

Śrī Brhad-bhāgavatāmṛta

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-2

Jñāna: Knowledge

2.2.215

param samādhau sukham ekam asphuṭam  
vr̥tter abhāvān manaso na cātataṃ  
vr̥ttau sphurad vastu tad eva bhāstate  
adhikam yathaiva sphaṭikācale mahah

The happiness  
of impersonal  
isolation is isolated,  
vague & limited.  
Why?  
But the mental functions  
have ceased.  
But when objects  
of meditation

→ appear in the active mind → the object is more vividly manifest

The happiness felt in impersonal samādhi (samādhau sukham) is plain (param), isolated (ekam), vague (asphuṭam), and limited (na ca ātataṃ) because in that samādhi the functions of the mind have ceased (manaso vr̥tter abhāvāt). But when the object of meditation (vastu) appears (sphurad) in the active mind (vr̥ttau), that object is more vividly manifest (tad eva adhikam bhāstate), like sunlight (yathaiva mahah) reflected on a crystal mountain (sphaṭikācale).

While the impersonalists are in meditative trance, their egos and their external senses no longer act. Since the personality then ceases to function, real perception can no longer take place.

The supposed happiness of impersonal samādhi is therefore devoid of content.

We are told that in samādhi the mind stops functioning, which implies that all the external and internal senses stop also, because all the senses depend on the mind.

Thus if in impersonal samādhi any happiness is tasted, that happiness must be monotonous and undeveloped, so vague as to be virtually nonexistent.

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Considering this, in Śrīmad-Bhāgavatam (10.87.29) the personified Vedas praise the Supreme Person as the original Brahman in this way:

na hi paramasya kaścīd aparō na paraś ca bhaved  
viyata ivāpadasya tava śūnya-tulām dadhataḥ

“You, the Supreme Personality of Godhead (paramasya), see no one  
as an intimate friend and no one as a stranger (na hi kaścīd aparō na  
paraś ca bhaved), just as the ethereal sky (viyata iva) has no  
connection with perceptible qualities (āpadasya). In this sense You  
resemble a void (tava śūnya-tulām dadhataḥ).”

Impersonalists may respond to this by saying that in samādhi the experience of Brahman is hardly void, because Brahman is self-manifest as the fountainhead of all existence, always and everywhere.

Although this defense may be true, in samādhi the meditator's senses no longer function, so what he goes through is as good as nothing.

And although the impersonal Brahman is present always and everywhere, for all practical purposes it is nothing because the living beings are unable to perceive it; otherwise, since Brahman is present always and everywhere, why hasn't everyone perceived it and become liberated?



Vaiṣṇavas therefore claim the right to question the value of impersonal self-realization:

sadā sarvatrāste nanu vimalam ādyam tava padam  
tathāpy ekam stokam na hi bhava-taroḥ patram abhinat  
kṣaṇam jihvā-grastam tava tu bhagavan nāma nikhilam  
sa-mūlam saṁsāram kaṣati katarat sevyam anayoḥ

“Your original pure existence (tava ādyam vimalam padam) is eternally all-pervading (sadā sarvatra āste), yet (tathāpy) that all-pervading existence does not break off (na hi abhinat) even a small piece of one leaf (ekam stokam patram) of the tree of material illusion (bhava-taroḥ). But if Your name (tava tu nāma), O almighty Lord (bhagavan), is seized by one’s tongue (jihvā-grastam) for even a moment (kṣaṇam), the tree of material life (nikhilam saṁsāram) is destroyed (kaṣati) down to its roots (sa-mūlam). So which deserves our attention (katarat sevyam)—Your all-pervading existence or Your holy name (anayoḥ)?”

In impersonal samādhi one is unable to free oneself from the illusion of material existence because while absorbed in that samādhi one has no power to act.

But serving the Supreme Lord through methods like the devotional meditation of chanting His names is performed with the voice and other active senses.



In that superior, devotional samādhi the inner and outer senses enjoy varieties of reciprocation with the Supreme Lord that constantly increase, with wonderful ecstasies arising one after another.

Thus the same object of meditation that is unclear to the consciousness of the impersonalist is vividly clear to the meditating devotee.

Here the bhakti-śāstras introduce an analogy: When the light of the sun and other luminaries shines on a mountain of crystal glass, the reflected radiance is more brilliant than the light in the sky itself.



Similarly, when the lotus feet of the Supreme Lord appear in the meditation of a reflective devotee, the ever-fresh varieties the devotee experiences at every moment, through all his internal and external senses, provides infinitely more pleasure than the void of impersonal samādhi.

When a Vaisnava has attained pure love of God, we may observe that his entire body may sometimes cease to function, or some of the limbs or one or more of the senses may stop working.

For a person @ the stage of Prema.

↳ sometimes his body & some limbs may stop functioning.

His senses may seem unable to make contact with their objects.

↓  
How to understand?

①

We should then understand that the functions of his senses have merged into his inner consciousness.

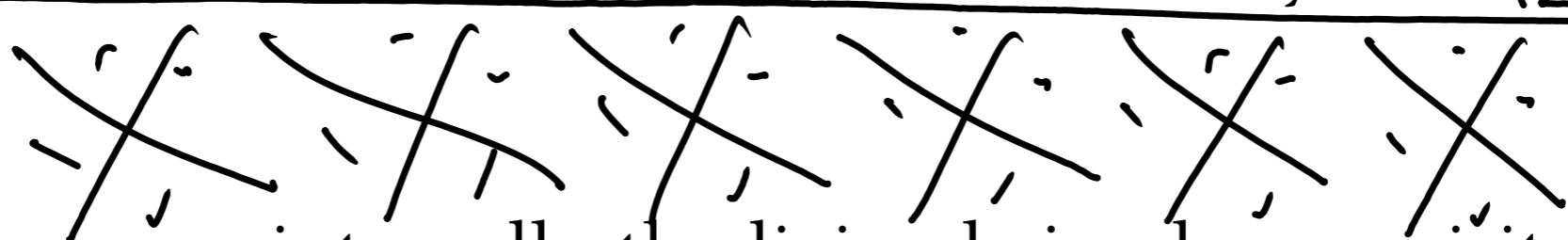
②

Or his external senses may have merged into their inner counterparts, or into the mind, or else into the intelligence or ego.

Or the functions of some of his external senses may have merged into one another; that is, his hearing, sight, taste, speech, and touch may have merged into one, two, three, or more of his external senses or may have crossed over from one sense to another.

↓ ③

In this intricate situation the functions of his senses may seem intermixed.



This is possible because internally the living being has a spiritual mind and a full set of senses, which underlie the material mind.

From within the material mind these spiritual faculties, when awakened, can subtly perform all the functions of the external senses.

2.2.216

ittham samādhi-jān moksāt  
sukham bhaktau param mahat  
tad bhakta-vatsalasyāsyā  
kṛpā-mādhurya-jṛmbhitam

Thus (ittham) in devotional service the happiness found (bhaktau sukham) is much greater (param mahat) than in the liberation born of samādhi (samādhi-jān moksāt). And by the mercy and sweetness of the Lord (asyā kṛpā-mādhurya), affectionate to His devotees (bhakta-vatsalasyā), that devotional happiness expands (tad jṛmbhitam).

Found in D.S. the happiness  
much greater than in liberation.  
The bliss of bhakti expands

The Personality of Godhead is always enjoying His infinitely varied pastimes, and He likes to share His enjoyment as much as possible.

Because the Lord is very kind, and so exceedingly attractive, His devotee feels transcendental ecstasy.

The spiritual potency of the soul is limited.

Although he is sac-cid-ānanda (eternal, conscious, and blissful),  
simply to realize those qualities provides merely a static, monotonous  
kind of spiritual existence.

But when the soul goes beyond mere self-realization to realize his  
relationship with the all-compassionate Lord, the Lord's divine  
energies bestow upon him incomparable happiness.



2.2.217

sadaika-rūpaṁ bahu-rūpaṁ adbhutaṁ  
vimukti-saukhyāt pratiyogi tat sukham  
harer mahā-bhakti-vilāsa-mādhurī-  
bharātmakaṁ tarkyam atad-vidāṁ na hi

Contrasting to  
the impersonal liberation,  
the bliss of bhakti,  
eventhough one, it assumes  
many features -  
the happiness intense due to  
sweet lotus

Persons unfamiliar with this pleasure → cannot even imagine it.

That extraordinary happiness (tat adbhutaṁ sukham) is always one (sadā eka-rūpaṁ), yet it assumes many features (bahu-rūpaṁ). It stands in contrast to the happiness of impersonal liberation (vimukti-saukhyāt pratiyogi). Devotional happiness is made of the intense sweetness (mādhurī-bharātmakaṁ) of sporting pastimes in the highest devotional service to the Lord (harer mahā-bhakti-vilāsa). Persons unfamiliar with this pleasure (atad-vidāṁ) cannot even imagine what it is like (na hi tarkyam).

The experience of bhakti includes Brahman realization, so the bhakti experience shares the nondual nature of sac-cid-ānanda.

But because bhakti is also a special opulence of the Personality of Godhead, it is blissful in a way that merging into the Supreme can never be.

In the happiness of impersonal liberation, one and unchanging, the liberated soul attains a limit, in which he thinks himself fully satisfied.

The ecstasies of devotional service, however, in their many different features, never reach a point beyond which they cannot further increase, and so they destroy the limited feeling of self-satisfaction.

In an apparently contradictory way, the bliss of devotion is uniformly sac-cid-ānanda yet always increasing in manifold varieties, newer and newer, sweeter and sweeter at every moment.

Such is the glory of the Lord's devotional service:

It is irrepressibly attractive and therefore has the power to do what seems impossible.



These contradictions coexisting in the bliss of bhakti—that it is always one yet full of variety, limitless yet constantly growing—can never be understood by those who have not tasted it for themselves.

EVENTUAL  
 (V) is always one  
 & unchanging, He brings forth  
 loss of newer & newer  
 varieties of charm  
 in conceivable personal  
 energy

sadaika-rūpo 'pi sa viṣṇur ātmanas  
tathā sva-bhakter janayaty anu-kṣaṇam  
vicitra-mādhurya-śataṁ navam navam  
tayā sva-śaktyetara-durvitarkyayā

Although Lord Viṣṇu is always one and unchanging (viṣṇuh sadā  
eka-rūpah api), at every moment (anu-kṣaṇam) He brings forth  
janayaty hundreds (śataṁ) of newer and newer (navam navam)  
 varieties of transcendental charm (vicitra-mādhurya), both in  
 Himself and in His devotional service (sva-bhakter). He does this by  
 His personal energy (tayā sva-śaktyā), inconceivable to everyone else  
 (itara-durvitarkyayā).

Texts 218 through 220 establish beyond a doubt that although the Supreme Lord, as the personal embodiment of the Absolute Truth, is unchanging in His sac-cid-ānanda existence, He and His activities (and His devotees and theirs) are full of variety that is real, not created by illusion.

beyond their experience.  
↑  
anumāna → logic

Nondevotees can never discover this sublime truth by conjecture.

They can never understand the Lord's pastimes with His devotees.

pāra-brāhmyam madhura-madhuram pārameśyam ca tad vai

bhakteṣv eṣa pravara-karuṇā-prānta-sīmā-prakāśaḥ

teṣām caiṣā nivida-madhurānanda-pūrānubhūter

antyāvasthā prakṛtir uditā dhik-kṛta-brāhma-saukhyā

This manifold  
charm of Viṣṇu  
expresses the limit  
of His compassion  
towards His  
devotees

→ those who experience this, consider the bliss of impersonal liberation as trivial.

This manifold charm (tad vai), sweeter than the sweetest (madhura-madhuram), is found in Śrī Viṣṇu's supremacy as Para-brahman (pāra-brāhmyam) and His Lordship over all that be (pārameśyam). His charm (eṣaḥ) displays (prakāśaḥ) the very limit (prānta-sīmā) of His most excellent compassion (pravara-karuṇā) toward His devotees (bhakteṣu). For them (teṣām) His charm (eṣā prakṛtiḥ) lifts to the highest stage (antyāvasthā) their experience (anubhūteh) of deep oceans of sweet ecstasy (nivida-madhura-ānanda-pūra), ecstasy that ridicules the pleasure derived from realization of impersonal Brahman (dhik-kṛta-brāhma-saukhyā).

This is the difference between the impersonal Supreme and the Personality of Godhead, between liberated impersonalists and pure devotees of the Lord, between liberation and devotional service.

Lord Visnu is the original Brahman, the one without a second, but His attractive qualities are evolving constantly with ever-new freshness.

He is the Supreme Person, the controller of everything that exists.

His personal beauty and wonderful playful activities are universally attractive.