

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

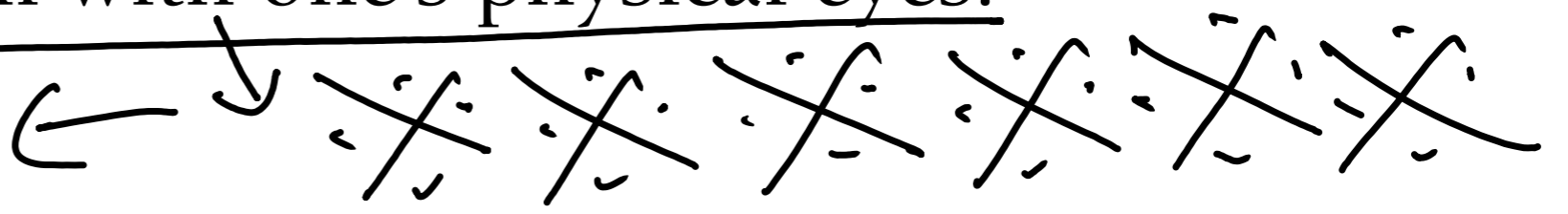
When the Lord
becomes satisfied,
one sees Him within by
meditation or if directly by
eyes.
The proof is Brahmā

2.2.96

antar-dhyānena dr̥ṣṭo 'pi
sākṣād dr̥ṣṭa iva prabhuh
kṛpā-viśeṣam tanute
pramāṇam tatra padmajah

When the Lord (prabhuh) expands His special mercy (kṛpā-viśeṣam tanute), one sees the Lord (dr̥ṣṭah api) within by meditation (antar-dhyānena) as if directly with the eyes (sākṣād dr̥ṣṭa iva). This we can understand from what happened to lotus-born Brahmā (pramāṇam tatra padmajah).

Out of respect for the sage Pippalāyana, we may theoretically accept that one derives more happiness from meditating on the Supreme than from trying to see Him with one's physical eyes.



But isn't it also well known that by seeing the Lord directly one gains the special^① happiness of receiving benedictions from Him, speaking with Him, and having other personal interactions?

↓ argument

↓ ③

↓ ②

Answer

That may be true, the sage answers, but when the Lord is seen within He mercifully provides all those same benefits.

He reveals Himself within the heart so that He can give boons, speak with His devotee, touch him, and so on.

He can do this from within the heart because He is the almighty Lord (prabhu), who has special energies that easily arrange for Him all these wonderful things.

As a concrete historical example, Pippalāyana cites the case of Lord Brahmā.

The epithet “lotus-born” (padma-ja) implies that when Brahmā was first born he found himself sitting on a lotus.

As described in the Second Canto of Śrīmad-Bhāgavatam, Brahmā, surrounded by the darkness of annihilation, did not know how to proceed in re-creating the universe.

A mysterious voice then told him to meditate, and when he did, the Supreme revealed Himself and His abode:

tasmai sva-lokaṁ bhagavān sabhājitaḥ
sandarśayām āsa param na yat-param
vyapeta-saṅkleśa-vimoha-sādhvasaṁ
sva-dṛṣṭavadbhir puruṣair abhiṣṭutam

The Lord, gratified by his worship (bhagavān sabhājitaḥ), showed Brahmā Mahā-vaikuṅṭha (tasmai sva-lokaṁ sandarśayām āsa), to which nothing is superior (param na yat-param), which is free (vyapeta) of suffering (saṅkleśa), confusion (vimoha) and fear of offenses (sādhvasaṁ) and which is praised by the devatās (vibudhair abhiṣṭutam) who constantly see the self (sva-dṛṣṭavadbhir).
(Bhāgavatam 2.9.9)

In Vaikuṅṭha, Brahmā saw the Personality of Godhead Nārāyaṇa:

|| 2.9.15 ||

dadarśa tatrākḥila-sātvatām patim
śriyaḥ patim yajña-patim jagat-patim |
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pārśadāgraiḥ parisevitam vibhum ||

Brahmā saw the Lord (**tatra dadarśa vibhum**), the Lord of all the devotees in Vaikuṅṭha (**ākḥila-sātvatām patim**), the Lord of Lakṣmī (**śriyaḥ patim**), the Lord of sacrifice (**yajña-patim**) and the Lord of the universe (**jagat-patim**), served (**parisevitam**) by his chief followers (**sva-pārśada agraiḥ**) such as Sunanda, Nanda, Prabala and Arhaṇa (**sunanda-nanda-prabala-arhaṇa ādibhiḥ**).

|| 2.9.16||

bhṛtya-prasādaabhimukhaṃ dṛg-āsavaṃ
prasanna-hāsarūna-locanānaṃ |
kirīṭinaṃ kundalinaṃ catur-bhujam
pītāṃśukaṃ vakṣasi lakṣitaṃ śriyā ||

The Lord, desiring to give mercy to his servants (**bhṛtya-prasāda-abhimukhaṃ**), was a joy to the eyes of the devotees (**dṛg-āsavaṃ**). He had a joyful smile (**prasanna-hāsa**) and eyes tinged with red (**aruṇa-locana-ānaṃ**). He had a crown on his head, and wore earrings (**kirīṭinaṃ** **kundalinaṃ**). He had four arms (**catur-bhujam**), wore yellow cloth (**pītāṃśukaṃ**) and on the left side of his chest was a golden line (**vakṣasi lakṣitaṃ śriyā**).

Brahmā not only saw the amazing form of the Lord but also had an intimate personal exchange with Him:

|| 2.9.18 ||

tad-darśanāhlāda-pariplutāntaro
hr̥ṣyat-tanuḥ prema-bharāśru-locanaḥ
nanāma pādāmbujam asya viśva-sṛg
yat pāramahamsyena pathādhigamyate ||

The creator of the universe, Brahmā (**viśva-sṛg**), filled with joy on seeing the Lord (**tad-darśana āhlāda paripluta antaro**), with hair standing on end (**hr̥ṣyat-tanuḥ**) and tears in his eyes (**prema-bhara aśru-locanaḥ**), offered respects to the feet of the Lord (**nanāma asya pādāmbujam**) which are attained by the path of bhakti (**yat pāramahamsyena patha adhigamyate**).

|| 2.9.19 ||

tam prīyamānam samupasthitam kavim
prajā-visarge nija-śāsanārhaṇam|
babhāṣa īṣat-smita-śociṣā girā
priyaḥ priyam prīta-manāḥ kare sprśan ||

The Lord (**priyaḥ**), overjoyed, filled with prema for Brahmā (**priyam prīta-manāḥ**), touching Brahmā with his hand because of his love for him (**samupasthitam kavim kare sprśan**), with words lit by a slight smile (**īṣat-smita-śociṣā girā**), spoke to Brahmā, who was filled with prema on seeing the Lord (**tam prīyamānam babhāṣa**), and who was worthy of following the Lord's command (**nija-śāsana arhaṇam**) for creating the universe (**prajā-visarge**).

When Lord Nārāyaṇa spoke to Brahmā in a way that encouraged him to ask a boon, Brahmā asked for instructions on how to create the universe for the conditioned living entities, and the Lord responded by imparting to him the four-verse encapsulation of Śrīmad-Bhāgavatam.

Then Lord Nārāyaṇa disappeared from Brahmā's sight:

|| 2.9.38 ||

śrī-śuka uvāca

sampradiśyaivam ajano
janānām parameṣṭhinam |
paśyatas tasya tad rūpam
ātmano nyaruṇad dhariḥ ||

Śuka said: The Lord (hariḥ) who is beyond the material world (ajanah), having instructed (evam sampradiśya) Brahmā, the creator of the progeny (janānām parameṣṭhinam), then made his form disappear (tad ātmano rūpam nyaruṇad) while Brahmā watched (paśyatah).

As these passages clearly show, Brahmā meditated on the Supreme Lord in his heart, and then the Lord mercifully appeared, offered him boons, spoke with him, and touched him.

These events arose out of Brahmā's inner meditation.

The Third Canto gives a similar description:

|| 3.8.22 ||

kālena so 'jah puruṣāyusābhi-
pravṛtta-yogena virūḍha-bodhah
svayaṁ tad antar-hṛdaye 'vabhātam
apaśyataapaśyata yan na pūrvam

By his practice of meditation on the Lord (abhipravṛtta-yogena) for a hundred human years (puruṣa āyusā) he attained realization of the Lord (sah ajah virūḍha-bodhah). He saw the Lord (apaśyata), who manifested himself in his heart (svayaṁ tad antar-hṛdaye avabhātam), who could not be seen previously by searching (yad na pūrvam apaśyata).

|| 3.8.23 ||

mṛṇāla-gaurāyata-śeṣa-bhoga-
paryāṅka ekaṁ puruṣaṁ śayānam
phaṇātapatrāyuta-mūrdha-ratna-
dyubhir hata-dhvānta-yugānta-toye

He saw the one lord (ekaṁ puruṣaṁ) sleeping (śayānam) on the broad bed of Śeṣa (āyata-śeṣa-bhoga-paryāṅka), white like a water lily (mṛṇāla-gaura), floating upon the waters of devastation (yugānta-toye), whose darkness was dissipated (hata-dhvānta) by the light (dyubhir) from the jewels (ratna) on top of the thousands (ayuta) of umbrella-like hoods of Śeṣa (phaṇa ātapatra).

|| 3.8.33 ||

sa karma-bījam rajasoparaktah
prajāḥ sisṛkṣann iyad eva drstvā
astaud visargābhimukhas tam īḍyam
avyakta-vartmany abhiveśitātmā

Influenced by rajas (rajasā uparaktah) and intent on creating (visarga abhimukhah), desiring to create the offspring (prajāḥ sisṛkṣann), Brahmā glanced at the lotus and the elements (sah iyad eva drstvā) as the ingredients of creation (karma-bījam). Concentrating his mind (abhiveśita ātmā) on the Lord (avyakta-vartmany), he began to praise the Lord, worthy of worship (astaud tam īḍyam).

After Brahmā offered his prayers, Lord Nārāyaṇa responded:

mā veda-garbha gās tandrīm
sarga udyamam āvaha
tan mayāpāditam hy agre
yan mām prārthayate bhavān

O knower of all the Vedas (veda-garbha)! You should not be bereft
of knowledge (mā gāh tandrīm). Go about your efforts of creation
(sarga udyamam āvaha). I will accomplish (mayā āpāditam) what
you previously requested from me (tad hy agre mām prārthayate
bhavān). (Bhāgavatam 3.9.29)

prīto 'ham astu bhadram te
lokānām vijayecchayā
yad astauṣīr guṇa-mayaṁ
nirguṇaṁ mānuvarṇayan

I am pleased (**prītaḥ aham**) that you praised me (**mām anuvarṇayan**), recognizing me (**yad astauṣīh**) to be the possessor of
spiritual qualities (**guṇamayam**) and to be devoid of material
qualities (**nirguṇam**), when you desired to create successful progeny
(**lokānām vijaya icchayā**). Let there be auspiciousness for you
(**bhadram astu te**)! (Bhāgavatam 3.9.39)