

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

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Canto Three – Chapter Seven

Vidura's Questions

Further enquiries by Vidura

Section-II

**Maitreya dispels all
misconceptions about Īśvara
and the jīvas
(3.7.8-14)**

|| 3.7.10 ||

yad arthena vināmuṣya
puṁsa ātma-viparyayah
pratīyata upadrastuḥ
sva-śiraś chedanādikaḥ

Because of māyā (yad amuṣya), the jīva's loss of knowledge
and bliss (puṁsah ātma-viparyayah) makes its appearance
(pratīyata) without cause or purpose (vinā arthena). The loss
is illusory, just the seer of a dream (upadrastuḥ) experiencing
his head being cut off is illusory (sva-śiraś chedana ādikaḥ).

The jīva situated behind the Lord with beginningless aversion loses knowledge by beginningless ignorance which is also situated behind the Lord.

There is no cause and no purpose for the jīva doing this.

This is the nature of tamas that it eclipses the power of the jīva, who has only small power.

Because of māyā, the loss of knowledge and bliss (ātma-viparyayah) of the jīva (pumsah) appears to be without cause or goal (arthena).

Medinī says that artha means object of the senses, wealth, cause, thing, meaning of a word, prevention and goal.

An example is given.

The seer of a dream (**draṣṭuḥ**), near himself (**upa**), sees his head is cut off.

Though his head is intact, in the dream state he experiences that his head is gone.

Though the jīva does not actually have a destruction of knowledge and bliss, in a state of ignorance he perceives this destruction.

The brilliant luster of gold and silver is not lost by darkness, but is only covered.

Just as a very brilliant ruby destroys even darkness, the life of the devotee destroys even ignorance.

From the second explanation of the previous verse, it is incorrect to think that there is bondage of ignorance for the Supreme Lord, Paramātmā, full of eternity, knowledge and bliss, who is omniscient and all-pervading.

The idea that Paramātmā by ignorance becomes jīvātmā and by the disappearance of ignorance becomes Paramātmā is false.

But even the bondage by ignorance of the jīva, who is the tāṭastha-śakti of the Lord, a particle of consciousness, having consciousness like the Lord but being different since he is a particle with incomplete knowledge, is unreal.

This verse then describes the nature of the bondage, the same as explained above.

Puṁsah refers to the jīva, not to the Paramātmā who is the witness of all jīvas.

|| 3.7.11 ||

yathā jale candramasah
kampādis tat-kṛto guṇah
drśyate 'sann api draṣṭur
ātmano 'nātmano guṇah

The qualities belonging to the subtle body (^{body} anātmano guṇah) ^{Qualities} do not belong to the ātmā (ātmano asann) but appear to be so (drśyate draṣṭuh), just as the trembling quality in the water imposed on the reflection of the moon is not trembling of the moon (yathā jale kampa ādih tat-kṛto guṇah candramasah), though it appears to be so (drśyate api).

“The knowledge and bliss of the jīva may be covered, but how does the jīva obtain qualities such as attachment, hatred, lamentation, illusion and lust?”

The qualities such as lamentation and illusion belong to the antahkaraṇa (**anātmanah**).

They do not belong (**asan**) to the jīva (**ātmanah**), the seer, though they appear to be so.

The appearance takes place by imposition of the subtle body.

An example is given to show how imposition of illusion takes place.

The trembling imposed on the moon's image in the water appears to be trembling of the moon, though actually the moon is not trembling but the water.

The moon seen in the water is not the moon, but the moon's rays of light only.

Further more, when the rays of the moon or sun produce clear images in the water like trees, walls or stones which are clear, they are called reflections.

Also, the moon is perceived by person living on the moon to have a face, nose, hands and feet, ornaments, vehicle and associates.

This example may be compared to perception of Bhagavān.

He spread out rays from his svarūpa, and is realized by those situated somewhat close to have some specific qualities, and is realized by those situated far off to have no specific qualities.

This is an example of seeing the Lord as Paramātmā and Brahman.



The abundant rays extending externally in the form of a circle around the moon are like the mass of jīvas.

The rays are then perceived as a reflection on the water.

The mass of jīvas is only perceived as a reflection, though they are not actually a reflection.

Because of the perception of real rays in the water, that reflection imposed on the water takes up the qualities of the water such as quivering.

Just as the reflection of the rays of the moon take on quivering which is a quality of the water, the jīvas takes on lamentation and illusion which are qualities of the antah-karaṇa because of that imposition.

The individual rays emanating all around may be compared to the individual jīvas.

|| 3.7.12 ||

sa vai nivṛtti-dharmena

vāsudevānukampayā

bhagavad-bhakti-yogena

tirodhatte śanair iha

NKRY → Purification of
ahimsa-karma.

↓
bhagavad bhakti yoga.

↓
Vāsudeva anukampayā

This ignorance (sah) gradually (disappears) (śanair tirodhatte)
by bhakti-miśra-jñāna arising from ~~destruction of impressions~~
in the subtle body (nivṛtti-dharmena), and by bhakti
(bhagavad-bhakti-yogena) arising from the mercy of the Lord,
coming through devotees (vāsudeva anukampayā).

How can the jīva be delivered?

By bhakti generated from destroying the qualities in the antaḥ-
karaṇa (nivṛtti-dharmena), which means by bhakti-miśra-
jñāna, and then by bhakti arising from mercy of the Lord
through his devotees, the ignorance disappears.

Thus the meaning is that destruction of ignorance takes place by either jñāna or bhakti.

This takes place gradually (śanaiḥ), according to sādhana, with various degrees of anartha-nivṛtti.

|| 3.7.13 ||

yadendriyoparāmo 'tha
draṣṭrātmani pare harau
viliyante tadā kleśāḥ
samsuptasyeva kṛtsnaśaḥ

When the senses become fixed on the attractive Lord (yadā indriya uparāmah harau), who is beyond material influence (pare) and who glances upon his devotee with mercy (draṣṭr ātmani), the sufferings disappear completely (tadā kleśāḥ viliyante kṛtsnaśaḥ), like the complete disappearance of suffering in deep sleep (samsuptasya iva).

When is anartha-nivṛtti complete? → ātyantiki aṣṭe nivṛtti?

According to jñāna, this takes place when the senses and the functions of the mind are destroyed (uparāmaḥ).

This is indicated by the example of removal of active senses during deep sleep.

When the jīva (draṣṭṛ) realizes the Paramātmā (ātmani),
Brahman (pare), Bhagavān (harau) by bhakti arising as an
aṅga of jñāna, the suffering stops.

An example is given of the complete destruction of suffering.

For one who has achieved deep sleep, sufferings such as loss
of wealth or sons disappear.

Another meaning of the verse is now given.

According to bhakti, when the senses such as eye and ear become fixed (uparāmah) in the Lord (harau--attractor), who is attractive with beauty and other qualities, when the eye, ear, nose, skin, tongue and mind become completely absorbed in the beauty, voice, fragrance, softness of body, sweetness and cleverness of the Lord, and no longer desire to experience material form, sound, smell, touch, taste, and thoughts, suffering is destroyed.

How is this Lord (**harau**) described?

He is, by his svarūpa, the witness of the devotee (**drastr**
ātmani), who glances upon his devotee with mercy.

He is the Supreme Lord (**pare**), or beyond prakṛti.

An example of complete absence of suffering is given.

It is like a person whose sleep is not broken by dreams
(**samsuptasya**).

The sufferings of seeing one's head cut off in a dream are all
destroyed.