

# Śrīmad-Bhāgavatam

## Canto Two

With the  
Sārārtha-darśinī commentary

by

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# Canto Two – Chapter One

## Description of the Universal Form

The First Step in God Realization

# Section – I

Sukadeva Goswami answers  
Pariksit's question in brief by  
establishing the superiority of  
Bhakti (1-11)

|| 2.1.3 ||

nidrayā hriyate naktam  
vyavāyena ca vā vayaḥ  
divā cārthehayā rājan  
kuṭumba-bharaṇena vā

O King (rājan)! Life is wasted at night (vayaḥ hriyate naktam) in sleeping or in sex enjoyment (nidrayā vā vyavāyena). Life is wasted during the day (divā ca) by desiring material objects (artha ihayā) or supporting family members (kuṭumba-bharaṇena vā).

They spend their life uselessly.

Life span is wasted by sleeping at night, because night is unsuitable for action.

Or it is decreased with sex life, since this is not forbidden for the karmīs.

Life span is decreased during the day by desiring to accumulate objects (**arthehaya**), for without objects one cannot either perfect karma, nor support family members, because in karma-yoga one is obliged to support a family.

**Ca** stands for the perfection of karma.

|| 2.1.4 ||

dehāpatya-kalatrādiṣv  
ātma-sainyeṣv asatsv api  
teṣāṃ pramatto nidhanam  
paśyann api na paśyati

Deeply attached (pramattah) to his body, children and wife (deha apatya-kalatra ādiṣu), who are like an army giving protection (ātma-sainyeṣu), though they are false (asatsu api), he sees their destruction (teṣāṃ nidhanam paśyann api) but does not see it (na paśyati).

This verse elaborates the phrase **apaśyatām ātma-tattvam**.

The body and other things are like one's army for fighting against time.

One is attached to them even though they are false (**asatsu**), since the soul has no relationship with the body and other objects.



Or though they are not proper, and incapable of saving one (**asatsu**) since they are material, the person remains inattentive, because though they are destroyed by time (including parents who have not yet died), he sees their death, but does not examine the matter.

He is devoured by time.

The devotee of the Lord, however, recognizing the Lord, and not attached to the body, conquers time.

Professional

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graph TD; A[Professional] --> B[The devotee of the Lord]; A --> C[however]; A --> D[recognizing the Lord];
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|| 2.1.5 ||

tasmād bhārata sarvātmā  
bhagavān īśvaro harih  
śrotavyaḥ kīrtitavyaś ca  
smartavyaś icchatābhayam

O descendant of King Bharata (bhārata), therefore (tasmād), the Lord (harih) who is (Paramātmā, Bhagavān and Lord of power (sarvātmā bhagavān īśvaraḥ), should be heard about, glorified and remembered (śrotavyaḥ kīrtitavyaś ca smartavyaś ca) by those desiring freedom from fear (icchatā abhayam).

Therefore do not perform karma for success, but perform  
bhakti alone.

O you who are born in the family of Bharata! The Lord is to be  
heard about by the person desiring fearlessness--absence of  
that which defeats him.

The Lord Hari is the subject.

By the three modifiers (sarvatmā, bhāgavān and īśvarah) three types of bhakti are indicated: that with a desire for liberation, rāgānugā and vaidhī bhakti.

First, the Lord who is Paramātmā (sarvātmā) should be heard about by the person desiring liberation and freedom from fear (abhayam).

Second, Bhagavān, the beautiful son of Nanda, should be heard about by the person who is greedy for becoming fixed in his devotion (abhayam).

Amara-koṣa says bhagaṃ śrī-kāma-māhātmya-vīrya-yatnārka-  
kīrtiṣu: bhaga means wealth, desire, glory, power, effort, the  
sun and fame.

In the third version (with īśvaraḥ) abhayam refers to the  
Lord, because of whom one has no fear.

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This meaning is expressed a few verses later.

Muhūrtāt sarvaṃ utsrjya gatavān abhayaṃ harim: he at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead. (SB 2.1.13)

The Lord who is the controller (īśvara) should be heard by the person who is controlled, who desires the Lord who causes fearlessness.

Or the Supreme Lord is heard about by the person who desires the Lord to deliver him.

The two words ca after chanting and remembering indicate that after hearing, the two processes of chanting and remembering should be done at the same time.

Thus the question about what is to be heard, chanted and remembered has been answered.

|| 2.1.6 ||

etāvān sāṅkhya-yogābhyām  
sva-dharma-pariniṣṭhayā  
janma-lābhaḥ paraḥ puṁsām  
ante nārāyaṇa-smṛtiḥ

For persons fixed in (etāvān, pariniṣṭhayā, puṁsām) (jñāna, yoga) and karma (sāṅkhya-yogābhyām, sva-dharma), gaining such a birth (janma-lābhaḥ), with remembrance of Nārāyaṇa (nārāyaṇa-smṛtiḥ) while rejecting the other processes (ante), is the best (paraḥ).



If persons doing jñāna, karma or other processes become devotees by association with devotees, they do not again perform those other processes.

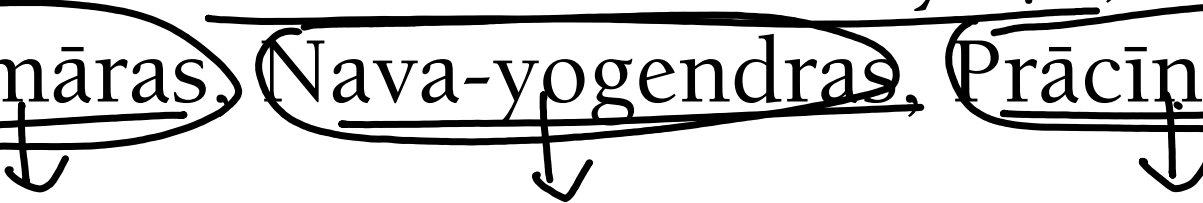
They become successful.

That is expressed in this verse.

For jñānīs, yogīs and karmīs, to attain such a birth is best.

What birth is that?

That is a successful birth if, with the end of jñāna, yoga and karma (ante—not literally the end but by approximation), pure bhakti, remembrance of Nārāyaṇa, appears, as in the case of the Kumāras, Nava-yogendras, Prācīṇabarhi and others.



“At the end” signifies that even if they give up bhakti, they do not again practice the other processes. Thus it is said:

etāvān eva yajatām  
iha niḥśreyasodayaḥ |  
bhagavaty acalo bhāvo  
yad bhāgavata-saṅgataḥ ||

Auspiciousness arises (niḥśreyasa udayaḥ) for the worshippers of devatās (etāvān eva yajatām) if firm devotion for the Lord (bhagavaty acalo bhāvo) arises from association with devotees (yad bhāgavata-saṅgataḥ). SB 2.3.11

Others say the verse means “At the end of this life, remembering Nārāyaṇa is the supreme attainment.”