

# 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)**

|| 2.3.10 ||

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

जन्म-कामेर्  
शुद्धे भक्ति

good intelligence → Evolved faith.

The person desiring destruction of all desires (akāmaḥ), 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.

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**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 that 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.

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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.

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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

○ va-karma-phala-nirdiṣṭām yām yām yonim vrajāmy aham |  
tasyām tasyām hr̥ṣīkeśa tvayi bhaktir dr̥dhāstu 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.