

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 5

Prema- Love of God

Text 218

tad dhi tat-tad-vraja-krīḍā-
dhyāna-gāna-pradhānayā
bhaktyā sampadyate preṣṭha-
nāma-saṅkīrtanojjvalam

One develops
that Rājānuja bhakti
by practicing D.S with
predominance of meditating &
singing of Vraja pastimes.
But, that D.S belong brilliant
by that name sentience.

Rājānuja love

One develops that love (tad hi sampadyate) by practicing the devotional service (bhaktyā) whose main ways are (pradhānayā) meditation on and singing about (dhyāna-gāna) the many Vraja pastimes of the Lord (tat-tad-vraja-krīḍā). That service becomes brilliant (ujjvalam) by saṅkīrtana of the Lord's most beloved holy names (preṣṭha-nāma-saṅkīrtana).

Vaidhī-sādhana-bhakti, which consists of nine basic devotional practices, beginning with hearing, chanting, and remembering, prepares a devotee's heart for the awakening of prema, love of God.

Dhyāna and gāna—the general methods of remembering and chanting about the Supreme Lord and His pastimes—transform, in the advanced stages of sādhana, into preṣṭhā-nāma-saṅkīrtana, ecstatic absorption in the nectarean names of one's worshipable Lord.

This saṅkīrtana is the most essential means for achieving
prema.

By nāma-saṅkīrtana one easily realizes the full glories of
Kṛṣṇa and His pleasure potency.

In the company
of people whose only
taste is Ds in pure love
→ That love appears automatically
But we should try to keep
it concealed.

Text 219

tad-eka-rasa-lokasya
saṅge 'bhivyaḥtatām svataḥ
prayāsyad api tad vastu
gopaṇīyaṁ prayatnataḥ

In the company (saṅge) of people (lokasya) whose only taste is for devotional service in pure love (tad-eka-rāsa), that love (tad vastu) appears (abhivyaḥtatām) of its own accord (svataḥ). Yet one must try hard to keep it concealed (prayāsyad api gopaṇīyaṁ prayatnataḥ).

The quickest way to achieve prema is to stay in the company of those who know its value.

The association of first-class pure Vaiṣṇavas has the power to evoke prema in an aspirant's heart.

But when love for Kṛṣṇa begins to mature, a devotee must be careful not to make a public show of his ecstasy.

There is a saying, gopayet mātr-jāra-vat: “One should keep prema hidden, as one would conceal that one’s mother has a paramour.”

A devotee actually experiencing prema would never divulge his inner ecstasies just to establish a reputation for himself among Vaiṣṇavas.

Still, as indicated here by the word svataḥ (“of its own accord”), the situation of an ecstatic devotee is like that of an ordinary person separated from a loved one long enough for time to have covered the pain yet not so long that meeting friends of his beloved won’t suddenly plunge him again into agony.

The word prāyasyat is in a future tense, which implies that the injunction to keep prema hidden applies only before prema has fully appeared.

Once fully developed, prema cannot be checked from showing itself whenever it wants.

Text 220

tad vai tasya priya-kṛīḍā-
vana-bhūmau sadā rahah
nivasams tanuyād evaṁ
sampadyetācirād dhruvam

When one resides
in vana → surely
that love will soon develop
& mature.

seclusion from
materialistic
people.

When one resides (nivasan) always (sadā) in seclusion (rahah) in the land (bhūmau) of the Lord's favorite pastime forests (tasya priya-kṛīḍā-vana), surely (dhruvam) such love (tad vai) will soon develop (acirād sampadyeta) and mature (tanuyād).

Sādhana-bhakti performed in Kṛṣṇa's holy dhāma is especially conducive to the awakening of prema.

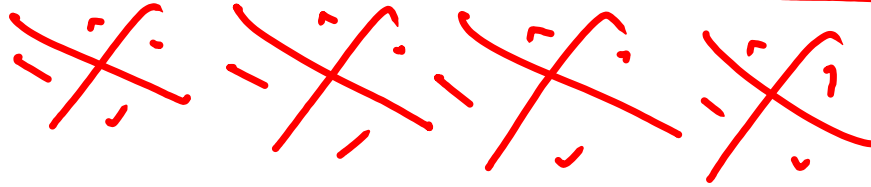
Text 221

tat karma-jñāna-yogādi-
sādhanaḍ dūrataḥ sthitam
sarvatra nairapekṣyeṇa
bhūṣitam dainya-mūlakam

That loving devotional service (tat) is far different (dūrataḥ sthitam) from disciplines such as karma, jñāna, and yoga (karma-jñāna-yogādi-sādhanaḍ). At every stage (sarvatra) it is decorated (bhūṣitam) by indifference to them (nairapekṣyeṇa), and its root is dainya, utter humility (dainya-mūlakam).

That bhakti is
far different from
ky, jy, ay etc.
At every stage, there is indifference
towards these paths.
Root of this is
dainya.

The question here is whether prescribed duties and other methods of purification should be continued along with devotional service.



Should one keep on with karma (the following of varṇāśrama regulations) or jñāna (the cultivating of discrimination between spirit and matter)?

What about the eightfold practice of yoga and meditation in samādhi?

And what about renunciation, chanting mantras, and other disciplines?

Here Nārada answers that although these disciplines, starting with karma, may all assist in the sādhana of love of God, only in the very early stages of devotional practice are they of much use.

Once sādhana-bhakti has yielded its fruit—rāgānuga-bhakti, spontaneous devotion—and especially once prema has appeared, the fruit of rāgānuga-bhakti, there is no longer any place in a devotee's life for those other practices.

The fact is that prema is not achievable by other methods,
such as karma and jñāna.

Devotees should therefore disregard those methods and
simply busy themselves with the devotional service of
hearing, chanting, remembering, and so on.

This point has already been discussed in detail at the end of
the Second Chapter of this part of Bṛhad-bhāgavatāmṛta, in
the context of the glories of bhakti.

Great authorities have said:

kāyena dūre vrajinam tyajantī
japantam antaḥ-karaṇe hasantī
samādhi-yoge ca bahir bhavantī
sandrśyate kāpi mukunda-bhaktiḥ

“Devotional service to Lord Mukunda (mukunda-bhaktiḥ) can be seen personified (sandrśyate) as it runs far away (dūre tyajantī) from those who perform ~~fruitive rituals~~ (kāyena vrajinam), and laughs (hasantī) at those who ~~chant silent mantras~~ (japantam) in their minds (antaḥ-karaṇe), and avoids those (bahir bhavantī) who ~~practice meditational yoga~~ (samādhi-yoge ca).”

Bhakti-yoga in all its phases of practice and achievement, in this life and the next, is always decorated with the ornament of indifference to material desires.

This holds true whether bhakti is performed internally with the subtle body or externally with one's physical body and senses and the body's external possessions.

When one allows secondary means and goals to become prominent, one deviates from bhakti.

The most essential support—and a candidate for pure bhakti must always take help from it—is utter humility.

Wise men define in which one thinks oneself incapable & low → even when endowed with all excellences.

Text 222

yenāsādhāraṇāśaktā-
dhama-buddhiḥ sadātmani
sarvotkarṣānvite 'pi syād
budhais tad dainyam iṣyate

Wise men (budhah) define dainya (dainyam iṣyate) as the state (tad) in which (yena) one always thinks oneself (sadā ātmani buddhiḥ) exceptionally incapable (aśādhāraṇa aśakta) and low (adhama-buddhiḥ), even when endowed with all excellences (sarva utkarṣa anvite api).

Nārada's own definition of dainya distinguishes his use of the word from other possible meanings, such as "poverty," "becoming selfless by not accepting charity," and "being free from egotism."

Someone might say that the quality of thinking oneself very fallen may also be seen in persons who are simply lazy or those who abandon auspicious work or indulge in sinful acts.

Therefore Nārada specifies that one who actually has dainya is
endowed with all good qualities; for instance, such a person
observes positive and negative regulations, he is free of false
ego, and he has a healthy fear of material life.

Furthermore, though Nārada doesn't say so, transcendental
dainya is a state of extreme agitation that can lead to tears and
other ecstatic outbreaks.

Text 223

yayā vācehayā dainyam
matyā ca sthairyam eti tat
tām yatnena bhajed vidvāms
tad-viruddhāni varjayet

An intelligent
person should carefully
cultivate:
a) speech
b) behavior
c) thinking
that fix him in
utter humility.
Avoid anything that stands
in the way & fix

An intelligent person (vidvān) should carefully cultivate (yatnena bhajed) speech (tām vācā), behavior (ihayā), and thinking (matyā ca) that fix him (yayā sthairyam eti) in utter humility (dainyam), and anything that stands in the way of it (tad-viruddhāni) he should avoid (varjayet).