

# 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)**

## 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 <del>are</del> are fulfilled. b) One also subsequently gets to go to the spiritual world. <div style="float: right; border-left: 1px solid black; padding-left: 5px;">Slow</div>
③	(K), JY, AT → 2 <sup>o</sup> bhakti	a) Temporary material desires are fulfilled. b) Purification of heart & <del>at</del> eventual attainment of Seyujya mukti. <div style="float: right; border-left: 1px solid black; padding-left: 5px;">Slower.</div>
④	DG washis?	a) Temporary material desires are fulfilled b) No permanent goal is attained.
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 <sup>②</sup>indifference to the multitude of material gunas, arises (āpratinivṛtta-guṇormi-cakram) and is followed by satisfaction <sup>③</sup>of the self (ātma-prasāda uta), which creates complete detachment from the <sup>④</sup>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.