

# Bhakti Sangha Bhagavatam Class

6.1.1

Youtube Link:

<https://www.youtube.com/watch?v=IGh8fXZOQiM>

# Verse, Translation and Purport

|| 6.1.1 ||

śrī-parīkṣid uvāca  
nivr̥tti-mārgaḥ kathita  
ādau bhagavatā yathā  
krama-yogopalabdhenā  
brahmaṇā yad asaṁsṛtiḥ

Mahārāja Parīkṣit said: O my lord, O Śukadeva Gosvāmī, you have already described [in the Second Canto] the path of liberation [nivr̥tti-mārga]. By following that path, one is certainly elevated gradually to the highest planetary system, Brahmāloka, from which one is promoted to the spiritual world along with Lord Brahmā. Thus one's repetition of birth and death in the material world ceases.

# Srila Prabhupada's Purport

Since Mahārāja Parīkṣit was a Vaiṣṇava, when he heard the description, at the end of the Fifth Canto, of the different hellish conditions of life, he was very much concerned with how to liberate the conditioned souls from the clutches of māyā and take them back home, back to Godhead.

Therefore he reminded his spiritual master, Śukadeva Gosvāmī, about the nivṛtti-mārga, or path of liberation, which he had described in the Second Canto.

Mahārāja Parīkṣit, who at the time of death was fortunate to have met Śukadeva Gosvāmī, inquired from Śukadeva Gosvāmī about the path of liberation at that crucial time.

Śukadeva Gosvāmī very much appreciated his question and congratulated him by saying:

variyaṅ eṣa te praśnaḥ  
(kṛto loka-hitam) nṛpa  
(ātmavit-sammataḥ) puṁsām  
śrotavyādiṣu yaḥ paraḥ

"My dear King, your question is glorious because it is very beneficial for all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists." (SB 2.1.1)

Parīksit Mahārāja was astonished that the living entities in the conditional stage do not accept the path of liberation, devotional service, instead of suffering in so many hellish conditions.

This is the symptom of a Vaiṣṇava.

Vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca: a Vaiṣṇava is an ocean of mercy.

Para-duḥkha-duḥkhī: he is unhappy because of the unhappiness of others.



Therefore Parīkṣit Mahārāja, being compassionate toward the conditioned souls suffering in hellish life, suggested that Śukadeva Gosvāmī continue describing the path of liberation, which he had explained in the beginning of Śrīmad-Bhāgavatam.

The word asaṁsṛti is very important in this connection.

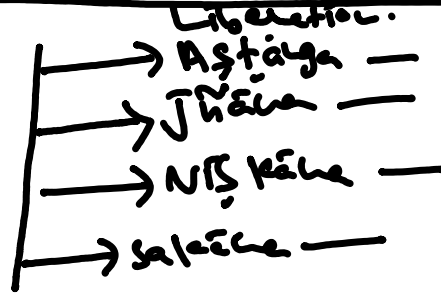
Saṁsṛti refers to continuing on the path of birth and death.

→ Brahma-jyoti

Asamsṛti, on the contrary, refers to nivṛtti-mārga, or the path of liberation, by which one's birth and death cease and one gradually progresses to Brahmaloka, unless one is a pure devotee who does not care about going to the higher planetary systems, in which case one immediately returns home, back to Godhead, by executing devotional service (tyaktvā dehaṃ punar janma naiti [Bg. 4.9]).

Parīksit Mahārāja, therefore, was very eager to hear from Śukadeva Gosvāmī about the path of liberation for the conditioned soul.

According to the opinion of the ācāryas, the word krama-yogopalabdhenā indicates that by first performing karma-yoga and then jñāna-yoga and finally coming to the platform of bhakti-yoga, one can be liberated.



Bhakti-yoga, however, is so powerful that it does not depend on karma-yoga or jñāna-yoga. Bhakti-yoga itself is so powerful that even an impious man with no assets in karma-yoga or an illiterate with no assets in jñāna-yoga can undoubtedly be elevated to the spiritual world if he simply adheres to bhakti-yoga.

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Mām evaiṣyasy asaṁśayaḥ.

Kṛṣṇa says in Bhagavad-gītā (8.7) that by the process of bhakti-yoga one undoubtedly goes back to Godhead, back home to the spiritual world.

Yogīs, however, instead of going directly to the spiritual world, (sometimes) want to see other planetary systems, and therefore they ascend to the planetary system where Lord Brahmā lives, as indicated here by the word brahmaṇā

At the time of dissolution, Lord Brahmā, along with all the inhabitants of Brahmāloka, goes directly to the spiritual world. This is confirmed in the Vedas as follows:

brahmanā saha te sarve  
samprāpte pratisaṅcare  
parasyānte kṛtātmānaḥ  
praviśanti param padam

"Because of their exalted position, those who are on Brahmaloka at the  
time of dissolution go directly back home, back to Godhead, along  
with Lord Brahmā."

# Section-I

## The 10 Topics of Srimad Bhagavatam

Srila Visvanath  
Cakravarti Thakura  
Says

The Fifth Canto described sthana, [Note: The ten topics of Bhāgavatam were described in SB 2.10.1-2: atra sargo visargaś ca sthānam poṣaṇam ūtayah manvantareśānukathā nirodho muktir āśrayah.] the maintenance of the inhabitants of the Bhūloka, Pātala and heavenly planets, who are situated there with their rules.

↑ Definition of Poṣaṇam

The protection given to people who transgress the laws of dharma and the devotees is called poṣana by the wise.

Sinful Ajāmila is considered a devotee and Indra, even though he was offensive to guru, is also considered a devotee.



Giving protection to Ajāmila and Indra, as well as Citraketu, in the nineteen chapters of the Sixth Canto shows the Lord's affection for his devotee.

Three chapters tell the story of Ajāmila, six chapters describe Viśvarūpa, eight chapters describe the story of Vṛtrāsura, and two chapters describe the birth of the Maruts, in which Indra observes Diti as she performs vows.

The first chapter describes the words of the servants of Yama when the servants of Viṣṇu come to rescue Ajāmila.

|| 2.10.1 ||

śrī-śuka uvāca—

① atra ② sargo visargaś ca  
③ sthānam ④ poṣaṇam ⑤ ūtayaḥ |  
⑥ manvantareśānukathā  
⑦ ⑧ nirodho ⑨ muktir ⑩ 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 (śrutenā ca arthena).

3rd Gurb ① Sarga →

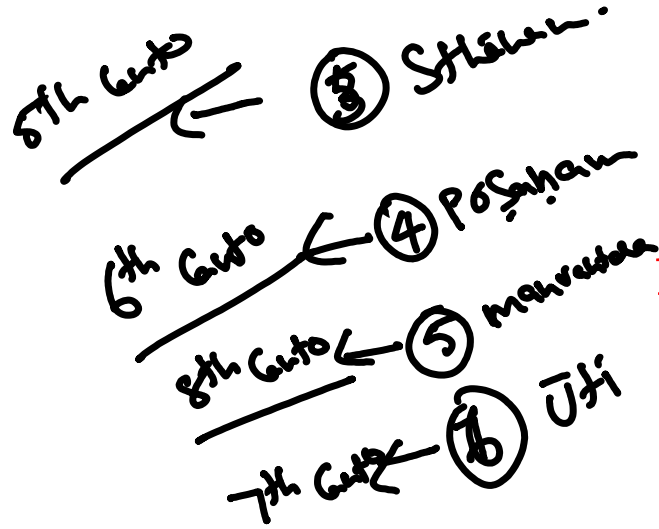
|| 2.10.3 ||

(bhūta) (mātra) (indriya) (dhiyām)  
 (janma) (sarga udāhṛtaḥ) |  
 (brahmaṇo) (guṇa-vaiṣamyād)  
 visargaḥ pauruṣaḥ smṛtaḥ ||

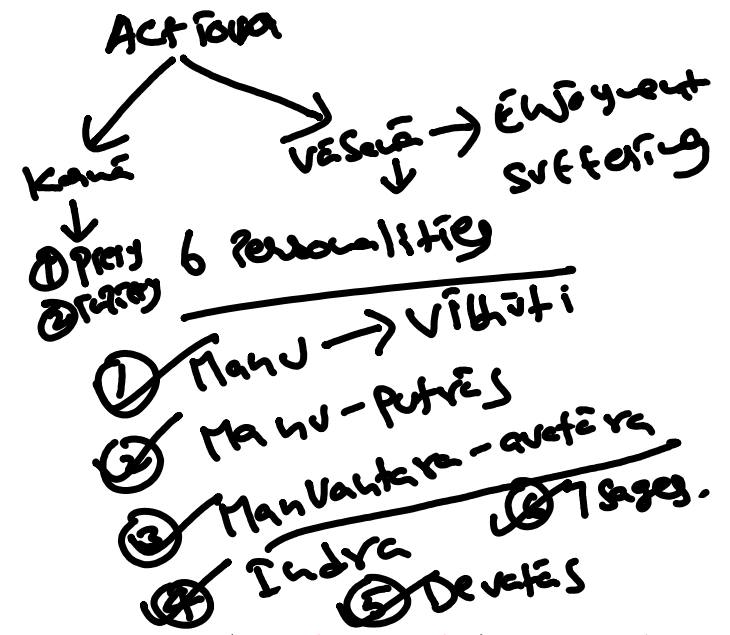
4th Gurb ② Visarga ←

Sarga refers to (**sarga udāhṛtaḥ**) the manifestation (**janma**) of the gross material elements, the tan-mātrās, the senses, the false ego and mahat-tattva (**bhūta-mātra-indriya-dhiyām**), caused when the Lord transforms the guṇas (**brahmaṇo guṇa-vaiṣamyād**). Visarga is the creation of bodies for the jīvas carried out by Brahmā (**visargaḥ pauruṣaḥ smṛtaḥ**).

|| 2.10.4 ||



sthitir vaikuṅṭha-vijayah  
poṣaṇam tad-anugrahaḥ |  
manvantarāṇi sad-dharma  
ūtayah karma-vāsanāḥ ||



Sthānam refers to the Lord protecting his devotee (sthitih). This shows the excellence of the Lord (vaikuṅṭha-vijayah). Poṣaṇam means the Lord's mercy (poṣaṇam tad-anugrahaḥ). Manvantara refers to the conduct of the kings ruling the manvantara periods (manvantarāṇi sad-dharma). Ūti refers to the impressions created by the jīva's actions which lead them to future births (ūtayah karma-vāsanāḥ).

Sthānam (mentioned in verse 1) means protection (sthitih) which shows the excellence (vijayah) of the Supreme Lord (vaikunṭhasya) in comparison to Brahmā the creator and Śiva the destroyer.

Sthitih also refers to the condition of the jīvas.

Or vaikunṭha-vijayah can mean that the Lord destroys the suffering of the jīva, since jaya means “victory over.”

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After the creation, the condition the jīvas is described.

In protecting the jīvas, the Lord shows his mercy to some, the devotees performing sādhana, even if they are involved in sin by accident.

This is the meaning of poṣaṇam.

Manvantara refers to the religious conduct of the kings reigning during the manvantara, revealed through narratives concerning them.

This performance of dharma by the sāttvika-jīvas engaged in karma-yoga is considered within the conditions of the jiva in this world.

Ūti refers to the impressions produced by action, “those things which are accomplished (ūyante) by actions.”

It refers to the impressions arising from actions either low or high.

Pious or impious acts become the cause of future happiness and distress.

Within the condition of the jīvas in this world, the nature of the high and low jīvas is described.



9th canto ← 7 I Śāhukāḥ

|| 2.10.5 ||

avatārānucaritam  
hareś cāsyānuvartinām |  
pumsām īśa-kathāh proktā  
nānākhyānopabṛmhitāḥ ||

Īśa-kathā refers to (īśa-kathāh proktā) descriptions of the Lord's  
avatāras (hareh avatāra anucaritam) and their devotees (ca asya  
anuvartinām pumsām), filled with various stories (nānā ākhyāna  
upabṛmhitāḥ).

|| 2.10.6 ||

8th → Nirodha  
↓  
12th Gato  
9th 767c → Mukti

nirodho 'syānuśayanam  
ātmanah saha śaktibhiḥ |  
muktir hitvānyathā rūpaṁ  
sva-rūpeṇa vyavasthitiḥ ||

Nirodha refers to the merging of the jīva (nirodho ātmanah anuśayanam) along with his material identity (saha śaktibhiḥ) into the Lord at the time of final devastation of the universe (asya). Mukti means (muktiḥ) the jīva's attainment of his form as pure ātmā or as an associate of the Lord (sva-rūpeṇa vyavasthitiḥ) after giving up gross and subtle material bodies (hitvā anyathā rūpaṁ).

Nirodha refers to the sleeping (merging) of jīva along with his subtle coverings following after the Lord's sleep.

This refers to the jīva's merging into the Lord after the protection period (sthiti) is completed.

Mukti refers to the condition in which the jīva remains in his pure form or in the form of an associate of the Lord in some cases, after giving up the gross and subtle bodies of māyā (anyathā-rūpam).

Thus the nine topics related to the jīva, starting with his attaining a material body, have been described.

10th 101stc → अस्तये

|| 2.10.7 ||

ābhāsaś ca nirodhaś ca  
yato 'sty adhyavasīyate |  
sa āśrayah param brahma  
paramātmēti śabdyate ||

The āśraya, Bhagavān (sah āśrayah), from whom arise (yato asty  
adhyavasīyate) creation, sub-creation, protection, mercy, karma,  
dharma of the kings, the appearance of avatāras, destruction and  
liberation (ābhāsaś ca nirodhaś ca) is also called Paramatma and  
brahman (param brahma paramātmā iti śabdyate).

**Naming of the Cantos According to  
The Ten Topics**

# From the Jaladuta Diary of Srila Prabhupada

Canto-1 - The Absolute Truth

Canto-2 - Symptoms of Objectivity

Canto-3 - Creation of Material World. → Sarga

Canto-4 - The Sub-Creators. → visarga

Canto-5 - The Planetary System. → sthanam

Canto-6 - Lord the Protector → posayan

Canto-7 - Creative Impetus → Uti

Canto-8 - Change of Manpower → Manvanta

Canto-9 - The Science of God → Tiskrut

Canto-10 - Krishna The Cause of All Causes

Canto-11 - The Path of Liberation → Mukti → istya

Canto-12 - The Summum Bonum. → muktisrodha

## Srila Prabhupada at the beginning of Sixth Canto

Throughout Śrīmad-Bhāgavatam there are descriptions of ten subject matters, including creation, subsequent creation and the planetary systems.

saṅga

vr̥ṣaṅga

skṛṣṭam

Śukadeva Gosyāmī, the speaker of Śrīmad-Bhāgavatam, has already described creation, subsequent creation and the planetary systems in the Third, Fourth and Fifth Cantos.

Now, in this Sixth Canto, which consists of nineteen chapters, he will describe posaṇa, or protection by the Lord.

6

**The Exclusive Superiority of Srimad**

**Bhagavatam**

**daśamasya viśuddhy-artham**



|| 12.12.66 ||

kali-mala-saṁhati-kālanō 'khileśo  
harir itaratra na gīyate hy abhīkṣnam  
iha tu punar bhagavān aśeṣa-mūrtiḥ  
paripathito 'nu-padam kathā-prasaṅgaih

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

Anupadam means “in every subject or chapter.”

Other works (itaratra) glorify karma and devatās like Brahmā.

Those works do not glorify Viṣṇu.

If they do, it is not much.

In Bhāgavatam alone (iha tu), Bhagavān, who has unlimited forms like Nārāyaṇa, is profusely glorified.

This is not done in other works.

No such consideration has been made.

By all topics introduced, in every line, Bhagavān is glorified completely (pari).

|| 3.5.10 ||

parāvareṣām bhagavan vratāni  
śrutāni me vyāsa-mukhād abhīkṣnam  
atrpnuma kṣulla-sukhāvahānām  
teṣām rte kṛṣṇa-kathāmṛtaughāt

Great person (bhagavan)! I have heard repeatedly (śrutāni me abhīkṣnam) 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 (atrpnuma) which give insignificant happiness (kṣulla sukha-avahānām), 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 Purānas, 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.

|| 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  
nṛṇām 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 (**nṛṇām bhaviṣyati**).



**Multi-Faceted Bhagavatam**

**accomplishes multiple purposes**

**through these Ten topics**

# Vastu Nirdeśa Sloka of SB

SB 1.1.1

om̐ 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 (**ādi-kavaye**) within his mind (**hrdā**);

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 (**nirastakuḥakam**) 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 yataḥ**)  
went to Nanda's house (**itarataḥ ca anu ayāt**),

knowing how to cheat Kamsa 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 (**ādi-kavaye**) 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 dhīmaḥi**),

from whom (**yataḥ**) arises (**janma**) madhura-rasa (**ādyasya**) through meeting and separation (**anvayād itarataḥ ca**);

who, as the hero, most skilful in everything related to rasa (**arthesv abhijñah**), is beyond the material realm (**svarāt**);

who conveyed (**yah hr̥dā tene**) to Bharata Muni (**ādi-kavaye**) the same madhura-rasa (**brahma**), about which other poets are bewildered (**muhyanti yat sūrayaḥ**);

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-kuhakaṁ**) 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-kuhakam**), in correct manner (**satyam**),  
aspiring for the highest goal (**param**), we meditate on Rādhā and  
Kṛṣṇa (**dhīmahī**)

from whom (**yatah**) 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  
(**artheṣv 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 (**satyam**) 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**).

1. 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  
taṁ vyāsa-sūnum upayāmi gurum muninām

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

2. Bhāgavatam is compared to the sun:

kr̥ṣṇe sva-dhāmopagate  
dharma-jñānādibhiḥ saha  
kalau naṣṭa-dr̥śām eṣa  
purāṇako '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

3. Bhāgavatam is described as giving a **tasty fruit** in the following Verse:

**nigama-kalpa-taror-galitaṃ phalaṃ**  
**śuka-mukhād amṛta-drava-saṃyutam |**  
**pibata bhāgavatam rasam ālayam**  
**muhur aho rasikā bhuvi bhāvukāḥ ||**

O knowers of rasa (**rasikā**)! O fortunate souls (**bhuvi bhāvukāḥ**)! Constantly drink (**muhuh pibata**) from the mouth of Śukadeva (**śuka-mukhād**) the Bhāgavatam (**bhāgavatam**), the fruit of the tree of the Vedas, which has dropped from the tree to this earth (**nigama-kalpa-taror-galitaṃ phalaṃ**), which is immortal, liquid (**amṛta-drava-saṃyutam**), which is the essence of sweetness and which includes all types of liberation (**rasam ālayam**). (SB 1.1.3)

4. 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-niṣṭham 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.