

# Canto-2 Chapter-1

## First Step in God Realization

### Description of the Universal Form

## 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.

## Questions by Maharaj Parikṣit

|| 1.19.32 ||

aho adya vayam brahman  
sat-sevyāḥ kṣatra-bandhavaḥ |  
kṛpayātithi-rūpeṇa  
bhavadbhis tīrthakāḥ kṛtāḥ ||

O brāhmaṇa (**aho brahman**)! Today we low kṣatriyas (**adya vayam kṣatra-bandhavaḥ**) have become respected by the saints (**sat-sevyāḥ**) because we have been purified by your coming (**bhavadbhiḥ tīrthakāḥ kṛtāḥ**) as a guest (**atithi-rūpeṇa**) out of your mercy (**kṛpayā**).

## Questions by Maharaj Pariksit

|| 1.19.33 ||

yeṣām saṁsmaraṇāt puṁsām  
sadyaḥ śuddhyanti vai gṛhāḥ |  
kiṁ punar darśana-sparśa-  
pāda-śaucāsanādibhiḥ ||

Simply from remembering you (**yeṣām saṁsmaraṇāt**), men's houses (**puṁsām gṛhāḥ**) even become immediately purified (**sadyaḥ vai śuddhyanti**). What to speak of seeing, touching (**kiṁ punar darśana-sparśa**), washing your feet and giving you a seat (**pāda-śauca āsanādibhiḥ**)!

## Questions by Maharaj Pariksit

|| 1.19.34 ||

sānnidhyāt te mahā-yogin  
pātakāni mahānty api |  
sadyo naśyanti vai pumsām  
viṣṇor iva suretarāḥ ||

O great yogī (**mahā-yogin**)! The greatest sins (**pātakāni mahānty api**) are destroyed immediately (**sadyo naśyanti**) by closeness to you (**te sānnidhyāt**), just as the demons are destroyed by closeness to the Lord (**viṣṇoh sura itarāḥ iva**).

## Questions by Maharaj Parikṣit

|| 1.19.35 ||

api me bhagavān prītaḥ  
kṛṣṇaḥ pāṇḍu-suta-priyaḥ |  
paitṛ-ṣvasreya-prīty-artham  
tad-gotrasyāta-bāndhavaḥ ||

Because of affection for his cousins the Pāṇḍavas (**paitṛ-ṣvasreya-prīty-artham**), Lord Kṛṣṇa (**bhagavān kṛṣṇaḥ**), dear to the Pāṇḍavas (**pāṇḍu-suta-priyaḥ**), has shown friendship with me (**āta-bāndhavaḥ**), their descendent (**tad-gotrasya**), by sending you (**Implied**).

## Questions by Maharaj Pariksit

|| 1.19.36 ||

anyathā te 'vyakta-gater  
darśanam naḥ katham nr̥ṇām |  
nitarām mriyamāṇānām  
saṁsiddhasya vanīyasaḥ ||

Otherwise (**anyathā**) how is it possible that men like us (**katham naḥ nr̥ṇām**) at the moment of death (**nitarām mriyamāṇānām**) can see a perfected being like you (**te saṁsiddhasya darśanam**), whose movements are unknown (**avyakta-gateh**), and is most munificent (**vanīyasaḥ**)?



## Questions by Maharaj Parikṣit

|| 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**)?”.

## Srila Prabhupada Purport – 1.1.4

- The great sages are always anxious to do good to the people in general, and as such the sages headed by Śaunaka and others assembled at this holy place of Naimiṣāranya with a program of performing a great and continuous chain of sacrificial ceremonies.
- Forgetful men do not know the right path for peace and prosperity.
- However, the sages know it well, and therefore for the good of all men they are always anxious to perform acts which may bring about peace in the world.
- They are sincere friends to all living entities, and at the risk of great personal inconvenience they are always engaged in the service of the Lord for the good of all people.

## || 7.9.44 ||

prāyeṇa deva munayaḥ sva-vimukti-kāmā  
maunaṁ caranti vijane na parārtha-niṣṭhāḥ  
naitān vihāya kṛpaṇān vimumuksa eko  
nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye

O Lord (**deva**)! Generally the sages (**prāyeṇa munayaḥ**), desiring their own liberation (**sva-vimukti-kāmā**), practice silence (**maunaṁ caranti**) and live alone (**vijane**), not interested in others' welfare (**na parārtha-niṣṭhāḥ**). Rejecting those miserly sages (**etān kṛpaṇān vihāya**), I do not desire liberation all alone (**na vimumuksa eko**). I do not see (**na anupaśye**) any shelter (**śaraṇaṁ**) other than you (**tvad anyam**) for those wandering blindly in this world (**asya bhramataḥ**).

## Questions by Maharaj Pariksit

|| 1.19.38 ||

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

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

## Questions by Maharaj Pariksit

|| 1.19.39 ||

nūnaṁ bhagavato brahman  
gṛheṣu gṛha-medhinām |  
na lakṣyate hy avasthānam  
api go-dohanam kvacit ||

O brāhmaṇa (**brahman**)! You do not stay (**nūnaṁ bhagavato na kvacit lakṣyate**) in the houses of attached householders (**gṛheṣu gṛha-medhinām**) even for the time it takes to milk a cow (**go-dohanam avasthānam api**).

Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.1 ||

śrī-śuka uvāca

variṃyān eṣa te praśnaḥ

kṛto loka-hitam nṛpa |

ātmavit-sammataḥ puṃsām

śrotavyādiṣu yaḥ paraḥ ||

Śukadeva said: O King (**nṛpa**)! Your question is most excellent (**variṃyān te kṛto eṣa praśnaḥ**). Your question which is the highest among all such questions (**śrotavyādiṣu yaḥ paraḥ**) is beneficial for the people (**loka-hitam**), and approved by the assembly of sages (**ātmavit-sammataḥ**).

Verse Summary: It is an excellent question because it is beneficial for all and is approved by the sages.

|| 4.22.18 ||

sanat-kumāra uvāca  
sādhu pṛṣṭam mahārāja  
sarva-bhūta-hitātmanā  
bhavatā viduṣā cāpi  
sādhūnām matir īdrśī

Sanatkumāra said: O King (**mahārāja**)!, You, who are learned (**bhavatā viduṣā**) and who think of the welfare of all beings (**sarva-bhūta-hitātmanā**), have asked well (**sādhu pṛṣṭam**). The minds of devotees are of this nature (**sādhūnām matir īdrśī**).

## || 10.1.16 ||

vāsudeva-kathā-praśnaḥ  
puruṣāms trīn punāti hi  
vaktāram pracchakam śrotīms  
tat-pāda-salilam yathā

Just as the Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems (**tat-pāda-salilam yathā**), by the questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa (**vāsudeva-kathā-praśnaḥ**), three varieties of men are purified (**puruṣāms trīn punāti hi**): the speaker or preacher (**vaktāram**), he who inquires (**pracchakam**), and the people in general who listen (**śrotīms**).



॥ 4.22.19 ॥

saṅgamaḥ khalu sādḥūnām  
ubhayeṣām ca sammataḥ  
yat-sambhāṣaṇa-sampṛāśnaḥ  
sarveṣām vitanoti śam

The assembly of devotees (**sādḥūnām saṅgamaḥ**), of hearers and listeners (**ubhayeṣām**), is desirable (**sammataḥ**), because the discussion and answers (**yat-sambhāṣaṇa-sampṛāśnaḥ**) spread benefit to both parties (**sarveṣām vitanoti śam**).

Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.2 ||

śrotavyādīni rājendra  
nṛṇām santi sahasraśaḥ |  
apaśyatām ātma-tattvaṁ  
gṛheṣu gṛha-medhinām ||

O King (**rājendra**)! There are (**santi**) thousands of topics that can be heard (**śrotavyādīni sahasraśaḥ**) by those who do not inquire about the goal of life (**ātma-tattvaṁ apaśyatām nṛṇām**), those who are attached to the house and commit five types of violence (**gṛheṣu gṛha-medhinām**).

Verse Summary: There are unlimited topics to hear for the attached house-holders who do not inquire about the goal of life.

Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.3 ||

nidrayā hriyate naktam  
vyavāyena ca vā vayah |  
divā cārthehayā rājan  
kuṭumba-bharaṇena vā ||

O King (**rājan**)! Life is wasted at night (**vayah hriyate naktam**) in sleeping or in sex enjoyment (**nidrayā vā vyavāyena**). Life is wasted during the day (**divā ca**) by desiring material objects (**artha ihayā**) or supporting family members (**kuṭumba-bharaṇena vā**).

Verse Summary: Such people waste the night in sleeping and sex, and waste the day in supporting the family.

## || 1.2.10 ||

kāmasya nendriya-prītir  
lābho jīveta yāvatā |  
jīvasya tattva-jijñāsā  
nārtho yaś ceha karmabhiḥ ||

For one who desires apavarga, sense pleasure attained from enjoying sense objects (**kāmasya indriya-prītiḥ**) is not the goal (**na lābhah**) as long as one lives (**jīveta yāvatā**). The goal of life is inquiry into the highest truth (**jīvasya athah tattva-jijñāsā**). What is accomplished by prescribed duties is not the goal (**na yah ca iha karmabhiḥ**).

## Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.4 ||

dehāpatya-kalatrādiṣv  
ātma-sainyeṣv asatsv api |  
teṣāṁ pramatto nidhanam  
paśyann api na paśyati ||

Deeply attached (**pramattah**) to his body, children and wife (**deha apatya-kalatra ādiṣu**), who are like an army giving protection (**ātma-sainyeṣu**), though they are false (**asatsu api**), he sees their destruction (**teṣāṁ nidhanam paśyann api**) but does not see it (**na paśyati**).

**Verse Summary:** Being deeply absorbed in taking care of his family members, he doesn't see death approaching him.

Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.5 ||

tasmād bhārata sarvātmā  
bhagavān īśvaro hariḥ |  
śrotavyaḥ kīrtitavyaś ca  
smartavyaś cecchatābhayam||

O descendant of King Bharata (**bhārata**), therefore (**tasmād**), the Lord (**hariḥ**) who is Paramātmā, Bhagavān and Lord of power (**sarvātmā bhagavān īśvarah**), should be heard about, glorified and remembered (**śrotavyaḥ kīrtitavyaś ca smartavyaś ca**) by those desiring freedom from fear (**icchatā abhayam**).

**Verse Summary:** Therefore, those desiring freedom from death must hear about, glorify and remember the Supreme Lord.

Theme – I Sukadeva Goswami answers Pariksit’s question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.6 ||

etāvān sāṅkhya-yogābhyām  
sva-dharma-pariniṣṭhayā |  
janma-lābhaḥ paraḥ puṁsām  
ante nārāyaṇa-smṛtiḥ ||

For persons fixed in (etāvān pariniṣṭhayā puṁsām) jñāna, yoga and karma (sāṅkhya-yogābhyām sva-dharma), gaining such a birth (janma-lābhaḥ), with remembrance of Nārāyaṇa (nārāyaṇa-smṛtiḥ) while rejecting the other processes (ante), is the best (paraḥ).

The highest perfection of human life (puṁsām paraḥ janma-lābhaḥ), achieved either by complete knowledge of matter and spirit (sāṅkhya), by practice of mystic powers (yogābhyām), or by perfect discharge of occupational duty (sva-dharma-pariniṣṭhayā), is to remember the Personality of Godhead at the end of life (ante nārāyaṇa-smṛtiḥ).

Verse Summary: “But hearing, chanting and remembering are the limbs of bhakti. What is the highest process recommended for a karmi, jnani or a yogi?”

The highest thing that they can achieve is to put an end to all their practice of jnana, yoga and karma, and try to attain remembrance of Narayana by practice of Bhakti.

|| 3.15.48||

nātyantikam vigaṇayanty api te prasādam  
kimv anyad arpita-bhayam bhruva unnayais te  
ye 'nga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ  
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

Persons who have realized you (**te**) do not regard attainment of impersonal liberation as your mercy (**nātyantikam vigaṇayanty prasādam**), what to speak of (**kim u**) attaining a material position like Indra (**anyad**) which is subject to fear caused by the Lord raising his eyebrow (**arpita-bhayam bhruva unnayais te**). O Lord (**aṅga**)! Those devotees, surrendered to your lotus feet (**ye tvad-aṅghri-śaraṇā**), are expert knowers of rasa (**kuśalā rasa-jñāḥ**) derived from narrations about your fame (**bhavataḥ kathāyāḥ yaśasaḥ**), which should be chanted (**kīrtanya**) and which purify everyone like a tīrtha (**tīrtha**).



|| 3.15.49||

kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc  
ceto 'livad yadi nu te padayo rameta  
vācaś ca nas tulasivad yadi te 'nghri-śobhāḥ  
pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ ||

Let us remain in hellish existence (**kāmaṁ bhavaḥ nirayeṣu naḥ stāt**) because of sinful actions (**sva-vṛjinair**), if our minds can achieve prema at your lotus feet (**ceto yadi nu te padayo rameta**) like bees which are not injured by the thorns as they taste the honey (**alivad**), if our words can remain glorious at your lotus feet like tulasī leaves (**vācaś ca nas tulasivad yadi te aṅghri-śobhāḥ**), and if our ear holes can remain filled with hearing your qualities (**pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ**).

Theme – I Sukadeva Goswami answers Pariksit’s question in brief by  
establishing the superiority of Bhakti (1-11)

|| 2.1.7 ||

prāyeṇa munayo rājan  
nivṛttā vidhi-ṣedhataḥ |  
nairguṇya-sthā ramante sma  
guṇānukathane hareḥ ||

O King (**rājan**)! Generally (**prāyeṇa**) the sages (**munayah**) who are beyond rules and prohibitions (**nivṛttā vidhi-ṣedhataḥ**), who are situated beyond the guṇas (**nairguṇya-sthā**), take pleasure (**ramante sma**) in glorifying the qualities of the Lord (**hareḥ guṇa anukathane**).

Verse Summary: “What is the proof? Have practitioners of other paths really attained success by practicing bhakti?”

Yes. Many self-realized sages (jnānis and yogis) take great pleasure in glorifying the Lord.

Theme – I Sukadeva Goswami answers Pariksit’s question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.8||

idam bhāgavatam nāma  
purāṇam brahma-sammitam |  
adhītavān dvāparādau  
pitur dvaipāyanād aham ||

This scripture concerning the Supreme Lord (**idam bhāgavatam nāma**) is a Purāṇa equal to the Lord himself (**purāṇam brahma-sammitam**). I learned this scripture (**adhītavān aham**) from my father Vyāsa (**pituh dvaipāyanād**) at the beginning of the last part of Dvāpara-yuga (**dvāpara ādau**).

At the end of the Dvāpara-yuga (**dvāpara ādau**), I studied (**adhītavān aham**) this great supplement of Vedic literature named Śrīmad-Bhāgavatam (**idam bhāgavatam nāma purāṇam**), which is equal to all the Vedas (**brahma-sammitam**), from my father, Śrīla Dvaipāyana Vyāsadeva (**pituh dvaipāyanād**).

Verse Summary: “Give me some specific example.”

Take my example. I learnt this Bhagavatam from my father vyasadeva.

Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.9 ||

pariniṣṭhito 'pi nairguṇya  
uttama-śloka-līlayā |  
gr̥hīta-cetā rājarṣe  
ākhyānam yad adhītavān ||

O King (**rājarṣe**)! Though I was fixed in brahman (**pariniṣṭhitaḥ api**) and beyond the guṇas (**nairguṇya**), my mind became attracted (**gr̥hīta-cetā**) to the pastimes of the Lord (**uttama-śloka-līlayā**). I thus learned about his pastimes (**ākhyānam yad adhītavān**).

Verse Summary: Despite the fact that I was fixed in Brahman, the pastimes of the Lord attracted me so much that I was forced to learn them from my father.

# Theme – I Sukadeva Goswami answers Pariksit’s question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.10 ||

tad ahaṁ te 'bhidhāsyāmi  
mahā-pauruṣiko bhavān |  
yasya śraddadhatām āśu  
syān mukunde matiḥ satī ||

I will tell them to you (**tad ahaṁ te abhidhāsyāmi**). You are a great personality (**bhavān mahā-pauruṣikah**), who, among the faithful (**yasya śraddadhatām**), will quickly fix (**āśu syāt**) your pure mind (**matiḥ satī**) on Kṛṣṇa (**mukunde**).

**Verse Summary:** Now, in response to your questions, I will speak the same Bhagavatam. Because you are a great personality, hearing this scripture will quickly fix your pure mind on Kṛṣṇa.

## || 2.8.4 ||

śṛṇvataḥ śraddhayā nityam  
grṇataś ca sva-ceṣṭitam  
kālena nātidīrghena  
bhagavān viśate hr̥di

Persons who hear Śrīmad-Bhāgavatam regularly (**śṛṇvataḥ śraddhayā nityam**) and are always taking the matter very seriously (**grṇataś ca sva-ceṣṭitam**) will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts (**bhagavān viśate hr̥di**) within a short time (**kālena nātidīrghena**).

|| 3.7.18 ||

arthābhāvaṁ viniścitya  
pratītasyāpi nātmanaḥ  
tām cāpi yuṣmac-caraṇa-  
sevayāhaṁ parāṇude

Convinced that the jīva does not actually suffer loss of knowledge (**arthābhāvaṁ viniścitya**), but not yet realizing it directly (**ātmanaḥ na pratītasya api**), I will destroy this lack of this realization (**ahaṁ tām parāṇude**) by service to your lotus feet (**yuṣmac-caraṇa-sevayā**).

Theme – I Sukadeva Goswami answers Pariksit's question in brief by establishing the superiority of Bhakti (1-11)

|| 2.1.11 ||

etan nirvidyamānānām  
icchatām akuto-bhayam |  
yoginām nṛpa nirṇītaṁ  
harer nāmānukīrtanam ||

O King (**nṛpa**)! Continuous chanting of the name of the Lord (**harer nāma anukīrtanam**) has been prescribed (**nirṇītaṁ**) for devotees (**nirvidyamānānām**), for those with desires for liberation and material elevation (**icchatām akuto-bhayam**), and for those satisfied with the self (**yoginām**).

O King(**nṛpa**), constant chanting of the holy name of the Lord after the ways of the great authorities (**harer nāma anukīrtanam**) is the doubtless and fearless way of success for all (**akuto-bhayam nirṇītaṁ**), including those who are free from all material desires (**nirvidyamānānām**), those who are desirous of all material enjoyment (**icchatām**), and also those who are self-satisfied by dint of transcendental knowledge (**yoginām**).

Verse Summary: I mentioned to you that Bhakti is the topmost process. Of the 9 limbs of bhakti, Kirtanam is the topmost. Of the various types of Kirtanam, Hari-nama-anukirtanam is the best.



## Theme – II Quality of life matters, not quantity. The Life of Khatvanga Maharaja (12-14)

|| 2.1.12 ||

**kim pramattasya bahubhiḥ  
parokṣair hāyanair iha |  
varam muhūrtaṁ viditaṁ  
ghaṭate śreyase yataḥ ||**

What is the use of many years (**kim bahubhiḥ hāyanair**) of the materially engaged person (**pramattasya**) without noticing that those years have passed uselessly (**parokṣaih**)? It is better (**varam**) to know (**viditaṁ**) that one moment has passed uselessly (**muhūrtaṁ**) because then (**yataḥ**) one can inquire into the best engagement (**śreyase ghaṭate**).

**Verse Summary:** “You have mentioned about bhakti as the topmost process. But I have just 7 days to live!”

It is not the quantity of life that matters. It is better to have one muhurta of life knowing about the best engagement, than to have 100s of years not knowing it.

## Theme – II Quality of life matters, not quantity. The Life of Khatvanga Maharaja (12-14)

|| 2.1.13 ||

khaṭvāṅgo nāma rājarṣir  
jñātveyattām ihāyusaḥ |  
muhūrtāt sarvam utsṛjya  
gatavān abhayaṁ harim ||

The sage among kings Khatvāṅga (**khaṭvāṅgo nāma rājarṣih**), knowing how long he had to live (**jñātvā iyattām āyusaḥ**), from that moment gave up everything on earth (**muhūrtāt iha sarvam utsṛjya**) and surrendered to the Lord (**gatavān harim**), the shelter of fearlessness (**abhayaṁ**).

Verse Summary: “One Muhurta? That’s so short.”

Khatvanga Maharaja perfected his life in just one muhurta.

## Theme – II Quality of life matters, not quantity. The Life of Khatvanga Maharaja (12-14)

|| 2.1.14 ||

tavāpy etarhi kauravya  
saptāham jīvitāvadhiḥ |  
upakalpaya tat sarvaṁ  
tāvad yat sāmparāyikam ||

O descendent of the Kurus (**kauravya**)! But you have seven days remaining in your life (**tava apy etarhi saptāham jīvitā avadhiḥ**). Make all necessary arrangements (**upakalpaya tat sarvaṁ**) in this time for your destination after death (**tāvad yat sāmparāyikam**).

**Verse Summary:** You have not one muhurta, but seven days. Make necessary arrangements for your after life destination.

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 vidvāṁś  
cakre sātvata-saṁhitām

## Purpose of Sukadeva's speaking the Bhagavatam

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

## 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

## 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

|| 1.6.34 ||

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-plavaḥ**)—the constant chanting of the transcendental activities of the Personality of Godhead (**hari-caryānuvarṇanam**).



## Srimad Bhagavatam is not just for Paramahansas

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

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

pibanti ye bhagavata ātmanah satām  
kathāmṛtam śravaṇa-puteṣu sambhṛtam  
punanti te viṣaya-vidūṣitāśayam  
vrajanti tac-caraṇa-saroruhāntikam

## 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-kathāḍau  
jāta-śraddho 'stu yaḥ pumān  
na nirviṇṇo nāti sakto  
bhakti-yogo 'sya siddhidah

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

*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  
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**).



## || 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**).

## || 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**).

## Reason-4

Proper understanding of these topics  
lead to Purification

|| 2.7.53 ||

māyām varṇayato 'muṣya  
īśvarasyānumodataḥ  
śrṇvataḥ 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 (**śrṇvataḥ śraddhayā**), 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 puruṣāvatāras 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-līlā 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 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-5

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 ādṛtaḥ 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 ādṛtaḥ 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

- “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 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 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.

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

|| 2.1.19 ||

tatraikāvayavam dhyāyed  
avyucchinnena cetasā |  
mano nirviṣayam yuktvā  
tataḥ kiñcana na smaret |  
padam tat paramam viṣṇor  
mano yatra prasīdati ||

One should then meditate (**tatra dhyāyed**) on the limbs of the Lord one after the other (**eka avayavam**) with uninterrupted mind (**avyucchinnena cetasā**). Using the mind detached from sense objects (**nirviṣayam mano yuktvā**), one should not think of anything else (**tataḥ kiñcana na smaret**). That is the brahman aspect of the Lord (**padam tat paramam viṣṇor**), in which the mind is extinguished (**mano yatra prasīdati**).

**Verse Summary:** One should then meditate on the individual limbs of the Lord with uninterrupted mind (Dhyana). Then at the stage of samadhi the mind is extinguished.



## ॥ 3.28.34 ॥

evam harau bhagavati pratilabdha-bhāvo  
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt  
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas  
tac cāpi citta-baḍiśam śanakair viyuṅkte

The unfortunate *yogī* who has developed love for the Lord (**evam harau bhagavati pratilabdha-bhāvah**), full of all sweet qualities, whose heart is somewhat soft because of devotion (**bhaktyā dravad-dhṛdaya**), whose body hairs stand on end in ecstasy (**utpulakaḥ pramodāt**), who is constantly overcome with intense tears of joy (**autkaṅṭhya-bāṣpa-kalayā muhuh ardyamānah**), gradually withdraws (**śanakaih viyuṅkte**) his hook-like mind (**citta-baḍiśam**) from the Lord's form (**tat**).

## ॥ 3.28.35 ॥

muktāśrayam yarhi nirviṣayam viraktam  
nirvāṇam ṛcchati manaḥ sahasā yathārciḥ  
ātmānam atra puruṣo 'vyavadhānam ekam  
anvīkṣate pratinivṛtta-guṇa-pravāhaḥ

When the mind of the foolish yogī (**yarhi manaḥ**), still under the shelter of the Lord (**mukta āśrayam**), becomes devoid of material objects (**nirviṣayam**) and is detached from all material objects (**viraktam**), that mind suddenly gets destroyed (**sahasā manaḥ nirvāṇam ṛcchati**), just as a flame dies without oil and wick (**yathā arcīḥ**). The jīva (**puruṣaḥ**), having destroyed misconceptions of his body (**pratinivṛtta-guṇa-pravāhaḥ**), then sees (**atra anvīkṣate**) his ātmā (**ekam ātmānam**) without coverings (**avyavadhānam**).

- The foolish yogī, who, receiving great mercy and experiencing the sweetness of meditation on the Lord's pastimes, rejects it because he is not fixed in that taste, is considered low class among yogīs, even though he is steady in yoga. He is cheated of bhakti-rasa.
- By bhakti alone, he attains liberation with realization of pratyag-ātmā (individual soul) while destroying twenty-one types of suffering.
- But he does not attain liberation with realization of Paramātmā. That is explained starting in this verse and until the end of the chapter.

- This yogī has attained bhāva for the Supreme Lord since the Lord is most attractive (harau), possessing the six bhagas (bhagavati).
- Pratilabdha besides meaning “to attain” suggests that he receives, but does not respond appropriately.
- Thus the meaning is “Though he received bhāva for the sweet form of the Lord, though his heart melted, though his hairs stood on end, and though he was constantly afflicted with streams of tears caused by longing, he withdraws the hook of his mind from that form (tad api).”
- It is said that one should give up jñāna to attain liberation (jñānañ ca mayi sannyaset, SB 11.19.1), but there is no rule to give up bhakti to attain liberation.
- On the contrary, it is forbidden to give up bhakti, for it has just been said in the previous verse “One should not desire to see anything except the Viṣṇu who is present in one’s heart with a mind steeped in mature devotion.”

- Therefore, the yogī gives up that sweet form only by his own foolish decision. He does so without following rules.
- Because his heart is like a hook, he gives up that sweet form.
- This means that the heart which was inundated with the sweetness of the Lord then begins to negate that eagerness for sweetness of the Lord, in order to distance itself from eagerness for rasa for material objects.
- He does so gradually, because it is difficult to withdraw, since the heart has directly experienced that sweetness.
- Even if he has no direct experience of the sweetness, he can only withdraw his mind by repeated effort, two times, three times, four times, five times, seven or eight times.

- The hook is made of iron. It does not melt like gold, silver or butter.
- It softens a little by applying great heat, but immediately becomes hard again.
- Thus the verse states that his heart is in the process of melting (dravat), rather than being fully fluid.
- The hook, though always bathed in the waters of the sacred Gaṅgā, remains permanently crooked, without appreciation of rasa.
- He is also a cheater, because he covers its point with bits of sweet food for attracting greedy fish.
- The yogī's heart is thus condemned by this analogy. Though purified by the holy place, it remains hard and crooked, and makes a show, covering its nature with devotional meditation to attract the Lord.

- The touch of that hook of the yogī's heart is uncomfortable for the Lord as well.
- Thus, after the withdrawal from the Lord, the Lord gives liberation with realization of pratyagātmā while destroying twenty-one type of suffering to the fisherman yogī with his withdrawn hook-like heart.
- He does not give liberation with realization of Paramātmā.
- The relishers of the Bhāgavatam say that the yogī described in the Gītā does not reject meditation on the Lord, and thus the Lord awards him liberation with realization of the form of Paramātmā, since that yogī never desires to withdraw from the sweet form of the Lord, the object of his meditation.

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

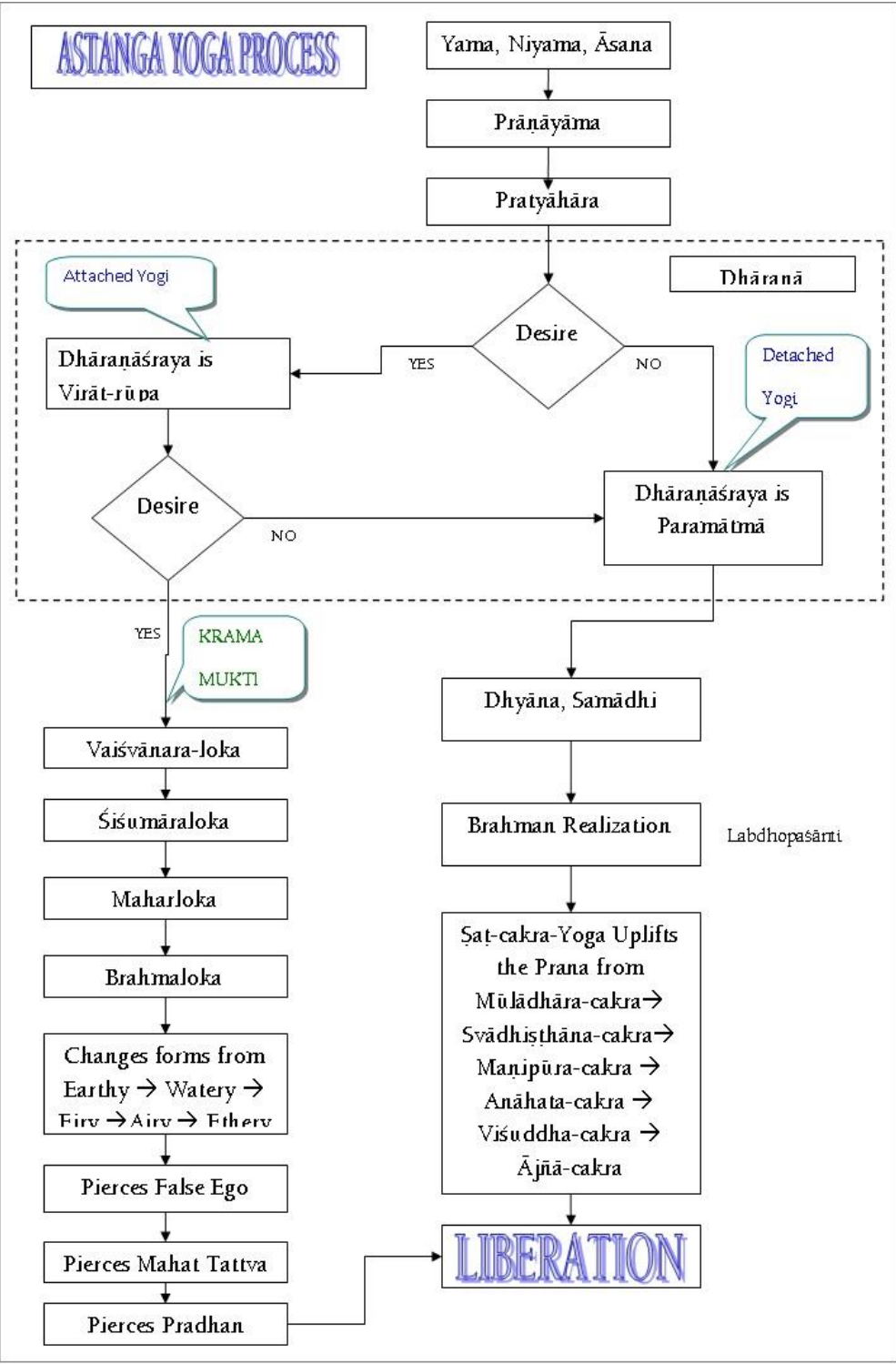
|| 2.1.20 ||

rajas-tamobhyām ākṣiptam  
vimūḍham mana ātmanah |  
yacched dhāraṇayā dhīro  
hanti yā tat-kṛtam malam ||

The wise man (**dhīrah**) controls (**yacched**) the mind (**mana ātmanah**) agitated by rajas (**rajah ākṣiptam**) and bewildered by tamas (**tamobhyām vimūḍham**) by practice of dhāraṇā (**dhāraṇayā**), which destroys (**yā hanti**) the impurity produced by rajas and tamas (**tat-kṛtam malam**).

**Verse Summary:** By the practice of dharana one destroys the impurities produced by rajas and tamas.





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

|| 2.1.21 ||

yasyām sandhāryamāṇāyām  
yogino bhakti-lakṣaṇaḥ |  
āśu sampadyate yoga  
āśrayam bhadram īkṣataḥ ||

In that process of dhāraṇā (**yasyām**), the yogī (**yogināḥ**) who sees the Lord (**bhadram āśrayam īkṣataḥ**) by dhāraṇā (**sandhāryamāṇāyām**) quickly completes (**āśu sampadyate**) bhakti-miśra-yoga (**yoga bhakti-lakṣaṇaḥ**).

Verse Summary: The yogi who sees the Lord through dharana quickly achieves his desired goal of liberation.

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

|| 2.1.22 ||

rājovāca—

yathā sandhāryate brahman  
dhāraṇā yatra sammatā |  
yādṛśī vā hared āśu  
puruṣasya mano-malam ||

The King said: O brāhmaṇa (**brahman**)! How is dhāraṇā accomplished (**yathā sandhāryate**)? What is the approved object of concentration (**dhāraṇā yatra sammatā**)? How can one quickly remove (**yādṛśī vā hared āśu**) the contaminations in the mind (**puruṣasya mano-malam**)?

Verse Summary: How is Dharana accomplished? What is the approved Dharanasraya? How can one quickly remove the contaminations in the mind?

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

|| 2.1.23 ||

śrī-śuka uvāca—  
jitāsanajita-śvāso  
jita-saṅgo jitendriyaḥ |  
sthūle bhagavato rūpe  
manaḥ sandhārayed dhiyā ||

Śukadeva said: Having perfected āsanas (**jita āsano**) and breathing (**jita-śvāso**), having given up bad association (**jita-saṅgo**) and conquered the senses (**jita indriyaḥ**), one should concentrate the mind (**manaḥ sandhārayed**) on the gross form of the Lord (**sthūle bhagavato rūpe**) with the intelligence (**dhiyā**).

Verse Summary: If the mind is affected by the modes, then one should meditate on the Virat form of the Lord after perfecting the preliminary limbs till pratyahara.

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

|| 2.1.24 ||

viśeṣas tasya deho 'yaṁ  
sthaviṣṭhaś ca sthavīyasām |  
yatredaṁ vyajyate viśvaṁ  
bhūtaṁ bhavyaṁ bhavac ca sat ||

The body of the universal form (**viśeṣas tasya deho ayam**) is more solid than the solid (**sthaviṣṭhaś ca sthavīyasām**). Within that form (**yatra idam**), the past, present and future of the universe (**viśvaṁ bhūtaṁ bhavyaṁ bhavac ca sat**), the products of the Lord, are seen (**vyajyate**).

Verse Summary: This Virat form is that form in which the past, present and future are seen.

## || 2.6.16||

sarvaṁ puruṣa evedaṁ  
bhūtaṁ bhavyaṁ bhavaḥ ca yat |  
tena idaṁ āvṛtaṁ viśvaṁ  
vitastim adhiṣṭhati ||

All these are only the Lord (**sarvaṁ puruṣa eva idaṁ**). Whatever existed in the past, whatever exists in the present and whatever will exist in the future (**bhūtaṁ bhavyaṁ bhavaḥ ca yat**), is covered by the Lord (**tena idaṁ āvṛtaṁ**). He extends beyond the universe by ten fingers (**viśvaṁ vitastim adhiṣṭhati**).

|| BG 11.7 ||

ihaika-stham jagat kṛtsnam  
paśyādya sa-carācaram  
mama dehe guḍākeśa  
yac cānyad draṣṭum icchasi

Now (**adya**), in this place (**iha**), see in one part of My body (**paśya eka-stham**) this whole universe (**jagat kṛtsnam**) with its moving and non-moving entities (**sa-cara-acaram**), O conqueror of sleep (**guḍākeśa**), and see whatever else you desire to see (**yat ca anyad draṣṭum icchasi**).

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

|| 2.1.25 ||

aṇḍa-koṣe śarīre 'smin  
saptāvaraṇa-saṁyute |  
vairājaḥ puruṣo yo 'sau  
bhagavān dhāraṇāśrayaḥ ||

Within the universal shell (**asmin aṇḍa-koṣe śarīre**) made of seven layers (**sapta āvaraṇa-saṁyute**) exists the universal form (**vairājaḥ puruṣaḥ**), the Lord (**yah asau bhagavān**), who is the object of dhāraṇā (**dhāraṇa āśrayaḥ**).

**Verse Summary:** This form is the dharanasraya of the yogi whose mind is still affected by the modes.



# Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.26 ||

pātālam etasya hi pāda-mūlam  
paṭhanti pārṣṇi-prapade rasātaalam |  
mahātaalam viśva-srjo 'tha gulphau  
talātaalam vai puruṣasya jaṅghe ||

Pātala are his soles (**pātālam etasya hi pāda-mūlam**), Rasātala is his heels (**pārṣṇi-prapade rasātaalam**), Mahātala is his ankles (**mahātaalam viśva-srjo 'tha gulphau**) and Talātala is his calves (**talātaalam vai puruṣasya jaṅghe**).

Verse Summary: The various planetary systems form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.27 ||

dve jānuni sotalam viśva-mūrter  
ūru-dvayam vitalam cātalam ca  
mahītalam taj-jaghanam mahīpate  
nabhastalam nābhi-saro gṛṇanti

Sutala is the two knees (**viśva-mūrter dve jānuni sotalam**). Vitala is lower part of the two thighs, and Atala is the upper part of the thighs (**ūru-dvayam vitalam ca atalam**). Mahītala, the earth, is the hips (**mahītalam taj-jaghanam mahīpate**). Bhuvar is the navel (**nabhastalam nābhi-saro gṛṇanti**).

**Verse Summary:** The various planetary systems form various limbs of the Virat Purusa's body.

# Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.28 ||

uraḥ-sthalaṁ jyotir-anīkam asya  
grīvā mahar vadanam vai jano'sya |  
tapo rarāṭim vidur ādi-puṁsah  
satyaṁ tu śirṣāṇi sahasra-śirṣṇah ||

His chest is Svarga (**uraḥ-sthalaṁ jyotir-anīkam asya**), his neck is Maharloka (**grīvā mahar**). His face is Janaloka (**madanam vai jano asya**). The forehead of the universal form is known as Tapoloka (**tapo rarāṭim vidur ādi-puṁsah**). The tops of the heads of the thousand-headed form is Satyaloka (**satyaṁ tu śirṣāṇi sahasra-śirṣṇah**).

**Verse Summary:** The various planetary systems form various limbs of the Virat Purusa's body.

|| 2.6.43-45 ||

aham bhavo yajña ime prajeśā  
dakṣādayo ye bhavad-ādayaś ca |  
svarloka-pālāḥ khaga-loka-pālā  
nṛloka-pālās talaloka-pālāḥ ||

gandharva-vidyādhara-cāraṇeśā  
ye yakṣa-rakṣoraga-nāga-nāthāḥ |  
ye vā ṛṣiṇām ṛṣabhāḥ pitṛṇām  
daityendra -siddheśvara-dānavendrāḥ |  
anye ca ye preta-piśāca -bhūta-  
kūṣmāṇḍa-yādo-mṛga-pakṣy-adhīśāḥ ||

yat kiṁ ca loke bhagavan mahasvad  
ojaḥ-sahasvad balavat kṣamāvat |  
śrī-hrī-vibhūty-ātmavad adbhutārṇam  
tattvaṁ param rūpavad asva-rūpam ||

I, Śiva, Viṣṇu (**aham bhavo yajña**), the Prajāpatis such as Dakṣa (**dakṣādayo ime prajeśā**), you, Nārada, and others like the Kumāras (**ye bhavad-ādayaś ca**), the protectors of Svarga, Bhuvar-loka (**svarloka-pālāḥ khaga-loka-pālā**), Bhū-loka and the lower planets (**nṛloka-pālāḥ talaloka-pālāḥ**), leaders of the Gandharvas, Vidyādharas, and Cāraṇas (**gandharva-vidyādhara-cāraṇa īśā**), the leaders of the Yakṣas, Rakṣas, Uragas and Nāgas (**ye yakṣa-rakṣa-uraga-nāga-nāthāḥ**), the best of the sages and Pitṛs (**ye vā ṛṣiṇām pitṛṇām ṛṣabhāḥ**), the leaders of the Daityas, Dānavas and Siddhas (**daityendra -siddheśvara-dānavendrāḥ**), the leaders of the Pretas, Piśācas, Bhūtas (**anye ca ye preta-piśāca -bhūta**), Kūṣmāṇḍas, aquatics, beasts and birds (**kūṣmāṇḍa-yādo-mṛga-pakṣy-adhīśāḥ**) — whatever in this universe (**yat kiṁ ca loke**) possesses glory, influence (**bhagavad mahasvad**), strength of mind, senses and body (**ojaḥ-sahasvad balavat**); whatever is endowed with patience (**kṣamāvat**), beauty, shame at doing the sinful (**śrī-hrī**), excellence, intelligence (**vibhūty-ātmavad**), or astonishing syllables (**adbhutārṇam**): whatever has form or no form (**tattvaṁ param rūpavad**)—none of these are the svarūpa of the Lord (**asva-rūpam**).

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.29 ||

indrādayo bāhava āhur usrāḥ  
karṇau diśaḥ śrotram amuṣya śabdaḥ |  
nāsatya-dasrau paramasya nāse  
ghrāṇo 'sya gandho mukham agnir iddhaḥ ||

The devatās such as Indra are his arms (**indrādayo usrāḥ bāhava āhur**). The devatās of the directions (**diśaḥ**) and the organ for hearing (**implied**) arise from his ears (**amuṣya karṇau**). Sound arises from his organ of hearing (**śabdaḥ amuṣya śrotram**). The Aśvinis (**nāsatya-dasrau**) and the organ for smelling (**implied**) arise from his nostrils (**paramasya nāse**). Fragrance arises from his organ of smelling (**gandhaḥ asya ghrāṇo**). Flaming fire is his mouth (**iddhaḥ agnir asya mukham**).

**Verse Summary:** The sense devatas and the five elements also form various limbs of the Virat Purusa's body.

S.no	Gross organ	Subtle organ	Sense devata	Sense object
1	Karna	Srotra	Dig devatas	Sabda
2	Nasika	Ghrana	Asvini Kumaras	Gandha
3	Aksini	Caksuh	Surya	Rupa
4	Talu	Jihva	Varuna	Rasa
5	Carma	Tvaca	Trees	Sparsa

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.30 ||

dyaaur akṣiṇī cakṣur abhūt pataṅgaḥ  
pakṣmāṇi viṣṇor ahanī ubhe ca |  
tad-bhrū-vijṛmbhaḥ parameṣṭhi-dhiṣṇyam  
āpo 'sya tālū rasa eva jihvā ||

The sun devatā arises from his eyes (**dyaaur akṣiṇī**) and the form (**pataṅgaḥ**) arises from his eyes (**cakṣur abhūt**). The day and night (**ahanī ubhe ca**) are the eyelashes of the form (**pakṣmāṇi viṣṇor**). The abode of Brahmā (**parameṣṭhi-dhiṣṇyam**) is the movement of his brow (**tad-bhrū-vijṛmbhaḥ**). Varuṇa arises from his palate (**āpah asya tālū**), and taste arises from his tongue (**rasa eva jihvā**).

**Verse Summary:** The sense devatas and the five elements also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.31 ||

chandāmsy anantasya śiro gṛṇanti  
daṁṣṭrā yamaḥ sneha-kalā dvijāni |  
hāso janonmāda-karī ca māyā  
duranta-sargo yad-apāṅga-mokṣaḥ ||

The Vedic verses are the top of his head (**chandāmsy anantasya śiro gṛṇanti**). Yama is his front teeth (**daṁṣṭrā yamaḥ**). Affection is the two rows of teeth (**sneha-kalā dvijāni**). His smile is māyā (**hāso ca māyā**) which illusions all men (**jana unmāda-karī**). His glance (**yad-apāṅga-mokṣaḥ**) is insurmountable saṁsāra (**duranta-sargah**).

**Verse Summary:** The vedas, various emotions, and samsara also form various limbs of the Virat Purusa's body.



## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.32 ||

**vrīḍottarauṣṭho 'dhara eva lobho  
dharmah stano 'dharma-patho 'sya pṛṣṭham |  
kas tasya medhram vṛṣaṇau ca mitrau  
kukṣiḥ samudrā girayo 'sthi-saṅghāḥ ||**

Shyness is his upper lip (**vrīḍa uttara oṣṭho**), greed is his lower lip (**adhara eva lobho**). Dharma is his chest (**dharmah stanah**) and the path of adharma is his back (**adharma-pathah asya pṛṣṭham**). Brahmā his is penis (**kah tasya medhram**), Mitra and Varuṇa are his testicles (**vṛṣaṇau ca mitrau**). The oceans are his abdomen (**kukṣiḥ samudrā**) and the mountains are his bones (**girayo asthi-saṅghāḥ**).

**Verse Summary:** Qualities like shyness, greed etc., the ocean and mountains also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.33 ||

nadyo 'sya nāḍyo 'tha tanū-ruhāṇi  
mahī-ruhā viśva-tanor nṛpendra |  
ananta-vīryaḥ śvasitaṁ mātariśvā  
gatih vayah karma guṇa-pravāhaḥ ||

O best of kings (**nṛpendra**)! The rivers are veins of the universal form (**nadyah asya nāḍyah**). The trees (**mahī-ruhā**) are his body hairs (**viśva-tanoh tanū-ruhāṇi**). The wind (**mātariśvā**) with the prowess of Ananta-śeṣa (**ananta-vīryaḥ**) is his breathing (**śvasitaṁ**). The movement of time (**vayah**) is his walking (**gatih**). The movement of the living beings birth after birth (**guṇa-pravāhaḥ**) is his play (**karma**).

**Verse Summary:** The rivers, trees, wind, time etc. also form various limbs of his body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.34 ||

īśasya keśān vidur ambuvāhān  
vāsas tu sandhyām kuru-varya bhūmnaḥ |  
avyaktam āhur hṛdayam manaś ca  
candramāḥ sarva-vikāra-kośaḥ ||

O best of the Kurus (**kuru-varya**)! The clouds are his hair (**īśasya keśān vidur ambuvāhān**). Twilight is his clothing (**sandhyām bhūmnaḥ tu vāsaḥ**). Avaykta-prakṛti is his intelligence (**avyaktam āhur hṛdayam**). The moon is his mind (**manaś ca candramāḥ**), the shelter of all change (**sarva-vikāra-kośaḥ**).

**Verse Summary:** The clouds, twilight, pradhan, moon etc. also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.35 ||

vijñāna-śaktim mahim āmananti  
sarvātmano 'ntaḥ-karaṇam giritram |  
aśvāśvatary-uṣṭra-gajā nakhāni  
sarve mṛgāḥ paśavaḥ śroni-deśe ||

They say (**āmananti**) that mahat-tattva (**mahim**) is his citta (**vijñāna-śaktim**). Rudra (**giritram**) is his false ego (**sarvātmano antaḥ-karaṇam**). Horses, mules, camels and elephants are his nails (**aśva aśvatary-uṣṭra-gajā nakhāni**). All animals (**sarve mṛgāḥ paśavaḥ**) are his hips (**śroni-deśe**).

**Verse Summary:** The mahat-tattva, various animals etc. also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.36 ||

vayāmsi tad-vyākaraṇaṃ vicitraṃ  
manur manīṣā manuḥ nivāsaḥ |  
gandharva-vidyādhara-cāraṇāpsaraḥ  
svara smṛtīr asurānīka-vīryaḥ ||

The birds (**vayāmsi**) are his skill in crafts (**tad-vyākaraṇaṃ vicitraṃ**).  
Manu is his deliberating intelligence (**manur manīṣā**). Humans are his  
house (**manuḥ nivāsaḥ**). The Gandharvas, Vidyādharas and Apsarās  
(**gandharva-vidyādhara-cāraṇa apsarāḥ**) are his musical ability (**svara  
smṛtīr**). The armies of demons are his prowess (**asura anīka-vīryaḥ**).

**Verse Summary:** The birds, humans, the upadevatas and the demons  
also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.37 ||

brahmānanam kṣatra-bhujo mahātmā  
viḍ ūrur aṅghri-śrita-kṛṣṇa-varṇaḥ |  
nānābhidhābhījya-gaṇopapanno  
dravyātmakaḥ karma vitāna-yogaḥ ||

Brāhmaṇas are his face (**brahma ānanam**). The kṣatriyas are his arms (**kṣatra-bhujo**). The vaiśyas are his thighs (**viḍ ūrur**) and the śūdras are his feet (**aṅghri-śrita-kṛṣṇa-varṇaḥ**). He is endowed with followers of the various devatās (**abhījya-gaṇa upapannaḥ**). The methods of sacrifice (**vitāna-yogaḥ**) with ingredients (**dravya ātmakaḥ**), along with groups of the devatās with many names (**nānā abhidhā**), are his duties (**karma**).

**Verse Summary:** The four varnas also form various limbs of the Virat Purusa's body.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.38 ||

iyān asāv īśvara-vigrahasya  
yaḥ sanniveśaḥ kathito mayā te |  
sandhāryate 'smin vapuṣi sthaviṣṭhe  
manaḥ sva-buddhyā na yato 'sti kiñcit ||

This form of the Lord (**asāv īśvara-vigrahasya**) with many limbs (**yaḥ sanniveśaḥ**) has been described by me to you (**kathito mayā te**) this much (**iyān**). The yogīs concentrate (**sandhāryate**) the mind (**manaḥ**) on this gross form (**asmin sthaviṣṭhe vapuṣi**) along with their intelligence (**sva-buddhyā**). There is nothing more than this in the material world (**na yato asti kiñcit**).

**Verse Summary:** Thus I have described this Virat Rupa as the dharanasraya of the attached yogi.

## Theme – IV Description of the Virat Rupa as the dharanasraya for the attached Yogi (26-39)

|| 2.1.39 ||

sa sarva-dhī-vṛtty-anubhūta-sarva  
ātmā yathā svapna-janekṣitaikaḥ |  
taṁ satyam ānanda-nidhim bhajeta  
nānyatra sajjed yata ātma-pātaḥ ||

The yogī (**sah**), furnished with the impressions of his senses in his mind from many births in the past (**sarva-dhī-vṛtty-anubhūta-sarva**), which are temporary like a single dream experience of all sorts of men and enjoyment (**yathā ekaḥ svapna-jana īkṣita**), will worship the Lord (**taṁ ātmā bhajeta**), an ocean of bliss (**ānanda-nidhim**), eternal in time and space (**satyam**), and nothing else (**na anyatra sajjed**), since those things will cause degradation (**yata ātma-pātaḥ**).

**Verse Summary:** This is the bonafide dharanashraya for the attached yogi. Meditating on any other form will cause degradation for the yogi.