

**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)

|| 10.2.32 ||

ye 'nye 'ravindākṣa vimukta-māninaḥ  
tvayy asta-bhāvād āviśuddha-buddhayaḥ  
āruhya kr̥cchrena param padam tataḥ  
patanty adho nādr̥ta-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 kr̥cchrena param padam) may think themselves liberated (vimukta-māninaḥ), their intelligence is impure (āviśuddha-buddhayaḥ). They fall down from their position of imagined superiority (tataḥ asta-bhāvād patanty adhaḥ) because they have no regard for Your lotus feet (anādr̥ta-yusmad-anghrayaḥ).

But the  
Jñānis who  
agree to the positions  
of Jñānī must give to  
These Jñānī  
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-ṇakram asukhena titīrṣanti  
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 (titīrṣanti), 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.””

Narada says,

naiṣkarmyam apy acyuta-bhāva-varjitaṁ  
na śobhate jñānam alaṁ nirañjanam

“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)



The demigods here make a similar statement: “O lotus-eyed Lord, those (anyone) who do not accept You have no realization of Your sweetness and merciful glance.”

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.

↓  
Lack of devotion

As Gita 9.11 says,

avajānanti mām mūḍhā  
mānuṣīm tanum āśritam

“Only the fools regard Me as an ordinary person.”

**aviśuddha buddhayaḥ**: impure intelligence;

Because of such foolishness they are called aviśuddha buddhayaḥ.

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

kṛcchreṇa: However by cultivation of the knowledge generated from such painful practices such as austerities and sense control (kṛcchreṇa), the jnanis can attain liberation (param padaṁ).

It should be understood however, that even the jnanis must possess some mixed bhakti, for without that they cannot attain even (liberation in this life).

Lord Brahma prays,

śreyaḥ-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhave

“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.

anādr̥ta aṅghrayaḥ: 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.

↓ 2 types of bhakti practiced as a limb of jnana

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.

Others simply worship because of material attachment,  
without disrespect.

The first type adopt extreme austerities, and after a long time  
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 grāhyaḥ**

“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 brahma-rākṣasa.”

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.”

The bhakti of the second type of jnani brings one to the brahma bhuta platform also, and it extinguishes both knowledge and ignorance.

But bhakti does not become extinguished.

That type of jnani attains the status of jivan mukta and achieves a direct meeting with the Lord.

↓  
Brahman

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

**brahma-bhūtaḥ prasannātmā**  
**na śocati na kāṅkṣati**

“One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful.”

And in Bhagavad-gītā 18.55:

2. bhakti

bhakti mām abhijānāti  
yāvān yaś cāsmi tattvataḥ

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