

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Two – Chapter Four

Śukadeva Glorifies the Lord

The Process of Creation

Section – III

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

|| 2.4.18 ||

kirāta-hūnāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

I offer respects to the Lord of inconceivable power (tasmai prabhavisnave namaḥ). The Kirātas, Hūnas, Andhras, Pulindas, Pulkaśas (kirāta hūna āndhra pulinda pulkaśā), Abhīras, Śumbhas, Yavanas, Khasas (ābhīra śumbhā yavanāḥ khasa ādayaḥ) and others of low birth, and those sinful by actions (ye anye ca pāpā), by taking shelter of the devotees who take shelter of the powerful Lord (yad-apāśraya (āśrayāḥ)), become purified of their prārabdha-karmas (śudhyanti).

Even the condemned sinners, by just a trace of bhakti become successful.

Those born in the tribes mentioned are considered sinful by birth.

Others are sinful by actions.

They all become purified.

Upāśraya refers to the devotees.

Those who surrender to the devotees accepting those devotees as gurus become purified.

Just by taking shelter of the proper guru, sinners by birth or action become purified.

This indicates that bhakti destroys the prārabdha and aprārabdha karmas.

The low birth is the cause of impurity for the persons mentioned.

The present experience of low birth is the prārabdha-pāpa or prārabdha-karma.

The word śudhyanti means they are purified.

If they are purified, their bad birth must be destroyed.

If their bad birth has been destroyed their prārabdha-karmas
must have been destroyed.

When they are called by those names it should be understood
to be for practical purposes.

It is not their spiritual designation, for it is forbidden to
identify devotees by their birth.

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-

buddhiḥ: It is an offense to see the deity form as stone, to see the guru as an ordinary man, and to see the Vaiṣṇava according to his birth. (Padma Purāṇa)



The rule is that though they have had low birth, they should be taught bhakti.

It will be said:

dūre hari-kathāh kecid dūre cācyuta-kīrtanāh
striyaḥ śūdrādayaś caiva te 'nukampyā bhavādrśām

Persons devoid of devotee association and who cannot
appreciate glorification of the Lord, women and śūdras,
deserve your mercy. SB 11.5.4

The word **ādyah** in the verse indicates those of low birth.

In order to remove the objection that the Lord cannot
possibility consider all low cases, the word prabhaviṣṇave is
used.

The Lord has natural ability (prabhutā).

It is not subject to logic.

|| 2.4.19 ||

sa eṣa ātmātmavatām adhīśvaras
trayīmayo dharmamayas tapomayah
gata-vyalīkair aja-śaṅkarādibhir
vitarkya-liṅgo bhagavān prasīdatām

He alone is the Supreme Lord (sa eṣa adhīśvaras). He is worshipped as the ātmā by the jñānīs and yogīs (ātmā ātmavatām). He is to be worshipped by the knowers of the Vedas (trayīmayah), the followers of dharma (dharmamayah) and the performers of austerities (tapomayah). May the Lord (bhagavān) whose qualities cannot be known (vitarkya-liṅgo) even by those free of deceit (gata-vyalīkair) such as Brahmā and Śiva (aja-śaṅkarādibhir) be merciful to me (prasīdatām)!

The excellence of those with bhakti was shown by negative and positive statements in the last two verses.

The Lord is now shown to be worshipped by others for attaining their particular goals.

He is the Lord.

He is worshipped as the ātmā by the jñānīs and yogīs (**ātmavatām**).

He is worshipped by the followers of the Vedas, the followers of dharma and the followers of austerity.

His qualities cannot be known with certainty even by those free of deceit such as Brahmā and Śiva.

What then to speak of knowing his form which holds those qualities?

And what to speak of those jñānīs and yogīs who are not free of deceit knowing his qualities or form!

|| 2.4.20 ||

śriyaḥ patir yajña-patiḥ prajā-patir
dhiyām patir loka-patir dharā-patiḥ
patir gatiś cāndhaka-vṛṣṇi-sātvatām
prasīdatām me bhagavān satām patiḥ

He is the protector of prosperity (śriyaḥ patih), sacrifice (yajña-patih), the citizens (prajā-patih), the intelligence (dhiyām patih), the planets (loka-patih), and the earth (dharā-patih). He is the protector and goal (patih gatih) to be attained for the Andhakas, Vṛṣṇis and Yadus (andhaka-vṛṣṇi-sātvatām). May the Lord (bhagavān), master of the devotees (satām patih), be pleased with me (prasīdatām me)!

The Lord is protector of all.

Details are given.

He is the master and the goal to be attained, as a Yādava in his
aprakāṭa form.