

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Two

Meditating on the Puruṣa in the Heart

The Lord in the Heart

Section – VI

Sukadeva Goswami establishes
Sadhana-Bhakti as the best of
all the paths (33-37)

|| 2.2.36 ||

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām

O King (rājan)! Therefore (tasmāt), at all times (sarvadā) and all places without restriction (sarvatra) men (nṛṇām) should hear about, glorify and remember (śrotavyaḥ kīrtitavyaś ca smartavyaḥ) the Supreme Lord (bhagavān hariḥ) with full concentration of mind (sarvātmanā).

This verse describes the sādhana which were mentioned in
verses 33 and 34.

Since there is no other auspicious path (as mentioned in verse
33), therefore (tasmād), one must hear about the Lord.

Or tasmāt can indicate a conclusion to verse 35, “Since the
Lord is seen in all beings by the śānta-bhakta, one should hear
about the Lord to realize him.”

One should do this at all times and places (**sarvatra sarvadā**).

This indicates there is no restriction on time and place.

One should do it with the complete mind (**sarvātmanā**), not with some parts of the mind being attached to karma and jñāna.

*jñāna karuṇā
anvayata*

servatone

tasmād ekena manasā bhagavān sātvatām patih |
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā ||

Therefore (**tasmād**), with mind dedicated only to bhakti, devoid of karma and jñāna (**ekena manasā**), one should constantly (**nityadā**) hear about (**śrotavyaḥ**), glorify (**kīrtitavyaś ca**) and meditate upon (**dhyeyaḥ pūjyaś ca**) the Supreme Lord (**bhagavān**) — the master of the devotees (**sātvatām patih**). SB 1.2.14

Because the same items are repeated in both verses, one should understand that these are the chief items of bhakti.

However other items such as serving the lotus feet are also indicated though not explicitly stated.

|| 2.2.37 ||

pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puteṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-caraṇa-saroruhāntikam

Those who drink (pibanti ye) the sweet pastimes (kathāmṛtam) of the Lord and his devotees (bhagavata ātmanaḥ satām) held in the cups of their ears (śravaṇa-puteṣu sambhṛtam) clean their hearts of all contamination (punanti te viṣaya-vidūṣita āśayam) and attain the lotus feet of the Lord for service (vrajanti tac-caraṇa-saroruha antikam).

Speaking of the common experience in prema of the four other types of rati, this verse shows the result.

Those who hear the sweet pastimes of Bhagavān himself become purified.

Bhagavān here indicates Nārāyana, Rāma or Kṛṣṇa; or it can indicate in Kṛṣṇa himself, the form worshipped according to one's bhāva: the bālya, pauganḍa or kaiśora form.

And according to the form of the Lord, they hear the sweet pastimes of his devotees, such as Nārada, Hanumān, Nanda, and Śrīdāma.

The word “drink” indicates that these devotees have developed rati, for that word “drinking” is used aptly to describe those who have reached perfection in relishing sweetness.

Those who have not developed rati are directed to sādhana to attain rati, such as the previous verse.

Those who drink the topics of the Lord wash out their antah-
karana (āśayam), (which is already pure). This is the
unsought result.

They attain the lotus feet of the Lord, in order to serve the
Lord. This is the sought result.

This answers the question what is the highest perfection asked
in SB 1.19.37.

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.

Brahmaṇah 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.