

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-3

## Bhajana: Worship

2.3.153

By saṅkīrtana  
the joy of meditation  
increases & vice versa  
∴ they are actually one.

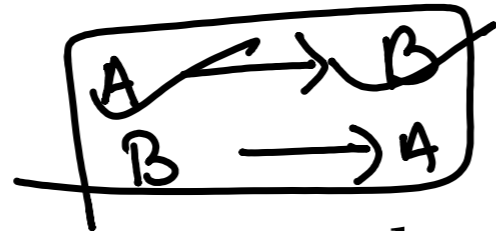
saṅkīrtanād dhyāna-sukhaṁ vivardhate  
dhyānāc ca saṅkīrtana-mādhurī-sukhaṁ  
anyonya-saṁvardhakatānubhūyate  
'smābhis tayos tad dvayam ekam eva tat

By saṅkīrtana (saṅkīrtanād) the joy of meditation (dhyāna-sukhaṁ) grows (vivardhate), and by meditation (dhyānād ca) the sweet joy of saṅkīrtana (saṅkīrtana-mādhurī-sukhaṁ). In our own experience (asmābhih anubhūyate), the two methods (tayos tad dvayam) fortify one another (anyonya-saṁvardhakata) and are therefore actually one (ekam eva tat).

The Vaikuntha messengers' own opinion is that both meditation and saṅkīrtana are advantageous.

The two methods support one another, and because one or the other may be more suitable in different times, places, and circumstances, their mutual dependence should not be a cause of confusion.

Either may be done separately but neither, in the end, is complete without the other.



Regardless of which serves as the cause and which the effect, the two are essentially nondifferent.

Meditation gives  
the same joy as  
sankirtana → if  
one directly sees the  
lord within his heart.  
Such a devotee is  
sure to find  
spiritual  
peace

dhyānam ca saṅkīrtana-vat sukha-pradam  
yad vastuno 'bhīṣṭa-tarasya kasyacit  
citte 'nubhūtyāpi yatheccham udbhavec  
chāntis tad-ekāpti-viṣakta-cetasām

Meditation (dhyānam) bestows the same joy as saṅkīrtana (saṅkīrtana-vat sukha-pradam) when a meditating devotee (kasyacit) directly sees (citte anubhūtyāpi) the object of his heart's desire (yad yatheccham abhīṣṭa-tarasya vastunah). Such a devotee, intent only on reaching that one desired object he worships (tad-ekāpti-viṣakta-cetasām), is sure to find spiritual peace (udbhavet śāntih).