

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-3

## Bhajana: Worship

2.3.181

kāyādhavāder hr̥di paśyato 'pi  
prabhum sadākṣṇā kila tad-didr̥kṣā  
tatra pramāṇam hi tathāvalokanād  
anantaram bhāva-viśeṣa-lābhaḥ

PM of others  
Even though they saw  
the Lord within they  
still desired to see Him  
with their eyes.  
↓  
When they saw the experienced  
in the heart ecstasy

Although devotees like Prahlāda, the son of Kayādhva (kāyādhava  
ādeh), saw the Lord in their hearts (prabhum hr̥di paśyatah api),  
they always yearned to see Him (sadā tad-didr̥kṣā) with their eyes  
(akṣṇā). For this the proof is (tatra pramāṇam hi) that when they  
finally saw Him (tathā avalokanād anantaram) they felt special  
ecstasies (bhāva-viśeṣa-lābhaḥ).

Maheṣāno ye na sath, sa Pentlā

The experiences of Prahlāda and other great devotees should be taken seriously because sad-ācāra, the behavior of elevated persons, is important evidence for judging what is of true value.



According to Śrī Hari-bhakti-sudhodaya, it was after Prahlāda first saw Lord Nṛsimha that Prahlāda's pure love fully blossomed.

When some devotees  
close their eyes when  
they see the Lord, it seems  
to be meditation → but  
it's not.  
It is actually a  
prema-vikāra

kr̥ṣṇasya sākṣād api jāyate yat  
keṣāñcid akṣi-dvaya-mīlanādi  
dhyānaṁ na tat kintu mudāṁ bhareṇa  
kampādi-vat prema-vikāra eṣaḥ

When some devotees (keṣāñcid), even while seeing Kṛṣṇa in person (yat kr̥ṣṇasya sākṣād api jāyate), close their eyes (akṣi-dvaya-mīlanādi) and appear to withdraw into their minds (dhyānaṁ), this may seem to be meditation, but in fact it is not (na tat). Rather (kintu), it is a transformation (eṣaḥ vikāra) brought on by excessive joy (mudāṁ bhareṇa), like the trembling and other signs (kampādi-vat) of ecstasy in devotees in pure love (prema-vikāra).

See vikāra vikāra

This verse answers the possible objection that when Sanaka-kumāra and his brothers met the Lord of Vaikuṅṭha they went into a trance of meditation.

As described by Maitreya Muni in the Third Canto of Śrīmad-Bhāgavatam (3.15.44):

te vā amuṣya vadanāsita-padma-kośam  
udvikṣya sundaratarādhara-kunda-hāsam  
labdhāśiṣaḥ punar avekṣya tadīyam aṅghri-  
dvandvam nakhāruṇa-maṇi-śrayaṇam nidadhyuḥ

*jay vijaya*  
Gazing upon the face of the Lord (amuṣya vādāna udvikṣya)  
resembling a blue lotus bud (asita-padma-kośam), with even more  
beautiful lips (sundara tara adhara), and a smile like a jasmine  
flower (kunda-hāsam), the Kumāras, having attained the mercy of  
the devotees (te labdhāśiṣaḥ), then looked at his lotus feet (avekṣya  
tadīyam aṅghri-dvandvam) with ruby-like toe nails (nakhāruṇa-  
maṇi-śrayaṇam), and again looked at his face (punar nidadhyuḥ).



In this verse the word nidadhyuh, from the verb nidhyai, “to meditate deeply,” seems to indicate that when the Kumāras saw the Lord they passively withdrew into meditative contemplation.

But as the Vaikuṅṭha-dūtas point out, we should not judge simply from the outward appearance of these symptoms.

Closing of the eyes and ceasing from bodily movements need not be signs of meditative trance; they may instead be physical expressions of bhāvas, devotional ecstasies, similar to other physical signs of ecstasy like trembling, perspiration, and standing up of the bodily hair.

Maitreya Muni described the ecstasy of the Kumāras as “meditation” only because it seemed so externally.

Therefore the superiority of directly seeing the Lord with one's own eyes stands undefeated.

Meditation is  
befitting only when the  
Lord cannot be seen.  
↓  
But śaṅkīrtana is always befitting  
whether the Lord is visible or not

2.3.183

dhyānam parokṣe yujyeta  
na tu sākṣān mahā-prabhoḥ  
aparokṣe parokṣe 'pi  
yuktaṁ saṅkīrtanaṁ sadā

Meditation (dhyānam) makes sense (yujyeta) when the Supreme Lord cannot be seen (mahā-prabhoḥ parokṣe), not when He is directly present (na tu sākṣād); but saṅkīrtana (saṅkīrtanaṁ) is always befitting (sadā yuktaṁ), whether the Lord is visible or not (aparokṣe parokṣe api).

Drawing the argument to a close on an especially sweet note (madhureṇa samāpayet), the messengers of Vaikuṅṭha reiterate the importance of nāma-saṅkīrtana.

Seeing the Supreme Lord with one's own eyes is more desirable than merely seeing Him in meditation, and the best means of achieving direct vision of Him is to chant His holy names.

NEḥa → √Jṛa → Guṇa → 1ṛ12

The behavior of all kinds of devotees of the Lord gives ample evidence that in every situation saṅkīrtana is appropriate.

For example, as described in Śrīmad-Bhāgavatam (10.33.7), the gopīs of Vṛndāvana chanted His names while dancing with Him in their rāsa-līlā:

pāda-nyāsair bhuja-vidhutibhiḥ sa-smitair bhrū-vilāsair  
bhajyan madhyaiś cala-kuca-paṭaiḥ kuṇḍalair gaṇḍa-lolaiḥ  
svidyan-mukhyaḥ kavara-rasanāgranthayaḥ kṛṣṇa-vadhvo  
gāyantyas taṁ taḍita iva tā megha-cakre virejuḥ

“As the gopīs (tā) sang in praise of Kṛṣṇa (taṁ gāyantyaḥ), their feet danced (pāda-nyāsair), their hands gestured (bhuja-vidhutibhiḥ), and their eyebrows moved (bhrū-vilāsair) with playful smiles (sa-smitair). With their braids and belts tied tight (kavara-rasanā āgranthayaḥ), their waists bending (bhajyan madhyaiḥ), their faces perspiring (svidyan-mukhyaḥ), the garments on their breasts moving this way and that (cala-kuca-paṭaiḥ), and their earrings swinging on their cheeks (kuṇḍalair gaṇḍa-lolaiḥ), Lord Kṛṣṇa’s young consorts (kṛṣṇa-vadhvaḥ) shone (virejuḥ) like streaks of lightning (taḍita iva) in a mass of clouds (megha-cakre).”

This is also described in Śrī Viṣṇu Purāṇa (5.13.52, 56):

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kṛṣṇaḥ śarac-candramasaṁ  
kaumudī-kumudākaram  
jagau gopī-janas tv ekaṁ  
kṛṣṇa-nāma punaḥ punaḥ

“Kṛṣṇa sang (kṛṣṇaḥ jagau) about the glories of the autumn moon (śarac-candramasaṁ), whose beams awaken the night-blooming lotuses (kaumudī-kumudākaram). Meanwhile, the gopīs (gopī-janas tv) simply chanted Kṛṣṇa’s name (ekaṁ kṛṣṇa-nāma) over and over again (punaḥ punaḥ).”

rāsa-geyaṁ jagau krsno  
yāvat tārāyata-dhvaniḥ  
sādhu kṛṣṇeti kṛṣṇeti  
tāvat tā dvi-guṇaṁ jaguḥ

“Kṛṣṇa (**kṛṣṇah**) sang (**jagau**) a rāsa-līlā song (**rāsa-geyaṁ**), His voice becoming louder and louder (**yāvat tārāyata-dhvaniḥ**). In response (**tāvat**), the gopīs (**tā**) sang twice as loud (**dvi-guṇaṁ jaguḥ**), ’Wonderful, O Kṛṣṇa! O Kṛṣṇa (**sādhu kṛṣṇeti kṛṣṇeti**)!’”

The Tenth Canto of Śrīmad-Bhāgavatam tells of several instances in which devotees chant Kṛṣṇa's glories in His absence, as in the prayers sung by the gopīs before the rāsa dance, and after Kṛṣṇa disappeared from the dance, and later during Uddhava's visit to Vr̥ndāvana.



The HW is  
more beneficial to  
the entire world than  
the Kṛiṇ of the Lord.  
In fact, nothing is as full  
of nectar as the HW

2.3.184

śrīman-nāma prabhos tasya  
śrī-mūrter apy ati-priyam  
jagad-dhitam sukhopāsyam  
sa-rasam tat-samam na hi

Dearer to the Lord (prabhoh ati-priyam) than even His own  
beautiful form (śrī-mūrter apy), His easily worshiped (tasya sukha  
upāsyam) holy name (śrīman-nāma) benefits the entire world  
(jagad-dhitam). Indeed, nothing is (na hi) as full of nectar as the  
holy name of the Lord (sa-rasam tat-samam).

In conclusion, the Vaikunṭha-dūtas say that they seize every opportunity to glorify śrī-bhagavan-nāma-saṅkīrtana.

Saṅkīrtana is all-attractive, full with all power, beauty, and opulence.

It exerts its powerful influence over anyone who takes part in it, anywhere and anytime.

The Lord of Vaikunṭha Himself is more attracted to His holy name than to His own supreme beauty.

The Supreme Lord may indeed regard something as more dear than His own transcendental form.

For example, in Śrīmad-Bhāgavatam (11.14.15) Kṛṣṇa told Uddhava:

na tathā me priya-tama  
ātma-yonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr  
naivātmā ca yathā bhavaṇ

“Neither Lord Brahmā (na ātma-yonih), Lord Śiva (na śaṅkaraḥ), Lord Saṅkarṣaṇa (na ca saṅkarṣaṇaḥ), the goddess of fortune (na śrīr) nor indeed My own self (naivātmā ca) is as dear to Me (tathā me priya-tama) as you (yathā bhavaṇ).”

The holy name of the Lord is incomparable; nothing else can equal or surpass it.

The holy name is the Lord's supreme blessing for the world's welfare, benefiting everyone—properly qualified or not—who serves it with any of the senses.

It is easily worshiped, requiring only some movement of the tip of the tongue.

And it is sa-rasa, "full of rasa," a term that can be understood in several ways.

1<sup>st</sup> meaning  
Sa-rasa can mean "very gentle," since the holy names consist of sweet-sounding syllables.

2<sup>nd</sup> meaning  
It can also mean "composed of pure spiritual substance, sac-cid-ānanda."

3<sup>rd</sup> meaning  
Or it can mean that the holy names are accompanied by all the various devotional relationships, the nine rasas, headed by śrīgāra (mādhurya-rasa).

In the pure chanting of the holy names, all these varieties of prema-rasa are manifest, in the moods of both separation (viraha) and meeting (saṅga).

Rasa also means "attraction to Kṛṣṇa" (rāga), which devotees performing saṅkīrtana unavoidably experience as their kṛṣṇa-prema is rapidly evoked by the holy names.

↓  
4th meaning

~~saṅkīrtana~~

In other words, the Lord's saṅkīrtana inspires His servants and everyone else to become attracted to the Lord.

5th meaning

Rasa also means "special potency" (vīrya-viśeṣa); the chanting of the holy names is extremely powerful.

6th meaning

And rasa can mean "exceptional quality" (guṇa-viśeṣa), indicating in the present context that nāma-saṅkīrtana has the power to deliver the most fallen persons in the world.

7th meaning

Rasa also means “exceptional happiness” (sukha-viśeṣa); hari-nāma  
is the most concentrated essence of happiness.

8th meaning

And it also means “exceptional sweetness” (mādhurya-viśeṣa).

Nāma-saṅkīrtana is often glorified for its sweetness, as in this  
famous verse from the Prabhāsa-khaṇḍa of the Skanda Purāṇa:

madhura-madhuram etan maṅgalaṁ maṅgalānām  
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam  
sakṛd api parigītaṁ śraddhayā helayā vā  
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma

“O best of the Bhṛgu dynasty (bhṛgu-vara), the holy name of Kṛṣṇa (etad kṛṣṇa-nāma) is the sweetest of the sweet (madhura-madhuram), the most auspicious of the auspicious (maṅgalaṁ maṅgalānām). This transcendental fruit of all the Vedas (sakala-nigama-vallī-sat-phalaṁ) is purely spiritual (cit-svarūpam). Whoever chants it but once (sakṛd api parigītaṁ), whether with faith or with contempt (śraddhayā helayā vā), is liberated (nara-mātraṁ tārayet).”



Even more meanings of the word rasa could be applied to interpreting this verse, but the above examples give at least some understanding of the greatness of saṅkīrtana.

Therefore follow  
the order of Śiva  
Go to Mathura  
Oh Mathura! we bow down to you  
satisfactorily.

2.3.185

tan mānayañ chivasyājñām  
ito niḥsara satvaram  
kṛṣṇa-priya tamām śrīman-  
mathurām tvām namāma tām

Therefore (tad), honoring the order of Lord Śiva (śivasya ājñām mānayañ), you should leave this place (ito niḥsara) at once (satvaram). Go to divine Mathurā (śrīman-mathurām tvām), the place most dear to Kṛṣṇa (kṛṣṇa-priya tamām). O Mathurā, we bow down to you (namāma tām)!

Lord Śiva has already advised Gopa-kumāra to leave Mahākāla-pura and go to Mathurā on the earth.

Now the Vaikuṅṭha messengers encourage him to do this at once.

The very reason they came down from Vaikuṅṭha was to make Gopa-kumāra return to Bhauma-vr̥ndāvana.

In case Gopa-kumāra, having traveled so far to reach the abode of liberation, questions why he should go back to where he started from, the Vaikuṅṭha-dūtas assure him that Śrī Mathurā, Kṛṣṇa's favorite place, will shower him with the fulfillment of all his ambitions without delay.

śrī-gopa-kumāra uvāca

nipīya hr̥t-karṇa-rasāyanam tat

pramoda-bhāreṇa bhṛto namams tān

śivau ca sadyo vraja-bhūmim etām

taiḥ prāpito 'ham bata mugdha-buddhiḥ

Upon hearing  
these nectarous words  
I was filled with delight  
& I bowed down to the v-dētas  
& sive & by their grace  
transported to vāraṇasī

Śrī Gopa-kumāra said: Upon drinking (nipīya) this invigorating tonic for the ears and heart (tat hr̥t-karṇa-rasāyanam), I was filled with delight (pramoda-bhāreṇa bhṛtaḥ). I bowed down to the messengers from Vaikuṅṭha (tān naman) and to Lord Śiva and his wife (śivau ca), and by their grace (taiḥ) I was swept (prāpitaḥ) at once (sadyaḥ) to this Vraja-bhūmi (etām vraja-bhūmim). Oh, how my mind was stunned (bata mugdha-buddhiḥ)!

A moment before, Gopa-kumāra had been offering prostrate obeisances, and now when he looked up he suddenly found himself in Vraja-bhūmi.

This left him bewildered.

Thus ends the Third Chapter of Part Two of Śrīla Sanātana Gosvāmī's Bṛhad-bhāgavatāmṛta, entitled "Bhajana: Worship."