

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

//

'

'

-

**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-3

## Bhajana: Worship

Do not consider  
D.S. merely as an  
activity of mind, body & senses  
a) D.S. is E.  
b) Eternal absolute reality  
c) Manifests as most intense ecstasy  
Beyond material modes.

2.3.133

nijendriya-manah-kāya-  
ceṣṭā-rūpām na viddhi tām  
nitya-satya-ghanānanda-  
rūpā sā hi guṇātigā

You should not consider (na viddhi) devotional service (tām)  
merely an activity (ceṣṭā) of the body, senses, and mind (nija  
indriya-manah-kāya). It is in fact the eternal absolute reality (sā hi  
nitya-satya), manifesting itself as the most intense ecstasy (ghana-  
ānanda-rūpā), beyond the material modes (guṇa atigā).

In Text 123, where the Vaikuṅṭha messengers advised Gopa-kumāra to practice devotional service (bhaktim anutiṣṭha), this might be mistaken to mean that bhakti is a ritualistic practice, something to be accomplished by human endeavor.

To correct this potential misunderstanding, they here explain that pure bhakti is never approached by material senses.

Even though hearing is done with the ears, chanting with the tongue, remembering with the mind, and praying and other activities with the limbs of the body, these activities are not material; they are spiritual activities that can be performed only by a devotee's awakened spiritual senses.

By P's mercy  
His devotees happily  
realize D's in many varieties  
It reveals itself to them in  
their pure hearts which are  
immersed in Sat-Cid-Ananda

2.3.134

nirguṇe sac-cid-ānandāt-  
mani kṛṣṇa-prasādataḥ  
sphurantī vilasaty ātma-  
bhaktānām bahudhā mude

By mercy of P

By Lord Kṛṣṇa's mercy (kṛṣṇa-prasādataḥ), His devotees (ātma-  
bhaktānām) happily realize (mude vilasaty) this devotional service  
in many varieties (bahudhā). It reveals itself to them (sphurantī) in  
their hearts (ātmani), which are free from the material modes  
(nirguṇe) and immersed in eternity, knowledge, and bliss (sac-cid-  
ānandāt).

If devotional service can be performed only with spiritual senses,  
how can conditioned souls ever qualify to engage in it?

By mercy  $\rightarrow$  Faith in D-S  $\rightarrow$  purifies the senses sufficiently to begin hearing & chanting  $\rightarrow$  further purifies the senses.  
↓  
devotees.

They can be purified sufficiently to begin transcendental hearing and chanting of the glories of the Lord only by Kṛṣṇa's causeless mercy.

straddhā  $\rightarrow$  anāsthe nivr̥tī  $\rightarrow$  nīṣṭhā - - - - in their constitutional state.

As devotees mature in their practice, their individual tastes gradually appear, and on the higher levels of advancement their reciprocations with Kṛṣṇa become increasingly precise, diverse, and ecstatic.

2.3.135

viśuddhe tu vivekena  
saty ātmani hareḥ padam  
gate 'py aprākṛtaṁ bhakti-  
vidhayo vilasanti hi

When, by  
spiritual discrimination  
a devotee becomes completely  
pure in heart.  
he attains Vaikuntha &  
realizes the wonderful  
varieties of D.S.

When by spiritual discrimination (vivekena) a devotee becomes completely pure in heart (ātmani viśuddhe saty) and attains (gate 'py) the transcendental abode of the Lord (aprākṛtaṁ hareḥ padam), he realizes (vilasanti hi) the wonderful varieties of devotional service (bhakti-vidhayo).

ātmaniki anathe nīṣṭhi → Pre nā



The argument for how an aspiring Vaiṣṇava becomes spiritualized is presented positively in this verse and negatively in the next.

By learning to (discern spirit from matter), a devotee gradually frees his consciousness from entanglement with the material body, its senses, and the things of this world.

*→ by engaging in the activities constitutional to the spirit → D-S*

In Bhagavad-gītā (5.9) Śrī Kṛṣṇa describes this kind of discrimination to Arjuna.

Indriyānyīndriyārthesu vartanta iti dhārayan: “One becomes aware that the senses are simply interacting with their objects.”

When one is finally free from all material contact, one can enter Vaikuṅṭha, the realm of Lord Hari, where there is also no connection with matter.

There one can enjoy the real varieties of life.

2.3.136

anyathetara-karmāṇi-  
vaite 'pi syur na saṅgatāḥ  
kāyendriyātma-ceṣṭāto  
jñānenātmani śodhite

Other wise  
how could pure  
hearted persons, free  
endeavors → get material  
to be kṛti for material  
If be kṛti attracted  
material

Otherwise (anyathā), for one whose heart (ātmani) has by transcendental knowledge (jñānena) been freed (śodhite) from the material endeavors (ceṣṭātaḥ) of the body, senses, and mind (kāya-indriya-ātma), the activities of devotional service (ete) would be no more suitable (na saṅgatāḥ syuh) than ordinary affairs (itara-karmāṇi-iva).

If devotional service consisted of actions of the material senses upon material objects, it would be no more spiritual than any other activity.

No purified person who has given up material activities would want to engage in it.

After having struggled to put aside the obligations of Vedic duties, nitya and naimittika (regular and occasional), why would one accept new karmic entanglement?

The advanced soul would judge the activities of Vaiṣṇavas unfavorably, applying to them the principle that “only the senses are involved with their objects.”

∴ One who  
renounces D.S.  
if it was any other  
material activity will not  
attain vaikunṭha → but  
only mokṣya.

2.3.137

anyebhya iva karmabhyo  
bhagavad-bhakti-karmataḥ  
viviktaḥ san katham yātu  
vaikuṇṭham muktim arhati

Why should one (katham) who renounces (viviktaḥ san) the acts of devotion to the Supreme Lord (bhagavad-bhakti-karmataḥ), as if these were like other activities (anyebhya karmabhyah iva), go to Vaikuṇṭha (vaikuṇṭham yātu)? He should obtain only liberation (muktim arhati).

Impersonalists who consider devotional activity to be material have failed to receive even a touch of mercy from devotional service.

If they have actually attained naiṣkarmya, relief from attachment to the results of material work, they can have liberation, but without bhakti they can never enter Vaikuṅṭha.

To attain Vaikuṅṭha one must be favored with the blessings of bhakti.

Thus the spiritual nature of devotional service is proven by both positive and negative logic.

2.3.138

na hy anya-karma-vad bhaktir  
api karmeti manyatām  
bahir-drṣṭyaiva jalpyeta  
bhakta-dehādi-vat kvacit

एक ही  
materialistic  
Person थिंक कि  
अ material thing ही  
अ they think ही  
अ Qualities of Lord's devotees  
अ Material of Lord's devotees  
they are not.

Even if persons whose vision is limited and materialistic (bahir-drṣṭyā eva) think (manyatām) devotional service (bhaktir) just another kind of karma (karma iti), it is not at all (na hy anya-karma-vad). Let them think that way and let them talk on in that way (jalpyeta), as they do when they dismiss as material the bodies and personal qualities of the Lord's devotees (bhakta-dehādi-vat kvacit).

Technically speaking, active devotional service is also a kind of disciplined work, like the duties of persons following the varṇāśrama system.

In this sense bhakti may also be called a variety of karma.

The Vaikuṅṭha-dūtas themselves used the word bhakti-karma in the previous verse.

But even though this concession may be granted to appease those not devoted to the Lord, bhakti should still not be regarded as karma in the sense of being a function of the material body.



Some schools of thought, for example Jaimini's Karma-mīmāṃsā philosophy, regard bhagavad-bhakti as the best of the various kinds of good karma that can purify the mind.

But they think like this only because their point of view is mundane.

The same word body may be applied both to material bodies made of the five elements and to the sac-cid-ānanda forms of the residents of Vaikuṅṭha.

Or the word jewel may be used to refer to glass ornaments or to the Vaikuṅṭha cintāmaṇi gems.

Or the Sanskrit word sattva may be used to indicate either one of the three modes of material nature or the transcendental nature of the Supreme Truth, the source of all existence and all goodness.

It is in this second sense that the word is used in scriptural texts like this one from Śrīmad-Bhāgavatam (10.2.35):

sattvaṁ na ced dhātar idaṁ nijam bhaved  
vijñānam ajñāna-bhidāpamārjanam

O Lord, cause of all causes (dhātar), if this form of Yours (idaṁ)  
were not beyond the modes of material nature (na ced nijam  
sattvaṁ bhaved), then how can the devotees understand Your form  
(vijñānam apamārjanam), which destroys material bondage (ajñāna-  
bhidā).

Only those whose vision is external can identify matter with spirit or  
use the one word karma to equate worldly duties with pure  
devotional service.