

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)

|| 10.2.33 ||

tathā na te mādhave tāvakāḥ kvacid

bhraśyanti mārgāt tvayi baddha-sauhrdāḥ

tvayābhiguptā vicaranti nirbhayā

vināyakānikapa-mūrdhasu prabho

But your devotees, even if they give up the path of bhakti, do not fall down like others, ∴ devotees are fearless

O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune (mādhava prabho), if devotees (tāvakāḥ) completely in love with You (tvayi baddha-sauhrdāḥ) sometimes fall from the path of devotion (kvacid bhraśyanti mārgāt), they do not fall like nondevotees (na tathā), for You still protect them (tvayābhiguptā). Thus they fearlessly traverse (vicaranti nirbhayā) the heads of their opponents and continue to progress in devotional service (vināyakānikapa-mūrdhasu).

“Bharata, Indradyumna and Citraketu, who were great devotees, are not criticized even though they fell.”

Then why do the jnanis get criticized so heavily?”

This verse answers the question.

The devotees on the path of bhakti do not fall like the pretenders of liberation—what to speak of giving up the Lord's lotus feet.

Even if bhaktas fall, in that state they remain firmly attached to Your lotus feet.

Though Citraketu, Bharata and Indradyumna fell and took the bodies of demons like Vrtra and others, their prema increased a hundred-fold.

One should see their fall-down as a cause for increasing prema.

Their fall is not like the fall of the aspirants for liberation, for
even in the fallen state they remain firmly attached to Your
feet.

They remain faithful to the Lord, thinking that their fall has
been arranged by the Lord for their own benefit; for the Lord
promises that His devotee will never perish.

Being thus convinced of Kṛṣṇa's protection, they tread over the heads of the demigods causing obstacles.

In other words, they conquer over all obstacles.

Another meaning can be that the devotees hold on their own heads the feet of the Lord which destroy all obstacles.

|| 10.2.34 ||

sattvaṁ viśuddhaṁ śrayate bhavān sthitau
śārīriṇām śreya upāyanam vapuḥ
veda-kriyā-yoga-tapaḥ-samādhibhis
tavārhaṇam yena janah samīhate

U manifest
various incarnations
to bestow good fortune
upon the living entities
The Vedic principles by establishing
prosperity, bhakti.

O Lord, during the time of maintenance (sthitau) You manifest several incarnations (bhavān śrayate), all with transcendental bodies, beyond the material modes of nature (sattvaṁ viśuddhaṁ vapuḥ). When You appear in this way, You bestow all good fortune upon the living entities (śārīriṇām śreya-upāyanam) by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samādhi, ecstatic absorption in thoughts of You (veda-kriyā-yoga-tapaḥ-samādhibhis). Thus You are worshiped by the Vedic principles (yena janah tava arhaṇam samīhate).

In verse 29 there was mention of the Lord's pure forms
appearing in the world of moving and non-moving entities.

That verse says that the purpose of the Lord's appearance is to
help the devotees.

In verse 30-33 the purity of bhakti has been mentioned.

In verse 32, there is the hint that by attachment to the Lord's feet the devotee also attains liberation as a secondary result.

This shows that the real purpose of the Lord's appearance in the world is to establish bhakti.

viśuddha: transcendental; indicates that sattva is beyond
material contamination.

“You accept a purely spiritual body beyond material
contamination (visuddha sattvam).”

“And what type of form is it?”

sthitau: maintenance;

“In maintaining (sthitau) the world, You accept a body which
brings about benefit (upāyana) and supreme auspiciousness
(śreya) for the living entities.”

“What is that benefit?”

veda kriyā yoga tapasa samādhi

Brahmacaris study the Vedas.

Grhasthas perform kriya yoga.

Vanaprasthas perform austerities and sannyasis sit in samadhi.

Ārhaṇam samīhate: Men worship You through their activities
in these four asramas.

Your appearance creates this benefit.

If one does not accept Your spiritual form he cannot attain
perfection.

|| 10.2.35 ||

sattvaṁ na ced dhātar idam nijam bhaved

vijñānam ajñāna-bhidāpamārjanam

guṇa-prakāśair anumīyate bhavān

prakāśate yasya ca yena vā guṇaḥ

These Qualities
can manifest only
from a person
possessing spiritual
body.

→ we can understand this through your energy of preme.

O Lord, cause of all causes (dhātar), if this form of Yours (idam) were not beyond the modes of material nature (na ced nijam sattvaṁ bhaved), then how can the devotees understand Your form (vijñānam apamārjanam), which destroys material bondage (ajñāna-bhidā). Only by the strong influence of Your spiritual qualities and prema (guṇa-prakāśair) can we understand the transcendental nature of Your Lordship (anumīyate bhavān). Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form (yasya ca yena vā guṇaḥ prakāśate).

If your body
were not Suddha
Sattva, then these would
be no destruction of
the self & your form by
the devotees.

“Some people conclude that My form is material sattva guna.”

This verse is spoken to answer this challenge.

idam: this;

The demigods point at the womb of Devaki with an index
finger and say,

“O Lord! If this form of Yours was material sattva and not nijam sattvam or suddha sattva (beyond material contamination), then there would be an absence (mārjanam apa) of devotees realizing Your spiritual form.”

vijñānam: transcendental knowledge;

“The realization of the devotees is the proof of the Lord’s spiritual form.”

What do they realize?

“ By realizing that Your body is completely spiritual, material bondage (ajñāna) gets extinguished (bhidā).”

“One should have no doubt about the reality of their realization.

There is also more evidence about the Lord’s spiritual form.

By the strong influence of Your qualities, the manifestation of Your mercy in the form of prema (guṇa prakāśaiḥ), and Your grace appearing in our minds, we must conclude that Your body is not material.”

prakāśate yasya guṇaḥ: reveal Your qualities;

“Those qualities manifest from a person possessing spiritual nature, not from matter.”

It is You who have those qualities.

There must be some person to manifest those qualities, for matter alone cannot do that.”

yena vā: by which, either;

“It is by the agency of suddha sattva that these qualities must
manifest, not by the agency of matter.”

Another meaning is this:

“If Your suddha sattva body were never to manifest, then the
realization which destroys ignorance would not take place.”

If Your body were material, then You could be inferred by the
use of material intelligence (guna prakāśaih).

He who possesses matter, and by whose intelligence matter
manifests would be called the Lord.”