Śrīmad-Bhāgavatam **Canto Three** With the Sārārtha-darśinī commentary by Śrīla Viśvanātha Cakravartī Thākura

Canto Three – Chapter Five

Maitreya Describes Creation

Vidura's Talks with Maitreya

Section – V

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

1 stus seer or -flat· || 3.5.41 || marganti (vat)te mukha-padma-nīdais 2 ladder of the freet offer 2 ladder of us freet offer to the offer chandah-suparnair rṣayo vivikte yasyāgha-marsoda-sarid-varāyāh padam padam tīrtha-padah prapannāh We have taken shelter of your lotus feet (prapannah padam padam), a place of pilgrimage (tirtha-padah), which gives rise to the Ganga, best of rivers (yasya sarit varaya) and the destroyer of sin (agha marsa uda), and which sages seek in their minds (yat rsayah vivikte marganti) by the following the bird of the Vedas (chandah suparnaih) situated in the nest of your lotus mouth (mukha-padma-nīdaih).

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.

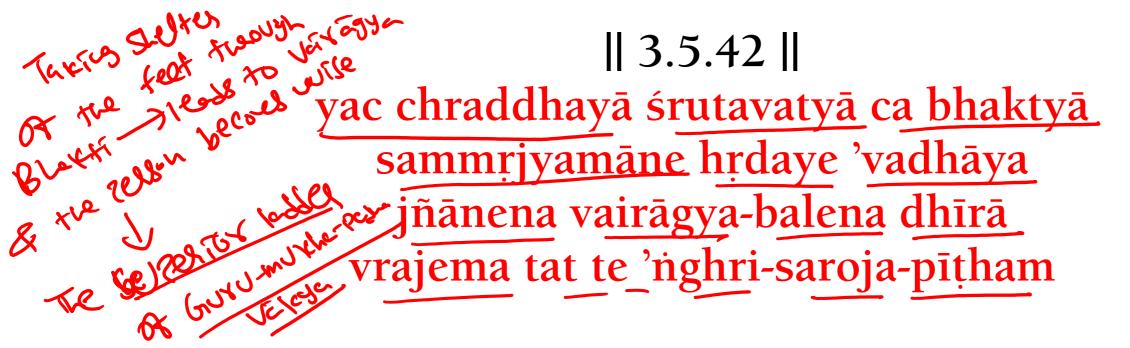
Similarly sages worship you and attain you after understanding the conclusion of the Vedas which spring from your mouth and which are confirmed by you.



The second ladder is then described.

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

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

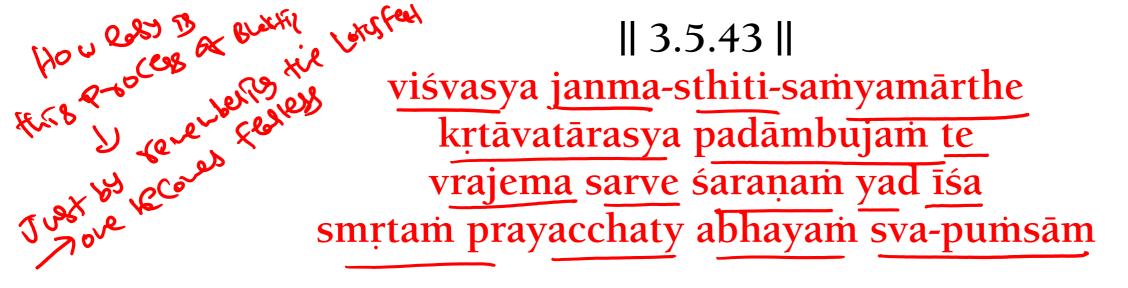


We should take shelter of your lotus feet (vrajema tat te anghrisaroja-pīțham). Realizing those feet (yad avadhāya) in a pure heart (sammrjyamāne hrdaye) by bhakti (bhaktyā) heard with faith through the mouth of guru (śraddhayā śrutavatyā) --by attaining realization of that sweetness (jñānena) which 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.



O Lord (īśa)! We all take shelter (vrajema sarve śaraṇaṁ) of lotus feet of you (padāmbujaṁ te) who take forms as avatāras (kṛta avatārasya) for creating, maintaining and destroying the universe (visvasya janma sthitt satiryama arthe). We take shelter of those feet which, remembered by devotees (yat smṛtaṁ sva-puṁsām), give them fearlessness (abhayaṁ 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 caraņāravindam vajrānkuśa-dhvaja-saroruha-lānchanādhyam uttunga-rakta-yilasan-nakha-cakravāla jyotsnābhirāhata-mahad-dhrdayāndhakāram (SB-3.28.21)

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

yac-chauca-nihsrtasarit-pravarodakena tīrthena mūrdhny adhi krtena śivah śivo 'bhūt dhyātur manah-samalaśaila-nisrsta-vajram dhyāyec ciram bhagavataś caraṇāravindam (SB 3.28.22)

One should meditate continually upon the Lord's lotus feet (dhyāyet ciram bhagavatas caranāravindam), the water washing which (yat-śaucaudakena), the Ganga (sarit-pravara), flows (nihsrta) and makes (abhūt) the auspicious Lord Siva (sivah), who holds this Ganga on his head -(tīrthena mūrdhny adhikrtena), more auspicious (sivah). The Lotus feet acts as thunderbolt (vajram) which is released amongst mountain of sins (samala-saila nisrsta) in the meditator's mind (dhyātur manah).

