## Śrīmad-Bhāgavatam

Canto Two

## With the Sārārtha-darśinī commentary

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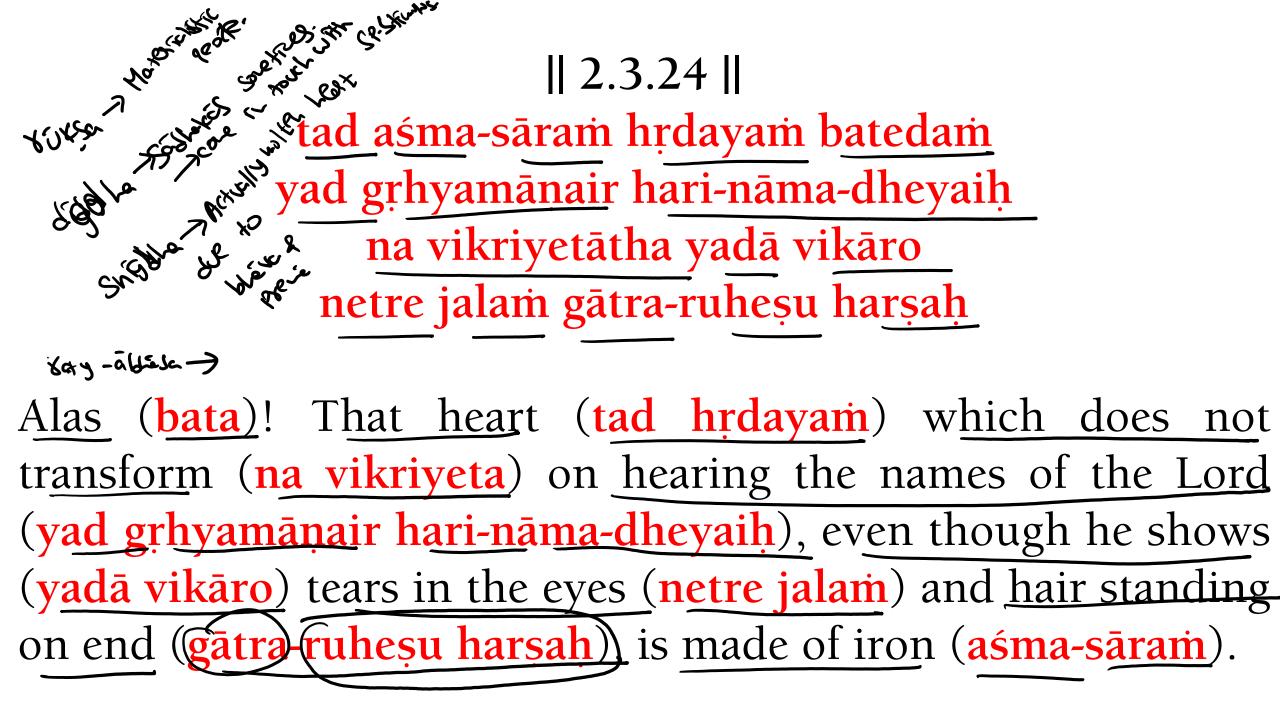
## Canto Two – Chapter Three

# Worship of Devatās

# Pure Devotional Service: The Change in Heart

### Section – II

# Saunaka inspires Suta to speak more (13-25)



T<u>he external limbs individually and collectively have been</u> 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 (grhyamāṇaiḥ) is iron (aśma-sāram).

The transformation is described.

The body hair should stand up.

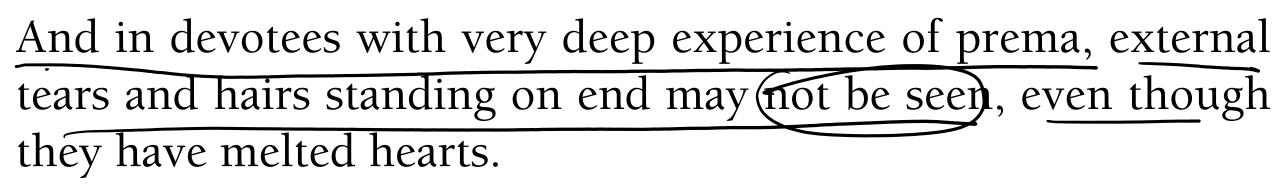
Th<u>e</u> Sandarbha says that if one continually chants but the heart does not melt, that is a sign of nāmāparadha.

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 <u>sa</u>id:



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 hihsattva. BRS (2.3.89)



### 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 avyartha-kālatvam viraktir māna-śunyatā | āśā-bandhah samutkanthā nāma-gāne sadā rucih || āsaktis tad-guņākhyāne prītis tad-vasati-sthale | ity ādayo 'nubhāvāḥ syur jāta-bhāvāṅkure 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-rasāmrta-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.

anyble va

In that state there will be the symptoms such as tolerance and

-Sott Jui

tears

When the majority of kanisțādhikārīs 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-nivrtti, 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 | autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas tac cāpi citta-baḍiśam śanakair viyuṅkte ||

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-dhrdaya means his heart has melted.

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

The bhava that he attains and the melting of the heart are abhasas of 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 <u>cannot be called a devotee</u> but a yogī since he gives pain to the limbs of the Lord, the object of his meditation, by <u>his fish hook heart</u>, which is hard and bent.

The ideas present here are supported later in the text:

sā vāg yayā tasya guņān grņīte karau ca tat-karma-karau manaś ca smared vasantam sthira-jangameṣu śrņoti 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 anga mano-'nukūlam prabhāṣase bhāgavata-pradhānaḥ yad āha vaiyāsakir ātma-vidyāviśārado nṛpatim sādhu pṛṣṭaḥ

O sage (anga)! Please tell us (atha abhidhehy)! You should speak according to your inclination (mano-anukūlam prabhāṣase) what (yad) the greatest of devotees (bhāgavatapradhānaḥ), Śukadeva (vaiyāsakih), expert in knowledge of the Lord (ātma-vidyā-viśāradah), spoke to the King (nṛpatim āha) on being asked (sādhu pṛṣṭaḥ). "Therefore, because of this, please tell us."

"What should I tell you?"

"According to your inclination, you speak what Sukadeva said. There is nothing else to say."