

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

sva-bhaktānām tat-tad-vividha-madhurānanda-laharī-
sadā-sampatty-artham bahutara-viśeṣam vitanute
yathā svasmiṁs tat-tat-prakṛti-rahite 'pi dhruva-taram
tathā teṣām citrākhila-karaṇa-vṛtty-ādi-vibhavam

The Lord expands (vitanute) abundant variety (bahutara-viśeṣam) to enrich His devotees forever (sva-bhaktānām sadā-sampatty-artham) with enjoyment in these exuberant waves of sweet ecstasy (tat-tad-vividha-madhurānanda-laharī). And just as (yathā), even though He is devoid of every kind of material quality (svasmin tat-tat-prakṛti-rahite api), there is firm and constant variety in Him (dhruva-taram), so in His devotees (tathā teṣām) there is a strong and varied and wonderful (citra) experience in all the functions of the senses (akhila-karaṇa-vṛtty-ādi-vibhavam).

The Lord
 Exhibits variety
 of His devotees so
 that they enjoy so
 full-fledged
 sensory experience
 Ecstasy.

Why does the Supreme Lord expand the diverseness of His personality?

He does so for the pleasure of His devotees.

The Lord's attractive qualities expand infinitely, giving the devotees, who are equally spiritual beings, many different kinds of opportunities to serve Him by activities like hearing and chanting.

This spiritual variety in devotional service expands perpetually, with no beginning or end.

It manifests itself in the Lord and also in His devotees, enhancing their beauty, effulgence, and enjoyment and enlivening and empowering their senses.

Because fire is always hot, it can never become cold.

So how can the supreme spiritual truth, eternally and changelessly one, paradoxically exhibit so much diversity?

The second half of this verse answers that doubt.

Although the Supreme Lord is untouched by material dualities, His transcendental nature creates in Him profuse diversity, which constantly expands, unlimited by time or space.

Although the Lord, the Supreme Brahman, is nirviśeṣa, free from duality, He displays infinite variety by appearing as innumerable avatāras, as the Supersoul in every heart, and also in His limited expansions—the jīvas and the material energy.

He also expands the countless forms of devotional service—hearing and chanting about Him, seeing Him, conversing with Him, embracing Him—and these completely enchant His devotees with endless varieties of pleasure, newer and newer at every moment.

By employing His personal energies, the Lord expands Himself with ever-fresh variety to give His devotees special happiness far exceeding the happiness of realizing the self as one with Him.

He similarly offers an infinite variety of engagement for the external and internal senses of His devotees, to add spice to their transcendental pleasure.

Thus in spiritual life there is nondifference within difference, and difference within nondifference.

Without a doubt, the happiness of liberation is paltry compared to the supreme happiness of devotional service.

We need not elaborate on this point any further.