

Canto-2 Chapter-3

Pure Devotional Service:
The Change in Heart

Worship of Devatās

Theme – I Demigod Worship Vs Pure Devotional Service (1-12)

|| 2.3.1 ||

śrī-śuka uvāca—

evam etan nigaditam

prṣṭavān yad bhavān mama |

nṛṇām yan mriyamāṇānām

manuṣyeṣu manīṣiṇām ||

Śukadeva said: In response to your question (**prṣṭavān yad bhavān mama**) about the activities of a dying man (**nṛṇām yan mriyamāṇānām**), I have explained the two paths according to *yoga* (**evam etad nigaditam**), and for those who are intelligent among men and dying, I have explained the path of *bhakti* (**manuṣyeṣu manīṣiṇām**).

Verse Summary: In response to your question about the activities of a dying man, I have explained to you the paths of direct mukti and krama mukti, and also about the path taken by intelligent men, i.e. bhakti.

S.No	Desire	Demigod to worship
1	To be absorbed in impersonal Brahmajyoti	Brahma
2	Powerful Sex	Indra
3	Good Progeny	Prajapati Daksa
4	Good Fortune	Durgadevi
5	Power	Agni
6	Money	Vasus
7	To be a great hero	Rudra
8	Large stock of grains	Aditi
9	Heavenly planets	Adityas
10	Worldly kingdom	Visvadeva
11	Popularity amongst general mass	Sadhya

12	Long span of life	Asvini Kumaras
13	Strongly built body	Earth
14	Stability in his post	Earth and Horizon combined`
15	Beauty	Gandharvas
16	Good wife	Apsaras and Urvasi
17	Dominion over others	Lord Brahma
18	Tangible fame	Supreme Personality of Godhead (Yajna)
19	Good bank balance	Varuna
20	Vast learning	Lord Siva
21	Good Marital relationship	Uma

Theme – I Demigod Worship Vs Pure Devotional Service (1-12)

|| 2.3.2 ||

brahma-varcasa-kāmas tu
yajeta brahmaṇaḥ patim |
indram indriya-kāmas tu
prajā-kāmaḥ prajāpatīn ||

The person who desires the knowledge of Brahmā (**brahma-varcasa-kāmas tu**) should worship Brahmā, the master of the Vedas (**yajeta brahmaṇaḥ patim**). The person who desires strong senses should worship Indra (**indram indriya-kāmas tu**). The person desiring progeny should worship the Prajāpati such as Dakṣa (**prajā-kāmaḥ prajāpatīn**).

Verse Summary: Generally, persons desiring material benefits worship the demigods. For example: Knowledge – Brahma, Strong senses – Indra, Progeny - Daksa

Theme – I Demigod Worship Vs Pure Devotional Service (1-12)

|| 2.3.3 ||

devīm māyām tu śrī-kāmas
tejas-kāmo vibhāvasum |
vasu-kāmo vasūn rudrān
vīrya-kāmo 'tha vīryavān ||

The person who desires prosperity should worship Durgā (**devīm māyām tu śrī-kāmas**), and the person desiring energy should worship Agni (**tejas-kāmo vibhāvasum**). The person desiring wealth should worship eight Vasus (**vasu-kāmo vasūn**), and the strong person desiring virility (**vīrya-kāmo 'tha vīryavān**) should worship the Rudras (**rudrān**).

Verse Summary: Prosperity – Durga, Energy – Agni, Wealth – Vasus, Virility – Rudras.

Theme – I Demigod Worship Vs Pure Devotional Service (1-12)

|| 2.3.4 ||

**annādyā-kāmas tv aditiṁ
svarga-kāmo' diteḥ sutān |
viśvān devān rājya-kāmaḥ
sādhyān saṁsādhako viśām ||**

The person desiring to eat or feed others should worship Aditi (**annādyā-kāmas tv aditiṁ**). The person desiring Svarga should worship her sons, the twelve Ādityas (**svarga-kāmo aditeḥ sutān**). The person desiring a kingdom should worship the Viśva-devas (**viśvān devān rājya-kāmaḥ**). The person in agriculture and trade should worship the Sādhyas (**sādhyān saṁsādhako viśām**).

Verse Summary: Eat or feed others – Aditi, Svarga – Adityas, Kingdom – Visvadevas, Agriculture and trade – Sadhyas.

Theme – I Demigod Worship Vs Pure Devotional Service (1-12)

|| 2.3.5 ||

āyus-kāmo 'śvinau devau
puṣṭi-kāma ilām yajet |
pratiṣṭhā-kāmaḥ puruṣo
rodasī loka-mātarau ||

The person desiring long life should worship the Aśvini-kumāras (āyus-kāmo aśvinau devau). The person desiring a strong body should worship the earth (puṣṭi-kāma ilām yajet). The person desiring to stay in his position (pratiṣṭhā-kāmaḥ puruṣo) should worship the heaven and earth (rodasī)--which support the world (loka-mātarau).

Verse Summary: Long life – Aswini Kumaras, Strong body – Earth, Staying in ones position – Heaven and Earth.

Theme – I Demigod Worship Vs Pure Devotional Service (1-12)

|| 2.3.6 ||

rūpābhikāmo gandharvān
strī-kāmo 'psara urvaśīm |
ādhipatya-kāmaḥ sarveṣām
yajeta parameṣṭhinam ||

The person desiring beauty should worship the Gandharvas (**rūpa abhikāmo gandharvān**). The person desiring to enjoy women should worship the Apsarās and Urvaśī (**strī-kāmo apsara urvaśīm**). The person desiring to rule everyone (**sarveṣām ādhipatya-kāmaḥ**) should worship Brahmā (**yajeta parameṣṭhinam**).

Verse Summary: Beauty - Gandharvas, Enjoy Women – Apsaras and Urvasi, Rule everyone – Brahma.

Theme – I Demigod Worship Vs Pure Devotional Service (1-12)

|| 2.3.7 ||

yajñam yajed yaśas-kāmaḥ
kośa-kāmaḥ pracetasam |
vidyā-kāmas tu giriśam
dāmpatyārtha umām satīm ||

The person desiring fame should worship Indra (**yajñam yajed yaśas-kāmaḥ**). The person desiring to hoard wealth should worship Varuṇa (**kośa-kāmaḥ pracetasam**). The person desiring knowledge should worship Śiva (**vidyā-kāmas tu giriśam**). The person desiring affectionate relationship between husband and wife should worship Umā (**dāmpatya artha umām satīm**).

Verse Summary: Fame - Indra, Hoard wealth - Varuna, Knowledge - Siva, Affectionate conjugal relationship – Uma.

Theme – I Demigod Worship Vs Pure Devotional Service (1-12)

|| 2.3.8 ||

**dharmārtha uttama-ślokaṁ
tantuḥ tanvan pitṛn yajet |
rakṣā-kāmaḥ puṇya-jaṇān
ojas-kāmo marud-gaṇān ||**

One should worship Lord Viṣṇu or His devotee for spiritual advancement in knowledge (**dharmā artha uttama-ślokaṁ**), and for protection of heredity and advancement of a dynasty one should worship the various demigods.

The person desiring dharma should worship Dharma (**dharmārtha uttama-ślokaṁ**). The person desiring many descendants should worship the Pitṛs (**tantuḥ tanvan pitṛn yajet**). The person desiring protection should worship the Yakṣas (**rakṣā-kāmaḥ puṇya-jaṇān**). The person desiring strong senses should worship the Maruts (**ojas-kāmo marud-gaṇān**).

Verse Summary: Religion - Dharma, Descendants - Pitrs, Protection - Yaksas, Strong senses - Maruts.

Theme – I Demigod Worship Vs Pure Devotional Service (1-12)

|| 2.3.9 ||

**rājya-kāmo manūn devān
nirṛtiṁ tv abhicaran yajet |
kāma-kāmo yajet somam
akāmaḥ puruṣaṁ param ||**

One who desires domination over a kingdom or an empire should worship the Manus (**rājya-kāmo manūn devān**). One who desires victory over an enemy should worship the demons (**nirṛtiṁ tv abhicaran yajet**), and one who desires sense gratification should worship the moon (**kāma-kāmo yajet somam**). But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead (**akāmaḥ puruṣaṁ param**).

Verse Summary: Dominion over a kingdom - Manus, Victory over an enemy - Demons, Sense gratification - Moon, No material desires – Supreme Lord.

Theme – 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 ||

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**).

Verse Summary: An intelligent person, be he an akami or a sarva kami or a moksa kami, will worship the Supreme Lord with tivra-bhakti.

Theme – I Demigod Worship Vs Pure Devotional Service (1-12)

|| 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**).

Verse Summary: If Tivra bhakti to Supreme Lord is the only auspicious practice, then will the demigod worshippers naturally graduate to Tivra bhakti at some stage?

No. They can achieve Tivra bhakti only if they get the association of devotees. Not otherwise.

Theme – I Demigod Worship Vs Pure Devotional Service (1-12)

|| 2.3.12 ||

**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 ||**

Transcendental knowledge in relation with the Supreme Lord Hari (**yad jñānam**) is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes (**āpratinivṛtta-guṇormi-cakram**). Such knowledge is self-satisfying (**ātma-prasāda**) due to its being free from material attachment (**yatra guṇeṣv asaṅgaḥ**), and being transcendental it is approved by authorities (**kaivalya-sammata-pathah**). Who could fail to be attracted (**kaḥ nirvṛto hari-kathāsu ratim na kuryāt**)?

When jñāna (**yad jñānam**), the path approved for attaining the Lord (**kaivalya-sammata-pathah**), which creates indifference to the multitude of material guṇas, arises (**āpratinivṛtta-guṇormi-cakram**) and is followed by satisfaction of the self (**ātma-prasāda uta**), which creates complete detachment from the guṇas (**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**)?

Verse Summary: How can it be proper to make the person who has always worshipped some devatā develop devotion to the Lord at the end?

When even practitioners of the exalted path of jnana eventually take up to Bhakti yoga after giving up the path of jnana, why would demigod worshippers not develop attraction for the topics of the Lord?

Theme – II Saunaka inspires Suta to speak more (13-25)

|| 2.3.13 ||

śaunaka uvāca—
ity abhivyāhṛtaṁ rājā
niśamya bharataṣabhaḥ |
kim anyat pṛṣṭavān bhūyo
vaiyāsakim ṛṣim 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 ṛṣim kavim**)?

Verse Summary: Hearing these explanations, what did Parikṣit ask further?

Theme – II Saunaka inspires Suta to speak more (13-25)

|| 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**).

Verse Summary: You are learned and we are eager. So please tell us. Definitely further topics regarding the Supreme Lord would have been discussed in such an exalted assembly.

Theme – II Saunaka inspires Suta to speak more (13-25)

|| 2.3.15 ||

sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathaḥ |
bāla-kṛīḍanakaiḥ kṛīḍan
kṛṣṇa-kṛīḍām ya ādade ||

That King (**sah rājā**), grandson of the Pāṇḍavas (**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**).

Verse Summary: Parkisit was so exalted that, even as a child, he would enact Krsna's pastimes while playing with toys.

Theme – II Saunaka inspires Suta to speak more (13-25)

|| 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**).

Verse Summary: Sukadev Goswami was also a completely surrendered soul. Therefore, in such an exalted assembly, abundant Kṛṣṇa katha would have been discussed.

Theme – II Saunaka inspires Suta to speak more (13-25)

|| 2.3.17 ||

āyur harati vai puṁsām
udyann astaṁ ca yann asau |
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā ||

Both by rising and by setting (**yad udyann astaṁ 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**).

Verse Summary: Any time that is spent without discussing Kṛṣṇa katha decreases the duration of one's life.

Theme – II Saunaka inspires Suta to speak more (13-25)

॥ 2.3.18 ॥

taravaḥ kiṃ na jīvanti
bhastrāḥ kiṃ na śvasanty uta |
na khādanti na mehanti
kiṃ grāme paśavo 'pare ॥

Do not the trees live long life (**taravaḥ kiṃ na jīvanti**)? Do not the bellows breathe (**bhastrāḥ kiṃ na śvasanty uta**)? Do not the village animals and animal-like men eat and mate (**na khādanti na mehanti kiṃ grāme paśavo apare**)?

Verse Summary: But isn't life meant to be spent in eating, mating and merry making?

Trees live a longer life, the bellows of a black smith breathe stronger, and animals eat and mate better than humans. But what is the worth of such a life?

Theme – II Saunaka inspires Suta to speak more (13-25)

|| 2.3.19 ||

śva-vid-varāhoṣṭra-kharaiḥ
samstutaḥ puruṣaḥ paśuḥ |
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ ||

This human animal (**puruṣaḥ paśuḥ**), whose ear (**yat-karṇa-patha upeto**) has never heard about Kṛṣṇa (**na jātu nāma gadāgrajaḥ**), is praised (**samstutaḥ**) by dogs, hogs, camels and donkeys (**śva-vid-varāha-uṣṭra-kharaiḥ**).

Verse Summary: “You are only reproaching those people engaged in sense gratification, but the whole world glorifies them!”

Such animal like people are glorified profusely by only those people who are like dogs, pigs, camels and donkeys.

Theme – II Saunaka inspires Suta to speak more (13-25)

|| 2.3.20 ||

bile batorukrama-vikramān ye
na śṛṇvataḥ karṇa-pute narasya |
jihvāsati dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ ||

Sūta (**sūta**)! How lamentable (**bata**)! The ears of a person (**narasya karṇa-pute**) who has not heard (**ye na śṛṇvataḥ**) the glories of the Lord (**ukrama-vikramān**) are like snake holes (**bile**). The tongue (**jihvā**) which does not chant the glories of the Lord (**na ca upagāyaty urugāya-gāthāḥ**) is as offensive (**asati**) as a frog's tongue (**dārdurikā iva**).

Verse Summary: The ears of such people who have not heard the Lord's glories are like snake holes. Their tongues which do not chant the Lord's glories are like tongues of frogs.

Theme – II Saunaka inspires Suta to speak more (13-25)

|| 2.3.21||

**bhārah param paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgam na namen mukundam|
śāvau karau no kurute saparyām
harer lasat-kāñcana-kañkanau vā ||**

The head (**uttama aṅgam**), decorated with turban and crown (**param paṭṭa-kirīṭa-juṣṭam apy**), which does not bow to Kṛṣṇa (**na namen mukundam**), is simply a heavy weight which will sink the person in saṁsāra (**bhārah**). The hands (**karau**) which do not make offerings to the Lord (**na kurute harer saparyām**), though decorated with glittering gold bracelets (**lasat-kāñcana-kañkanau vā**), are those of a dead person (**śāvau**).

Verse Summary: Their heavy turbans and crowns will drown them in samsara because of not bowing down to the Lord. Their hands which do not make offering to the Lord are like the hands of a dead body.

Theme – II Saunaka inspires Suta to speak more (13-25)

॥ 2.3.22 ॥

barhāyite te nayane narāṇām
lingāni viṣṇor na nirīkṣato ye |
pādaḥ nṛṇāṃ tau druma-jaṇma-bhājau
kṣetrāṇi nānūvrajato harer yau ॥

Men's eyes (**nayane narāṇām**) which do not see the form of the Lord (**lingāni viṣṇor na nirīkṣato ye**) are like the eyes on the peacock feather, and they fall on the thorny field of saṁsāra (**barhāyite te**). Men's feet (**pādaḥ nṛṇāṃ tau**) which do not walk to the places of the Lord (**harer kṣetrāṇi na anuvrajato yau**) are like the bases of trees, to be cut by the axes of Yama-dūtas (**druma-jaṇma-bhājau**).

Verse Summary: Their eyes which do not see the forms of the Lord are like eyes of a peacock feather. Their feet which do not visit temples are like bases of trees.

Theme – II Saunaka inspires Suta to speak more (13-25)

|| 2.3.23 ||

jīvañ chavo bhāgavatāṅghri-reṇum
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasañ chavo yas tu na veda gandham ||

That person (**yah martyah**) who does not smear his body with the dust from the devotees' feet (**na jātu abhilabheta bhāgavata aṅghri-reṇum**) is a ghost, whose offerings are not accepted by the Lord (**jīvañ śavah**). That person (**yah manujah**) who does not smell the fragrance of the tulasī on Viṣṇu's feet (**na veda gandham śrī-viṣṇu-padyā tulasyāḥ**) is similarly a ghost (**śvasañ śavah**).

Verse Summary: Such a person who does not smear his body with the dust from the devotee's feet, and who does not smell the tulasi on Visnu's feet is a ghost.

Theme – II Saunaka inspires Suta to speak more (13-25)

|| 2.3.24 ||

tad aśma-sāram hṛdayam batedam
yad gṛhyamāṇair hari-nāma-dheyaiḥ |
na vikriyetātha yadā vikāro
netre jalam gātra-ruheṣu harṣaḥ ||

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

Verse Summary: The heart of such a person is certainly made of iron as he doesn't manifest ecstatic symptoms on hearing the name of the Lord.

Theme – II Saunaka inspires Suta to speak more (13-25)

|| 2.3.25 ||

athābhidhehy aṅga mano-'nukūlaṁ
prabhāṣase bhāgavata-pradhānaḥ |
yad āha vaiyāsakir ātma-vidyā-
viśārado nṛpatim sādhu pṛṣṭaḥ ||

O sage (**aṅga**)! Please tell us (**atha abhidhehy**)! You should speak according to your inclination (**mano-anukūlaṁ 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 pṛṣṭaḥ**).

Verse Summary: Therefore, please speak according to your inclination about the further conversation that happened between Sukadeva Goswami and Pariksit Maharaj.