Śrīmad-Bhāgavatam

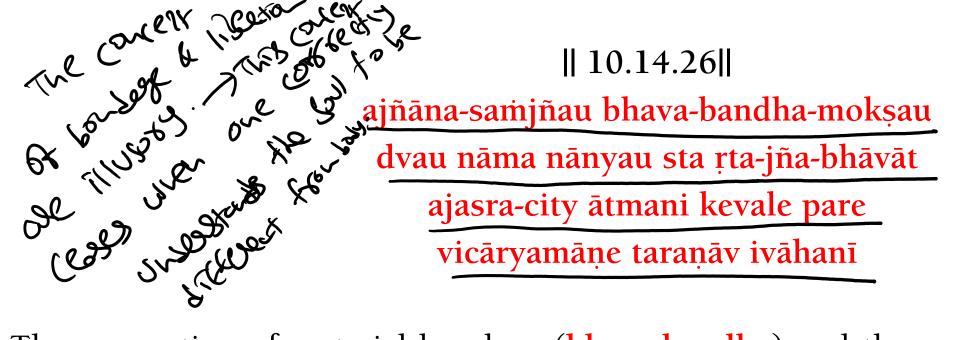
Canto Ten: The Summum Bonum

With the Sārārtha-darśinī commentary

by Śrīla Viśvanātha Cakravartī Ţhākura

Canto Ten – Chapter Fourteen

Brahmā's Prayers to Lord Kṛṣṇa

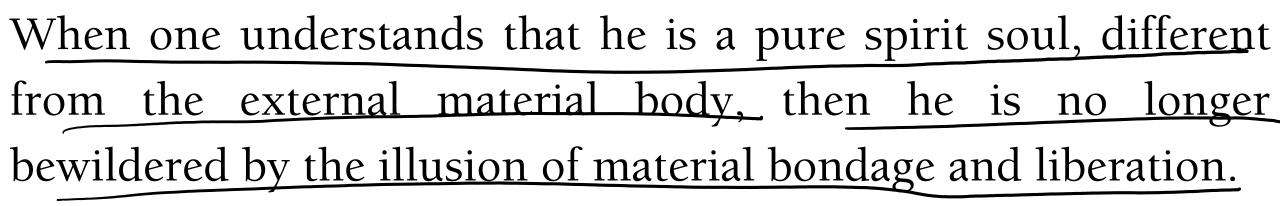


The conception of material bondage (bhava-bandha) and the conception of liberation (mokṣau) are both (dvau nāma) manifestations of ignorance (ajñāna-samjñau). Being outside the scope of true knowledge (nānyau stah fta fina bhāvāt), they cease to exist when one correctly understands that the pure (pare) 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 (vicāryamāne taranāv 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.



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

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Just see the foolishness (aho ajñatā) of those ignorant pe	Sey 100, -
Just see the foolishness (aho ajñatā) of those ignorant pe	ersons (<mark>ajña-</mark>
janatā) who consider (matvā) You (tvām) to be som	<u>ie separate</u> d
manifestation of illusion (param) and who consider	e r the self
(ātmānam), which is actually You (ātmānam), to be som	nething else,
the material body (param eva ca). Such fools conclu	de that the
supreme soul (ātmā) is to be searched (punar mṛgyaḥ) for	somewhere
outs ide Your supreme personality (bahiḥ).	

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 Pariņāma-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 vibhūṣaṇāyudhaih) 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 sampaśyatoh), 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 (mūrtayaḥ), 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- ānandavigraham vṛndāvana-sura-bhūruha-talāsīnam

"The Absolute Truth Himself is Govinda (yaḥ sākṣāt parabrahmeti govindaṁ), 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 Upanişad (2.36) states:

tāsām madhye sākṣād brahma gopāla-purī

"Am<u>ong all these [abodes] (tāsām madhye</u>), th<u>e residence of</u> Lord Gopāla (gopāla-purī) is directly the Absolute Truth (sākṣād 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.

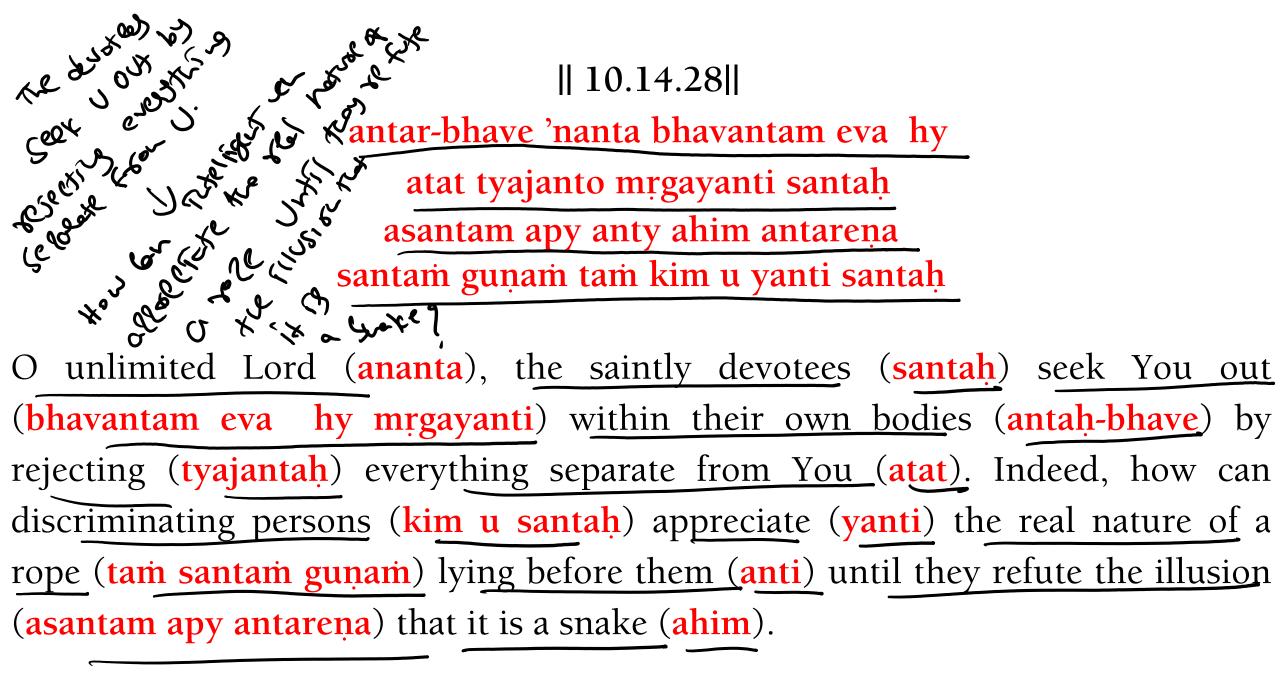
They are in the most lamentable of all lamentable conditions in

my creation."

Another reading of ajna janata (ignorant people) is (jna janata.)

In this case it could be translated "what foolishness of so called

learned men."



Brahmā prayed, "The $j \tilde{n} a n \bar{n} s$ think that Your form is an attribute of $m \bar{a} y \bar{a}$.

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 *j*īva which takes birth among countless species (*ananta bhavam*) in various bodies (*antarbhave*).

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?

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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 asango 'yam 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."