

For me to love Krishna, do we have to know how Krishna is the supreme controller and how he handles the material energy?

Yes

Without appreciating Krishna's greatness, we can not appreciate His sweetness

The ability to understand may not be there but the eagerness to understand should be there

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 Srimad-Bhāgavatam?

Reason 1

Srimad Bhagavatam is not just for Paramahansas

Speakers

Target audience

Vyasa dev

ignorant people

Sukadeva Goswami

those desiring to cross dense ignorance with ease

Maitreya

persons who have fallen into great distress by seeking insignificant happiness

Narada Muni's instruction to Vyasadeva about compiling Srimad Bhagavatam

Describe the pastimes of the Lord for those materialists who are pushed by the gunas of matter.

It is personally experienced by me that those who are always full of cares and anxieties due to desiring contact of the senses with their objects can cross the ocean of nescience on a most suitable boat —the constant chanting of the transcendental activities of the Personality of Godhead

It is spoken by paramhamsa.

It is perfectly relished by paramhamsas.

Why is Bhagavatam called paramhamsa samhita?

The ultimate recommendation is pure devotional service

By studying Srimad Bhagavatam, everyone becomes a paramhamsa.

Paramhamsa are healthy people who can relish the sugarcane juice of Srimad Bhagavatam. Whereas other people are jaundiced people who desperately need the juice of Srimad Bhagavatam.

Reason 2

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

For those people who don't have faith in pure devotional service, Srimad Bhagavatam talks about other subjects also to attract them to study SB and to gradually pull them to pure devotional service

Reason 3

Proper understanding of these topics lead to Purification

SB 2.7.53

māyām varṇayato 'muṣya
īśvarasyānumodataḥ
śṛṅvataḥ śraddhayā nityaṁ
māyayātmā na muhyati

If the jiva constantly describes māyā in relation to the Lord, remembers māyā or hears about māyā with proper faith, he will not be bewildered by māyā.

Fanatics or fools may consider the Lord's activities in relation with the external energy to be useless for them.

The Lord's activities in relation with the external energy and the internal energy are equally good.

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.

A pure devotee knows that there is no difference between the pastimes of the Lord, either in rāsa-līlā or in creation, maintenance or destruction of the material world.

The descriptions of such activities of the Lord as the puruṇāvataras 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 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.

In the Srimad-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 Srimad-Bhāgavatam from the very beginning, and not from the Tenth Canto.

Srila Prabhupada's
purport



Reason
4

Understanding of these topics is a pre-requisite to understand the higher topics

SB
5.26.38

If one reads the description of this external form of the Lord with great faith , or if one hears about it or explains it to others , and develops faith, bhakti, and pure intelligence , he will understand the topic of the Supreme Lord (the pastimes of Bhagwan) , which is like an Upanishad, difficult to understand.

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 lilāvātāras?

To whom should topics about the lilāvātāras be taught with relish?

Those how 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?

This crest jewel of Purānas, being most merciful, thinking of how to give instruction to make them into sādḥaka-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 jivas' absorption in the sleep of māyā can be broken by topics concerning māyā.



This scripture, being non-different from Kṛṣṇa's svarūpa, reveals Krishna as the source of all avatāras, brahman and Paramātmā.

It has been said at the beginning of this work brahmeti paramātmeti bhagavān iti çabdyate (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.

Reason
5

Any Maha-Purana has to discuss the 10 topics

SB 2.10.2

daśamasya viśuddhy-arthaṁ
navānām iha lakṣaṇam
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā

The great devotees such as Vidura and Maitreya describe properly the nine topics in order to impart the highest knowledge of the tenth topic, through the words of the scripture and stories to illustrate their meaning.