Śrī Brhad-bhāgavatāmrta

by Śrīla Sanātana Gosvāmī

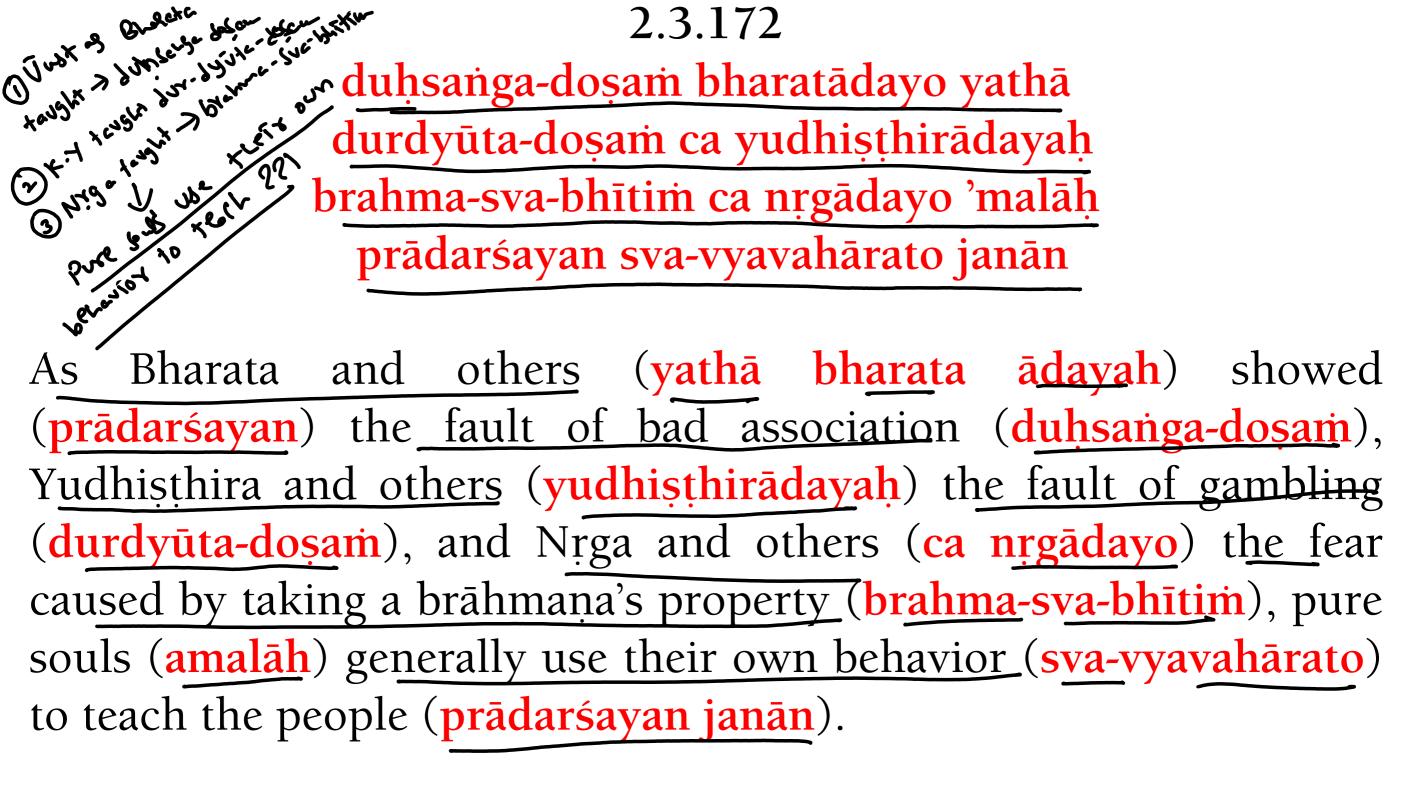
Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka



Bhajana: Worship



Bharata Mahārāja showed by his own life the danger of wrong association.

Although almost perfectly devoted and renounced, he was distracted into caring for a newborn deer and therefore had to suffer birth as a deer.

A <u>similar case is that of Saubhari Rși</u>, who was deviated from meditation by seeing two fish engaged in sex.

In the opinion of the Vaikuntha-dūtas, however, in reality these elevated souls were faultless.

Obstreled June Hale House bhakti-prabhāveņa vicāra-jātaiķ sañjāyamānena sadedrsais tvam vighnāti-vighnān kila jesyasīha sarvatra te hanta vayam sahāyāh

ر اور

By the power of bhakti (bhakti-prabhāveņa) you will have (sañjāyamānena) many realizations (īdrśaih vicāra-jātaih), time and again (sadā), and for certain (kila) you will conquer (tvam jeşyasi) your most formidable obstacles (vighnāti-vighnān). In all circumstances (iha sarvatra), be assured (hanta), we are your helpers (vayam te sahāyāh).

Since devotees may have to endure formidable tests while practicing nāmasankīrtana, Gopa-kumāra may doubt his own fitness to take up the process.

The visitors from Vaikuntha assure him, therefore, that he should not be doubtful and hesitant, but should begin nāma-saṅkīrtana with all confidence.

If he is worried that he cannot expect to succeed without the blessings of pure devotees, he should rest assured that the Vaikuntha-dūtas will always be there to help him wherever he goes.

If he needs to understand anything philosophically or has any difficulties to overcome, they will give him the support he needs.

c Oltainly

You

receive

<u>śrī-kṛṣṇa-candrasya mahānukampā-</u> <u>smābhiḥ sthirā tvayy avadhāritāsti</u> l<u>īnā na sākṣād-bhagavad-didṛkṣā</u> tvattas tapo-loka-nivāsi-vākyaiḥ

The greatest mercy (mahā anukampā) of Śrī Kṛṣṇa-candra (śrīkṛṣṇa-candrasya), we have found (asmābhiḥ avadhāritā), is firmly established in you (tvayy sthirā asti), because even the arguments of the residents of Tapoloka (tapo-loka-nivāsi-vākyaiḥ) could not dissolve (na līnā) your (tvattah) eagerness to see in person the Supreme Lord (sākṣād-bhagavad-didṛkṣā).

ch-Ebenso 2.3.175-) agginent of Platoligue rūpam satyam khalu bhagavatah sac-cid-ānanda-sāndram yogyair grāhyam bhavati karaņaih sac-cid-ānanda-rūpam māmsāksibhyām tad api ghatate tasya kāruņya-śaktyā sadyo labdhyā tad-ucita-gater darśanam svehayā vā) Our en achieve it eriter by macy (or) by ensenvor. The form of the Personality of Godhead (bhagavatah rūpam), absolutely real (khalu satyam), is the concentrated essence of eternity, knowledge, and bliss (sac-cid-ānanda-sāndram). Only with senses that are fit (yogyair karanaih) can one perceive (grāhyam bhavati) that sac-cid-ānanda form (sac-cid-ānanda-rūpam). Yet by the power of the Lord's mercy (tasya kāruņya-śaktyā), even with the present eyes (tad māmsa aksibhyām api), quickly one can see it (sadyo labdhya). Thus one beholds the object most suitable for one's vision (tad-ucita-gater). One achieves this (ghatate) by the Lord's mercy, or even by one's own endeavor (sva ihayā vā).

This verse and the next summarize the opinions of Pippalāyana Rși, who on Tapoloka had recommended meditation to Gopa-kūmara as the best method of realizing the Supreme Lord.

Only with senses that are fit can one perceive the Lord, he had said, but the Lord's mercy can transform the limited senses of a conditioned soul, making them fit to perceive the unlimited.

By the Lord's mercy potency (kāruņya-śakti), His personal form is revealed to a fortunate soul, or that soul may be empowered to discover the Lord even with his own senses.

No material conditions can limit the influence of the Supreme Lord's kāruņya-śakti.

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this.

Q¹e

tad-darśane jñāna-dṛśaiva jāya-

māne 'pi paśyāmy aham eṣa dṛgbhyām māno bhavet kṛṣṇa-kṛpā-prabhāva-

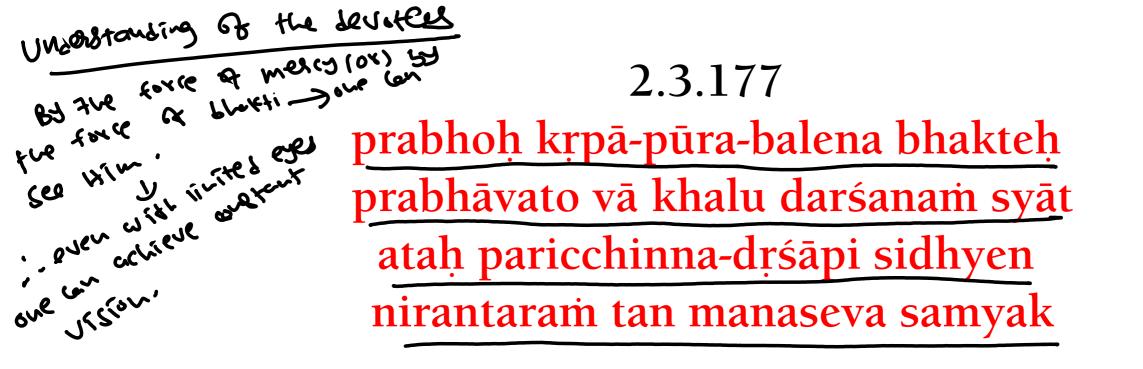
vijnāpako harsa-visesa-vrddhyai

Even though one's vision of the Lord (tad-darśane) has its origin (jāyamāne) in the eye of knowledge (jñāna-dṛśā eva), one may think (mānah bhavet), "I am seeing Him (paśyāmy aham) with my own two eyes (eṣa dṛgbhyām)." This simply indicates (vijñāpakah) the power of Kṛṣṇa's mercy (kṛṣṇa-kṛpā-prabhāva), by which the devotee feels his own special joy (haṛṣa-viśeṣa) unfurl (vṛddhyai). Some less devotional thinkers would argue to Pippalāyana that one can behold the Supreme Lord only with the eye of knowledge, not with external senses.

If the Supreme were an object of material vision, they would say, He could not be transcendentally self-manifest.

Pippalāyana would respond that even if this is true, a special ecstasy is available only to one who presumes that he sees the Lord with his own eyes. And even if devotees only imagine themselves to be seeing the Personality of Godhead with their eyes, the ecstasy they experience is real.

That ecstasy itself is proof that the potency of the Lord's special mercy has descended upon them, making them rejoice with wonder: "The Supreme is impossible to see, but now I am seeing Him right before me!"



By the force (balena) of the vast mercy of the Lord (prabhoh kṛpāpūra) or (vā) by the natural influence of devotional service (bhakteh prabhāvato), one can see Him (khalu darśanam syāt). So (ataḥ) even with the limited eyes (paricchinna-dṛśāpi) one can achieve (sidhyet) the constant vision (tad nirantaram) one may have with the mind in meditation (samyak manasā eva). Now the Vaikuntha-dūtas, willing to go along no further with Pippalāyana's thinking, refute one of his ideas.

Pippalāyana might say, "Seeing the Supreme Lord with one's own eyes is imperfect because by nature external perception is imperfect. Interruptions and obstacles will inevitably impede one's external vision of the Lord. The mind, however, is extremely subtle; it can reach everywhere and enjoy undisturbed darśana of the Lord in all circumstances." Although this is not one of the things Pippalāyana told Gopakumāra on Tapoloka, the Vaikuņțha-dūtas refute it in this verse.

B<u>y the Supreme Lord's infinite mercy</u>, even external eyes can see Him in all His splendor.

This is further evidence of the great efficacy of devotional service.

na cet kathañcin na manasy api syāt svayam-prabhasyekṣaṇam īśvarasya ghanaṁ sukhaṁ sañjanayet kathañcid upāsitaḥ sāndra-sukhātmako 'sau

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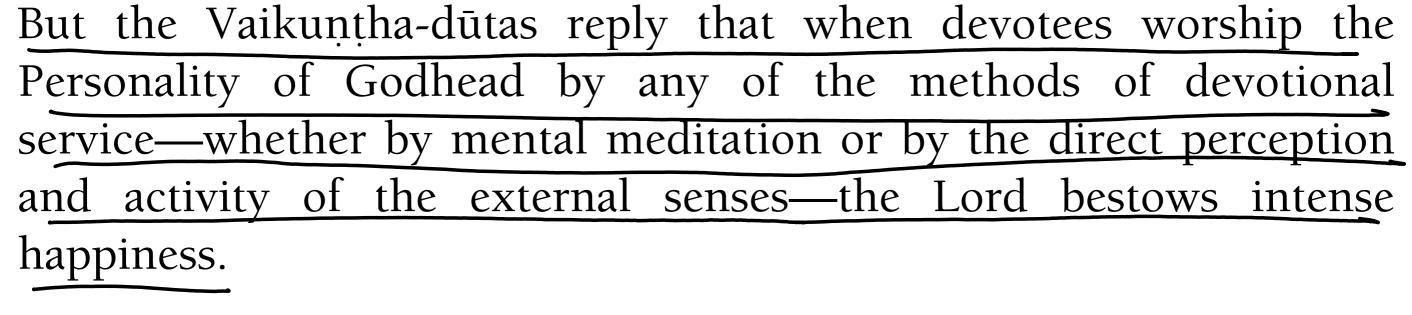
If this were not so (<u>na cet</u>), by no means (na kathañcin) would one be able to see (*iksanam syāt*) the self-effulgent supreme controller (svayam-prabhasya iśvarasya), even within the mind (manasy api). When the Lord is worshiped in any manner (kathañcid upāsitah), He bestows (asau sanjanayet) intense happiness (ghanam sukham), for He is the very embodiment of such happiness (asau sāndra-sukhātmakah).

If the Lord's special mercy and the potency of devotional service were not the true causes of realizing Him, even a mental vision of Him would be impossible, for He is self-manifesting, never an object of sensory or mental perception.

B<u>ecause He is the completely independent controller of everyone, n</u>o one can force Him to reveal Himself.

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A proponent of inner meditation may argue that by perceiving the Lord internally the mind with its unlimited scope enjoys unlimited bliss, whereas the limited eyes can perceive only a small fraction of such pleasure.



In fact, according to the Taittirīya Upaniṣad (2.7), boundless pleasure is the very nature of the Supreme.

Ra<u>so vai sah, rasam hy evāyam labdhvānandī bhavati:</u> "The Supreme is rasa itself. When a living being obtains this rasa, he becomes blissful."

dṛgbhyām prabhor darśanato hi sarvatas tat-tat-prasādāvali-labdhir īkṣyate sarvādhikam sāndra-sukham ca jāyate sādhyam tad eva śravaṇādi-bhaktitaḥ

Inseed, to see Him is the goal of all types of Dis

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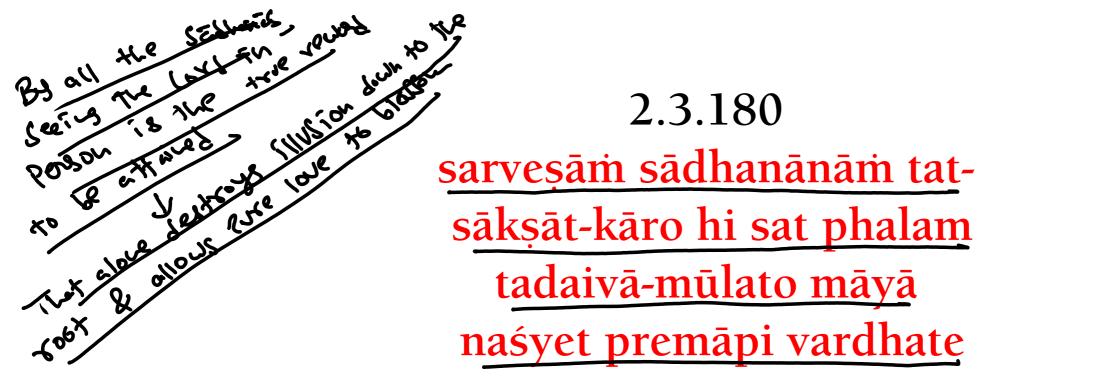
We everywhere find (sarvatah īkṣyate) that by seeing the Lord (prabhor darśanato) with the eyes (drgbhyām) one achieves His mercy in all its forms (tat-tat-prasādāvali-labdhih), and the most intense and excellent joy (sarvādhikam sāndra-sukham ca jāyate). Indeed, to see Him (tad eva) is the goal (sādhyam) of hearing and of all the other ways of devotional practice (śravaṇadī-bhaktitaḥ).

Superior to the fruits of realizing the Lord inwardly are the fruits of seeing the Lord with one's own eyes.

<u>Śrīmad-Bhāgavatam and other Purāņas record how Vaisnavas like</u> Kardama and Prahlāda received abundant mercy from the Supreme Lord when they met Him in person.

On Tapoloka, the sage Pippalāyana told Gopa-kumāra about Śrī Brahmā's attaining similar mercy from the Lord through meditation, but that kind of success from meditation occurs in only a few instances, for a rare, fortunate person like Brahmā. And the Vaikuntha messengers declare, besides, that the joy felt from directly perceiving the Personality of Godhead with one's senses is unequaled.

This complete vision, gained by devotional service in the forms of hearing, chanting, remembering, and so on, is also the ultimate fruit of the devotional service performed by inward meditation.



By all methods of spiritual discipline (sarvesām sādhanānām), seeing the Lord in person (tat-sāksāt-kāro hi) is the true reward to be attained (sat phalam). That alone (tadaiva) destroys illusion (māyā naśyet) down to the root (ā-mūlato), so that pure love of God may flourish (premāpi vardhate). The direct vision of Lord Viṣṇu, being the supreme fruit of all endeavors, is preferable even to realization of the Lord by meditation.

In fact, when one sees the Lord directly one's forgetfulness of Him, which is the root of all illusion, is destroyed.

This is described in the First Canto of Śrīmad-Bhāgavatam (1.2.21):

bhidyate hṛdaya-granthiś chidyante sarva-samśayāh kṣīyante cāsya karmāṇi dṛṣṭa evātmanīśvare

"Thus the knot in the heart is pierced (bhidyate hṛdaya-granthih), and all misgivings are cut to pieces (chidyante sarva-samśayāḥ). The chain of fruitive actions is terminated (kṣīyante cāsya karmāni) when one sees (dṛṣṭa eva) the Lord (ātmani) as master (īśvare)."

The entanglements of material work, the doubts and confusions	of
material consciousness, and the knots of material desire a	ıll
encumber the conditioned soul, but when he again finds h	is
dearmost friend, the Supreme Soul, he transcends all the	se
anomalies.	

When one perceives the beauty and charm of prema for Lord Visnu, the natural urge of pure love spontaneously arises in one's heart.