

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Four

Śukadeva Glorifies the Lord

The Process of Creation

Section – III

Sukadev Goswami's prayers to
the Supreme Lord (11-25)

|| 2.4.13 ||

bhūyo namah sad-vrjina-cchide 'satām
asambhavāyākhila-sattva-mūrtaye
pumsām punah pāramahamsya āśrame
vyavasthitānām anumrgya-dāśuṣe

Again I offer respects to you (bhūyo namah), the destroyer of suffering of the devotees (sad-vrjina-cchide) and giver of liberation to the demons (āsatām asambhavāya), the form of śuddha-sattva (akhila-sattva-mūrtaye), the shelter of those with the mood of the paramahamsas (pumsām punah pāramahamsya āśrame), the giver of *brahman* to the *bhakti-miśra-jñānīs* and *prema* to the pure devotees (vyavasthitānām anumrgya-dāśuṣe).

The sweetness of the Lord's mercy is now described.

Again I offer respects to you who destroy the suffering of your devotee by appearing as Rāma and Kṛṣṇa (**sad-vṛjina-cchide**).

You destroy the suffering of material existence (**abhavāya**) for the sinful (**asatām**), non-devotee rāṣaksas and asuras, by personally killing them.

Khila-sattva means inferior, material existence.

Akhila-sattva means superior, spiritual existence.

You have a body of śuddha-sattva.

You are the shelter of the mood of the paramahamsas.

You are the giver of the bliss of brahman to the bhakti-miśra-
jñānīs and the giver of the bliss of prema to the pure devotees
(**vyavasthitānām**), who are under your shelter.

|| 2.4.14 ||

namo namas te 'stv ṛṣabhāya sātvatām
vidūra-kāṣṭhāya muhuḥ kuyoginām
nirasta-sāmyātiśayena rādhasā
sva-dhāmani brahmani raṁsyate namaḥ

I continually offer respects to you (namo namas te astu), son of Vasudeva of the Yadus (ṛṣabhāya sātvatām), who remain forever distant from the non-devotees (vidūra-kāṣṭhāya muhuḥ kuyoginām), who are the enjoyer in your spiritual abode in Mathurā and Vraja with your devotees (sva-dhāmani brahmani raṁsyate namaḥ), displaying powers that are unequalled and unsurpassed (nirasta-sāmyātiśayena rādhasā).

You are filled with power and sweetness.

Continually I offer respects (**namo namah**).

By using the second person case (**te**), ~~he implies that the Lord~~
is directly his worshipping deity.

I offer respects to the son of Vasudeva (**rsabhāya**), of the Yadu
~~dynasty~~ (**sātvataṁ**).

The phrase rsabhāya sātvatām also implies the meaning “protector of the devotees” in connection with the previous verse.

You are a distant for those without bhakti (kuyoginām).

But you are not distant or hidden.

There is no one equal or greater than you in power (rādhasā).

You are the enjoyer (raṁsyate) in your dhāma of Mathurā-
maṇḍala, along with those persons qualified for that
enjoyment.

What type of dhāma is that?

It is the very form of brahman.

Tāsām madhye sāksād brahma gopāla-purī hi: in the center is
the town of the cowherd Kṛṣṇa, which is directly brahman.
(Gopāla-tāpinī Upaniṣad)

Rādhasā indicates his power and raṁsyate indicates his
sweetness.

|| 2.4.15 ||

yat-kīrtanam yat-smaraṇam yad-īkṣaṇam
yad-vandanam yac-chraṇam yad-arhaṇam
lokasya sadyo vidhunoti kalmasam
tasmai subhadra-śravase namo namaḥ

I offer continual respects to the Lord with all auspicious qualities (tasmai subhadra-śravase namo namaḥ), whose glorification (yat-kīrtanam), remembrance (yat-smaraṇam), deity form (yad-īkṣaṇam), topics (yad-vandanam yat-śraṇam) and worship (yad-arhaṇam) immediately destroy the impurities of man (lokasya sadyo vidhunoti kalmasam).

All the impurities blocking attainment of the Lord are
destroyed by glorifying and remembering the Lord.

Yad-īksanam refers to seeing the deity form of the Lord.

He has all auspicious qualities (subhadra-śravase).

|| 2.4.16 ||

vicaksanā yac-caranaopasādanāt
saṅgam vyudasyaubhayato 'ntar-ātmanah
vindanti hi brahma-gatiṁ gata-klamās
tasmai śubhadra-śravase namo namaḥ

I offer repeated respects to the Lord with all auspicious qualities (tasmai subhadra-śravase namo namaḥ). By worshipping his feet (yac-carana upasādanāt) the *jñānīs* (vicaksanā) destroy the attachments (saṅgam vyudasya) of this world and the next (ubhayatah) which reside in the heart (antar-ātmanah), and attain their spiritual goal of *brahman* (vindanti hi brahma-gatiṁ) without fatigue (gata-klamāh).

Even the jñānīs, whose impurities are destroyed, worship him.

Ubhayataḥ means in this life and the next.

Vyudasya means destroying.

Antar-ātmah means the antaḥ-karaṇa.

Those who do not worship the Lord's feet become exhausted.

It is said:

śreyaḥ-sṛtim bhaktim udasya te vibho
(kliśyanti) ye kevala-bodha-labdhave
teṣām asaṁkleśala eva śisyate
nānyad yathā sthūla-tuṣāvaghātinām

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, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble. SB 10.14.4

|| 2.4.17 ||

tapasvino dāna-parā yaśasvino
manasvino mantra-vidah sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpanaṁ
tasmai subhadra-śravase namo namaḥ

I offer continual respects to the Lord full of auspicious qualities (tasmai subhadra-śravase namo namaḥ). Without worshipping him (vinā yad-arpanaṁ), the *jñānīs* (tapasvinaḥ), *karmīs* (dāna-parā), specialized *karmīs* (yaśasvinaḥ), *yogīs* (manasvinaḥ), scholars of the Vedas (mantra-vidah) and followers of proper conduct (sumaṅgalāḥ) cannot attain any benefit (kṣemaṁ na vindanti).

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Without bhakti the practices of even great souls, being useless,
are condemned.

The jñānīs (tapasvinah), the karmīs (dāna-parāh), the special
karmīs who perform horse sacrifices (yaśasvinah), the yogīs
(manasvinah), the studiers of the Vedas (mantra-vidah), the
followers of proper conduct (sumāṅgalāh) cannot attain
benefit without worshipping the Lord.

The phrase **subhadra-śravase** is repeated with each verse to show the predominance of hearing and chanting the glories (śravase) of the Lord.