

**The Right Mood to Approach
the Technical Sections of
Srimad Bhagavatam**

Why is there so much discussion about
the Universal Form and other topics
like Liberation in Śrīmad-Bhāgavatam –

The Amala Purana?

Reason-1

Srimad Bhagavatam is not just for

Paramahamsas

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 atitīrṣatām tamo 'ndham
samsārinām 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 (**samsārinām**); 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 'ndham**).

Purpose of Maitreya's speaking the Bhagavatam

so 'ham nr̥ṇām 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 (nr̥ṇām 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 vedituṃ vibhor
ananta-pārasya nivṛttitaḥ sukham
pravartamānasya guṇair anātmanas
tato bhavān darśaya ceṣṭitaṃ vibhoḥ

The wise person (**vicakṣaṇah**), giving up material happiness (**nivṛttitaḥ**), can realize the happiness of the Lord (**asya vibhoḥ sukham vedituṃ 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 ceṣṭitaṃ**) 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 Spoken by a
paramahansa

② Ultimate recommendation
viz. P.O.S

③ By studying SB
everyone becomes
a paramahansa.

④ Perfectly relished
only by P.H

|| 1.6.34 ||

etad dhyātura-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** (**muḥ 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 anudinam̐ 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 (**anudinam̐**), 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

1.1.2
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 śuśrūṣubhis 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 (śuśrūṣubhis 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).

Srimad Bhagavatam is not just for Paramahansas

pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puteṣu sambhṛtam

punanti te viṣaya-vidūṣitāśayam → ordinary people
vrajanti tac-caraṇa-saroruhāntikam → pure houses

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-puteṣu sambhṛtam**) clean their hearts of all contamination (**punanti te viṣaya-vidūṣita āśayam**) and attain the lotus feet of the Lord for service (**vrajanti tac-caraṇa-saroruha antikam**).

Reason-2

Different People have different
qualifications. Not everyone is qualified
for Pure Devotional Service

There is no Material Disqualification for Practice of Bhakti

śāstrataḥ śrūyate bhaktau
nṛ-mātrasyādhikāritā |
sarvādhikāritām māgha-
snānasya bruvatā yataḥ |
dṛṣṭāntitā vaśiṣṭhena
hari-bhaktir nṛpaṁ prati

The scriptures say (**śāstrataḥ śrūyate**) that any human being (**nṛ-mātrasya**) is qualified for bhakti (**bhaktau adhikāritā**), just as (**yataḥ bruvatā**) everyone is qualified (**sarva adhikāritām**) to take a bath during the month of Māgha (**māgha-snānasya**). Vaśiṣṭha while speaking to the king (**vaśiṣṭhena nṛpaṁ prati**) has given that example (**dṛṣṭāntitā**) concerning devotion to the Lord (**hari-bhaktih**).

Qualification for Vaidhi Sadhana Bhakti

yadṛcchayā mat-kathādau
jāta-śraddho 'stu yaḥ pumān
na nirviṇṇo nātisakto
bhakti-yogo 'sya siddhidahaḥ

If somehow or other by good fortune (**yadṛcchayā**) one develops faith (**jāta-śraddhaḥ astu**) in hearing and chanting My glories (**mat-kathādau**), such a person, being neither very disgusted with nor attached to material life (**na nirviṇṇo na atisakto**), should achieve perfection through the path of loving devotion to Me (**bhakti-yogo asya siddhidahaḥ**). (SB 11.20.8)

Qualification for Vaidhi Sadhana Bhakti

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

As long as one is not satiated by fruitive activity (**na nirvidyeta yāvatā**) and has not awakened his taste (**śraddhā yāvat na jāyate**) for devotional service by śravaṇam kīrtanam viṣṇoḥ (**mat-kathā-śravaṇādau vā**) one has to act according to the regulative principles of the Vedic injunctions (**tāvat karmāṇi kurvīta**). (SB 11.20.9)

Reason-3

Proper understanding of these topics

lead to Purification

|| 2.7.53 ||

māyām varṇayato 'muṣya
īśvarasyānumodataḥ
śṛṇvataḥ śraddhayā nityam
māyayātmā na muhyati

If the jīva (ātmā) constantly describes māyā (nityam māyām varṇayataḥ) in relation to the Lord (amuṣya īśvarasya), remembers māyā (anumodataḥ) or hears about māyā with proper faith (śṛṇvataḥ śraddhaya), he will not be bewildered by māyā (māyayā na muhyati).

Srila Prabhupada about this verse

- The science of learning a subject matter seriously is different from the sentiments of fanatics.
- Fanatics or fools may consider the Lord's activities in relation with the external energy to be useless for them, and they may falsely claim to be higher participants in the internal energy of the Lord, but factually the Lord's activities in relation with the external energy and the internal energy are equally good
- ~~✗~~ On the other hand, those who are not completely free from the clutches of the Lord's external energy should devoutly hear regularly about the activities of the Lord in relation with the external energy.

Srila Prabhupada about this verse

- They should not foolishly jump up to the activities of the internal energy, falsely attracted by the Lord's internal potential activities like His rāsa-līlā.
- The cheap reciters of the Bhāgavatam are very much enthusiastic about the Lord's internal potential activities, and the pseudodevotees, absorbed in material sense enjoyment, falsely jump to the stage of liberated souls and thus fall down deeply into the clutches of external energy.
- Some of them think that to hear about the pastimes of the Lord means to hear about His activities with the gopīs or about His pastimes like lifting the Govardhana Hill, and they have nothing to do with the Lord's plenary expansions as the puruṣāvātāras and Their pastimes of the creation, maintenance or annihilation of the material worlds.

Srila Prabhupada about this verse

- But a pure devotee knows that there is no difference between the pastimes of the Lord, either in rāsa-līla or in creation, maintenance or destruction of the material world.
- Rather, ~~the~~ descriptions of such activities of the Lord as the puruṣāvatāras are specifically meant for persons who are in the clutches of the external energy. ✘
- ~~Topics~~ like the rāsa-līlā are meant for the liberated souls and not for the conditioned souls. ✘
- The ^{sādhetās} conditioned souls, therefore, must hear with (appreciation and devotion) the Lord's pastimes in relationship with the external energy, and such acts are as good as the hearing of rāsa-līlā in the liberated stage.

Srila Prabhupada about this verse

- A conditioned soul should not imitate the activities of liberated souls. ✂
- Lord Śrī Caitanya never indulged in hearing the rāsa-līla with ordinary men.
- In the Śrīmad-Bhāgavatam, the science of God, the first nine cantos prepare the ground for hearing the Tenth Canto.
- A pure devotee of the Lord, therefore, must begin reading or hearing Śrīmad-Bhāgavatam from the very beginning, and not from the Tenth Canto.

Srila Prabhupada about this verse

- We have (several times been requested) by some so-called devotees to take up the Tenth Canto immediately, but we have refrained from such an action because we wish to present Śrīmad-Bhāgavatam as the science of Godhead and not as a sensuous understanding for the conditioned souls.
- This is forbidden by such authorities as Śrī Brahmājī. By reading and hearing Śrīmad-Bhāgavatam as a (scientific presentation,) the conditioned souls will gradually be promoted to the higher status of transcendental knowledge after being freed from the illusory energy based on sense enjoyment.

Reason-4

Understanding of these topics is a pre-

requisite to understand the higher

topics

|| 5.26.38 ||

nivṛtti-lakṣaṇa-mārga ādāv eva vyākhyātaḥ; etāvān evāṇḍa-kośo yaś caturdaśadhā purāṇeṣu vikalpita upagīyate yat tad bhagavato nārāyaṇasya sākṣān mahā-puruṣasya sthaviṣṭhaṁ rūpam ātmamāyā-guṇamayam anuvarṇitam ādr̥taḥ paṭhati śṛṇoti śrāvayati sa upageyam bhagavataḥ paramātmano 'grāhyam api śraddhā-bhakti-viśuddha-buddhir veda.

In the beginning [the Second and Third Cantos of Śrīmad-Bhāgavatam] I have already described (ādāv eva vyākhyātaḥ) how one can progress on the path of liberation (nivṛtti-lakṣaṇa-mārga). In the Purāṇas (purāṇeṣu) the universe divided into fourteen parts (aṇḍa-kośo yah caturdaśadhā vikalpita) is described (upagīyate) as the gross body of the Supreme Lord Nārāyaṇa (yat tad bhagavato nārāyaṇasya sākṣād mahā-puruṣasya sthaviṣṭhaṁ rūpam), (made of his material māyā) (ātmamāyā-guṇamayam). (If one reads the description of this external form of the Lord with great faith (anuvarṇitam ādr̥taḥ paṭhati), or if one hears about it or explains it to others (śṛṇoti śrāvayati), and develops faith, bhakti, and pure intelligence (śraddhā-bhakti-viśuddha-buddhiḥ), he will understand the topic of the Supreme Lord (sah veda bhagavataḥ paramātmano upageyam), which is like an Upaniṣad, difficult to understand (agrāhyam).

Srila Prabhupada about this verse

- The Kṛṣṇa consciousness movement is pushing forward the publication of Śrīmad-Bhāgavatam, as explained especially for the understanding of the modern civilized man, to awaken him to his original consciousness.
- Without this consciousness, one melts into complete darkness.
- Whether one goes to the upper planetary systems or the hellish planetary systems, he simply wastes his time.
- Therefore one should hear of the universal position of the virāt form of the Lord as described in Śrīmad-Bhāgavatam.
- That will help one save himself from material conditional life and gradually elevate him to the path of liberation so that he can go back home, back to Godhead.

SVCT Commentary to SB 2.10.10

IPŪYVA - RIKSA

- “Why do you always speak about the universal form and the self? Why is there so little sweet discussion about the qualities and forms of the līlāvatāras?”
- What you observe is true.
- To whom should topics about the līlāvatāras be taught with relish?
- Those who have perfected bhakti or the nitya-siddhas constantly play spontaneously in the sweet ocean of Lord’s beauty and pastimes.
- But those who are sleeping on the bed of bliss of sense pleasure, and those who have fainted in the waves of suffering arising from karma, cannot be woken up.
- How can pastimes of the Lord be taught to them?

SVCT Commentary to SB 2.10.10

- This crest jewel of Purāṇas, being most merciful, thinking of how to give instruction to make them into (sādhaka-bhaktas), constantly attempts by some trick or other, to wake them up.
- Just as a limb burned by fire is given relief by fire and a person haunted by a ghost is revived by a ghost mantra, so jīvas' absorption in the sleep of māyā can be broken by (topics concerning māyā).
- But even though by the shower of nectar of pastimes of the Lord obtained by the mercy of the devotee, the person sleeping in the happiness of māyā or fainting in the suffering of karmas wakes up, becomes drenched, revitalized, dances and rejoices blissfully, only those who obtain that great mercy become successful, and not others.
- The low jīvas, desiring to cross the material world and have developed determination to take shelter of the lotus feet of guru, can be delivered by constantly hearing about the self. For this reasons there is repeated discussion of the self. Those who are faithful devotees of the Lord will relish the nectar of the whole Bhāgavatam.

SVCT Commentary to SB 2.10.10

- This scripture does not only speak about Bhagavān, though he is the main topic.
- It also speaks about the impersonal aspect of the Lord – brahman -- and his portion, Paramātmā.
- It has been said at the beginning of this work brahmeti paramātmēti bhagavān iti śabdyate (SB 1.2.11) Thus, repeated discussion of the self is suitable for worshippers of brahman and Paramātmā.
- By this means, being most generous, Bhāgavatam produces bhakti in even the worshippers of brahman and Paramātmā.
- Bhakti even appears in those who have reached perfection in brahman and Paramātmā.
- This is shown in the verse ātmārāmāś ca munayaḥ. (SB 1.7.10)
- Those persons, their sādhana, and the result they achieve are not rejected by the pure devotees, but looked upon with sympathy.

SVCT Commentary to SB 2.10.10

- Kṛṣṇa who is completely full of sweetness in his form, qualities and pastimes, and possesses dharma, jñāna, bala and aiśvarya, since he contains all avatāras such as Matsya and Kūrma and the aspects of brahman and paramātmā as well, is worshipped by all types of devotees.
- This scripture, being non-different from Kṛṣṇa's svarūpa, thus reveals Kṛṣṇa as the source of all avatāras, brahman and Paramātmā.
- It reveals his qualities, pastimes, sweetness and powers, the method to attain him, sādhana-bhakti, the goal prema-bhakti, as well as all principles such as dharma, jñāna, yoga and vairāgya.
- Thus everything is consistent.

Reason-5

Any Maha-Purana has to discuss the 10

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
navanam 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**).

Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.3 ||

**bhūta-mātrendriya-dhiyām
janma sarga udāhṛtaḥ |
brahmaṇo guṇa-vaiṣamyād
visargaḥ pauruṣaḥ smṛtaḥ ||**

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**).

Verse Summary: Sarga refers to creation of elements, tan-matras, senses etc. by Karanodakasayi Visnu. Visarga refers to creation of bodies of jivas by Brahma.

Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.4 ||

**sthitir vaikuṅṭha-vijayaḥ
poṣaṇam tad-anugrahaḥ |
manvantarāṇi sad-dharma
ūtayaḥ karma-vāsanāḥ ||**

Sthānam refers to the Lord protecting his devotee (**sthitih**). This shows the excellence of the Lord (**vaikuṅṭha-vijayaḥ**). 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 (**ūtayaḥ karma-vāsanāḥ**).

Verse Summary: Sthanam refers to Lord protecting His devotee. Posanam is Lord's mercy. Manvantara refers to conduct of kings during that period and Uti refers to impressions created by jiva's actions.

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

Sthitih also refers to the condition of the jīvas.

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

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 jīva 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.

Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.5 ||

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

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

Verse Summary: Isanukatha is description of pastimes of Lord's avataras and their devotees.

Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.6 ||

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

Nirodha refers to the merging of the jīva (**nirodho ātmanaḥ 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**).

Verse Summary: Please describe about Narada muni's preaching exploits.

Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.7 ||

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

The āśraya, Bhagavān (**sah āśrayaḥ**), 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 Paramātmā and brahman (**param brahma paramātmā iti śabdyate**).

Verse Summary: The other nine topics arise from Bhagavan. He is asraya. He is also addressed as Paramatma and Brahman.

|| 12.12.66 ||

kali-mala-samhati-kālano 'khileśo
harir itaratra na gīyate hy abhīkṣṇam
iha tu punar bhagavān aśeṣa-mūrtih
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-mūrtih), is abundantly and constantly (punah) described throughout (paripaṭhito anu-padam) the various narrations of this Śrīmad-Bhāgavatam (kathā-prasaṅgaiḥ).

|| 3.5.10 ||

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

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

Srila Prabhupada about this verse

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

Srila Prabhupada about this verse

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

|| 2.7.51 ||

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

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

|| 2.7.52 ||

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

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

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.
- Canto-4 - The Sub-Creators.
- Canto-5 - The Planetary System.
- Canto-6 - Lord the Protector
- Canto-7 - Creative Impetus
- Canto-8 - Change of Manpower
- Canto-9 - The Science of God
- Canto-10 - Krishna The Cause of All Causes.
- Canto-11 - The Path of Liberation
- Canto-12 - The Summum Bonum.

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.
- Śukadeva Gosvāmī, 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 poṣaṇa, or protection by the Lord.