

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 yad 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

**Are there Scriptures
Recommending Demigod
Worship?**

Section-I Divine and Demoniatic Qualities (1-6)

|| 16.1-3 ||

śrī-bhagavān uvāca

abhayaṃ sattva-saṃśuddhir jñāna-yoga-vyavasthitiḥ
dānaṃ damaś ca yajñaś ca svādhyāyas tapa ārjavam

ahiṃsā satyam akrodhas tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṃ mārḍavaṃ hrīr acāpalam

tejaḥ kṣamā dhṛtiḥ śaucam adroho nāti-mānitā
bhavanti sampadaṃ daivīm abhijātasya bhārata

Fearlessness, purity of consciousness (**abhayaṃ sattva-saṃśuddhir**), having knowledge of the methods of jñāna (**jñāna-yoga-vyavasthitiḥ**), charity, sense control, worship of the Lord (**dānaṃ damaś ca yajñaś ca**), study of the Vedas, austerity, sincerity (**svādhyāyas tapa ārjavam**), non-violence, truth, absence of anger (**ahiṃsā satyam akrodhas**), lack of possessiveness, peace, not criticizing others (**tyāgaḥ śāntir apaiśunam**), mercy to living beings, absence of greed (**dayā bhūteṣv aloluptvaṃ**), gentleness, humility, steadiness (**mārḍavaṃ hrīr acāpalam**), strength, forgiveness, fortitude, cleanliness (**tejaḥ kṣamā dhṛtiḥ śaucam**), avoiding injury of others, and lack of pride (**adroho nāti-mānitā**) manifest (**bhavanti**) in a person born at a time indicating sattvic qualities (**daivīm sampadaṃ abhijātasya**).

Section-I Divine and Demoniac Qualities (1-6)

|| 16.4 ||

**dambho darpo 'bhimānaś ca
krodhaḥ pārūṣyam eva ca
ajñānam cābhijātasya
pārtha sampadam āsurīm**

False pretence, pride, attachment (**dambho darpo abhimānaś ca**), anger, cruelty (**krodhaḥ pārūṣyam eva ca**) and lack of discriminating power (**ajñānam ca**) manifest in one born at a time indicating tamasic or rajasic qualities (**āsurīm sampadam abhijātasya**).

Section-I Divine and Demoniac Qualities (1-6)

|| 16.5 ||

daivī sampad vimokṣāya
nibandhāyāsūrī matā
mā śucaḥ sampadaṁ daivīm
abhijāto 'si pāṇḍava

The daiva qualities lead to liberation (**daivī sampad vimokṣāya**) and the asuric qualities lead to bondage (**nibandhāya āsurī matā**). Do not worry Arjuna (**mā śucaḥ pāṇḍava**). You have been born with the sattvic qualities (**daivīm sampadaṁ abhijātaḥ asi**).

SVCT

- The Lord shows the effects of these two attainments in this verse.
- “It appears that I have the asuric traits which will lead to bondage in saṁsāra, since I desire to kill enemies by shooting arrows and am thus filled with cruelty and anger.”
- To comfort Arjuna who was thus worried, the Lord speaks.
- “Do not worry. You are born with the daiva qualities. O Pāṇḍava!
- For one born in a kṣatriya family, anger and cruelty during war are **prescribed by the scriptures**. To do otherwise would make you of the asuric nature, possessing violence and other bad qualities.”

Section-I Divine and Demoniatic Qualities (1-6)

|| 16.6 ||

**dvau bhūta-sargau loke 'smin
daiva āsura eva ca
daivo vistaraśaḥ prokta
āsuram pārtha me śṛṇu**

There are two types of created beings in this world (**dvau bhūta-sargau loke asmin**)— the divine and demonic (**daiva āsura eva ca**). I have described the divine at length (**daivo vistaraśaḥ prokta**). Hear from Me about the demonic, O son of Pṛthā (**āsuram pārtha me śṛṇu**).

Baladeva

- Seeing that Arjuna's lamentation did not go away, the Lord began to describe the qualities of the asura.
- In this world of humans who are ordained to act (asmin loke), there are two types of created humans (bhūta sargau).
- When a person in this world of men restricts his inborn attraction and repulsion through the injunctions of scripture and performs goals according to the scriptures, he is godly.
- When he gives up scriptural injunctions and acts against scripture under the control of attraction and repulsion, he is demonic.

Srila Prabhupada

- Lord Kṛṣṇa, having assured Arjuna that he was born with the divine qualities, is now describing the demoniac way.
- The conditioned living entities are divided into two classes in this world.
- Those who are born with divine qualities follow a regulated life; that is to say they abide by the injunctions in scriptures and by the authorities.
- One should perform duties in the light of authoritative scripture. This mentality is called divine.
- One who does not follow the regulative principles as they are laid down in the scriptures and who acts according to his whims is called demoniac or asuric.
- There is no other criterion but obedience to the regulative principles of scriptures.

Section-III The Choice: Escaping to the Supreme Destination (21-24)

|| 16.21 ||

tri-vidham narakasyedam
dvāram nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas
tasmād etat trayam tyajet

Lust, anger and greed (**kāmaḥ krodhas tathā lobhas**), the three gates leading to hell (**narakasya tri-vidham dvāram**), destroy the self (**ātmanaḥ nāśanam**). Therefore one should give up these three (**tasmād etat trayam tyajet**).

SVCT

- Thus the Lord has described the nature of the asura in detail.
- The Lord has also correctly said, “Do not worry, O Arjuna, you are born of the divine nature.” (BG 16.5)
- To confirm that this is true, He then says that there are indeed three inborn tendencies of the asuras in this verse.

Baladeva

- “What should men do who, hearing that the demonic nature leads to hell, desire to avoid that nature?” This verse answers.
- If they avoid these three things—lust, anger and greed—they can avoid the demonic nature.

Section-III The Choice: Escaping to the Supreme Destination (21-24)

|| 16.22 ||

etair vimuktaḥ kaunteya
tamo-dvārais tribhir naraḥ
ācaraty ātmanaḥ śreyas
tato yāti parām gatim

The person (**naraḥ**) who is free from these three gates leading to darkness (**etair tribhir tamo-dvāraih vimuktaḥ**) acts in the best interest of the self (**ācaraty ātmanaḥ śreyas**), and then attains liberation (**tato yāti parām gatim**).

Section-III The Choice: Escaping to the Supreme Destination (21-24)

|| 16.23 ||

yaḥ śāstra-vidhim utsrjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

He who giving up the rules of scripture (**yaḥ śāstra-vidhim utsrjya**) acts according to his own whim (**vartate kāma-kārataḥ**) does not attain perfection (**na sa siddhim avāpnoti**), happiness, or the supreme goal (**na sukhaṁ na parāṁ gatim**).

Baladeva

- One cannot give up the three gates to hell without practice of ones own dharma or aśrāma.
- And practicing ones own dharma can not be properly fulfilled without following scripture.
- Therefore the intelligent person should act according to scripture.
- He who acts according to his own preferences (kāma kārataḥ), and does not follow prescribed actions, and actually does what is forbidden by scripture, does not attain purification of heart (siddhim), necessary for attaining the goal of life. What then to speak of attaining peacefulness (sukham) or liberation (parām gatim)?

Section-III The Choice: Escaping to the Supreme Destination (21-24)

|| 16.24 ||

tasmāc chāstram pramāṇam te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktam
karma kartum ihārhasi

Therefore scripture is the authority (**tasmāt śāstram pramāṇam**) in determining what to do and what not to do (**kārya-akārya-vyavasthitau**). Understanding what is stated in the scripture (**jñātvā śāstra-vidhānoktam**), you should perform actions in this world (**karma kartum iha arhasi**).

Baladeva

- Since the tendency for lust, anger and greed which are contrary to scripture deviate one from the goal of life, scripture in the form of the Vedas, which is perfect, not being written by man, is the authority in matters of what to do and what not to do (pramāṇam).
- The statements composed by men who are subject to faults such as error are not authority.
- Thus the positive and negative injunctions of scripture to do or not do certain things (vidhāna uktam) are stated using the potential mood (you should do this) or with the suffix tavya after a verb (which also means “should do”).

Baladeva

- Knowing about the prescribed and forbidden actions, you should perform prescribed actions such as fighting and sacrifices in this world of karma (iha), for teaching people, avoiding the forbidden actions.
- Those fixed in understanding the meaning of the Vedas go to svarga and eternal liberation.
- Those who reject the Vedas go to hell.
- This is the conclusion of the sixteenth chapter.

Section-IV - Niskama-karma-yoga to set Correct Example (17-35)

|| 3.33 ||

sadr̥śam ceṣṭate svasyāḥ
prakṛter jñānavān api
prakṛtim yānti bhūtāni
nigrahaḥ kim kariṣyati

Even the man in knowledge of scripture (**jñānavān api**) acts (**ceṣṭate**) according to his desires (**svasyāḥ prakṛter sadr̥śam**). All men act according to their desires (**prakṛtim yānti bhūtāni**). What can instruction or threat of punishment accomplish (**nigrahaḥ kim kariṣyati**)?

Section-IV - Niskama-karma-yoga to set Correct Example (17-35)

|| 3.34 ||

indriyasyendriyasyārthe
rāga-dveṣau vyavasthitau
taylor na vaśam āgacchet
tau hy asya paripanthinau

Attachment and repulsion are firmly fixed (**rāga-dveṣau vyavasthitau**) in each of the sense objects (**indriyasya indriyasyārthe**). One should not come under control of attachment and repulsion (**taylor na vaśam āgacchet**). They are the two obstacles (**tau hy asya paripanthinau**).

Baladeva

- “If the actions of men were under the control of their sinful natures, then the positive and negative injunctions of scripture would be useless.”
- Even if they are prescribed by scripture, such things as talking to saintly persons, serving them or going to holy places, becomes the object of hatred, seen as unfavorable or disagreeable to the individual.
- But even though living entities have the tendency to follow these feelings of desire and hatred, the person desiring the highest good should not fall under the control of desire and hatred (tayoh), since (hi) they cause obstacles on his path (paripanthinau).

Baladeva

- They are like thieves standing in front of (pari) the traveler on the road (panthin).
- What is stated is this.
- Impressions (vāsanā) which have operated since beginningless time, give rise to actions forbidden in the scriptures.
- Accompanying the desire arises knowledge of the positive features of doing so, and absence of knowledge of anything negative in doing so.

Baladeva

- In a similar way, hatred may develop concerning doing things that are prescribed in the scriptures.
- The scriptures, which direct one to associate with the saintly persons, will turn one away from, and make one detest what is forbidden, even though it is pleasurable to the mind, by making one understand the undesirable consequences of the forbidden act.
- And they will also make one have attraction for and engage in acts prescribed by scripture by making one understand their favorable results, even though these may be unpleasant for the mind.
- Thus the positive and negative injunctions of scripture are not useless.

Baladeva

- [Note: Vāsanās or saṁskāras, impressions are means by which experiences of previous lives stay with the jīva life after life.
- Under certain conditions, the impressions activate, creating memory of previous like or dislike.
- Desires appear, and thus the jīva acts.
- Though vāsanās or impressions are powerful to instigate the jīva to action, they do not make the jīva powerless to make his choices.
- Free will of the jīva exists along with his experience of vāsanās.
- This enables the jīva to choose the advice of scripture over his material desires.]

|| 17.1 ||

arjuna uvāca

ye śāstra-vidhim utsṛjya
yajante śraddhayānvitāḥ
teṣāṃ niṣṭhā tu kā kṛṣṇa
sattvam āho rajas tamaḥ

Arjuna said: O Kṛṣṇa (**kṛṣṇa**), what is the position of those (**teṣāṃ niṣṭhā tu kā**) who give up the rules of scripture (**ye śāstra-vidhim utsṛjya**) but worship with faith (**yajante śraddhayānvitāḥ**). Is this sattva, rajas or tamas (**sattvam āho rajas tamaḥ**)?

Baladeva

- The results of worshipping with the different faiths are described in this verse.
- Those persons who with faith born of their previous impressions worship sattvika devas such as Vasu and Rudra without the discrimination of scripture are called sāt̥tvika.
- Those who worship ṛajasic entities such as Yakṣas, Rākṣasas, Kuvera and Nairṛti are in the mode of passion.
- Those who worship tamasic entities such as pretas and bhūtas are in the mode of ignorance.

Baladeva

- Thus the three types of faith arising from the differing natures due to previous impressions, without following the rules of scripture because of laziness, have been described.
- It should be understood that by conquering over their natures by association with persons following Vedic principles, these persons sometimes come under the authority of the Vedas.

|| 17.2 ||

śrī-bhagavān uvāca
tri-vidhā bhavati śraddhā
dehinām sā svabhāva-jā
sāttvikī rājasī caiva
tāmasī ceti tām śṛṇu

The Lord said: The faith of embodied beings (**dehinām śraddhā**) is of three types (**tri-vidhā bhavati**), arising from their previous impressions (**sā svabhāva-jā**). It is made of sattva, rajas or tamas (**sāttvikī rājasī caiva tāmasī ca iti**). Please hear about them (**tām śṛṇu**).

Baladeva

- Being asked, the Lord begins to speak.
- That faith by which one worships the devas and other beings while giving up rules of scripture because of laziness or difficulties, should be understood to arise from virtuous and sinful impressions from previous lives (svabhāva jā).
- That faith is of three types, arising from states of sattva, rajas and tamas, for the beginningless, unrelenting births of embodied souls in beginningless contact with the three guṇas of prakṛti.

Baladeva

- They do not have the spiritual intelligence arising from scripture taught by the devotees which will allow them to change those impressions (svabhāva).
- Therefore the three types of faith which arise from those impressions appear.
- Faith born from the scriptures is different.
- It brings about performance of actions only according to the scriptural directions (not because of impressions of the three guṇas).

Section-I The Modes Determine one's Faith and Worship (1-7)

|| 17.3 ||

sattvānurūpā sarvasya
śraddhā bhavati bhārata
śraddhā-mayo 'yaṁ puruṣo
yo yat-śraddhaḥ sa eva saḥ

This faith corresponds to the nature of the internal organ (**sattva anurūpā sarvasya śraddhā bhavati**), O descendent of Bharata (**bhārata**). Man is made of his faith (**śraddhā-mayo ayam puruṣaḥ**). He becomes similar to whatever form he worships with faith (**yo yat-śraddhaḥ sa eva saḥ**).

Baladeva

- Though faith itself is a function of sattva guṇa, it becomes three types of faith for the embodied soul possessing an internal organ whose very nature is to hold the impressions (svabhāva).
- [Note: The internal organ or antaḥkaraṇa refers to the subtle internal organ consisting of the mind, intelligence, false ego and memory (citta).]
- The internal organ (sattvam) is composed of three guṇas, and corresponding to that, the faith of all living entities appears.
- The faith of the internal organ predominated by sattva guṇa is sattvic.

Baladeva

- The internal organ predominated by raja guṇa is rajasic.
- The internal organ predominated by tama guṇa is tamasic.
- The ordinary person (ayam puruṣaḥ), a worshipper who has an object of worship, endowed with one of three types of faith (śraddhamayaḥ), will be faithful to one of three respective types of object—devas, yaksas or preṭas (yat śraddhaḥ).
- That worshipper (sa) becomes endowed with the qualities of the deity worshipped (sa eva).

|| 17.4 ||

yajante sāt̥tvikā devān
yakṣa-rakṣāmsi rājasāḥ
pretān bhūta-gaṇāms̥ cānye
yajante tāmasā janāḥ

Those with sattvic nature worship the devas (**yajante sāt̥tvikā devān**). Those with rajasic nature worship the Yakṣas and Rākṣasas (**yakṣa-rakṣāmsi rājasāḥ**). Those with tamasic nature worship the Pretas and Bhūtas (**pretān bhūta-gaṇāms̥ cānye yajante tāmasā janāḥ**).

Baladeva

- The results of worshipping with the different faiths are described in this verse.
- Those persons who with faith born of their previous impressions worship sattvika devas such as Vasu and Rudra without the discrimination of scripture are called sāt̥tvika.
- Those who worship ṛajasic entities such as Yakṣas, Rākṣasas, Kuvera and Nairṛti are in the mode of passion.
- Those who worship tamasic entities such as pretas and bhūtas are in the mode of ignorance.
- The pretas are fallen brāhmaṇas who attain an airy body after death in the form of ulāmukhas, kaṭas or pūtanas, according to Manu.

Baladeva

- The pretas are a type of piśaca (evil spirit) according to others. Ca indicates the seven mothers [Note: These are said to be Brahmānī, Vaiṣṇavī, Maheśvarī, Kaumārī, Vārāhī, Indrāṇi and Camuṇḍī] and other entities.
- [Note: The bhūta gaṇas are not explained. According to some commentators they are the followers of Śiva.]
- Thus the three types of faith arising from the differing natures due to previous impressions, without following the rules of scripture because of laziness, have been described.
- It should be understood that by conquering over their natures by association with persons following Vedic principles, these persons sometimes come under the authority of the Vedas.

Section-V – Surrender to Demigods and impersonalism (20-25)

|| 7.20 ||

kāmais tais tair hr̥ta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā

Those who have become foolish (**hr̥ta-jñānāḥ**) because of their many desires (**taih tair kāmaih**) worship various devatās (**prapadyante anya-devatāḥ**), adopting various rules (**taṁ taṁ niyamam āsthāya**), under the control of their low natures (**svayā prakṛtyā niyatāḥ**).

SVCT

- “It is understood from what you have said that the sakāma-bhaktas, because they worship You, the Lord, who responds to them, become somewhat successful.
- But what happens to those who have material desires and worship the devatās with the desire to remove their suffering or gain material pleasure?”
- Four verses answer this question.
- These people, having no intelligence (hr̥ta-jñāna), think that the devatās like Sūrya will give immediate relief from afflictions like sickness, whereas Viṣṇu will not.
- They therefore surrender to the devatās.
- They are under the control of their natures (prakṛtyā niyatā svayā), which are corrupted, averse to surrender to Me.

Section-IV – The Impious never Surrender, but the Pious Do (15-19)

|| 7.18 ||

udārāḥ sarva evaite
jñānī tv ātmaiva me matam
āsthitaḥ sa hi yuktātmā
mām evānuttamām gatim

They are all exalted (**ete sarva udārāḥ eva**), but the jñānī is My soul (**jñānī tv ātmā eva**), because he is firmly convinced (**āsthitaḥ sa hi yuktātmā**) that I alone am the highest goal (**mām eva anuttamām gatim**). That is My opinion (**me matam**).

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

|| 2.3.10 ||

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ |
tīvreṇa 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 (**tīvreṇa 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.

Section-III Fools Neglect Bhakti; Divine Don't (11-25)

|| 9.23 ||

ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam

Those who are devoted to other gods (**ye apy anya-devatā-bhaktā**) and with faith worship them (**yajante śraddhayānvitāḥ**)—they also worship Me (**te api mām eva yajanty**), but by the wrong method (**avidhi-pūrvakam**), O son of Kuntī (**kaunteya**).

SVCT

- “In verse 15, You have mentioned the three types of worship, and then to explain the third type of worship (viśvarūpa) You have recited verses to illustrate it (verse 16-19).
- Some others worship Indra and others as part of their practice in karma-yoga (verse 20). Though they predominantly worship other devatās, they are also Your devotees.
- Why do they not get liberation? Rather, You said, ‘They again take repeated birth and death’ (verse 21) and ‘Men of small intelligence worship the demigods, and their fruits are limited and temporary.’” BG 7.23
- This verse answers.
- Yes, they do worship Me (te mam eva yajanti). However, they worship without any rules for attaining Me (avidhi-pūrvakam). Thus they return to this world.

Understanding Krsna's Psychology

Devotees and Astrology

Section-V – Surrender to Demigods and impersonalism (20-25)

|| 7.21 ||

yo yo yām yām tanum bhaktaḥ
śraddhayārcitum icchati
tasya tasyācalām śraddhām
tām eva vidadhāmy aham

I give those persons (**tām bhaktaḥ eva vidadhāmy aham**) firm faith in those devatās (**tasya tasya acalām śraddhām**) whose forms (**yām yām tanum**) they desire to worship with faith (**yah yah śraddhayā arcitum icchati**).

Section-V – Surrender to Demigods and impersonalism (20-25)

|| 7.22 ||

sa tayā śraddhayā yuktaḥ
tasyārādhanam īhate
labhate ca tataḥ kāmān
mayaiva vihitān hi tān

Endowed with the faith given by Me (**tayā śraddhayā yuktaḥ**), that person worships the devatā (**sah tasya ārādhanam īhate**), and attains his desired objects (**labhate ca tataḥ kāmān**), which are given only by Me (**mayaiva vihitān hi tān**).

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)

|| 2.3.10 ||

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mokṣa-kāma udāra-dhīḥ |
tīvreṇa 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 (**tīvreṇa 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.

Proof for the Duties Expected of a Qualified Practitioner

sve sve 'dhikāre yā niṣṭhā
sa guṇaḥ parikīrtitaḥ |
viparyayas tu doṣaḥ syād
ubhayor eṣa niścayaḥ

Steadiness in one's own position (**sve sve adhikāre yā niṣṭhā**) is declared to be actual piety (**sa guṇaḥ parikīrtitaḥ**), whereas deviation from one's position is considered impiety (**viparyayah tu doṣaḥ syād**). In this way the two are definitely ascertained (**ubhayor eṣa niścayaḥ**). (SB 11.21.2)

- With the words sve sve ādhikāre, different qualifications are signified for karma, jñāna and bhakti.
- For the person qualified for pure bhakti, performance of the actions of karma or jñāna, and failure to perform bhakti are both faults.

Duties Expected of a Qualified Practitioner

**ājñāyaiva guṇān doṣān
mayādiṣṭān api svakān |
dharmān santyajya yaḥ sarvān
mām bhajet sa ca sattamaḥ**

He perfectly understands (**ājñāya**) that the ordinary religious duties prescribed by Me in various Vedic scriptures (**mayā ādiṣṭān**) possess favourable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life (**guṇān doṣān**). Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties (**dharmān santyajya yaḥ sarvān**) and worships Me alone (**mām bhajet**). He is thus considered the best among all living entities (**sa ca sattamaḥ**). (**SB 11.11.32**)

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 ||

**annādya-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 (**annādya-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 sarveṣāṁ
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 (**sarveṣāṁ 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.

॥ 5.19.27 ॥

satyaṃ diśaty arthitam arthito nṛṇāṃ
naivārthado yat punar arthitā yataḥ
svayaṃ vidhatte bhajatām anicchatām
icchāpidhānaṃ nija-pāda-pallavam

The Lord certainly gives (**satyaṃ diśaty**) desired objects to devotees who request them (**arthitam arthito nṛṇāṃ**), but he does not give those objects (**na eva arthadah**) in such a way that the devotee will ask again after finishing his enjoyment (**yat punar arthitā yataḥ**). In other words, he gives his lotus feet (**svayaṃ vidhatte nija-pāda-pallavam**), which include all desirables (**icchāpidhānaṃ**), to those worshippers (**bhajatām**) who do not even desire them (**anicchatām**).

SVCT Commentary on this verse

- The practitioner of pure bhakti, even if he has desires, becomes successful. He becomes equal to the niṣkāma-bhakta.
- Being requested by worshippers (nṛṇām) for desired objects (arthitam), the Lord gives those objects.
- He does not give the object (na arthadaḥ) in such a way that object is again requested, after enjoyment.
- What does this mean?
- He gives himself to those who do not desire his lotus feet, such as Dhruva. By mercy he gives his lotus feet, which include all desires (icchāpidhānam).
- Or another meaning is “He forcibly (svayam) gives his feet, which destroy all other desires.”

SVCT Commentary on this verse

- Just as a father gives the child sugar candy though the child does not want it, and that way makes the child give up eating dirt, so the Lord gives the devotee his lotus feet, and that way the devotee gives up material endeavors.
- Therefore one should worship the Lord without a mixture of jñāna or karma. *Tivreṇa bhakti-yogena yajeta puruṣām param.* (SB 2.3.10)
- However, the attainment of the lotus feet of the Lord by niṣkāma or sakāma bhaktas should not be considered the same in all ways.
- That which is pure by nature and that which is purified by force do not have the same value.
- Thus the excellence of Hanumān is greater than that of Dhruva.

Madhya 22.37- 41

anya-kāmī yadi kare kṛṣṇera bhajana
nā māgiteha kṛṣṇa tāre dena sva-caraṇa

kṛṣṇa kahe,—‘āmā bhaje, māge viṣaya-sukha
amṛta chāḍi’ viṣa māge,—ei baḍa mūrkhā

āmi—vijña, ei mūrkhē ‘viṣaya’ kene diba?
sva-caraṇāmṛta diyā ‘viṣaya’ bhulāiba

kāma lāgi’ kṛṣṇe bhaje, pāya kṛṣṇa-rase
kāma chāḍi’ ‘dāsa’ haite haya abhilāṣe

Hari Bhakti Sudhodaya

sthānābhilāṣī tapasi sthito 'ham
tvām prāptavān deva-munīndra-guhyam
kācam vicinvann api divya-ratnam
svāmin kṛtārtho 'smi varam na yāce

O my Lord (**svāmin**), because I was seeking an opulent material position (**sthāna abhilāṣī**), I was performing severe types of penance and austerity (**tapasi sthitaḥ aham**). Now I have gotten You (**tvām prāptavān**), who are very difficult for the great demigods, saintly persons and kings to attain (**deva-munīndra-guhyam**). I was searching after a piece of glass (**kācam vicinvann**), but instead I have found a most valuable jewel (**api divya-ratnam**). Therefore I am so satisfied (**kṛtārtho asmi**) that I do not wish to ask any benediction from You (**varam na yāce**).'

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

|| 2.3.10 ||

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ |
tīvreṇa 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 (**tīvreṇa 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.

Desires for Bhukti and Mukti obstruct Bhakti

**bhukti-mukti-spr̥hā yāvat
piśācī hr̥di vartate
tāvad bhakti-sukhasyātra
katham abhyudayo bhavet**

How can the happiness of bhakti (**katham tāvad bhakti-sukhasya**) arise in the heart (**hr̥di abhyudayo bhavet**) when the witch of desire for enjoyment and liberation (**bhukti-mukti-spr̥hā piśācī yāvat**) remains there (**atra vartate**)? (**BRS**)

Desires for Bhukti and Mukti obstruct Bhakti

sa vai nivṛtti-nirataḥ
sarvatropেকṣako muniḥ
kasya vā bṛhatīm etām
ātmārāmaḥ samabhyasat

Śukadeva was fixed in the brahman (**sa vai muniḥ nivṛtti-nirataḥ**), indifferent to everything (**sarvatra upekṣakah**), and enjoying in the self (**ātmārāmaḥ**). Why did he study this elaborate work (**kasya vā bṛhatīm etām samabhyasat**)? (SB 1.7.9)

Desires for Bhukti and Mukti obstruct Bhakti

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
sañkṣobham akṣara-juṣām api citta-tanvoḥ

The wind carrying the aroma (**makaranda-vāyuh**) of tulasī which had touched the filaments of the Lord's toe nails on his lotus feet (**tasya aravinda-nayanasya padāravinda-kiñjalka-miśra tulasī**) entered their minds through the nostrils (**antar-gataḥ sva-vivareṇa**) and began to agitate their minds and bodies (**sañkṣobham cakāra teṣāṃ citta-tanvoḥ**), even though they were fixed in Brahman (**akṣara-juṣām api**). (SB 3.15.43)

Desires for Bhukti and Mukti obstruct Bhakti

sūta uvāca

ātmārāmāś ca munayo

nirgranthā apy urukrame

kurvanty ahaitukīm bhaktim

ittham-bhūta-guṇo hariḥ

Some sages who are ātmārāmas (**ātmārāmāś ca munayah**), beyond the scriptures, false ego and rules (**nirgranthā apy**), also practice unmotivated, pure bhakti (**kurvanty ahaitukīm bhaktim**) to the master of pure bhakti, Kṛṣṇa (**urukrame**), since he possesses qualities attractive to even them (**ittham-bhūta-guṇo hariḥ**). (SB 1.7.10)

Desires for Bhukti and Mukti obstruct Bhakti

|| 2.1.9 ||

pariniṣṭhito 'pi nairguṇya
uttama-śloka-līlayā |
gr̥hīta-cetā rājarṣe
ākhyānam yad adhītavān ||

O King (**rājarṣe**)! Though I was fixed in brahman (**pariniṣṭhitah api**) and beyond the guṇas (**nairguṇya**), my mind became attracted (**gr̥hīta-cetā**) to the pastimes of the Lord (**uttama-śloka-līlayā**). I thus learned about his pastimes (**ākhyānam yad adhītavān**).

Verse Summary: Despite the fact that I was fixed in Brahman, the pastimes of the Lord attracted me so much that I was forced to learn them from my father.

|| 3.15.48 ||

nātyantikam vigaṇayanty api te prasādam
kimv anyad arpita-bhayam bhruva unnayais te
ye 'nga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

Persons who have realized you (**te**) do not regard attainment of impersonal liberation as your mercy (**nātyantikam vigaṇayanty prasādam**), what to speak of (**kim u**) attaining a material position like Indra (**anyad**) which is subject to fear caused by the Lord raising his eyebrow (**arpita-bhayam bhruva unnayais te**). O Lord (**aṅga**)! Those devotees, surrendered to your lotus feet (**ye tvad-aṅghri-śaraṇā**), are expert knowers of rasa (**kuśalā rasa-jñāḥ**) derived from narrations about your fame (**bhavataḥ kathāyāḥ yaśasaḥ**), which should be chanted (**kīrtanya**) and which purify everyone like a tīrtha (**tīrtha**).

|| 3.15.49 ||

kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc
ceto 'livad yadi nu te padayo rameta
vācaś ca nas tulasivad yadi te 'nghi-śobhāḥ
pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ

Let us remain in hellish existence (**kāmaṁ bhavaḥ nirayeṣu naḥ stāt**) because of sinful actions (**sva-vṛjinair**), if our minds can achieve prema at your lotus feet (**ceto yadi nu te padayo rameta**) like bees which are not injured by the thorns as they taste the honey (**alivad**), if our words can remain glorious at your lotus feet like tulasī leaves (**naḥ vācaḥ tulasivad yadi te anghi-śobhāḥ**), and if our ear holes can remain filled with hearing your qualities (**pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ**).

|| 4.9.10 ||

yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt

The bliss for your servant (**yā nirvṛtis tanu-bhṛtām**) that is available from meditating on your lotus feet (**tava pāda-padma-dhyānād**) or from hearing about your pastimes from the devotees (**bhavad-jana-kathā-śravaṇena vā syāt**) is not available (**sā api mā bhūt**) in your form of greatness (**sva-mahimani**) known as Brahman (**brahmaṇi**), what to speak of (**kim tv**) the happiness for those who fall from the pleasures of Svarga (**antakāsi-lulitāt patatām vimānāt**).

|| 4.20.24 ||

na kāmāye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

I do not desire anything, and especially I do not want liberation (**na kāmāye nātha tad apy ahaṁ kvacin**), in which there is no nectar of your lotus feet (**na yatra yuṣmac-caraṇāmbuja āsavaḥ**), coming from the hearts of great devotees (**mahat tama antar-hṛdayān**) and falling from their mouths (**mukha-cyuto**). Give me millions of ears (**vidhatsva karṇāyutam**). That is my request (**eṣa me varaḥ**).

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?

**kaivalyaṁ sāttvikam jñānam rajo vaikalpikam ca yat
prākṛtaṁ tāmasam jñānam man-niṣṭham nirguṇam smṛtam**

Absolute knowledge is in the mode of goodness (**kaivalyaṁ sāttvikam jñānam**), knowledge based on duality is in the mode of passion (**rajo vaikalpikam ca yat**), and foolish, materialistic knowledge is in the mode of ignorance (**prākṛtaṁ tāmasam jñānam**). Knowledge based upon Me, however, is understood to be transcendental (**mad-niṣṭham nirguṇam smṛtam**). SB 11.25.24

**vanam tu sāttviko vāso grāmo rājasa ucyate
tāmasam dyuta-sadanam man-niketaṁ tu nirguṇam**

Residence in the forest is in the mode of goodness (**vanam tu sāttviko vāso**), residence in a town is in the mode of passion (**grāmo rājasa ucyate**), residence in a gambling house displays the quality of ignorance (**tāmasam dyuta-sadanam**), and residence in a place where I reside is transcendental (**man-niketaṁ tu nirguṇam**). SB 11.25.25

sāttvikaḥ kāraako 'saṅgī rāgāndho rājasah smṛtaḥ
tāmasah smṛti-vibhraṣṭo nirguṇo mad-apāśrayah

A worker free of attachment is in the mode of goodness (**sāttvikaḥ asaṅgī kārakah**); a worker blinded by personal desire is in the mode of passion (**rāgāndho rājasah smṛtaḥ**), and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance (**tāmasah smṛti-vibhraṣṭo**). But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature (**nirguṇo mad-apāśrayah**). SB 11.25.26

sāttvikyādhyātmikī śraddhā karma-śraddhā tu rājasī
tāmasy adharme yā śraddhā mat-sevāyām tu nirguṇā

Faith directed toward spiritual life is in the mode of goodness (**sāttvikyādhyātmikī śraddhā**), faith rooted in fruitive work is in the mode of passion (**karma-śraddhā tu rājasī**), faith residing in irreligious activities is in the mode of ignorance (**tāmasy adharme yā śraddhā**), but faith in My devotional service is purely transcendental (**mat-sevāyām tu nirguṇā**). SB 11.25.27

**sāttvikam sukham ātmottham viṣayottham tu rājasam
tāmasam moha-dainyottham nirguṇam mad-apāśrayam**

Happiness derived from the self is in the mode of goodness (**sāttvikam sukham ātmottham**), happiness based on sense gratification is in the mode of passion (**viṣayottham tu rājasam**), and happiness based on delusion and degradation is in the mode of ignorance (**tāmasam moha-dainy uttham**). But that happiness found within Me is transcendental (**nirguṇam mad-apāśrayam**). SB 11.25.29

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?

|| 1.18.12 ||

**karmaṇy asminn anāśvāse
dhūma-dhūmrātmanām bhavān
āpāyayati govinda-
pāda-padmāsavaṁ madhu**

We have just begun the performance of this fruitive activity, a sacrificial fire (**karmaṇy asminn**), without certainty of its result due to the many imperfections in our action (**anāśvāse**). Our bodies have become black from the smoke (**dhūma-dhūmra ātmanām**), but we are factually pleased (**āpāyayati**) by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing (**govinda-pāda-padmāsavaṁ madhu**).

|| 1.1.21 ||

kalim āgatam ājñāya
kṣetre 'smin vaiṣṇave vayam
āsīnā dīrgha-satreṇa
kathāyām sakṣaṇā hareḥ

Knowing well that the age of Kali has already begun (**kalim āgatam ājñāya**), we are assembled here in this holy place (**asmin vaiṣṇave kṣetre āsīnā vayam**) to hear at great length (**sakṣaṇā**) the transcendental message of Godhead (**hareḥ kathāyām**) and in this way perform sacrifice (**dīrgha-satreṇa**).

|| 1.1.19 ||

vayaṁ tu na vitṛpyāma
uttama-śloka-vikrame
yac-chṛṇvatām rasa-jñānām
svādu svādu pade pade

We never tire (**vayaṁ tu na vitṛpyāma**) of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers (**uttama-śloka-vikrame**). Those who have developed a taste for transcendental relationships with Him (**rasa-jñānām**) relish hearing of His pastimes at every moment (**yac-śṛṇvatām svādu svādu pade pade**).

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.

|| 2.10.1 ||

śrī-śuka uvāca—
atra sargo visargaś ca
sthānam poṣaṇam ūtayaḥ |
manvantareśānukathā
nirodho muktir āśrayaḥ ||

Śukadeva said: In this Purāṇa there are ten topics (**atra**): creation, secondary creation (**sargo visargaś ca**), protection, mercy of the Lord, material activities (**sthānam poṣaṇam ūtayaḥ**), the conduct of the Manus, stories of the Lord (**manvantara īśānukathā**), destruction of the universe, liberation and the ultimate shelter (**nirodho muktir āśrayaḥ**).

|| 2.10.2 ||

daśamasya viśuddhy-artham
navānām iha lakṣaṇam |
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā ||

The great devotees such as Vidura and Maitreya describe properly (**mahātmānaḥ varṇayanti añjasā**) the nine topics (**navānām iha lakṣaṇam**) in order to impart the highest knowledge of the tenth topic (**daśamasya viśuddhy-artham**), through the words of the scripture and stories to illustrate their meaning (**śrutena ca arthena**).

|| 12.12.66 ||

kali-mala-samhati-kālano 'khileśo
harir itaratra na gīyate hy abhīkṣṇam
iha tu punar bhagavān aśeṣa-mūrtiḥ
paripaṭhito 'nu-padam kathā-prasaṅgaiḥ

Nārāyaṇa, the soul of the universal form (**harīh akhila īśah**), who annihilates the accumulated sins of the Kali age (**kali-mala-samhati-kālanah**), is not glorified much in other works (**itaratra na gīyate hy abhīkṣṇam**). But Bhagavān (**tu bhagavān**), with unlimited forms (**aśeṣa-mūrtiḥ**), is abundantly and constantly (**punah**) described throughout (**paripaṭhito anu-padam**) the various narrations of this Śrīmad-Bhāgavatam (**kathā-prasaṅgaiḥ**).

|| 3.5.10 ||

parāvareṣām bhagavan vratāni
śrutāni me vyāsa-mukhād abhīkṣṇam
atṛpnuma kṣulla-sukhāvahānām
teṣām rte kṛṣṇa-kathāmṛtaughāt

Great person (**bhagavan**)! I have heard repeatedly (**śrutāni me abhīkṣṇam**) of various natures of high and low persons (**parāvareṣām vratāni**) from the mouth of Vyāsadeva (**vyāsa-mukhāt**). I have been satiated with hearing about those natures (**teṣām atṛpnuma**) which give insignificant happiness (**kṣulla sukhāvahānām**), being devoid of (**rte**) the great sweetness of Kṛṣṇa's pastimes (**kṛṣṇa-katha amṛta-oghāt**).

Srila Prabhupada about this verse

- Vidura explained to Maitreya his position of being fully satiated with the knowledge of mundane social and political topics and having no more interest in them.
- He was anxious to hear transcendental topics regarding Lord Śrī Kṛṣṇa.
- Because there were insufficient topics directly concerning Kṛṣṇa in the Purāṇas, Mahābhārata, etc., he was not satisfied and wanted to know more about Kṛṣṇa.

Srila Prabhupada about this verse

- Vidura wanted to hear of everything from Maitreya, and so he inquired from him, but he desired that all the topics be in relationship with Kṛṣṇa.
- As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa.
- Historical events and other narrations concerning social and political incidents all become transcendental as soon as they are in relationship with Kṛṣṇa.
- That is the way to transform mundane things into spiritual identity.
- The whole world can be transformed into Vaikuṅṭha if all worldly activities are dovetailed with kṛṣṇa-kathā.

|| 2.7.51 ||

idam bhāgavatam nāma
yan me bhagavatoditam |
saṅgraho 'yam vibhūtīnām
tvam etad vipulī kuru ||

This work called Bhāgavatam (**idam bhāgavatam nāma**), spoken to me by the Lord (**yad me bhagavatā uditam**), is a collection of the Lord's vibhūtis (**ayam vibhūtīnām saṅgrahah**). You should distribute it everywhere (**tvam etad vipulī kuru**).

|| 2.7.52 ||

yathā harau bhagavati
nr̥ṇām bhaktir bhaviṣyati |
sarvātmany akhilādhāre
iti saṅkalpya varṇaya ||

After making a saṅkalpa (**iti saṅkalpya**), you should speak the Bhāgavatam (**varṇaya**) in such a way that devotion (**yathā bhaktih**) to Hari, attractor of the mind (**harau**), Bhagavān, the blissful object of worship (**bhagavati**), the essence of all worship (**sarvātmany**) and the fulfiller of all desires (**akhilādhāre**), will appear in the people of Kali-yuga (**nr̥ṇām bhaviṣyati**).

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.

|| 3.2.2 ||

yaḥ pañca-hāyano mātṛā
prātar-āśāya yācitaḥ
tan naicchad racayan yasya
saparyām bāla-līlayā

He was one who even in his childhood, at the age of five years (**yaḥ pañca-hāyano mātṛā**), was so absorbed in the service of Lord Kṛṣṇa (**saparyām bāla-līlayā**) that when he was called by his mother for morning breakfast (**prātar-āśāya yācitaḥ**), he did not wish to have it (**tad na icchad**).

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.

Portfolio 1 – Karma Sacivā

rūpa-bhedāspadam divyam
kāla ity abhidhīyate
bhūtānām mahad-ādīnām
yato bhinna-dṛśām bhayam

I am astonishing time (**divyam kāla**)--the cause (**āspadam**) of transformation of material objects (**rūpa-bheda**), from which fear arises (**yato bhayam**) for living beings (**bhūtānām**) with material bodies in ignorance (**mahad-ādīnām bhinna-dṛśām**). –
Kapiladev to Devahuti – 3.29.37

Portfolio 1 – Karma Sacivā

prabhāvaṁ pauraṣaṁ prāhuḥ
kālam eke yato bhayam
ahaṅkāra-vimūḍhasya
kartuḥ prakṛtim īyusaḥ

Time is said to be the Lord's power (**kālam prāhuḥ pauraṣaṁ prabhāvaṁ**), by which fear arises in the *jīva* (**yato bhayam kartuḥ**), having contacted *prakṛti* (**prakṛtim īyusaḥ**) and being bewildered by ego (**ahaṅkāra-vimūḍhasya**). – **Kapiladev to Devahuti – 3.26.16**

Portfolio 2 – Daiva Sacivā

sarvaṁ kāla-kṛtaṁ manye
bhavatām ca yad apriyam |
sa-pālo yad-vaśe loko
vāyor iva ghanāvaliḥ ||

I consider (**manye**) that this, which is unwelcome (**yad apriyam**), has all been done to you by time (**bhavatām sarvaṁ kāla-kṛtaṁ**), which controls the world (**yad-vaśe lokah**) and its protectors (**sa-pālah**) just as the wind controls the clouds (**vāyor iva ghanāvaliḥ**). - **Bhismadev to Yudhistir – SB 1.9.14**

Portfolio 2 – Daiva Saciva

yatra dharma-suto rājā
gadā-pāṇir vṛkodarah
kṛṣṇo 'strī gāṇḍivam cāpam
suhṛt kṛṣṇas tato vipat

You are lamenting (**tato vipat**) where there is Yudhiṣṭhira, the son of Dharma (**yatra dharma-suto rājā**), Bhīma, holder of the club (**gadā-pāṇir vṛkodarah**), Arjuna holder of the bow Gāṇḍiva (**kṛṣṇo astrī gāṇḍivam cāpam**), and your friend Kṛṣṇa (**suhṛt kṛṣṇah**). - **Bhismadev to Yudhistir – SB 1.9.15**

Portfolio 2 – Daiva Saciva

na hy asya karhicid rājan
pumān veda vidhitsitam |
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi ||

O King (**rājan**)! No one can understand (**pumān na hy karhicid veda**) the plan of Kṛṣṇa (**asya vidhitsitam**) because (**yad**) even those engaged in reasoning and scripture (**vijijñāsayā yuktā kavayah api**) are bewildered by that inquiry (**muhyanti hi**). -
Bhismadev to Yudhistir – SB 1.9.16

Portfolio 2 – Daiva Saciva

**tasmād idam daiva-tantram
vyavasya bharatarṣabha |
tasyānuvihito 'nāthā
nātha pāhi prajāḥ prabho ||**

O master (**nātha**)! O controller (**prabho**)! Of best of the Bharata lineage (**bharata rṣabha**)! Therefore (**tasmād**), discerning (**vyavasya**) that the suffering and happiness is dependent only on Kṛṣṇa (**idam daiva-tantram**), follow him (**tasya anuvihito**) and protect the helpless citizens (**anāthā prajāḥ pāhi**). - **Bhismadev to Yudhistir – SB 1.9.17**

Portfolio 2 – Daiva Saciva

na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimiṣo leḍhi hetih
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam

The devotees in the spiritual world (**mat-parāḥ śānta-rūpe**) are never deprived (**na karhicin nañkṣyanti**) of any enjoyment. My wheel of time (**me animiṣo hetih**) does not afflict those devotees (**na leḍhi**), for whom I am a lover, the *ātmā*, son, friend, elder, companion or worshipable deity (**yeṣām ahaṁ priya ātmā sutaś ca sakhā guruḥ suhrdo daivam iṣṭam**). -

Kapiladev to Devahuti – 3.25.38

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.

|| 11.28.2 ||

para-svabhāva-karmāṇi
yaḥ praśamsati nindati
sa āśu bhraśyate svārthād
asaty abhiniveśataḥ

Whoever indulges in praising or criticizing (**yaḥ praśamsati nindati**) the qualities and behavior of others (**para-svabhāva-karmāṇi**) will quickly become deviated from his own best interest (**sah āśu svārthād bhraśyate**) by his entanglement in illusory dualities (**asaty abhiniveśataḥ**).

- The words *asaty abhiniveśataḥ*, "by absorption in the temporary, or unreal," indicate that one should not adopt a concept of material duality and praise or criticize other materialistic persons.
- Rather, one should praise the pure devotees of the Supreme Lord and criticize the mentality of rebellion against the Personality of Godhead, by which one becomes a nondevotee.
- An honest citizen distinguishes between the life of civil freedom and that of imprisonment, whereas a foolish prisoner distinguishes between comfortable and uncomfortable prison cells.
- Just as for a free citizen any situation in prison is unacceptable, for a liberated, Kṛṣṇa conscious devotee any material position is unappealing.

- Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura indicates that rather than trying to separate conditioned souls by materialistic distinctions, one should bring them together to chant the holy names of the Lord and propagate the saṅkīrtana movement of Lord Caitanya.
- Material life is always imperfect, full of ignorance and disappointing in the end.
- Rather than praising and criticizing the high and low features of ignorance, one should be absorbed in Kṛṣṇa consciousness, on the spiritual platform of eternity, bliss and knowledge.

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

|| 2.3.21||

**bhāraḥ 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 (**bhāraḥ**). 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 saṃsāra (**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.

Reliable Qualities of a person who has developed Bhāva-Bhakti

kṣāntir avyārtha-kālatvaṃ
viraktir māna-śunya-tā |
āśā-bandhaḥ samutkaṇṭhā
nāma-gāne sadā ruciḥ ||

āsaktis tad-guṇākhyāne
prītis tad-vasati-sthale |
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane ||

The anubhāvas or characteristics (**anubhāvāḥ**) of a person who has developed the bud of bhāva (**jāta-bhāvāṅkure jane**) are as follows (**ity ādayo syuh**): tolerance, not wasting time (**kṣāntir avyārtha-kālatvaṃ**), detachment from enjoyment, pridelessness (**viraktir māna-śunya-tā**), confidence in the Lord's mercy, longing for the Lord (**āśā-bandhaḥ samutkaṇṭhā**), taste for chanting the name of the Lord (**nāma-gāne sadā ruciḥ**), attachment to discussing about the Lord's qualities (**āsaktis tad-guṇākhyāne**), and attachment to living in the abode of the Lord (**prītis tad-vasati-sthale**).
(BRS)

Raty-ābhāsa – Reflection of Bhava

vyaktam masṛṇitevāntar
lakṣyate rati-lakṣaṇam |
mumukṣu-prabhṛtīnām ced
bhaved eṣā ratir na hi ||

If softness of the heart (**masṛṇitevāntar ced**), the symptom of rati (**rati-lakṣaṇam**), becomes clearly visible (**vyaktam lakṣyate**) in persons desiring liberation, or in other unqualified persons (**mumukṣu-prabhṛtīnām**), it is not real rati (**eṣā ratir na hi bhaved**). **BRS**

Raty-ābhāsa – Reflection of Bhava

Jiva Goswami

- It has been stated that the quality of real rati is having the desire only to please the Lord.
- If other desires are present, it should not be considered rati, in spite of the presence of other symptoms, such as sāttvika-bhāvas. That is explained in this verse.
- If the rati characterized by internal softness (melting of the heart), or what appears to be so, becomes visible in persons, such as those desiring liberation, it should not be considered real rati, because persons desiring liberation have other desires.

Raty-ābhāsa – Reflection of Bhava

kintu bāla-camatkāra-
karī tac-cihna-vīkṣayā |
abhijñena subodho 'yaṁ
raty-ābhāsaḥ prakīrtitaḥ ||

pratibimbas tathā cchāyā
raty-ābhāso dvidhā mataḥ ||

Though this semblance of rati is very astounding to the innocent (**bāla-camatkāra-karī**), those in knowledge (**kintu ayam abhijñena**) understand what it really is (**ayam subodhaḥ**) by seeing the characteristics (**tac-cihna-vīkṣayā**). This is called raty-ābhāsa, a semblance of rati (**raty-ābhāsaḥ prakīrtitaḥ**). This semblance of rati has two types (**raty-ābhāso dvidhā mataḥ**): reflection (prati-bimba) and splendor (chāyā) (**pratibimbas tathā cchāyā**). **BRS**

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

aśramābhīṣṭa-nirvāhī
rati-lakṣaṇa-lakṣitaḥ |
bhogāpavarga-saukhyāṁśa-
vyañjakaḥ pratibimbakaḥ ||

When there are apparent qualities of rati (**rati-lakṣaṇa-lakṣitaḥ**), accompanied by desires for enjoyment and liberation (**bhogāpavarga-saukhya aṁśa-vyañjakaḥ**), it is called the pratibimba (reflection) raty-ābhāsa (**pratibimbakaḥ**). This pratibimba raty-ābhāsa awards the goals of enjoyment and liberation to those persons without their having to exert effort (**aśrama abhīṣṭa-nirvāhī**). **BRS**

Raty-ābhāsa – Reflection of Bhava (Pratibimba Raty-ābhāsa)

daivāt sad-bhakta-saṅgena
kīrtanādy-anusāriṇām |
prāyaḥ prasanna-manasām
bhoga-mokṣādi rāgiṇām ||

keṣāmcit hr̥di bhāvendoḥ
pratibimba udañcati |
tad-bhakta-hṛn-nabhaḥ-sthasya
tat-saṁsarga-prabhāvataḥ ||

This reflection of the moon of bhāva (**bhāva indoḥ pratibimbah**) appears in the hearts of some persons (**keṣāmcit hr̥di udañcati**) who are attached to enjoyment or liberation (**bhoga-mokṣādi rāgiṇām**), but who become somewhat satisfied by following the aṅgas of bhakti (**kīrtanādy-anusāriṇām prāyaḥ prasanna-manasām**) through occasional association with real devotees (**daivāt sad-bhakta-saṅgena**). That moon of bhāva is situated in the sky of the real devotee's heart (**tad-bhakta-hṛn-nabhaḥ-sthasya**), and it appears as a reflection in the non-devotee for some time by its impressions (**tat-saṁsarga-prabhāvataḥ**). **BRS**

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

kṣudra-kautūhala-mayī
cañcalā duḥkha-hāriṇī |
rateś chāyā bhavet kiṁcit
tat-sādrśyāvalambinī ||

That which has some similarity to real rati (**tat-sādrśya kiṁcit avalambinī**), which possesses a small amount of interest in the Lord (**kṣudra-kautūhala-mayī**), which is unstable (**cañcalā**), and which destroys suffering (**duḥkha-hāriṇī**), is called chāyā-raty-ābhāsa (**rateh chāyā bhavet**). **BRS**

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

Jiva Goswami

- Here the word chāyā means beauty or splendor.
- Here it also means a reflection of or resemblance to beauty.
- This verse describes this chāyā-raty-ābhāsa, taking into account the meaning of chāyā as “resemblance to beauty” in combination with the word ābhāsa.
- Little interest (kṣudra-kautūhala) means that though the Lord and bhakti are spiritual, the person has interest in them only as material objects.
- Because there is curiosity relating to the Lord, even though material, there is an appearance of a little splendor (kānti).

Raty-ābhāsa – Reflection of Bhava (Chāyā Raty-ābhāsa)

Jiva Goswami

- Because of the slight attraction to the Lord, there will be slight symptoms similar to those of real rati.
- However, because of its nature as chāyā, it is also unsteady (cañcalā), unlike the pratibimba-raty-ābhāsa.
- In prati-bimba-raty-ābhāsa, the attraction to material enjoyment and liberation is very strong, but in chāyā-raty-ābhāsa, the material curiosity about the Lord is transient.
- Still, because of the influence of the Lord in chāyā-raty-ābhāsa, there is gradually a destruction of the suffering of material existence.

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

|| 2.3.25 ||

athābhidhehy aṅga mano-'nukūlam
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-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 pṛṣṭaḥ**).

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