

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-3

Bhajana: Worship

When the nectar
appears in just one
sense - If flooded one
other senses with their
own sweet tastes

ekasminn indriye prādurbhūtaṁ nāmāmṛtaṁ rasaiḥ
āplāvayati sarvānīndriyāṇi madhurair nijaiḥ

When the nectar of the Lord's name (nāmāmṛtaṁ) appears (prādurbhūtaṁ) in just one sense (ekasminn indriye), all the senses (sarvāṇi indriyāṇi) are flooded (āplāvayati) with their own sweet tastes (nijaiḥ madhurair rasaiḥ).

In this way, every enjoyment possible is derived from nāma-saṅkīrtana.

2.3.163

mukhyo vāg-indriye tasyo-
dayaḥ sva-para-harṣa-daḥ
tat prabhor dhyānato 'pi syān
nāma-saṅkīrtanam varam

Appearing mainly
in the sense of speech,
Nāma-saṅkīrtana siva pleasure
to the chanter & others.
∴ HNS → Smaraṇam.
(or) dhyaṇam.

Appearing (udayaḥ) mainly (mukhyo) in the sense of speech (vāg-indriye), the Lord's name (~~tasya~~) gives pleasure (harṣa-daḥ) to the chanter⁽⁺⁾ and to others (sva-para). So (tat) even greater than meditation on the Lord (prabhor dhyānataḥ api varam) is His nāma-saṅkīrtana (nāma-saṅkīrtanam syād).

ANS is the
best & most powerful
means to attain kṛṣṇa
prema

2.3.164

nāma-saṅkīrtanam proktam
kṛṣṇasya prema-sampadi
baṣṭham sādhanam śreṣṭham
paramākarṣa-mantra-vat

The saṅkīrtana of Kṛṣṇa's names (kṛṣṇasya nāma-saṅkīrtanam) is praised (proktam) as the best (śreṣṭham) and most powerful means to attain (baṣṭham sādhanam) the treasure of kṛṣṇa-prema (prema-sampadi). It is like a potent mantra that can attract precious objects from a distance (parama ākarṣa-mantra-vat).

If one wants the ultimate success in spiritual life, one must take shelter of nāma-saṅkīrtana, as the Vaikuṅṭha-dūtas proclaim exuberantly in this verse.

Śrīmad-Bhāgavatam (11.2.39–40) describes how nāma-saṅkīrtana nourishes the devotee:

śṛṇvan su-bhadrāṇi rathāṅga-pāṇer
janmāni karmāṇi ca yāni loke
gītāni nāmāni tad-arthakāni
gāyan vilajjo vicared asaṅgaḥ

Hearing (śṛṇvan) the most auspicious birth and activities (su-bhadrāṇi janmāni karmāṇi ca) of Kṛṣṇa (rathāṅga-pāṇeh) which are sung by all people (yāni loke gītāni) and singing (gāyan) his names which describe those activities (tad-arthakāni nāmāni) while having no attachment to anything else (asaṅgaḥ), a person should without shame wander in the world (vilajjo vicared).

evam-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nr̥tyati loka-bāhyaḥ

Regulated with such devotion (evam-vrataḥ), chanting the name of
his dear Kṛṣṇa (sva-priya-nāma-kīrtyā), he develops prema
(jātānurāgo). His heart melts (druta-citta) and he laughs loudly
(uccaiḥ hasaty), weeps, wails and sings (atho roditi rauti gāyaty).
He dances like a madman (unmāda-van nr̥tyati) without regard for
the public (loka-bāhyaḥ).

BCOS HNS leads to
Kṛ. Prema, Res. Res.
Consider HNS as the
very fruit of Bhakti

2.3.165

tad eva manyate bhakteḥ
phalaṁ tad-rasikair janaiḥ
bhagavat-prema-sampattau
sadaivāvyabhicārataḥ

Because nāma-saṅkīrtana invariably leads (sadā eva avyabhicārataḥ) to the treasure of pure love for the Lord (bhagavat-prema-sampattau), true connoisseurs of devotional service (tad-rasikair janaiḥ) consider (manyate) nāma-saṅkīrtana (tad eva) the very fruit of bhakti (bhakteḥ phalaṁ).

According to many pure devotees, nāma-saṅkīrtana is not only the best means of devotional service but the final perfection itself.

Of course, prema is the final goal of bhakti, but nāma-saṅkīrtana so quickly and infallibly leads to prema that the two are considered virtually identical.

S'ravanam → S'ravanam + HNS → prema
Archanam → Archanam + HNS → prema
HNS → HNS → prema.

Wherever prema is seen to have developed, one can presume that nāma-saṅkīrtana must have been performed.

Nāma-saṅkīrtana is the necessary and sufficient cause of prema.

2.3.166

According to some
rasa-jñes → JLR
Reliable source of
is
Manifestation of SP-ECstasy
When one starts HM

sal-lakṣaṇam prema-bharasya kṛṣṇe
kaiścid rasa-jñair uta kathyate tat
premṇo bhareṇaiva niṣṭa-nāma-
saṅkīrtanam hi sphurati sphuṭārtya

According to some knowers of rasa (kaiścid rasa-jñair), the real sign (sad-lakṣaṇam) of a person full of prema (kṛṣṇe prema-bharasya) is this (uta kathyate tat): As he performs saṅkīrtana (saṅkīrtanam) of the name he worships (niṣṭa-nāma), the full force of spiritual agony (sphuṭa ārtya) erupts in him (hi sphurati) by the weight of his own love (premṇo bhareṇa eva).

Other expert Vaiṣṇavas consider saṅkīrtana and prema to be altogether the same.

They are mutually the cause of one another and therefore nondifferent.

2.3.167

Like the distressed
crying of the cataka
& cakravāka birds in
separation from their
husbands respectively
the saṅkīrtana
arises when
one is burdened with
too much pain

nāmnām tu saṅkīrtanam ārti-bhārān
megham vinā prāvṛṣi cātakānām
rātrau viyogāt sva-pate rathāngi-
vargasya cākrośana-vat pratīhi

Like the distressed crying (ākrośana-vat) of the cātaka birds (cātakānām) on a cloudless day (megham vinā) of the rainy season (prāvṛṣi), or the lamenting (ākrośana-vat) of a flock of cakravākī birds (rathāngi-vargasya) when parted from their husbands (viyogāt) at night (rātrau), the saṅkīrtana of the Lord's names (nāmnām tu saṅkīrtanam) arises (pratīhi) when one is burdened by too much pain (ārti-bhārān).

(Nāma-saṅkīrtana) in fact appears only when prema has been enhanced in a special way.



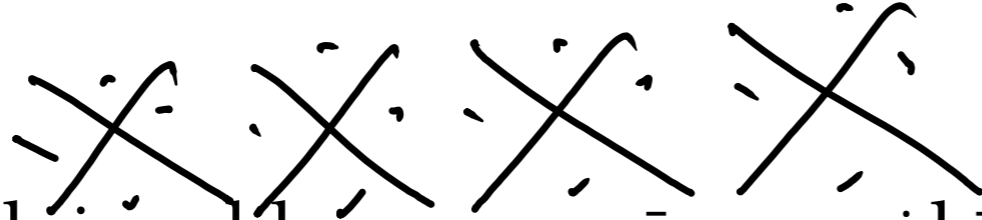
Prema enriched with transcendental hankering (results in saṅkīrtana).

To help us understand, the Vaikuṅṭha-dūtas mention, by way of analogy, the cātaka and cakravākī birds.

The plaintive call of the cātakas, sounding like priya priya (“my dear one, my dear one!”), resounds on cloudless days of the rainy season.

And the lament of the cakravākīs fills the sky when their husbands are absent at night.

In such a way, nāma-saṅkīrtana arises when one feels separation from the Lord in pure love of God.



The true way of doing bhāgavan-nāma-saṅkīrtana is to call out to one's beloved Lord in agony, expressing one's feelings in various sweet songs to attract Him.

As the philosophical maxim states, siddhasya lakṣaṇam yat syāt/ sādhanam sādhakasya tat: "The practitioner and the means of practice should be in accord with their goal."