

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 – II

Saunaka inspires Suta to speak
more (13-25)

॥ 2.3.24 ॥

tūksa → Materialistic
peār.
dāḡa → Sāhokāś
→ fear or touch with
Sp-Stumps
Shiḡa → Actually with heart
dep to
blee &
Arī

tad aśma-sāraṁ hr̥dayaṁ batedaṁ
yad gr̥hyamānair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harsaḥ

kaḡ - ābhā →

Alas (bata)! That heart (tad hr̥dayaṁ) which does not transform (na vikriyeta) on hearing the names of the Lord (yad gr̥hyamānair hari-nāma-dheyaiḥ), even though he shows (yadā vikāro) tears in the eyes (netre jalaṁ) and hair standing on end (gātra-ruheṣu harsaḥ) is made of iron (aśma-sāraṁ).

The external limbs individually and collectively have been 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 (gr̥hyamāṇaiḥ) is iron (aśma-sāram).

The transformation is described.

The body hair should stand up.

The 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 said:

nisarga-picchila-svānte tad-abhyāsa-pare'pi ca |
sattvābhāsam vināpi syuḥ kvāpy aśru-pulakādayaḥ ||

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 nihsattva.

BRS 2.3.89

And in devotees with very deep experience of prema, external tears and hairs standing on end may not be seen, even though they have melted hearts.

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 avyārtha-kālatvaṃ viraktir māna-śūnyatā |
āśā-bandhah samutkanthā nāma-gāne sadā ruciḥ ||
āsaktis tad-guṇākhyāne prītis tad-vasati-sthale |
ity ādayo 'nubhāvāḥ syur jāta-bhāvānkure 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-rasāmṛta-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.

In that state there will be the symptoms such as (tolerance) and (tears).

anubhāva

— सत्त्वित्वा

When the majority of kaniṣṭādhikārīs 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-nivṛtti, 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 |
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍīśam śanakair viyunkte ||

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-dhr̥daya means his heart has melted.

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

The bhāva that he attains and the melting of the heart are ābhāsas or 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 cannot be called a devotee but a yogī since he gives pain to the limbs of the Lord, the object of his meditation, by his fish hook heart, which is hard and bent.

The ideas present here are supported later in the text:

sā vāg yayā tasya guṇān gr̥ṇīte
karau ca tat-karma-karau manaś ca
smared vasantaṁ sthira-jaṅgameṣu
śr̥ṇoti 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 aṅga mano-'nukūlam
prabhāṣase bhāgavata-pradhānaḥ
yad āha vaiyāsakir ātma-vidyā-
viśārado nṛpatim sādhu prṣṭaḥ

O sage (aṅga)! Please tell us (atha abhidhehy)! You should speak according to your inclination (mano-anukūlam prabhāṣase) what (yad) the greatest of devotees (bhāgavata-pradhānaḥ), Śukadeva (vaiyāsakih), expert in knowledge of the Lord (ātma-vidyā-viśāradaḥ), spoke to the King (nṛpatim āha) on being asked (sādhu prṣṭaḥ).

“Therefore, because of this, please tell us.”

“What should I tell you?”

“According to your inclination, you speak what Śukadeva said.
There is nothing else to say.”