

Śrīmad Bhāgavatam - Canto 2

Sanskrit, word-for-word and original translation of Swami Prabhupāda

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Chapter 3: Pure Devotional Service: The Change in Heart

2.3.1

śrī-śuka uvāca

evam etan nigaditaṁ

prṣṭavān yad bhavān mama

nṛṇāṁ yan mriyamāṇānāṁ

manuṣyeṣu manīṣiṇām

śrī-śukaḥ uvāca — Śrī Śukadeva Gosvāmī said; evam — so; etat — all these; nigaditam — answered; prṣṭavān — as you inquired; yat — what; bhavān — your good self; mama — unto me; nṛṇām — of the human being; yat — one; mriyamāṇānām — on the threshold of death; manuṣyeṣu — amongst the human beings; manīṣiṇām — of the intelligent men.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Mahārāja Parīkṣit, as you have inquired from me as to the duty of the intelligent man who is on the threshold of death, so I have answered you.

2.3.2-7

brahma-varcasa-kāmas tu

yajeta brahmaṇaḥ patim

īndram indriya-kāmas tu

prajā-kāmaḥ prajāpatīm

devīm māyām tu śrī-kāmas

tejas-kāmo vibhāvasum

vasu-kāmo vasūn rudrān

vīrya-kāmo 'tha vīryavān

annādyā-kāmas tv aditiṁ

svarga-kāmo 'diteḥ sutān

viśvān devān rājya-kāmaḥ

sādhyān saṁsādhako viśām

āyus-kāmo 'śvinau devau

puṣṭi-kāma ilām yajet

pratiṣṭhā-kāmaḥ puruṣo

rodasī loka-mātarau

rūpābhikāmo gandharvān

strī-kāmo 'psara urvaśīm
ādhipatya-kāmaḥ sarveṣām
yajeta parameṣṭhinam

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

brahma — the absolute; varcasa — effulgence; kāmaḥ tu — but one who desires in that way; yajeta — do worship; brahmaṇaḥ — of the Vedas; patim — the master; indram — the King of heaven; indriya-kāmaḥ tu — but one who desires strong sense organs; prajā-kāmaḥ — one who desires many offspring; prajāpatīm — the Prajāpatis;

devīm — the goddess; māyām — unto the mistress of the material world; tu — but; śrī-kāmaḥ — one who desires beauty; tejaḥ — power; kāmaḥ — one who so desires; vibhāvasum — the fire-god; vasu-kāmaḥ — one who wants wealth; vasūn — the Vasu demigods; rudrān — the Rudra expansions of Lord Śiva; vīrya-kāmaḥ — one who wants to be very strongly built; atha — therefore; vīryavān — the most powerful;

anna-adya — grains; kāmaḥ — one who so desires; tu — but; aditīm — Aditi, mother of the demigods; svarga — heaven; kāmaḥ — so desiring; aditeḥ sutān — the sons of Aditi; viśvān — Viśvadeva; devān — demigods; rājya-kāmaḥ — those who hanker for kingdoms; sādhyān — the Sādhyā demigods; saṁsādhakaḥ — what fulfills the wishes; viśām — of the mercantile community;

āyuh-kāmaḥ — desirous of long life; aśvinau — the two demigods known as the Aśvinī brothers; devau — the two demigods; puṣṭi-kāmaḥ — one who desires a strongly built body; ilām — the earth; yajet — must worship; pratiṣṭhā-kāmaḥ — one who desires good fame, or stability in a post; puruṣaḥ — such men; rodasī — the horizon; loka-mātarau — and the earth;

rūpa — beauty; abhikāmaḥ — positively aspiring for; gandharvān — the residents of the Gandharva planet, who are very beautiful and are expert in singing; strī-kāmaḥ — one who desires a good wife; apsaraḥ urvaśīm — the society girls of the heavenly kingdom; ādhipatya-kāmaḥ — one who desires to dominate others; sarveṣām — everyone; yajeta — must worship; parameṣṭhinam — Brahmā, the head of the universe;

yajñam — the Personality of Godhead; yajet — must worship; yaśas-kāmaḥ — one who desires to be famous; kośa-kāmaḥ — one who desires a good bank balance; pracetasam — the treasurer of heaven, known as Varuṇa; vidyā-kāmaḥ tu — but one who desires education; giriśam — the lord of the Himalayas, Lord Śiva; dāmpatyārthaḥ — and for conjugal love; umām satīm — the chaste wife of Lord Śiva, known as Umā.

TRANSLATION

One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas [Lord Brahmā or Bṛhaspati, the learned priest], one who desires powerful sex should worship the heavenly King, Indra, and one who desires good progeny should worship the great progenitors called the Prajāpatis. One

who desires good fortune should worship Durgādevī, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Śiva if he wants to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Viśvadeva, and one who wants to be popular with the general mass of population should worship the Sādhya demigod. One who desires a long span of life should worship the demigods known as the Aśvinī-kumāras, and a person desiring a strongly built body should worship the earth. One who desires stability in his post should worship the horizon and the earth combined. One who desires to be beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the Apsarās and the Urvaśī society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahmā, the head of the universe. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuṇa. If one desires to be a greatly learned man he should worship Lord Śiva, and if one desires a good marital relation he should worship the chaste goddess Umā, the wife of Lord Śiva.

2.3.8

dharmārtha uttama-ślokaṁ
tantuḥ tanvan pitṛn yajet
rakṣā-kāmaḥ puṇya-janān
ojas-kāmo marud-gaṇān

dharmā-arthāḥ — for spiritual advancement; uttama-ślokaṁ — the Supreme Lord or persons attached to the Supreme Lord; tantuḥ — for offspring; tanvan — and for their protection; pitṛn — the residents of Pitṛloka; yajet — must worship; rakṣā-kāmaḥ — one who desires protection; puṇya-janān — pious persons; ojaḥ-kāmaḥ — one who desires strength should worship; marut-gaṇān — the demigods.

TRANSLATION

One should worship Lord Viṣṇu or His devotee for spiritual advancement in knowledge, and for protection of heredity and advancement of a dynasty one should worship the various demigods.

2.3.9

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

rājya-kāmaḥ — anyone desiring an empire or kingdom; manūn — the Manus, semi-incarnations of God; devān — demigods; nirṛtiṁ — demons; tu — but; abhicaran — desiring victory over the enemy; yajet — should worship; kāma-kāmaḥ — one who desires sense gratification; yajet — should worship; somam — the demigod named Candra; akāmaḥ — one who has no material desires to be fulfilled; puruṣam — the Supreme Personality of Godhead; param — the Supreme.

TRANSLATION

One who desires domination over a kingdom or an empire should worship the

Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead.

2.3.10

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

akāmaḥ — one who has transcended all material desires; sarva-kāmaḥ — one who has the sum total of material desires; vā — either; mokṣa-kāmaḥ — one who desires liberation; udāra-dhīḥ — with broader intelligence; tīvreṇa — with great force; bhakti-yogena — by devotional service to the Lord; yajeta — should worship; puruṣam — the Lord; param — the supreme whole.

TRANSLATION

A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.

2.3.11

etāvān eva yajatām
iha niḥśreyasodayaḥ
bhagavaty acalo bhāvo
yad bhāgavata-saṅgataḥ

etāvān — all these different kinds of worshipers; eva — certainly; yajatām — while worshiping; iha — in this life; niḥśreyasa — the highest benediction; udayaḥ — development; bhagavati — unto the Supreme Personality of Godhead; acalaḥ — unflinching; bhāvaḥ — spontaneous attraction; yat — which; bhāgavata — the pure devotee of the Lord; saṅgataḥ — association.

TRANSLATION

All the different kinds of worshipers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord.

2.3.12

jñānaṁ yad āpratinivṛtta-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ
kaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratiṁ na kuryāt

jñānam — knowledge; yat — that which; ā — up to the limit of; pratinivṛtta — completely withdrawn; guṇa-ūrmi — the waves of the material modes; cakram — whirlpool; ātma-prasādaḥ — self-satisfaction; uta — moreover; yatra — where there is; guṇeṣu — in the modes of nature; asaṅgaḥ — no attachment; kaivalya — transcendental; sammata — approved; pathaḥ — path; tu — but; atha — therefore; bhakti-yogaḥ — devotional service; kaḥ — who; nirvṛtaḥ — absorbed in; hari-kathāsu — in the transcendental topics of the Lord; ratiṁ — attraction; na — shall

not; kuryāt — do.

TRANSLATION

Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?

2.3.13

śaunaka uvāca
ity abhivyāhṛtaṁ rājā
niśamya bharatarṣabhaḥ
kim anyat pṛṣṭavān bhūyo
vaiyāsakim ṛṣim kavim

śaunakaḥ uvāca — Śaunaka said; iti — thus; abhivyāhṛtam — all that was spoken; rājā — the King; niśamya — by hearing; bhārata-ṛṣabhaḥ — Mahārāja Parīkṣit; kim — what; anyat — more; pṛṣṭavān — did he inquire from him; bhūyaḥ — again; vaiyāsakim — unto the son of Vyāsadeva; ṛṣim — one who is well versed; kavim — poetic.

TRANSLATION

Śaunaka said: The son of Vyāsadeva, Śrīla Śukadeva Gosvāmī, was a highly learned sage and was able to describe things in a poetic manner. What did Mahārāja Parīkṣit again inquire from him after hearing all that he had said?

2.3.14

etat chuśrūṣatām vidvan
sūta no 'rhasi bhāṣitum
kathā hari-kathodarkāḥ
satām syuḥ sadasi dhruvam

etat — this; śuśrūṣatām — of those eager to hear; vidvan — O learned; sūta — Sūta Gosvāmī; naḥ — unto us; arhasi — may you do it; bhāṣitum — just to explain it; kathāḥ — topics; hari-kathā-udarkāḥ — result in the topics of the Lord; satām — of the devotees; syuḥ — may be; sadasi — in the assembly of; dhruvam — certainly.

TRANSLATION

O learned Sūta Gosvāmī! Please continue to explain such topics to us because we are all eager to hear. Besides that, topics which result in the discussion of the Lord Hari should certainly be discussed in the assembly of devotees.

2.3.15

sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathaḥ
bāla-kṛḍanakaiḥ kṛḍan
kṛṣṇa-kṛḍāṁ ya ādade

saḥ — he; vai — certainly; bhāgavataḥ — a great devotee of the Lord; rājā — Mahārāja Parīkṣit; pāṇḍaveyaḥ — grandson of the Pāṇḍavas; mahā-rathaḥ — a great

fi ghter; bāla — while a child; krīḍanakaiḥ — with play dolls; krīḍan — playing;
kṛṣṇa — Lord Kṛṣṇa; krīḍām — activities; yaḥ — who; ādade — accepted.

TRANSLATION

Mahārāja Parīkṣit, the grandson of the Pāṇḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity.

2.3.16

vaiyāsakiś ca bhagavān
vāsudeva-parāyaṇaḥ
urugāya-guṇodārāḥ
satām syur hi samāgame

vaiyāsakiḥ — the son of Vyāsadeva; ca — also; bhagavān — full in transcendental knowledge; vāsudeva — Lord Kṛṣṇa; parāyaṇaḥ — attached to; urugāya — of the Personality of Godhead Śrī Kṛṣṇa, who is glorified by great philosophers; guṇa-udārāḥ — great qualities; satām — of the devotees; syuḥ — must have been; hi — as a matter of fact; samāgame — by the presence of.

TRANSLATION

Śukadeva Gosvāmī, the son of Vyāsadeva, was also full in transcendental knowledge and was a great devotee of Lord Kṛṣṇa, son of Vasudeva. So there must have been discussion of Lord Kṛṣṇa, who is glorified by great philosophers and in the company of great devotees.

2.3.17

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

āyurḥ — duration of life; harati — decreases; vai — certainly; puṁsām — of the people; udyan — rising; astam — setting; ca — also; yan — moving; asau — the sun; tasya — of one who glorifies the Lord; ṛte — except; yat — by whom; kṣaṇaḥ — time; nītaḥ — utilized; uttama-śloka — the all-good Personality of Godhead; vārtayā — in the topics of.

TRANSLATION

Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead.

2.3.18

taravaḥ kiṁ na jīvanti
bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti
kiṁ grāme paśavo 'pare

taravaḥ — the trees; kim — whether; na — do not; jīvanti — live; bhastrāḥ — bellows; kim — whether; na — do not; śvasanti — breathe; uta — also; na — do

not; khādanti — eat; na — do not; mehanti — discharge semen; kim — whether; grāme — in the locality; paśavaḥ — beastly living being; apare — others.

TRANSLATION

Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen?

2.3.19

śva-viḍ-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajaḥ

śva — a dog; viḍ-varāha — the village hog who eats stool; uṣṭra — the camel; kharaiḥ — and by the asses; saṁstutaḥ — perfectly praised; puruṣaḥ — a person; paśuḥ — animal; na — never; yat — of him; karṇa — ear; patha — path; upetaḥ — reached; jātu — at any time; nāma — the holy name; gadāgrajaḥ — Lord Kṛṣṇa, the deliver from all evils.

TRANSLATION

Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.

2.3.20

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

bile — snake holes; bata — like; urukrama — the Lord, who acts marvelously; vikramān — prowess; ye — all these; na — never; śṛṇvataḥ — heard; karṇa-puṭe — the earholes; narasya — of the man; jihvā — tongue; asatī — useless; dārdurikā — of the frogs; iva — exactly like that; sūta — O Sūta Gosvāmī; na — never; ca — also; upagāyati — chants loudly; urugāya — worth singing; gāthāḥ — songs.

TRANSLATION

One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.

2.3.21

bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kañkaṇau vā

bhāraḥ — a great burden; param — heavy; paṭṭa — silk; kirīṭa — turban; juṣṭam — dressed with; api — even; uttama — upper; aṅgam — parts of the body; na — never; namet — bow down; mukundam — Lord Kṛṣṇa, the deliverer; śāvau — dead bodies; karau — hands; no — do not; kurute — do; saparyām — worshiping; hareḥ

— of the Personality of Godhead; lasat — glittering; kāñcana — made of gold; kañkaṇau — bangles; vā — even though.

TRANSLATION

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari.

2.3.22

barhāyite te nayane narāṇām
liṅgāni viṣṇor na nirīkṣato ye
pāḍau nṛṇām tau druma-janma-bhājau
kṣetrāṇi nānurvrajato harer yau

barhāyite — like plumes of a peacock; te — those; nayane — eyes; narāṇām — of men; liṅgāni — forms; viṣṇoḥ — of the Personality of Godhead; na — does not; nirīkṣataḥ — look upon; ye — all such; pāḍau — legs; nṛṇām — of men; tau — those; druma-janma — being born of the tree; bhājau — like that; kṣetrāṇi — holy places; na — never; anuvrajataḥ — goes after; hareḥ — of the Lord; yau — which.

TRANSLATION

The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of the peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks.

2.3.23

jīvañ chavo bhāgavatāṅghri-reṇuṁ
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasaṅ chavo yas tu na veda gandham

jīvan — while living; śavaḥ — a dead body; bhāgavata-aṅghri-reṇuṁ — the dust of the feet of a pure devotee; na — never; jātu — at any time; martyaḥ — mortal; abhilabheta — particularly received; yaḥ — a person; tu — but; śrī — with opulence; viṣṇu-padyāḥ — of the lotus feet of Viṣṇu; manu-jaḥ — a descendant of Manu (a man); tulasyāḥ — leaves of the tulasi tree; śvasan — while breathing; śavaḥ — still a dead body; yaḥ — who; tu — but; na veda — never experienced; gandham — the aroma.

TRANSLATION

The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the tulasī leaves from the lotus feet of the Lord is also a dead body, although breathing.

2.3.24

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro

netre jalaṁ gātra-ruheṣu harṣaḥ

tat — that; aśma-sāram — is steel-framed; hṛdayam — heart; bata idam — certainly that; yat — which; gṛhyamānaiḥ — in spite of chanting; hari-nāma — the holy name of the Lord; dheyaiḥ — by concentration of the mind; na — does not; vikriyeta — change; atha — thus; yadā — when; vikāraḥ — reaction; netre — in the eyes; jalam — tears; gātra-ruheṣu — at the pores; harṣaḥ — eruptions of ecstasy.

TRANSLATION

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

2.3.25

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

atha — therefore; abhidhehi — please explain; aṅga — O Sūta Gosvāmī; manaḥ — mind; anukūlam — favorable to our mentality; prabhāṣase — you do speak; bhāgavata — the great devotee; pradhānaḥ — the chief; yat āha — what he spoke; vaiyāsakiḥ — Śukadeva Gosvāmī; ātma-vidyā — transcendental knowledge; viśāradaḥ — expert; nṛpatim — unto the King; sādhu — very good; pṛṣṭaḥ — being asked.

TRANSLATION

O Sūta Gosvāmī, your words are pleasing to our minds. Please therefore explain this to us as it was spoken by the great devotee Śukadeva Gosvāmī, who is very expert in transcendental knowledge, and who spoke to Mahārāja Parīkṣit upon being asked.

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