
scripture as supremely great (mahat-tamatayā śrūyamāṇā api),
advanced souls (mahad) disregard (anāḍṛtāḥ) as trifling (tucchā),
thinking nothing of them (avicāreṇa).

The desire tree of Vedic scripture can grant whatever benefits people aspire for.

Thus those who are less fortunate, who do not appreciate the value of Vaikuṅṭha-loka, approach the Vedas for lesser rewards and are granted them.

But because the great wise souls know how to discriminate between what is essential and what is useless, they are not enticed by inferior achievements offered in the Vedas; rather, those great souls are attracted to bhakti-rasa, the transcendental tastes of Lord Viṣṇu's devotional service.

Even though one
fills of D.S. or give
the highest benefit, still
learned devotees practice all 9 kinds
to easily obtain the sweet taste

2.3.127

tathāpi tad-rasa-jñaiḥ sā
bhaktir nava-vidhāñjasā
sampādyate vicitraitad-
rasa-mādhurya-labdhave

Yet (tathāpi) devotees who understand the rasas (tad-rasa-jñaiḥ) of devotional service (bhaktih) may practice (sampādyate) all nine forms of bhakti (nava-vidhā bhaktir) to easily obtain (añjasā labdhaye) the sweetness of its diverse tastes (etad vicitra rasa-mādhurya).

Although devotees can attain Vaikunṭha by any one of the nine practices of bhakti, they often like to engage in all nine to enjoy the supreme, indescribably blissful taste of those transcendental activities.

Each of the practices, beginning with śravaṇa and kīrtana, gives a sweet satisfaction of its own.

If one is engaged even in one of these 9 kinds → Premā automatically arises

2.3.128

teṣām kasmimścid ekasmin
śraddhayānuṣṭhite sati
svayam āvirbhavet premā
śrīmat-kṛṣṇa-padābjayoḥ

When one engages (anūṣṭhite sati) with faith (śraddhayā) in even one (kasmimścid ekasmin) of these forms of bhakti (teṣām), pure love (premā) for the lotus feet of Śrī Kṛṣṇa (śrīmat-kṛṣṇa-padābjayoḥ) automatically arises (svayam āvirbhavet).

As explained by Śrī Caitanya Mahāprabhu to Śrīla Sanātana Gosvāmī in Śrī Caitanya-caritāmṛta (Madhya 22.62), śraddhā, or faith, is properly understood in terms of “trust” (viśvāsa) in the efficacy of the devotional process:

'śraddhā'-śabde—viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

“ 'By rendering transcendental loving service to Kṛṣṇa (kṛṣṇe bhakti kaile), one automatically performs all subsidiary activities (sarva-karma kṛta haya).' This confident, firm faith, favorable to the discharge of devotional service (sudṛḍha niścaya viśvāsa), is called śraddhā (kahe 'śraddhā'-śabde).”

2.3.129

tathāpi kāryā premṇaiva
parihārāya hṛd-rujaḥ
phalāntareṣu kāmasya
vaikuṅṭhāpti-virodhinaḥ

anya-abhiāśā
hinders devotees
from attaining vaikunṭha
... to keep their hearts free &
anya-abhiāśā → devotees should
continue practice P-D-S with pure love

Even so (tathāpi), the disease (hṛd-rujaḥ) of aspiring (kāmasya) for other goals (phalāntareṣu) may hinder devotees from attaining Vaikuṅṭha (vaikuṅṭha āpti-virodhinaḥ). To keep their hearts free of this (parihārāya), devotees should with pure love (premṇā eva) continue practicing devotional service (kāryā).

Prema, pure love of God, is never tainted by desires for selfish benefits.

Such ambitions cause all sorts of anxieties, which burn the diseased heart.

A devotee who wants to experience the higher reality of prema must cure himself of this heart disease; otherwise, entanglements will hamper his progress toward Vaikunṭha as he fulfills his ulterior desires.

Selfish desires cause misfortune in this world and obstruct one's endeavors to attain the spiritual world beyond.

But when one's prema is finally awakened these harmful desires vanish, and the sanctified devotee knows only perfect happiness in this life and the next.

yady apy etādrśī bhaktir yatra yatropapadyate
tat tat sthānam hi vaikunṭhas tatra tatraiva sa prabhuḥ

tathāpi sarvadā sākṣād anyatra bhagavāms tathā
na drśyete vaikuṇṭho 'vaśyam bhaktair apeksyate

of the Lord is always obtained there.

Although (yady apy) wherever (yatra yatra) there is such devotional service the Supreme Lord (etādrśī bhaktir) surely appears (upapadyate), and indeed that place is Vaikuṇṭha (tat tat sthānam hi vaikunṭhaḥ), devotees (bhaktaiḥ) must still have special regard (avaśyam apeksyate) for the Vaikuṇṭha world (vaikuṇṭhaḥ) because nowhere else (na anyatra) is the Personality of Godhead (sah prabhuḥ bhagavān) always (sarvadā) directly to be seen (sākṣād drśyete).

Even though, wherever
 Bhaktir is practiced, that place
 is Vaikuṇṭha, but
 devotees should
 have a special
 regard for the
 Vaikuṇṭha world.
 Why?
 Because
 of the Lord is always obtained there.

A question may arise: Since prema-bhakti ridicules the happiness of Brahman realization, includes all sweet varieties of supreme ecstasy, and is available here in this world, what need is there to go to elsewhere?

In the Padma Purāna the Lord Himself says that He can be found wherever His devotees remember Him:

nāham vasāmi vaikunṭhe
yoginām hr̥daye na ca
mad-bhaktā yatra gāyanti
tatra tiṣṭhāmi nārada

“I do not live in Vaikunṭha (nāham vasāmi vaikunṭhe), nor in the hearts of the yogīs (yoginām hr̥daye na ca). I stay instead (tatra tiṣṭhāmi), O Nārada (nārada), in that place where (yatra) My devotees sing My glories (mad-bhaktā gāyanti).”

The Vaikunṭha-dūtas point out that there is one reason why Vaikunṭha-loka is a more desirable place for devotees than the material universe: Only in the transcendental world, Vaikunṭha, is the Supreme Lord always visible with all His variegated charm, beauty, pastimes, and personal qualities.

Nowhere else
such bhakti is realized
forever in all its forms
disturbance & in the company of
so many surrendered devotees.

2.3.132

sarva-prakārikā bhaktis
tādrśī ca sadānyataḥ
na sampadyeta nirvighnā
tan-niṣṭhair bahubhiḥ saha

Nowhere else (na anyataḥ) can such bhakti to Him (tādrśī bhaktiḥ), in all its forms (sarva-prakārikā), be realized (sampadyeta) forever (sadā), without disturbance (nirvighnā), and in the company of (saha) so many (bahubhiḥ) surrendered devotees (tan-niṣṭhaiḥ).

The devotional service in Vaikuntha is unmixed with material tendencies; it is motivated solely by pure prema.

Because in Vaikuṅṭha there are none of the frustrations imposed by time and physical limitations, the Vaiṣṇavas who live there in their spiritual bodies can enjoy the rasas of prema-bhakti with full freedom available nowhere else.

All Vaisnavas, therefore, should give Śrī Vaikuṅṭha-loka the honor it deserves.