

Sri Sri Radha Gopinath Temple Bhagavatam Class

1.16.17-18

How Parīkṣit Received the Age of
Kali

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

Verse, Translation and Purport

|| 1.16.17 ||

tasyaivam vartamānasya
pūrveṣām vṛttim anvaham
nātidūre kilāścaryam
yad āsīt tan nibodha me

Now you may hear from me of what happened while Mahārāja Parīkṣit was passing his days hearing of the good occupations of his forefathers and being absorbed in thought of them.

|| 1.16.18 ||

**dharmah padaikena caran
vicchāyām upalabhya gām
pṛcchati smāśru-vadanām
vivatsām iva mātaram**

The personality of religious principles, Dharma, was wandering about in the form of a bull. And he met the personality of earth in the form of a cow who appeared to grieve like a mother who had lost her child. She had tears in her eyes, and the beauty of her body was lost. Thus Dharma questioned the earth as follows.

Srila Prabhupada's Purport

The bull is the emblem of the moral principle, and the cow is the representative of the earth.

When the bull and the cow are in a joyful mood, it is to be understood that the people of the world are also in a joyful mood.

The reason is that the bull helps production of grains in the agricultural field, and the cow delivers milk, the miracle of aggregate food values.

The human society, therefore, maintains these two important animals very carefully so that they can wander everywhere in cheerfulness.

But at the present moment in this age of Kali both the bull and the cow are now being slaughtered and eaten up as foodstuff by a class of men who do not know the brahminical culture.

The bull and the cow can be protected for the good of all human society simply by the spreading of brahminical culture as the topmost perfection of all cultural affairs.

By advancement of such culture, the morale of society is properly maintained, and so peace and prosperity are also attained without extraneous effort.

When brahminical culture deteriorates, the cow and bull are mistreated, and the resultant actions are prominent by the following symptoms.

Discussion

Theme - I

Chapter recap till now

|| 1.16.1 ||

sūta uvāca

tataḥ parīkṣid dvija-varya-śikṣayā
mahīm mahā-bhāgavataḥ śaśāsa ha
yathā hi sūtyām abhijāta-kovidāḥ
samādiśan vipra mahad-guṇas tathā

Sūta said: O brāhmaṇa! Just as those who knew about his birth had described him, Parīkṣit, the great devotee, possessing qualities of a great person, ruled the earth under the guidance of the best brāhmaṇas.

|| 1.16.2 ||

sa uttarasya tanayām
upayema irāvatīm
janamejayādīmś caturas
tasyām utpādayat sutān

He married Irāvati, the daughter of King Uttara, and bore four sons starting with Janamejaya.

|| 1.16.3 ||

ājahārāśva-medhāms trīn
gaṅgāyām bhūri-dakṣiṇān
śāradvataṃ gurum kṛtvā
devā yatrākṣi-gocarāḥ

Accepting Kṛpa as his guru and giving profuse donations, he performed three horse sacrifices on the banks of the Gaṅgā, in which the devatās became visible.

|| 1.16.4 ||

nijagrāhaujasā vīraḥ
kalim digvijaye kvacit
nrpa-liṅga-dharam śūdram
ghnantam go-mithunam padā

One time, while touring his kingdom, the hero valiantly punished Kali, a śūdra dressed as a king, who was kicking a cow and bull.

|| 1.16.5 ||

śaunaka uvāca

kasya hetor nijagrāha

kalim digvijaye nṛpaḥ

nṛdeva-cihna-dhr̥k śūdra-

ko 'sau gām yaḥ padāhanat

Śaunaka said: Why did the king while touring punish Kali but not kill him? The person dressed as a king who was kicking the cow was a very low śūdra.

|| 1.16.6 ||

tat kathyatām mahā-bhāga
yadi kṛṣṇa-kathāśrayam
athavāsyā padāmbhoja-
makaranda-lihām satām

O great soul! Please tell us if it concerns Kṛṣṇa, or concerns his devotees who lick the honey from his lotus feet.

|| 1.16.7 ||

kim anyair asad-ālāpair
āyuso yad asad-vyayaḥ
kṣudrāyusām nr̥ṇām aṅga
martyānām ṛtam icchatām

O Sūta! For those men who desire Kṛṣṇa, what is use of material talks which are a waste of life for short-lived humanity?

|| 1.16.8 ||

ihopahūto bhagavān
mṛtyuḥ śāmitra-karmaṇi
na kaścin mriyate tāvad
yāvad āsta ihāntakaḥ

The Lord as death has been called here to this sacrifice of animals. As long as he is here, no one will die.

How can we hear auspicious talks about Kṛṣṇa if we are perishable?

In this place (iha) there is animal sacrifice with death as the executioner.

Death has been called for that.

Then what happens? No one dies.

|| 1.16.9 ||

etad-arthaṁ hi bhagavān
āhūtaḥ paramarṣibhiḥ
aho nṛ-loke pīyeta
hari-līlāmṛtaṁ vacaḥ

The sages have called death here so that no one dies. Therefore, men should drink the words containing sweet pastimes of the Lord.

|| 1.16.10 ||

mandasya manda-prajñasya
vayo mandāyuṣaś ca vai
nidrayā hriyate naktam
divā ca vyartha-karmabhiḥ

The lives of those who are lazy, foolish and short lived, are wasted at night in sleeping and in the day by useless actions.

|| 1.16.11 ||

sūta uvāca

yadā parīkṣit kuru-jāṅgale 'vasat
kalim praviṣṭam nija-cakravartite
niśamya vārtām anatipriyām tataḥ
śarāsanam samyuga-śauṇḍir ādade

Sūta said: When Parīkṣit, expert in battle, was staying in Kuru-jāṅgala inspecting his kingdom, hearing the rather unpleasant news that Kali had entered, he took up his bow.

|| 1.16.12 ||

svalaṅkṛtaṁ śyāma-turaṅga-yojitaṁ
rathaṁ mṛgendra-dhvajam āśritaḥ purāt
vr̥to rathāśva-dvipa-patti-yuktayā
sva-senayā digvijayāya nirgataḥ

He had gone out from his city to gather tribute with his troops along with chariots, horses, and elephants on a chariot with lion flag, pulled by black horses and well decorated.

|| 1.16.13 ||

bhadrāśvaṃ ketumālaṃ ca
bhārataṃ cottarān kurūn
kimpuruṣādīni varṣāṇi
vijitya jagṛhe balim

Conquering Bhadrāśva, Ketumāla, Bhārata, the northern Kuru provinces, and other countries such as Kimpuruṣa, he received taxes.

|| 1.16.14-16 ||

tatra tatropaśṛṇvānaḥ sva-pūrveṣāṃ mahātmanām
pragīyamāṇaṃ ca yaśaḥ kṛṣṇa-māhātmya-sūcakam

ātmānaṃ ca paritrātam aśvatthāmno 'stra-tejasaḥ
snehaṃ ca vṛṣṇi-pārthānām teṣāṃ bhaktim ca keśave

tebhyaḥ parama-santuṣṭaḥ prīty-ujjṛmbhita-locanaḥ
mahā-dhanāni vāsāmsi dadau hārān mahā-manāḥ

In those places, hearing the glories of his ancestors being sung which indicated glory to Kṛṣṇa, his deliverance from the brahmāstra of Aśvatthāmā, and the great devotion and affection of the Pāṇḍavas and Vṛṣṇis for Kṛṣṇa, highly satisfied and very generous, his eyes filled with affection, he gave those glorifiers great wealth and cloth.

|| 1.16.17 ||

sārathya-pāraṣada-sevana-sakhya-dautya-
vīrāsanānugamana-stavana-praṇāmān
snigdheṣu pāṇḍuṣu jagat-praṇatim ca viṣṇor
bhaktim karoti nṛ-patiś caraṇāravinde

Hearing through their praises that Kṛṣṇa acted as charioteer, follower, servant, friend and messenger of the dear Pāṇḍavas and that Viṣṇu was respected by the whole world, he expressed devotion to the lotus feet of the Lord.

|| 1.16.18 ||

tasyaivaṃ vartamānasya
pūrveṣāṃ vṛttim anvaham
nātidūre kilāścaryaṃ
yad āsīt tan nibodha me

Hear from me the most astonishing event that suddenly occurred while he was following this procedure of the previous kings daily.

|| 1.16.19 ||

dharmah padaikena caran
vicchāyām upalabhya gām
pṛcchati smāśru-vadanām
vivatsām iva mātaram

Dharma, moving about on one leg, seeing a cow with no effulgence, with tears in her eyes as if she had lost her calf, inquired from her.

Theme – II

Srimad Bhagavatam's Uniqueness

|| 1.16.6 ||

tat kathyatām mahā-bhāga
yadi kṛṣṇa-kathāśrayam
athavāsyā padāmbhoja-
makaranda-lihām satām

O great soul! Please tell us if it concerns Kṛṣṇa, or concerns his devotees who lick the honey from his lotus feet.

1. Purpose of the other 9 Topics

|| 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**).

- Radha Gopinath Focus Lights
- Going to Station

2. Other 9 Topics illuminate to
help relish the 10th topic

Bhāgavatam is compared to a lamp in the following two verses:

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

I surrender (**upayāmi**) to the son of Vyāsa (**taṁ vyāsa-sūnum**), the incomparable guru of all the sages (**gurum munīnām**), who mercifully spoke (**yaḥ karuṇayā āha**) the Purāṇa full of hidden meanings (**purāṇa-guhyam**), the essence of all the scriptures, the essence of hearing (**akhila-śruti-sāram ekam**), for all the people of this world, even in the future (**saṁsāriṇām**); who spoke the Bhāgavatam, which revealed the excellence of rasa to Śukadeva (**yaḥ svānubhāvam**), and which is the revealer of ātmā (**adhyātma-dīpam**) for those desiring to cross dense ignorance with ease (**atitīrṣatām tamo andham**). (SB 1.2.3)

Bhāgavatam is compared to the sun:

kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditah

Though Kṛṣṇa (kṛṣṇe), departing Dvārakā, arrived at Prabhāsa, and then disappeared (sva-dhāma upagate) along with his six opulences (dharma-jñānādibhiḥ saha), this Purāṇa (eṣa purāṇah), another form of the sun (arkah), has now risen (adhunā uditah) in Kali-yuga (kalau) for those who have lost their knowledge (naṣṭa-dṛśām). (SB 1.3.43)

Bhāgavatam is described as giving a tasty fruit in the third
verse of this chapter with

nigama-kalpa-taror galitaṃ phalaṃ rasam

It is the matured fruit (of rasa) (galitaṃ phalaṃ rasam) of the
desire tree of the Vedas (nigama-kalpa-taroh). (SB 1.1.3)

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

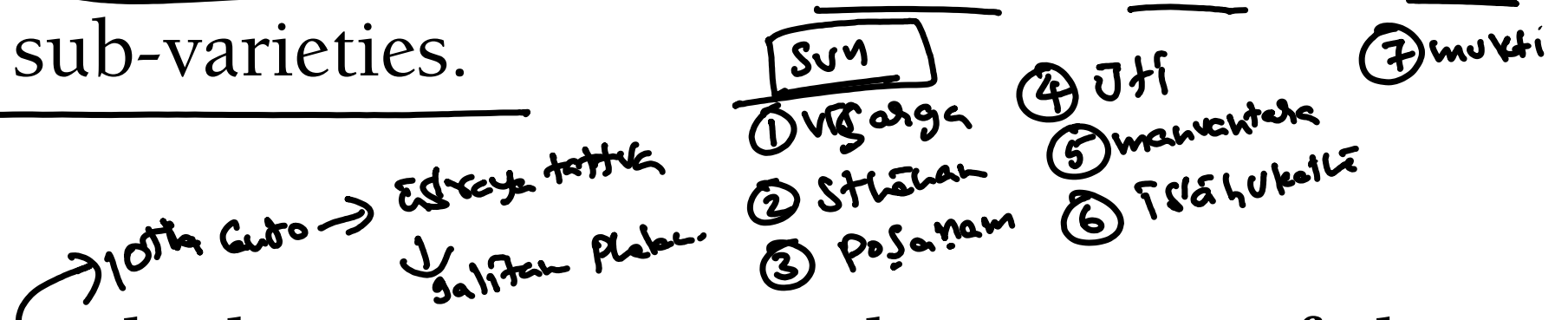
The devotees, being the rightful recipients, are considered to be like the devatās, since they receive the nectar in the form of relishing the rarest taste of these five meanings.

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

लोटोरिस
① सर्गा ② निरोद्धा } → Lamp.
~~② विसर्गा~~

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.

padau yadiyau prathama-dvitiyau
trtiya-turyau kathitau yad-uru
nabhis tatha pancama eva sastho
bhujantaram dor-yugalam tathanyau
kanthas tu rajan navamo yadiyo
mukharavindam dasamah praphullam
ekadaso yasya lalata-pattam
siro'pi tu dvadasa eva bhati
tam adidevam karuna-nidhanam
tamala-varnam suhitavataram
apara-samsara-samudra-setum
bhajamahe bhagavata-svarupam

3. Characteristics unique to
Srimad Bhagavatam and no other
literatures

dharmah projjhita-kaitavo 'tra paramo nirmatsarānām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvarah
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūsubhis tat-kṣaṇāt

Unique Contribution
 of SB
 अक्षयि, तक्षयि
 सुखयय

ACCOMPLISHED

SUDDENLY DEVELOPED

The Supreme Lord (īśvarah) becomes immediately captured in the heart (sadyo hr̥dy avarudhyate) of the accomplished devotees (kṛtibhiḥ) by hearing Bhāgavatam (atra) and even by those who have suddenly developed a desire to hear it (śuśrūsubhis (tat-kṣaṇāt)). This does not happened with other works (kim vā aparaih). In the Bhāgavatam alone (śrīmad-bhāgavate), created by the Lord himself (mahā-muni-kṛte), is presented the real, permanent object (vāstavam vastu) which can be understood (vedyam) by those without selfish intentions (nirmatsarānām satām), and which bestows auspiciousness (śivadam) and release from the material world of miseries (tāpa-trayonmūlanam). In the Bhāgavatam alone (atra) is presented the process for attaining that highest object (paramo), devoid of all material goals and liberation (projjhita-kaitava dharmah).

Through the hearing process, the Bhāgavatam (**atra**) which is most auspicious (**śrīmat**), the Lord (**īśvaraḥ**), the shelter of all else, Śrī-kṛṣṇa, is immediately brought under control and captured (**avarudhyate**) in the heart by the accomplished persons (**kṛtibhiḥ**), the persons devoid of selfishness (**nirmatsarāṇām**), who are mentioned in the verse as being qualified for this scripture.

This indicates that prema arises in the devotees, since the Lord is brought under control only by prema.

Kṛṣṇa enters the hearts of even those who have suddenly developed the desire to hear from the moment they begin listening.

Since they develop the desire to hear from that moment, even before having faith, it means that they develop prema simply by hearing Bhāgavatam.

Then how much more quickly they would develop prema if they begin hearing with faith!

durūhādbhuta-vīrye 'smin śraddhā dūre 'stu pañcake |
yatra svalpo 'pi sambandhaḥ sad-dhiyām bhāva-janmane ||

The last five items (pañcake) have inconceivable and astonishing power (durūha adbhuta-vīrye). What to speak of having faith in these items (asmin śraddhā dūre astu), if there is just a little relationship with these items (yatra svalpah api sambandhaḥ), persons who are devoid of offenses (sad-dhiyām) can attain the level of bhāva (bhāva-janmane). (BRS 1.2.238)

The verse from Bhakti-rasāmṛta-sindhu shows that the mind becomes fixed in the Lord.

Tat-ksanāt can also mean because of Kṛṣṇa's (tat) merriment or festival (kṣanāt) he becomes caught in the devotee's heart.

Since Kṛṣṇa becomes supremely blissful by being trapped in the heart filled with prema, this also indicates that Kṛṣṇa is happy and filled with prema when the devotees hear Bhāgavatam.

This result is not achieved by any other scripture or other practices (kiṁ vāparaiḥ).

In this work what is recommended action to be undertaken?

It vehemently rejects (projjhita) that path which cheats, which
deceives a person from the real goal.

In other words sakāma-karma is rejected.

The prefix pra (completely) indicates that path promising
liberation is also rejected.

Niṣkāma-karma-yoga, jñāna-yoga with its limbs of sense and mind control, and aṣṭāṅga-yoga are also rejected.

But parama-dharma, pure bhakti-yoga, is to be performed.

It is called **parama** or supreme, because bhakti is the best process, because it gives all types of happiness (material happiness, liberation and prema) and because even though it bestows the lesser benedictions, it remains uncontaminated.

Repetition of atra (in this work) is employed for emphasis.

In this scripture and not in any other work, the Lord becomes controlled by the devotees.

In this scripture and not in any other work, the substantial object is presented.

In this work and no other work, the highest dharma which rejects all cheating is presented.

All other yogas are excluded in this work alone.

And it should be understood that in describing what is presented only in the Bhāgavatam, all things which are not yoga at all are also rejected.

4. This is confirmed in the 12th

Canto also

|| 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**).

5. That is why Vidura came to
Maitreya

|| 3.5.10 ||

parāvareṣāṁ bhagavan vratāni
śrutāni me vyāsa-mukhād abhīkṣṇam
atr̥pnuma kṣulla-sukhāvahānām
teṣāṁ ṛte kṛṣṇa-kathāmṛtaughāt

Great person (**bhagavan**)! I have heard repeatedly (**śrutāni me abhīkṣṇam**) of various natures of high and low persons (**para avareṣāṁ vratāni**) from the mouth of Vyāsadeva (**vyāsa-mukhāt**). I have been satiated with hearing about those natures (**teṣāṁ atr̥pnuma**) which give insignificant happiness (**kṣulla sukha-avahānām**), being devoid of (**ṛte**) 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.

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.

6. Narada confirms the same
through his teachings to Vyasa

|| 1.5.8||

śrī-nārada uvāca

bhavatānudita-prāyaṃ

yaśo bhagavato 'malam

yenaivāsau na tuṣyeta

manye tad darśanam khilam

Nārada said: You have not sufficiently described (**bhavatā anudita-prāyaṃ**) the glories of the spotless Lord Kṛṣṇa (**amalam bhagavato yaśah**). Because your mind could never be satisfied with Vedānta (**yena eva asau na tuṣyeta**), I think that writing the Vedānta-sūtras is insufficient (**manye tad darśanam khilam**).

“But I have produced the brahma-mīmāṃsa scripture, the vedānta-darśana.”

“I consider that darśana scripture to be deficient (khilam).

You are the writer of Vedānta and if your mind is dissatisfied with this, then how will those who continually study this darśana be satisfied?

You are the proof that this darśana is insufficient.”

|| 1.5.9 ||

yathā dharmādayaś cārthā
muni-varyānukīrtitāḥ
na tathā vāsudevasya
mahimā hy anuvarṇitāḥ

O venerable sage (**muni-varya**)! You have not repeatedly described (**na tathā anuvarṇitāḥ**) the glories of Vāsudeva Kṛṣṇa (**vāsudevasya mahimā**) to the extent that you have glorified dharma, artha, kāma and mokṣa (**yathā dharmādayaś ca arthā anukīrtitāḥ**).

“But I have described the wonderful qualities and pastimes of Kṛṣṇa in the Padma Purāṇa and others as well.”

You have not described the glories of Vāsudeva as much as you have described artha, dharma, kāma and mokṣa as the goals of human life (arthā) even though they are much inferior to the glories of Vāsudeva.

Though Vāsudeva is the crest jewel of human goals, you have not described him as the goal of human endeavor.

Though you have described the glories of Kṛṣṇa abundantly in many places, they have been described only as a means of getting mokṣa.

How can your mind be satisfied when there is a lack of regard for that which should have been given the most regard?

“But I have described bhakti to be higher than liberation in many places in other scriptures.

“But you have not done so repeatedly (na anuvarṇitah).

Your mind will be satisfied only when you describe very clearly with repetition the glories of the Lord, since those glories alone are finally the most excellent.”

|| 1.5.10 ||

na yad vacaś citra-padam harer yaśo
jagat-pavitram pragṛṇīta karhicit
tad vāyasam tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

Works whose attractive verses (**yad citra-padam vacah**) do not sing at all (**na karhicit pragṛṇīta**) the glories of the Lord (**harer yaśah**), which purify not only the author but the whole world (**jagat-pavitram**), are considered (**tad uśanti**) by the devotees who have captured the mind of the Lord (**mānasā**) to be the place for crows (**vāyasam tīrtham**), in which the swans, living in pleasant lakes (**yatra uśik-kṣayāḥ haṁsā**), take no enjoyment at all (**na niramanty**).

Even poetic works should be condemned if they are devoid of glorification of the Vāsudeva.

A work whose verses do not proclaim the glories of the Lord — which purify even the whole world composed of speakers and listeners, what to speak of the author — is actually like a dead body.

It is very impure without describing the glories of the Lord which are like life itself, even though it may be endowed with qualities and poetic ornaments (citra-padam).

It is considered to be (uśanti) a place for crows, a hole filled with various left-over foods, which is desired by persons filled with lust, who are like crows.

Therefore statements like the following would appear to make Bhāgavatam a place for the crows. (**vamsavalis etc.**)

And it may be argued that none of the Purāṇas written by Vyāsa should be considered as a place of crows, since nothing there is completely devoid of the glories of the Lord.

To this however it can be said:

**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 (**hariḥ 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**). (**SB 12.12.36**)

Taking this verse and the next verse in the Bhāgavatam into consideration, the word vacaḥ should mean the general import of the discussion, rather than each sentence.

That being the case, the chapters and stories of Bhāgavatam are all ornaments to the glories of the Lord.

In other Purāṇas, however many of the stories are devoid of the glories of the lord and are therefore the place of the crows.

Thus there is no contradiction.

Theme – III

Srimad Bhagavatam is glorious. No
doubt!!! But, are we qualified for it,
with all our conditionings?

śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam
yasmin pāramahamsyam ekam amalam jñānam param gīyate
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviṣkṛtam
tac chṛṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyent narah

This glorious Bhāgavatam (śrīmad-bhāgavatam) is the spotless Purāṇa (purāṇam amalam), and therefore dear to the Vaiṣṇavas (yad vaiṣṇavānām priyam). It as well describes (yasmin gīyate) pure jñāna (amalam jñānam) beneficial even for paramahamsas (pāramahamsyam ekam). This Bhāgavatam (tatra) rejects the process of karma (naiṣkarmyam) and is endowed with the processes of jñāna, vairāgya and bhakti (jñāna-virāga-bhakti-sahitam). Anyone (narah) who contemplates (vicāraṇa-paro) Śrīmad-Bhāgavatam (tad) and who properly hears and chants it (śṛṇvan su-paṭhan) with devotion (bhaktyā) becomes completely liberated (vimucyent).

**dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvarah
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūsubhis tat-kṣaṇāt**

The Supreme Lord (**īśvarah**) becomes immediately captured in the heart (**sadyo hr̥dy avarudhyate**) of the accomplished devotees (**kṛtibhiḥ**) by hearing Bhāgavatam (**atra**) and even by those who have suddenly developed a desire to hear it (**śuśrūsubhis tat-kṣaṇāt**). This does not happened with other works (**atra**). In the Bhāgavatam alone, created by the Lord himself (**śrīmad-bhāgavate mahā-muni-kṛte**), is presented the real, permanent object (**vedyam vāstavam vastu**) which can be understood by those without selfish intentions (**paramo nirmatsarāṇām satām**), and which bestows auspiciousness (**śivadam**) and release from the material world of miseries (**tāpa-trayonmūlanam**). In the Bhāgavatam alone (**atra**) is presented the process for attaining that highest object, devoid of all material goals and liberation (**projjhita-kaitava dharmah**).

Purpose of Vysadeva's compiling the Bhagavatam

anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvānś
cakre sātvaṭa-saṁhitām

And Vyāsa saw bhakti-yoga to the Lord (**sākṣād bhakti-yogam adhokṣaje**) which effectively destroys jīva's saṁsāra (**anarthopaśamaṁ**). Learned Vyāsa (**vidvān**) then wrote the Bhāgavatam (**cakre sātvaṭa-saṁhitām**) for ignorant people (**ajānato lokasya**).

Purpose of Sukadeva's speaking the Bhagavatam

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 (**taṁ vyāsa-sūnum upayāmi**), the incomparable guru of all the sages (**gurum muninām**), who mercifully spoke the Purāṇa full of hidden meanings (**karuṇayā āha purāṇa-guhyam**), the essence of all the scriptures, the essence of hearing (**akhila-śruti-sāram ekam**), for all the people of this world, even in the future (**saṁsāriṇām**); who spoke the Bhāgavatam, which revealed the excellence of rasa to Śukadeva (**yaḥ svānubhāvam**), and which is the revealer of ātmā (**adhyātma-dīpam**) for those desiring to cross dense ignorance with ease (**atititīrṣatām tamo 'ndham**).

Purpose of Maitreya's speaking the Bhagavatam

so 'ham nṛṇām kṣulla-sukhāya duḥkham
mahad gatānām viramāya tasya
pravartaye bhāgavatam purāṇam
yad āha sākṣād bhagavān ṛṣibhyaḥ

I explain this Bhāgavata Purāṇa (**aham pravartaye bhāgavatam purāṇam**), spoken by the Lord to the sages (**yad āha sākṣād bhagavān ṛṣibhyaḥ**), for removing the suffering of persons (**nṛṇām duḥkham viramāya**) who have fallen into great distress (**mahad gatānām duḥkham**) by seeking insignificant happiness (**kṣulla-sukhāya**).

Narada Muni's instruction to Vyasadeva about compiling Srimad Bhagavatam

|| 1.5.16 ||

vicakṣaṇo 'syārhati vedituṁ vibhor
ananta-pārasya nivṛttitaḥ sukham
pravartamānasya guṇair anātmanas
tato bhavān darśaya ceṣṭitaṁ vibhoḥ

The wise person (**vicakṣaṇah**), giving up material happiness (**nivṛttitaḥ**), can realize the happiness of the Lord (**asya vibhoḥ sukham vedituṁ arhati**) who is beyond measure (**ananta-pārasya**) and then take to bhakti, setting an example for others (**implied**). Describe the pastimes of the Lord (**tato bhavān darśaya vibhoḥ ceṣṭitaṁ**) for those materialists (**anātmanah**) who are pushed by the guṇas of matter (**guṇaih pravartamānasya**).

Narada Muni's instruction to Vyasadeva about compiling Srimad Bhagavatam

|| 1.6.34 ||

etad dhy ātura-cittānām
mātrā-sparśecchayā muhuḥ
bhava-sindhu-plavo dṛṣṭo
hari-caryānuvarṇanam

It is personally experienced by me (**dṛṣṭah**) that those who are always full of cares and anxieties (**muhuḥ ātura-cittānām**) due to desiring contact of the senses with their objects (**mātrā-sparśecchayā**) can cross the ocean of nescience on a most suitable boat (**bhava-sindhu-plavah**)—the constant chanting of the transcendental activities of the Personality of Godhead (**hari-caryānuvarṇanam**).

Srimad Bhagavatam is not just for Paramahamsas

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

The holy name, character, pastimes and activities of Kṛṣṇa (**kṛṣṇa-nāma-caritādi**) are all transcendently sweet like sugar candy (**sitā apy syāt**). Although the tongue of one afflicted by the jaundice of avidyā [ignorance] (**avidyā-pittopatapta-rasanasya**) cannot taste anything sweet (**na rocikā nu**), it is wonderful that simply by carefully chanting these sweet names (**kintv ādarād khalu saiva juṣṭā**) every day (**anudinam**), a natural relish awakens within his tongue (**svādvī bhavati**), and his disease is gradually destroyed at the root (**kramād tad-gada-mūla-hantrī**).

Srimad Bhagavatam is not just for Paramahamsas

pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puṭeṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayaṁ
vrajanti tac-caraṇa-saroruhāntikam

Those who drink (**pibanti ye**) the sweet pastimes (**kathāmṛtam**) of the Lord and his devotees (**bhagavata ātmanaḥ satām**) held in the cups of their ears (**śravaṇa-puṭeṣu sambhṛtam**) clean their hearts of all contamination (**punanti te viṣaya-vidūṣita āśayaṁ**) and attain the lotus feet of the Lord for service (**vrajanti tac-caraṇa-saroruhāntikam**).

Srimad Bhagavatam is not just for Paramahamsas

**dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt**

The Supreme Lord (**īśvaraḥ**) becomes immediately captured in the heart (**sadyo hr̥dy avarudhyate**) of the accomplished devotees (**kṛtibhiḥ**) by hearing Bhāgavatam (**atra**) and even by those who have suddenly developed a desire to hear it (**śuśrūṣubhis tat-kṣaṇāt**). This does not happened with other works (**kim vā aparair**). In the Bhāgavatam alone, created by the Lord himself (**śrīmad-bhāgavate mahā-muni-kṛte**), is presented the real, permanent object (**vāstavam vastu**) which can be understood (**vedyam**) by those without selfish intentions (**paramo nirmatsarāṇām satām**), and which bestows auspiciousness (**śivadam**) and release from the material world of miseries (**tāpa-trayonmūlanam**). In the Bhāgavatam alone (**atra**) is presented the process for attaining that highest object, devoid of all material goals and liberation (**projjhita-kaitava dharmah**).

Bhāgavatam thus should be understood to be a great science.

And if the two words **sadhyaḥ** and **kṛtibhiḥ** are taken together,
then it means Kṛṣṇa is brought under control immediately for
those who are accomplished or qualified (**kṛtibhiḥ**); whereas it
happens after a slight delay for those who are not so qualified.

Both types of persons, — the accomplished and
unaccomplished — are qualified for Bhāgavatam.

Saṅgāhitaḥ →

↑ *Yasikaḥ*

Thus it is said:

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ

O knowers of rasa (aho rasikā)! O fortunate souls (bhuvi bhāvukāḥ)! Constantly drink (muhur pibata) from the mouth of Śukadeva (śuka-mukhād) the Bhāgavataṁ (bhāgavataṁ), the fruit (phalaṁ) of the tree of the Vedas (nigama-kalpa-taror), which has dropped from the tree to this earth (galitaṁ), which is immortal, liquid (amṛta-drava-saṁyutam), which is the essence of sweetness (rasam) and which includes all types of liberation (ālayaṁ). (SB 1.1.3)

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atitīrṣatām tamo 'ndham
samsāriṇām karuṇayāha purāṇa-guhyam
taṁ vyāsa-sūnum upayāmi gurum munīnām

I surrender (**upayāmi**) to the son of Vyāsa (**taṁ vyāsa-sūnum**), the incomparable guru of all the sages (**gurum munīnām**), who mercifully spoke (**karuṇayā āha**) the Purāṇa full of hidden meanings (**purāṇa-guhyam**), the essence of all the scriptures, the essence of hearing (**akhila śruti-sāram ekam**), for all the people of this world, even in the future (**samsāriṇām**); who spoke the Bhāgavatam, which revealed the excellence of rasa to Śukadeva (**yaḥ svānubhāvam**), and which is the revealer of ātmā (**adhyātma-dīpam**) for those desiring to cross dense ignorance with ease (**atitīrṣatām tamo andham**). (SB 1.2.3)

And even those who are selfish, by hearing this work, lose their selfishness.

Even the selfish will have enthusiasm for hearing it, for even such persons can understand the work.

Theme – IV

Is Srimad Bhagavatam meant only
for Leaving and not Living?

1. Pariksit Maharaj's Original

Question

|| 1.19.37 ||

ataḥ pṛcchāmi saṁsiddhim
yoginām paramam gurum |
puruṣasyeha yat kāryam
mriyamāṇasya sarvathā ||

I ask (**ataḥ pṛcchāmi**) the supreme guru of the yogīs (**yoginām paramam gurum**) “What is complete perfection (**saṁsiddhim**) and what is to be done at all times (**yat kāryam sarvathā**) for attaining that perfection for a man about to die (**mriyamāṇasya puruṣasya**)?”.

I ask about the complete perfection (saṁsiddhim) and I ask the sādhana to be performed at all times for that perfection.

|| 1.19.38 ||

yac chrotavyam atho japyam
yat kartavyam nr̥bhiḥ prabho |
smartavyam bhajanīyam vā
brūhi yad vā viparyayam ||

O master (**prabho**)! Please tell me (**brūhi**) what men must hear (**nr̥bhiḥ yat śrotavyam**), chant (**atho japyam**), remember (**smartavyam**) and worship (**bhajanīyam vā**), or what they should not hear, chant, remember or worship (**yad vā viparyayam**).

2. How you live is how you
leave.....

Section-II – Remembering Kṛṣṇa at the time of death (5-8)

|| 8.5 ||

anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ

At the point of death (**anta-kāle**), he who leaves the body (**muktvā kalevaram yaḥ prayāti**) while knowing Me in truth (**mām eva smaran**), attains a nature similar to Mine (**sah mad-bhāvaṁ yāti**). Of this there is no doubt (**nāsty atra saṁśayaḥ**).

Section-II – Remembering Krsna at the time of death (5-8)

|| 8.6 ||

yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ taṁ evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

Whatever one thinks of (**yaṁ yaṁ vāpi smaran bhāvaṁ**) when leaving the body (**tyajaty ante kalevaram**), one attains a state similar (**taṁ taṁ eva eti**) to that object of constant thought (**sadā tad-bhāva-bhāvitaḥ**), O son of Kuntī (**kaunteya**).

Section-II – Remembering Krsna at the time of death (5-8)

|| 8.7 ||

**tasmāt sarveṣu kāleṣu
mām anusmara yudhya ca
mayy arpita-mano-buddhir
mām evaiśyasy asaṁśayah**

Therefore (**tasmāt**), at all times (**sarveṣu kāleṣu**) remembering Me, fight (**mām anusmara yudhya ca**). Without doubt (**asaṁśayah**), one whose intelligence and mind are offered to Me (**mayy arpita-mano-buddhir**) attains Me (**mām eva eśyasy**).

Section-II – Remembering Krsna at the time of death (5-8)

|| 8.8 ||

abhyāsa-yoga-yuktena
cetasā nānya-gāminā
paramam puruṣam divyam
yāti pārthānucintayan

Continuously contemplating Me (**anucintayan**) with mind engaged in the practice of repeated remembrance (**cetasā abhyāsa-yoga-yuktena**), without deviation (**na anya-gāminā**), one attains the transcendental supreme person (**paramam puruṣam divyam yāti**).

3. Scriptures are written according to

Adhikara..... You cannot speak of

Dharma without talking about

Adhikara

Section-III – Karma Kanda (31-38)

Krsna refutes Arjuna's second reason – “Enjoyment”

|| 2.37 ||

**hato vā prāpsyasi svargaṁ
jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya
yuddhāya kṛta-niścayaḥ**

Being killed, you will attain heaven (**hato vā prāpsyasi svargaṁ**).
Being victorious, you will enjoy the earth (**jitvā vā bhokṣyase mahīm**).
Therefore, rise, O son of Kuntī (**tasmād uttiṣṭha kaunteya**), and fight
with determination (**yuddhāya kṛta-niścayaḥ**).

Theme – III Sukadeva Goswami presents another popular opinion – “Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.15 ||

anta-kāle tu puruṣa
āgate gata-sādhvasaḥ |
chindyād asaṅga-śastreṇa
spṛhām dehe 'nu ye ca tam ||

The time of death having arrived (**anta-kāle tu āgate**), a man (**puruṣaḥ**), devoid of fear of death (**gata-sādhvasaḥ**), should cut off with the weapon of detachment (**chindyād asaṅga-śastreṇa**) desires for the body (**spṛhām dehe**) and for things related to the body such as wife and children (**anu ye ca tam**).

Verse Summary: A person on this path, being free from the fear of death, should be completely detached at the time of death.

Theme – III Sukadeva Goswami presents another popular opinion – “Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.16-17 ||

gṛhāt pravrajito dhīraḥ puṇya-tīrtha-jalāplutaḥ |
śucau vivikta āsīno vidhivat kalpitāsane ||

abhyasen manasā śuddha trivṛd-brahmākṣaram param |
mano yacchej jita-śvāso brahma-bījam avismaran ||

The person controlling his senses (**dhīraḥ**) should leave the house (**gṛhāt pravrajito**), take bath in holy places (**puṇya-tīrtha-jalāplutaḥ**), and then sitting (**āsīnah**) on a seat made according to rules (**vidhivat kalpita āsane**) in a solitary, clean place (**śucau vivikta**), should repeat (**abhyaset**) the pure syllable om (**śuddha trivṛd-brahmākṣaram param**) using the mind (**manasā**) and controlling the breath (**jita-śvāso**), make the mind motionless (**mano yacchet**) while remembering om (**brahma-bījam avismaran**).

Verse Summary: Such a person, following the necessary do's and don't's (yama and niyama), should perfect the stages of asana, pranayama and pratyahara (control of senses).

Theme – III Sukadeva Goswami presents another popular opinion – “Performing Astanga Yoga” to attain Liberation (15-25)

|| 2.1.18 ||

niyacched viṣayebhyo 'kṣān
manasā buddhi-sārathiḥ |
manaḥ karmabhir ākṣiptam
śubhārthe dhārayed dhiyā ||

One should restrain (**niyacched**) the senses such as the eye (**akṣān**) from the sense objects (**viṣayebhyo**) by the mind (**manasā**) whose assistant is the intelligence (**buddhi-sārathiḥ**) and concentrate with intelligence (**dhārayed dhiyā**) on the Lord (**śubha arthe**). The mind is always agitated by previous karmas (**manaḥ karmabhir ākṣiptam**).

Verse Summary: After gaining sense control, he should try to concentrate his mind on the form of the Lord (Dharana). But the mind, agitated by previous karmas, will be an obstacle.

Theme – IV The practice, and the process of liberation of the Paramatma meditator (15-21)

|| 2.2.19 ||

ittham munis tūparamed vyavasthito
vijñāna-dṛg-vīrya-surandhitāśayaḥ
sva-pārṣṇināpīḍya gudaṁ tato'nilaṁ
sthāneṣu ṣaṭsūnnamayej jita-klamaḥ ||

In this way the *yogī*, situated in *brahman* (**munih ittham vyavasthitah**), having destroyed all subtle desires (**surandhita āśayaḥ**) by the strength of his vision of realization (**vijñāna-dṛg-vīrya**), gives up everything (**uparamed**), though it is difficult (**tu**). Pressing the *mulādhāra-cakra* (**āpīḍya gudaṁ**) with his heel (**sva-pārṣṇinā**), without fatigue (**jita-klamaḥ**), he raises (**unnamayet**) the air (**anilaṁ**) through the six places (**sthāneṣu ṣaṭsu**).

Verse Summary: Thus situating himself in the Brahman platform, he starts sat-cakra yoga by pressing the muladhara-cakra with his heels and raising the life air through the other cakras.

Therefore, different scriptures have:

1. Different Narratives
2. Different Messages
3. Different Character portrayals
4. Different Story lines

To nourish the particular faith of the people with particular qualification and mood

Even if it may be true that some
scriptures do talk only about leaving
this world, then at what age you will
start reading it?