

# Reading other Acaryas commentaries

Necessity, Mood, Procedure and  
Pitfalls

Srila Prabhupada titled his BG as “BG  
AS IT IS”

WHY?

Let us take a few examples.

Please identify which one is “As It Is  
Commentary”?

## BG 12.12

śreyo hi jñānam abhyāsāj  
jñānād dhyānam viśiṣyate  
dhyānāt karma-phala-tyāgas  
tyāgāc chāntir anantaram

### SP Commentary

If you cannot take to this practice, then engage yourself in the cultivation of knowledge (**śreyo hi jñānam abhyāsād**). Better than knowledge, however, is meditation (**jñānād dhyānam viśiṣyate**), and better than meditation is renunciation of the fruits of action (**dhyānāt karma-phala-tyāgah**), for by such renunciation one can attain peace of mind (**tyāgāt śāntir anantaram**).

## BG 12.12

śreyo hi jñānam abhyāsāj  
jñānād dhyānam viśiṣyate  
dhyānāt karma-phala-tyāgas  
tyāgāc chāntir anantaram

### SVCT Commentary

Manana is better than practice (**śreyo hi jñānam abhyāsāt**), but meditation is better than manana (**jñānād dhyānam viśiṣyate**). From meditation, one easily becomes detached from the results of work in the form of bhukti and mukti (**dhyānāt karma-phala-tyāgah**). From this detachment one finally attains lasting peace (absorbing his senses only in Me.) (**tyāgāt śāntir anantaram**)

## BG 12.12

śreyo hi jñānam abhyāsāj  
jñānād dhyānam viśiṣyate  
dhyānāt karma-phala-tyāgas  
tyāgāc chāntir anantaram

### BVB Commentary

Realization of ātmā is preferable to practicing remembrance of the Lord (**śreyo hi jñānam abhyāsāt**), but practice of meditation on ātmā is preferable to realization of ātmā (**jñānād dhyānam viśiṣyate**). Preferable to practice of meditation is renunciation of the results of work (**dhyānāt karma-phala-tyāgah**). From this detachment one finally gets purity (**tyāgāt śāntir anantaram**).

Which one of them is an AS IT IS  
Translation?

## BG 15.16

dvāv imau puruṣau loke  
kṣaraś cākṣara eva ca  
kṣaraḥ sarvāṇi bhūtāni  
kūṭa-stho 'kṣara ucyate

### SP Translation

There are two classes of beings (**dvāv imau puruṣau loke**), the fallible and the infallible (**kṣaraś cākṣara eva ca**). In the material world every living entity is fallible (**kṣaraḥ sarvāṇi bhūtāni**), and in the spiritual world every living entity is called infallible (**kūṭa-stho 'kṣara ucyate**).



## BG 15.16

dvāv imau puruṣau loke  
kṣaraś cākṣara eva ca  
kṣarah sarvāṇi bhūtāni  
kūṭa-stho 'kṣara ucyate

### SVCT Translation

There are two conscious beings in this universe (**dvāv imau puruṣau loke kṣarah ca akṣara eva ca**): the collective jīvas (**kṣarah sarvāṇi bhūtāni**) and Brahman (**kūṭa-stho akṣara ucyate**).

## BG 15.16

dvāṅ imau puruṣau loke  
kṣaraś cākṣara eva ca  
kṣarah sarvāṇi bhūtāni  
kūṭa-stho 'kṣara ucyate

### BVB Translation

There are two conscious beings mentioned in the Vedas (**dvāṅ imau puruṣau loke**): the conditioned jīvas and the liberated jīvas (**kṣarah ca akṣara eva ca**). The bound jīvas are all these living entities with bodies (**kṣarah sarvāṇi bhūtāni**). The liberated jīva are fixed with one form for all time (**kūṭa-sthah akṣara ucyate**).

Which one of them is an AS IT IS  
Translation?

## BG 15.18

yasmāt kṣaram atīto 'ham  
akṣarād api cottamaḥ  
ato 'smi loke vede ca  
prathitaḥ puruṣottamaḥ

### SVCT Translation

Because I am superior to the jīvas (**yasmāt kṣaram atītaḥ aham**), to the Brahman and to the puruṣa known as Paramātmā, and even to the other forms of Bhagavān (**akṣarād api ca uttamaḥ**), I am celebrated (**ataḥ prathitaḥ asmi**) in the Vedas and the smṛtis (**loke vede ca**), as the Supreme Person (**puruṣottamaḥ**).

## BG 15.18

yasmāt kṣaram atīto 'ham  
akṣarād api cottamaḥ  
ato 'smi loke vede ca  
prathitaḥ puruṣottamaḥ

### SP and BVB Translation

Because I am superior to the conditioned (**yasmāt kṣaram atītaḥ aham**) and liberated jīvas (**akṣarād api ca uttamaḥ**), I am celebrated (**ataḥ prathitaḥ asmi**) in the Vedas and the smṛtis (**loke vede ca**), as the Supreme Person (**puruṣottamaḥ**).

Which one of them is an AS IT IS  
Translation?

## Isopanisd invocation

om pūrṇam adaḥ pūrṇam idaṁ  
pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya  
pūrṇam evāvaśiṣyate

### SP Translation

The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes (**om pūrṇam adaḥ pūrṇam idaṁ**). Whatever is produced of the Complete Whole is also complete in itself (**pūrṇāt pūrṇam udacyate**). Because He is the Complete Whole (**pūrṇasya**), even though so many complete units emanate from Him (**pūrṇam ādāya**), He remains the complete balance (**pūrṇam eva avaśiṣyate**).

## Isopanisd invocation

om pūrṇam adaḥ pūrṇam idam  
pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya  
pūrṇam evāvaśiṣyate

## BVB Translation

The unmanifest Brahman is perfect (**pūrṇam adaḥ**). The manifested Brahman is perfect (**pūrṇam idam**). From the unmanifest Brahman appears the manifest Brahman as various avataras (**pūrṇāt pūrṇam udacyate**). When the manifested forms emerge from the unmanifest Brahman (**pūrṇasya pūrṇam ādāya**), the unmanifest Brahman remains (**pūrṇam eva avaśiṣyate**).



Which one of them is an AS IT IS  
Translation?

## Vedanta Sutra

“athatho brahma jijnasa” – Many, many interpretations on the words atha atha – Now therefore.

a) Now that you have got human birth

b) Now that you have completed performing all the prescribed duties

c) Now that your study of karma kanda is over

Which one of them is an AS IT IS  
Translation?

**Five Different Explanations of the  
First verse of Srimad Bhagavatam  
by Srila Visvanath Cakravarti  
Thakura**

## 1.1.1

om namo bhagavate vāsudevāya

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt  
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ  
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā  
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param  
dhīmahi

# Explanation-I

**Establishing Bhagavan as the Vastu  
of the Book**

Let us meditate (**dhīmahī**) upon the Absolute Truth, Kṛṣṇa (**satyaṁ param**),

who is the cause of creation, maintenance and destruction of this universe (**janmādy asya yatah**), as the material and efficient cause (**anvayād itaratah ca**),

since he is the only knower of all objects (**artheṣu abhijñah**) and the only independent being (**svarāt**);

who revealed the Vedas (**yah tene brahma**) to Brahmā (**ādī-kavaye**) within his mind (**hṛdā**);

who is difficult to understand even for the learned (**muhyanti yat sūrayaḥ**);

whose body is thought to be made of matter (**yatra tri-sargo**) due to illusion (**mṛṣā**) just as one mistakes fire, water and earth for each other (**tejo-vāri-mṛdām yathā vinimayo**);

and who negates all false arguments regarding his existence (**nirasta-kuhakam**) by possessing a transcendental, inconceivable form, and by the strength of devotees' experiencing him through his svarūpa-śakti (**sadā svena dhāmnā**).



# Explanation-II

Establishing Krsna as the Vastu  
of the Book

Let us meditate (**dhīmahī**) on Kṛṣṇa who is known as Satya (**satyaṁ param**),

who (**yah**) — through his abode Mathurā and by revelation of his form to his devotees (**svena dhāmnā**) — destroys ignorance concerning himself (**sadā nirasta-kuhakaṁ**);

whose body (**yatra**), though appearing to be material to the demons (**tri-sargo tejo-vāri-mṛdāṁ yathā vinimayo**), is not temporary at all (**amṛṣā**);

who, after appearing in Vasudeva's house (**asya janma ādy yatah**) went to Nanda's house (**itaratah ca anu ayāt**),

knowing how to cheat Kāmsa and who, knowing the appearance of his devotee's prema in Vraja (**artheṣv abhijñah**), remained there because of his own people (**svarāt**), though he is in all cases independent (**svarāt**);

and who revealed (**yah tene**) that the cows and calves were actually the supreme brahman (**brahma**) to Brahmā (**ādikavaye**) by his will (**hrdā**) —

which bewilders even persons such as Nārada (**muhyanti yat sūrayah**).

# Explanation-III

Establishing Madhura-Rasa as  
the Vastu of the Book

Let us meditate on Kṛṣṇa (**satyaṁ param dhīmahī**),  
from whom (**yatah**) arises (**janma**) madhura-rasa (**ādyasya**)  
through meeting and separation (**anvayād itaratah ca**);  
who, as the hero, most skilful in everything related to rasa  
(**artheṣv abhijñah**), is beyond the material realm (**svarāt**);  
who conveyed (**yah hṛdā tene**) to Bharata Muni (**ādi-kavaye**)  
the same madhura-rasa (**brahma**), about which other poets  
are bewildered (**muhyanti yat sūrayah**);

in whom alone arises the three types of literary meaning (**tejo-vāri-mṛdām yathā yatra tri-sargh vinimayo**), in extraordinary form (**amṛṣā**);

and who defeats the withered arguers (**sadā nirasta-kuhakam**) by the extraordinary influence of the experience of madhura-rasa (**svena dhāmnā**).

# Explanation-IV

**Establishing Radha and Krsna  
as the Vastu of the Book**

Without deceit (**nirasta-kuhakaṁ**), in correct manner (**satyaṁ**),  
aspiring for the highest goal (**paraṁ**), we meditate on Rādhā and  
Kṛṣṇa (**dhīmaḥi**)

from whom (**yataḥ**) arises (**janma**) the height of madhura-rasa  
(**ādyasya**).

By giving up the other gopīs (**itarataś ca**) and following only her (**anu  
ayād**),

as dhīra-lalita he showed his expertise in the chief aspects of rasa  
(**ārtheṣv abhijñah**) and she exhibited herself as an independent lover  
(**svarāt**).



Kṛṣṇa imparted (**yah tene**) through the heart (**hṛdā**) to Śukadeva, knower of this rasa from birth (**ādi-kavaye**), the Bhāgavatam (**brahma**), by which the devotees faint in ecstasy (**muhyanti yat sūrayaḥ**)

and undergo transformation (**vinimayo**), just as fire, water and earth reverse their properties (**tejo-vāri-mṛdām yathā**)

by whose influence (**yatra svena dhāmnā**) the three śaktis (**tri-sargaḥ**) remain eternally (**sadā amṛṣā**).

# Explanation-V

Establishing Bhakti as the Vastu  
of the Book

Let us meditate (**dhīmahī**) on the most beneficial spiritual process (**satyaṁ**) which is beyond the guṇas (**param**),

which brings about the appearance of the Lord (**yatah ādyasya janma**) as Bhagavān (**anvayād**) and by which there is realization of brahman and Paramātmā in the processes of jñāna and yoga (**itarataś ca**);

which is complete knowledge (**artheṣu abhijñah**), independent of other processes (**svarāt**);

which was revealed (**yah tene**) by Nārada (**brahma hṛdā**) to Vyāsa (**ādi-kavaye**),

but which is bewildering to even great sages (**muhyanti yat sūrayaḥ**);

which is not mixed with the three guṇas (**yatra tri-sargo mṛṣā tejo-vāri-mṛdām yathā vinimayo**);

and which defeats its opponents (**sadā nirasta-kuhakaṁ**) by its very nature of giving direct experience of bliss (**svena dhāmnā**).

Which one of them is an AS IT IS  
Translation?

Bhāgavatam is compared to a **lamp** in the following verse:

**yaḥ svānubhāvam akhila-śruti-sāram ekam  
adhyātma-dīpam atititīrṣatām tamo 'ndham  
saṁsāriṇām karuṇayāha purāṇa-guhyam  
tam vyāsa-sūnum upayāmi gurum munīnām**

I surrender to the son of Vyāsa, the incomparable guru of all the sages, who mercifully spoke the Purāṇa full of hidden meanings, the essence of all the scriptures, the essence of hearing, for all the people of this world, even in the future; who spoke the Bhāgavatam, which revealed the excellence of rasa to Śukadeva, and which is the revealer of ātmā for those desiring to cross dense ignorance with ease. SB

1.2.3

Bhāgavatam is compared to the **sun**:

**kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha  
kalau naṣṭa-dr̥śām eṣa purāṇārko 'dhunoditaḥ**

Though Kṛṣṇa, departing Dvārakā, arrived at Prabhāsa, and then disappeared along with his six opulences, this Purāṇa, another form of the sun, has now risen in Kali-yuga for those who have lost their knowledge. SB 1.3.43

Bhāgavatam is described as giving a **tasty fruit** in the third verse of this chapter with nigama-kalpa-taror galitaṁ phalaṁ rasam: it is the matured fruit (of rasa) of the desire tree of the Vedas. (SB 1.1.3)

Bhāgavatam is compared to **Mohinī avatāra** because it gives different results to different people:

**ādi-madhyāvasāneṣu vairāgyākhyāna-saṁyutam  
hari-līlā-kathā-vrātā-mṛtānandita-sat-suram  
sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam  
vastv advitīyaṁ tan-niṣṭhaṁ kaivalyaika-prayojanam**

From beginning to end, the Śrīmad-Bhāgavatam is full of the Lord's pastimes which give bliss to the devotees, endowed with a sense of renunciation. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is one Brahman, a substance with no duality. The main goal of the work is merging. SB 12.13.11-12



The first explanation of this first verse of Bhāgavatam shows its nature as a light (giving deliverance from misery through general understanding of the Lord or adhyātmā).

The second explanation shows it as the sun (more powerful, destroying misconceptions of the demons, bringing joy to the devotees).

The third, fourth and fifth explanations show it is the bestower of tasty fruit full of rasa (revealing madhura-rasa, Rādhā and pure bhakti).

The devotees, being the rightful recipients, are considered to be like the devatās, since they receive the nectar in the form of relishing the rarest taste of these five meanings.

The Bhāgavatam is considered to be like Mohinī, serving out these different meanings of Bhāgavatam to the devotees.

Though all twelve cantos of the Bhāgavatam are like the tasty fruit, the sun and the lamp, the topics of creation and destruction (sarga and nirodha) and various verses describing this are considered to be the lamp, since those topics reveal only the general aspect of the Lord (adhyātmā).

Secondary creation (visarga), maintenance (sthāna), protection (poṣaṇa) and other topics (ūti, manvantara, īśānukathā, and mukti) are considered to be the sun since they reveal, in addition, the results of forbidden practices for enjoyment and renunciation available in dharma, artha, kāma, mokṣa and their unlimited sub-varieties.

Topics dealing with the appearance and pastimes of the Lord (āśraya) and his devotees, and with bhakti and prema, are considered to be the tasty fruit of rasa.

All the topics however give joy to the devotees of the Lord by taking on a meaning favorable for bhakti.

The same topics however are like Mohinī and take on a different meaning for bewildering the demonic group who give meanings unfavorable for bhakti.

One should not say that it is unbecoming to eulogize the unfavorable meanings of the Bhāgavatam which is directly filled with bhakti-rasa.

The Supreme Lord is full of all śaktis and so is the Bhāgavatam.

Thus it takes meanings corresponding to the minds of various types of persons (adhikāris of this śāstra), for such revelation is befitting the person (the Lord) who possesses all powers.

Therefore, what exactly is an “AS IT IS Commentary”?

Which one of these is an “AS IT IS Commentary”?

What exactly is “AS IT IS” in an “AS IT IS Commentary”?

Which one of these is an “AS IT IS Commentary”?

Actually All

Every Acarya has an Apurvatha or a specific style of writing

They give specific emphasis based on the current socio-political and spiritual scenario at that time

Every Acarya has a specific Sphurti or Revelation given by Krsna

# Baladeva Vidyabhusana

Sanishta, parinishtitha and nirapeksa.

Influence of Madhva and Ramanuja.

Elaborate and technically sound refutations of mayavad

Sri Vaisnavas challenge.

Therefore a commentary which could compete with Ramanujacarya's commentary in its mayavad refutation and so on



# Srila Visvanatha Cakravarti Thakur

Rasik commentary

Sometimes introduces concepts of Radha and Krishna even in BG commentaries

Very relishable to GaudiyaVaisnavas

Pradhani bhuta, guni bhuta

Doesn't give elaborate and technical refutations of mayavad

# Srila Prabhupada

Absolute emphasis on his purports

Absolute emphasis on devotional service

Maximum mileage in his books

# Srila Prabhupada

a) Absolute emphasis on his purports

- Why? – Current scenario VS the scenario then
- Gargamuni p and Macmillan pastime

## Srila Prabhupada

### b) Absolute emphasis on Devotional Service

- **Why?** – Again same reason. Current scenario VS the scenario then
- This is the ultimate conclusion of our scriptures
- Example: 6<sup>th</sup> chapter of BG – Prabhupada does not want us to become an astanga yogi after reading that chapter or parts of that chapter.

# Srila Prabhupada

## c) Maximum Mileage in his books

- Pradyumna Prabhu pastime
- Try doing the Anvaya
- But in doing this, sometimes flow has to be compromised

## What exactly is “AS IT IS” in an “AS IT IS Commentary”?

- It is certainly not the word to word meaning
- It is certainly not the way a verse is translated
- It is certainly not the way a particular purport is written
- Then what is AS IT IS – if all of these can be different?

**Daśa-mūla-tattva**

**The Ten Esoteric Truths**

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim  
rasābdhim  
tad bhinnāmsāmś ca jīvān prakṛti-kavalitān tad-vimuktāmś ca  
bhāvāt  
bhedābedha-prakāśaṁ sakalam api hareḥ sādhanam śuddha-  
bhaktim  
sādhyam tat-prītim evety upadiśati janān gaura-candraḥ svayam  
saḥ

“The Vedic knowledge that is received through the system of guru-paramparā, disciplic succession, is known as āmnāya, the most authoritative and exhaustive wisdom.



The Vedas, known as the śruti, and the smṛti scriptures, for example the Śrīmad Bhāgavatam, which are fully in line with the śruti, are essentially transcendental and are thus presented as the pramāṇa, proof and evidence.

The directly perceivable truths propounded and evidenced by the pramāṇa are designated as the prameya.

They are nine in number:

- (1) parama-tattva, Śrī Hari is the Supreme Absolute Truth;
- (2) sarva-śaktimān, Śrī Hari is omnipotent;
- (3) akila-rasāmṛta-sindhu, Śrī Hari is the shoreless ocean of unlimited nectarean, mellows;
- (4) vibhinnāmśa-tattva, the entire range of liberated and conditioned jīvas are Śrī Hari's eternally separated parts and parcels and comprise His jīva-śakti;
- (5) baddha-jīva, the conditioned jīva is infected by māyā;

(6) mukta-jīva, the liberated jīva is free from māyā;

(7) acintya-bhedābheda-tattva, all creation either material or spiritual is a manifestation of Śrī Hari's inconceivable potency, which is simultaneously different and non-different from the Lord Himself;

(8) śuddha-bhakti, bhakti is the only sādhana; and

(9) kṛṣṇa-prīti, kṛṣṇa-prema alone is the ultimate sādhyā.

**An “As It Is Gaudiya Vaisnava”  
Commentary**

# Components of an “AS IT IS Gaudiya Vaisnava Commentary”?

ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam  
ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā  
śrīmad-bhāgavataṁ pramāṇam amalāṁ premā pum-artho  
mahān  
śrī-caitanya-mahāprabhor matam idaṁ tatrādarāḥ na paraḥ

The Supreme Personality of Godhead, the son of Nanda Mahārāja (**ārādhyo bhagavān vrajeśa-tanayah**), is to be worshiped along with His transcendental abode, Vṛndāvana (**tad-dhāma vṛndāvanam**). The most pleasing form of worship (**ramyā kācid upāsanā**) for the Lord is that which was performed by the gopīs of Vṛndāvaṇa (**vraja-vadhū-vargeṇa yā kalpitā**). Śrīmad-Bhāgavatam is the spotless authority on everything (**śrīmad-bhāgavatam pramāṇam amalam**), and pure love of God is the ultimate goal of life for all men (**premā pum-artho mahān**). These statements, for which we have the highest regard (**tatra ādarāḥ nah paraḥ**), are the opinion of Śrī Caitanya Mahāprabhu (**śrī-caitanya-mahāprabhor matam idam**).

Is it ok to refer to other Acaryas  
commentaries?

Aren't Prabhupada's books the  
Pramana for the next 10,000  
years?

Within the past five hundred years, many erudite scholars and ācāryas like Jīva Gosvāmī, Sanātana Gosvāmī, Viśvanātha Cakravartī, Vallabhācārya, and many other distinguished scholars even after the time of Lord Caitanya made elaborate commentaries on the Bhāgavatam. And the serious student would do well to attempt to go through them to better relish the transcendental messages. (**Purport – SB 1.1.1**)



It is necessary, therefore, for the serious students of Śrīmad-Bhāgavatam to follow the notes and comments of the great ācāryas like Jīva Gosvāmī and Viśvanātha Cakravartī. To others, who are not devotees of the Lord, the comments and explanations of such ācāryas may appear to be grammatical jugglery, but to the students who are in the line of disciplic succession, the explanations of the great ācāryas are quite fit.

(**Purport – SB 3.4.28**)

Yes, it is perfectly true that Srila Prabhupada's books are "THE BOOKS" for the next 10,000 years. But, as disciples and grand disciples of Prabhupada, we should also know how we can establish that.

Otherwise, we will just sound like fanatics. We will just be telling others that these are "The Books" for the next 10,000 years but won't be able to defend – "Why they are THE BOOKS?".

**Mood of referring to other *Acarya's*  
commentaries**

Try to understand the apurvatha of that particular acarya, and the socio-political conditions under which the commentary was written. Then we can save ourselves from **unrealistic expectations** from any of the acaryas

For example, we won't search in SVCT gita commentary for a very sophisticated refutation of mayavad

Just because one commentary is more equipped to handle one aspect, doesn't mean that the other commentary is inferior.

Some people ask me “This Prabhupada’s translation also seems right”

Seems right? – “IT IS RIGHT” – We have to have that conviction.

If we cannot figure out how a particular explanation is right, then it is our problem

Never compare commentaries, rather appreciate and get benefitted by the apurvatha the acarya is bringing in

Pitfalls and methodologies in  
referring to other Acarya's  
commentaries

Avoid referring to individual verses – **WHY?**

1. You may miss out on the terminologies
2. You may miss out on his premises
3. You may miss out on his styles
4. You won't have proper appreciation of his apurvatha

If you have time and enthusiasm, try to refer to it parallelly – but in a systematic way, and from the beginning – because acaryas don't bother to re-define terminologies and re-explain concepts again and again

# Qualification for Commenting on Bhakti Scriptures

Can I write the Sixth  
Explanation for SB 1.1.1?



**kṛṣṇa-tulya bhāgavata—vibhu, sarvāśraya  
prati-śloke prati-akṣare nānā artha kaya**

”Śrīmad-Bhāgavatam is as great as Kṛṣṇa, the Supreme Lord and shelter of everything. In each and every verse of Śrīmad-Bhāgavatam and in each and every syllable, there are various meanings. (**CC Madhya 24.318**)

ei mata kahiluñ eka ślokera vyākhyāna  
vātulera pralāpa kari' ke kare pramāṇa?

”In this way, like a madman, I have explained the meaning of just one verse. I do not know who will take this as evidence.  
(CC Madhya 24.322)

āmā-hena yebā keha 'vātula' haya  
ei-dr̥ṣṭe bhāgavatera artha jānaya”

”If one becomes a madman like Me, he may also understand the meaning of Śrīmad-Bhāgavatam by this process.” (CC Madhya 24.323)

Śrī Caitanya Mahāprabhu plainly explains that Śrīmad-Bhāgavatam cannot be understood by those who are materially situated.

In other words, one has to become a madman like Śrī Caitanya Mahāprabhu.

Apart from being the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is an ācārya who exhibited love of God like a madman.

According to His own written verse, *yugāyitaṁ nimeṣeṇa*.

He says that for Him, "a moment seems to last twelve years."

Cakṣuṣā prāvṛṣāyitam: "My tears are flowing like torrents of rain."

Śūnyāyitam jagat sarvam: "I feel as if the entire universe were vacant."

Why? Govinda-virahaṇa me: "Due to My being separated from Govinda, Kṛṣṇa."

One can understand Śrīmad-Bhāgavatam only by following in the footsteps of Śrī Caitanya Mahāprabhu, who was mad for Kṛṣṇa.

We cannot, of course, imitate Śrī Caitanya Mahāprabhu.

It is not possible.

However, unless one is very serious about understanding Kṛṣṇa, he cannot understand Śrīmad-Bhāgavatam.

**Thank You!**

**Hare Krishna!**