

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-3

Bhajana: Worship

- ① Vast of Bhaleka
taught → dharma
- ② K.Y taught dur-dyuta-dosa
- ③ Nrga taught → brahma-sva-bhiti
- Pure soul use their own
behavior to teach ??

duḥsaṅga-doṣaṁ bharatādayo yathā
durdyūta-doṣaṁ ca yudhiṣṭhirādayaḥ
brahma-sva-bhītiṁ ca nṛgādayo 'malāḥ
prādarśayan sva-vyavahārato janān

As Bharata and others (yathā bharata ādayaḥ) showed (prādarśayan) the fault of bad association (duḥsaṅga-doṣaṁ), Yudhiṣṭhira and others (yudhiṣṭhirādayaḥ) the fault of gambling (durdyūta-doṣaṁ), and Nṛga and others (ca nṛgādayo) the fear caused by taking a brāhmaṇa's property (brahma-sva-bhītiṁ), pure souls (amalāḥ) generally use their own behavior (sva-vyavahārato) to teach the people (prādarśayan janān).

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 similar case is that of Saubhari Ṛṣi, who was deviated from meditation by seeing two fish engaged in sex.

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

2.3.173

bhakti-prabhāveṇa vicāra-jātaiḥ
sañjāyamānena sadedrśais tvam
vighnāti-vighnān kila jeṣyasiha
sarvatra te hanta vayam sahāyāḥ

By the power
of Bhakti → you will
have many realizations
of you will conquer all our
obstacles →
we are always here to help u

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

Since devotees may have to endure formidable tests while practicing nāma-saṅkīrtana, 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 Vaikuṅṭha-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.

2.3.174

śrī-kṛṣṇa-candrasya mahānukampā-
smābhiḥ sthirā tvayy avadhāritāsti
linā na sāksād-bhagavad-didṛkṣā
tvattas tapo-loka-nivāsi-vākyaiḥ

You certainly have
received the greatest mercy
of even the arguments &
the Tapoloka-vāsīs did not
dissolve or eagerness
to see the LORD

The greatest mercy (mahā anukampā) of Śrī Kṛṣṇa-candra (śrī-kṛṣṇa-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 linā) your (tvattah) eagerness to see in person the Supreme Lord (sāksād-bhagavad-didṛkṣā).

→ argument of Pīṭhaka

rūpaṁ satyaṁ khalu bhagavataḥ sac-cid-ānanda-sāndraṁ
yogyair grāhyaṁ bhavati karaṇaiḥ sac-cid-ānanda-rūpaṁ
māmsākṣibhyāṁ tad api ghaṭate tasya kāruṇya-śaktyā
sadyo labdhyā tad-ucita-gaṭer darśanaṁ svehayā vā

Lord's form
 is sac-cid-ānanda
 If one is fit to see
 only by fit senses
 One can see Lord's form,
 with present eyes

→ one can achieve it either by mercy (or) by endeavor.

The form of the Personality of Godhead (bhagavataḥ rūpaṁ), absolutely real (khalu satyaṁ), is the concentrated essence of eternity, knowledge, and bliss (sac-cid-ānanda-sāndraṁ). Only with senses that are fit (yogyair karaṇaiḥ) can one perceive (grāhyaṁ bhavati) that sac-cid-ānanda form (sac-cid-ānanda-rūpaṁ). Yet by the power of the Lord's mercy (tasya kāruṇya-śaktyā), even with the present eyes (tad māmsa akṣibhyāṁ api), quickly one can see it (sadyo labdhyā). Thus one beholds the object most suitable for one's vision (tad-ucita-gaṭer). One achieves this (ghaṭate) 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 Ṛṣi, 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 (kāruṇya-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 kāruṇya-śakti.

2.3.176

tad-darśane jñāna-dṛśaiiva jāya-
māne 'pi paśyāmy aham eṣa dṛgbhyām
māno bhavet kṛṣṇa-kṛpā-prabhāva-
vijñāpako harṣa-viśeṣa-vṛddhyai

Even though
One's vision of the
Lord is appearing in
the mind's eye, but one
thinks that "I am seeing Him
with my own two eyes"
↓
This is P's self

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 (harṣa-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 transcendently 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!"

Understanding of the devotees
By the force of mercy (or) by
the force of bhakti → one can
see Him.
∴ even with limited eyes
one can achieve constant
vision.

2.3.177

prabhoh kṛpā-pūra-balena bhakteḥ
prabhāvato vā khalu darśanam syāt
ataḥ paricchinna-dṛśāpi sidhyen
nirantaram tan manaseva samyak

By the force (balena) of the vast mercy of the Lord (prabhoh kṛpā-pūra) or (vā) by the natural influence of devotional service (bhakteḥ 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 Vaikuṅṭha-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 Vaikuṅṭha-dūtas refute it in this verse.

By the Supreme Lord's infinite mercy, even external eyes can see Him in all His splendor.

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

2.3.178

If this was not
true, then no one could
see Him even within the mind.
↓
When worshipped, the Lord bestows
intense happiness

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

If this were not so (na cet), by no means (na kathañcin) would one be able to see (īkṣaṇam syāt) the self-effulgent supreme controller (svayam-prabhasya īśvarasya), even within the mind (manasy api). When the Lord is worshiped in any manner (kathañcid upāsitaḥ), He bestows (asau sañjanayet) 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.

Because He is the completely independent controller of everyone, no one can force Him to reveal Himself.

पुत्रवत् परस्मात् अर्जुन

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.

But the Vaikuṅṭha-dūtas reply that when devotees worship the Personality of Godhead by any of the methods of devotional service—whether by mental meditation or by the direct perception and activity of the external senses—the Lord bestows intense happiness.

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

Raso vai saḥ, rasam hy evāyaṁ labdhvānandī bhavati: “The Supreme is rasa itself. When a living being obtains this rasa, he becomes blissful.”

2.3.179

dr̥gbhyām prabhor darśanato hi sarvatas
tat-tat-prasādāvali-labdhir ikṣyate
sarvādhikam sāndra-sukham ca jāyate
sādhyam tad eva śravaṇādi-bhaktitah

↳ Indeed, to see HRL is the goal of all types of D-S

We everywhere find (sarvatah ikṣyate) that by seeing the Lord (prabhor darśanato) with the eyes (dr̥gbhyām) 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 (śravaṇādi-bhaktitah).

Proof is
our Pratyakṣa
?r̥cena.
we see
seeing the Lord by
achieves mercy
all its forms
extreme bliss.

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

Śrīmad-Bhāgavatam and other Purāṇas record how Vaisnavas like 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 Vaikunṭha 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 the Sādhanās,
seeing the Lord in
person is the sat phalam,
to be attained → true reward
That alone ↓ destroys illusion down to the
root & allows pure love to blossom

2.3.180

sarvesām sādhanānām tat-
sākṣāt-kāro hi sat phalam
tadaivā-mūlato māyā
naśyēt premāpi vardhate

By all methods of spiritual discipline (sarvesām sādhanānām),
seeing the Lord in person (tat-sākṣāt-kāro hi) is the true reward to
be attained (sat phalam). That alone (tadaiva) destroys illusion
(māyā naśyēt) 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 hr̥daya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi
dr̥ṣṭa evātmaⁿiśvare

“Thus the knot in the heart is pierced (bhidyate hr̥daya-granthih),
and all misgivings are cut to pieces (chidyante sarva-saṁśayāḥ).
The chain of fruitive actions is terminated (kṣīyante cāśya karmāṇi)
when one sees (dr̥ṣṭa eva) the Lord (ātmani) as master (iśvare).”

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

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