

# Śrīmad-Bhāgavatam

## Canto Two

With the  
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

# Canto Two – Chapter One

## Description of the Universal Form

The First Step in God Realization

## Section – II

Quality of life matters, not quantity. The Life of Khatvanga Maharaja (12-14)

|| 2.1.11 ||

etan nirvidyamānām  
icchatām akuto-bhayam  
yoginām nr̥pa nirṇītam  
harer nāmānukīrtanam

O King (**nr̥pa**)! Continuous chanting of the name of the Lord (**harer nāmānukīrtanam**) has been prescribed (**nirṇītam**) for devotees (**nirvidyamānām**), for those with desires for liberation and material elevation (**icchatām akuto-bhayam**), and for those satisfied with the self (**yoginām**).

“It is understood that in this scripture bhakti is described.

Among the aṅgas of bhakti which one is defined as the chief  
one, standing out like an emperor exerting power  
everywhere?”

This verse answers.

Among the angas of bhakti, hearing, chanting and remembering are the three chief ones.

This has been stated in verse 5.

Among those three, chanting is the chief.

In chanting, however, there is chanting of the Lord's name, his qualities and his pastimes.

Among those **anukīrtana** is best.

That means chanting the name according to (anu) one's  
bhakti.

Or it means continuous chanting.

It is defined (**nīrṇitam**) by the previous ācāryas, not just by  
me.

Therefore there is no need of inquiry for proof.

In chanting there is no fear of purity or impurity concerning time, place, person and utensils.

This means that even outcastes who cannot tolerate serving the Lord do not hesitate to chant. (Since even impure persons are allowed to chant)



Moreover, there is no good, better and best for sādhakas and siddhas.

Chanting is for those who are indifferent to all desires including the desire for liberation (**nirvidyāmānām**).

It is for those who desire material things (**icchatām**).

Such persons can chant just as they make offerings for certain goals.

Thus the meaning is as follows.

It is recommended for the unalloyed devotees (nirvidyamānānām), for those who desire Svarga and liberation, and for those who are satisfied in the self (yoginām).

This means that according to these different methods one will get corresponding results (not the same result).

|| 2.1.12 ||

kiṁ pramattasya bahubhiḥ  
parokṣair hāyanair iha  
varam muhūrtaṁ viditaṁ  
ghaṭate śreyase yataḥ

What is the use of many years (kiṁ bahubhiḥ hāyanair) of the materially engaged person (pramattasya) without noticing that those years have passed uselessly (parokṣaih)? It is better (varam) to know (viditaṁ) that one moment has passed uselessly (muhūrtaṁ) because then (yataḥ) one can inquire into the best engagement (śreyase ghaṭate).

“Oh! Oh! I have very little life left. What practice am I supposed to follow?”

One should not worry in this way.

This is expressed in three verses.

What is the use of living many years without knowing that they have been passed uselessly?

To know that a moment has passed uselessly is better, because by knowing so, one can make efforts for spiritual life.

॥ 2.1.13 ॥

khaṭvāṅgo nāma rājars̥ir  
jñātveyattām ihāyuṣaḥ  
muhūrtāt sarvam utsr̥jya  
gatavān abhayaṁ harim

Example

The sage among kings Khatvāṅga (khaṭvāṅgo nāma rājars̥ir),  
knowing how long he had to live (jñātve yattām āyuṣaḥ),  
from that moment gave up everything on earth (muhūrtāt iha  
sarvam utsr̥jya) and surrendered to the Lord (gatavān harim),  
the shelter of fearlessness (abhayaṁ).

This is proved by the example of Khaṭvāṅga.

Khātvāṅga, on the side of the devatās, conquered the demons.

The devatās were pleased and requested him to ask for a  
benediction.

He said, "First, please tell me how much more time I have to live."

They answered, "You have only a <sup>minute</sup> moment to live."

He was silent.

Quickly he came to the earth and surrendered to the Lord.



|| 2.1.14 ||

tavāpy etarhi kauravya  
saptāham jīvitāvadhiḥ  
upakalpaya tat sarvaṁ  
tāvad yat sāmparāyikam

O descendent of the Kurus (kauravya)! But ~~you have seven~~  
days remaining in your life (tava apy etarhi saptāham jīvitā  
avadhiḥ). Make all necessary arrangements (upakalpaya tat  
sarvaṁ) in this time for your destination after death (tāvad  
yat sāmparāyikam).

Tavāpi etarhi means tava tu “but your time (etarhi) on the  
other hand.”

Yat sāmparāyikam means sādhana for attaining the next life.

---

Please do all that is necessary.