

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

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Canto Ten – Chapter Two

Prayers by the Demigods for Lord Kṛṣṇa in the Womb

Section – V

Demigods offer prayers to the
Lord in the Womb (Garbha
Stuti) (25-42)

|| 10.2.28 ||

(tvam eka evāśya sataḥ prasūtiḥ)

(tvam sannidhānam) (tvam anugrahaś ca)

(tvan-māyayā samvṛta-cetasas tvām)

(paśyanti nānā na vipaścito ye)

You alone are
the cause of this
tree. ↓
U & the maintainers of the leprosy
of this tree.
But ppl ↓ covered by your māyā
cannot see this.

The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord (tvam eka evāśya sataḥ prasūtiḥ). You are also the maintainer of this material world (tvam anugrahaś ca), and after annihilation You are the one in whom everything is conserved (tvam sannidhānam). Those who are covered by Your external energy (tvan-māyayā samvṛta-cetasas) cannot see You behind this manifestation (tvām nānā na paśyanti), but theirs is not the vision of learned devotees (ye na vipaścitaḥ).

“This tree arises from Your energies.”

With this intention the verse is spoken.

“You are the only (eka) creator of this material tree which is real (sat).”

You are the annihilator (sannidhānaṁ) and the maintainer (anugraha).”

Kṛṣṇa replied, “O devas! It is said that Brahma, Visnu and Siva are the masters of this world, so why do you say that I am the creator?”

The next statement of the demigods answers this question:

“Those whose minds are covered by Your maya see Brahma and others as independent.

Those whose minds are not covered see only You, and see Brahma and others as Your expansions only.”

|| 10.2.29 ||

bibharṣi rūpāny avabodha ātmā
kṣemāya lokasya carācarasya
sattvopapannāni sūkhāvahāni
satām abhadrāni muhuḥ khalānām

O Lord! You
are always full of
knowledge (avabodha ātmā).
You manifest various avastās
which are transcendental for
the soul fortune & all UTVES.
When You appear → It bestows joy to
devotees & annihilates the demons

O Lord, You are always in full knowledge (avabodha ātmā), and to bring all good fortune to all living entities (kṣemāya lokasya carācarasya), You appear in different incarnations (bibharṣi rūpāny), all of them transcendental to the material creation (sattvopapannāni). When You appear in these incarnations, You are pleasing to the pious and religious devotees (satām sūkhāvahāni), but for nondevotees You are the annihilator (khalānām muhuḥ abhadrāni).

In this verse the demigods explain that Lord Kṛṣṇa has many avataras such as Matsya and Kurma.

avabodhah: awake; means Kṛṣṇa has a form of pure knowledge.

sattvopapannāni: all the incarnations of Kṛṣṇa are
transcendental, pure sattva.

khalānām: They destroy the wicked and protect the devoted
(satām).

|| 10.2.30 ||

tvayy (ambujākṣākhila-sattva-dhāmni
saṁādhināveṣita-cetasaike
tvat-pāda-potena (mahat-kṛtena
kurvanti govatsa-padam bhavābhim

O lotus-eyed
Lord! By reflecting
on your transcendental
form, qualities etc → one
crosses the material existence.

O lotus-eyed Lord (ambujākṣa), by concentrating one's meditation (ekesamādhinā (āveṣita-cetasā)) on Your lotus feet, which are the reservoir of all existence (tvayy akhila-sattva-dhāmni), and by accepting those lotus feet as the boat by which to cross the ocean of nescience (tvat-pāda-potena), one follows in the footsteps of mahājanas [great saints, sages and devotees] (mahat-kṛtena). By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf (kurvanti govatsa-padam bhavābhim).

The previous verse spoke of the protection of the Lord.

This verse describes the form of protection.

ākṣhīla sattvam: means śuddha sattva or without material qualities.

dhāmnī: cause of all existence;

“The men of discrimination, who meditate on you, the form without material qualities (akhila sattva dhamni), and upon Your name, form qualities and pastimes when You appear in this world, board the boat of Your lotus feet and cross over the material ocean.

For such great devotees, crossing the ocean of material existence becomes as easy as stepping over the hoofprint of a calf.

They are not even aware of its existence.”

Oh effulgent
Lord! You are
ready to fulfill the desire
of your devotees.
When the devotees take shelter
of your lotus feet
crossing the ocean
they leave behind
the boat
→ & I mercifully accept this method.

svayam samuttīrya sudustaram dyuman
bhavārṇavam bhīmam adabhra-sauhrdāh
bhavat-padāmbhoruha-nāvam atra te
nidhāya yātāḥ sad-anugraho bhavān

→ & I mercifully accept this method.

O Lord, who resemble the shining sun (dyuman), You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vāñchā-kalpataru] (sad-anugraho bhavān). When ācāryas completely take shelter under Your lotus feet (bhavat-padāmbhoruha-nāvam atra te) in order to cross the fierce ocean of nescience (svayam samuttīrya sudustaram bhīmam bhavārṇavam), they leave behind on earth the method by which they cross (nidhāya yātāḥ), and because You are very merciful to Your other devotees, You accept this method to help them (sad-anugraho bhavān).

adabhra-sauhrdāḥ

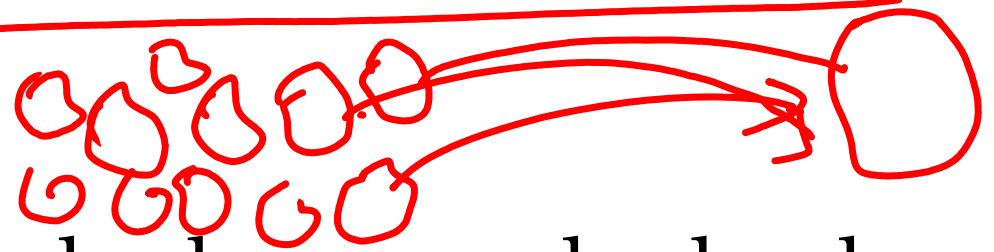
svayaṁ: personally; indicates that the material ocean is
difficult to cross for others, but no trouble at all for the
devotees.

dyuman: The Lord is addressed as dyuman, the sun.

This infers that those within whom the sun of Kṛṣṇa does not
remain are in the terrible material ocean of insurmountable
darkness.

“When You shine on the sunrise mountain of prema-bhakti, all darkness automatically disappears.”

Then easily one can cross the ocean of material existence.”



nāvam atra te nidhāya: Leaving the boat on the bank means that the devotees establish bhakti movements and then cross the ocean of material existence.

By this act, others are able to cross over the ocean of repeated birth and death.

Though the material influence gets completely destroyed, the devotees remain here.

This is only an expression of humility in the devotees.

For them, the material world is compared to the water in a calf's hoof-print, because the water in the calf's hoof-print is actually purifying and praiseworthy.

In the same way, the devotee's impression that he is caught in samsara purifies the devotee of the disease of false identification and is therefore praiseworthy.

sad-anugraho bhavān: How are the devotees able to cross the ocean of birth and death?

Because You, Sri Kṛṣṇa, (bhavan) are merciful (anugrahaḥ) to the devotees (sat) and not to others.

|| 10.2.32 ||

ye nye ravindākṣa vimukta-māninaḥ
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchrena param padam tataḥ
patanty adho nādrta-yusmad-anghrayaḥ

Contrast prepared
between devotees who
accept the lotus feet &
& cross over false
non-devotees who reject
the lotus feet & crush
Fu samsāra.

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] O lotus-eyed Lord (aravindākṣa), although nondevotees (ye anye) who accept severe austerities and penances to achieve the highest position (āruhya kṛcchrena param padam) may think themselves liberated (vimukta-māninaḥ), their intelligence is impure (aviśuddha-buddhayaḥ). They fall down from their position of imagined superiority (tataḥ asta-bhāvād patanty adhaḥ) because they have no regard for Your lotus feet (anādrta-yusmad-anghrayaḥ).

But the
Jñānis who
agree to the positions
of Jñāni must give to
These Jñānis
Your lotus feet (Bhakti) &
the fall down from top.

For Vaisnavas, the ocean of material existence is no bigger than the water in a calf's hoof-print.

But for jñānī who do not accept the spiritual form of the Lord, the material ocean is very difficult to cross.

The following scriptural statements support this conclusion:

Sanat-kumara said in the Srimad Bhagavatam (4.22.40)

kṛcchro mahān iha bhavārṇavam aplaveśām
ṣaḍ-varga-nakram asukhena titīṣanti
tat tvaṁ harer bhagavato bhajanīyam aṅghriṁ
kṛtvodupam vyasanam uttara dustarāṇam

There is great suffering (mahān kṛcchrah) for ~~people lacking a boat~~ (aplaveśām) to cross the ocean of saṁsāra (iha bhava arṇavam), filled with the crocodiles of the six senses (ṣaḍ-varga-nakram), since they desire to cross but cannot (titīṣanti), using a difficult process (asukhena). Therefore, cross (tat tvaṁ uttara) the ocean of saṁsāra, difficult to cross (vyasanam dustara arṇam), by making a boat out of the lotus feet of the Lord (harer bhagavato aṅghriṁ udupam kṛtvā), worthy of worship (bhajanīyam).

In the Bhagavad-gita 12.5, Sri Kṛṣṇa Himself says,

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatiḥ duḥkham
dehavadbhir avāpyate

“For those whose minds are attached to the unmanifested,
impersonal feature of the Supreme, advancement is very
troublesome. To make progress in that discipline is always
difficult for those who are embodied.”