

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-3

Bhajana: Worship

yathā jvara-rujārtānām śītalāmṛta-pāthasaḥ
manah-pānād api trṣṭyet trḍ-vaikalyam sukham bhavet

- ① Drinking cool water → chanting
 ② within the mind → inhibited chanting
 ③ person with fever → devote in love
 ④ quenching of thirst → peace
 ⑤ actually drinking cool water → chanting without inhibition.

tat-tat-saṅkīrtanēnāpi tathā syād yadi śakyate
satām atha vivikte 'pi lajjā syāt svaira-kīrtane

As by drinking cool, nectarean water (yathā śītala amṛta-pāthasaḥ), even if only within the mind (manah-pānād api), a diseased person stricken by fever (jvara-rujārtānām) enjoys happiness (sukham bhavet) as the distress of his thirst is quenched (trḍ-vaikalyam trṣṭyet), so (tathā) simply by chanting the glories of the object one worships (yadi tat-tat-saṅkīrtanēnāpi śakyate) one can attain peace (tathā syād). Yet when saintly persons (atha satām) chant without inhibition (svaira-kīrtane) they may feel embarrassed (lajjā syāt), even in a secluded place (vivikte api).

In general, the tongue cannot fully describe everything going on in the mind.

This is especially so in the ecstasy of (hari-nāma-saṅkīrtana)

Vaiṣṇavas engaged in saṅkīrtana may sometimes feel the urge to describe what is happening within their hearts and, although these matters are confidential, may sometimes, by their words and bodily expressions, disclose what should remain private.

And this may leave them embarrassed, even when there are no witnesses.

Meditation can
successfully be performed
only in a secluded place
↓
BUT, sankīrtana can be performed
either in seclusion (v) or in the
company of others

2.3.157

ekākitvena tu dhyānam
vivikte khalu sidhyati
saṅkīrtanam vivikte 'pi
bahūnām saṅgato 'pi ca

Meditation (dhyānam) one can successfully perform (khalu
sidhyati) alone (ekākitvena) in a secluded place (vivikte) but
saṅkīrtana (saṅkīrtanam tu) either in seclusion (vivikte 'pi) or in
the company of many others (bahūnām saṅgato 'pi ca).

The Vaikuntha-dūtas have great respect for the process of devotional meditation, yet their own favorite process is saṅkīrtana.

Meditation is limited because to perform it one must be in isolation, so as not to be distracted.

2.3.158

kṛṣṇasya nānā-vidha-kīrtaneṣu
tan-nāma-saṅkīrtanam eva mukhyam
tat-prema-sampaj-janane svayaṁ drāk
śaktam tataḥ śreṣṭha-tamaṁ mataṁ tat

Of the many ways to chant Kṛṣṇa's glories (kṛṣṇasya nānā-vidha-kīrtaneṣu), foremost is His nāma-saṅkīrtana (tad-nāma-saṅkīrtanam eva mukhyam). It is deemed the best (tat śreṣṭha-tamaṁ mataṁ) because it can evoke (svayaṁ janane śaktam) at once (drāk) the treasure of pure love for Kṛṣṇa (tat-prema-sampad).

Of all types of
Kīrtana, Kṛṣṇa-nāma-
saṅkīrtana is the best
Why?
Bcoś tṛ ga st oco eva ke pure love

Besides nāma-saṅkīrtana, chanting of the Lord's names, there are other ways of performing kīrtana, such as reciting the Vedas and Purāṇas, speaking one's own narrations of pastimes of the Lord, singing devotional songs, and offering prayers.

Nāma-saṅkīrtana, however, is the best of all, because it can at once independently awaken love of God in the heart.

Lord Viṣṇu's messengers are personally convinced of this, and as implied by the unspecific expression matam ("it is considered"), this is also the opinion of many other spiritual authorities.

When relished with
love → the nectar of the
delights the heart.
∴ who can describe the
unequaled glories?

śrī-kṛṣṇa-nāmāmṛtam ātma-hṛdyam
preṃṇā samāsvādana-bhaṅgi-pūrvam
yat sevyate jihvikayāvirāmaṃ
tasyātulam jalpatu ko mahattvam

When relished (samāsvādana) with love (preṃṇā) in countless ways (bhaṅgi-pūrvam) through service rendered (yat sevyate) constantly (avirāmaṃ) by the tongue (jihvikayā), the nectar of Śrī Kṛṣṇa's name (śrī-kṛṣṇa-nāmāmṛtam) delights the heart (ātma-hṛdyam). Who can describe (kaḥ jalpatu) the unequaled excellence (atulam mahattvam) of that nectar of Śrī Kṛṣṇa's holy name (tasya)?

2.3.160

sarveṣāṃ bhagavan-nāmnām
samāno mahimāpi cet
tathāpi sva-priyeṇāśu
svārtha-siddhiḥ sukhaṃ bhavet

Ever though all
names are equally great
& easily achieved most quickly
chanting the name he himself holds

Though all names of the Lord (sarveṣāṃ bhagavan-nāmnām) are equally great (samāno mahimāpi cet), a devotee (tathāpi) most quickly (āśu), most easily (sukhaṃ) achieves his goals (svārtha-siddhiḥ bhavet) by chanting the name he himself holds most dear (sva-priyeṇa).

Since the Supreme Lord's names are all infinite in their glories, one name cannot be greater than another.

Cintāmaṇi stones may appear in different forms, but they all have the same power; any cintāmaṇi can produce whatever a person wants.

Nonetheless, if a devotee is especially attracted to a particular name, that name will most quickly and easily carry him to perfection.

absorption → love & delight

Thus the devotees who favor the name Rāma like to cite the declaration by Lord Śiva sahasra-nāmabhis tulyam/ rāma-nāma varānane: “My dear beautiful wife, the name Rāma is equal to one thousand names of Viṣṇu.” (Padma Purāṇa, Uttara 72.335)

Since they have
different likings → each
name of the Lord is dear
to one person (or) another.
↓
∴ all names of the Lord are
dear →

2.3.161

vicitra-ruci-lokānām
kramāt sarveṣu nāmasu
priyatā-sambhavāt tāni
sarvāṇi syuḥ priyāṇi hi

Since people differ in their likings (vicitra-ruci-lokānām), each name of the Lord (sarveṣu nāmasu) is dear (priyatā-sambhavāt) to one person or another (kramāt). All the names of the Lord (tāni sarvāṇi) are therefore dear (priyāṇi hi syuḥ).

A doubting person might ask whether only some of the Lord's names are worshiped and others neglected.

In fact, however, every name of the Lord has its devotees.

The word hi in this verse indicates that this is certainly true.

Some Vaiṣṇavas prefer one particular name of the Personality of Godhead, and some are attracted to two names, three, or several.