

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the

Sārārtha-darśinī commentary

by

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Canto Ten – Chapter Fourteen

Brahmā's Prayers to Lord Kṛṣṇa

|| 10.14.26 ||

ajñāna-samjñau bhava-bandha-mokṣau

dvau nāma nānyau sta ṛta-jñā-bhāvāt

ajasra-city ātmani kevale pare

vicāryamāṇe taraṇāv ivāhanī

The concept
of bondage &
liberation
are illusory.
They cease
to exist when
one correctly
understands
the soul to be
distinct from
body.

The conception of material bondage (bhava-bandha) and the conception of liberation (mokṣau) are both (dvau nāma) manifestations of ignorance (ajñāna-samjñau). Being outside the scope of true knowledge (nānyau sta ṛta-jñā-bhāvāt), they cease to exist when one correctly understands that the pure (pare) spirit soul (ātmani) is distinct from matter (kevale) and always fully conscious (ajasra-city). At that time bondage and liberation no longer have any significance, just as day and night have no significance from the perspective of the sun (vicāryamāṇe taraṇāv iva ahanī).

This verse states that the ideas of material bondage and liberation are both illusions.

When one is situated in transcendental knowledge one knows that they are not different from each other.

When one understands that he is a pure spirit soul, different from the external material body, then he is no longer bewildered by the illusion of material bondage and liberation.

As day and night do not exist on the sun, material bondage and liberation do not exist when one understands the spiritual truth.

|| 10.14.27 ||

Just see the foolishness & ignorant (using those words) who consider to be some manifestation of illusion

the self is to be searched for somewhere outside of personality

tvām ātmānam param matvā param ātmānam eva ca

ātmā punar bahir mṛgya aho 'jña-janatājñatā

→ & the self to be the material body - → such ?? say that ↑

Just see the foolishness (aho ajñatā) of those ignorant persons (ajña-janatā) who consider (matvā) You (tvām) to be some separated manifestation of illusion (param) and who consider the self (ātmānam), which is actually You (ātmānam), to be something else, the material body (param eva ca). Such fools conclude that the supreme soul (ātmā) is to be searched (punar mṛgyaḥ) for somewhere outside Your supreme personality (bahih).

Brahmā prayed, “Those who think they are knowledgeable of spiritual things (but are actually not), do not respect Your transcendental form in Vraja. As previously mentioned, such persons are simply beating empty husks.”

They think Your supreme spiritual body is material, another manifestation of illusion.

They consider the self, which is actually You, to be something material

Thus they search for that supreme soul elsewhere.

Just see the ignorance of these foolish people!”

The *Vivarta-vādīs* (evolutionists) and *Pariṇāma-vādīs* (transformationists) debate about the material world instead of the Perfect Lord.

The form of this cit Brahman is described in several verses of the Śrīmad Bhāgavatam:

śabda-brahmātmanas tasya

“Brahmā is the personal representation of the Supreme Personality of Godhead as the source of transcendental sound and is therefore above the conception of manifested and unmanifested.” (SB 3.12.48)

yat tad vapur bhāti vibhūṣaṇāyudhair
avyakta-cid-vyaktam adhārayad dhariḥ
babhūva tenaiva sa vāmano vaṭuḥ
sampaśyator divya-gatir yathā naṭaḥ

The Lord, whose body is eternally endowed with ornaments and weapons (yat tad vapur bhāti vibhūṣaṇāyudhair) and is invisible to the world and who has a spiritual form, became visible (avyakta-cid-vyaktam). Then, in the presence of his parents, to please them (tenaiva sampaśyatoḥ), the Lord (sah hariḥ), like an actor whose actions are hard to understand (divya-gatir naṭaḥ yathā), became Vāmana, a brāhmaṇa-dwarf, a brahmacārī (vāmano vaṭuḥ babhūva). SB 8.18.12)

satya-jñānānantānanda-mātraika-rasa-mūrtayah

The viṣṇu-mūrtis all had eternal (**satya**), unlimited (**ananta**) forms (**mūrtayah**), full of knowledge (**jñāna**) and bliss (**ānanda-mātra**) and existing (**eka-rāsa**) ~~beyond the influence~~ of time. (SB 10.13.54)

Gopāla-tāpanī Upaniṣad says:

yaḥ sākṣāt para-brahmeti govindam sac-cid-ānanda-
vigraham vṛndāvana-sura-bhūruha-talāsīnam

“The Absolute Truth Himself is Govinda (**yaḥ sākṣāt para-brahmeti govindam**), who has an eternal form of bliss and knowledge (**sac-cid-ānanda-vigraham**) and who is sitting beneath (**tala āsīnam**) the shady desire trees (**sura-bhūruha**) of Vṛndāvana (**vṛndāvana**).”

The Gopāla-tāpanī Upaniṣad (2.36) states:

tāsām madhye sāksād brahma gopāla-purī

“Among all these [abodes] (tāsām madhye), the residence of Lord Gopāla (gopāla-purī) is directly the Absolute Truth (sāksād brahma).”

Brahmā prayed, “Ignoring these scriptural statements that show Brahman has a body and exists in a spiritual abode [*dhāma*], people remain in darkness.

They are so fallen that they accept a blind guru *parampara* and discuss *vivartavāda*.

They are in the most lamentable of all lamentable conditions in my creation.”

Another reading of *ajña janata* (ignorant people) is *ña janata*.

In this case it could be translated “what foolishness of so called learned men.”

|| 10.14.28 ||

antar-bhave 'nanta bhavantam eva hy

atat tyajanto mṛgayanti santah

asantam apy anty ahim antarena

santam guṇam tam kim u yanti santah

O unlimited Lord (ananta), the saintly devotees (santah) seek You out (bhavantam eva hy mṛgayanti) within their own bodies (antah-bhave) by rejecting (tyajantah) everything separate from You (atat). Indeed, how can discriminating persons (kim u santah) appreciate (yanti) the real nature of a rope (tam santam guṇam) lying before them (anti) until they refute the illusion (asantam apy antarena) that it is a snake (ahim).

The devotees
seek u out by
rejecting everything
separate from u.
How can intelligent or
appreciate the real nature of
a rope until they refute
the illusion that
it is a snake?

Brahmā prayed, “The jñānīs think that Your form is an attribute of māyā.”

Your saintly devotees (santaḥ), however, seek out the pure form of the living entity (jīva) free from the covering of māyā.

By rejecting that which is material, not spiritual (atat), they seek out the jīva which takes birth among countless species (anantā bhavam) in various bodies (antarbhava).

To reject everything material, one must first reject the false conception
that 'I am the material body.'

Next, the procedure is mentioned

Brahmā continued, "How can one appreciate the real nature of a rope
lying before him until He refutes the illusion that it is a snake?"

To reject everything material, one must first reject the false
conception that ‘I am the material body.’” Next, the procedure is
mentioned.

Brahmā continued, “How can one appreciate the real nature of a rope lying before him until He refutes the illusion that it is a snake?”

In the *Vedas* it is said *asaṅgo ’yaṁ puruṣaḥ*, “The soul has nothing

Thus the *jīva* has no bodily suffering. But due to ignorance the *jīva* identifies with its body and thus experiences various miseries.

Without rejecting everything related to the body, can one realize His spiritual identity just by cultivating transcendental knowledge?

No, one cannot know the soul without rejecting all attachments to the material body.”