

Śrī Brhad-bhāgavatāmṛta

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-2

Jñāna: Knowledge

In that devotional happiness:

- a) the receiver
- b) the received
- c) the perceptions
- d) tools of perception

All manifest themselves in various ways.

2.2.214

tatrānubhavitā so 'nu-  
bhavanīyo 'nubhūṭayaḥ  
vṛttayaḥ karaṇānām ca  
bahudhā prasphuranti hi

In that devotional happiness (tatra), the person who is perceiving (sah anubhavitā), the person perceived (anubhavanīyo), the varied perceptions ('nubhūṭayaḥ), and the sensory functions that serve in those perceptions (karaṇānām vṛttayaḥ ca) all manifest themselves in various ways (bahudhā prasphuranti hi).

① Ability to see

rūpa, rasa, sparsa, gandha, śabda → kṛṣṇa ②

① सहाकर्तृ

③

④

The bhakti-śāstras have already proven that the bliss of devotional service to the Supreme Lord is much greater and much more sublime than the shadow of happiness found in the meditation of self-contented impersonalists.

Now the śāstras reconfirm this conclusion with yet another logical argument.

↓ next level logical argument to prove that the bliss of D-S is far greater than the bliss of liberation.

In the bliss of devotional service all components of personal experience are vividly manifest—the devotee who is perceiving the joy of devotional service, the Personality of Godhead who is the object of this perception, the particular exchanges involving the two of them, and the sensory activities that foster the perceptions.

The devotee realizes, "I am the Lord's servant," and more specifically he identifies himself with particular services like massaging the Lord's lotus feet.

The Lord who engages the devotee's attention displays many wonderfully attractive characteristics of bodily beauty, charming behavior, and so on.

The devotee's sensory functions manifest themselves variously through hearing, chanting, and other modes of service.

And all these contributors to the devotional experience display infinite varieties and sub-varieties.

Thus the happiness of pure devotion includes limitless variety; no other taste can equal it.

It is a poor argument to say that a devotee's awareness of himself and his own senses impedes his blissful awareness of the Lord's lotus feet.

A pure devotee's self-awareness is an integral part of his awareness of the Lord.

He sees himself not as a separate being but as a person having an intimate relationship with the Lord.

There is no natural law against simultaneously knowing the Supreme Lord and oneself, nor is self-awareness obscured by awareness of the Supreme.



Consciousness of one's subordinate role as the Lord's servant is perfectly consistent with awareness of the Lord and His all-attractive qualities.

If a person in God consciousness were oblivious of his own existence, he might as well no longer exist at all, just as a jewel one has completely forgotten might as well not be on one's neck.

Therefore, in describing self-realization, the authorized scriptures constantly use such words as anubhūti ("perception"), as in Śrīmad-Bhāgavatam (10.12.11): ittham satām brahma-sukhānubhūtyā.