

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-3

Bhajana: Worship

2.3.149

bāhyāntarāśesa-hr̥ṣīka-cālakam

vāg-indriyam syād yadi samyatham sadā

cittam sthiram sad-bhagavat-smṛtau tadā

samyak pravarteta tataḥ smṛtiḥ phalam

If Speech is brought under control & the mind becomes stable, on engage in bhagavat-smṛti. ∴ Smṛtau is the fruit of Kṛtām.

If the sense of speech (vāg-indriyam), which sets in motion (cālakam) all the external and internal senses (bāhya antara aśesa-hr̥ṣīka), is brought under constant control (yadi sadā samyatham syād), then the mind becomes stable (tadā cittam sthiram) and can properly engage in transcendental remembrance of the Lord (sad-bhagavat-smṛtau). Remembrance (smṛtiḥ) thus (tataḥ) develops (samyak pravarteta) as the fruit of chanting (phalam).

If still insist that remembering is more important than they should understand that only in dhyāna the Lord fully reveals Himself. @ The stage of śambandha is a super-fine contact.

evam prabhor dhyāna-ratair mataḥ ced
buddhyedṛśam tatra vivecanīyam
dhyānam parisphūrṭi-viśeṣa-niṣṭhā
sambandha-mātram manasā smṛtir hi

If (**ced**) those attached to meditation on the Lord (**prabhor dhyāna-ratair**) still insist that remembering is of greater importance (**mataḥ**), with their intelligence (**buddhyā**) they should make the following distinction (**īdṛśam tatra vivecanīyam**): In meditation (**dhyānam**) the Lord reveals Himself fully (**parisphūrṭi**) with His particular qualities (**viśeṣa-niṣṭhā**), but in remembrance (**smṛtir**) the mind (**manasā**) merely comes in contact with the Lord (**sambandha-mātram hi**).

Some sincere and intelligent Vaiṣṇavas are firmly convinced that meditation on the Lord is the best form of devotional service.

Since they perceive an authentic spiritual taste from their meditation, their opinion must be honored; but as the Vaikuṅṭha-dūtas here suggest, this opinion should be adjusted to make it exactly correct.

The advocates of the meditational process think as follows: The faculty of speech has the power to mobilize all the senses, both external (like the ears) and internal (like the mind).

If a person steadies his mind by controlling his speech, either through silence or through bhagavat-kīrtana, he can begin the practice of remembering the Supreme Lord.

So kīrtana is the means to the goal of smarana.

Scriptures may say that in Kali-yuga the perfection of kīrtana is in itself the goal and automatically includes the results of smarana—but that is only in reference to the special situation of the modern age.

It may also be said that the exceptional faults of Kali-yuga can be counteracted only by the very powerful process of kīrtana, not by meditation alone or any other means, but actually there is no absolute rule that meditation on the Lord is less than enough to wash away the contamination of the modern age.

Rather, hundreds of convincing statements of scripture confirm that simply remembering the Personality of Godhead destroys one's sinful reactions.

Thus meditation is the best form of devotional service.

The Vaikunṭha-dūtas accept this opinion, as long as it is qualified by the understanding that true meditation on the Supreme Lord is a very mature stage of devotional development.

dhyanam.

In meditation the devotee realizes the Lord in the heart and directly perceives many details of the Lord's exquisite beauty and charm, from His feet to the hair on His head.

But in the more usual smṛti, or remembrance, the mind only comes in contact with the Lord, as when one thinks "God exists" or "I am the Supreme Lord's servant."

ced dhyāna-vegāt khalu citta-vṛttāv
antar-bhavantīndriya-vṛttayas tāḥ
saṅkīrtana-sparśana-darśanādyā
dhyānam tadā kīrtanato 'stu varyam

If, by the force
of meditation, all the
functions of the senses
become fully absorbed into the
function of the mind, then
that dhyāna may be
accepted as better than
saṅkīrtan.

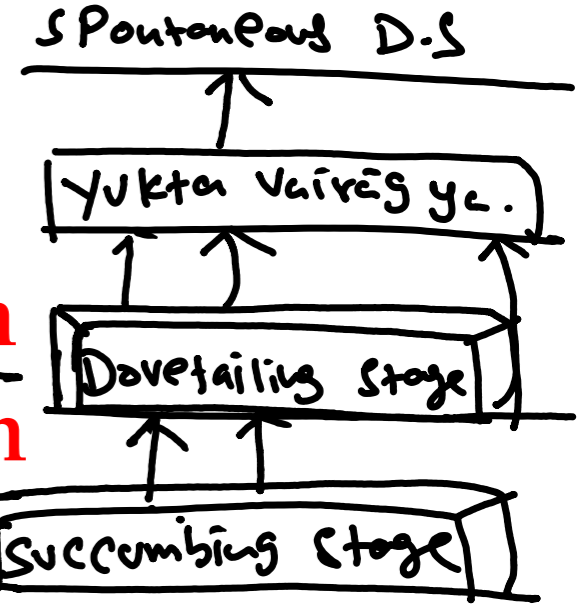
If by the force of one's meditation (ced dhyāna-vegāt) all the
functions of the senses (indriya-vṛttayas tāḥ)—including
saṅkīrtana of the Lord (saṅkīrtana), physical contact with Him,
seeing Him, and so on (sparśana-darśana ādyā)—become absorbed
into the function of the mind (citta-vṛttāv antar-bhavanti), that
meditation (tadā dhyānam) may be accepted as better than
chanting out loud (kīrtanato varyam astu).

If a devotee becomes so proficient in dhyāna (meditation on the Lord) that the devotional practices he earlier performed with his speech, touch, eyes, and other senses become spontaneous activities of his mind, then of course for that devotee meditation has become the most suitable practice.

He can inwardly continue his śravaṇa, kīrtana, and so on, with or without the participation of his external senses.

Whatever method
gives satisfaction &
complete joy for a
sādhakā → IS the most
excellent & effective method
for him

prītir yato yasya sukham ca yena
samyag bhavet tad rasikasya tasya
tat sādhanam śreṣṭha-tamaṁ su-sevyaṁ
sadbhir mataṁ praty uta sādhya-rūpam



Whatever the devotional method (yasya) by which (yena) a man with true spiritual taste (tad rasikasya) feels (bhavet) satisfaction (prītir) and complete joy (samyag sukham), that is the method (tat sādhanam) saintly authorities deem (sadbhir mataṁ) most excellent (śreṣṭha-tamaṁ) and effective for him (tasya su-sevyaṁ). It is not only the best of methods but the very aim of his endeavor (praty uta sādhya-rūpam).

How should we regard the meditation in which a Vaisnava does not experience the sensory functions of saṅkīrtana, touching the Lord, and so on, but merely contemplates the Lord's form?

That style of devotional service should also be accepted as perfect for the devotee who derives pleasure from it.

When a devotee feels eager attraction to any of the nine kinds of service, that devotional method becomes the means for him to quickly fulfill all his desires.

Moreover, his practice will gradually evolve into prema, the final goal of devotional life.