

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-2

Jñāna: Knowledge

Only in bhakti  
does the highest degree  
of happiness naturally arise

2.2.191

sukhasya tu parā kāṣṭhā  
bhaktāv eva svato bhavet  
tan-maya-śrī-padāmbhoja-  
sevinām sādhanocitā

But only in devotional service (bhaktāv eva) does the highest degree of happiness (sukhasya tu parā kāṣṭhā) naturally arise (svato bhavet). That happiness is the right reward (ucitā) for those who practice (sādhanā) serving the Supreme Lord's all-blissful lotus feet (tad-maya śrī-padāmbhoja-sevinām).

eva-tasya  
"the word "highest  
peak" indicates → a limit of  
happiness, but in reality, the  
happiness is endless →

2.2.192

paramāṣaya-prāpta-  
mahattā-bodhanāya hi  
parā kāṣṭheti śabdyeta  
tasyānantasya nāvadhīḥ

“The highest degree (parā kāṣṭheti śabdyeta)” indicates greatness that has reached its ultimate peak (paramāṣaya-prāpta-mahattā-bodhanāya hi). But in fact that endless happiness (tasya ānantasya) has no limit (na avadhīḥ).

The glories of devotional service are difficult to describe without straining the capacity of words.

The phrase parā kāṣṭhā (“highest degree”) implies that no higher degree exists.

But the happiness of pure devotional service never reaches a final peak.

It keeps on increasing forever.

Calling it the parā kāṣṭhā of happiness is only a poetic attempt to do it justice with words available in human language.

While the bliss of  
Prema continuously increases  
but, the bliss of brahma-sukha  
never increases

2.2.193

tat sukham vardhate 'bhikṣṇam  
anantaṁ paramaṁ mahat  
na tu brahma-sukham muktau  
vardhate sīmavad yataḥ

That happiness (tat sukham) increases endlessly (vardhate abhikṣṇam). It is limitless (anantaṁ) and supremely great (paramaṁ mahat). In contrast (tu), the happiness of Brahman (brahma-sukham) found in liberation (muktau) never increases (na vardhate), because it is limited (yataḥ sīmavad).



The bhakti-śāstras here explicitly confirm that the happiness of bhakti increases constantly, and to dispel any misconception that this increase may eventually come to an end, they further qualify it as ananta, endless.

At every moment, pure devotees experience bhakti-rasa as newer and newer, sweeter and sweeter, and more and more intense.

Because Brahman cannot develop or transform in any way, the happiness of realizing Brahman is static.

When impersonalists call their brahma-sukha the parā kāṣṭhā of happiness, they mean that it has virtually reached a peak, beyond which it can progress no further.

Bluejay's 12/9/16  
Paramātmā & Brahman.  
Tot Hge 3 eye one lev  
No chnce of sctly diffare  
In the Supreme

2.2.194

paramātmā para-brahma  
sa eva parameśvarah  
ity evam eṣām aikyena  
sajātīya-bhidā hatā

The Supreme Lord (parameśvarah) is also the Supreme Soul (sah eva paramātmā) and the Supreme Brahman (para-brahma). That these three are one (ity evam eṣām aikyena) leaves no chance of sajātīya difference in the Supreme (sajātīya-bhidā hatā).

The Vedas are accepted as perfect authority both by impersonalists and by devotees of the Supreme Lord.

But when the Vedic Upaniṣads declare that there is no duality in the Supreme, the personalists and the impersonalists understand this in opposite ways.

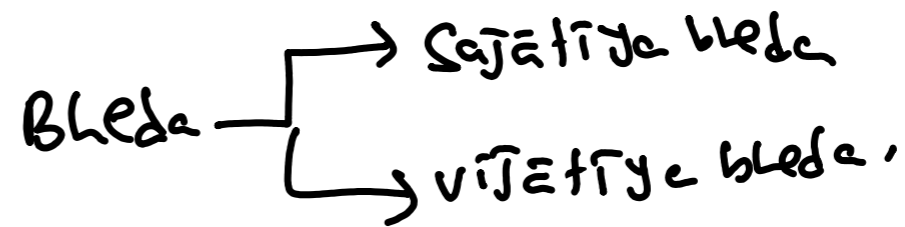
For the Advaita-vādī impersonalists, the oneness of Brahman means that all form and variety are illusion.

For the Vaiṣṇavas, however, the Supreme, although one, is full of variety.

How this can be so, the Vedas now begin to explain to Gopa-kumāra, starting with two verses discussing the absence of difference in the Supreme.

Differences can be analyzed as being of two kinds—sajātīya and vijātīya. Similar things, like two men, will differ as individuals.

This is called sajātīya-bheda, the difference between members of the same category.



Dissimilar things, like a man and a cow, differ by vijātīya-bheda, the difference between members of separate categories.

Now, because the jīvas are manifestations of Brahman, and because in earlier verses we heard that the jīvas are always distinct as individuals, someone may object that we here find ourselves facing a Brahman in which there are sajātiya differences.

That is, Brahman now seems to consist of members of one category who differ from one another.

But this makes no sense, because it would contradict the very nature of Brahman, which by the definition of the authoritative Upaniṣads is ekam (absolutely one) and advayam (allowing of no differences whatsoever).

Point taken. But how, as expressed by the formula ekam advayam, the Supreme is free of all dualities—sajātīya and vijātīya—is shown in a different way, in this verse and the next.

Despite our being surrounded by a world full of apparent variety, the impersonalists construe ekam advayam in its most strictly literal sense, saying that there are absolutely no dualities at all.

But what the Vedas actually mean by these words fits much more sensibly with our common experience.

How Brahman is ekam—that is, free from sajātīya differences—is best understood in the following way.

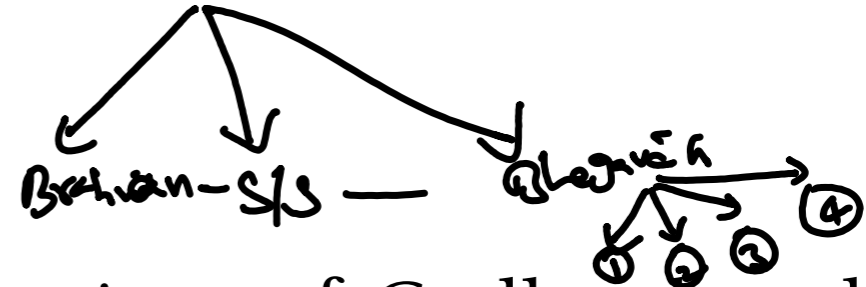
The impersonal Absolute (para-brahma), the indwelling controller of the jīvas (paramātmā), and the Supreme Personality of Godhead (parameśvara) are one Absolute Truth.

There is no difference between the three.

When that Supreme Absolute, as the Personality of Godhead, further expands into countless forms—guṇa-avatāras, līlā-avatāras, and so on—these avatāras may seem different from one another, but in reality they are one and the same person.



In all His plenary manifestations, He never becomes any less than His full self, in spite of external appearances.



Thus any attempt to analyze the plenary expansions of Godhead as different members of one category is doomed to fail.

Brahman does, however, have expansions of His energy in the form of the finite living beings, as discussed in the next verse.