

Śrī Brhad-bhāgavatāmṛta

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Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

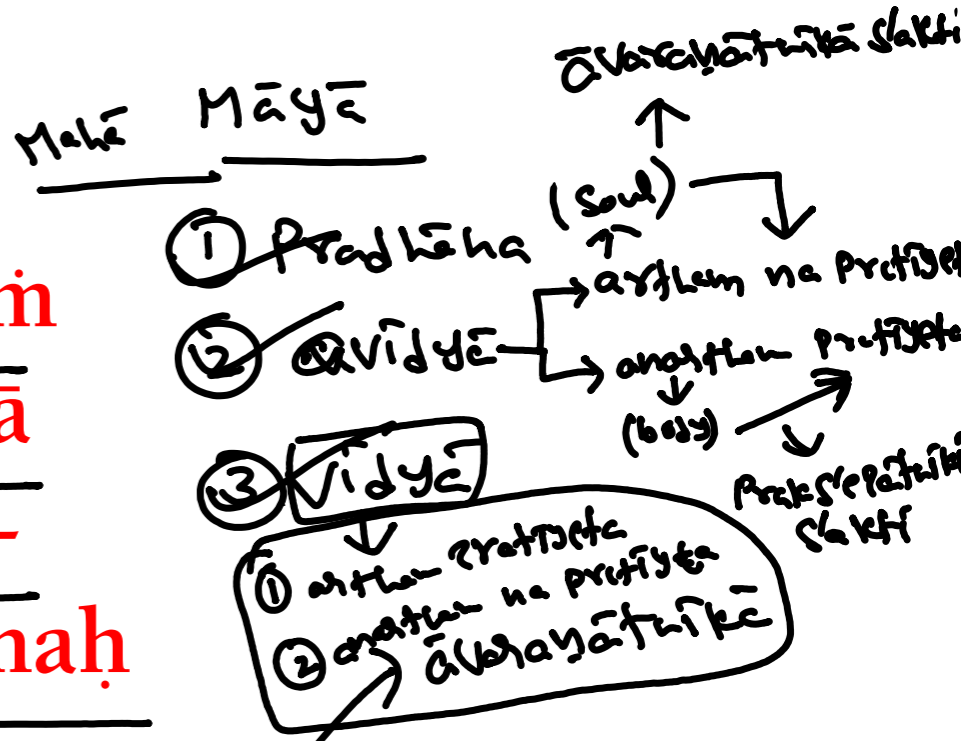
Chapter-2

Jñāna: Knowledge

The original forms
 of the jīvas are made of
 sac-cid-ānanda
 But, by Māyā → jīvas forget
 their true identity & wander in samsāra

2.2.187

sac-cid-ānanda-rūpāṇām
jīvānām kṛṣṇa-māyayā
anādy-avidyayā tattva-
vismṛtyā saṁsṛtir bhramah



The original forms of the jīvas (jīvānām rūpāṇām) are made of eternity, knowledge, and bliss (sac-cid-ānanda), but by the beginningless illusion (anādy-avidyayā) of Kṛṣṇa's Māyā (kṛṣṇa-māyayā) the jīvas forget their true identities (tattva-vismṛtyā) and wander deluded in the cycle of birth and death (saṁsṛtir bhramah).

Prakṣepātmikā

This verse and the next answer the following doubt: If the separate individual existence of the jīva continues even in the liberated state, what do the many lifetimes of effort for liberation actually accomplish?

↓
Relevant Question

Answer

As explained here, the material energy of the Personality of Godhead Kṛṣṇa creates for the jīvas an illusion that for all practical purposes is without beginning, an illusion that makes them forget their essential identity as parts of Him and begin wandering in material life.

It is this deluded, aimless life that is unreal, because in truth the jīvas do not belong to the world of birth and death.

When the JIVA is
liberated → Māyā ceases
to act on him & his senses stop
↓
He then reserves himself to be
full of bliss as a small portion of Supreme

2.2.188

muktau sva-tattva-jñānena
māyāpagamato hi saḥ
nivartate ghanānanda-
brahmāmśānubhavo bhavet

When a jīva is liberated (muktau) by knowledge of his true self (sva-tattva-jñānena), Māyā ceases to act on him (māyā apagamato hi), and his wandering comes to an end (saḥ nivartate). He then perceives himself (anubhavo bhavet) to be full of bliss (ghanānanda) as a small portion of the Supreme (brahma amśa).

The jīva is liberated when he attains knowledge of his own real identity as pure spirit.

The spiritual self-knowledge one gains in the preliminary stage gives only partial spiritual happiness, but that stage of liberation can then lead to the full self-realization of Kṛṣṇa consciousness, in which one finds full ecstasy.

Devotees of the Personality of Godhead are superior to persons who are merely liberated, for though the devotees and the merely liberated share the same spiritual identity as jīvas, the devotees enjoy the special happiness of bhakti in their worship of the Lord and their realization of His lotus feet.

2.2.189

sva-sādhana-nurūpaṃ hi
phalaṃ sarvatra sidhyati
ataḥ svarūpa-jñānena
sādhye mokṣe 'lpaḥ phalaṃ

In all spheres of activity (sarvatra), the results one achieves (phalaṃ sidhyati) match the discipline one has practiced (sva-sadhana anurūpaṃ hi). Thus (ataḥ) in the liberation (mokṣe) attained by knowledge of one's own self (svarūpa-jñānena sādhye) the result is meager (alpaḥ phalaṃ).

In all spheres
result that one achieves is
according to his sadhana
by path of Jñāna, the liberation attained
meager, the result is

To clarify their point, the bhakti-śāstras here introduce the general principle that results come according to the means one employs.

This rule applies to both ordinary and transcendental life.

Scissors cannot do the job of an ax.

Nor can methods aimed merely at realizing the jīva soul yield the same result as methods for realizing the Supreme Soul.

The sādhana of acquiring knowledge of the jīva soul, who is but a small part of Brahman, gives but a partial, insignificant result in liberation because the sādhana itself is only partial.

But the mumukṣus
are rasa-hīnāḥ → ∴
they profusely glorify mokṣa
Just as the bṛhokṣus
glorify svarga

2.2.190

saṁsāra-yātanodvignai
rasa-hīnair mumukṣubhiḥ
bahudhā stūyate mokṣo
yathā dyauḥ svarga-kāmibhiḥ

Suffering the torments of material existence (saṁsāra-yātanā
udvignaiḥ), and (lacking the taste for loving exchanges in true
spiritual life (rasa-hīnaiḥ), seekers of liberation (mumukṣubhiḥ)
profusely glorify liberation (mokṣo bahudhā stūyate), just as
persons aspiring for heaven praise heaven (yathā dyauḥ svarga-
kāmibhiḥ).

Why do some transcendentalists describe the happiness of liberation as supreme?

Because they are frustrated with material life and they misunderstand real spiritual life.

Their minds are disturbed by the pains of birth, death, and the other torments of this world, and so they cannot taste rasa, that special heart-melting spiritual nectar of love that pure devotees have for the Supreme Lord.

In that deprived condition, such frustrated nondevotees develop the desire to attain liberation.

They glorify liberation in many ways, but their words do nothing to make liberation more than it actually is.

The example given here is that of persons unaware of the faults of Svargaloka, heaven, and therefore eager to achieve it.

They praise heaven profusely, citing such words as these:

yan na duḥkhena sambhinnam
na ca grastam anantaram
abhilāṣopanītam ca
sukham tat svarga-vāsinām

“The happiness of the residents of heaven (tat svarga-vāsinām sukham)
comes just as desired (abhilāṣā upanītam), stays untainted by misery (yan na
duḥkhena sambhinnam), and is not overtaken by misery at the end (na ca
grastam anantaram).” (Vādārtha of Gadādhara Bhaṭṭa)

Sense enjoyers are unmindful that the residents of Svargaloka quarrel, that
they fear losing their positions, and that their enjoyment of heaven is
temporary and tarnished by various kinds of discomfort.