

Śrīmad-Bhāgavatam

Canto Three

With the

Sārārtha-darśinī commentary

by

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Canto Three – Chapter Five

Maitreya Describes Creation

Vidura's Talks with Maitreya

Section – V

Elemental demigods offered
prayers to the Lord (39-51)

Lotus feet of (P) ← Hst. || 3.5.41 ||

2 ladders that lead to the lotus feet of (P)

mārganti yat te mukha-padma-nīḍaiś
chandaḥ-suparṇair ṛṣayo vivikte
yasyāgha-marṣoda-sarid-varāyāḥ
padam padam tīrtha-padaḥ prapannāḥ

We have taken shelter of your lotus feet (prapannāḥ padam padam), a place of pilgrimage (tīrtha-padaḥ), which gives rise to the Gaṅgā, best of rivers (yasya ṣarit varāyāḥ) and the destroyer of sin (agha marṣa uda), and which sages seek in their minds (yat ṛṣayah vivikte mārganti) by following the bird of the Vedas (chandaḥ suparṇaih) situated in the nest of your lotus mouth (mukha-padma-nīḍaih).

Those who desire to see your lotus feet, by taking shelter of the two ladders of happiness constructed by your mercy to attain direct vision of your lotus feet, are intelligent.

They are the real jñānīs.

We have surrendered to your lotus feet, a place of pilgrimage, which the sages seek.

By what means do they search? They search by the birds of the Vedas which are sitting in the nest of your lotus mouth.

Homeless people looking for shelter at the base of some tree,
wandering here and there, follow the flight of birds which enter
their nest at night.

Thus they attain the base of the tree which is the home of birds.

Similarly sages worship you and attain you after understanding the
conclusion of the Vedas which spring from your mouth and which
are confirmed by you.

This is one ladder.

The second ladder is then described.

We surrender to your feet which are the place of emanation
(**padam**) of the best of rivers, the Gaṅgā (**varāyāḥ**), whose water
destroys all sins.

This means that by worshipping the Gaṅgā they attain your feet
from which the Gaṅgā emanates.

|| 3.5.42 ||

Taking Shelter
of the feet through
Bhakti → leads to vairāgya
& the person becomes wise
↓
The shelter of
of guru-mukha-para
Vairāgya

yac chraddhayā śrutavatyā ca bhaktyā
sammrjyamāne hrdaye 'vadhāya
jñānena vairāgya-balena dhīrā
vrajema tat te 'nghri-saroja-pīṭham

We should take shelter of your lotus feet (vrajema tat te anghri-saroja-pīṭham). Realizing those feet (yad avadhāya) in a pure heart (sammrjyamāne hrdaye) by bhakti (bhaktyā) heard with faith through the mouth of guru (śraddhayā śrutavatyā) --by attaining realization of that sweetness (jñānena) which gives strong disgust with the material world (vairāgya-balena) --people become wise (dhīrā).

Among all these people, those who take shelter of the Lord with pure bhakti are the best.

Realizing those feet in one's heart purified by bhakti which contains the path taught from the mouth of guru, people become wise (dhīrāḥ) by that realization of sweet taste (jñānena), which gives distaste for all else (vairāgya-balena).

If there is honey in the arka tree, why go to the mountain?

[Note: arke cet madhu vindeta kim artham parvatam vrajet iti nyāya]

Thus there is no necessity of labor in searching out the Vedas, as was mentioned in the previous verse.

|| 3.5.43 ||

viśvasya janma-sthiti-samyamārthe
kṛtāvatārasya padāmbujam te
vrajema sarve śaraṇam yad īśa
smṛtaṁ prayacchaty abhayam sva-puṁsām

How Easy Is
this Process of Bhakti
Just by remembering the Lotus Feet
→ one recovers fearlessness

O Lord (īśa)! We all take shelter (vrajema sarve śaraṇam) of lotus feet of you (padāmbujam te) who take forms as avatars (kṛta avatārasya) for creating, maintaining and destroying the universe (viśvasya janma sthiti samyama arthe). We take shelter of those feet which, remembered by devotees (yad smṛtaṁ sva-puṁsām), give them fearlessness (abhayam prayacchati).

The devatās here recollect the mercy of the Lord to the devotees in order to show how easy this process of bhakti is.



*sañcintayed bhagavataś caraṇāravindam
vajrāṅkuśa-dhvaja-saroruha-lāñchanādhyam
uttuṅga-rakta-vilasan-nakha-cakravāla
jyotsnābhirāhata-mahad-dhṛdayāndhakāram
(SB 3.28.21)*

One should meditate on the Lord's lotus foot (sañcintayed bhagavataś caraṇāravindam) marked with (lāñchana ādhyam) a thunderbolt, elephant goad, flag, and lotus (vajra-aṅkuśa-dhvaja-saroruha), which destroys (āhata) the great darkness of the heart (mahad-hṛdaya andhakāram) with the brilliance (jyotsnābhir) of the array (cakravāla) of his gleaming (vilasan), raised (uttuṅga), red (rakta) toenails (nakha).



*yac-chauca-niḥsṛta-
sarit-pravarodakena
tīrthena mūrdhny adhi
kṛtena śivaḥ śivo 'bhūt
dhyātur manah-śamala-
śaila-nisṛṣṭa-vajraṁ
dhyāyec ciraṁ bhagavataś
caraṇāravindam
(SB 3.28.22)*



One should meditate continually upon the Lord's lotus feet (dhyāyet ciraṁ bhagavataś caraṇāravindam), the water washing which (yat-śaucāudakena), the Ganga (sarit-pravara), flows (niḥsr̥ta) and makes (abhūt) the auspicious Lord Siva (śivaḥ), who holds this Ganga on his head (tīrthena mūrdhny adhikṛtena), more auspicious (śivaḥ). The Lotus feet acts as thunderbolt (vajraṁ) which is released amongst mountain of sins (śamala-śaila nisṛṣṭa) in the meditator's mind (dhyātur manaḥ).

