

Śrīmad-Bhāgavatam

Canto Two

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Two – Chapter Three

Worship of Devatās

Pure Devotional Service:
The Change in Heart

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 ṛṣiṁ 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 ṛṣiṁ 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

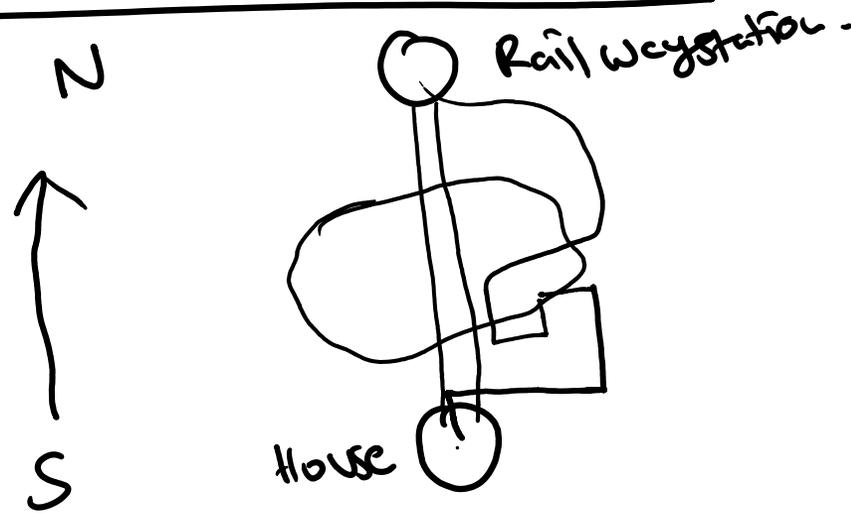
O learned Sūta (vidvan sūta)! You should tell that to us (nah bhāṣitum arhasi), who desire to hear (śuśrūṣatām). Topics which conclude in discussion of the Lord (kathā hari-kathā udarkāḥ) will certainly (dhruvam) appear (syuḥ) in the assembly of great devotees (satām sadasi).

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 abrāhmaṇe dānam dviguṇam brāhmaṇa-bruve |
adhīte sata-sāhasram 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.