

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

Without functions of
the mind, the functions of
the senses are useless.
↓
Because the self perceived the deeds
performed by the senses through
the mind.

2.2.91

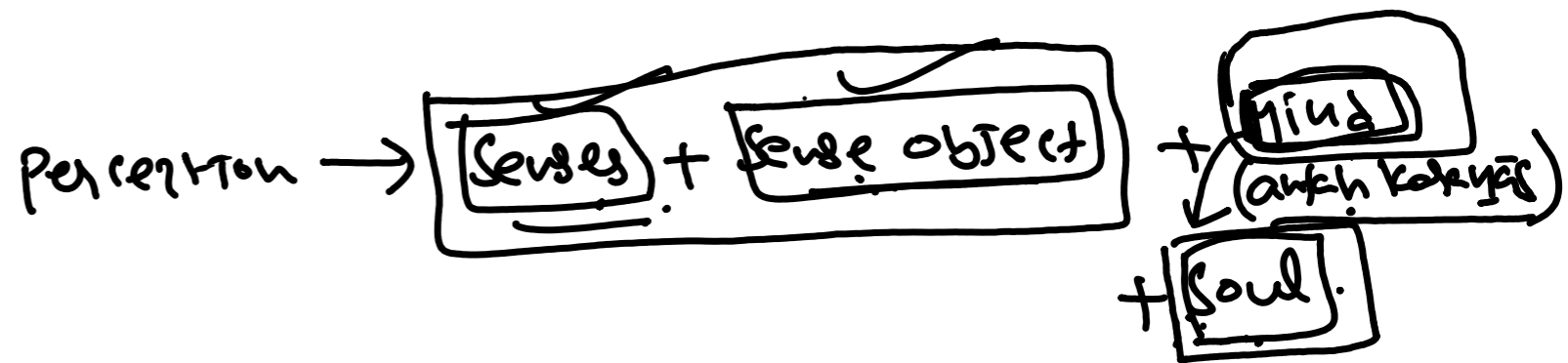
mano-vṛttiṃ vinā sarve-
ndriyāṇām vṛttayo 'phalāḥ
kṛtāpīhākṛteva syād
ātmany anupalabdhitāḥ

Without the functions of the mind (mano-vṛttiṃ vinā), the functions of all the senses (sarve indriyāṇām vṛttayah) are useless (aphalāḥ), for even if one acts (kata api), one's deeds will be as if never performed (ihā akṛta iva syād), because the self will be unable to perceive them (ātmany anupalabdhitāḥ).

The same point is reargued here, but by negative logic. When the mind is inattentive, the senses may be active, but they cannot establish real contact with their objects.

Each sense has its own proper object—form for the sense of sight, texture for touch, and so on.

The purpose of the senses is achieved when they contact their objects and perception occurs.



Perception, however, requires the active participation of two other agents as well—the mind and the living soul.

If the mind is not focused on a sense receiving input from an object, no sensation will reach the self, and no conscious perception will arise.

→ common sense

This explanation from everyday life, anyone can understand By extension, Pippalāyana argues, one's "seeing" the Personality of Godhead is in reality the Lord's manifesting Himself through the functions of one's purified consciousness.

It is not direct perception through the eyes, because the Supreme Lord stands outside the scope of the activity of the senses

If the Lord
out of bhakta-vātsalya
reveals Himself to
eyes, that vision actually
occurs by the power of the
mind;
one only imagines the eyes to
be the seers

2.2.92

kadācid bhakta-vātsalyād
yāti ced drśyatām drśoḥ
jñāna-drṣṭyaiva taj jātam
abhimānaḥ param drśoḥ

If the Lord (ced), out of compassion for His devotees (bhakta-vātsalyād), sometimes (kadācid) reveals Himself to their eyes (drśoḥ drśyatām yāti), that vision actually occurs (taj jātam) by the power of the mind (jñāna-drṣṭyā iva); one only imagines (abhimānaḥ) the eyes to be the seers (param drśoḥ).

But didn't devotees like Dhruva and Prahlāda see the Supreme Lord directly with their eyes?

→ Gṛha Kṛmā's Question

Aren't those devotees famous for having seen the Lord in person?

↓ Pippalāyana answer →

Yes, the Lord made Himself visible to those great devotees out of fatherly affection, to fulfill the purpose of their eyes.

But in fact, Pippalāyana says, the devotees beheld those revelations through pure consciousness, not through the physical eyes.

Because the scope of our physical sight is narrow, with our eyes we are unable to perceive an object that has no limits.

Why then are Dhruva, Prahlāda, and others famous for having had the Lord's darśana?

And why is He famous as bhakta-vatsala, He who shows affection for His devotees?

It is because in each case the devotee, the jīva soul, identifying with his own senses, presumed, "I am seeing the Lord directly with my eyes."

That those devotees thought that way is evidence that the Personality of Godhead was kind to them.

And that the sense of sight fails to perceive what is beyond its scope does not mean that the eyes are utterly useless.

Then the question is → Are the senses utterly useless or they cannot perceive the Kṛṣṇa?

Even if by His
mercy He becomes
visible to the external
eyes, the bliss of seeing
Him is experienced only in the
heart.

2.2.93

tasya kārūṇya-śaktyā vā
dr̥śyo 'stv api bahir-dr̥śoḥ
tathāpi darśanānandaḥ
sva-yonau jāyate hr̥di

And even if by the power of His mercy (tasya kārūṇya-śaktyā vā) He becomes visible (dr̥śyah astu) to external eyes (bahir-dr̥śoḥ), the bliss that arises from seeing Him (tathāpi darśana ānandaḥ) has its natural source in the heart (sva-yonau jāyate hr̥di).

But isn't the Supreme Lord, by His personal energies, free to do anything He wants?

Yes, but miracles are for the ultimate benefit of the conscious soul,
rather than for the soul's inert senses.

The power of the Lord's compassion could indeed make the physical eyes able to perceive Him, if He so desired; but the fruit of that perception, the pleasure felt from it, would still come from where pleasure, pain, and anxiety are always born—the mind.

∴ the worthy
receiver of that
bliss is mind only of
the Lord continues even after
to the eyes

2.2.94

anantaram ca tatraiva
vilasan paryavasyati
mana eva mahā-pātram
tat-sukha-grahaṇocitam

That bliss later continues (vilasat paryavasyati) in the heart (tatra eva) even after the Lord is no longer visible to the eyes (anantaram ca). Thus the worthy receiver (ucitam mahā-pātram) of that bliss (tat-sukha-grahaṇa) is the mind alone (mana eva).

After an audience with the Lord, when He is no longer visible to the eyes, the pleasure of having seen Him lingers in the heart: “Oh, with my own eyes I saw the Personality of Godhead! I saw Him right before me!”

That the ecstasy of seeing the Lord continues in the heart after the eyes can no longer perceive Him indicates that the ecstasy resided only in the heart all along.

Why, then, presume the eyes to be the seers?

On the other hand, sight is one of the knowledge-acquiring senses.
So why should it be unable to generate and sustain pleasure?

↓ QUESTION

↑ ANSWER

The answer, according to self-realized authorities, is that the most
suitable agent to receive the pleasure of seeing the Supreme Lord is
the mind.

The mind is analogous to the most reliable minister of a king, a
minister who alone in the king's entourage can be entrusted with the
care of a most precious object.

As much as the
mind becomes peaceful, to
that extent the pleasure grows
No external sense can feel
such expanding pleasure

2.2.95

tat-prasādodayād yāvat
sukham vardheta mānasam
tāvad vardhitum īśīta
na cānyad bāhyam indriyam

As much as the mind (yāvat mānasam) becomes peaceful (prasāda udayād), to that extent (tāvad) its pleasure grows (tat sukham vardheta). No external sense (na ca anyad bāhyam indriyam) can feel such expanding pleasure (vardhitum īśīta).

Commentary: It may be argued that the mind is limited in scope, like the other senses.

↓
पुरुषा-प्राप्सा argument

That is true, but when the mind becomes cleared of contamination, the Lord, being satisfied, is prepared to bestow His full mercy.

The soul's pure consciousness, reflected in the mind, is then able to sustain the image of the Supreme Lord.

→ ❌ → पुरुषात्प्राप्तौ यथा अधिकांशं

The external senses are unable to do this.