

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Three

Worship of Devatās

Pure Devotional Service:
The Change in Heart

Section – I

**Demigod Worship Vs Pure
Devotional Service (1-12)**

|| 2.3.1 ||

śrī-śuka uvāca

evam etan nigaditam

prṣṭavān yad bhavān mama

nṛṇām yan mriyamāṇānām

manuṣyeṣu manīṣiṇām

Śukadeva said: In response to your question (prṣṭavān yad bhavān mama) about the activities of a dying man (nṛṇām yad mriyamāṇānām), I have explained the two paths according to yoga (evam etad nigaditam), and for those who are intelligent among men and dying, I have explained the path of *bhakti* (manuṣyeṣu manīṣiṇām).

In the Third Chapter it is explained that the results of worshipping devatās is insignificant and that senses are useless without being employed in bhakti to the Lord.

What you asked about duties of the dying person I have explained in terms of the two paths for the yogī.

Among those person, from those who are wise and dying, such as you, I have described the process of hearing, glorifying and remembering the sweet pastimes of the Lord.

|| 2.3.2 ||

brahma-varcasa-kāmas tu
yajeta brahmaṇaḥ patim
indram indriya-kāmas tu
prajā-kāmaḥ prajāpatin

The person who desires the knowledge of Brahmā (brahma-varcasa-kāmas tu) should worship Brahmā, the master of the Vedas (yajeta brahmaṇaḥ patim). The person who desires strong senses should worship Indra (indram indriya-kāmas tu). The person desiring progeny should worship the Prajāpati such as Dakṣa (prajā-kāmaḥ prajāpatin).

Now hear the activities for those who are not intelligent
among men.

Or this section can be said to be supplied as an explanation of
who should be worshipped, by first showing the deities whom
the foolish worship.

This description continues until verse 9.

Brahmaṇaḥ patim means “the master of the Vedas.”

The Prajāpatis are the sons of Brahmā such as Dakṣa.

|| 2.3.3 ||

devīm māyām tu śrī-kāmas
tejas-kāmo vibhāvasum
vasu-kāmo vasūn rudrān
vīrya-kāmo 'tha vīryavān

The person who desires prosperity should worship Durgā (devīm māyām tu śrī-kāmas), and the person desiring energy should worship Agni (tejas-kāmo vibhāvasum). The person desiring wealth should worship eight Vasus (vasu-kāmo vasūn), and the strong person desiring virility (vīrya-kāmo 'tha vīryavān) should worship the Rudras (rudrān).

Māyām means Durgā, vibhāvasum is Agni.

The strong man (vīryavān) who desires abundant semen to
enjoy with many women (vīrya-kāmaḥ) should worship the
Rudras.

|| 2.3.4 ||

annādya-kāmas tv aditiṃ
svarga-kāmo 'diteḥ sutān
viśvān devān rājya-kāmaḥ
sādhyān saṃsādhako viśām

The person desiring to eat or feed others should worship Aditi (annādya-kāmas tv aditiṃ). The person desiring Svarga should worship her sons, the twelve Ādityas (svarga-kāmo aditeḥ sutān). The person desiring a kingdom should worship the Viśva-devas (viśvān devān rājya-kāmaḥ). The person in agriculture and trade should worship the Sādhyas (sādhyān saṃsādhako viśām).

Annādyam means to feed others or to eat.

Aditi's sons are the twelve Ādityas.

Viśām saṁśādhakaḥ means those engaged in agriculture and trading.

|| 2.3.5 ||

āyus-kāmo 'śvinau devau
puṣṭi-kāma ilām yajet
pratiṣṭhā-kāmaḥ puruṣo
rodasī loka-mātarau

The person desiring long life should worship the Aśvini-
kumāras (āyus-kāmo aśvinau devau). The person desiring a
strong body should worship the earth (puṣṭi-kāma ilām
yajet). The person desiring to stay in his position (pratiṣṭhā-
kāmaḥ puruṣo) should worship the heaven and earth
(rodasī)--which support the world (loka-mātarau).

Ilām means earth.

Pratiṣṭhām means they do not want to fall from their position.

Rodasī means the heaven and earth.

|| 2.3.6 ||

rūpābhikāmo gandharvān
strī-kāmo 'psara urvaśīm
ādhipatya-kāmaḥ sarveṣām
yajeta parameṣṭhinam

The person desiring beauty should worship the Gandharvas (rūpa abhikāmo gandharvān). The person desiring to enjoy women should worship the Apsarās and Urvaśī (strī-kāmo apsara urvaśīm). The person desiring to rule everyone (sarveṣām ādhipatya-kāmaḥ) should worship Brahmā (yajeta parameṣṭhinam).

|| 2.3.7 ||

yajñam yajed yaśas-kāmaḥ
kośa-kāmaḥ pracetasam
vidyā-kāmas tu giriśam
dāmpatyārtha umām satīm

The person desiring fame should worship Indra (yajñam yajed yaśas-kāmaḥ). The person desiring to hoard wealth should worship Varuṇa (kośa-kāmaḥ pracetasam). The person desiring knowledge should worship Śiva (vidyā-kāmas tu giriśam). The person desiring affectionate relationship between husband and wife should worship Umā (dāmpatya artha umām satīm).

Yajñam is a name of Indra.

Dampatyārthaḥ means a person desiring mutual affection between a man and woman.

|| 2.3.8 ||

dharmārtha uttama-ślokaṃ
tantuḥ tanvan pitṛn yajet
rakṣā-kāmaḥ puṇya-jaṇān
ojas-kāmo marud-gaṇān

The person desiring dharma should worship Dharma (dharmārtha uttama-ślokaṃ). The person desiring many descendants should worship the Pitṛs (tantuḥ tanvan pitṛn yajet). The person desiring protection should worship the Yakṣas (rakṣā-kāmaḥ puṇya-jaṇān). The person desiring strong senses should worship the Maruts (ojas-kāmo marud-gaṇān).

Uttamaḥ-ślokaṃ means Dharma.

Tantuḥ tanvan means desiring increase of descendents.

Puṇya-jaṇān means the Yakṣas.

The **Maruts** are devatās.

|| 2.3.9 ||

rājya-kāmo manūn devān
nirṛtiṁ tv abhicaran yajet
kāma-kāmo yajet somam
akāmaḥ puruṣaṁ param

One who desires domination over a kingdom or an empire should worship the Manus (**rājya-kāmo manūn devān**). One who desires victory over an enemy should worship the demons (**nirṛtiṁ tv abhicaran yajet**), and one who desires sense gratification should worship the moon (**kāma-kāmo yajet somam**). But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead (**akāmaḥ puruṣaṁ param**).

Rājya means “desire to be a king.”

This is distinguished from desiring a kingdom for which one worships the Viśva-devas mentioned in verse 4.

Manūn refers to the Manus who protect the Manvantaras (seventy-one yuga cycles each).

Abhicaran means killing enemies.

Nirrtim is a Rākṣasa.

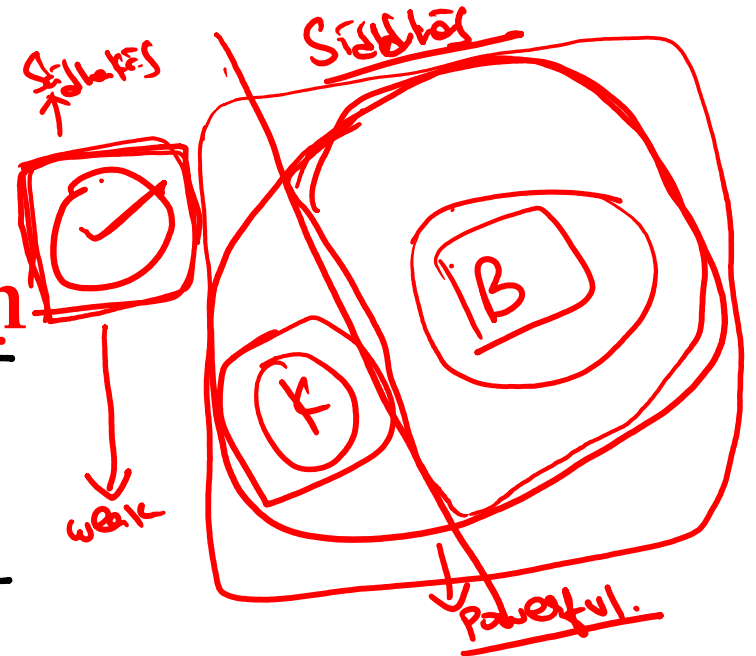
Kāma-kāmaḥ means desiring sense gratification.

Having mentioned the activities of the foolish people, Śukadeva then mentions the activity of the intelligent person.

The person desiring to destroy all material desires (akāmaḥ) should worship the supreme person, Bhagavān.

|| 2.3.10 ||

akāmah sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvrena bhakti-yogena
yajeta puruṣam param



जन्म-कामेश्च
शुद्धे भक्ति

good intelligence → Evolved faith.

The person desiring destruction of all desires (akāmah), the person with all desires (sarva-kāmo vā), and even the person with an intense desire for liberation (mokṣa-kāma), if he has good intelligence (udāra-dhīḥ), will worship the Supreme Lord (yajeta puruṣam param) with pure bhakti (tīvrena bhakti-yogena).

Not only those persons who have a desire to destroy all material desires should worship the Supreme Lord, but also those with all desires and those with no desires should worship Bhagavān.

According to Śrīdhara Svāmī, akāmaḥ means a pure devotee.

Jīva Gosvāmī in his Sandarbha says that akāmaḥ means a person whose only happiness is the happiness of the Supreme Lord.

The word **sarva-kāma** includes all desires in general.

Mokṣa-kāma is mentioned separately in order to cut down peoples' thought that they are without desire (since they desire liberation).

Or the word can indicate than the person desiring liberation is even more filled with desire than the person desiring material comforts, since it follows directly after the word **sarva-kāmah**.

The word kāma itself indicates a desire to destroy suffering and attain happiness.

Those desires are shown to be stronger in the jñānis engaged in destroying the suffering of their saṃsāra and anxious for the experience of the happiness of brahman than in the karmīs who desire to destroy temporary suffering and gain temporary happiness of Svarga by worshipping devatās.

But the devotees are engaged only in giving happiness to their worshippable Lord.

The word niṣkāma is applicable to them.

This is understood from their statements:

nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham |
teṣu teṣv acyutā bhaktir acyutāstu sadā tvayi ||

Wherever I may wander, O master, among thousands of species of life, in
each situation may I have firmly fixed devotion to you, O Acyuta. Viṣṇu
Purāṇa

○ sva-karma-phala-nirdiṣṭām yām yām yonim vrajāmy aham |
tasyām tasyām hr̥ṣīkeṣa tvayi bhaktir dṛḍhāstu me ||

May I have firm devotion to you in whatever birth I take allotted by my
karmas.

tan naḥ samādiśopāyaṁ yena te caraṇābjayoḥ |
smṛtir yathā na viramed api saṁsaratām iha ||

Please tell us how we may constantly remember your lotus
~~feet, though we continue in the cycle of birth and death in this~~
world. SB 10.73.15

King Parīkṣit also said, as he began his fast:

punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu |
mahatsu yām yām upayāmi srṣṭim
maitry astu sarvatra namo dvijebhyaḥ ||

On the other hand, (in whatever birth I receive), may I have rati
for the unlimited Lord, excellent association with his devotees
who take shelter of him and friendship with all living beings! I
offer respects to the brāhmaṇas. SB 1.19.16

Udāra-dhīḥ means very intelligent.

To make Bhagavān the subject of one's devotion whether it is
without desires or with desires is a sign of good intelligence.

Not worshipping the Lord is a sign of foolish intelligence.

That bhakti should be strong (tīvreṇa) without the mixture of
jñāna or karma, like the rays of the sun unmixed with clouds.

Various ways of fulfilling material desires/mukti

①	Process	Pros/Cons.	
①	Jñāna-karmādi anāritic bhakti	a) Fastest means of fulfilling those desires b) Chance for association with pure devotees & thereby elevation of faith to P.D faith.	
②	Mistya bhakti → predominant bhakti	a) Temporary material desires are are fulfilled. b) One also subsequently gets to go to the spiritual world.	Slow
③	(K), JY, AT → 2 ^o bhakti	a) Temporary material desires are fulfilled. b) Purification of heart & at eventual attainment of Seyujya mukti.	
④	DG washis?	a) Temporary material desires are fulfilled b) No permanent goal is attained.	Slower.
⑤	material means	a) Fulfillment depends purely on their karma. b) With no means to change that karma. c) No question of a permanent goal.	

|| 2.3.11 ||

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).

After the worshippers of various devatās have their desires fulfilled what goal do they achieve?

Nothing.

But if they receive mercy of devotees then they attain bhakti.

The worshippers of devatās (yajatām) will attain the highest good (niḥśreyasodayaḥ), if (yad) an attitude of service (bhāvah) to the Lord arises because of association with devotees.

Otherwise no good arises, because the devatās cannot bestow the highest good.

The Lord says:

ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ |
te 'pi mām eva kaunteya yajanty (avidhi-pūrvakam ||
aham hi sarva-yajñānām bhoktā ca prabhur eva ca |
na tu mām abhijānanti tattvenātaś cyavanti te ||

Those who are devoted to other gods and with faith worship
them--they also worship me, but by the wrong method, O son
of Kuntī.

I am the enjoyer and master of all sacrifices. Those who do not
know me in truth fall down. BG 9.23-24

Worship of the devatās is not a cause of developing bhakti to the Lord at all.

Association with devotees is the only method.

That association is unpredictable as explained before.

jñānam yad āpratinivṛtta-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ
kaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratim na kuryāt

When jñāna (yad jñānam), the path approved for attaining the Lord (kaivalya-sammata-pathah), which creates ^① indifference to the multitude of material gunas, arises (āpratinivṛtta-guṇormi-cakram) and is followed by satisfaction ^② of the self (ātma-prasāda uta), which creates complete detachment from the ^③ gunas (yatra guṇeṣv asaṅgaḥ), then bhakti-yoga should arise (atha bhakti-yogaḥ). Experiencing bliss in bhakti (nirvṛtaḥ), how can that person not have attraction for topics of the Lord (kaḥ hari-kathāsu ratim na kuryāt)? ^{BJ}
↑

“It is improper take shelter of one deity at the end of life after taking shelter of someone else for one’s whole life. How can it be proper to make the person who has always worshipped some devatā develop devotion to the Lord at the end?””

Such worshippers of devatās are actually very low, because even the worshippers of brahman take to the worship of the Lord.

The progression is shown in this verse.

When (yad) there arises jñāna, which destroys the multitude of whirlpools of the guṇas, which brings satisfaction of the self, by which there is detachment from material enjoyment, and which is the path approved for merging, then bhakti-yoga arises.

One should not worry that one cannot attain association of devotees since that mercy is spontaneous, as explained previously.

By the mercy of the Lord, Sanaka and others attained bhakti.

↓
Jñāna.

↑
Nyāsa & others

By the mercy of devotees, persons such as Śukadeva attained bhakti through kīrtana and other processes.

Who absorbed in the happiness of bhakti (**nirvṛtaḥ**) would not have attachment (**ratim**) for topics of the Lord?

This means that the person without attachment for the topics of the Lord is not happy at all.

Here the superiority of pure bhakti to karma, jñāna, yoga and worship of devatās is shown.

And whatever they aim to achieve in those processes is accomplished by bhakti alone.

And for all those persons practicing various methods, the highest result (prema) is finally attained by only bhakti.

Thus pure bhakti which disregards karma and jñāna, without any of those desires, whose principle activities are hearing, glorifying and remembering the Lord, is the method of producing prema.

This is the opinion of Śukadeva.

Among those methods, chanting the name of the Lord is the supreme method.

Thus five items (karma, jñāna, yoga, bhakti and prema) have
been delineated.

This is the meaning of the section in summary.

Section – II

Saunaka inspires Suta to speak
more (13-25)

|| 2.3.13 ||

śaunaka uvāca

ity abhivyāhṛtaṁ rājā

niśamya bharataṣabhaḥ

kim anyat pṛṣṭavān bhūyo

vaiyāsakim ṛṣim kavim

Śaunaka said: Hearing the explanations (ity abhivyāhṛtaṁ niśamya), what else did the King (kim anyat rājā), best of the Bharata lineage (bharata ṛṣabhaḥ), ask (pṛṣṭavān bhūyo) the wise sage Śukadeva (vaiyāsakim ṛṣim kavim)?

In saying this he expresses wonder, since all the questions were answered properly.

Rṣim means he who sees the supreme brahman.

Kavim means that among the sages he the most expert at describing the Lord.

|| 2.3.14 ||

etac chuśrūṣatām vidvan
sūta no 'rhasi bhāṣitum
kathā hari-kathodarkāḥ
satām syuḥ sadasi dhruvam

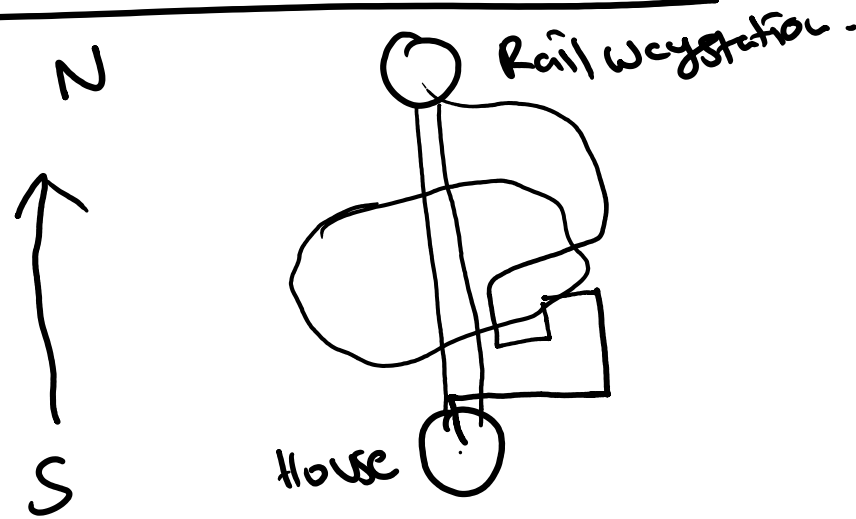
O learned Sūta (vidvan sūta)! You should tell that to us (nah bhāṣitum arhasi), who desire to hear (śuśrūṣatām). Topics which conclude in discussion of the Lord (kathā hari-kathā udarkāḥ) will certainly (dhruvam) appear (syuḥ) in the assembly of great devotees (satām sadasi).

Having understood that hearing and chanting are necessary,
what else did Parīkṣit ask?

They hoped that he would ask about the topic of Kṛṣṇa that
should be heard and chanted.

One cannot say the other topics even about creation and sub-
creation, Manvantaras and kings are unrelated.

Even those topics about creation and sub-creation which conclude in discussion of the Lord should be heard because they end with the discussion of Kṛṣṇa.



|| 2.3.15 ||

sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathaḥ
bāla-kṛīḍanakaiḥ kṛīḍan
kṛṣṇa-kṛīḍām ya ādade

That King (saḥ rājā), grandson of the Pāṇdavas (pāṇḍaveyah),
and a mahā-ratha (mahā-rathaḥ), who (yah), while playing as
a child with toys (bāla-kṛīḍanakaiḥ kṛīḍan), would enact
Kṛṣṇa's pastimes (kṛṣṇa-kṛīḍām ādade), was a great devotee
(bhāgavatah).

That assembly of devotees, among mature and immature assemblies, was the best of all.

There the hearer and the speaker were most extraordinary.

That is explained in two verses.

While a child, Parīkṣit would enact Kṛṣṇa's pastimes.

|| 2.3.16 ||

vaiyāsakiś ca bhagavān
vāsudeva-parāyaṇaḥ
urugāya-guṇodārāḥ
satām syur hi samāgame

Omniscient Śukadeva (vaiyāsakiś ca bhagavān) was surrendered to Vāsudeva (vāsudeva-parāyaṇaḥ). In the meeting of such devotees (satām samāgame) there will arise (hi syuh) talks containing abundant qualities of Kṛṣṇa, which fulfill all the mind's desires (urugāya-guṇa udārāḥ).

Bhagavān means omniscient.

In the meeting of devotees, there will be topics containing
Kṛṣṇa's qualities which generously fulfill (udārāḥ) the mind's
desires.

Those qualities of the Lord are fixed for devotees in the
present and future.

Thus at that place he will produce those qualities of Kṛṣṇa.

Topics which give rise to talks about Kṛṣṇa are relished by the devotees.

|| 2.3.17 ||

āyur harati vai puṁsām
udyann astam ca yann asau
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā

Both by rising and by setting (yad udyann astam ca), the sun (asau) decreases the duration of life of everyone (āyur harati vai puṁsām), except one (tasya rte) who utilizes the time (yat-kṣaṇo nīta) by discussing topics of the Supreme Lord (uttama-śloka-vārtayā).

This is not an activity which can be delayed.

The sun rises and sets.

It steals away men's lives except the life where there arises the opportunity (**kṣaṇah**) for hearing topics of Kṛṣṇa.

Or the sun steals way life, except the life where even just a moment is spent in the topics of the Lord.

By this alone, life becomes successful.

It is said that when one branch of the tree bears fruit, the whole tree becomes successful.

What then to speak of all the branches bearing fruit.

If one spent one's whole life absorbed in Kṛṣṇa's topics, how wonderful it would be!

“If that is so, and life is not taken away by hearing about Kṛṣṇa, from the moment of hearing about Kṛṣṇa, a person should not die.”

That is true.

It is said that the wealth of those of good character is imperishable wealth, since others spend their wealth in unlimited pleasures.

The smṛti says:

samam abrahmaṇe dānam dviguṇam brahmaṇa-bruve |
adhite sata-sahasram anantaṁ veda-pāraḅe ||

In giving to the non-brāhmaṇa the amount remains the same. In giving to a brāhmaṇa in name only the amount doubles. In giving to a brāhmaṇa who knows the Vedas thoroughly, the amount multiplies by a hundred thousand. Manu-smṛti 7.85

The devotee, blessed with long life by Kṛṣṇa, then becomes the
associate of the Lord.

Certainly his life is indestructible.

Thus the devotee of Kṛṣṇa does not have his life stolen away.

The devotees' old age, death and sickness appear by the wil of
the Lord (for increasing his longing for the Lord, for letting the
opinions of others not be destroyed [*Note: Jñānīs think karmas of*
this life can be destroyed only by experiencing them.] and for
protecting the confidential nature of his devotees.

They are not caused by time or karma.

This has been explained in the chapter concerning Bhīṣma's
disappearance.

|| 2.3.18 ||

taravaḥ kim na jīvanti
bhastrāḥ kim na śvasanty uta
na khādanti na mehanti
kim grāme paśavo 'pare

Do not the trees live long life (taravaḥ kim na jīvanti)? Do not the bellows breathe (bhastrāḥ kim na śvasanty uta)? Do not the village animals and animal-like men eat and mate (na khādanti na mehanti kim grāme paśavo apare)?

The person whose life is not stolen away does not receive rebirth in this world.

Do not the trees live?

They live much longer than the humans.

But they do not breathe.

Does not the bellows breathe?

The bellows breathe more strongly than the humans.

But the bellows do not eat.

Do not the animals eat and mate?

They can eat more than the humans.

Apare indicates animals in human form.

|| 2.3.19 ||

śva-vid-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajah

This human animal (puruṣaḥ paśuḥ), whose ear (yat-karṇa-patha upeto) has never heard about Kṛṣṇa (na jātu nāma gadāgrajah), is praised (saṁstutaḥ) by dogs, hogs, camels and donkeys (śva-vid-varāha-uṣṭra-kharaiḥ).

Their animalistic life is to be condemned.

They are glorified profusely by dogs, pigs, camels and donkeys.

He as one person accepts the qualities of us four (animals), whereas we are all incapable of taking up another animal's qualities.

He, being a human, can take up so many qualities of animals,
and we being animals, cannot take up even one quality of
another animal.

Overstepping his scripture ordained by dharma, he accepts
our qualities with passion.

We however are fixed in our qualities by destiny.

He is aware of the hell into which he will be born by following
our qualities, whereas we are dull-witted and cannot
understand anything of the future.

In this way the animals praise him in four ways.

The dog's quality is to become angry without reason.

The pigs quality is eat impure items.

The quality of the camel is carrying heavy burdens.

The quality of the donkey is to get kicked by his mate.

Kṛṣṇa has never gone in that person's ears.

Gadāgraja means “he who appears in front of sickness (gada) as its enemy.”

Thus he will appear and destroy the sickness of anger and other bad qualities of the animalistic man.

॥ 2.3.20 ॥

bile batorukrama-vikramān ye
na śṛṇvataḥ karna-pute narasya
jihvāsati dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ

Sūta (sūta)! How lamentable (bata)! The ears of a person (narasya karna-pute) who has not heard (ye na śṛṇvataḥ) the glories of the Lord (ukrama-vikramān) are like snake holes (bile). The tongue (jihvā) which does not chant the glories of the Lord (na ca upagāyaty urugāya-gāthāḥ) is as offensive (asatī) as a frog's tongue (dārdurika iva).

After the whole person has been criticized, the parts of his
body are criticized in five verses.

Oh! How lamentable! (**bata**) The ears of a man who has not
heard the glories of the Lord are holes fit for snakes to live.

The tongue which does not chant the glories of the Lord is
offensive (**asatī**) like that of a frog.

Or it is like an unchaste woman, which destroys all of one's piety.

Though a person becomes successful by performing bhakti with even one of these limbs, they are criticized since they are otherwise useless.

|| 2.3.21 ||

bhārah param paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgam na namen mukundam
śāvau karau no kurute saparyām
harer lasat-kāñcana-kañkaṇau vā

The head (uttama aṅgam), decorated with turban and crown (param paṭṭa-kirīṭa-juṣṭam apy), which does not bow to Kṛṣṇa (na namen mukundam), is simply a heavy weight which will sink the person in saṁsāra (bhārah). The hands (karau) which do not make offerings to the Lord (na kurute harer saparyām), though decorated with glittering gold bracelets (lasat-kāñcana-kañkaṇau vā), are those of a dead person (śāvau).

The topmost limb, the head, is simply a burden decorated with crown and turban.

It drowns him in the ocean of saṃsāra.

The hands are those of a dead person.

The devatās and Pitṛṣ do not accept water given by that person because he is impure.

|| 2.3.22 ||

barhāyite te nayane narāṇām
liṅgāni viṣṇor na nirīkṣato ye
pādaū nṛṇām tau druma-janma-bhājau
kṣetrāṇi nānuvrajato harer yau

Men's eyes (nayane narāṇām) which do not see the form of the Lord (liṅgāni viṣṇor na nirīkṣato ye) are like the eyes on the peacock feather, and they fall on the thorny field of saṁsāra (barhāyite te). Men's feet (pādaū nṛṇām tau) which do not walk to the places of the Lord (harer kṣetrāṇi na anuvrajato yau) are like the bases of trees, to be cut by the axes of Yama-dūtas (druma-janma-bhājau).

The eyes which do not see the deity form of Viṣṇu are like those on the peacock feather.

Those persons whose eyes do not see the path of deliverance for the self fall into the thorn field of saṁsāra.

The feet of men who do not go to holy places are born as trees.

They are similar to the bases of trees, cut by the axes of the Yamadūtas.

|| 2.3.23 ||

jīvañ chavo bhāgavatāṅghri-reṇum
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasañ chavo yas tu na veda gandham

That person (yah martyah) who does not smear his body with the dust from the devotees' feet (na jātu abhilabheta bhāgavata aṅghri-reṇum) is a ghost, whose offerings are not accepted by the Lord (jīvañ śavah). That person (yah manujah) who does not smell the fragrance of the tulasī on Viṣṇu's feet (na veda gandham śrī-visṇu-padyā tulasyāḥ) is similarly a ghost (śvasañ śavah).

After criticism of various parts of the body, there is now criticism of all of them together.

The person who does not touch (**abhilabheta**) the dust of the devotees' feet, who does not smear that dust on his body, is like a living corpse --a departed soul (**śavaḥ**), who frightens the devotees by his presence.

This means that the Lord does not accept the service from his hands.

The person who is not eager to smell the fragrance of tulasī attached to the Lord's feet is also a breathing corpse.

॥ 2.3.24 ॥

कुक्कुट → Material
दृग्गोले → Sphoṭakes
शुद्धे → Actually with heart
dep to
bleak &
Ari

tad aśma-sāraṁ hr̥dayaṁ batedaṁ
yad gr̥hyamānair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harsaḥ

कय-अक्षे →

Alas (bata)! That heart (tad hr̥dayaṁ) which does not transform (na vikriyeta) on hearing the names of the Lord (yad gr̥hyamānair hari-nāma-dheyaiḥ), even though he shows (yadā vikāro) tears in the eyes (netre jalaṁ) and hair standing on end (gātra-ruheṣu harsaḥ) is made of iron (aśma-sāraṁ).

The external limbs individually and collectively have been criticized.

Now the internal nature of the person indifferent to the Lord's glories is criticized.

That heart which does not transform by the many names of the Lord being chanted (gr̥hyamāṇaiḥ) is iron (aśma-sāram).

The transformation is described.

The body hair should stand up.

The Sandarbha says that if one continually chants but the heart does not melt, that is a sign of nāmāparadha.

However it should not be said that simply by tears and hairs standing on end that a person has a melted heart.

Rūpa Gosvāmī has said:

nisarga-picchila-svānte tad-abhyāsa-pare'pi ca |
sattvābhāsam vināpi syuḥ kvāpy aśru-pulakādayaḥ ||

When a person has a hard heart and practices exhibiting the
sāttvika-bhāvas, without even a touch of emotion, the
appearance of tears or other symptoms are called nihsattva.

BRS 2.3.89

And in devotees with very deep experience of prema, external tears and hairs standing on end may not be seen, even though they have melted hearts.

Therefore this verse should be explained as follows.

That heart which does not transform with chanting, but still has tears in the eyes and hairs standing on end (imitation), should be considered an iron heart.

The extraordinary symptoms of transformation of the heart should be the list of items starting with kṣānti:

kṣāntir avyārtha-kālatvaṃ viraktir māna-śūnyatā |
āśā-bandhah samutkanthā nāma-gāne sadā ruciḥ ||
āsaktis tad-guṇākhyāne prītis tad-vasati-sthale |
ity ādayo 'nubhāvāḥ syur jāta-bhāvānkure jane ||

The anubhāvas or characteristics of a person who has developed the bud of bhāva are as follows: tolerance, not wasting time, detachment from enjoyment, pridelessness, confidence in the Lord's mercy, longing for the Lord, taste for chanting the name of the Lord, attachment to discussing about the Lord's qualities, and attachment to living in the abode of the Lord. Bhakti-rasāmṛta-sindhu 1.3.25-6

Tears and hair standing on end are the ordinary symptoms of the heart melting.

When the uttamādhikārīs who are (nirmatsara) chant, they will experience the sweetness of the name.

In that state there will be the symptoms such as (tolerance) and (tears).

anubhāva

— सत्त्व

When the majority of kaniṣṭādhikārīs with matsara chant, they will not experience the sweetness of the name, and transformation of the heart will not take place.

The symptoms starting with tolerance do not appear.

Even though they may show tears or hairs standing on end, they should be criticized as having iron hearts.

However, by association with devotees, when they pass through the stages of anartha-nivṛtti, niṣṭhā, ruci and āsakti, with time, the heart will melt, and the iron heart will dissolve.

Those whose hearts melt but remain iron-like are hard to cure.

This is explained in relation to sa-bīja-yoga-dhyāna in the Third Canto:

evam harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt |
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍīśam śanakair viyunkte ||

The unfortunate yogī who has developed (love) for the Lord,
full of all sweet qualities, whose heart is somewhat soft
because of devotion, whose body hairs stand on end in
ecstasy, who is constantly overcome with intense tears of joy,
gradually withdraws his hook-like mind from the Lord's form.

SB 3.28.34

Dravad-dhr̥daya means his heart has melted.

However **baḍiśa** (fish hook) means it is still iron since the fish hook is made of iron.

The bhāva that he attains and the melting of the heart are ābhāsas or semblances only, since he gradually withdraws the mind from the Lord.

Why give up the Lord who is the real goal of life?

By the bhakti in this meditation, he cannot be called a devotee but a yogī since he gives pain to the limbs of the Lord, the object of his meditation, by his fish hook heart, which is hard and bent.

The ideas present here are supported later in the text:

sā vāg yayā tasya guṇān grṇīte
karau ca tat-karma-karau manaś ca
smared vasantaṁ sthira-jaṅgameṣu
śrṇoti tat-puṇya-kathāḥ sa karṇaḥ

Actual speech is that which describes the qualities of the Lord, real
hands are those that work for him, a true mind is that which always
remembers him dwelling within everything moving and nonmoving,
and actual ears are those that listen to sanctifying topics about him.

SB 10.80.3

These statements, by negative expression, confirm the necessity of
practicing bhakti which is the conclusion of the scriptures.

|| 2.3.25 ||

athābhidhehy aṅga mano-'nukūlam
prabhāṣase bhāgavata-pradhānaḥ
yad āha vaiyāsakir ātma-vidyā-
viśārado nṛpatim sādhu prṣṭaḥ

O sage (aṅga)! Please tell us (atha abhidhehy)! You should speak according to your inclination (mano-anukūlam prabhāṣase) what (yad) the greatest of devotees (bhāgavata-pradhānaḥ), Śukadeva (vaiyāsakih), expert in knowledge of the Lord (ātma-vidyā-viśāradaḥ), spoke to the King (nṛpatim āha) on being asked (sādhu prṣṭaḥ).

“Therefore, because of this, please tell us.”

“What should I tell you?”

“According to your inclination, you speak what Śukadeva said.
There is nothing else to say.”