

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

Lord manifests
Himself only in a
purified heart

2.2.88

paramātmā vāsudevaḥ
sac-cid-ānanda-vigrahaḥ
nitāntam śodhite citte
sphuraty eṣa na cānyataḥ

Lord Vāsudeva, the Supreme Soul (**paramātmā vāsudevaḥ**), the embodiment of eternity, knowledge, and bliss (**sac-cid-ānanda-vigrahaḥ**), reveals Himself (**eṣaḥ sphuraty**) in a thoroughly purified heart (**nitāntam śodhite citte**), and nowhere else (**na ca anyataḥ**).

Śrī Vāsudeva, the presiding Lord of consciousness, reveals Himself only within citta, the heart, the subtle seat of awareness, more subtle than the mind.

That is mentioned by Lord Śiva in the Fourth Canto of Śrīmad-Bhāgavatam (4.3.23):

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namaśā vidhīyate

The pure antaḥ-karaṇa (**sattvaṁ viśuddhaṁ**) is called Vasudeva (**vasudeva-śabditaṁ**), because there (**yad tatra**) the Supreme Lord (**pumān**) appears (**īyate**) without coverings (**apāvṛtaḥ**). In that antaḥ-karaṇa (**sattve ca tasmin**), I worshipped (**me vidhīyate**) the Supreme Lord Vāsudeva (**bhagavān vāsudevah**), beyond the material senses (**adhokṣajah**), by offering respects (**namaśā**).

When one's consciousness is completely pure, meaning that it reflects nothing but the Supreme, then and only then does Lord Vāsudeva reveal Himself within the heart.

Because He is the personal essence of the Supreme Truth, self-manifesting and indivisible, the external senses cannot perceive Him.

Then, with mind
free from other thoughts,
direct vision of the Lord
with one's eyes
in the heart

2.2.89

tadānīm ca mano-vṛtty-an-
tarābhāvāt su-sidhyati
cetasā khalu yat sāksāc
cakṣuṣā darśanam hareḥ

Then (tadānīm), with nothing else going on in the mind (mano-vṛtty-antara abhāvāt), direct vision of Lord Hari (yat hareḥ sāksāt darśanam) with one's eyes (cakṣuṣā) takes place (su-sidhyati) in the heart (cetasā khalu).

Here Pippalāyana anticipates Gopa-kumāra's doubt: Is the meditation Pippalāyana is describing as valid as direct perception with one's eyes?

Pippalāyana argues here that when one seems to be seeing Lord Hari with one's eyes, the source of that perception is actually one's heart.

Only after the mind puts aside all other objects of perception does the Lord reveal Himself in the heart.

It is the mind that then performs the work of visualizing the Lord,
though the perceiver does not consciously analyze, “I am seeing the
Personality of Godhead not with my eyes but my mind.”

According to Pippalāyana, one’s realization of the Supreme Lord
becomes vividly concrete (su-sidhyati) by the power of the mind, not
the eyes, which with their limited scope can neither comprehend the
limbs of the Lord all at once nor fully recognize His enchanting
beauty.

When the mind
is happy, all the
senses are automatically
happy.

for the functions of the senses
are included in the functions of the
mind

2.2.90

manah-sukhe 'ntar bhavati
sarvendriya-sukham svatah
tad-vrttishv api vak-cakshuh-
sruty-adindriya-vrttayah

When the mind is happy (manah-sukhe), all the senses (sarvendriya) are automatically happy (svatah antar sukham bhavati), for the functions (vrttayah) of speech, vision (vak-cakshuh), hearing, and the other senses (sruty-adindriya) are included within the functions of the mind (tad-vrttishv api)

Gopa-kumāra might prefer the tangible pleasure of seeing with his eyes to the abstract enjoyment of the mind.

But here Pippalāyana tells him that happiness of mind extends not only to the eyes but to all one's senses.

Indeed, when the mind is distressed the senses will surely not perceive happiness, because the senses will not even be invoked to contact their objects.

The correlation between happiness of mind and happiness for the senses is natural and automatic, since all the senses are rooted in the mind.

Just as the branches and leaves of a tree are nourished when the tree is watered at the root, when the mind is satisfied so too are senses, with no need for them to make separate efforts

Still, Gopa-kumāra might say that what the mind does when one remembers falls short of what the organs like those of speech and vision do when, for example, one chants and sees.

In other words, don't the senses, being many and varied, enjoy greater pleasure than the mind?

Pippalāyana answers that the functions of all the senses are included in the functions of the mind.

Chanting the Lord's names, seeing His Deity, and all other sensory activities are made possible by the action of the mind.