

Śrī Brhad-bhāgavatāmṛta

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**Volume-2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Chapter-2

Jñāna: Knowledge

If the jīva were  
the same as SPG then  
he would be sac-cid-ānanda viśha

2.2.182

jīva-svarūpaṁ yad vastu  
param brahma tad eva cet  
tad eva sac-cid-ānanda-  
ghanam śrī-bhagavānś ca tat

If the identity of the jīva (yad cet jīva-svarūpaṁ), the individual self (vastu), were the same as that of the Supreme Brahman (tad eva param brahma), then the jīva would be the full embodiment of eternity, knowledge, and bliss (tad eva sac-cid-ānanda-ghanam). He would be the Personality of Godhead Himself (śrī-bhagavānś ca tat).

Some philosophers think that God is nothing else than impersonal Brahman, which pervades the creation with consciousness like the moon illuminating the sky with its rays.

These philosophers may even take support for their idea from Śrīmad-Bhāgavatam (1.2.11), in which it is said, brahmeti paramātmeti bhagavān iti śabdyate: “The same one Absolute is called Brahman, Paramātmā, and Bhagavān.”

But this impersonal view does not allow the conscious self, the jīva, any real individual existence apart from Brahman.

And as the bhakti-śāstras explain in texts 182 through 188, not much happiness can be derived from the so-called liberation of identifying the jīva with Brahman, the Supreme.

mamaivāṅśo jīva  
loke jīva-tattvāṅśo jīva  
sanātane

2.2.183

tathāpi jīva-tattvāni  
tasyāṅśā eva sammatāḥ  
ghana-tejaḥ-samūhasya  
tejo-jālaṁ yathā raveḥ

But the jīvas (tathāpi jīva-tattvāni) are recognized as integral parts of the Personality of Godhead (tasya aṅśā eva sammatāḥ). They are like (yathā) the network of light (tejo-jālaṁ) that shines forth from the dense mass of light (ghana-tejaḥ-samūhasya) called the sun (raveḥ).

Parāśara and other saintly authorities are of the opinion that the jīvas are small, partial expansions of the Supreme Person.

He is the ghana-tejas, the dense source of light, and they are small particles of light spreading out from Him.

Because there are so many jīvas, they pervade the entire universe, just as the rays from the sun provide light and heat for the entire universe, even though the sun globe is in one place, far away.



The amsā (अंश) & the amsās (अंशः) are the Jīvas & both of them exist as distinct (अलग-अलग)

2.2.184

nitya-siddhās tato jīvā  
bhinnā eva yathā raveḥ  
amśavo visphulingās ca  
vahner bhaṅgās ca vāridheḥ

In relation to the Supreme Lord, the eternally existing jīvas (tato nitya-siddhās jīvā) are distinct (bhinnā eva), like the rays of the sun (yathā raveḥ amśavaḥ), the sparks of a fire (vahner visphulingās ca), or the waves of an ocean (vāridheḥ bhaṅgās ca).

Someone may propose that the jīvas appear distinct and many by the power of illusion, an illusion dispelled when liberation is achieved and only pure nondifference remains.

This idea is refuted in this verse and the next.

Those who acknowledge that all the Lord's energies are real look upon the jīvas not as illusions created by Māyā but as separated expansions of the Supreme Brahman, each with its own autonomous existence.

By the Lord's  
Potency called Mahāyogā  
These jīvas always stand  
separate from the Lord

2.2.185

anādi-siddhayā śaktyā  
cid-vilāsa-svarūpayā  
mahā-yogākhyayā tasya  
sadā te bheditās tataḥ

By the Supreme Lord's (tasya) eternally existing potency (anādi-siddhayā śaktyā) called Mahāyogā (mahā-yogākhyayā), who is an aspect of His spiritual splendor (cid-vilāsa-svarūpayā), these jīvas always stand separate from Him (sadā te bheditās tataḥ).



If the illusory Māyā does not create duality, then from where does it arise? It arises from the Supreme Lord's personal energy, who has always been acting on His behalf.

By that energy the jīvas have their separate existence, not as an illusion but in fact.

Furthermore, since the power that maintains the separate identities of the jīvas is an eternal energy of the Lord, the jīvas themselves are also eternal.

That energy is called Mahāyogā or Yogamāyā, meaning that she can make the impossible possible, as she does when she manifests the distinction between the whole and the parts of the indivisible Supreme.

She is an expansion of the Lord's internal energy, and thus she is not a creator of unreality.

Śrī Kṛṣṇa describes her in the Bhagavad-gītā (7.25). Nāham prakāśah sarvasya / yogamāyā-samāvṛtaḥ: "I am not manifest to everyone, for I am covered by My Yogamāyā."

∴ Sainthly  
authorities  
consider the jīvas  
both different & non-different  
for the Supreme.  
∴ As a rule → even when the jīvas  
are liberated, the difference

2.2.186

atas tasmād abhinnās te  
bhinnā api satām matāḥ  
muktau satyām api prāyo  
bhedas tiṣṭhed ato hi saḥ

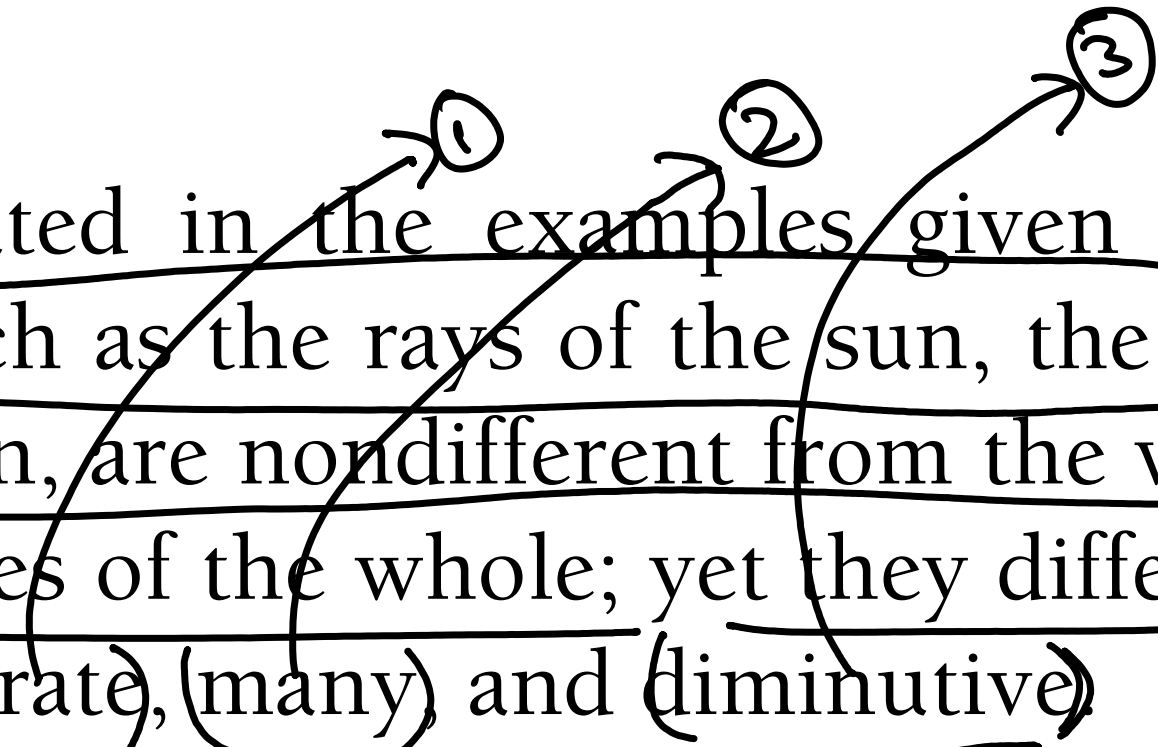
Therefore (ataḥ) sainthly authorities consider (satām matāḥ) the jīvas (te) both different and nondifferent from the Supreme (tasmād abhinnāḥ bhinnā api). As a rule (prāyah), even when the jīvas are liberated (muktau satyām api) the difference endures (bhedas tiṣṭhed ato hi saḥ).

The jīvas are nondifferent from Brahman in that they share with Him the nature of being pure spirit—eternal, conscious, and blissful.

↓ Qualitative

Simultaneously, being parts of Him and having other distinct qualities, they are different from Him.

As illustrated in the examples given in Text 184, the parts of a whole, such as the rays of the sun, the sparks of fire, and the waves of an ocean, are nondifferent from the whole because they partake of the qualities of the whole; yet they differ from the whole by virtue of being (separate), (many) and (diminutive)



The parts and the whole always remain separate.

Thus even Śrī Śaṅkarācārya has said, muktā api līlayā vighrahaṁ kṛtvā  
bhagavantam bhajanti: “Even the liberated accept new bodies as their  
pastime to worship the Supreme Lord.”