## Śrīmad-Bhāgavatam

#### Canto Ten: The Summum Bonum

## With the Sārārtha-darśinī commentary

### by Śrīla Viśvanātha Cakravartī Țhākura

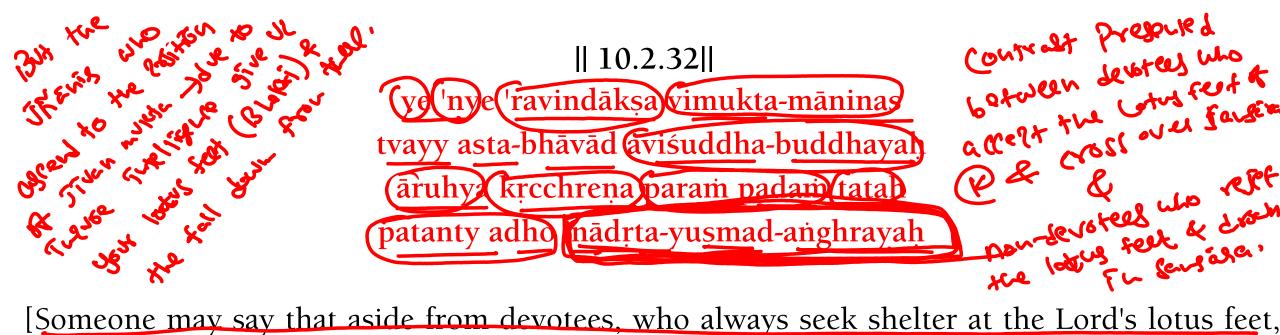
#### Canto Ten – Chapter Two

# 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)



[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 Brahma 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 (aruhya (krechrena param padam) may think themselves liberated (vimukta-mānina), their intelligence is impure (aviśuddha-buddhayah). They fall down from their position of imagined superiority (tatah asta-bhāvād patanty adhah) because they have no regard for Your lotus feet (anādrta-yuşmadanghrayah).

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

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

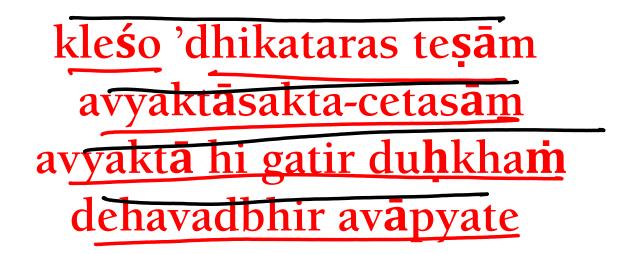
#### The following scriptural statements support this conclusion:

Sanat-kumara said in the Srimad Bhagavatam (4.22.40)

krcchro mahān iha bhavārņavam aplaveśām şad-varga-nakram asukhena titīrṣanti tat tvam harer bhagavato bhajanīyam anghrim krtvodupam vyasanam uttara dustarārnam

There is great suffering (mahān krcchrah) for people lacking a boat (aplaveśām) to cross the ocean of samsāra (iha bhava arnavam).filled with the crocodiles of the six senses (sad-varga-nakram), since they desire to cross but cannot (titirsanti), using a difficult process (asukhena). Therefore, cross (a) (van uttara) the ocean of samsāra, difficult to cross (vyasanam dustara arnam), by making a boat out of the lotus feet of the Lord (harer bhagavato anghrim udupan (krtva)) worthy of worship (bhajanīyam).

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

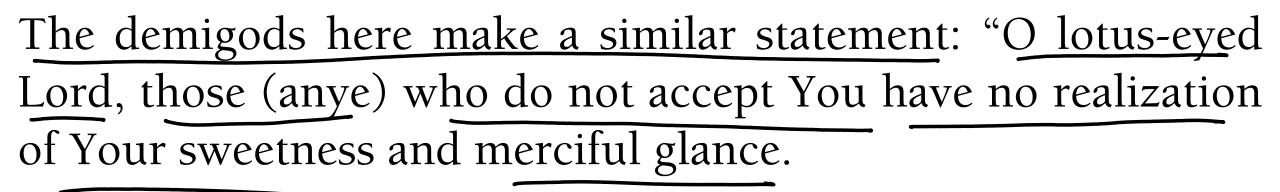


"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."





"Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]." (SB 1.5.12)



They think themselves liberated, vimukti māninah, though they are completely bound in the material world.

This is different from Your devotees, who though liberated, out of humility regard themselves as conditioned."

asta bhāvād: speculation without knowing Kṛṣṇa's lotus feet; This means because of a lack (a-sta) of affection (bhāva) for the Lord, they think Him to be illusory.

As Gita 9.11 says,

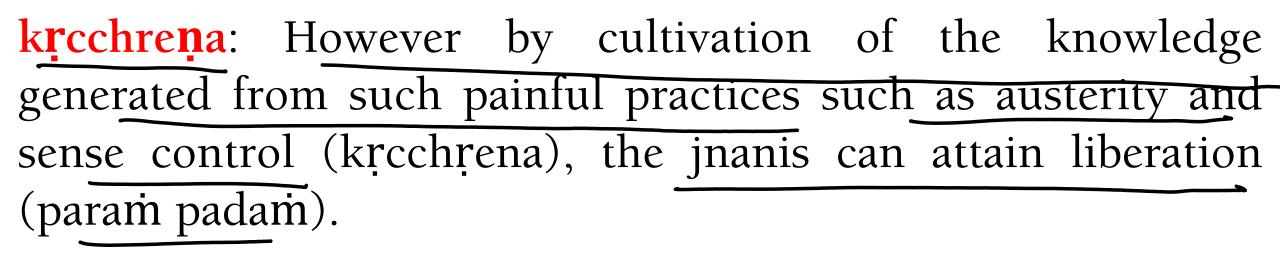
avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam

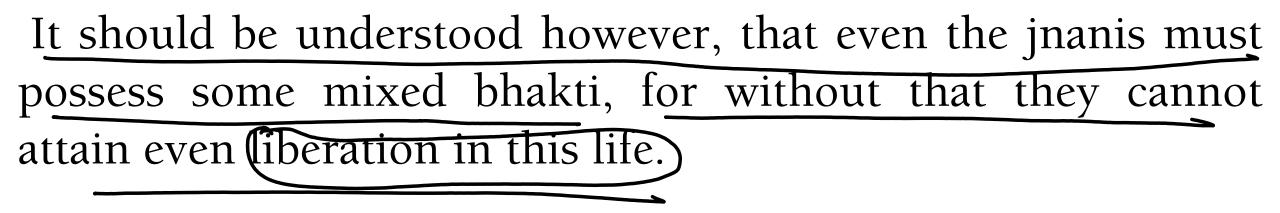
"Only the fools regard Me as an ordinary person."

aviśuddha buddhayah: impure intelligence;

Because of such foolishness they are called aviśuddha buddhayah.

The jnanis are not viśuddha, really pure, though they have purified their hearts by controlling lust and other material urges.





Lord Brahma prays,



"My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge (jnana), he will simply undergo a troublesome process and will not achieve his desired result." (SB 10.14.4)

#### patanti adah: fall down;

Without bhakti the goal of jnana becomes like a mirage, and eventually the jnani falls down into material existence again.

#### anādrta anghrayah: neglecting Your lotus feet;

If jnanis have some type of bhakti, how do they fall down?

They fall because they think Your lotus feet are material, and therefore do not respect them.

There are two types of bhakti practiced as a limb of jnana.

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The jnanis practice bhakti a little bit, because the scriptures say that jnana cannot be perfected without the touch of bhakti.

For example, some jnanis worship the deity, but they take it as an illusory form and thus worship with disrespect.

<u>Others simply worship because of material attachment</u>, without disrespect.

The first type adopt extreme austerities, and a<u>fter a long time</u> when bhakti bestows knowledge to destroy their ignorance and establishes them on the brahma bhuta platform (liberated state), they stop their practices of bhakti.

These jnanis are falsely liberated (vimukti maninah).

They cannot be called jivan mukta, truly liberated soul.

According to Sri Kṛṣṇa's statement in the Śrīmad-Bhāgavatam (11.14.21),

bhaktyāham ekayā grāhya<u></u>ḥ

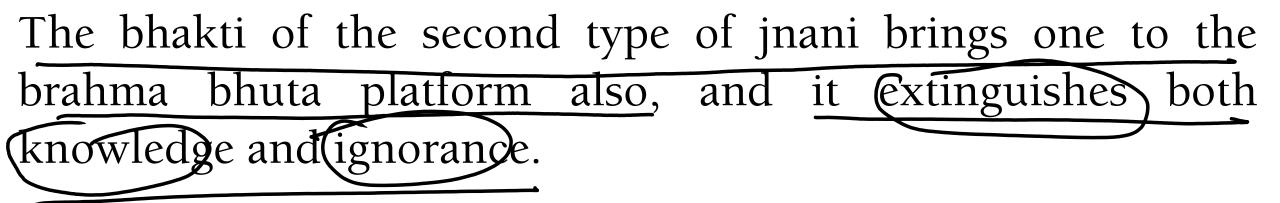
"Only by executing devotional service can one appreciate Me."

Because of the absence of bhakti and the presence of offenses, the jnanis do not attain the direct association of the Lord.

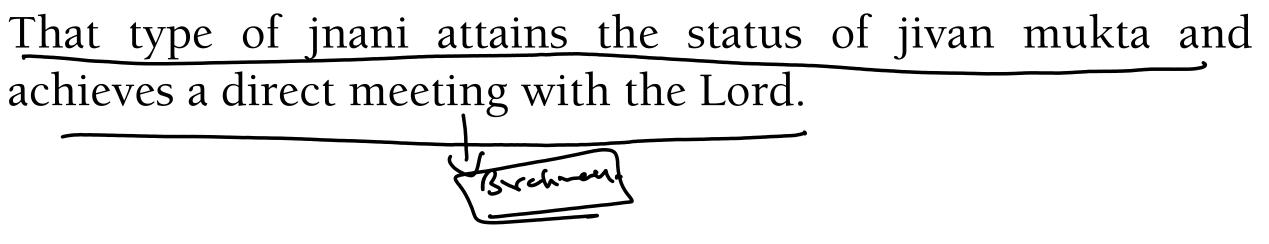
Therefore, the burned up seeds of their karma again begin to sprout, and such jnanis fall into the material world again.

An example of this is given in the Viṣṇu-bhakti-candrodaya concerning Ratha-yatra:

"Even though a person may have burned up all his karmas with the fire of knowledge, if out of illusion he does not follow the Lord during Ratha-yatra, he will become a brahmarākṣasa." The Vasana-bhasya says: "Even a jivan mukta (liberated soul) if he offends the Lord, who is full of inconceivable energies, will fall into the bondage of karma again."



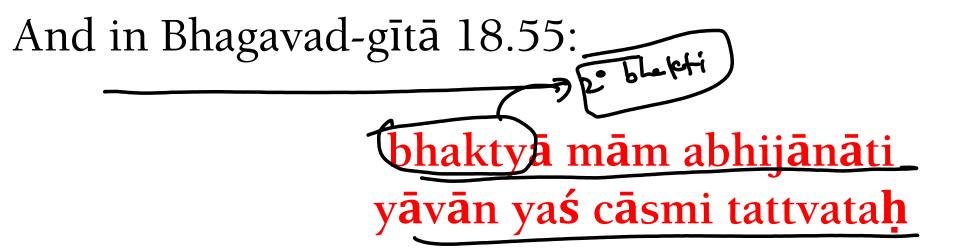
But bhakti does not become extinguished.



Such a person is described in the Bhagavad-gītā 18.54:

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati

"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful."



"Only persons engaged in devotional service can factually know the transcendental position of the Lord."