

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-3

Bhajana: Worship

2.3.168

vicitra-līlā-rasa-sāgarasya
prabhor vicitrāt sphuritāt prasādāt
vicitra-saṅkīrtana-mādhurī sā
na tu sva-yatnād iti sādhu sidhyet

The wonderful
sweetness of rasas
emerges only by the mercy
of (K) → This can never
be achieved by one's own
endeavor

The wonderfully varied sweetness of saṅkīrtana (vicitra-saṅkīrtana-mādhurī) emerges (sphuritāt) only by the mercy (prasādāt) shown in various wonderful ways (vicitrāt) by the Lord (prabhoh), the wonderful ocean of the varied rasas of pastimes (vicitra-līlā-rasa-sāgarasya). This sweetness (sā) one can never truly achieve (na tu sādhu sidhyet) by one's own endeavor (sva-yatnād).

The devotees who prefer meditation to saṅkīrtana might argue that chanting in full view of the public is risky in several ways: envious people may try to interfere, one may succumb to the allurements of popularity, one may not have the required physical strength, or one may be too sick to chant properly.

These dangers do not arise when a devotee simply concentrates on the Supreme Lord in a secluded place.

In answer to this objection, the Vaikuṅṭha messengers say that nāma-saṅkīrtana cannot be disrupted by obstacles, for it develops by the mercy of the Lord, not by one's own endeavor.

No one can take away that which a devotee has gained as a gift from the Lord.

This is true not only for saṅkīrtana but for all the nine methods of bhakti.

This explains why devotees engaged in the all-powerful process of nāma-saṅkīrtana may sometimes still feel unhappy.

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In the beginning of their practice, they may carry some remnants of their past sinful karma.

→ Karma - vāṅmāyā

But the Lord's names very soon clean those remnants away, including the reactions about to be suffered and even those already manifest (prārabdha) in the body and mind.

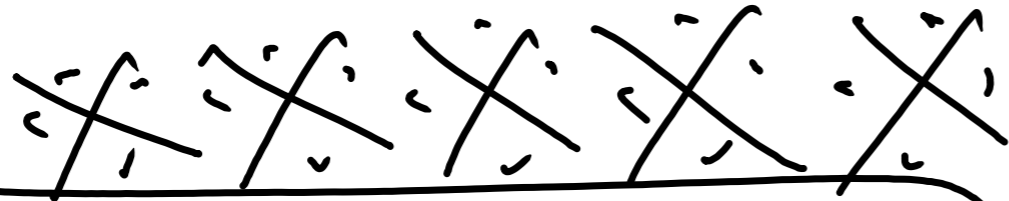
Only if devotees for some reason want to keep their karma is that karma not removed.

As the Lord says in Śrī Hari-bhakti-sudhodhaya:

karma-cakram tu yat proktam
avilaṅghyam surāsuraiḥ
mad-bhakti-prabalair martyair
viddhi laṅghitam eva tat

“The cycle of karma (karma-cakram tu) I have described (yat proktam) is insurmountable (avilaṅghyam) for the demigods and the demons (sura asuraiḥ). But know (viddhi) that mortals (martyair) empowered by My devotional service (mad-bhakti-prabalair) have already escaped it (laṅghitam eva tat).”

Sometimes nondevotees chant the Lord's holy names in
nāmābhāsa—that is, casually or unintentionally.



↳ (aśradhē bhābhāse)

If they somehow avoid offenses in their chanting, they too are
absolved of their sinful reactions, except for their prārabdha-karma,
the reactions already manifest.

These they must suffer, and by that suffering their prārabdha-karma
also is depleted.