

Tattva-darsinah

BY: MAHESH RAJA

Jan 22, UK (SUN) — In response to Mahavidya prabhu's article, "[Seeing God](#)" I would like to comment:

Many millions of people especially in India go to temples to see the Deity -- that is also seeing God. But that seeing and a Maha-Bhagavata (Spiritual Master) seeing is different. The dual compound word *Tattva-darsinah* is used in relationship to the bonafide Spiritual Master -- who factually SEES Krsna.

Maha-Bhagavata actually sees nothing but Krsna. And Krsna reciprocates with him. A conditioned soul can see the Deity but the Deity does not talk with him. An uttama adhikari, the bonafide Guru, can see and talk with the Deity. He FACTUALLY SEES KRSNA. He experiences Krsna always. Within an atom, within his heart, everywhere he sees Krsna. He sees nothing but Krsna 24 hrs. This is the Prema stage.

Fake GBC voted conditioned soul bogus "gurus" in ISKCON and Gaudiya Math conditioned soul "gurus" are not realized to have direct perception. Srila Prabhupada, the bonafide Guru, could speak with anyone and challenge anyone and defeat them -- Krishna was speaking and controlling his speech thru him -- this is so obvious. He was seeing Krsna personally at every moment and he had no fear to speak with anyone, unlike the bogus self made gurus.

Not one of these so-called gurus manufactured by the bogus GBC or Gaudiya Math are able to come and debate on this website. Krishna does not talk to them, what to speak of seeing! They are afraid they may get caught out. They can pray some mambo jambo when in front of the Deity -- BUT there is NO RECIPROCATION - AT ALL!

Below are just a few examples how a Maha Bhagavata (Spiritual Master) sees:

He was therefore tattva-darsi, a seer of the truth, ****because he personally saw**** how the Supreme Absolute Truth appeared as his son.

SB 10.3.14

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

Vasudeva begot the Supreme Personality of Godhead, yet he was in full knowledge of how the Supreme Lord appears and disappears. He was therefore tattva-darsi, a seer of the truth, ****because he personally saw**** how the Supreme Absolute Truth appeared as his son."

when he **sees the Lord personally, face to face,**

SB 8.6.9

The Vedic mantras say: yasmin vijnate sarvam evam vijnatam bhavati. **When the devotee **sees** the Supreme Personality of Godhead by his meditation, or when he **sees** the Lord personally, face to face, he becomes aware of everything within this universe.** Indeed, nothing is unknown to him. Everything within this material world is fully manifested to a devotee who has** seen** the Supreme Personality of Godhead. Bhagavad-gita (4.34) therefore advises:

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ*

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized ****soul**** can impart knowledge unto you because ****he**** has seen the truth."

Lord Brahma is one of these self-realized authorities (svayambhur naradah sambhuh kumarah kapilo manuh). One must therefore accept the disciplic succession from Lord Brahma, and then one can understand the Supreme Personality of Godhead ****in fullness****. Here the word visva-murtau indicates that everything exists in the form of the Supreme Personality of Godhead. **One who is able to worship Him can see everything in Him and see Him in everything.**

Pratyaksvagamam means **direct perception**----Krsna is directly **experienced**:

Bg 9.2
*rāja-vidyā rāja-guhyam
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ
su-sukhaṁ kartum avyayam*

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives **direct perception of the self by realization**, it is the perfection of religion. It is everlasting, and it is joyfully performed.

The great devotees relished the taste of unceasing devotional service of the Lord, hearing, chanting, etc., and by developing the same taste, Narada wanted also to hear and chant the glories of the Lord. Thus by associating with the sages, he developed a great desire for devotional service. Therefore, he quotes from the Vedanta-sutra (prakasas ca karmany abhyasat): if one is engaged simply in the acts of devotional service, ****everything is revealed to him automatically****, **and he can understand. This is called **pratyaksa**, **directly perceived****.

"The word tattva-darsi refers to one who has perfectly realized** the Supreme personality of Godhead."**

SB 5.15.4

The word anusmāra is very significant. God consciousness is not imaginary or concocted. **The devotee who is pure and advanced realizes God as He is. Maharaja Pratiha did so, and due to his **direct realization of Lord Visnu****, he propagated self-realization and became a preacher. **A real preacher cannot be bogus; he must first of all realize Lord Visnu as He is.** As confirmed in Bhagavad-gita (4.34), upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ: **"one who has seen the truth can impart knowledge." The word tattva-darsi refers to one who has** perfectly realized** the Supreme personality of Godhead. Such a person can become a guru and propound Vaisnava philosophy all over the world.**

Factually, the spiritually developed person is able to have the television of the kingdom of God always reflected within his heart.

SB 2.9.35 P Answers by Citing the Lord' s Version

"Therefore, although He is present in every atom, the Supreme Personality of

Godhead may not be visible to the dry speculators; still the mystery is unfolded before the eyes of the pure devotees because their eyes are anointed with love of Godhead. And this love of Godhead can be attained only by the practice of transcendental loving service of the Lord, and nothing else. The vision of the devotees is not ordinary; it is purified by the process of devotional service. In other words, as the universal elements are both within and without, similarly the Lord's name, form, quality, pastimes, entourage, etc., as they are described in the revealed scriptures or as performed in the Vaikunthalokas, far, far beyond the material cosmic manifestation, **are factually being televised in the heart of the devotee**. The man with a poor fund of knowledge cannot understand, although by material science one can see things far away by means of television. **Factually, the spiritually developed person is able to have the television of the kingdom of God always reflected within his heart. That is the mystery of knowledge of the Personality of Godhead.**"

When one is on the platform of love of Godhead (prema pumartho mahan) he sees the Supreme Lord at every moment.

SB 6.16.51 P King Citraketu Meets the Supreme Lord

"The science of devotional service has been instructed by Narada and Angira to Citraketu. Now, because of Citraketu's devotional service, he has seen the Supreme Personality of Godhead. By performing devotional service, one advances step by step, and **when one is on the platform of love of Godhead (prema pumartho mahan) he sees the Supreme Lord at every moment.**"

"The devotee who has anointed his eyes with the ointment of love of Godhead always sees the beautiful blackish form of Krsna within his heart."

DWT 7 Seeing God within

"The perfect yogi is one who has prema, pure love for Krsna. As the Brahma-samhita (5.38) states, premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti: **"The devotee who has anointed his eyes with the ointment of love of Godhead always sees the beautiful blackish form of Krsna within his heart."** We cannot imagine how beautiful Krsna is. It is said that Krsna's body is more beautiful than millions of Cupids (kandarpa-koti-kamaniya-visesa-sobham [Bs. 5.30]). Cupid is very beautiful, but even if you place millions of Cupids together, their beauty cannot compare with Krsna's. These things cannot be understood unless one's eyes are smeared with the ointment of love of Godhead.

We cannot understand God with our present blunt material senses, which are simply after material gratification. With them how can we perceive Krsna, who is completely spiritual? It is not possible. Therefore we must purify the senses through the process of bhakti:

atah sri-krsna-namadi na bhaved grahyam indriyaih
sevonmukhe hi jihvadau svayam eva sphuraty adah

"No one can understand the transcendental nature of the name, form, qualities, and pastimes of Sri Krsna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, qualities, and pastimes of the Lord revealed to him" (Bhakti-rasamrta-sindhu 1.2.234). "

premanjana-cchurita-bhakti-vilocanena: only those who have smeared their eyes with the ointment of love of Godhead can see everywhere the Supreme Lord face to face;

SB 4.12.11 P Dhruva Maharaja Goes Back to Godhead

"Not only did Dhruva Maharaja perform many sacrifices, but he carried on his transcendental occupation of engagement in the devotional service of the Lord. The ordinary karmis, who want to enjoy the results of fruitive activities, are concerned only with sacrifices and ritualistic ceremonies as enjoined in the Vedic sastras. Although Dhruva Maharaja performed many sacrifices in order to be an exemplary king, he was constantly engaged in devotional service. The Lord always protects His surrendered devotee. A devotee can see that the Lord is situated in everyone's heart, as stated in the Bhagavad-gita (isvarah sarva-bhutanam hrd-dese 'rjuna tisthati). **Ordinary persons cannot understand how the Supreme Lord is situated in everyone's heart, but a devotee can actually see Him. Not only can the devotee see Him outwardly, but he can see, with spiritual vision, that everything is resting in the Supreme Personality of Godhead, as described in Bhagavad-gita (mat-sthani sarva-bhutani). That is the vision of a maha-bhagavata. He sees everything others see, but instead of seeing merely the trees, the mountains, the cities or the sky, he sees only his worshipable Supreme Personality of Godhead in everything because everything is resting in Him only. This is the vision of the maha-bhagavata. In summary, a maha-bhagavata, a highly elevated pure devotee, sees the Lord everywhere, as well as within the heart of everyone. This is possible for devotees who have developed elevated devotional service to the Lord. As stated in the Brahma-samhita (5.38), premanjana-cchurita-bhakti- vilocanena: only those who have smeared their eyes with the ointment of love of Godhead can see everywhere the Supreme Lord face to face; it is not possible by imagination or so-called meditation.**"